

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.

AND his name is John Fraser. John Fraser lives in Toronto, and he is secretary of what is styled the Orange battalion. Whatever that may be, and whatever its object, John Fraser keeps resolutely to himself, although we may fairly assume that it is an organization of overheated illiteracy which is prone to be very warlike and demonstrative in time of profound peace. On the 30th of July John Fraser wrote a letter to the Mayor of Toronto in which he stated that the 6th of August was appointed for a parade of Irish Catholic societies in that city. John Fraser went on to say with a tear in his eye as big as the drop in his pen that those societies on previous occasions did not carry the Union Jack; therefore the Orange battalion deputed John Fraser to write to His Worship to know whether he would advise the Emeralds to do so, adding that such a course might be advisable for the sake of peace and order and also to show respect for the flag we live under. The Chief Magistrate advised John Fraser that he had no power. We might here remark that twenty-four years ago when the country was invaded, a whole battalion of John Frasers marched proudly from the Queen City to Fort Erie, the Union Jack flying gaily over their heads. As soon as they came in sight of the enemy the John Frasers and the flag made all haste back to Toronto. All of which showeth that very little confidence is to be placed in the prowess of street braggarts and bullies.

BUT would the carrying of the Union Jack prevent a breach of the peace? The Catholic societies did parade, and the flag was carried, and notwithstanding ten thousand John Frasers, we are told, turned out with murder in their eyes and sticks and stones in their hands, the object being to assault the members of the Catholic societies who were, in the evening, carrying on the celebration they had in hand in a most orderly and inoffensive fashion. The fighting, however, was confined to the police and the hoodlums, and many a John Fraser awoke next morning with a very sore head.

THE daily press of Toronto, with the exception of the *Mail*, had some very severe comments on the conduct of the ten thousand hoodlums. We could not expect the *Mail* to take a stand against the rowdies. That it is an enterprising paper we admit, but when occasion calls for a description of Orange escapades the reporter is instructed to be near sighted, and the editor, the dear good soul, could not make comments on such displays. All his time is occupied in pouring over the editorial pronouncements of the village papers of the Provinces of Quebec.

HOW comes it, though, that there are ten thousand hoodlums in the city of Toronto—Toronto the Good—the city of grand Public Schools and James L. Hughes—the city of Goldwin Smith, Dr. Wild and Jumbo Campbell—the city of Sabbath observance and goodly-goodness—the city where street cars are tied up on the Lord's day—the city where the 6th of the Church directory would almost take one's breath away—the city of Salvation Army howlings, and corner and park preaching by night and by day—the city of protracted meetings, tea meetings, bible meetings, missionary meetings, strawberry festivals and love feasts—the city where Mayor Howland had a scriptural text on his office door—the city that turns up its evangelic nose at the stinkiness of other cities, and the primitiveness of Catholic Quebec. Ten thousand hoodlums! How comes it? Is it not full time that the clerical mad-caps would take a glance about them and put their house in order? Would it not be a blessing were a little "Quebec medicinal" introduced into the body politic of Toronto, a city honeycombed with all manner of secret societies, many of them of the most villainous pattern. There is assuredly very serious and momentous work ahead for the parliaments of preachers who meet annually in Toronto—it is assuredly time they should cease their silly vapourings about Pope and Popery and take steps to send missionaries amongst the ten thousand hoodlums who live in wretchedness and crime and misery and squalor and ignorance around and about them everywhere in the Queen City of the West.

THE Church of England is now holding a meeting in Winnipeg for the purpose of consolidating into one Church the three divisions of the Church existing in Canada, and having their ecclesiastical centres at Montreal, Halifax and

Winnipeg. Notwithstanding the fact that they all hitherto were called by the common name of the Church of England, they have been in reality independent Churches, though holding to the Book of Common Prayer. It is very probable that a union will be effected, though it was very natural that, being independent in the past, there would be divergence in doctrine and discipline in course of time if the independence were to be continued. Such divergence is the natural consequence of the principle of independent National Churches. The present movement ought to be, in the minds of consistent and earnest Christians, an evidence that the essential unity of the Church of Christ absolutely calls for one Head, not of each National Church, but of the Universal Church of Christ. If such a head there be, and there must be such, he can be looked for only in St. Peter's successor. The yearnings for unity now visible among Protestants are indubitable evidence that the authority of the Pope should never have been rejected.

THE Liberal papers of Rome have been repeating so frequently and with pretended sorrow of the Pope's increasing feebleness and declining health that on the 6th inst. the Holy Father deemed it advisable to celebrate High Mass in the Pauline chapel to give official contradiction to the rumors. The cable despatches say:

"It was made the occasion of a great State ceremony. His Holiness was surrounded by his entire court. Although he looked very pale it was evident that his health and mind are as vigorous as ever. He walked down the long aisle of the chapel with singular majesty of bearing and without the slightest assistance. He even discarded the use of the heavy walking cane he has so invariably used of late."

THE Roman correspondents of the Catholic papers are unanimous in asserting that the Holy Father's health is excellent and that the concern constantly expressed by the Liberal journals is only feigned. It is to be expected that he would show signs of increasing age, and that he should be less robust than formerly, as he is now eighty years of age, but the alarming statements which are so frequently made are purely sensational.

The latest cable despatch from London is to the effect that a portion of the army service corps attached to the garrison at Chatham have mutinied. They allege their sergeants were imposing vexatious and needless duties upon them without authority from superior officers. The men refused to parade, and barricaded themselves in a storehouse. Twenty were arrested and imprisoned. It is the third time within a fortnight that such mutinous manifestations have been exhibited, the first being that of the Guards, who were in consequence of their mutiny sent to Bermuda. The Guards have reached their destination in Bermuda, and now delight in giving themselves the designation of the "Mutinous Guards." The Queen is reported to be deeply affected by the conduct of the Guards, who were considered the most reliable body of soldiers in the army. Away from home they may become more tractable, but it is becoming more clear by these regrettable occurrences that the democratic spirit which is now prevalent through the country cannot be kept out of the army, and that they must also be governed now more by the principle of the equality and fraternity of mankind than by arbitrary measures which the present generation refuses to endure. The conduct of the mutinous regiments may result in useful measures of redress, and if so there will be a decided gain. Her Majesty has ordered a strict investigation into the causes of disaffection, and investigation will probably end in redress of any substantial cause for dissatisfaction.

DR. SCHAFF, one of the foremost among the Presbyterian ministers of the United States, strikes the nail on the head in regard to the question of revision of the Presbyterian Confession of Faith. He knows what he is speaking of when he declares that that creed is no longer taught, and therefore no longer believed, even by the clergy. His reasoning is certainly conclusive when he says in a letter recently written from Switzerland:

"No judicious Presbyterian minister preaches reprobation and preterition in the Church or in the catechetical class, or in the Sunday-school; and, if he did, he would limit or destroy his usefulness. Why, then, retain them in the public Standards, and require a solemn subscription to what the subscribers either do not believe at all, or at least never dare to preach? The cause of truth and honesty imperatively demands an elimination of those features which are now far more objectionable and obnoxious than they ever were before the recent discussion.

What would the Christian world think of the moral honesty of the Presbyterian Church if she should continue to blind her ministers and elders to doctrines which an overwhelming majority of her presbyteries have openly rejected?"

LAST week we were honored with a visit from Messrs. O'Neill, of Paris; Roman, of Hamilton; and Quillman, of Niagara Falls; and auditors of the Grand Council of Canada of the C. M. E. A. All these gentlemen have been connected many years with the association and have during that time taken a deep interest in the good work, by precept and example serving to extend its sphere of usefulness.

As we go to press we learn that John Boyle O'Reilly, editor of the Boston *Pilot*, is dead. An overdose of chloroform, we are told, was the cause. The American Catholic press has lost its brightest ornament. As an Irishman, editor, poet and citizen of the great Republic, John Boyle O'Reilly had occupied an honored place in the very first rank. All we can now say is, may the light of eternal glory may shine upon him. In his time he had done many brave deeds for God and country.

THE OUTLOOK IN IRELAND.

THE Tory party in England are now so disatisfied with the Government and so conscious of defeat at the next election that they are completely demoralized, being split into three factions which are at the present moment irreconcilable, namely, the followers respectively of Sir Randolph Churchill, and Messrs. Balfour and Goschen. Meanwhile the Liberal-Unionists are returning to Mr. Gladstone's leadership, and the leaders of the Liberals are confident of success. It is very positively stated that Messrs. Chas. S. Parnell and Justin D. McCarthy will have portfolios in the Liberal Government which is looked for to be established, as Mr. Gladstone relies greatly on their assistance in framing a Home Rule Bill which will be satisfactory to Ireland.

It would certainly not settle the demand for Home Rule if an unsatisfactory measure were introduced, and this consideration leads to the belief that these rumors, to which credence is generally given, are correct. There are none of the members of the Irish National Party whose appointment to the Cabinet would give more general satisfaction than the two who have been pointed out; for though Irishmen themselves might possibly make another choice if they were solely to be consulted, the moderation and prudence of these two would probably give most satisfaction to the Liberal party generally, while the people of Ireland would have full confidence in them.

Of course all this would depend upon the results of the election, which might possibly not be what is expected, though the probabilities all point that way. It is stated that the Unionists intend to make a desperate effort to win, even in the Nationalist constituencies, in which, owing to the large Nationalist majorities, all hope was abandoned by them during bye-elections. It is not likely, however, that they will succeed in winning any constituencies in the South and West, where the Nationalist feeling is most intense, and is becoming more so daily; and, even in the North, the Irish members are very sanguine of gaining one or two seats, besides retaining those they possess already. The probability is, therefore, rather that the present Nationalist majority will be increased from 86 to 88 or 90, instead of being diminished. It would be a pity if, while England, Scotland and Wales increase the following of Mr. Gladstone, Ireland should fall short, even to a small degree, of the majority which she gives him now. There seems to be no fear that this will be the case. The Nationalists have not been idle in reviewing the voters' lists, and from all quarters they give assurances that their present preponderance will be more than sustained, in which case Mr. Gladstone will have a larger majority than ever before for the purpose of carrying out his promised measures of reform which are so much needed.

The success of the combined Liberals and Irish Nationalists have certainly no appearance of coming to an end if we are to judge by those of the bye-elections which are most recent. Even during the last week the East Division of Carmarthenshire returned Mr. Thomas, who is a Liberal, without opposition. A Liberal was returned for the same constituency before, showing that it has not changed its policy during the last four years, and there is no sign that the party is in doubt about the issue of the coming contest. It is this strong confidence of the Irish people in the issue which makes them so patient under the many outrages inflicted by the present coercion regime.

AN EMINENT CARDINAL GONE TO HIS REST.

THE death is announced of His Eminence Cardinal John Henry Newman, who, after a long illness at Birmingham, succumbed to pneumonia on the evening of the 11th inst.

The deceased Prince of the Church was born in London, Eng., in 1801. His father was a banker and well-to-do. He passed his boyhood in the great city, and had the advantage from his earliest years of the best educational facilities his time offered. From earliest childhood he showed a thoughtful disposition, and even as a boy developed a strong tendency toward theological thought and research. As a lad he attended a private school at Ealing, whence he went to Trinity College, Oxford. Here he graduated with honors in Classics in 1820. Being elected a fellow of Oriel College he came in contact with men who left their mark upon the thought of the time, including Whately and Hawkins, afterwards provost of Oriel. In 1825 he became vice-Principal of St. Alban's Hall under Whately, and a year later tutor of his college and subsequently examiner. In 1828 he became the Anglican incumbent of St. Mary's, Oxford, which position he held for fourteen years. He developed great power as a preacher and attracted the admiring attention of the country. Early in his incumbency of St. Mary's he became intimately associated with Pusey, Keble and other ardent young men destined soon to become leaders with him in the Tractarian movement. This movement was in opposition to the tendencies of the Broad Church party, and took the form of the publication of a series of pamphlets on the true faith and discipline which should be found in the Church of Christ. In the preparation of this work, himself and the divines engaged with him directed their attention more closely than Anglican divines had hitherto done to the teachings of the early Church and to the study of the Fathers of the earliest ages.

This study by degrees, to their great surprise, brought them to the consciousness that at all events many doctrines which the English Reformation had rejected, attributing them to various dates, from the fifth to the thirteenth centuries, were really the teachings of the Primitive Church, and of the Church of every age since. As a natural consequence they were forced to accept them, and they began to see that the formularies of the Established Church were purposely ambiguous in many respects, so as to exclude secretly any belief from its pale.

One of the tracts issued by the association created special sensation through the country, viz.: No. 90, which was written by Newman himself, and argued that subscription to the articles of the Church of England was not incompatible with holding many of the doctrines of the "Roman Catholic Church." This brought into actively hostile form a feeling which had for some time existed widely among the people that the tendency of the Tractarian movement was to Romanize the Church of England. Tract 90 was condemned by the University authorities, and under the censure which his efforts had provoked Newman resigned his living and went into retirement.

Further study of these subjects led him to the conclusion that the true Church could not exist without submission to the successor of St. Peter, and in 1845 he definitely became a Catholic.

Three years later he was ordained priest and was appointed head of the oratory at Birmingham. Later he founded the Brompton Oratory, and afterwards repaired to the new oratory at Edgbaston, near Birmingham. This was his work for a long period, broken only by his residence in Dublin from 1854 to 1858, as rector of the Catholic university there. On returning to England he wrote his famous *Apologia Pro Vita Sua* in reply to a strong attack made upon him by Rev. Charles Kingsley.

His *Apologia* is a masterpiece; but this may be said of the twenty-five or thirty volumes which have proceeded from his pen.

He addressed the reason by his logical accuracy; yet not alone does he reason. In sarcasm he was unequalled, and his celebrated sarcasm against Achilli, the Italian apostate priest and revolutionist, who passed through England delivering lectures against his mother Church, will long be remembered. Dr. Newman was heavily fined on this occasion, but his words were true, and Achilli's efforts were made futile by Dr. Newman's masterly exposure of his evil character. Yet he was both humorous and kind-hearted. It was with great regret that he deemed it necessary to write a refutation of William Ewart Gladstone's unjust attack upon the doctrine of the Infallibility of the Pope.

for with Mr. Gladstone his friendship had been most intimate.

The intimacy, however, was only suspended, not destroyed. A proof of this worth recording here is to be found in an incident which occurred during the Cardinal's illness. His Eminence expressed a wish, a little over a year ago, that a lamp of a certain make should be got for him, but efforts to find it failed. This was learned by Mr. Gladstone, who was then visiting Birmingham to address a public meeting, and as he had just the lamp which was required, he sent it with his compliments to the sick Prelate.

In 1877 Dr. Newman was elected an honorary fellow of Trinity College. In 1879 he was created a Cardinal Deacon by Pope Leo XIII. The closing years of Dr. Newman's life were spent in quiet. His poetry holds a high reputation wherever the English language is spoken; but his hymns, "Lead, Kindly Light," is so exquisite that it is used in the Churches of every denomination. These words of the hymn were peculiarly appropriate to the illustrious Cardinal in his last illness: "The night is dark, and I am far from home."

His prayer contained in them has been fully fulfilled. The hymn was written when he was thirty-two years of age, while journeying from Sicily to England.

His Eminence was a favorite with Protestants as well as Catholics, and his elevation to the cardinalate was hailed with satisfaction by all alike.

His name has ever been associated with two others, who with him are acknowledged to have been the leading intellectual spirits of England, Cardinal Henry Edward Manning and William Ewart Gladstone.

May the deceased Prince of the Church enjoy eternal repose!

We quote from a famous English literary publication, *The Speaker*:

In considering the Cardinal's hold upon English literature, we must be as remorseless as he was himself, and cut ourselves adrift from the Oxford Movement, an even—to some extent at least—from the pulpit of St. Mary's. We must forget the retreat at Littlemore. It may seem ungracious to do this, and, in our milder moods, it is certainly hard. The memories of those days are most musical, most melancholy, to all who possess them: whilst those who possess no memories find an aroma clinging to the bare records of a time when taste, temper, and poetry presided over the cauldron of religious controversy. The history of religious thought and emotion in this country is usually so harsh, crude, and vulgar, that when it is the contrary of all this we prize its memory. But as time goes on it will become more and more difficult, and at last impossible to recall the past, and to reproduce artificially the very peculiar and non-natural atmosphere that surrounded the Oxford Movement. It will become stranger and stranger, the beauties will seem less beautiful, and the oddities still odder. Even the "Apologia" itself will puzzle more than it pleases.

Newman's great literary characteristic, which placed him in the very forefront of English authors, his force, his fancy, his historical rush upon his opponent, are not to be looked for in the "Apologia" (1864), or in the "Essay on Development" (1845), or in the "History of the Arians" (1833), or even in the "Barnesian Sermons" (1837-1842). Things of beauty, cold beauty as those are, but in the books he has written since his mind has sprung at ease in the anchorage of Rome, since he cast off the restraints of an awkward attitude; in his "Lectures on the Present Position of Catholics in England" (1851), in his "Lectures on Anglican Difficulties" (1850), in his three books on "University Teaching" (1852-1856-1859), in his "Sermons to Mixed Congregations" (1850), in his "Discussions and Arguments" (1873). The contrast between the Anglican and the Catholic writer is enormous. It is like the meeting of great waters. The one restrained, at times uneasy, eminently unpopular, remote from the trodden paths of feeling; the other exuberant, though never redundant, triumphant, sometimes almost to the pitch of boisterousness, sweeps along, marshalling his forces, polishing his epigrams, and making his appeals no longer to the scholar and theologian and prim church goer, but to the man in the street—the rank and file of humanity.

In reading these writings of Cardinal Newman, to some only of which we have specially referred, the great quality which first manifests itself is his splendid fancy. In the actual, positive restraint which he places upon the exuberant energy of this gift or faculty, he shows himself the artist. It never runs away with him; it is his servant, not his master. But his readers are not conscious of the curb—he believes themselves to be revelling and rioting, whilst in reality they are being driven steadily along. The subjects which delight Dr. Newman are not theological or purely philosophical subjects, but those mixed questions of history and morals and probabilities which really enter into men's minds and form the staple of their beliefs, prejudices, and prepossessions. In dealing with subjects of this kind, this scholar and colliete, this "pilgrim pale with Paul's" and "girdle-bound," glows with all the enthusiasm and employs all the devices of the greatest of advocates, displays the knowledge and aptitudes of the most accomplished man of the world, and winds himself in and out of his subject with the finished ease of a great leader of Parliamentary debate. To prove these words, if proof be needed, would be easy enough were space for half a dozen quotations at our disposal.

It is not, but we will press upon any reader as yet in ignorance (which is an unblest state) of the general run of the Cardinal's writings, since he cast off his Anglicanism, to read the "Lectures on the Present Position of Catholics in England." We prophesy the feeling excited by their perusal will be one of mingled amazement and delight—amazement at their enormous force, and delight in their consummate literary skill and artifice.

These lectures are an admirable example of Dr. Newman's favorite method. They are not concerned with the truth of Catholicism, they do not even deny in terms the truth of Protestantism. Logically, their effect would remain the same had they been written by, let us say, Dr. Millard or Mr. Rose. It is apparently a light-hearted book, written in tremendous spirits, bubbling over with fun, decorated with countless fancies—yet what was the task it set itself to perform? Nothing less than this, to roll back the great Protestant tradition of the court, the law, of society and literature; to remove whole mountains of prejudice; to cleanse the Protestant mind of all the slimy traces of slander; to shiver in pieces the prejudices of centuries, and to let the old faith of Englishmen stand forth as a body of doctrine, and rule of life, which, though possibly false, may, even dangerous, is yet not demonstrably founded upon the corruption of many a crime in the calendar—what a task! Protestants though we are, we can scarcely forbear to cheer. The mastery displayed by Dr. Newman in grappling with it is beyond praise and without precedent. He is all that Burke is, and genuinely playful besides. He successfully conceals the prodigious effort he is making, and the enormous importance of the verdict for which he is striving. An abler back it would be impossible to name.

THE C. M. E. A.

The time approaches for the holding of conventions of the governing bodies of the Catholic Mutual Benefit Association. The Supreme Council meets at Niagara Falls, N. Y., in October, and the Grand Council of Canada in Montreal on Tuesday, the 2nd of September. Many questions of considerable import will secure due attention at these meetings. The society has prospered in the most gratifying manner since its organization about thirteen years ago and untold good effected in the amelioration of the condition of widows and orphans of deceased members. It may be claimed that the society has stood the test of time. It has paid promptly every liability, and the utmost confidence is felt in the security it offers to members by way of insurance. It is to be hoped that the deliberations shortly to take place will tend to make its useful career still more assured, if such a thing were possible, and also be the means of yet further extending the membership amongst our Catholic people. The officers of the Canada Grand Council have, one and all, faithfully performed their duties during the past two years. The burden of the work, of course, falls to the lot of the Grand Recorder, and we have yet to hear the first instance of dissatisfaction with the affairs of his office. Few indeed are aware of the vast amount of work that passes through the Recorder's hands in the course of a year. Every new branch adds its quota of business to be done, and, when we say that over fifty new branches have been organized, and are now in flourishing operation since the meeting in Toronto two years ago, it will readily be conceived how onerous and responsible are the duties of the office. Brother Brown has been Canada's Grand Recorder since the society was introduced into the Dominion. During these years he has made himself thoroughly familiar with every feature of the work. He is an acknowledged authority wherever a constitutional tangle presents itself, and his advice and direction are given guided by an experience and sound judgment most valuable in one holding such a position. When we add to this the fact that his books are models of neatness, order and correctness, the members one and all have reason to congratulate themselves on the possession of such an officer. Bro. O'Connor, of Stratford, has held the reins of power as Grand President, for four years. His work has been a labor of love. It has been done well and conscientiously, and now that he is about to lay aside the burden, he deserves the hearty thanks of the members, one and all, because of the honorable and straightforward manner in which every duty of President has been performed. We understand that Dr. MacCabe, Principal of the Normal school, Ottawa, has, after much solicitation, consented to allow himself to be placed in nomination for this important office. No matter from what point of view we may consider Brother MacCabe—as a gentleman holding a very prominent post in the community, as a citizen, or as a member of the society—in every regard he appears to be one eminently fitted for the position.

Column.

Seek not to walk by borrowed light,
But keep unto thine own;
Do but thou dost with might,
And trust thyself alone!

KNOCKNAGOW

THE HOMES OF TIPPERARY.
BY CHARLES J. KICKHAM.

CHAPTER II.—CONTINUED.
If we ventured to turn Mr. Edmund Kiely's thoughts, as he stood with folded arms upon their rock high above the surging sea, into plain prose, we fear some at least of our readers would not readily set him down for the sensible fellow he really was.

He was startled from his reverie, however, by a wild flash of lightning, followed quickly by a terrific thunder-clap that seemed to shake the rocks around him. Then, as the old muskidan had foretold, down came the rain in a hissing torrent; and Mr. Edmund Kiely leaped from his elevated position, and, pulling the collar of his zephyr up over his ears, made straight for the fisherman's cottage, with the fitness of an arrow; man only sought shelter from the thunder-shower: The woman of the house, however, placed a chair in front of the fire, and invited him to sit down; and then he saw an old man with white hair sitting by the fire, and a young girl with dark hair at a table near the small window, writing or making a sketch upon the blank leaf of a book which she held in her hand.

"I have just run in to escape from the shower," Edmund remarked. "It has come down very suddenly, but I do not think it will last long."
The door was again opened before the old man could make any reply, and the fisherman entered with the water running down from his "sweater," and over his oil cloth jacket, as if he had just emerged from the waves. Thrusting his hand inside his waistcoat, he produced a letter, and presented it without speaking to the old muskidan, who snatched it nervously from his hand, and retired into an inner room, followed by the young girl.

"What is that old gentleman?" Edmund asked.
"I could not tell you, sir," the fisherman answered. "He says he lodged here the year the French vessel was lost in the bay. That was in my father's time, and I was in Newfoundland myself. So I have no recollection of him. There wasn't near so many houses in Tramore then as people used to come and lodge here in the summer. But, though poor he is, he's a gentleman. I'd take my oath up that any day."

"Ar, an' his daughter is a born lady," added his wife. "An' they're welcome to stop for a month if they like before I'd ax 'em for a penny. I would rise the cock up your head to hear her singin' 'The Coulin,' an' her father playin' it on the flute. I thought I was in heaven listenin' to 'em last night."
The old man or his daughter did not return to the kitchen, and the rain having ceased quite suddenly, Edmund stood up to leave, resolving that he would find some pretext for returning to the cottage next day. Seeing that the young girl had left her book, with the pencil in it, on the table, curiosity impelled him to take it up and look at it. It was a well worn copy of Moore's Melodies. Glancing at the blank leaf between the "Irish" and "National Melodies," his face betokened the utmost astonishment; for on the blank leaf he beheld Arthur O'Connor's handsome profile done to life. The sensations created by this discovery were not altogether of the pleasurable sort; and he remembered with some satisfaction that she spoke of Arthur a little while before as "the young abbe." There was also an unfinished female head, the contour of which reminded him of some one, though just then he could not say of whom; but he had no doubt it was meant for "the beautiful girl" mentioned in connection with "the young abbe."

about the old muskidan and his daughter for him. But Mat, with his purchase tied up in his red cotton pocket-handkerchief, was gone before he could come near enough to speak to him, and he put it off till he should fall in with him in the course of the day. But during the morning and afternoon he looked about in vain for a sight of Mat Donovan. In the evening he recognized Barry Morris and her grandfather among the rocks at the Boat-cove, and leaving Father Carroll and Arthur O'Connor to comment upon Tom Steele's remarkable speech at the last usual weekly meeting of the "Loyal National Repeal Association," made his way over the slippery seaweed, and, after congratulating the old weaver on his good looks, inquired of Barry whether she had seen Mat Donovan during the day.

"I saw him buying cockles on the strand early in the morning," he added, "but I have not seen him since."
"He went home to town, sir," Barry answered, looking very innocent and unconvincing.
And the fact was, at that identical moment, Willie Kearney and Tommy Luby, sitting by the side of a hay-cock in the kiln-field, were grinding those same cockles one against another and greedily devouring them; while Ellie was rolling the most beautiful "pair" of juckstones (consisting of five) ever seen, between her hands; and Jack Delaney's twins were making desperate efforts to choke themselves with two monstrous lobster claws—cockles and juckstones and lobster claws being present from Mat the Thresher, who was just then expatiating upon the virtues of a peculiar kind of sand, a small bag of which he was the happy possessor of, for sharpening a scythe, and holding forth in his own expressive and felicitous manner upon the wonders of the mighty deep, to the amazement and delight of Tom Maher and Barney Brodherick. And at that moment, too, Kit Cummins left off abusing her next door neighbour, and pushing her dishevelled hair under her cap of dubious hue, stood outside her own door, and addressing all Knocknagow, gave it as her private opinion that Mrs. Kearney looked younger and rosier than her own daughter. "After the water?" an opinion which no one in Knocknagow ventured to contradict, unless a suppressed "gl-r-r-z-out, you big'ard," from the next door neighbour, might be taken as an expression of dissent.

"It seems Mrs. Kearney is gone home," said Edmund, after returning to his companions. "I'm sorry I did not see them."
"Then, were wondering why you did not make your appearance anywhere last evening," returned Father Carroll. "I wanted to persuade Arthur to spend the evening with them, as you could not be found, but he would not. And, by the way, I see Sir Thomas Butler's death announced in this paper."

"What has that to do with my refusal?" Arthur asked.
"His was Maurice Kearney's landlord," returned Father Carroll. "It may be a matter of some consequence to them."
Edmund, seeing the fisherman in whose house he took shelter from the rain the evening before, coming up from the cove with a book hook on his shoulder, hastened to meet him. The man immediately presented him with a letter.
"Are they gone?" Edmund asked, after glancing at its contents.
"They went early this morning sir," replied the fisherman.

"Where?" Edmund asked eagerly.
"The Lord knows," returned the fisherman. "And the Lord bless 'em wherever they go; for they behaved well to us any way. There was some great news in that letter brought from Waterford yesterday, but when my wife made the same remark they said 'not a word.'"

The pound-note was enclosed in the letter which Edmund now held in his hand. But there was no signature, no clue by which he could trace the letter to the words: "Many, many thanks—but we do not now require it. May God bless you for your kindness. We shall never forget it."
"An' so ends my dream!" thought Edmund. "But something tells me I shall meet her again. She thinks Arthur is already a priest; it may be better for his peace of mind not to be told of this sketch. It was a wonderfully true likeness. I wonder has she made a sketch of me? Did you remark that girl with the old flute-player yesterday?" he asked aloud as he came up with Arthur, who seemed to have his own fancies at the moment.
"Such was very beautiful," he replied absently.
"Beauty 'like the night,'" rejoined Edmund.
"No," said Arthur, looking surprised. "She was singularly fair; and her eyes were blue."

which a gentleman in the neighbourhood had lent to them, that he was not aware of Sister Clara's return to the room till he heard Father Carroll say:
"Such is keeping up the beauty, I see."
"Och, she'll be quite spoiled," returned the sun. "Every one talks of her beauty."

Arthur turned round; and if the picture he had been examining had moved its lips or its eyes, his look could scarcely have expressed greater astonishment. Yet there was nothing in the least miraculous to excite his wonder.
"Och, you know Arthur O'Connor?" Father Carroll asked.
"Och, 'twas the low, hesitating reply, 'What is it all about?' exclaimed Father Carroll. 'Ye both look as if ye had seen a ghost. This is my cousin, Miss Kearney; so don't be afraid.'"

"I saw Miss Kearney once before," returned Arthur; "but I did not know who she was."
"I remember," said Mary, with a smile and a blush.
"Where was it?" Father Carroll asked.
"Up in Tramore," Mary answered.
"Would you like to hear her play?" said Sister Clara.
"Och, give us a tune, Mary," said Father Carroll. "Though I don't know I'll care much for your music after Flaherty. He was at Major French's a few weeks ago, and did me the honour of coming over for an hour or two occasionally—but it was in compliment to your mother and her uncle Dan, who, next to Sir Garrett Butler, he says, was the best friend ever he had."

Arthur went to the piano, and after a little hesitation and embarrassment, commenced an Irish melody, and played it with such feeling that Father Carroll exclaimed: "You really play very well, Mary. And one would think you wanted to rival Flaherty. That is his favourite tune; and you play it in his manner. Did you ever hear him?"
"Och, I never heard Mr. Flaherty play, though I often wished to hear him," Mary replied.
"Such ought to play that air well," Sister Clara observed, "for she is continually practicing it. Edmund Kiely was here lately, and he would not let her play any thing but the 'Coulin,' the 'Coulin,' over and over."

"He is the way the wind blows!" said Father Carroll.
Mary bent her head and laughed, but made no reply.
After this Arthur O'Connor and Mary Kearney became great friends. He spent a week at Christmas at Ballinacree; and two weeks in the summer—beach meetings and communings! But then Arthur's mother openly accused Mary of trying to lure her son from the high and holy path he had entered upon; and a accusation which so pained and shocked the gentle girl that she insisted upon breaking off all further intercourse with him. His brother Hugh approved of her resolution, and even Arthur himself admitted that she was right. His pursuit of his studies industriously, and was among the students of — College chosen to be sent to Maynooth at the examinations which took place a week or two before Sir Garrett Butler's nephew did Maurice Kearney the honour of becoming his guest. Arthur, however, preferred the Irish College at Waterford, and was on his way to spend a day or two with Father Carroll before leaving Ireland, when he chanced to see Barney Brodherick and his black donkey in the main street of Killybeg. There was some delay about the car he had ordered; and, as he would have to pass by the cottage on his way to Tipperary, he, so far as he could, went to see Mr. Kearney once more, and bid her good bye, became so strong, that he had a hasty line, asking her to be at the little window in the ivied gable to shake hands with him. If she had no objection, he said, he would like to see her father and mother, and all of them, before he left; but of course he was not going to be absent of her brother. Yet a brother may sometimes prove a more formidable rival than lovers dream of; particularly when the world in general is so stupid as not to recognize his superior excellent qualities—which happened to be the case in this instance. She was angry with him for not having called on her, and it must have admitted she was sometimes angry with Hugh for not being so enthusiastic as he ought to be about one or two dear friends of hers, who, she thought, had the good taste to appreciate him. There was one in particular with whom she was sure he ought to have fallen in love. On that occasion the young lady, when presenting Mary with a bunch of flowers to the end of the lawn for a little sprig of hawthorn and secured it in the nosegay; a rather odd proceeding, seeing that both sides of the road nearly all the way from the residence of the young lady to Ballinacree were white with hawthorn blossoms. But the mystery was cleared up in the most satisfactory manner when the white petals into Mary's ear that the hawthorn was for Hugh; for all the world—except Hugh himself—knew that hawthorn was "emblematic of hope." Hugh, however, took the blossom with a smile; and Mary said gravely, "She was in earnest." To which Hugh just as gravely replied, "Of course. Whereupon Mary became indignant, and told him she did not know "what to make of him," and that no one could know "what was in his mind;" and that she did not see why people should be "bothering their heads about him," with more to the same effect. Nevertheless Mr. Lowe was not far wrong in supposing that Miss Kearney had her eldest brother's standard by which she measured other men.

He was gleaning again at the window when his olfactory nerve detected the odour of the fragrant weed, and on looking towards the gate he saw the doctor leisurely approaching with his hands in his pockets.
"Was a fine day it is for this season!" the doctor observed, waving away a little blue cloud that almost stood still before his face, and then stopping to admire his hand, which was sufficiently white and slender. "By Jove, there is quite a glow in the air."
Mr. Lowe replied with a sigh; for he saw all hope of the look-out for interview was gone for that day least. And what was particularly irritating, Mary made her appearance at the same moment, and with that smile of hers, which more than

hour every day; but until this morning the doctor or Hugh was always with him at the time, and he could find no excuse for leaving them.
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anything else about her tended to turn his head, said:
"Was a lovely day this is, Mr. Lowe! I wish you could see the country about here in the summer. But the mountains at least are beautiful all seasons."
"Very," he replied somewhat sulkily.
"I hope you enjoyed the evening at Woodlands?" she asked.
"Will, not much."
"Because you had not the ladies, I suppose?"
"Och, not exactly that. But the conversation was not interesting. It was all about landlords and tenants, and leases and ejectments, and that sort of thing. The party seemed got up specially to discuss such matters. I expected something more interesting, but it was nothing of the kind."
"Had you Mr. Lloyd there?"
"Och, but his name was introduced several times. He was strongly commended for the way he manages his property. He gives leases, and has no objection to small farms; and it, it would appear, in bad odour on that account. I mean, they all feel bound to abide by the resolution adopted at some meeting of landlords a long time ago not to renew leases when they expire. Mr. Somerfield thinks the more independent the tenantry become the harder it will be to manage them. He says Mr. Lloyd's tenants don't care a rush for him, as they have all leases at a year rent."

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A POPULAR FALLACY REFUTED.

THE PROSPERITY OF CATHOLIC AND PROTESTANT PEOPLES.

It is a hackneyed assertion of anti-Catholics that the claims of the Catholic Church upon the belief of mankind are disproved by the alleged fact that it is opposed to progress, and that the most advanced and powerful nations on earth are Protestants.

No, were what is here asserted as a fact really a fact, the conclusion would not necessarily follow that the claims of Catholic religion to being the one true religion of Christ were false.
1. In the first place we look in vain among the recorded declarations of our Divine Lord and His Apostles for any promise that His followers, either singly or collectively would be pre-eminently wealthy or powerful. On the contrary we find many things that look in the opposite direction.
Man are left to the exercise of their natural powers of mind and body in their efforts to acquire riches, to explore the secrets of the natural world, and subjugate its powers to substantial purposes; and so, too, as regards other objects of human cupidity, curiosity or ambition. And it is altogether reasonable to believe that they who concentrate all their desires and energies upon acquiring the things of temporal human desire—wealth, power, human respect and honor—will outstrip in the race for them those who regard these things as of secondary importance and fix their attention chiefly on the things of the eternal.

2. There is much, too, in the lessons of history, both before and since the nativity of Our Divine Lord, to confirm this entirely reasonable conclusion. The children of Abraham, the chosen people of God under the Old Law, were for a period bond slaves of the Egyptians, and from the time of their exodus from Egypt and their entrance into the "Promised Land," till the destruction of Jerusalem and the utter extinction of their national power, they never equalled the heathen nations in those things by which national greatness is commonly measured. Even in the days of David and Solomon they were inferior in artistic, scientific, and mechanical development to contemporary heathen nations. Nor could they cope with them, in the extent of their dominions, or the number and equipment of their armies. David was a valiant and successful warrior; yet his military skill and prowess were chiefly exhibited and expended in freeing Palestine from the presence of an insignificant heathen tribe, or securing it from the invasion of other petty heathen tribes that inhabited the surrounding regions. And though Solomon's fame for wisdom spread throughout the then known world, and his ships brought gold from Tarshish, yet the very wealth and prestige which were acquired by him and the people he ruled were the consequence of the division and regardance of his kingdom.

As regards artistic and literary culture, no Christian people, and for that matter, no people whatever, anywhere or at any time, ever equalled the people of heathen Greece. As regards prowess in war, legislative and administrative ability, power to subjugate and assimilate other peoples, the people of heathen Rome have never been equaled. The dominions of England and of Russia perhaps cover a larger extent of territory, but not as large a proportion of the world as it was then known, in comparison with it as now known. Moreover, neither "enlightened" England nor barbarous Russia can compare with heathen Rome in their power to bend to their will, and bind by seemingly indissoluble bonds into a consolidated whole the peoples and regions they have conquered. Whether in Europe, Asia, or Africa, the highest ambition of peoples conquered by heathen Rome, and their proud boast was as to be able to say, "I am a Roman." But what of the two countries outside of England or of Rome that are included in their respective domains, care to style himself an Englishman or a Russian?

And as regards wealth, England is the banker of the world, the depository of the world's wealth. She extorts tribute from every land she has conquered. She taxes every people she has subjugated. She loans her money to and exacts usury from every people in the known world. Yet, with all this, she is not the equal in wealth to heathen Rome.
Need we prolong our argument? We might easily do so. But what we have already said is sufficient for our purpose.

Father Mathews are not encouraged in Galicia. A Vienna correspondent writes that an energetic and able (Gilestian) priest, Provost Vytvaznaki, has for some time done all in his power to make some virtuous and happy. His exhortations in church and home have been especially directed against drinking, and his efforts have been so far crowned with success that very few of the villagers now visit the public houses. The man who had farmed the inn and the right of selling intoxicating drinks having complained of this to the proprietor of the license, Count Caslaus Lassock, the latter has communicated with the district authorities. The result is that the Governor has now addressed a severe letter to the priest and the mayor of the village, warning them of the consequences which would result if they continued interfering with the consumption of spirit, as they could be made responsible for any loss which might result to the proprietor through the change of habits in the villagers. The priest publishes this letter without a word of comment.

Ayer's Sarsaparilla, by purifying and enriching the blood, improves the appetite, aids the assimilative process, strengthens the nerves, and invigorates the system. It is, therefore, the best and most thoroughly reliable alternative that can be found for old and young.

A Daughter's Influence.
I had a very severe attack of bloody diarrhoea and was persuaded by my daughter to try Dr. Fowler's Extract of Wild Strawberry, which I did with great success, as less than two bottles cured me. It is worth its weight in gold.

Mrs. MARGARET WUEN, Embrose, Ont.
Pleasant as syrup; nothing equals it as Graves' Worm Exterminator. The greatest worm destroyer of the age.

CAN A MOTHER FORGET?

A STRANGE PSYCHOLOGICAL STORY.

Garth Gibbon in Blackwood's Magazine.
In one of the poorest and most overcrowded parts of poor and overcrowded London stands a little whitewashed house, built on the equidistant points round off only in its perfect cleanliness—for on most of the furniture and the plain and modest necessary furnishings are to be found.

One bitter night early in February there sat, in the hardly-furnished sitting room, a young priest. He was evidently expecting some one, and some one loved; for, from time to time, he stirred the fire and looked with something like a sigh at the meagre meal which was prepared on the table. "I must not put off, he said to himself, "for if the fire is really bright when he comes in, he will grudge himself the warmth. I dare not make ready a comfortable meal. It is for his sake, for he thinks that he alone can have been under any circumstances, and without rest, warmth, and comfort; for oh! how tender and thoughtful he is about every one else!"

As he sat down again, the door opened to admit a tall, powerful man, looking weary beyond words and wet to the skin. It needed not his clerical dress to assure any one who saw him what his calling was; for, interesting as his face must have been under any circumstances, it was rendered beautiful by the beauty of his features and the strength and sweetness mingled in it made it like the face of an angel.

"Dear brother," he said, as he came in, "I can go out no more this night, for my body is so weary and my heart so sore that I feel helpless and dispirited as I have rarely felt before. The sin and the suffering, the wretchedness and poverty, and above all, the cry of the children, are breaking my heart. And if mine—Oh! Thou loving Shepherd! what must the suffering be to Thee, in Thy perfect purity and unequalled tenderness? How long, O Lord, how long?"

"I am heartily sick of the whole subject since last night," returned Mr. Lowe. "I think much of what they said was meant specially for me. But the more I hear about the relations between landlord and tenant, the more I am bewildered."
Mr. Lowe did feel bewildered at the moment; for Mrs. Luby's blue eyes would wander to the dog, as he watched her young sister chasing the old grey cat, who had come slyly prowling about her goldfish.

"There's something up," the doctor exclaimed, on observing Phil Luby and half a dozen others crossing the lawn by the short-cut from Knocknagow to the cross of Ballinacree.
"Perhaps they are going to a funeral," said Mary. "They always go to funerals in that direction by the short cut."
"Judging from their looks and the hurry they are in, returned the doctor, "it must be something more exciting than a funeral."

He stood upon the rustic seat in order to have a better view, and saw a man with a dog at his heels, accompanied by two boys who were making desperate efforts to take sufficiently long strides to keep up with him, but were obliged to get into a slight trot every now and then, so rapid was the pace at which he swept along, with his hat so far back on his poll that it seemed as nearly at a right angle as if it were hanging against a wall. As the boys managed to get a little in advance of him occasionally, and looked up in his face, evidently reverencing him as an oracle, and wishing to observe the expression of his countenance, which was very wild and excited, while he uttered his words of wisdom, all the time keeping his eyes steadily fixed on the hill over Rodder's.
"Is a stranger to me," said the doctor. "And these two young scamps with him do not belong to this neighborhood either, I think."

"I never saw any of them before," returned Mary. "And there is Barney off after them," she added, "leaving the ass in the middle of the lawn to go wherever he pleases. I wonder—"

"Morrow, Wat," said Maurice Kearney, who, stick in hand, was standing near the half-ton small carts, into which the fallen remnant of the hay-rick had been hastily converted in order to save it from the weather.
"Five pounds," was the butcher's reply to the salutation.
"I won't give it to you to-day," returned Maurice Kearney brusquely.
"By the way, Wat added; and then walked leisurely into the house to procure the money.

"O Richard, Richard!" exclaimed Mrs. Kearney, hurrying into the garden in a state of distraction. "There is the ass running off, he'll be sure to run down into that pit, and all the things will be in pieces—the wine and all. Oh, what's to become of me with that fellow? I suppose that man with the dog must be a ballad-singer, and there he's off after him."

Catholic Record.

London, Sat., August 16th, 1890.

The great Cardinal Newman has gone to his reward. In another column we publish the very sad announcement. It may be said that the world has lost one of its greatest and brightest minds. His writings will occupy the foremost place in English literature as long as the language lives, and his blameless life gives us assurance that heaven's portals will be open to receive his pure soul. Truly the "kindly light" of which he had sung will lead him to the harbor of eternal rest now that his work is done.

ANOTHER NEW BISHOP.

VICAR MACDONELL, PASTOR OF ALEXANDRIA, IS THE FIRST BISHOP OF THE NEW SEE OF ALEXANDRIA.

This evening, Wednesday, August 13th, His Grace the Archbishop of Kingston arrived in Smith's Falls, to assist in tomorrow's celebration of the silver jubilee of the local pastor, the Rev. M. J. Stanton. A large number of clergy were present, among them being Vicar Macdonell. The Archbishop publicly announced this highly respected clergyman's appointment as Bishop of the new See of Alexandria and offered his warmest felicitations. He said the decree of nomination by Propaganda had been confirmed by the Holy Father, and the Apostolic Letters in form of Brief will reach Kingston in a few days.

DR. O'CONNOR.

Although no official document has been received in confirmation of the good news cabled last week from Rome to New York, we have no hesitation in making the announcement that Very Rev. Doctor O'Connor, President of Assumption College, is actually and de facto Bishop elect of the diocese of London. Every indication points to its certainty; the tacit acquiescence, when spoken to, of the Bishops who recommend the three names to the Holy See, the universal approval and sense of satisfaction with which the announcement has been everywhere received, and the congratulatory letters and telegrams that Doctor O'Connor has been honored with from the very Bishops who suggested the appointment, but whose lips, until the Bulls are published, are kept closed as a sealed fountain. It is very probable the official mandates will reach Archbishop Walsh in a few days, when definite arrangements will be made for the consecration, which will be solemnized either at London or Sandwich. Wherever the consecration is held it will be attended by a very large number of priests, Bishops and Church dignitaries from Canada and the United States. No other priest in this Province could lay claim to such widespread and respectful acknowledgments or attract such genuine demonstrations of esteem and gratitude. During the last thirty years, that is to say, during the whole period of his manhood, his many sterling qualities, his rare talents and his works, although limited to college life and labors, have been before the public, and are well judged and fully appreciated by all. The great majority of the priests who now occupy important parishes in Ontario and Michigan obtained their education and training in colleges where Dr. O'Connor discharged the duties of professor, of economist or of president. During his twenty years' incumbency in Sandwich he filled these three important rolls simultaneously, while assuming to himself during the same period the responsibility of two extensive parishes, viz., Sandwich and Amherstburg.

Dr. O'Connor was born near Whitby, in the township of Pickering, where his aged father still lives in easy circumstances and honored independence on a farm of his own creation. At the age of fourteen he entered St. Michael's College the first week of its existence, September, 1822. The pioneer Basilian Fathers, with Rev. Father Soulerin as President, came to Canada that year, at the urgent solicitation of Bishop De Charbonnell, and, having no college prepared in advance for their reception, they were compelled to rent a modest two-story brick house on Queen street, just south of the present Metropolitan square, and a few doors west from Church street. From this humble origin have started and grown to their present respectable dimensions St. Michael's College, Clover Hill, Toronto, and Assumption College, at Sandwich in this diocese. At that time the diocese of Toronto included all Ontario comprised between Bowmanville on the east and Windsor or Sarnia on the west. Although frame churches and modest little chapels could be found in many places, the priests were very few and far between. There was no priest north of Toronto, except at Penetanguishene, where Father Berne, who could not speak one word of English, cured up the Holy Sacrifice and

preached in French to the Canadians and half-breeds who lived along the shores of Lake Simcoe and Georgian Bay. Father Eugene O'Reilly, at the gate of Toronto, and dear old Father Froulx, in Oshawa, with Father Gratian at St. Catharines, performed all the missionary labors of the district now known as the archdiocese of Toronto. The only other priest in the whole district was Father Rattigan in Adajala. Bishop de Charbonnell saw the absolute necessity of establishing a diocesan college in order to make provision for the ever-increasing wants of the Catholics scattered throughout his extensive diocese. He applied to his own alma mater, Annonay, in the South of France, where the Basilian Fathers conducted a very flourishing seminary for ecclesiastical students. One Irish priest was a member of the order, Rev. Father Molony, and to him is due the fact that a Catholic college was built in Toronto and that the western districts of Ontario are now blessed with the presence and the zealous labors of an active, devoted and efficient priesthood. The Basilian Fathers sent out to their old pupil, Bishop de Charbonnell, the only priest of their order who could speak and preach in English; and Father Molony was an accomplished scholar and a most pleasing and attractive pulpit orator. His great success and popularity paved the way for the joyous welcome extended by the Bishop and the Catholics of Ontario to the founders of a Catholic college, who arrived in the Queen City the last week in August, 1852, and opened college, as mentioned above, one month later—towards the end of September. The staff comprised Very Rev. Father Soulerin, President; Rev. Father Molony, assistant Superior; R. V. Father Malbos, Economist; with Messrs. C. Vincent and W. Flannery ecclesiastical students in minor orders.

Since that time many pupils and professors have come and gone, and several, like Fathers Soulerin, Molony and Malbos, are, we have no doubt, enjoying in Heaven the rich reward of their zealous labors and personal sacrifices, but the first pupils of St. Michael's College, who commenced their studies in the unpretentious academy on Queen street, Toronto are still with us. They occupy, both of them, a very high and prominent place in the estimation of their fellow-citizens; they have deserved well of the Church, and are now worthy participants in its highest honors and gifts. Although in no way related to each other by family connection, they bear the same name, and must be descended from the same old Milesian stock, since the parents of both emigrated to this country from the same sunny spot in the south of Ireland. Right Rev. Bishop O'Connor, of Peterborough, was the first pupil who entered St. Michael's College; the second name on the entrance roll is Dr. O'Connor, at present the much-revered President of Assumption College, the Very Rev. Administrator and Bishop-elect of the diocese of London.

The CATHOLIC RECORD tenders its warmest and most heartfelt congratulations to Dr. O'Connor on his appointment, although fully conscious of his never having ambitious or sought the honor, and expresses the hope that, notwithstanding the Doctor's aversion to dignities and high-sounding titles, he will, for the sake of his native Province and for the interests of London diocese, to which he has been so long attached, cheerfully acquiesce in the decision of the council of Bishops and willingly submit to the approbation of their choice by the Father of the Faithful.

THE DUAL LANGUAGE QUESTION.

A great outcry has been raised by the Francophobes in Ontario because in a portion of Stanbridge Township of the Province of Quebec, the official use of English has been abolished. A little just consideration given to the matter will show that it is not through hostility to the English population that this step was taken. The township in question, like many other Eastern municipalities in the Province, had formerly been an English-speaking township, but for many years past the French population has been increasing while the English decreased, until now the French population preponderates most decisively. It becomes, under such circumstances, a heavy expense to conduct the local business in two languages, as this compels the employment of a double set of officials, the expense of whom a township is seldom willing to bear. As the law stands, an English Municipality has the right to carry on its Municipal work in English, while, on the other hand, French Municipalities may do their work in French, in order to save expense. It cannot well be helped if the English population is really decreasing in the Eastern townships, but certainly the fact does not arise from any persecution inflicted on them by the French-Canadians; and if the English tongue is disappearing from Quebec, it is a natural consequence that its official use will also grow less frequent. This cannot be otherwise as long as the

majority of the people rule in the Province. It is now recognized that the cry of the so-called Equal Rights for the abolition of French has not been taken up by the English-speaking people of Quebec. It is recognized even by those in Quebec who have been loudest in endeavoring to spread the Equal Rights agitation, that both the Protestant laity and the ministers declare that they have been living peacefully with their Catholic neighbors, and that they do not wish the peace to be disturbed. This is acknowledged even by the Montreal Witness, which has lost much of its former violence since making the discovery, though it persists in asserting that this condition of affairs comes from the adherence of Quebec Protestants to their respective parties. To us it seems to arise rather from the common sense of the Protestants, who have no wish to disturb the peace of the Province, though they are urged to it with so much pertinacity.

IRISHMEN IN JAPAN.

About the year 1580 St. Francis Xavier, Jesuit missionary, converted and baptized the inhabitants of whole provinces in the Japanese Empire. It is affirmed by his biographers that at least two millions of heathens embraced Christianity. After the death of their first great Christian teacher and Apostle the Japanese continued to practice Catholicity until by a decree of the Mikado the Christian religion was proscribed, and many hundreds suffered banishment or sealed their faith by glorious martyrdom of the cross. The Catholic priests who attended to the spiritual needs of the converted Japanese were all proscribed and imprisoned on crosses, only too happy that they were accounted worthy of suffering and dying like their heavenly Master. Thus was Christianity virtually abolished in Japan. Whatever Christian edifices had been erected were razed to the ground, and every vestige of the one true faith disappeared from the land. For two centuries it was believed that Japan was the only country in the whole world where no Catholic could be found. But it happened that, on the 17th March, 1853, some Irish American marines were celebrating at Nagasaki, one of the chief seaports, the anniversary of St. Patrick's feast day. They erected a temporary chapel where Mass was said by their chaplain. They marched in procession, and with the green flag flying and a marine band, they awakened the astonished Japanese heathens to the strains of "The Wearing of the Green" and "Garry Owen as Gloria." The effects of this public demonstration were as wonderful as they were quite unforeseen by the Irish soldiers who took part in them. Hundreds of Japanese followed the marines to their temporary chapel, knelt down most devoutly during Divine service, made the sign of the cross most devoutly, and in many ways gave undoubted evidence of their being Catholics. They conducted the Irish soldiers to their underground chapels, where they were in the habit of meeting for prayer and worship like the Christians in the Roman catacombs. After a while, being encouraged by the marines, they erected chapels above ground and proceeded to practise the Christian religion as best they could in the absence of priest or prelate. It was found that in Nagasaki alone there were twenty thousand Christians, whose ancestors had been converted by St. Francis Xavier, and who for fully two hundred years had remained firm in the belief and practice of the Catholic faith.

The newly-discovered Japanese, however, were not allowed to enjoy in peace the luxury of worship and prayer as their conscience dictated. The heathen priests became jealous of the multitudes who abandoned their temples and flocked to the places of Christian worship. The old laws of persecution were invoked, and every native found practising Christianity, or who declared himself a Christian, was banished from the kingdom. In 1867 a deputation of Protestant ministers called upon Secretary Seward at Washington, to represent that the Christians were suffering persecution in Japan and to implore his interference in their behalf. The secretary said he would write to the American Consul and institute enquiry. After some months' delay he was able to inform the said reverend gentlemen that the persecution which was reported from Japan did not affect American citizens, but was directed solely against native Japanese for practising Catholic rites and assembling for Catholic worship. After receiving this information the ministers retired, and no more complaints were heard at the White House about persecution of Christians in Japan. It is a fact, however, that Secretary Seward did interfere, and his forcible remonstrances with the Japanese Government were the source and foundation of the perfect peace and liberty of conscience which Christians, whether of foreign or native origin, now enjoy in the Kingdom of Japan. How Catholicity flourishes there may be inferred from a letter dated

Nagasaki, March 19, 1890, and signed by the four Bishops who now have charge of Catholic interests in that distant clime. The letter is addressed to the President and Directors of the Foreign Missions at Paris. We translate it *verbatim* for the edification of the friends of the CATHOLIC RECORD:

Nagasaki, March 19, 1890. GENTLEMEN—Having met at Nagasaki to hold the first Synod of the Apostolic Vicariate of Corea and Japan, we seize this providential occasion to address to you expressions of our deep and respectful gratitude for the many substantial benefactions for which every one of our dear missions is indebted to you, that is engaged in the work of propagating the faith. . . . Permit us to thank you directly from our inmost hearts and to acknowledge the magnificent part that you and your associates have in all the good that has been achieved by us and to implore of you to delign in the future continue lending a helping hand to our missionary work. We wish you could have witnessed the grand and numerous pilgrimages that have succeeded each other during this month to the tombs of the twenty-five Japanese martyrs of Nagasaki to benefit by the spiritual favors and indulgences so paternally granted by our Holy Father, on the occasion of the discovery of the descendants of the ancient Japanese Christians (made on the 17th March, 1865). You certainly would have been deeply moved, and we were, at the sight of so many thousands of the faithful flocking from the remotest and furthest valleys of Urugami or gathered from the centres of most distant islands, advancing in solemn procession with banners floating in the breeze, reciting aloud the rosary, singing hymns of joy, and crowding the church—already too small to accommodate all—approaching the Holy Eucharist, seemingly forgetful of the hours while the ceremonies and instructions lasted, or, again, kneeling on the grave of the venerable martyred Bishop Petitjean, whose remains lie where he fell, the first of the Japanese martyrs. Our first meeting is saddened by the sudden and unexpected death of Monsignor Blanc, which took place on the eve of his intended departure from Corea to join us. This is the daily bread of the missionary. It must be expected to come under any and every form. At least in this case we have the consolation of thinking that the venerable deceased, though absent from the synod, is nearer to a participation in the feast Holy David calls "The Council of Saints."

Be so kind, gentlemen, as to pray earnestly for the spread of the Catholic faith in these distant regions and accept the sentiments of religious respect and gratitude with which we have the honor to be your very humble and obedient servants in the Lord.

PETER MARY O'SOUP, Bishop Titular of Arsonoe, Vicar Apostolic of Northern Japan.

J. A. COUSIN, Bishop Titular of Aemonia, Vicar Apostolic of Southern Japan.

FELIX MIDON, Bishop Titular of Cesaropolis, Vicar Apostolic of Central Japan.

CARLOS EUGENE DOUCEY, Delegate of the Korean Missions.

MORE ORANGE ROWDYISM IN TORONTO.

On Friday of last week, August 6th, the Emerald Beneficial Society celebrated in Toronto the anniversary of Daniel O'Connell's birthday, as the illustrious liberator was born August 6th, 1775. A number of visiting branches from other cities and towns of the Province joined in the celebration, including London, Hamilton, Dundas, Oakville, etc. The various branches of the organization met at Clarence square, whence they started at noon for Moss Park. The Union Jack and a number of handsome Irish flags were borne by members and at Moss Park a picnic was held at which patriotic speeches were delivered, and Irish airs were played by the bands both along the route of the procession and in the park.

The evening was celebrated by a concert in the rink, and while those present were enjoying themselves they were disturbed by great shouting outside the gates. It was soon made known that there was fighting going on outside. This was caused by the advent of several Orange lodges of the city who came upon the scene for the express purpose of raising a disturbance. Many of the Emeralds who were inside would have gone out, and the row would have become general, only that the gates were closed by the police, and the party inside were recommended to continue their amusements.

It has been pretended as an excuse for the conduct of the Orangemen that at Emerald processions in former years the Union Jack has not been displayed. But it has been explained that the Dominion flag was regularly carried, which was considered to be a sufficient manifestation of loyalty; so that even the poor plea of a want of loyalty on the part of the processionists could not be advanced to excuse the efforts of the fire and drum attempt to create disturbance. And it is acknowledged that conspicuous at the head of the procession on this occasion the Union Jack was borne by a flag bearer in President Carey's carriage at the head of the procession. But even if this had not been the case, there is no right inherent in the Orangemen to constitute themselves the supreme judges on the conduct of their neighbors, who are in reality as loyal as themselves. Their willingness to create a disturbance of the peace on every slight excuse proves the intolerance of spirit

which actuates them: It is quite right that the police should by vigorous measures put down such rowdy conduct, and this we say equally whether the hoodlums were Protestants or Catholics. But it is a fact which cannot be denied that these periodical disturbances have been caused in every case by Orange intolerance.

It is very true that owing to the absolute refusal of the British Parliament hitherto to grant justice to the Irish people, there has been much sore feeling in Ireland, and among the children of Irishmen, against the English people; but this might be expected as a consequence of harsh treatment. This fact should be a reason why more consideration should be shown towards Irishmen and their children in Canada, where, in spite of the past they have retained their loyalty. There is besides a better feeling arising even in Ireland within the last few years, since it has been demonstrated that the people of England are more willing than they have ever been before to give some attention to Irish demands for justice.

SEPARATE AND PUBLIC SCHOOLS.

The address of Archbishop Ireland, delivered before the Teachers' Convention recently held at Minneapolis, is still attracting much notice from the American press, both Catholic and Protestant. Many of the Catholic journals have stated their disagreement with the views of His Grace that the State school and the Parochial school systems can be made one. The Baltimore Mirror maintains that the State should not insist upon doing for the people what the people are able and willing to do for themselves, and it therefore opposes any scheme for compulsory education such as the Archbishop advocates. It says: "It is perfectly true that, primarily, our opposition to the Public school system is not the outcome of our religious faith. We antagonize the system upon grounds entirely apart from religious considerations. In the first place, we question the wisdom of a government like ours assuming the function of public educator beyond the narrowest limit. The necessity of literacy to the requirements of intelligent citizenship imposes the duty of free State education in a primary degree. As Archbishop Ireland claims, and as the Independent holds, unless there is free instruction at public expense there will be a larger element of illiterate than is good for the well being of the body politic. We differ from them simply as to the degree in which free State education should be given. We contend that the organization of a free State system which contemplates tuition in the higher or academic courses works injustice to the masses of people who are unable to profit by it, and are thus taxed for the benefit of well-to-do classes simply able to pay for all the education they wish."

The Mirror, in continuing to explain its views, says substantially that, in view of the heterogeneous character of the population of the United States, it is impossible that the State should do justice to the rights of all classes of citizens by giving in the schools, besides a secular curriculum, that moral and ethical training which is indispensable to all classes. The Toronto Globe, in speaking on the same subject, agrees with the Mirror to this extent that, while not entering upon the question whether dogmatic teaching ought or ought not to be the chief consideration in the education of the young, it would be impossible to work out that idea in a practical way for the reason that the State would be endeavoring to serve one hundred instead of one Church, and chaos would result.

It is argued by the Globe that the Church ought not, under such circumstances, to be assisted by the State at all in giving religious education, but that the Public schools should be purely secular institutions, and that it is only because we in Canada have been compelled by force of circumstances to adopt the Separate school system for Catholic children that it may be retained.

We do not propose or advocate that the State should furnish religious education. This would certainly be impossible in a community so mixed as ours, but in our advocacy of Separate schools for Catholics, we have constantly maintained that the fullest religious liberty should be given; that, as long as we are anxious and willing ourselves to provide such an education for our children, the fullest liberty should be given us so to do. We do not ask the State to do more than to furnish a fair proportion of aid to Catholic schools on the same basis on which aid is given to the Public schools. This is but equal dealing to all, and we have never asked for more, but certainly, if while educating Catholic children from our own school taxes, we were also compelled to contribute to the education of Protestant children, there would be no fair dealing.

The Globe's article is certainly meant to be a fair one, but we submit that if its principles were made the basis of Ontario legislation the same injustice of which the Catholics of the United States complain would be inflicted on us in Canada.

The Baltimore Mirror, of course, does not aim at perpetuating this injustice in its entirety, but, in our estimation, it professes that it would be satisfied if it were reduced to a minimum, while still State-aided secular schools would continue to exist. In Ontario the school system at present existing almost entirely does away with the injustice. Some slight alterations would remove it entirely, and we believe that the proposal of Archbishop Ireland has in view a system very like that which we have in Ontario.

The Globe seems to think that the Archbishop's proposal is finally to do away with the parochial schools altogether, and that he intended it in order to prepare the Catholics of the United States to accept the inevitable. It will be remarked that the Archbishop proposes as a pattern the example of Poughkeepsie and other towns of the State of New York where Catholics and Protestants have flourishing schools which have proved satisfactory to people of all denominations. With some differences of detail in the operation of these schools, it will be seen that his solution of the school question gives to the Catholic schools all the advantages which they enjoy in Ontario, and we believe that the people of the United States will at last see that this is the correct solution of the system of public education. Every locality would be left free to manage its schools with as much or as little religious education as it deemed proper, and State aid would be given in proportion to the amount of secular instruction imparted.

The Globe concludes thus, in reference to Ontario especially:

"If the Separate schools are ever to be done away with, as some demand, we may have to go further and abandon the medium of religious instruction yet remaining in the Public school curriculum. Here as elsewhere that appears to be the condition without which not of any truly national system."

We believe that there is already too little of religion taught in the schools; but if the Protestants are satisfied to continue in this fashion we cannot object. All we ask is that the liberty be conceded to us to teach more if we see fit. Of course we fully agree with our contemporary that no child should be compelled to join in religious exercises, or to accept religious instruction objected to by its parents, but the abolition of all religious instruction would be retrogressive instead of progressive. It has been sufficiently demonstrated, both in Ontario and New York, that religious education is quite compatible with a thoroughly secular instruction; and the objection to religious schools that the teaching of religion is an obstacle to the study of secular subjects has no foundation in fact.

CATHOLIC INDIAN SCHOOLS.

The vote of the United States Senate, of 27 against 19, in favor of appropriating a fair share of the educational grant to the Catholic Indian schools is a severe blow against Mr. Thomas J. Morgan, the United States Indian Commissioner, and the Boston and Lynn Committee of bigots known as the "Committee of one hundred." Mr. Morgan was appointed Indian Commissioner about thirteen months ago, and he at once commenced to persecute the Catholic Indian schools in the Indian territory of the West. He dismissed every Catholic who was employed in the Indian school service, under the pretence that they were opposed to his manner of managing the schools, and, having secured the cooperation of the Boston and Lynn Committee, he endeavored to induce the Senate to stop the appropriation, which was given to the Catholic Indian schools on the Blackfeet's reservation in Montana.

The school was built by the Catholic Indian Bureau, the members of which were assured by the Commissioner of Indian Affairs who preceded Mr. Morgan, that the Government would give an annual grant towards the support of the school. There are on the reservation about four hundred and sixty Indian children, and the Government school can only accommodate fifty, leaving over one hundred unprovided for. The Catholic school can accommodate one hundred, and an appropriation of \$125 per capita was proposed by the House of Representatives to be given for their support, making a total of \$12,500. Besides an appropriation of \$50 per capita was proposed to be given for the support of one hundred Indian children who are cared for by the Sisters of Charity at Devil's Lake, in Dakota. This appropriation was asked for by Senator Pierce of North Dakota, and the House of Representatives, convinced of the good work which was being done by the schools, voted it by a large majority. Provision was also made for an appropriation for St. Boniface Indian school in South California.

Mr. Morgan and the Boston Committee made a strenuous effort to defeat these grants, notwithstanding the acknowledged fact that the Catholic schools are the most successful of all the

Indian schools. The bigotry which animated them in their effort will be understood when we state that in the same bill which grants the above appropriations there is a clause granting \$13,360 to a Quaker Indian school in Eastern Cherokee, N. C., where there are only eighty pupils, this being at the rate of \$167 per capita.

It is greatly to the credit of the members of both Houses of Congress that the efforts of Mr. Morgan and the Boston and Lynn Committee of One Hundred have failed. The Rev. Father Stephan, who is the President of the Catholic Indian Bureau, and who has devoted all his energies and means towards the instruction of the Indians, exhibited most commendable spirit and energy throughout the contest. He declared that even though the bill should be lost, and that there should be no appropriation made to the Catholic schools, the good work would be continued. In reply to an interviewer sent to him by the Globe, he said:

"Yes, you can say no matter what Morgan or his narrow-minded friends may do no Catholic Indian school will be closed. We shall appeal, if necessary, to the Catholics of the country, and our loyal children who never fail to respond to the call of country or faith will not allow this great work to suffer. Too much Catholic missionary blood has been shed in our efforts to civilize this much-wronged race to allow trifles like this to interfere with our work. No, this latest development does not disturb me. There will always be a Catholic home open for the Indian."

It is to be hoped that Mr. Morgan's defeat on this question will be the prelude to his dismissal from the position which, by his bigotry, he has proved himself unworthy to hold.

CHURCH vs. LODGE.

The Congregationalist asks in doleful accents, and as if no comforting reply were forthcoming: "What shall be the attitude of the Church towards the 'secret orders' which have multiplied so rapidly throughout the country during the last few years? It is about time the Protestant Churches should wake up to the conviction that secret societies ought not to be sanctioned by religion. Hitherto the Catholic Church stood alone in its firm and persistent condemnation of all oath-bound secret societies. Such has been at all times her uncompromising attitude in the face of 'secret orders' that she was accused of intolerance and tyranny by the very Protestants who now lament the widespread growth and baleful influence of the past-ward and the grip. Able and eloquent pens were employed in decrying the Catholic Church because of her opposition to and disapproval of secret societies. They taunted her with intolerance, and maintained that the principles and teachings of the Vatican were opposed to the spirit of the age, and stood in the way of progress, of liberty and civilization. Now it must be acknowledged that, after all, the Catholic Church was pursuing the right course, and that for generations back, while guiding her children on the true way of Christian ethics and well-balanced liberty, she has been stemming the torrent of indifference that would soon sweep away every vestige of Christian worship and of sound morality.

The Congregationalist continues: "With many of our churches no problem is more serious or beset with greater complications," and who should wonder at this when the secret orders have been permitted to grow in strength and numbers, without any protest on the part of Protestant synods or Pan-Presbyterian or Pan-Anglican councils. Ministers and dignitaries have assembled in London (England), Philadelphia and other large centres, representatives of Protestant thought and conviction, numbering well nigh to the thousandth, met in council and made provisions, as it was thought, for the preservation and perpetuation of Christ's Church as by them understood to exist. But, strange to say, not one decree was ever submitted to these councils, not one word spoken or voice raised to warn the faithful against the most formidable secret engine that was slowly but surely undermining the fabric of the entire Protestant establishment. It was not even judged necessary or advisable that Protestant clergymen should be dissuaded from giving countenance to secret societies, or threatened with censure and expulsion from the Church should they (the clergymen) encourage such societies by becoming themselves members and propagandists of their objectionable and anti-Christian principles. Now, it appears, the Church finds out, but all too late, that steps should have been taken long ago to check the progress of the secret orders, whose very existence it deprecates. And, certainly, if the following facts be correct, as no doubt they are, the Protestant Church has much reason to deplore the rapid and widespread development of the orders that are fast usurping the place in Christian society which the Church ought to occupy.

The Congregationalist says: "The problem would be simplified somewhat if these organizations were made up entirely of men who have professed no allegiance to the Church; but the place which the lodge holds in the affections of many a church member is what gives ris-

Indian schools. The bigotry which animated them in their effort will be understood when we state that in the same bill which grants the above appropriations there is a clause granting \$13,360 to a Quaker Indian school in Eastern Cherokee, N. C., where there are only eighty pupils, this being at the rate of \$167 per capita.

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The Congregationalist says: "The problem would be simplified somewhat if these organizations were made up entirely of men who have professed no allegiance to the Church; but the place which the lodge holds in the affections of many a church member is what gives rise

to great anxiety. Sad though the confessions, it must be acknowledged that some of whom names are on the church roll habitually give precedence to the secret society over the church. If the meetings conflict, the successful competitor for their presence is the former. They have no time to spare for the great religious gatherings, like those at Saratoga, but they will go a long distance to be present at a convocation of their fraternity."

At a meeting of Congregationalists, lately held at Rutland, Vermont, some mild resolutions were passed deprecating the absorption of some members in the secret orders. But it was not considered prudent to make a formal protest, much less to condemn altogether such defections, lest a war should break out, and more harm than good be effected. "Yet," the report says, "not a man who spoke failed to admit that Christian concerns in his own community were suffering on account of them. Several who live in towns of only a few thousand inhabitants reported from twenty to forty thriving orders."

But Vermont is not exceptional in this respect. The lodge is found strongly entrenched all through the country, growing in numbers and power, and everywhere detaching the devotion of Christian men from the church, and, "too often, we fear, from the straightforward service of their Master."

"Recent figures, carefully compiled, show that Boston has 243 churches to 509 lodges; Brooklyn, 355 churches to 695 lodges; Washington, 181 churches to 216 lodges; Chicago, 384 churches to 1,088 lodges, and the same proportion obtains in other cities."

"The fact that some of these orders employ a chaplain and have an ornate ritual, that they conduct religious services and preside over funerals, does not make them religious, least of all Christian, and he who finds his religion and his Christianity at a lodge is woefully defective in his idea of what religion and what Christianity are."

These facts and figures certainly speak volumes in favor of the lodges and against the Church. But they give no satisfactory answer to the question "What shall be the attitude of the Church towards the secret orders?" What attitude can it assume against them when her own accredited ministers deem it an honor as well as an advantage to be members of such lodges? Where the Church can put no restrictions on the clergy, how can it expect to control the laity? The sad spectacle has been witnessed of Protestant ministers attending funerals of deceased Masons as simple private citizens in the ranks, while laymen acted as chaplains and pronounced or read the burial service. How can the Church be ever expected to assume any attitude against secret societies which cannot speak with authority and deems it prudent not even to make formal protest, much less pronounce condemnation, lest it wound susceptibilities, and, least, by showing authority, "more harm than good may be effected."

Whatever may be the object of secret societies—whether they aim at anything evil, or be mere benevolent guilds, whether they have for object to cultivate, as they say, brotherly feelings and philanthropic co-operation—it is very evident that with the members the lodge usurps, in their affections, the place of the House of God, and the church becomes but a place of secondary consideration. It is quite too late for the Congregationalist, or any other exponent of Protestant doctrine, to attempt instituting in presence of the lodges. The Catholic Church alone has the power, as she alone has the courage, to deal with the lodges by formal protest and authoritative condemnation.

ST. MARY'S, SIMCOE.

The lecture to be delivered in the above church by the Rev. M. J. Ferguson, O. S. B., to which we alluded in our last issue, has been fixed for the evening of Tuesday, the 26th inst.—its theme, "The Philosophy of the Communion of Saints." The interesting nature of the subject and the known ability of the lecturer ensure for his listeners a most enjoyable evening; and we are safe in saying that the capacity of "St. Mary's" will be utilized to the utmost.

THE ORPHANS.

On the 18th instant, London's civic holiday, a picnic, having many and varied attractions, will be held in Queen's park, the object being to raise funds in aid of the Mount Hope Orphan Asylum. We do not think it worth while stating that this work is a worthy one and deserving of very great encouragement on the part of our people. Assuredly all are already well aware that this is the case. Over a hundred little souls are cared for within the walls of the admirable home provided for them by the self-sacrificing Sisters. Should we of the laity stand idly by and neglect doing our share in the noble cause. Many blessings are sure to follow the man or the woman who pay due attention to their duties in obeying the command of our Divine Redeemer, by the performance of works tending to His honor and glory. What more glorious or more deserving labor than that of providing means whereby the helpless little ones made in His image and likeness may be brought up in fear and love of their Father in heaven and as good and useful citizens of the land we live in? This is a great work and a holy work, and we trust one and all of our readers will attend on the occasion mentioned, and do their part, be it little or much, in strengthening the hands of the Sisters that they may be enabled to carry on their blessed undertaking.

THE EMANCIPATION.

GREAT CELEBRATION OF DANIEL O'CONNELL'S BIRTHDAY IN TORONTO.

Toronto Empire, August 17.

Yesterday, the anniversary of the birth of Daniel O'Connell, the emancipator of the Catholics of Ireland, was fittingly celebrated in Toronto by the Emerald Beneficial Association. At an early hour in the morning the streets were enlivened by the music of bands and the marching battalions of the drill corps of the order, many of them victors.

The branches of the association from Hamilton, Dundas, Merriton, Oakville, London, Peterborough and Toronto and Knights of St. John, Toronto, assembled in Clarence square, and marched up Spadina avenue to Queen's Park.

Yonge, Yonge to Gerrard, Gerrard to Church, Church to Shuter, and thence to Moss Park rink, where a grand picnic was held.

An immense Union Jack was given a foremost place in the procession. The order of march was:

- Posse of mounted policemen, Marshal Jerry McDonnell, of London.
Standard bearer—Wm. J. O'Connell, of a car carrying Union Jack.
D. C. O., L. C. G., Toronto, 21 strong.
Carriage containing Father Thorne, London.
D. C. O., L. C. G., Toronto, 21 strong.
Carriage, with Father Brody, Toronto, and Hamilton, and T. H. Sullivan, Hamilton.

Quite a large crowd of brightly dressed ladies, many of them having escorts decorated with the regalia of various Irish Catholic associations, assembled in the Moss Park rink long before the time fixed for the programme of games to begin. For an hour or more the people of the park, on the grassy, well shaded hollow which comprises in winter time the skating rink, Heintzman's band performed, and luncheons were enjoyed under the charm of the sun.

Then three players, cornet, violin and cello, struck up dancemusic in the curling rink, and the youths and maidens, despite the stormy weather, indulged to their heart's content in all sorts of dances, and displayed all varieties of style. Those who were inclined that way sat round or indulged themselves till the whole rink was crowded with whirling couples. The dancing was not abandoned when the games began, but was kept right up to the end. A programme of events and the names of the winners are given below.

The speakers of the day waited beyond the expected time to deliver their addresses, but so great were the attractions in the rink and on the open grounds that they found it hard to get a big audience. They, however, succeeded ultimately. The grand president of the E. B. A. presided, and many prominent Catholics were on the platform or among the audience. These were noticed: Vicar-General Rooney, Vicar General Laurent, Rev. Father Tierney, chancellor of the Diocese of London; Rev. Father McBride, Rev. Father O'Reilly; Rev. Fathers Hinchey, Brady and Hannell, of Hamilton; Rev. Father Egan, of Thornhill; Rev. Father Minehan, St. Michael's; Dr. Macdonald, Messrs. Charles Burns, J. P., J. Macdonald, John Marshall, W. Lane, Frank Flood, John Egan, Toronto.

The grand president, in lieu of giving a speech himself, introduced to the meeting Rev. Father M. J. Tierney. This gentleman, who has a fine presence and a rich voice, thrilled the audience for half an hour or thereabouts. In the course of his remarks he said: "On this, the anniversary of the great emancipator of Catholicity in Ireland, Daniel O'Connell, I share most heartily in your spirit, I feel, throbbing through my veins, when I say before you, intelligent and public-spirited Irishmen marching in public parade through the city of Toronto (applause) If there is any organization that is worthy of encouragement it is the Emerald Beneficial Association, which serves to cement the bonds of friendship which exist between Irishmen all over the world, and encourages its members to follow the path of virtue and good works. You are a benevolent association. Long may you continue in this course of doing good, increasing in numbers year by year, and encouraging young men throughout the length and breadth of the land to become members of your society. I have been much pleased with your orderly conduct. When we left home some of us were expecting to be mobbed, but we find that all are law-abiding citizens in Toronto. I hope that this demonstration will only serve to let all who do not belong to us know that we can assemble in a great multitude and behave as well as any other community."

A Voice.—And b' ter.
Father Tierney.—Be good and loyal citizens of this land in which we live, but cherish and love old Ireland. (Applause.) Let your hearts go back in sympathy to the land of your forefathers and encourage all in this land to help in bringing happiness to those suffering there. (Applause.)
Dr. Bourke, of London, was next introduced, and speaking of the day he said that one lesson which they all might learn from the life of O'Connell was the necessity of promoting the Separate schools. In carrying out this lesson let them advance the interests of the Separate schools and see that they were properly conducted. (Applause.)
Mr. Frank Flood, of the Knights of St. John Society; Rev. Father Egan, of

Thornhill; Mr. A. J. McConley, state delegate of the A. O. H.; Mr. James Heintzman, of Hamilton, and others followed.

The programme of sports was well arranged and well carried out. The following are the names of the winners:

- 100 yards race, open to all—I A Knight, J. J. O'Reilly, 3 Conlon.
Running, hop, step and jump, open—1 M Moore, 2 John Malone, 3 Watson.
100 yards race, members of Knights of St. John only—1 Kennedy, 2 Egan, 3 O'Reilly.
100 yards single men's race, Emeralds only—1 O'Reilly, 2 John Malone, 3 John Dineen.
Three quick jumps, open—1 Watson, 2 Moore, 3 Wilson.
75 yards boy's race, Juveniles Emeralds only—1 Hogan, 2 Smith.
75 yards, boy's under 14 years, open—1 Kielly, 2 Heenan.
Putting light shot, open—1 Watson, 2 Keenan.
Three-legged race, open—1 Conlon and Knight, 2 Malen and Malone.
100 yards race, open—1 O'Reilly, 2 Knight, 3 Conlon.
Swording long jump, open—1 Moore, 2 Hayes, 3 Watson.
100 yards committee race—1 Donovan, 2 Downey, 3 John Malone, 3 John Dineen.
Special prize for drill, No. 1 Drill Corps—1 Thomas, 2 McCarthy, 3 McCarthy.
Special prize for members of Emeralds and Drum Band—1 John Malone, 2 Wilson, 3 John Malone.

In the evening the following programme was played by Heintzman's band to a tremendous audience:

- March—Irish Medley.
Overture—Night O'Connell.
Waltz, Spanish—staircase.
Grand Fantasia on Irish Airs—Corbin.
Great Solo—Wm. J. O'Connell, E. J. O'Connell, Mr. Thomas Egan.
Des Pices—Hunting Scene.
Grand Selection—Tenors of Emeralds.
Polka—Toua la Jolie.
Favourite—Verdi.
Four—Reminiscences of O'Connell.
The various committees did their work well. Here are the names:

- Games Committee—F. Carroll, G. Richardson, J. O'Connell, P. Donovan, J. Linton, E. Harvey, M. Madigan, L. A. Gator, chairman; F. Downey, secretary.
Reception Committee—W. Lane, T. Mahoney, G. Richardson, M. C. Lee, J. Nicholson.
Singing Committee—B. McGinnis, J. Fitzgerald, W. Gaffney, P. Kelly, M. P. Fitzgerald, J. P. Sullivan, W. Lane, chairman; M. C. Lee, secretary; J. J. Nicholson, treasurer.

The Merriton branch did not arrive in time to take part in the procession. The Liberty band was ruled out for their participation in the racket of their other night. Another musical combination from Lombard street shared the same fate. The Hamilton Shamrocks site and drum band was ruled out because of not being invited.

Exhibitions of Irish jig dancing and Irish comic singing were given in the evening at Moss Park.

A crowd in front of Jumbo Campbell's when the procession passed cheered, but nothing more.

A RIOTOUS MOB.

DISGRACE THE STREETS AND ARE WELL CLUBBED BY THE POLICEMEN.

Toronto Empire, August 17.

Yesterday was the anniversary of the great Irish Parliamentary leader, Daniel O'Connell, and it might be expected his fellow-countrymen and admirers in this city arranged to do honor to his memory. The procession in the day time passed off without mishap, but to the disgrace of Toronto it must be recorded that the festivities at night were interrupted in the most violent manner by a mob, apparently compounded of roughs from every portion of the city, who congregated for the mere pleasure of disturbing the peace. The first intimation was given that a riot was intended by a band, which had assembled somewhere in the western part of the city, and which paraded the principal streets playing partisan tunes, and followed by a howling crowd of nearly 2,000 people. Along Queen's Park, Yonge, then along King the mob of hoodlums marched, gaining strength as they went along. In front of the I. C. B. U. hall they halted for a few minutes and saluted the blank walls with a loud shout of "E. B. S. of William, Rise." Thence they proceeded to the corner of Queen street and from there to Moss Park rink on Shuter street, where the Emerald Society and their friend were engaged in celebrating the day by a picnic. On the various beats along the march policemen had joined with the throng, and were able to keep it tolerably well under control until the rink was reached. There fourteen constables had been stationed under Sergeant Greenfield, and it was well they were there, for scarcely had the mob got fairly opposite the rink when it began to manifest a spirit of destruction. The police formed a passage in the middle of the street and compelled the band to pass through. The hangers-on, however, were not so easily dealt with, and a number of stones came in perilously close vicinity to the heads of some of the officers, while a few sticks were brandished, with the evident intention of drawing blood. A judicious use of the baton temporarily averted the row, and the whole gang moved forward to the street. The band, however, and it would be well if the hangers-on could be found and brought to justice, was not satisfied with the smallness of the skirmish, and immediately proceeded round the square by way of Jarvis and Queen streets to the rink for the purpose of creating a second row. They reckoned, however, without their host. The police had by this time been reinforced, and, perceiving that their order and measures would restore order and avert bloodshed, they made a concerted charge on the mob.

A wild scene of confusion ensued. A portion of the crowd fled wildly to the west, ignominiously sought safety in the distant east, and the heavy leather billy clubbed the way of the officers. In five minutes none but the residents of the neighborhood, the picketers, the constables and a few boys were within sight. This, however, was only a portion of the night's encounters. Deputy Chief Stewart, Inspector Ward and Sergeant Barton headed a reserve party of constables at the corner of Sherbourne and Shuter streets, and it was their misfortune also to come in for some of the attention of the rowdies. Their assailants were evidently a part of the main crowd, which had been disintegrated during the charge on Shuter street, and in their endeavor to find their friends they

stumbled on the police reserve. A row at once ensued. The mob was well provided with stones, and made a furious charge on the little band of constables. A well-directed charge, however, again scattered them, but not before some of the policemen had received painful contusions on their heads, arms and legs. The deputy chief himself was struck several times, but not seriously injured. Inspector Ward did not fare so well, and had an arm badly bruised by a stone, while a number of policemen complained of sore heads.

But while the main fight may be said to have taken place at the rink, a third skirmish, which occurred at the corner of Queen and Jarvis streets, was certainly by far the fiercest. Dalhousie street, afforded a splendid refuge for the rioters when both were kept up from that direction of stones was kept up from that direction for about ten minutes. Queen street with Jarvis, was strewn for some distance with stones, any one of which if well directed by a strong arm, was capable of killing a man. Nor did the police there escape without bruises, though fortunately the helmets protected their heads. A charge with batons was made as a last resource, and the crowd was thoroughly dispersed not to reassemble again.

Among the policemen no one was injured very badly, but Constables Cahers, Owens and Phillips were all struck about the body with heavy stones, while P. C. Young received an ugly cut on the head from a heavy stone. A man named William Hickey, who lives at No. 2 Commercial lane was witness of the collision, and when the charge was made, evidently conscious of his innocence of wrongdoing, swarmed in, with the result that his head was laid open by a baton, wielded by a stalwart constable. He was taken to Dr. Cassidy's office at the corner of Queen and Church streets, where the wound was attended, and was then removed to the hospital in the ambulance. The cut was in a dangerous part, but the doctors say that unless some complication occurs he will get around all right.

Among other outrages committed by the rioters was an attack on a small party on Queen street near Williams. They were carrying the Emerald flag and the mob meeting them at once made a dash for it, and before they could be hindered had torn it to shreds and trampled it in the dust.

The number of policemen called out was 250, but of these only a small portion were required, as it was only in the central part of the town that any disturbance occurred.

While the excitement was at fever heat at Sherbourne and Queen streets and policemen were striking right and left with their batons, Mrs. Charles Lauder, of 207 Queen east, received a blow that will result seriously if not fatally. She got mingled with the crowd, and during the confusion was struck on the head, it is said, by a policeman that felled her to the ground. She was picked up in an infeasible condition and taken to her home, where a doctor attended to her wound. It is believed that her skull is fractured. There is some conflict of statement as to who inflicted the injury.

A FAITHFUL PRIEST HONORED.

The good parish priest of Richmond, Ont., who has labored assiduously and faithfully in the service of our divine Lord for over forty-six years, is about to take a well-earned rest, and the sunset of his well-earned life will be spent with his nephew, Rev. Father O'Donoghue, the respected pastor of North. As will be seen by the addresses which we print below, Father O'Connell was esteemed not only by the Catholics of Richmond, but Protestants also entertained nothing save respect and veneration for him because of his recititude of purpose and nobility of character. In years gone by the bitterness of party strife served to enkindle hatreds in the minds of many of the people, Father O'Connell's voice, while ever vigorous in upholding and defending the faith of which he was a stalwart champion, yet never forgot to inculcate sentiments of brotherly love and charity in the minds of all. On Sunday, 27th ult., the Catholic people of Richmond presented the following address, accompanied with a well filled purse:

To the Rev. Father O'Connell, P. P. of Richmond, Ont.:
REV. AND DEAR FATHER—We, your grateful parishioners, in deep thanksgiving, are about to sever your connection with this parish, where you have zealously labored well nigh half a century, and we wish you to part without offering to you the expression of love and esteem in which you are held among the people of Richmond. In the hopes and hearts of every family your memory is a cherished one, and the remembrance of your many deeds of kindness throughout all these years, will live while memory lasts.

For over forty years you have labored long, sacrificing everything for the welfare of your people. We need not refer to you as a man of charity or all that you have accomplished as a priest, we know and feel that you are a true and devoted man, and we appreciate your zeal and devotion as a worker in the vineyard of Jesus Christ. Now in your declining years it would be too much for us to expect that you would be spared very many more years for active labor, but we trust that, during what remains of life, you will not forget us in your prayers, and that you will always remember us with you in all your undertakings. In conclusion, that God may bless you with health and happiness here and hereafter, and may live to see your dearest wishes realized, and that when you press God in His wisdom to call you home, He may grant you the promised crown of eternal joy, is the sincere wish of all your parishioners. Signed on behalf of the committee of the people of Richmond: The committee consisted of Messrs. John Fox, Patrick, Patrick Mayers, Patrick Brady and Thos. Troy. Jeremiah McCarthy, Patrick O'Connor, D. McCarthy, Mrs. Cowley, Thomas O'Connell, Patrick Delaney, Mr. McGrath, Patrick B. Waters, Denis Bergin, J. James Houlihan, John Houlihan, John Dunn, P. Houlihan, John Henry, John Davis, Timothy Gieschen, Lawrence Kelly, John Fermoyle, of Joskavia, Ont. Messrs. John James Tierney, Sr., Thos. O'Grady, James McKenna, Patrick Deryn, Thomas Tierney, P. O'Keefe, Thomas Law, J. W. Tierney, Patrick Quinn, Thos. Troy, Anthony Kearney, Patrick Kearney, Patrick O'Meara, Wm. Dabroy, Patrick Monahan, B. Hartley, E. Dabroy, Isaac Villeneuve, D. Fogarty, Simon O'Grady, Wm. Rooney, James Moran, Fallowfield.

The Protestant address was as follows: To the Rev. Father O'Connell, Priest of the Roman Catholic Parish of Richmond: It is with feelings of sorrow, that we, your Protestant neighbors, have learned that, on account of your advanced age, you have

resigned your charge, and that now after nearly half a century in our midst you are on the eve of your departure from amongst us. We cannot let the opportunity pass without expressing in some tangible manner our great appreciation of your worthy self in your love and charity, expressing peace and good will to all, as well as our admiration of your untiring labor these many years, to our own knowledge and that of which we have heard from our fathers, especially in the trying times of the ship fever in 1847 and 1848, when the dining hours of many a poor immigrant far from his native land of Erin were cheered and comforted by your charitable offices.

We, therefore, beg leave to present you with this case, as a souvenir, and in bidding you a friendly and kindly good-bye we trust that nothing may cloud the evening of your life and that you may rise triumphant in paradise with Him whom you honestly believe you have faithfully served. Signed: Wm. Mosgrove junior, county judge County of Carleton; Hugh Reilly, Richard; Henry McElroy, J. P. G. G. Richardson, M. D. J. A. K. Wilson, M. D. Taylor McVetty, James Simpson, Wm. McElroy, Saml. Hemphill, R. B. Gammon, John W. McElroy, J. M. Ferrier, F. W. Johnston, Wm. J. Hall, James McElroy, S. A. Wright, Thos. Mills, T. D. Lewis, Thos. Nichol, Isaac Elroy, Thos. R. Phillips, James R. McElroy, John Lewis, Sr., M. Bonin, Thos. Hemphill, Edward Reilly, Thos. Brown, D. McLaughlin, Thos. Good, John McLaughlin, Thos. Lewis, Sr., M. Bonin, Thos. Albert Boyle, Robert Phillips, Robert Doherty, Thos. Bennett, C. Bennett, J. Albert Boyle, Robert Phillips, Robert Doherty, Thos. Bennett, George C. Lewis, Thos. Miller, Samuel Hanson, Thos. Seabrook, Jas. Scott, Jas. Earle, Wm. Craig, Richmond, 25th July 1890.

Father O'Connell replied to both addresses in terms at once touching and full of emotion. He thanked them most sincerely for their very kind expressions of regard. He could never forget the many kindnesses extended to him while amongst them, and the recollections of these kindnesses and the friendships formed during his long residence in their midst would remain fresh and green in his heart's affections until that hour when he would be summoned before the Just Judge of all.

NEW FALL WHEATS.

We notice that THE STEELE BROS. CO., Seedsmen, Toronto, are offering the following new varieties: Canadian Wonder, Golden Cross, Early Red Clawson, Jones' Wonder, and American Bronze. Send for a copy of their circular; it will pay you.

FALL BULBS should now be ordered during September and October to produce these handsome beds of Tulips, Hyacinths, Crocuses, that delight the eye so much in spring. Send for a copy of THE STEELE BROS. CO. Toronto, Autumn Catalogue.

WESTERN FAIR.

The Best of Canadian Fairs.

LONDON ONTARIO.

SEPT. 18 TO 27, 1890.

Large Increase in Prices.

MACHINERY IN MOTION IN THE MAIN BUILDING. Manufacturing goods in view of public. Best speed programme ever offered. Grand and attractive.

SPECIAL EXHIBIT.

Of the Southern States. Cotton, figs, rice, peanuts and wild nuts each as they grow in the South; carpets made from the leaves of the pine and other woods of the South. Products of the tobacco fields of Georgia. Minerals, herbs, plants, birds, etc., and a live alligator of Florida. Famous Wild West show, Ballon Race and Paracoute Descente, Fireworks, Bands, etc.

For price list and information address post card to Capt. A. W. Porter, Thos. A. Browne, 616 7th President, Secretary.

For the best Photos made in the city go to Eddy Bros., 283 Dundas street. Call and examine our stock of frames and paraphernalia. The latest styles and finest quality in the city. Children's pictures a specialty.

LARGE PIPE ORGAN.

(Second-hand) for sale very cheap. Good order; new reeds and pedals; sixteen speaking stops.—H. A. BARNARD, 112 McGill street, Montreal.

AUCTION SALE.

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay District, and a Berth composed of part of the Township of Apsara, in the District of Algoma, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto.

ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to localities and descriptions of limits, area, etc., and conditions of sale will be furnished on application, personally or by letter, to the Department of Crown Lands, or to the Manager, Crown Timber Agent, at Port Arthur, for Rainy River Berths, or to the Manager, Crown Timber Agent, Port Arthur, for Thunder Bay Berths.

No unauthorized advertisement of the above will be paid for.

A RETREAT.

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on August 25th, at seven o'clock, and closing Saturday, August 30th.

For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street, 615-4 w.

Electricity, Mollere Baths & Sulphur saline Baths.

CURE OF ALL NERVOUS DISEASES. J. G. WILSON, ELECTROPATH, 122 Dundas Street.

Love Unexpressed.
BY CONSTANCE FENIMORE WOOLSON.
The sweetest notes among the human heart strings
Are dull with rust;
The sweetest chords, adjusted by the angels,
Are clogged with dust.
We pipe and pipe in dreary strains,
Upon the self-same strains,
While sounds of crime and fear and desolation
Come back again in sad refrain.
On through the world we go, an army marching,
With halting ears,
Each longing, sighing for the heavenly music
That never hears;
Each longing, sighing for a word of comfort,
A word of tender praise,
A word of love, to cheer the endless journey
Of earth's hard, busy days.
They love us, and we know it; it is sufficed
For reason's share,
Why should they pause to give that love expression
With gentle care?
Why should they pause? But still our hearts are aching
With all the waiting pain,
Of hungry love that longs for the music,
And longs and longs in vain.
We love them, and we know it; if we falter
With fingers numb,
Among the myriad strings of love's expression,
The notes are dumb.
We shake with words that never, in voiceless sorrow,
Leaving the words unaid,
And, side by side with those we love the dearest,
In silence we tread.
Thus on we tread, and thus each in silence
The fate fulfills;
Waiting and hoping for the heavenly music
Beyond the distant hills.
The only difference of love in heaven
From love on earth below
Is: Here we love, and we know how to tell it,
And there we shall know.

INTERESTING MISCELLANY.
Not the least acceptable of many heart-felt congratulations to Cardinal Manning on his "silver jubilee" were those of the Sisters, Sisters, and the old men, women and young children who are inmates of Nazareth House, Hammamsmith. They presented to him—the father of the poor—a beautiful illuminated address. On hearing that the old people were in attendance at the Cardinal's house, the venerable prelate observed: "They must not have the trouble of coming up stairs; I will go down to them." They are old; I am young." The Cardinal gave a book and a picture to a poor armless girl—a inmate of Nazareth House—who had written him a letter with the pen in her mouth, and sent his special blessing to the whole community with all his heart.

THAT PURITAN STRONGHOLD.
Very few persons who have any knowledge of the anti-Catholic character of the original inhabitants of that Puritan stronghold—Salem, Massachusetts,—could be induced to believe that this celebrated town would become a nursery for Catholic priests and female Religious. Yet such is the fact. Among the priest-hood of diocese in the Eastern and Middle States there are twenty-six priests (all with Irish names) who were born in Salem. Thirty-five Catholic young ladies, who also claim Salem as the place of their nativity, have given their services to God in different religious orders. Providence thus changes Protestant strongholds into fruitful gardens for the glory of His Church.

WHAT IS TRUE LIFE.
The mere lapse of years is no life. To eat, and drink, and sleep—to be exposed to the darkness and the light—to pace around in the mill of habit, and turn thought into an implement of trade—this is not life. In all this but a mere fraction of the consciousness of humanity is awakened; and the faculties will slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to mere mechanism of life. The laugh of mirth that vibrates through the heart; the tears that freshen the dry waste within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that sends in trust—all these are the true enlightenment of our natural being.—James Martineau.

ARTEMUS WARD'S LAST JOKE.
Joseph Jefferson, in his autobiography in the August Century, relates what was probably the last jest of Artemus Ward. When the famous wit lay dying in Southampton he was tended by his devoted friend, "Tom" Robertson, the English playright, who was also a friend of Jefferson. "Just before Ward's death," writes Mr. Jefferson, "Robertson poured out some medicine in a glass and offered it to his friend. "Ward said: 'My dear Tom, I can't take that dreadful stuff.' Robertson, urging him to swallow the nauseous drug, 'there's a dear fellow. Do now, for my sake; you know I would do anything for you.' " "Would you?" said Ward, feebly stretching out his hand to grasp his friend's, perhaps for the last time. "I would indeed," said Robertson. "Then you take it," said Ward. The humorist passed away but a few hours afterward.

CARDINAL NEWMAN ON MUSIC.
The following interesting and suggestive thoughts upon music are from the pen of Cardinal Newman: "There are seven notes in the scale: make them fourteen. Yet what a slender outfit for so vast an enterprise! What essence brings so much out of so little! Out of what poor elements does so great a masterpiece create his new world! Shall we say that all this exuberant inventiveness is a mere ingenuity or trick of art like some game of fashion of the day, without reality and without meaning? Yet, it is possible that this inexhaustible evolution and disposition of notes so rich, yet so simple, so intricate, yet so regulated, so various, yet so majestic; should be a mere sound which is gone and perishes? Can it be that those mysterious strings of heart and keen emotions and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends in itself? It is not so; it

cannot be. No, they have escaped from some high sphere; they are the outpourings of eternal harmony in the medium of stored sound; they are echoes from our home; they are the voices of angels, or the Magnificat of salate, or the living laws of Divine governance, or the Divine attributes; something are they beside themselves which we cannot compass, which we cannot utter."

THE INFORMER'S GRAVE.
Sir Thomas Gratian Edmond writes: How small the world is, after all, and how universal is the stamp of Irish association! There is a grave in Port Elizabeth inseparably linked with the recollections of Ireland's recent history, and with an episode as dark and drear and tragic as any of the many tragedies her sad annals recall. By the blue waters of Algoa Bay the bones of an Irishman have found their resting place whose deeds have earned for his unhallowed memory infamy and undying, and have entitled him to rank among the innumerable boards of Shivers and Swans and Hempentalls and Talbots and LeCarons, whose ghoulish forms stand out in dark relief from the hideous pictures of England's rule of Ireland. James Carey lies near Port Elizabeth. We visited the spot. A more awful lesson was never read, nor in more awful eloquence than the moral of that far off grave. It would seem as if the very earth refused to harbor this clay; as if nature herself were imbued with the sentiment of his countrymen towards this poor, weak, desperate and abandoned tool and victim of Dublin Castle officialdom. It would tax the power of Dante's pen to record the horrors of that grave. Mine is miserably inadequate to the task. Upon the bare, lifeless breast of a sandhill, where whirlwinds eddy round like evil genii, and where the scorching, scaring, noisesome desert blast sweeps across to the sea, with the wall and the shriek of a banishes, lies a heap of blood-red stones. Upon one of these some passerby has scratched, with a rusty nail—"Carey, the informer!"

"THE LILY OF THE MOHAWK."
We are indebted to a valued subscriber in Fultonville, N. Y., for the following interesting sketch of an Indian Catholic girl's life and heroic devotion to the faith which she espoused. The sketch is clipped from a local journal in Fulton county bearing date July 23. Wednesday, the 30th of this month (July), will be an interesting day among Catholics, especially those who live in Canada, and in our state along the Mohawk valley, from Albany to Little Falls.

On that day will take place the ceremony of blessing the granite monument which has been placed over the grave of Tekahak, a naturally Indian girl of the Mohawk nation. She was converted to Christianity something more than two centuries ago, during the time when Jesuit mission stations were spread along this line of New York from the Hudson to Lake Erie. Katharine, in the Iroquois language Kateri, lived at the old castle of the Mohawks, then called Caughnawaga. The daughter of a chief named Fonda. Persecuted there, she fled to the south bank of the St. Lawrence, where a village of Indian converts had been planted by the same missionaries. There she passed the remaining four years of her life and there she was buried.

During her life and after her death she had among both her countrymen and the French of Canada the reputation of a saint, which has adhered to her name ever since. Kateri Tegahak was born at Oseoronon (Auriesville, N. Y.) in 1656. She was baptized at Caughnawaga (Fonda, N. Y.) in 1676. Her baptismal font was the spring—still visited respectfully—on the west bank of the Cayadutta, a few hundred feet north of where the F. J. & O. R. crosses the stream. The laugh of mirth that vibrates through the heart; the tears that freshen the dry waste within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that sends in trust—all these are the true enlightenment of our natural being.—James Martineau.

LET IT DRY.
Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. It was believed by every one, and his influence in the little town was great, so good and so active was he. One bit of wisdom which he gave to a young friend is well worth noting. A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology. "My dear boy," Father Graham said, "a word of advice from a man who loves peace: An insult is like mud; it will wash off much better when it is dry. Wait a little, till he and you are both cool, and the thing is easily mended. If you go now, it will only be a quarrel."

IT SAVED HIS LIFE.
GENTLEMEN.—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age.
FRANCIS WALSH, Dalketh, Ont.
Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What is has done once it will do again.
Minard's Linalment cures Burns, etc.

DEVOTION TO THE SACRED HEART.

ELOQUENT SERMON BY THE CARDINAL ARCHBISHOP.
London Univers, June 14.
At the Church of St. Peter and Edward, Palace street, on Sunday High Mass was sung by Father Kirk, Fathers Silvester and Hoare being deacon and sub-deacon. The music (Haydn's 1st Mass) was rendered by the choir of the church, conducted by Father Butler. Amongst those present in anticipation of the visit of the Cardinal Archbishop was Lady Simeon, and the family of the Austrian Ambassador, for whom special places were reserved. His Eminence, who took for his text the words, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me," from the 14th chapter of the Gospel of St. John, said: "You remember that our Lord said to His Disciples, 'Whither I go ye know, and the way ye know,' and they said to Him, 'Lord, we know not whither thou goest, and how can we know the way?' and He answered, 'I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me.' Those words have a very exclusive sound. They mean that there is only one way to life, only one truth, and only one life; and I do not know in what way we can better compare and contrast what is human and what is Divine than with reference to these words. If you come to Holy Communion He will help to change you into His own likeness. And then one other motive for your devotion is that as there is no heart that loves you so much as there is no heart that is wounded more all over than the heart of none so susceptible of being wounded because of its perfection. What a spectacle was the world for which He gave His precious blood! Sin and death reigning in it from east to west! In the sight of our Divine Redeemer there could be nothing more wounding, if it were possible that He could be wounded in heaven, than the warfare of His Church upon earth, and the schemes which have rent millions of souls from the unity of salvation, and the heresies and unbelief of the world. And yet there was something worse than that, for, as the prophet said, He was wounded in the house of those that loved Him, in His Church, and by His Church—that is, by those who outwardly belong to it. There were two things we owed to Him—one was loving adoration and the other was to make reparation to Him for all the grief we gave Him. No doubt all of us had disappointed Him, like the barren fig tree, and I am afraid many of us have wounded Him, and some have buffeted Him, while some have forsaken Him. This and turned their backs upon Him. Think for one moment. He is always dwelling in the midst of us on the altar, and how often whole days will pass without some one of you coming to kneel down and adore Him. You leave Him all alone. Now that is not like the fervor of a loving disciple. Therefore I ask you to day to come and enroll yourselves in the Confraternity of the Sacred Heart, and begin from this day to love Him more in the spirit of the words I have endeavored to speak. It was only before I came into the church that some of your good brethren, the Brothers of St. Vincent de Paul, reminded me of what I had entirely forgotten. When I made a promise to come to you to-day, I had not the least remembrance that it was here in this parish some seven or eight and thirty years ago."

ALL MANNER OF CONTRADICTION.
Including all manner of truth, when a doubt arises upon any question, throwing it open. The second is that within the circumference of every human community, every human Church, you will find contradictory doctrines continually multiplying; they were subdividing themselves moreover and becoming more and more divided as time went on. How is it with the Church of God, which being Divine, is absolute and exclusive? No terms of reproach can be greater than to be exclusive, and yet the one thing in the world which is most exclusive is truth. Truth will admit of no contradiction, and all the world knows it. When it is a question of science, the exact sciences which are the most absolute go on perpetually, excluding every doubt, every error, every hypothesis which cannot be proved. Where doubt exists there is no science; where science is there is no doubt, and the exact sciences, the mathematical and physical sciences, which are perpetually extending, advancing, and comprehending more and more of the energy of the world, those sciences are exclusive in all their operations. And why? Because truth can never contradict itself. When we come to the question of Christian truth, why is it that the intellect of man should wonder and conceive that Christian truth means perpetually multiplying contradictions and open questions on which man may think as he likes! Now, there are two lines which I have no doubt every one of you will remember to have heard, for they are quoted continually. For points of faith let senses be bigots tight. For points of sense let faith be bigots tight. Well let us paraphrase those lines and say: For charts and compasses let senseless bigots be wrecked who steer the ship aright!

Certainly, but who is it that can steer aright without charts and compasses? If there were no charts and compasses the shores of THE WHOLE WORLD WOULD BE STRAWN WITH WRECKS. There is only one person who can without charts and compasses steer the ship, and it is He who by His word commanded the winds and the waves, and who guides His own Church. It is perfectly true that the Catholic Church is the most exclusive and the most dogmatic of all churches on the face of the earth, and that is because it knows that the deviation of a hair's breadth from the truth as it is in Jesus Christ is a wandering from the way of eternal life. Look at the history of the Church in all times. There arose in the most early times of the Church men who said that the Son of God was God; yes, and had a human nature, but not the very nature of the Father, and the charge they made in the creed was that

THEY LEFT OUT AN IOTA,
and what did the Church do? It condemned them all, tyrannically, as the world will say, and for this reason, that that iota changed the whole truth of the revealed faith of God. Then later on there were men who began to philosophize and deny the Real Presence of the Body and Blood of Christ in the holy sacrament. What did the Church do? It defined the Real Presence in the very words we use to this day. Later again men began to indulge themselves in two ways—in being cold and worldly and in being disputatious and contentious about the humanity of our Divine Lord. What did the Church do? By the inspiration of God it instituted the great devotion of the Sacred Heart of Jesus, and that is the subject to which I will bring your thoughts to-day, and for this reason, that the month of June in every year is consecrated by the CATHOLIC CHURCH to the devotion of the Sacred Heart of our Lord. A Confraternity of the Sacred Heart was founded in this church as soon as it was opened, and it has its devotions every Tuesday night, and I have no doubt that the majority of those who hear me are not enrolled in that confraternity, and my object is to urge them to enroll themselves without delay. I will explain what that confraternity is. Its object is the adoration and imitation of the Sacred Heart of our Lord. In human parlance, in speaking of a friend, we speak of his heart, because that comprehends his whole character, and especially HIS CHARACTER IN ITS MOST BEAUTIFUL AND LOVABLE ASPECTS, and so it is the aspect of the Sacred Heart of our Divine Master. Everything in Him is Divine—not only His Godhead but His manhood, and therefore we adore Him not only in His Godhead but His manhood. What are the motives for honoring Him in His Sacred Heart? First of all, there is no heart ever loved you with such an intimate love as the Sacred Heart of Jesus. He loves you with the infinite charity of

HEALED BY PRAYER.

A REMARKABLE CASE WHICH EXCITES COMMENT IN OSWEGO.
This account of an apparently miraculous cure is sent out by the associated press from Oswego, N. Y., under date of June 23:
Nellie C. Hennessy of No. 308 West Third street, that city, twenty-one years old, has been unable to walk without the aid of crutches for eight years, because of hip disease. She was treated by many noted physicians, but to no purpose. On Wednesday last Father Hartmann, a Jesuit priest from Buffalo, came here to hold a retreat for the Young Ladies' Sodality of St. John's Church. The young lady sought the priest and asked what could be done to relieve her. He told her to pray, and he prayed with her. For three mornings she went to the church to early Mass, and there the members of the Sodality joined the young lady and her family in prayer for her recovery. Last evening services were held in the church by Father Hartmann, to receive forty young ladies into the Sodality. Miss Hennessy was among the number. She went to the railing with her crutches, and the priest put the Sodality medal about her neck. She instantly felt something give way in her side and back. Trembling and pale she sought her pew, using a crutch. When the services ended she arose to go, but left her crutches behind. Sobbing and weeping for joy, she walked forth from the church, to all appearances perfectly well. The fact created great excitement in the neighborhood. When a reporter called at the house to-day she capered about the yard to show him that she was healed.

FATHER HARTMANN SAYS.
Further particulars of the miracle are given by Father Hartmann in an interview with a reporter of the Express of this city:
An Express reporter last evening called on Olanthus College, the Jesuit stronghold in Buffalo, and there had an interesting talk with Father Hartmann. He said: "The dispatch as printed is practically correct. I might make a few corrections, however. I believe the young lady was sick but seven years instead of eight, and then, too, it was not definitely decided by the doctors that she had hip disease. It was thought by some that she had spinal disease, and by others that she was partially paralyzed, but of one thing there is no uncertainty—she had to use crutches for seven years."
In explaining the matter further, Father Hartmann said: "I do not consider myself an instrument at all in the matter. The young woman came to me and asked what she should do for her affliction, and I, of course, told her to put supreme faith in God, to pray to Him, and that I too would pray for her. I gave her some water blessed with the relics of St. Ignatius, the founder of our order, and told her to drink it. It was through this water that the miracle was worked. You know we do not believe that the relics themselves caused the miracle, but we believe that St. Ignatius, being in heaven, is nearer to God than ourselves, and that he interceded for this little girl. We preserve these relics of our founder with special reverence, just as an American, for instance, would preserve and honor the hat and sword of George Washington."

Continuing, the Father said: "As the dispatch says, the young woman felt as though relieved when she received the medal of the Sodality, and afterwards walked out of the church, to the surprise of everybody. I did not see her do this, and, in fact, did not know that the cure had been effected until the young lady herself walked into the parish house after the service. She was fairly beside herself with joy, and everyone about was strongly affected. Even great men wept. I saw her again this morning before I left Oswego, and she was in perfect health seemingly."
"Is this water of St. Ignatius always efficacious, Father Hartmann?" was then asked.
"No, there are times when God does not answer our prayers in the way we want. He may answer them in a different way, however, as, for instance, by giving the patient greater spiritual grace. But cures have been worked before by this water. I remember some years ago a man near Boston was all bent over with sciatica, and a miraculous cure was effected by this water. There are a great many cases though where, through lack of faith or some other reason, the cure is not effected."

THE EDUCATION OF CHILDREN.
Father Hartmann explained that all Jesuit priests had the power to bless water with St. Ignatius' relics, and that it only happened to be himself who this time performed the office. Father Hartmann himself is a broad-faced, pleasant-looking man of evident German descent. He seemed very happy that the cure had been effected, and there seemed no doubt in his mind that it was a miracle due to the direct interposition of God Almighty.

The real estate of the late W. G. Perley, on the Richmond road, well known as "Perley's Farm," which is located just outside the city limits, was disposed of yesterday by Mr. Geo. H. Perley to Archbishop Duhamel (of Ottawa) for the handsome sum of \$1,000 per acre. The farm includes twelve acres of choice property fit for any purpose. Archbishop Duhamel says it is intended to erect a large church on the farm for the French Catholic residents of Hintonburg, Mechanville and other places in the immediate vicinity. It is likely the priests in charge will be of the Capuchin Order, the first of the order to be established in Canada. These priests lead a similar life to those of the St. Dominic Order. They are at times in somewhat similar attire and hold religious services every midnight.—Globe.

The new organ in Notre Dame church, Montreal, is one of the finest on the continent. It has one hundred registers, thirty pedals and four keyboards with two hundred and thirty-two keys. Its cost is \$20,000. It was built by Messrs. Casavant Brothers, of St. Hyacinthe, on the design of Dr. Dorval, of Laval University. A Catholic missionary, the Abbe Desgodins, has been for thirty years trying to gain access to Tibet. He has been all his time living on the southern and eastern frontiers, and has compiled a compendious Tibetan dictionary.

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1 " " " " 500.00 500.00
10 Real Estate " " " " 300.00 3,000.00
50 Furniture sets " " " " 200.00 5,000.00
40 " " " " " " 100.00 6,000.00
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New York Catholic Review.
"EVERY ONE THAT EXALTS HIMSELF SHALL BE HUMBLED, AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED." (Gospel of the Sunday.)
These are very familiar words, my brethren; they are brought to our attention nearly every year on this Sunday, and perhaps a good many other times besides. No doubt we think we know nearly all that is in them, or that can be got out of them, by this time. Perhaps we do; but this may be doubted. Still, I have no doubt that you have all heard them very well explained quite often, and if you have remembered all you heard, and thought about it a good deal yourselves, this little sermon may be quite superfluous to you. Nevertheless you might humble yourselves by listening to it; and if you do, surely you will get some share of the promise which the words contain, whether you learn anything new about them or not.
Let us consider them, then, for these few minutes. Suppose I were to ask you what is meant by the first part of them, "he that exalts himself shall be humbled," what would you say? Probably you would answer "that is plain enough; it is to one who brags of what he is or what he can do, to be humbled; he is or he thought a good deal more than he really is, so that good points he has by actual work instead of talking about them. Moreover, one who pretends to be more than he is, is pretty sure to be found out some time when he is put to the test; then, even if people have believed him before, he must put himself humbled, and he has claimed to take the lowest seat, instead of the highest, which had been trying to occupy, as our Lord puts it in this parable, in another place."
Well this is true, at least in many cases. Still we must confess after all that a man is often taken pretty nearly at his own valuation in this world; if he wants to succeed, he must put himself forward. Some discount may be made on the average; one makes one's own way, still, they sell better than those of one who does not advertise at all. No doubt one may lose by boasting too much; but also it is quite plain that one may be too modest, and lose perhaps more than that. "He that humbly himself shall be exalted," perhaps he may sometimes; but generally humbling oneself is hardly a success.
But you will say, "These words of our Lord do not refer to mere worldly matters. It is one who pretends to be better off than he really is, spiritually rather than temporarily, that is meant by 'one that exalts himself.'" One who is like this Pharisee, trusting in himself as being just or holy, and despising others for their wickedness; not one who boasts of his wealth, strength, or natural ability."
I think that in this you are quite right. Still, hypocrisy, and a good many others who are not just that, but are fairly good sort of people, though not so good as this Pharisee, trusting in himself as being just or holy, and despising others for their wickedness; not one who boasts of his wealth, strength, or natural ability."
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Well, then, what does our Lord's promise amount to? It would seem that the proud do get the punishment which is promised to them, and the humble don't get much praise or exaltation of any kind, and wouldn't want it if they could get it.
In not there, then, something else which our Saviour meant by this promise, and which is also fulfilled?
"He that exalts himself shall be humbled." He that tries to acquire virtues without humility; he that thinks he has got a good deal of it already, and is pretty well on the way to be a saint; such a one will find his mistake sooner or later; on the day of his death, if not before, the whole structure of false sanctity which he has built up will fall to pieces like a house of cards, and he will be humbled even in his own eyes; and if he gets into heaven at all, his place will be quite a low one in it. The sinner who has really repented, and from the depths of his abasement, shame and misery, has called on God's mercy and received it, will take a higher one.
"He that humbly himself shall be exalted." Shall be exalted, not by being called a saint, but by really becoming one. Shall be exalted, not in the sight of men, but in that of God. Shall be exalted not by the earth, or by those that dwell on it but by being raised from the earth, from its passions and temptations; shall be exalted above sin, and brought near to God Himself. This is the kind of exaltation the saints have wanted and which they have obtained.
Humility, first, last, and all the time, is the very life and strength of the soul in its struggle toward the eternal kingdom; it is the foundation, never to be taken away, on which the whole spiritual life is built; and pride is its sure overthrow, even should it come in at the very end. This is the interpretation of these words of our Lord which I would submit for your consideration to-day.

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FIVE-MINUTE SERMONS FOR EARLY MASS.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifth Street and Ninth Avenue, New York City.

New York Catholic Review. Tenth Sunday After Pentecost. "Every one that exalteth himself shall be humbled, and he that humbly himself shall be exalted." (Gospel of the Sunday.)

These are very familiar words, my brethren; they are brought to our attention nearly every year on this Sunday, and perhaps a good many other times besides. No doubt we think we know nearly all that is in them, or that can be got out of them, by this time.

Perhaps we do; but this may be doubted. Still, I have no doubt that you have all heard them very well explained quite often, and if you have remembered all you heard, and thought about it a good deal yourselves, this little sermon may be quite superfluous to you.

Nevertheless you might humble yourselves by listening to it; and if you do, surely you will get some share of the promise which the words contain, whether you learn anything new about them or not.

Let us consider them, then, for these few minutes. Suppose I were to ask you what is meant by the first part of them, "he that exalteth himself shall be humbled," what would you say? Probably you would answer "that is plain enough; it is that one who brags of what he is or what he can do is displeased; he would be thought a good deal more of if he would just show what good points he has by actual work instead of talking about them."

Moreover, one who pretends to be more than he is, is pretty sure to be found out some time when he is put to the test; then, even if people have believed him before, he will have to step down from the place he has claimed to take the lowest seat, instead of the highest, which he had been trying to occupy, as our Lord puts it in this parable, in another place.

Well this is true, at least in many cases. Still we must confess after all that a man is often taken pretty nearly at his own valuation in this world; if he wants to succeed, he must put himself forward. Some discount may be made on the advertisement one makes of one's own wares; still, they sell better than those of one who does not advertise at all. No doubt one may lose by boasting too much; but also it is quite plain that one may be too modest, and lose perhaps more that way.

"He that humbly himself shall be exalted," perhaps he may sometimes; but generally humbling oneself is hardly a success.

But you will say, "These words of our Lord do not refer to mere worldly matters. It is one who pretends to be better off than he really is, spiritually rather than temporarily, that is meant by 'one that exalteth himself.'" One who is like this Pharisee, trusting in himself for his just or holy, and despising others for their wickedness; not one who boasts of his wealth, strength, or natural ability."

I think that in this you are quite right. Still, hypocrites, and a good many others who are not just that, but are fairly good people, though not so good as they think they are, get along pretty well through life, and hold up their heads in the church and in the community generally, without getting humbled in any very notable way. And the really good and humble Christians who make no parade of virtue at all, are very often, and indeed generally, not found out; it is only those who know them very well indeed, that know their very much of them. So they do not seem to be much exalted; at any rate, not by the world at large.

And then there is another difficulty. The fact is, that these humble and retiring good Christians do not want to be exalted. There are, perhaps, some people who go round saying that they are miserable sinners, hoping that somebody will say that they are much mistaken; that they are not sinners at all, but great saints. But these are not the kind of people we are talking about. The real saint is really humble, and the really humble man does not want to be praised, flattered, or even thought highly of.

Well, then, what does our Lord's promise amount to? It would seem that the proud do get the humbling which is promised to them; and the humble don't get much praise or exaltation of any kind, and wouldn't want it if they could get it.

Is not there, then, something else which our Saviour meant by this promise, and which is also fulfilled? "He that exalteth himself shall be humbled." He that tries to acquire virtue without humility, and that thinks he has got a good deal of it already, and is pretty well on the way to be a saint; or such a one will find his mistake sooner or later; on the day of his death, if not before, the whole structure of false sanctity which he has built up will fall to pieces like a house of cards and he will be humbled even in his own eyes; and if he gets into heaven at all, his place will be quite a low one in it. The sinner who has really repented, and from the depths of his abasement, shame and misery, has called on God's mercy and received it, will take a higher one.

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OUR BOYS AND GIRLS.

THE LITTLE SOWER.

One pleasant Sunday afternoon little Bessie Nelson sat down to examine a book she had just received a present of. She opened it eagerly to look at the first picture. It was the picture of a boy sitting by the side of a stream and throwing seeds into the water.

"A woman what this picture is about?" said she. "Why does the boy throw seeds in the water?"

"Oh, I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are sowing just such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"Oh, no, father; I have not planted any seeds for a long while."

"I have seen my daughter plant a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said: "You have sown seeds of flowers, and seeds, and weeds to-day."

"Yes, I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish which your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of water to the poor woman at the gate, you were sowing seeds of mercy. These are beautiful flowers, Bessie. But I hope that my little girl is being planted the great tree, 'Love of God,' and that she will tend and watch it until its branches reach the skies and meet before His throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill-temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden, my dear."

CROOSING.

Some twenty years ago, Thomas Scott of Pennsylvania, one of the shrewdest and best-known of railway men in the country, who had worked his way up from a modest brakeman to the position of president of the great Pennsylvania railroad system, spent a few days in a country village. In the house where he boarded, a modest, but good-looking and active lad of about fifteen attracted his notice. He asked the school teacher about the capacity of the boy.

"He is dull," was the reply. "Thick-headed, stupid and incapable, though willing enough to learn. His father wishes to make a druggist out of him, but it is no use, he will never succeed."

Mr. Scott, watching the lad, observed that in affairs of daily life his judgment was clear and just, and that he was always busy—not with books, but with the chores around the house or some mechanical work. The boy's parent were induced to take him from school and Mr. Scott gave him work in the yard of a railway.

"Now," he said, "you have no longer to deal with books, but with things and men. Make your own way. I believe you can do it."

It was the first time the boy had been told that he was not wholly a dolt. He proved to be energetic, intelligent and faithful in his work. There was a certain firmness and cordiality in his manner which gave him control over his associates. He was soon sent out upon the road in charge of a gang of men. A few years later, when Mr. Scott came that way again, the young man was superintendent of a division. He afterward rose steadily to the front rank in his profession.

A boy is too apt to be influenced in the choice of his life-work by some accident or petty motive. His father and grandfather have been successful physicians, or manufacturers, or bankers, and it seems natural and right for him to follow in their footsteps. Or his intimate school-fellow is going to study law, and he must do the same.

Ambition sometimes leads parents to induce their children to choose a profession for which they have no capacity whatever.

In each case there is great danger that the boy's life will be a complete failure. There are hundreds of boys who must soon make choice of their profession or trade. One of the most momentous earthly questions will be set before them.

Don't be in a hurry, boys. Weigh everything well and do not let accident decide for you. Do not choose an occupation because it is more genteel than others. It is in the man who gives character and dignity to his occupation, as to his clothes.

Do not think, because you were rated dull at school, that there is no honorable place for you in the world. There are talents and powers which do not deal with books. God sends no man into the world without providing an occupation for him in which he may succeed and earn respect. You have yours.

But take care that you are fitted for it. The mere fact that the work seems pleasant and attractive to you does not prove that it is fitted to your faculties. You may be ambitious, but you cannot climb a ladder without your feet and hands. Pray often to Almighty God, the Blessed Virgin and your patron saint to assist you in your choice. Learn the strength of your feet and hands, find the right ladder and then go ahead, trusting only in God and to yourself to make your own way upon it.

Nature Has Provided

A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of her domain. A new and wonderful discovery has recently been made by means of which tens of thousands will be freed from pain. Nervine, or nerve pain cure, represents in very concentrated form the most potent pain-relieving substances known to medical science, and, strange to say, it is composed of substances solely vegetable in origin. Poison's Nervine is the most prompt, certain, and pleasant pain remedy in the world. Sold in 10 and 25 cent bottles by all dealers in medicines.

THE CATHOLIC CHURCH AND TEMPERANCE.

At the annual conference of the Catholic Truth Society, held at Birmingham last week, Canon Murrane, V. G., of Southwark, introduced the questions, "How far ought the Catholic Truth Society to take up the cause of temperance as a public movement? Should the society attempt to provide a Catholic literature on the subject? Should it include in its literature papers on the temperance movement, as well as upon total abstinence?" To all these questions he answered emphatically, "yes."

Intemperance, drunkenness, the use of intoxicating drink, in doing and has done, directly or indirectly, in the past fifty years, more injury to Catholic interests than any other evil—than all others combined. It was needless to burden them with much evidence. Every priest before him knew, if his daily duty was in a large town, that day by day, at every turn, he was confronted with the sin of drunkenness. There was the enemy. It kept his people from Mass and the Sacraments, it occasioned other sins worse than itself, and it made homes dens of dirt and desolation; it intensified his difficulties in school management; it overthrew his means of charity, and, in a word, piled up before him such an accumulation of sin, poverty, indifference, and obscenity that he often felt in the depths of despair.

(Cheers.) The Bishop of Salford said that he could not conceive any Catholic with a heart larger than a mouse who would not feel that there was a duty resting upon him to do something to promote temperance. (Applause.) No Catholic who understood the havoc made by the drink traffic in the midst of the population in which he lived could be unwilling to take his part in bringing a remedy to the frightful evil. He should go down to his grave unable to understand—say, by bill and bowdlered at the thought—that there had not been a persistent, universal, organized crusade by all Catholics, clergy and laity, high and low, rich and poor, against the evil—(loud applause)—and he simply despaired of human nature at the fact that coldness, opposition, contempt, and ridicule had been shown by holy and zealous Catholics to those who, with no greater obligations than themselves, had at last tried to effect a remedy. (Renewed applause.)

Speaking of the drink bill of this country, (£130,000,000 per annum) he said that were not England, with her natural resources of coal and iron, the richest country in the world, her people would have drunk themselves into a nation of paupers long ago. He would add that were their Church not the Catholic Church the world would have been destroyed in the past fifty years. God had saved the Church in spite of them. (Applause.) It was not a case of mere leakage; they were scuttling the ship. (Renewed applause.) Did they ever try to picture the history of the Catholic Church in England during the past fifty years if Catholics had taken up universally and with continued fidelity the temperance principles of Father Mathew; if even the thousands who took the pledge from him had kept it, and handed on to their children the example and teaching of temperance he gave them? They might write the history of that most important epoch in letters of light. It would be an argument for the Catholic faith through all time. (Loud applause.)

Canon Dockett said there could not be two opinions about the enormity of the evil, or its injury to the Church; but the society should not, in his opinion, be transformed into a large temperance movement. There would not only put an end to the society, but a heavy blow at that glorious cause of the temperance. But it was their duty to seek some means by which they might lend a helping hand to that cause, and to his mind temperance and thrift stood upon the same footing. Hitherto it had been one of the faults of ardent temperance reformers that they affected to teach Catholics—Bishops, priests, and laity—(Applause.) Henceforth he hoped that the Truth Society would prevent that, by taking temperance as its handmaid, though not as its mistress.

Mr. T. Nichols (Glasgow) confessed himself in this matter a fanatic. If the society had done nothing else than to afford an opportunity to call the attention of Catholics—Bishops, priests, and laity—to the question of intemperance, it would have amply made out its title to support. The measure of the advancement of the temperance in the Church was the number of their clergy who had become total abstainers. (Applause.)

The Rev. W. Ologan asked the conference to consider why Father Mathew's work had not been followed up. He dared not state the cause. As to the mode in which the Church should assail this widespread vice, he thought they must humanize the people before they could Christianize them. (Hear, hear.)

The Rev. Count van Steen and some other gentlemen advocated temperance rather than total abstinence.

Canon Murrane replied that he never heard of any body of men doing much good on this question except upon total abstinence principles.

The Bishop of Salford observed that there was no danger of their becoming a temperance society pure and simple; but he took it that they all desired to see the society issue some strong temperance literature. (Applause.) The Catholic Bishop of this country were deeply interested in the movement. At their last annual meeting they unanimously determined to give a strict order that in every Catholic church and chapel throughout the country, on the first Sunday in every month, and year by year, there should be read from the pulpit a list of temperance resolutions, with an instruction thereupon that every person in the congregation should be invited to contribute something, if only some special prayer, towards furthering this movement. (The Weekly Register.)

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THE INFLUENCE OF THE CONFESSORIAL ON PURITY.

Catholic Review. A correspondent of the Christian Register, in noticing Father Walter Elliott's sermon at the consecration of three western Bishops, last December, uses the following language: "The confessorial has given the Church an immense power over the conduct of its members, which I believe it has used wisely in the interest of female purity. Undoubtedly its female Orators have aided in this good work. Unfortunately, the great body of Protestant young girls are receiving no instruction or friendly counsel on that subject from either minister or mother. Personal purity has been held to delicate a subject for even a mother to allude to, and so the child is left to chance to learn the most sacred things. Let the Protestants gladly admit what the Catholics are doing in that respect, and emulate their example."

"That is frank, and it is as frank as frank. Such outspoken utterances in a Protestant paper, especially a paper like the Christian Register, which, on occasion, can say sharp and cruel things of the Catholic Church, are encouraging. They show that the superiority of the Catholic system is becoming known and appreciated by many outside the Church. But when the Protestant brethren are exhorted to emulate the example of Catholics in the question naturally arises what do they mean by that? If it were a Ritualist that was writing we should of course conclude that he meant to recommend that the confessorial should be established in all the churches. But it would be a great stretch of credulity to imagine that a Galatian would deliberately recommend the confessorial to his brethren. But how else are they to emulate the example of Catholics? It is perfectly true, as this correspondent says, that this matter of personal purity is held to delicate a subject for even a mother to allude to, and hence Protestant children are left to chance to learn the most sacred things.

Every Protestant clergyman who is conscientiously devoted to his work and is seeking the highest spiritual good of his people, has learned, from sad experience, how extremely difficult, nay, in most cases, how impossible, it is to get their confidence sufficiently to relieve their troubled consciences on certain subjects of a delicate nature which above all others need the advice of a trained, judicious and wise spiritual director. Suppose they are pompously commended, for the stress of great anxiety, to open their hearts to the pastor, what security have they that the confidential communications will not be imparted to his wife, and that she—of course, under solemn injunctions of secrecy—will not intrust them to the safe keeping of her most intimate and trusted friend? Then, shall they be able really and effectually to emulate the example of Catholics? We will tell them. In the first place, they must be convinced that Confession is a Sacrament, of Divine Institution; that it is not only a duty but a privilege—in fact the greatest boon of God to man; and that when our Lord said: "Whose sins ye remit they are remitted unto them, and whose sins ye retain they are retained," it was necessary for Him to add a command that the people should confess to them, for the necessity of confession is implied in the very power of remitting and retaining sins. For how could they tell what sins to remit and what to retain unless they were confessed to their attendant circumstances? But the penitents must also be convinced that there will be no possibility of their confidence ever being betrayed; that the lips of the confessor will be forever sealed; that they can go with even more confidence to their spiritual than they can to their bodily physician for advice and direction upon the most delicate subjects, and that as the bodily physician is prepared for his very responsible and delicate office by a course of special scientific training, so should the spiritual physician be prepared, for his even more responsible, and, if possible, more delicate office, by a thorough training in the science of moral theology, which has reference to the guidance of souls in all the various relations of life.

But all this, we need hardly say, is to be found only in the Catholic Church. Alas, that so many honest, conscientious souls, dear to God perhaps on account of their sincere desire to know the truth, should be left to grope all their lives in darkness and doubt, carrying a secret burden which they long to share with some competent, trusted, confidential and sympathetic friend and adviser, and which, for the want of such a friend and adviser, poisons their peace of mind and stunts their growth in a healthy, rational, robust life. No wonder that Protestants are not infrequently found stealing into Catholic confessionals. The wisest and holiest among us need spiritual direction, while for the young of both sexes the confessorial may be said to be the only real safeguard against the temptations to which they are exposed.

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"Having used Ayer's Pills, with good results, I fully endorse them for the purposes for which they are recommended."—T. Conners, M. D., Centre Bridge, Pa.

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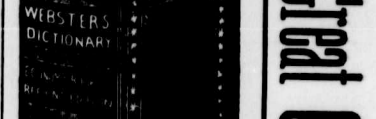
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Branch No. 4, London, Ontario, on the 2nd and 4th Tuesday of every month, at 8 o'clock, at their hall, Albion Block, Richmond street. P. F. Boyle, President; Wm. Corcoran, Sec. Gen.

C. M. B. A.

Notice is hereby given that the seventh regular convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the Seminary hall, Notre Dame street, Montreal, P. Q., commencing on Tuesday, the 2nd day of September, 1890, at 9 o'clock a. m.

D. J. O'CONNOR, Grand President. S. R. BROWN, Grand Secretary.

Branch Secretaries are requested to forward the Representatives' credentials to the Grand Secretary as early as possible.

Brother John Ronan, District Deputy for the county of Wentworth, assisted by Brothers J. Byrne, W. H. Arland, A. Bourque and T. Murphy of Branch 97, and Brother J. Murphy of Branch 97, O'Neil of Branch 56, organized Branch 157, in Waterdown, on August 5th. The District Deputy gave the new members a thorough drilling in Branch work, and addressed them at length on the business of the association since its organization.

When the officers were elected and installed Brother Ronan put them through the "form of meeting" placing one of the above named Brothers with each of the new officers, thus showing them the whole routine of Branch meeting. The members were highly pleased with the manner in which the Deputy conducted the business, and the clearness with which he explained the workings of the association.

The following is the list of officers: Spiritual Adviser—Rev. J. S. O'Leary; President—John E. Downey; First Vice-President—Patrick Kirk; Second Vice-President—Peter Ray; Recording Secretary—John J. Cruise; Assistant Secretary—James Scanlan; Financial Secretary—William J. Orgain; Treasurer—John Kirk; Marshal—John Duffy; Guard—William Orgain; Trustees—John S. Gerin, Francis P. Ray, Joseph A. Smiley, John Hooghlan and Edward J. Byrnes.

Brother O'Meara, of Peterborough, has received a highly complimentary letter from Supreme Recorder Hickey for "the prompt and efficient manner in which he has performed his duties as recorder, in Canada, of the Supreme Council, and for the very satisfactory way in which he has settled a number of Canadian cases referred to him."

Since the last Grand Council Convention the Branches in Canada have increased fifty three and the membership has nearly doubled.

There are now 138 Branches in Canada with a membership of 5,610.

On July 1st, 1890, the amount of Life Insurance carried in the Grand Council of Canada was \$9,896,000, of which \$5,718,000 was in the \$2,000 class and \$1,178,000 in the \$1,000 class.

The amount of Reserve Fund to the credit of the Grand Council of Canada is at present \$10,142,323.

At the present rate of increase, the Grand Council of Canada will be the "banner" Council in less than two years' time.

Brother Tanney, of Montreal, is working up three or four more Branches in that city; he is one of our most energetic Deputies, and has done a great deal of good work for the Association.

The charter given by the Supreme Council to the Grand Council of Canada covers the whole of the Dominion of Canada. Every Branch charter in Canada, excepting the first six, were granted by the Grand Council of Canada and made out by Grand Secretary S. R. Brown.

The Grand Council of Canada of the C. M. B. A. is incorporated in Ontario, and will be incorporated in the Dominion as soon as possible.

The Grand Council. Brockville, August 11, 1890.

To the Editor of the Catholic Record:

DEAR SIR—Since the last Grand Council Convention, thanks to the zeal of some of our well-known District Deputies, several Branches have been organized far to the east and west of the place selected for the holding of our coming convention.

All of these new Branches have selected their delegates, and, having the right, will no doubt feel inclined to send them to the meeting. At the risk of being considered impertinent, might I suggest to the brethren of these Branches that it would be greatly in the interests of the Association, from a financial standpoint, if they would forego the privilege of being represented at this council.

The fact of the matter seems to be that, at the outset of the organization of our Grand Council, the rapid spread of our Association in these more remote districts was not taken into consideration, and, consequently, sufficient provision was not made to meet the outlay necessary to cover the expenses of delegates travelling such long distances. As a result of this I think I am quite justified in saying that here will hardly be sufficient funds at the disposal of the Grand Council to meet the expenses of these far distant Branches as represented. Hence you will see the force of the suggestion I make.

It is not at all likely that any business will be transacted at the meeting in question that will in any way prejudice the interests of any of the Branches, and, assuming that such will be the condition of affairs, it would certainly be a gratuitous and generous act on the part of these Branches if they would, as I have before

said, forego the privilege granted them by our laws, and thus prevent the Grand Council being placed in the unpleasant position of not being able to pay the whole expenses of the delegates—a state of affairs which can only result in dissatisfaction.

In the meantime it will be the duty of the Council to make provision to meet the increased expenditure which is sure to arise in connection with future conventions.

Trusting that the members interested will consider the suggestion in the brotherly spirit in which it is intended to be given. I am, fraternally yours, O. K. FRASER.

To the Representatives to the Grand Council Meeting to be held in Montreal September 2nd, 1890:

BROTHERS—The Convention business meetings will be held in "The Cabinet de Lecture," 1717 Notre Dame street.

This hall is also called "The Seminary Hall" and is directly opposite to Notre Dame Church and within one minute's walk of the Post Office. The telegraph offices and railway and steamboat ticket offices, as well as the principal banks, are all within five minutes' walk of the place of meeting.

The High Mass will be in St. Patrick's Church. Full arrangements will be announced later.

Railway fares are all special, and will in almost every instance be less than single fare. Tickets will be good to leave home on August 29th, 30th, 31st and September 1st and to return within fifteen days. Any member may avail himself of the cheap rates to pay Montreal a visit. No fare from any part of Ontario and return will exceed \$12.

This is on the lines of either the Grand Trunk Railway or Canadian Pacific Railway.

The hotels, with their regular rates, are as follows: Windsor Hotel, \$4.00 to \$5.00 per day; St. Lawrence Hotel, \$3.00 to \$4.00 per day; Richelieu Hotel, \$1.50 to \$2.50; St. James Hotel, \$1.50 to \$2.00; New York Hotel, \$1.50 to \$2.00; Albion Hotel, \$1.50 to \$2.00; Jacques Cartier Hotel, \$1.50; Exchange Hotel (Pt. St. Cas), \$1.50; Waverly House, \$1.50; Toronto Hotel, \$1.00; Western House, \$1.00.

Most of the above hotels have made special rates for members. The secretary of each Branch will receive printed list of all arrangements.

Further notice will be given in the official organs from time to time. Representatives are requested to leave home so as to reach Montreal on Monday, September 1st, where possible.

JER. COFFEY, Sec. Recording Committee, P. O. Box 347, Montreal.

We publish again this week the suggested amendments to the Constitution, so that Delegates may be the better enabled to study the questions at issue before the Grand Council meets:

To the Members of the C. M. B. A. in Canada:

BROTHERS—Up to date the following proposed amendments to the constitution and no others have been received by your Committee on Laws. They are published in the hope that every Branch will at once call a meeting to fully discuss them before the meeting of the Grand Council at Montreal, one month from to day, and instruct their delegates as to the action to be taken by them in connection therewith.

Branch 25, Ottawa, proposes the following amendment: "Whenever a new Branch is to be formed within the jurisdiction of a District Deputy it shall be the duty of said Deputy to forward to each Branch with in his jurisdiction a list of the names of the proposed charter members of this new Branch, and should objection be made by any Branch to any applicant or applicants whose names appear upon the said list, it shall be the further duty of the District Deputy to report the same to the Grand President, who shall appoint a local committee of investigation with certain powers."

Brother Thomas P. Coffey of Guelph, suggests the adoption of a more simple and less expensive procedure in the settlement of disputes arising in Branches and also the adoption of some scheme for doing away with the present system of transacting the business of the Association than by means of Grand Council conventions. He thinks a body of twenty men might be appointed to do all the work at much less expense.

A joint meeting of the Toronto Branches calls for the following: (1) That each and every Branch of this Association appoint its own Medical Examiner.

(2) That any delegate to a Grand Council meeting may be eligible to any office of the Grand Council.

(3) That applicants for admission to Association must produce certificate of birth, or equivalent proof of death.

(4) That in case a member should be disabled from earning a living, this Association will pay one-half of the amount for which he is insured in the Association and at his death the remaining half be paid to his heirs, providing he still continues to conform to the constitution in paying dues, assessments, etc.

The following proposed amendments come from Branch 131, North Sydney, C. B.:

(1) That article II, section 1 Branch constitution be amended by striking out the words "full age of fifty years" and substituted therefor "full age of fifty-five years."

(2) That a new section be added to article II, providing for the admission of persons over age as local members to participate in local benefits only, such members to be called local honorary members.

(3) That article X, section 1 be amended by striking out the word "may" in fourth line, and substituting "shall."

(4) That article XIX, be amended by inserting and order that the "obligation" be read before each meeting.

Branch 3, Chatham, asks for the adoption of "some equitable scheme for sick members of the order of members of the C. M. B. A."

Branch 64, North Bay, asks that section 6 of Beneficiary Fund Article be amended by inserting before the words

"on satisfactory proof, etc.," the following: "a willful and criminal suicide, death while fighting a duel, death in actual state of total intoxication, and every other death on account of which or after which the Roman Catholic ecclesiastical authority refuses the burial according to the rites of the Church, and every person and persons designated by such deceased member to receive the whole or part of beneficiary, to lose all and every right, title and claim to the whole or any portion or part of said beneficiary unless within four weeks after such death the Bishop of the diocese or territory within which such death occurred shall declare that such ecclesiastical burial ought not to have been denied to the said person, or the said Bishop shall show good cause why such beneficiary should be paid as if such ecclesiastical burial had been actually granted, and this decision of the Bishop shall in all cases be final. If ecclesiastical burial was not refused, or the consequences of such refusal cancelled by subsequent declaration of the Bishop, as aforesaid, then, on satisfactory proof, etc."

It is further proposed that section 3 of article II, Branch constitution be amended by striking out the words "one dollar" and substituting therefor "two dollars." That a section be added giving to any Branch or the President thereof the right to demand of each member of said Branch a certificate signed by a parish priest that such member has performed his Easter duty.

It is quite probable that in addition to the above some further amendments may be offered by your committee.

The committee would deem it a special favor if members having any suggestions to offer in connection with the proposed amendments would send their suggestions in writing to my address as soon as possible, and thus assist the deliberations of the committee.

Yours fraternally, O. K. FRASER, Chairman Committee on Laws.

Resolutions of Condolence.

On account of the death of Brother Patrick Shanahan, a special meeting of Branch 57 of the C. M. B. A., Pembroke, was held on the 25th inst., at which the following resolution was passed unanimously:

Moved by Brother A. J. Fortier, seconded by Brother J. G. Gorman, that in his infinite wisdom to remove from our midst, Brother Patrick Shanahan, be declared a martyr and his family our heartfelt condolences be extended to them.

Resolved, that we, the members of Branch 57, while bowing submissively to the will of our Heavenly Father, beg to inform the sisters and family our heartfelt condolences be extended to them.

Resolved, that this resolution, signed by the President and Secretary, be published in the official organs of the Branch and be draped in mourning for one month and that a copy be sent to the CATHOLIC RECORD, P. O. Journal, and the local papers for publication.

JAMES P. SARGENT, Secretary, M. H. F. President.

IN MEMORIAM.

It was a terrible shock to all his friends, and particularly to his former parishioners, to hear of the sudden demise of Rev. Father Shanahan, only six years a priest, and he had endeavored himself to his brother priests, and to all those among whom he labored as curate or pastor. In St. Catherine's, Niagara, Merriton his name was the synonym for generosity, amiability, honor, and respectability. His brethren in the ministry cannot recall that his musical voice will never again greet them on earth. Talented, prudent, accomplished, he was snatched away when his numerous good qualities were only becoming known. But he was prepared. Theunction he had so often risen from his bed of a wintery night to impart to his flock, he had received at the awful moment and his Saviour came to him to strengthen him in his dying hour—came in the Divine Eucharist. Two weeks ago the writer sang with him and bade him God speed on his vacation. Music ever cheered him and little we thought that the kind fate, lit up with sudden rapture, would so soon lose all its beauty.

Well, ever ready and prompt to do his duty, Father Shanahan went on a vacation to recuperate from more arduous work in God's vineyard, but, *rupit ead*, he was taken away and his reward; he had run the course and gained the crown.

Although in a strange city, more than twenty priests surrounded his bier and offered solemn Requiem Masses for the repose of his soul. The body was then brought to Toronto and placed in St. Paul's church. Although the notice was short every priest of the diocese, except two or three, was present at the Requiem sung on Monday, Aug. 4th. Bishop O'Mahony presided and performed the concluding ceremonies. Dean Harris, in touching discourse, eulogized the deceased. Deputations from Merriton and Niagara condescended with the bereaved family—reaching the city on time under great difficulties. Merriton's deputies represented the deceased priest's actual parishioners, those from Niagara, Father Shanahan's former curate, represented the C. M. B. A., of which he was the organizer and past president. At the open grave in St. Michael's cemetery stood a cordon of priests who recited appropriate prayers, and, as the mortal remains descended to their last earthly resting place, not an eye but paid the tribute of a tear—many tears that welled from the heart—to the memory of the departed ascetical brother. His family, his parents particularly, will derive a consolation in their grief from this spectacle, and still more from the knowledge that every priest in the diocese will offer three Masses for Father Shanahan.

Solemn Requiem Mass will be offered for him in Niagara on Thursday the 14th, and in St. Catherine's a like honor will be paid him at an early date. God rest his soul. P. J. H.

"T. Belmont—We regret we cannot give you the information required. We may add that we consider an investment in that concern a waste of money.

Father Mollinger, of Troy Hill, Pa., was very seriously ill from overwork, in attending to large crowds who sought to be restored to health through his praying during the octave of St. Anthony's feast, is much better. He is now at Atlantic City in the hope of being restored to health.

HOME RULE. Everything indicates a crisis of affairs in the old country. A general election, by all appearances is imminent. In view of this fact it is pleasing to see what deep interest many of our countrymen here in Canada display in the coming conflict. The Dublin Freeman's Journal of July 25th gives a lengthy report of the speech of Sir Thos. G. Esmonde to the South Dublin Registration Association. Sir Thosmas refers as follows to a letter which he had just received from Canada:

"He had received a letter which he would read to them, and which would afford them an example of the great support which they were receiving from their kind and kin abroad. It was as follows:

Ottawa, Canada, 26th June, 1890. My Dear Sir Thosmas—Though I have written you very lately, I hasten to acquaint you with an incident which occurred at a meeting of the executive of the Gladstone Branch of the I. N. L. of Ottawa last evening. We voted the sum of \$20 to the Harris Fund, to which Mr. John Lyons added \$5 at once to the sum voted. John Lyons is a hard-working contractor and one of our executives. At our meeting last evening, when talking of a visit he and his brother had arranged to make to Ireland this fall—"Well," he said, "I have been giving the subject of my visit a great deal of consideration, and I have come to the conclusion to deny myself the pleasure of visiting the dear old land, and to devote the \$200 I would cost me to the funds of the I. N. L. An election is now impending, and if Ireland is beaten, I will go down to my grave a broken-hearted man." "God bless you Lyons," I exclaimed; "you have always been most generous, but this is above and beyond anything Ireland could expect from you."

"My trip to Ireland," he answered "would cost me more than I can afford, but I wished to feast my eyes upon her once more before I die. It is better not. And if all goes well, we can rejoice later on in her success. If fortune favors me I can then visit her shores under happier auspices. If this should not be permitted me, and I should be called away to, I hope, a better world, my spirit will look down on the continued struggle, and pray for its ultimate success."

What devotion! What a spirit of sacrifice this Irish struggle is every day calling forth! It must be a divine cause when it produces such marvellous acts of heroism and sacrifice in this age of money worship.

Very sincerely yours, CONNELL J. HIGGINS.

Sir T. H. G. Esmonde, Bart.

"That letter showed the spirit which animated their fellow-countrymen abroad, and when such sacrifices were made by one like Mr. Lyons, it behooved those at home to do everything in their power in support of the National cause (loud applause)."

The contribution to the funds of the League is most generous. Indeed it is a princely offering, considering that Mr. Lyons is not a man of great wealth, but a hard-working, practical contractor and builder who has made this money by the sweat of his brow. It should prompt Irishmen everywhere to be generous, and now that the triumph is evidently close at hand, to keep the ball rolling till the victory is complete.

Mr. Niblock is a staunch Orangeman, but this does not prevent his being held in high esteem by Catholic friends in the West, as the following item from the Middlesex Hat Times goes to show: "Mr. Niblock received the other day a beautiful present from Rev. Father Montreuil—a floral wreath made from a braid of the hair of his lovely, the work of two of the Rev. gentleman's relations in far away Quebec. It is enclosed in a handsome glass case, and in the centre of it is a card with the words, 'To the beloved wife of John Niblock, Esq., Asst. Supt. of the C. P. R., Medicine Hat, Assn. N. W. T.' On the outside of the case is another card with the words, 'Presented to Mr. Niblock, Esq., by Rev. Father J. John Niblock, Esq., on behalf of the Roman Catholic congregation in the district extending from Moosejaw to Langview.'"—Globe.

The Jews of England are preparing an address of congratulation to Cardinal Manning on the occasion of his silver jubilee. This is done in gratitude for his strong denunciations against the persecution carried on against that people in Russia. Among the members who are preparing the address are Dr. Adler, Chief Rabbi, Sir Julian Goldschmidt, Sir John Simon, Mr. Cade G. Montefiore, Mr. Frederic D. Mocatt and others. Many English and Irish Protestants of prominence have already sent addresses and presentations; but the liberality of the Jews excites more surprise.

"CROWDS AND CRUSHES." Monday began the second week of our great clearing sale. The opening week has been a week of daily crowds and crushes. The season is short, and all our summer goods must go. Here's another and entirely new lot of special bargains for this week: \$3 parasol for \$1; 89c. colored hosiery cloth in all shades for 55c; \$1.10 hosiery cloth for 72c; 60c. black lustre for 45c; 30c. all wool serge for 12c; 12c. prints for 8c; 25c. patterned for 12c; 12c. white lawn for 7c; 25c. printed for 12c; 72c. 30c. table linen for 19c; 72c. inch unbleached sheeting for 10c. Great bargains in table napkins and fine towels. The London Bagin Dry Goods Store, 136 Dundas street, opposite the Market Lane.

Alphonso, the little King of Spain, was, with his sister, consecrated to the Sacred Heart in St. Martin's Church, Madrid, recently, the Papal nuncio officiating on the occasion. This good example is a precious testimony of the lively faith of the Spanish nation.

DIED. Fortified with the rites of Holy Church on the evening of the 5th instant, Maria widow of John Holmes, late of Brampton, Ont. Merciful Jesus, grant her eternal rest. In the city of Montreal on the 5th instant, Thomas Masterson, aged 45 years, a resident of Cote St. Paul.

LIFE IS WORTH LIVING. Translated from "Lettres de Louis Veuillot" for "The Catholic Home."

"You really deserve a good scolding for saying that your life is useless. What the life of a wife, a mother, a friend, useless! What a string of dreadful things you have uttered in that one word! You must not be sad, dear sister; you must not say you are doing nothing. Our good God has made nothing useless. Souls that believe in Him and invoke His name are more useful than the rain, the sun and the dew. The world lives only by the grace these souls draw down from God. Were you alone in the world and paralyzed in every limb, you could not, with right or reason, say you were useless, so long as you were able to pray for the souls in purgatory. Fancy yourself on a battle-field bearing in your hand a vase of crystal water, each drop sufficient to refresh some one of the poor wounded men whose fevered lips are parched with thirst, but whose life you cannot save. Would you then ask God to take away your life, to break the precious vase and scatter the limpid water 'mid the bloody mire of the field?" F. B. H.

MR. SMITH'S AUDIENCE WITH THE POPE. Special to the Star.

Ottawa, August 1.—Mr. William Smith, Deputy Minister of Marine, in a letter to an Ottawa gentleman thus describes his recent visit to the Vatican and a private audience with the Pope: "I spent a week in Rome and was delighted. I spent a very pleasant time with the great Cardinal Simonetti, the Prefect of the Propaganda. He astonished me with his knowledge. I spent part of an evening with Mr. Jacobini, the Secretary of the Propaganda. Mr. Jacobini was very kind to me, and wrote to the Holy Father through the Grand Maestro de Camera that I would like to be presented to His Holiness, and I soon received a letter telling me when to come. I had a long private audience with him and he asked many things about Canada and our Government. He is a dear old man, and to see him is to love him. He is eighty-two years of age, and walks very smart, but stoops very much. He was walking in the garden when I went to the Vatican, and as I was looking about in the one of ante rooms, he came in unexpectedly, and gave me a cordial reception and asked me to come into his private room with him. So I walked immediately behind him and he placed me in a chair close beside him. In following him I could not fall to notice how smart he walked. He is very like Sir John Macdonald and might pass for his brother. When I was speaking to Lord Dufferin about the likeness he fully agreed with me and said he was remarkably like him."

Additional miraculous cures are being constantly reported from Ste. Anne de Beaupre. Since the last report given in our columns the two most remarkable cases are the following: a girl of fourteen who was blind from a previous illness of smallpox, and Madam Perrault, of Ile Perrot, who was lame and had one leg in painful condition and shorter than the other. We were perfectly cured of their respective ailments.

A prominent Jew says in the Montreal Gazette that the sect which are laboring to convert the Jews are laboring in vain, for when once a Jew decides to leave the faith of his fathers, he turns to the Catholic Church and embraces its doctrines.

LATEST MARKET REPORTS.

LONDON, Aug. 14.—GRAIN—Red winter, 1.50 to 1.55; white, 1.50 to 1.55; spring, 1.50 to 1.55; corn, 8d. to 9d.; barley, 6s. to 7s.; oats, 1s. to 1.20; peas, 1s. to 1.10; beans, 1s. to 1.20; rice, 1s. to 1.20; sugar, 1s. to 1.20; flour, 1s. to 1.20; butter, 1s. to 1.20; eggs, 1s. to 1.20; tallow, 1s. to 1.20; lard, 1s. to 1.20; oil, 1s. to 1.20; hides, 1s. to 1.20; skins, 1s. to 1.20; wool, 1s. to 1.20; iron, 1s. to 1.20; steel, 1s. to 1.20; copper, 1s. to 1.20; tin, 1s. to 1.20; lead, 1s. to 1.20; zinc, 1s. to 1.20; silver, 1s. to 1.20; gold, 1s. to 1.20; diamonds, 1s. to 1.20; pearls, 1s. to 1.20; rubies, 1s. to 1.20; sapphires, 1s. to 1.20; emeralds, 1s. to 1.20; opals, 1s. to 1.20; garnets, 1s. to 1.20; amethysts, 1s. to 1.20; topazes, 1s. to 1.20; tourmalines, 1s. to 1.20; aquamarines, 1s. to 1.20; peridots, 1s. to 1.20; alexandrites, 1s. to 1.20; tsavorite, 1s. to 1.20; andalusite, 1s. to 1.20; kyanite, 1s. to 1.20; cordierite, 1s. to 1.20; garnet, 1s. to 1.20; quartz, 1s. to 1.20; calcite, 1s. to 1.20; dolomite, 1s. to 1.20; fluorite, 1s. to 1.20; apatite, 1s. to 1.20; zircon, 1s. to 1.20; rutile, 1s. to 1.20; sillimanite, 1s. to 1.20; staurolite, 1s. to 1.20; kyanite, 1s. to 1.20; cordierite, 1s. to 1.20; garnet, 1s. to 1.20; quartz, 1s. to 1.20; calcite, 1s. to 1.20; dolomite, 1s. to 1.20; fluorite, 1s. to 1.20; apatite, 1s. to 1.20; zircon, 1s. to 1.20; rutile, 1s. to 1.20; sillimanite, 1s. to 1.20; staurolite, 1s. to 1.20; kyanite, 1s. to 1.20; cordierite, 1s. to 1.20; garnet, 1s. to 1.20; quartz, 1s. to 1.20; calcite, 1s. to 1.20; dolomite, 1s. to 1.20; fluorite, 1s. to 1.20; apatite, 1s. to 1.20; zircon, 1s. to 1.20; rutile, 1s. to 1.20; sillimanite, 1s. to 1.20; staurolite, 1s. to 1.20; kyanite, 1s. to 1.20; cordierite, 1s. to 1.20; garnet, 1s. to 1.20; quartz, 1s. to 1.20; calcite, 1s. to 1.20; dolomite, 1s. to 1.20; fluorite, 1s. to 1.20; apatite, 1s. to 1.20; zircon, 1s. to 1.20; rutile, 1s. to 1.20; sillimanite, 1s. to 1.20; staurolite, 1s. to 1.20; kyanite, 1s. to 1.20; 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