

**PAGES
MISSING**

who looked badly out of place among the nymphs and satyrs and winter profanities which surrounded the chamber.

The house was no sooner adverted than it was immediately taken by an officer then quartered in Dublin.

"Certainly, nurse; I suppose you will not be very long away."

"I can't say for certain, madam; I do not know my way about Dublin."

"Then you had better take the cook with you, she has been in Dublin before."

"Thank you, madam," said the nurse, and she turned to go.

"Oh, I need not go up," she said to herself, "I suppose the cook has stayed at home after all."

The eldest boy, a child of three years old, was sitting on the bed, shrieking; but the cook was nowhere to be seen.

"In vain the mother tried to pacify the child," "Freddy," she asked, "did not the cook come up to you?"

"But the child only sobbed the more convulsively; so much so, that his mother resorted to asking any further questions."

"My good woman, who are you, and what is your business in this part of the house?"

"For reply, a chuckling laugh resounded through the echoing old house."

"My good woman, who are you, and what is your business in this part of the house?"

"No, ma'am."

and he soon returned. The scene he had witnessed he could not repeat to his neighbor, questioned, he said, with an assumption of glee.

"Mabel, congratulate me! I have at last seen your mystical old woman."

She shivered, and nestled into her husband's sheltering arms, as she whispered faintly: "Yes, I know you have seen her, for I saw her go before you out of the room."

They could not account for the phenomenon, and, naturally, were diligent about mentioning it to anyone.

With the Christmas time there arrived a nephew of Colonel Brunton's; clever, handsome, merry Stephen Fenton, a young medical man, who had just taken his diploma.

On Christmas day a number of friends were expected to dine. There was also to be an evening party.

"Here, Bridget! Mary! who ever you are, take these like a good girl," he said, addressing a woman standing in the shade at the top of the kitchen stairs.

"Anged woman, habited in an old-fashioned black gown, with a white hawk-necked plumed across her bosom, approached him. He threw the boots, when—and to his horror—they went through her!"

"Stephen's first practical thought was being a doctor. 'By jove! my brains must be in an awfully queer way!'"

On the polished floor near the fire place lay the body of a young and beautiful foreign-looking woman richly dressed.

There were wounds about her neck, half concealed by her long raven black hair. A tall, dark complexioned man stood near, holding a long, thin Venetian stick, while beside him stood the woman, who whilst she spun a fearful laugh as she seemed to spurn the body with her foot!

As she laughed the vision faded, and Stephen Fenton left the room, more than ever uneasy for his brain. At the door he was met by Mrs. Brunton, who insisted upon his coming down and having a sight of her prettily-arranged hair.

Her husband was also one of the privileged, and the proud young housekeeper triumphantly unlocked the door.

But to what a sight met their eyes! The exquisite old china and glass lay in fragments upon the floor. The table-covers had been dragged away, and all the pretty decorations had been ruthlessly destroyed.

In a recess near the fireplace stood a dark, foreign-looking man, also the old woman, both of whom looked devilishly and then vanished! The scene was witnessed by all three at the same time.

BOSTON'S CATHOLICS.

In a ringing speech which Judge Fallon delivered lately before the Boston School Board, of which he is one of the most useful members, about the status of the board in throwing out Svinio's misadvised by-law, he had the following to say about the Catholics of that city:

"Who are the Catholics? They have been traduced, vilified, slandered! Half the people of Boston. Many of them—aye, more than enough to fill the largest church in this city—the descendants of the Puritans. In our Church to-day you will find men and women belonging to nearly every old family with historic blood coursing through their veins."

They are the Warrens, the Winthrop, the Tutors, the Wards, the Welch, the Whiteys, the Wynans, the Darbys, the Danes, the Dwights, the Careys, the Howes, the Longfellow, the Lyman, the Metcalfs, the Robinsons, the Sullivans, the Storer, the Shaw, the Sturgis, the Thayer, the Tryons, the Tuckermans, and countless others. And when we look around and see such men as Newman and Manning and Faber and Brownson and Kent Stone and Bishop Ives of North Carolina, and thousands of other men of the highest intellectual attainments, coming voluntarily day after day to our Church, have we not reason to feel that all that is intellectually great or morally good in Protestantism we are getting of the best of it?"

That beautiful glossy sheen, so much admired in hair, can be secured by the use of Ayer's Hair Vigor. There is nothing better than this preparation for strengthening the scalp and keeping it free from dandruff and itching eruptions.

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The microscope has proved that these diseases are caused by the presence of living parasites in the internal lining membrane of the upper air passages and adjacent tissues. The eminent scientists, Quain, Huxley and Beale, on these points, and these authorities cannot be disputed.

It is an absolute fact that these diseases are caused by the presence of living parasites in the internal lining membrane of the upper air passages and adjacent tissues. The eminent scientists, Quain, Huxley and Beale, on these points, and these authorities cannot be disputed.

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an eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten.

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Periodical weaknesses, internal inflammation and irritation, hemorrhoids and kindred ailments readily yield to its wonderful curative and healing forces. It is the only medicine for women, sold by the manufacturers, that it will revolutionize in every case, or money will be refunded. This guarantee has been printed on the bottles-wrappers, and faithfully carried out for many years. \$1.00 by druggists, or six bottles for \$5.00.

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The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., Jan. 25th, 1890. HOW THE SCHOOL LAW WORKS.

It will be remembered that we called attention a few weeks ago to numerous accusations made by writers in the Mail to the effect that in certain localities, one or more Catholics who had signified their intention to support the public schools, had been wrongfully placed upon the separate school assessment rolls.

We suppose it to be acknowledged that the best devised laws do not provide machinery which works to perfection in all cases, and we stated before that we know it to be a fact that separate schools suffer much more from the mistakes of assessors than the public schools do.

It is needless to say that the Catholics of Quebec do not impose on the Protestant population there the cumbersome machinery which Ontario imposes on the Catholic schools.

There is no doubt that the annoying provisions we have spoken of above were inserted in the law for the very reason that the Protestant majority in Parliament would have found the Separate School Act very distasteful.

At the meeting of the City Council on the 13th inst. a letter was received from Rev. Father McCann, Secretary Treasurer of the Separate School Board, showing that separate school supporters had been wrongfully placed upon the Public School assessment roll of that city to the total amount of \$332,403 of assessable property.

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lets of separate school supporters, but with all the advantage afforded by these amendments it still happened that Catholic school supporters were rated on the public school rolls, contrary to their own expressed wish.

A case in point has occurred in Toronto. At the meeting of the City Council on the 13th inst. a letter was received from Rev. Father McCann, Secretary Treasurer of the Separate School Board, showing that separate school supporters had been wrongfully placed upon the Public School assessment roll of that city to the total amount of \$332,403 of assessable property.

A fact like this is sufficient to show the disadvantage under which Catholics labor, even as the law stands at present. It shows also the great injustice which would be inflicted upon the Catholic body if Mr. Meredith's programme were carried out, which aims at increasing the difficulties of Catholic trustees boards, by repealing the amendments whereby Mr. Mowat's administration hoped to render their task lighter, without any injury or injustice to Protestants.

AN INCONSISTENT METHODIST BISHOP.

Ex Bishop Carman has another long rhapsody in the columns of the congenial Mail. The Toronto Globe got sick and wearied with such nonsensical and without such bigoted effusions. This time Bishop Carman puts the Methodists in the place of the Catholics, and argues that if the Methodists were to demand separate education they would be unjust and would be guilty of injustice to the other denominations.

"Anything inimical to a well-administered public school system in a land like this is un-British and anti-British, and seriously prejudicial to freedom and public safety and welfare."

The rev. gentleman should be able to tell us in what particular the Catholic separate schools are inimical to the public school system. The children educated in the Catholic separate schools are on all occasions able to stand the test of the entrance examination into the Collegiate Institute, and in proportion to their numbers obtain greater success at those examinations than the children educated by the much-favored public school system.

"Every rate payer," he continues, "in this Province is surely prima facie to be regarded a supporter of the public schools. Is the Roman Catholic to be excluded? Certainly by no means; for both the Roman Catholic and the equal right to good education, and equal honor, privileges, etc., as a citizen?"

But if the Roman Catholic wishes to decline the honor, privilege, etc., why force it on him? If the Roman Catholic is convinced that he enjoys a far greater honor and a far higher privilege in being allowed to give a Christian as well as a good secular education to his children why debar him from that right?

But after all where is ex Bishop Carman's consistency? If the public schools are what he believes them to be why does he set up at great expense academies for young men and women, that must be more or less in-

imical to the interests of the public school system, as showing its deficiencies. And does the ex-Bishop pretend to say that all the colleges and academies frequented by young people and fostered and nourished by his Church in Canada are all un-British and anti-British because they compete with the public schools? Probably they are, and it might be just as well to abolish them root and branch in order to give greater scope to the broadening and widening of the wonderful influence the public schools have on the intellect, the religion, and the morals of the rising generation.

If the public schools were all they are claimed to be why make a distinction between the rich and the poor? Why deprive the children of rich parents of the grand privileges, honors, gaily training, etc., which are given to the children of the poor in the public schools? Ex-Bishop Carman ought surely to have the same pity for the Protestant children of rich parents that he entertains for Catholic children. When he declares it a crime to deprive the latter of the honors, privileges, etc., of public school education, why has he no compassion for the Protestant children that are coaxed into his academies and boarding schools? Catholic parents have just as much right to send their children to Catholic separate schools as rich Protestant parents assume to have of sending their boys and girls to colleges and academies, albeit by doing so they deprive them of all the honors, privileges, grace, etc., that are enjoyed in the public schools.

Whether or not Jeanne d'Arc had a divine call for the great work she effected, France owed her an eternal debt of gratitude for having delivered her country from the grave peril to which it was then exposed of being literally blotted out of the list of nations.

TWO EMINENT STATESMEN ON DIVORCE.

We had occasion a few weeks ago to make some remarks on the article written by Mr. E. J. Phelps in the Forum for December, in which Mr. Phelps takes strong ground, declaring that the only remedy to the evils resulting from divorce in the United States is to take the Catholic position that there be no divorce granted by law, with permission to the parties divorced to marry again. It may occur sometimes that a separation is necessary between husband and wife, owing to persisted ill-treatment or gross immorality, but the facts brought forward by Mr. Phelps demonstrate that the hope of obtaining a complete divorce is the direct cause why matrimonial quarrels are so frequent and why so many families are broken up in the United States.

It is highly satisfactory to Catholics to observe that these two illustrious statesmen are agreed upon the fact that the Catholic marriage law is the only one under which the welfare of society and of the State can be assured. Mr. Gladstone thus stated his views in his article on divorce which appeared in a recent number of the North American Review: "In the year 1857 the English divorce act was passed, for England only. Unquestionably, since that time, the standard of conjugal morality has perceptibly declined among the higher classes of this country, and scandals in respect to it have become more frequent."

It is scarcely to be expected that the views of these eminent statesmen will prevail with the people of England or the United States as to bring them to regard marriage as anything more than a mere civil contract, but those views are none the less a complete vindication of the Catholic doctrine; and it is only when the Catholic doctrine on marriage will be fully accepted that the great evil which is growing daily more formidable will be corrected.

The Catholics of Los Angeles have erected an orphanage costing \$175,000. A large new Catholic church is to be built in St. Roch, Quebec, at a cost of \$200,000, on the site of the existing parish church.

THE MAID OF ORLEANS.

The memory of Jeanne d'Arc, the Maid of Orleans, has been dearly cherished by Frenchmen for four centuries and a half, and at the present time there are on foot several projects to pay special honor to that heroine and martyr. M. Odrys has given notice to the municipality of Nancy that he will present to the town Emmanuel Fresnel's new and magnificent statue of the heroine, and it will be erected in a conspicuous position; and Mr. Page, the Bishop of Verdun, has proposed, and is engaged in bringing to a successful issue, a scheme to erect a colossal monument to the Maid of Orleans as "a national expiation and a national testimony of gratitude" offered to her by the French people.

The Bishop says of the selection of this site for the national monument: "Vaucouleurs is a historic place, but it is also on the frontier, and no one knows what may happen on the frontier tomorrow. No place is more fitting, especially at the present time, for the erection of this monument than that where Jeanne took up her sword and marched against the enemies of France. This statue on the frontier would be above all a symbol of peace, but at the hour of the greatest peril it would also be an insuperable barrier against aggression. It would protect France by its victorious glory."

Mgr. Page proposes to preach throughout France and to collect subscriptions of 50 centimes (10 cents) for the purpose of carrying out his plan.

The French Dauphin, afterwards Charles VII., was only seventeen years of age when the treaty of Troyes was signed, but he resolved to maintain his rights by the sword. His forces were on the south side of the Loire, and Orleans was the advanced post of his defence. It was at the moment when Orleans was about to fall under the power of the Duke of Bedford, and while the young King was meditating to flee into the mountains of Auvergne, or even to abandon the country altogether, that Jeanne d'Arc appeared on the scene in 1429 and gave new hope to France.

Jeanne d'Arc appearing before the king at Poitiers, recognized him, though he was disguised, and fell on her knees before him. Charles told her: "I am not the king," and pointing to a brilliantly dressed knight of his suite said: "There is the king." Jeanne could not be deceived and said to the king that she had been sent by God to deliver France. She was a simple peasant girl, seventeen years of age, born a few miles from Vaucouleurs, where the monument is to be erected to her memory, and the claim of a divine mission for so great a work as the delivery of the country was naturally heard with great doubts.

On being asked to give an incontestable proof of her claim it is recorded that she told the king certain important secrets which were known only to himself and God. Being asked to work a miracle to prove her mission, she replied: "I did not come to Poitiers to work miracles. Place me before Orleans; I will raise the siege; I will conduct the Dauphin to Reims; I will render to him his kingdom. You will see signs enough. Let there be no more words. It is time for action, not for talk."

She was, in fact, placed at the head of a small and poorly equipped army, with which she proceeded to Orleans. She wrote a letter to the Duke of Bedford in which she demanded the cession of all the French cities in his possession. The letter was only laughed at, but a few hours after it was received Jeanne appeared before Orleans, and succeeded in effecting an entrance into the city.

After much desperate fighting the siege of Orleans was raised. Tournelles, Jargeau, Patay and Rheims were taken from the English, and, as she had promised, Jeanne conducted Charles VII. to the last-named city, where he was crowned in the Cathedral with great éclat.

From this time the opposite interests which were at war with each other on the French side threw obstacles in the way of Jeanne, until the time arrived when she declared that her mission was ended. She was induced, however, to remain with the army. Her success, unfortunately abandoned her, and notwithstanding that, she evinced always the same personal courage, she was taken prisoner at Compeigne. She had declared that even this misfortune and her subsequent cruel death had been revealed to her as part of the will of God in her regard, and she willingly offered herself as a sacrifice for the restoration of her country's independence.

THE WHITE CROSS MOVEMENT.

Rev. Dr. Douglas delivered an eloquent address lately to the members of the White Cross movement in Montreal. His theme is one that should address itself to the hearts and feelings of every member of Christian society, whether man or woman, Catholic or Protestant. It is strange that the Rev. Dr., while naming men and women who distinguished themselves in the past for generous effort in stamping out vice and saving innocence, should have made no reference whatever to the Catholic Church and all that has been achieved in every part of the world by her priests and nuns in furtherance of the same desirable object.

It strikes us the Rev. Dr. Methodist Dr. was speaking only for his own people, to whom Catholic priests and nuns are known only by the calumnies of a Falton or a Chiqui. It is about time, however, the Protestant world should wake up to the necessity of arresting the progress of the social evil. From the days of St. Paul to our time the Catholic Church has taught by precept and example that there is no such dishonor in this world, no loss so irreparable, no calamity that weighs so heavily, as the loss of a maiden's virtue—except that which befalls the married woman who is unfaithful to her marriage vows.

To preach this love of purity as well by example as by precept, in every Catholic country, hundreds of men have hurried away from the seductions and illusions of city life and society charms and buried themselves in the desert or the monastery to devote the remainder of their earthly existence to works of charity, of literature and of prayer. In every Catholic country the number of young ladies of refinement, of social position and culture who abandoned the world and its false pleasures to embrace a life of austerity, of innocence and of sweet communion with Jesus in the eucharistic tabernacle—their number in fact cannot be reckoned.

Josephine Butler, who, from the Bay of Naples in the far south to the mountains of Donegal in the north, lifted up her voice for the defence of innocence and the rescue of the perishing. He could instance William Stead, of the Pall Mall Gazette; Bishop Lightfoot and Frances Willard, the bare faced and unblushing woman who lectures in public halls and on public highways, as Rev. Mr. Douglas says, with the culture of a scholar, the sagacity of a statesman and the eloquence of a Portia. Without any pretension to those high-sounding qualifications, there exist hundreds of Grey nuns and as many Sisters of Mercy in Montreal—perhaps not five hundred yards from where the orator was entrancing his audience.

Those Heaven-sent messengers of charity and holy peace are daily and nightly occupied in the work of rescuing souls from the haunts of vice, of gathering in the strayed lambs of Israel, of succoring the indigent, and of making easy and accessible the path which leads to virtue and to Heaven. But what does Rev. Dr. Douglas, the eloquent preacher, know about them? Evidently nothing. What can his duped and groping-in-the-dark hearers know of them, except what is so industriously told and propagated in infamous and notoriously untruthful works such as that written by Maria Monk, who had herself been saved from death's door and from a life of degradation by the charitable ministrations of those maligned and much-abused nuns. Was ever ingratitude so base or so monstrous as that of Maria Monk? She was found, half dead with cold and rotting with disease, by the Grey nuns at midnight on the public street in Montreal; was taken in and sheltered and cared for, and restored to health, and kept in their comfortable home as long as she was pleased to remain. But not able to resist temptation, and not willing to abandon her wicked course, she left the secure and virtuous home

that had been found for her, and plunged once more into the haunts of vice. She next fell into the hands of some evil designing and unscrupulous Yankee preacher, who, at her dictation, wrote the most infamous book that was ever penned, every leaf of which abounds in the most atrocious lies, and the most sickening details of crimes committed in the convent, that never had existence except in the polluted imagination of Maria Monk and her rev. supporters. But Protestant gullibility is so classic that ready sale was found for the printed abominations contained in the work, and Maria Monk's abettors, if not herself, made an easy fortune out of the infamous production.

Rev. Dr. Douglas declared "that it is from the Jew we have derived that choicest gift of God to the race—the institution of the family"—inasmuch as Christ, the world's Teacher and Redeemer, was born in Bethlehem of Judea, and His Apostles all came from Judea. The Rev. Dr. is correct enough; but why does he ignore the claims of the Catholic Church, whose authority and whose influence uphold to-day, as it has for centuries upheld, the dignity of the Christian marriage, without which no family can exist? It is true also, as Rev. Dr. Douglas tells us, that "the family is the corner-stone of every state; the asylum of all virtues, and that white rose of purity under whose fragrance all that is sweet, beautiful and divine in society has been fostered. To protect the family in its integrity and virtue, to bear aloft the ideal of social morality, is the most fundamental and beneficent work which can engage the sympathy and fearless endeavor of any man on this footstool divine."

Nothing but her sympathy with female suffering and her fearlessness of conduct in maintaining the sacredness of marriage has enabled the Catholic Church to keep intact the Family instituted by God, and prevent society and civilization from disappearing beneath the torrent of human passion in every age of her history. What has the Reformation done for the maintenance of that corner-stone of every Christian state? Luther and Henry VIII. certainly made no effort to hold together the Christian family. They both favored divorce or bigamy. The Reformation denied the sacredness of the nuptial blessing by reducing matrimony to a mere contract or to an ordinary affair of bargain and sale. Even now the Protestant establishment will not refuse her blessing and co-operation to the marriage of a divorced man or woman. Although it might heartily disapprove of such doubtful morality, and must know that Scripture is literally opposed to it; yet it has not the courage or the fearlessness of its opinion, and dare not refuse its sanction to what every Biblical scholar must acknowledge as nothing else than a breaking up of the family and a shallow pretext for the violation of the sixth (7th) commandment.

Rev. Dr. Douglas may lead to the skies every fearless endeavor to maintain the integrity of the Christian family, the corner stone of every Christian state; but his eloquent denunciations can never amount to anything, or ever produce good result, while his church permits divorce and sanctions the legal dismemberment of the Christian family. If the White Cross Movement gains a footing in Canada, and ever hopes to do any good, its promoters must fall back on the Catholic Church. Although Rev. Dr. Douglas totally ignores that great and impregnable bulwark of Christian stability, society, before its utter disintegration, shall discover that the Catholic Church, founded by Christ on Calvary, hath alone those secret springs, and that Heaven born authority that can alone weld the social fabric together in strength indissoluble, and thus, what she was commissioned to be, the salt of the earth, the honor of woman, and the dignity of man, and the happiness and salvation of all.

PAROCHIAL SCHOOL SUCCESSSES.

We feel a pleasure in recording a great success achieved by the parochial schools of New York in a public competition for cadetships, one in the Annapolis Naval Academy, and the other for West Point. At the similar examination last summer for West Point, a Catholic boy, Thomas F. Connell, a pupil of LaSalle Institute, New York, gained the place of honor above all competitors; but in the recent competition the public school pupils were completely distanced. There were twenty competitors from public and parochial schools. The examiners were all teachers, equally chosen from the public and parochial schools. At the head of the list stood Paul B. Malone with 94 per cent. of successful answers; Robert J. Frost was second with a fraction over 90 per cent.; Thos. J. Dwyer third, had a fraction under 90 per cent., and Patrick J. Sullivan fourth, fell slightly below Dwyer.

These four boys are all parochial school pupils. They have gained the four cadetships which were up for competition in the naval and military academies. The fifth and sixth boys on the list were also

parochial school pupils. The highest place gained by a public school pupil was seventh, notwithstanding the fact that the public schools have all the assistance which the Government affords to education. What becomes now of the Mail's argument, that the public schools of Canada must be superior to the separate schools, because they have more means at their disposal?

The Christian Brothers of New York deserve the thanks of the whole Catholic community for the manner in which they are carrying out their noble work. They do not make empty boasts, but when the time of trial comes their work speaks for itself and puts to shame those Catholics who join with their enemies in declaring that the Catholic schools are entirely inefficient.

THE LATEST JESUIT MOVE.

Under this heading the Toronto Mail tells its alarmed readers of a letter which appeared lately in a French-Canadian paper suggesting the advisability of having the Province of Quebec dedicated in a solemn manner to the Sacred Heart of Jesus. "It may be taken for granted," writes the Mail, "that the suggestion made in L'Etendard (the name of the paper) comes from some one on the Jesuit side, and his aim is to strengthen the Ultramontane and Nationalist cause." In fact no move can be made now—a days of a religious nature, no devotion established or suggested, but it is done for a political purpose. So the writer in the Mail, who knows better, pretends to think, in order to hoodwink its ignorant readers and to excite to a still deeper degree the insane bigotry of those who adhere to the Equal Rights Party and swear by the Mail. It is stated that the writer in the Etendard hopes, through the means of the devotion to the Sacred Heart, to promote national unity and to heal up the sore places caused in the ranks of the French-Canadians by the divisions and misunderstandings that weaken the strength and cripple the efficacy of the great Catholic body in the Province of Quebec. Surely this is something to be wished for. Union is a source of greatness and power to every nationality, and the French-Canadians would be recreant to their own traditions and blind to their own national interests if they did not employ every means, even supernatural ones, to secure that great desideratum for every civilized nation.

The Mail, whose chief editor, once a Catholic, knows all about it, relates the origin of the devotion to the Sacred Heart as revealed to Blessed Mary Marguerite at Paray-le-Monial in France. She had for confessor Father La Colombiere, who had been chaplain to the Duchess of York in England after the Restoration, and when he published a small treatise on the revelations made by our Blessed Lord to the highly favored nun it was said that he invented the whole story himself; or, rather, that he stole it from an English Puritan named Goodwin who had written a work on "The Heart of Jesus in Heaven Towards Sinners."

The Mail frankly admits that an examination of Goodwin's book showed that Father La Colombiere, who was a Jesuit, was not guilty of the charge brought against him. The writer, however, shows the cloven foot when he says "that Goodwin did not countenance the adoration of Christ's Body, or any portion of it, as distinct from His Spiritual Being; whereas La Colombiere, or rather the nun, appears at first to have done so." This is a very disingenuous way of putting the Puritan in the right and the Jesuit Father and inspired nun in the wrong. How can the writer in the Mail say that Father La Colombiere, or rather the nun, "appears to have done so." In what way, by what words, or by what stretch of imagination could priest or nun, or any rational being, think of separating the glorified Body of Christ sitting at the right of the Father from His spiritual Being. The Body and Blood, Soul and Divinity of Jesus Christ form but one person. No human being gifted with ordinary common intellect would think of venerating or adoring the living body or blood or soul as distinct from the divinity of Jesus Christ in Heaven. But the insincere Mail would convey to his unsuspecting readers "that Father La Colombiere, or rather the nun, did so in the beginning." As Father La Colombiere, who lived two hundred and twenty years ago, belonged to the Jesuit Order, the Mail could not let slip the occasion for having a rap at the Jesuits. "For wherever they appear," he says, "strife is sure to arise within the Church herself, whilst she is exposed, as in Manitoba at the present time, to the counter-movements which their aggressiveness provokes amongst those not of the faith."

The Jesuits appeared a long time ago in Manitoba, as they did in Dakota, Montana, Washington Territory and Alaska, yet we hear of no strife or dissensions occasioned by their presence. It was the presence of D'Alton McCarthy that caused all the strife in Manitoba.

parochial school pupils. The highest place gained by a public school pupil was seventh, notwithstanding the fact that the public schools have all the assistance which the Government affords to education. What becomes now of the Mail's argument, that the public schools of Canada must be superior to the separate schools, because they have more means at their disposal?

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No doubt the bigoted and blood curdling articles that appeared from time to time in the Mail prepared the way for D'Alton McCarthy's preaching, and strife and sedition and heart-burnings are the fatal result. It is most refreshing to read that "the local hierarchy cannot help perceiving that this new organization (devotion to the Sacred Heart) is designed as a means of withdrawing the habitants from their control, and may be expected to resist it on that ground as well as on the ground that it must tend to increase the friction between the races and multiply the enemies of the Church." How the devotion to the Sacred Heart of Jesus can draw away the people from the control of their Bishops is a problem that could only be solved or even announced by the blindest of bigots. The idea of greater fervor in piety, an increase of charity and of love for Jesus, producing insubordination to episcopal authority! Verily if it were not known that the writer of this absurdity is merely catering for the Young Britons and the hoodlums of Toronto, he would be set down as only fit for the lunatic asylum, especially when it is known, and no doubt to the writer of the Mail, that no such devotion can be introduced into any diocese without the written permission in due form and under sign and seal of the Bishop of said diocese.

The Mail winds up by saying that the Jesuits desire to model "Quebec on Ecuador. There the clerical party have erected statues to the Virgin." In Toronto they have erected statues to George Brown and the late Dr. E. Ryerson. But the Mail tells us that in Ecuador religious liberty does not exist because "Tithes are levied by the State on the produce of all kinds for the benefit of the Church." Why does not the Mail tell the hoodlums that in England, Scotland and Wales tithes are also levied, not on the Protestant alone, but on the Catholics and dissenters, for the enrichment of the plethoric bishops of the Protestant establishment. "Lastly," he says, "the government of Ecuador a few years ago secured the dedication of the country to the Sacred Heart." So did France, so did Ireland, so did Spain and other countries in the Catholic world, which did not for that reason sink into what the Mail styles "South American barbarism." "It is surely the very irony of fate," continues the writer, "that the land (Quebec) which Wolfe consecrated with British blood to British freedom should be sinking to the level of a South American barbarism." How devotion to the Sacred Heart of the world's Redeemer can sink any people or nation to barbarism is a secret only known to the un-Christian Mail. Rev. Dr. Douglis, in his eloquent address last week at Montreal, gave to the world a pretty accurate idea of who the men and women are in Canada and in England who, by their gross immoralities, are sunk to their eyes in worse than South American barbarism. And the classes pointed out, almost named by the rev. preacher, are assuredly not of those who pay special devotion to the Sacred Heart of Jesus. For they learn from the Jesuit Fathers the lessons of charity, pure and undefiled, of high and holy aspirations, of fervent and abiding love and attachment to Him who said: "Blessed are the pure of heart for they shall see God."

A WORD ABOUT SHAMS.

"When the pharisees are stripped of their shams even the poor devils will laugh," so says Solus Marguerite in "Waraka." Such a remark may grate harshly on ears attuned to the sayings of that nondescript tout cilled society. But, after all, how just it is. We have but to divest ourselves of the tinsel of formality and of the polite periphrasis of the age, and its truth must surely flash before us. We do not deny true politeness, which emanates as naturally from a true and noble heart as perfume from a rose, and which, as Balzac remarks, keeps fools at a distance. Neither is it our intention to speak of Chesterfieldian politeness, which best befits actors and rogues. We do not want Diogean's laudator to seek an honest man. We have faith in human nature. Man, we know, may reproduce in himself the divine nature, of which he is the counterpart; nay, he is ever prompted to do it. The soul is dwarfed whenever it clings to what is palpable and plain, fixed and bounded. Its true home is in eternity, which alone can satisfy its infinite hopes and desires. Hence our every effort should tend to the flinging aside of those earthly trappings that impede our approach to the divine ideal.

Men, indeed, acknowledge that the worship of the world statue, the growth of their being's best part, and makes of life a barren waste of years. But, despite this fact, they drift to eternity, one after another, with the mark of the "beast" upon them.

We are, although we may not think it, impregnated by a vulgar materialism, and our aim, in the performance of our every action, is to win the respect and admiration of those around us. There must consequently be "shams" of every description in this article we will deal with the "char-

itable sham." There are many whose brains are ever freighted with philanthropic schemes. Words eloquent and charity stirring flow from their lips as torrents from Alpine hills. Newspapers chronicle their sayings, and extol them as benefactors of their race. Yet their charity in many cases is a hollow sham. It is prompted oftentimes by political expediency or dictated by a natural feeling of compassion. Let us be frank. There are many persons, "estimable citizens," who conduct themselves in this respect as would Cato or some other respectable pagan. Mind you, they have not read either Swinburne or Rossetti, who, in condensed numbers, try to win the world to paganism and to bridge over the stream that flowed from Calvary. They are model fathers and husbands. They go to church regularly—that is, they profess external or mechanical religion, or, as Carlyle expressed it, the religion of the "rotatory calash." The world, however, occupies their hearts. That ceaseless growth towards God, that is sanctioned by philosophy and religion and which is the lard of human life, is far from something too visionary to be reduced to practice. They forget they must liken themselves to the Son before they can be recognized by the Father. Did a man stud the country with orphan asylums for no nobler motive than to have his name carried forth on wings of fame he would at the angel's summons stand empty handed before the tribunal of his God.

We flatter ourselves that the same feeling that moved the loving heart of the Nazarene animates our charity. We persuade ourselves that we are heaving stones to adorn the heavenly Jerusalem, but when this lofty palace crumbles, and the ships of Tavelesh speed away, we will be amazed to find ourselves robed in the rotten garment of self-love and not in the mantle of charity. Christ has indeed given us the standard by which our charity must be measured—the "glory of God." But long before Jerusalem resumed with the insults and scoffings of High Priests and people and Calvary's mount was stained with the blood that gave us back our blight, this was regulated in the mind of the Eternal God. In the divine mind are contained the forms or ideas of all things, because God is the source from whence all being flows. These ideas are in God from all eternity, and hence there is an eternal fitness of things independent of the varying moods of men. In studying charity, as it is framed according to its archetype in the divine mind, we come to understand what should be its qualities. These qualities are constancy and universality, for charity is love, and love bereft of these two attributes is an impossibility.

The life of Christ shows us what means this constant and universal charity. The paleid, the lame, the blind, came to Him at all hours, and went away cured of their ailments. His divine touch was upon all. What matter if they were poor and deprived of social standing, as the publican; outcast and shunned by all, as the Magdalen; the divine Heart had room enough for all.

What contrast does this present to the charity of many around us, which is characterized by the greatest uncertainty. It may to day take the poor under its wing, and to-morrow throw them aside. It coles out its contributions to persons who are enveloped by popular opinion in a certain veil of undefinable attractiveness and who are distinguished by some mark or other which finds favor in their eyes; but the poor, who, in miserable tenements, eke out their existence and from birth to death are clothed in Poverty's shabbiest livery, are hounded down or thrust into poor asylums.

Not many years ago it was discovered in a certain city of Canada that many Catholic children, illegitimate for the most part, were falling into Protestant hands. Something had to be done. The ecclesiastical authorities took the matter in hand, and these little unfortunates were, in a short time, ensconced in a house under the care of the Sisters of Charity. But, unlike Protestant institutions of a similar kind, it enjoyed no permanent income. Government money never graced its coffers. Appeal was made to the liberality of the "faithful." A few handed in their mite, but the majority denounced such an institution as an incentive to sin. They howled in derision at the very idea of erecting a founding asylum in any respectable community. A local maguete of aldermanic propensities declared in all the consciousness of having given birth to one of the three ideas with which each century is supposed to be endowed: "These scandals should not happen." "But, my dear sir," I ventured to remark, "they do happen. Surely you must have heard that scandals must accompany human nature is never unaccompanied by passions which, through want of education or violent temptation, hurl these girls from the right path. Give us human nature reformed in all its beauty with its every movement obedient to the soul, and to God and your eyes will not be afflicted by founding asylums."

He appeared convinced and rather puzzled. This seeming advantage was followed up by inviting him to let his breast melt in "charity" which is not strained but droppeth as the gentle rain

from heaven and is best— Before I had time to finish my sentences the gathering shades enveloped the portly form of the retreating burglar and shut him from sight. That night, by his floods, surrounded by the luxuries of the century, he vomited on his pharisaical soul in contempt of all the unfortunates who do the byways of the world and who are more sloned against than dining. Never for an instant did the thought of temptation nor of the seducer's wiles cross his mind in palliating guile. Patrisowa daughter amidst dangerous associations; give her the fatal dower of beauty, and from temptation's cradle she may not come more beautiful than the objects of his contempt.

And this man was exalted with a kind and benevolent heart! He had even taken part in the erection of an orphan asylum, because it coincided with his inclinations, or because he was given the position of trustee or some other little great position. His charity, however, was a contemptible sham. His hobby just as some people have a hobby of collecting feudal armor or Japanese ware.

FRANC TIBURUR.
To be Continued.

ARCHDIOCESE OF KINGSTON.

Kingston Freeman.
The Rev. Father Charles Murray, during his residence in Cornwall, not only won the love and respect of his congregation but also the admiration and esteem of his brother priests in the eastern portion of the diocese. Previous to his departure from his old home the clergy of the eastern section deemed it right that they should mark their admiration of Father Murray's noble qualities as a priest and a gentleman, and ordered an oil painting of the rev. gentleman, which was forwarded to him last week. The portrait was one of the last painted by our late lamented and gifted townsmen Mr. Sawyer, and is said to be very true to life.

LETTER TO FATHER MURRAY.
Alexandria, Jan. 8, 1890.
My DEAR FATHER MURRAY—Some months since, when you were taking leave of your late congregation in Cornwall, among whom you had labored so long and faithfully, your brother priests in this section of the diocese, feeling that you should not go from amongst us without being tendered some mark of our esteem and affection, and our grateful appreciation of your kindness to us when we gathered for ecclesiastical conference, at your hospitable residence, instructed one of our most eminent Canadian artists to execute an oil painting picture of yourself, as presented, when finished, for your acceptance.

The picture, which I understand, is an excellent portrait, is now finished, and I have much pleasure, acting for my brother priests, in ordering it to be forwarded to your abode, to Trenton. Kindly accept it as a pledge of our best wishes for your welfare, and with it the assurance of the deep respect and love cherished for you in the hearts of your old neighbors, who will ever be pleased to think of you as a true, warm-hearted friend, an ever honorable and noble Christian gentleman, and a holy and devoted priest of God.

I remain, dear Father Murray, Ever yours sincerely,
ALEXANDER MACDONNELL
FATHER MURRAY'S REPLY.
Trenton, 12th January, 1890.

My DEAR FATHER MACDONNELL—To you, as the kindly spokesman of my brother priests in what is still the eastern portion of the Diocese of Kingston I address some words of thankfulness for the gift and for the written testimonial with which you and they have presented me.

In doing so I am conscious how inadequately I shall convey to you by this medium my heartfelt appreciation of the goodness, the loving kindness thus displayed in my regard. But while I cannot hope to succeed in expressing all that I feel, I may at least assure you that as regards the obligation of best wishes for the future, the cherishing of respect and brotherly love in the present, and the garnering of golden memories of the past, I can sign with my clerical brethren of the east a treaty of truly "unrestricted reciprocity," feeling deeply how they have honored me, how they have magnified in their generosity the paternal hospitality which it was my occasional privilege to exercise towards them, and how their largeness of heart have disposed them to "think of me as their best."

Within a few months I have replied to many addresses from my dear friends in Cornwall—from my late congregation of St. Columban's Church, from the young people of the parish, from the school children, from the diocesan representatives of the creed. But I have reached the climax of gratification in your address and presentation, for it is only natural that the approval of my own colleagues and fellow-workers in the Lord's vineyard should be especially dear to me. To a soldier nothing is so sweet as the praise and good will of his comrades; to a scholar there is no glory so pleasing as that which echoes in academic halls; to the merchant there is no success of commendation more goodly in odour than that which ascends in praise of his thrift and enterprise from men of his own pursuits; to the gallant sailor, the goodfellowship of "those that go down to the sea in ships" with him is worth more than the plaudits of home loving folk, be they ever so great; and so, my dear friend, there is for a priest a special joy in the "all done!" of those who with him serve at the altar as dispensers of the mysteries of God. For no one but the priest can properly estimate the trials of the priest, his incessant struggles, his responsibilities, his manifold anxieties, his sacrifice, and also, thank God, how sweet the yoke and how light the burden if one tries to do his duty.

I will not trust myself now to say more, but, from the fulness of my heart, I wish you and my brother priests the greatest blessings for 1890, and long years in health and benediction.

I remain, dear Father Macdonnell, Ever yours sincerely,
FRANC TIBURUR.

DIOCESE OF ANTIGONISH.

PASTORAL OF HIS LORDSHIP BISHOP CAMERON.
JOHN, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE, BISHOP OF ANTIGONISH.

To the Clergy and Laity of his Diocese, Health and Benediction in the Lord: Dearly Beloved—When Christ foretold that the gates of hell could never prevail against His Church, but should rather, because of the never failing presence of His Divine Spirit, yield to her the victory, His language implied that Satan and his impious hosts would always, though in vain, rage against her. Ever since the arch-enemy of souls reduced Eve to eat of the forbidden fruit, he has been incessantly going about, like a roaring lion in quest of prey, and exerting such superhuman, though restricted might, that Scripture styles him the prince and god of this world, and assures us that our wrestling is not merely against weak mortals composed like ourselves of flesh and blood, but against "principles and powers," whose combined attacks we cannot frustrate or withstand unless we are securely clad in the panoply and complete armour of God. But while the warfare to be waged in self-defence by the Church Militant against the deceits of the devil is perpetual and imposing upon her the duty of everlasting vigilance, there are crucial times in which the malice of the evil one vents itself with exceptional fury—times in which, aided by success, he seems partly to forget his usual pre-ternatural cunning by inspiring his tools to an impudent boldness of iniquity, calculated, if taken due advantage of, to result in thwarting his nefarious designs and covering him and his with confusion—times in which even the most lukewarm and apathetic Christians can easily be raised not only to a vivid sense of danger, but also—unless they have lost every germ of supernatural faith—to such a firm assurance of his inability to harm them without their own free consent that they will manfully shake off their lethargy, indignantly crying: "Begone, Satan, for it is written, The Lord thy God shalt thou worship, and Him only shalt thou serve," and that, in virtue of this resistance, offered in a spirit of humble submission and obedience to heaven, they shall infallibly put him to flight according to the words of St. James: "Resist the devil, and he will flee from you."

Through one of these shocking ordeals, in which Satan openly seeks to establish his worship in Christian lands, is the Church now passing. The hell-inspired revolution, which, through the malign agency of the oath bound secret societies, visited her in so many forms in diverse times, robbed her visible Head, twenty years ago, of the temporal principality providentially conferred on him to secure his independence in his spiritual government of the universal Church, and has held him a close prisoner in his palace ever since, without as yet a feeling of protest having been raised by any civil government against such sacrilegious usurpation and indignity. At first, in order to deceive the simple and those who would be deceived, the revolution hypocritically proclaimed its pretended desire to respect his spiritual authority, to honor his sacred person, and to guarantee his liberty of action in the fullest measure; yet it gradually seized upon the entire property of the Church, took forcible possession of the sanctified homes of the religious Orders, disbanding their inmates, and worried and persecuted the secular clergy in an endless variety of ways. Emboldened by its long impunity and the disguised sympathies of blinded governors, for and men, with its success, it has at length attained, by a novel step, to a climax of iniquity sufficient to unmask completely its impious hypocrisy before all, even the most dim sighted, by deifying the spirit of anarchy and rebellion, fittingly cloase Rome, the capital of Christianity, for the execution of the unheard of enormity. To render the bishopsmen present as realistic as possible, they erect a monument in honor of Giordano Bruno, because he, more than most miscreants, personified their impious principles. This reckless spirit having, three centuries ago, assumed the holy habit of St. Dominic, instead of living the life of a faithful monk, soon declared war against all the holy laws of the Christian faith, quitted his monastery at Naples, but continued for some time, through characteristic duplicity, to impose himself on the kind hospitality of other houses of the same Order in Italy. Having found his way to Geneva, he was received by Beza into the sect of Calvin. Presently a feud with Beza put him to flight. Next we find him dogmatizing in Lyons, then in Toulouse, and soon after in Paris under royal auspices. Here, as elsewhere, he soon makes himself intolerable to those with whom he came in contact, and so he is compelled to betake himself to London, where he is to enjoy the distinguished patronage of de Castelnau, the French ambassador there, and of Sir Philip Sidney. Even there he finds no permanent home, and so we catch a glimpse of him within two years back again in Paris and thence suddenly flying to Wittenberg, in Germany, where it suits him to embrace Lutheranism. Will he say here? No, he is already in Marburg. From Marburg he is soon off to Heimsstadt. Here at last he will find rest, for he is appointed Professor by the Duke of Brunswick! Not all our unique knight errand chivalries to Frankfort, stops not long there, but scampers back to Italy taking up his abode in Parma for two years, after which only Venice, Rome and death await him! A rare, or rather an equalled combination of pride, arrogance and aggressiveness, rendered this haughty dogmatizer a company simply unbearable, and he soon him, like the impure spirit of the Gospel, to find rest nowhere. His doctrinal enormities are recorded in the books he published, but cannot all be recounted here. According to him all religions are equally false. The virtues of Judaism and Christianity are ranked with the foul fables of paganism and idolatry, and ever the Incarnate God is called wicked, "unvirtuous!" In

philosophy Bruno is a double dyed pantheist and therefore an atheist; for, although pantheism retains theistic conceptions around which the religious sentiments may linger for a while, yet it is undoubtedly a real, a fatal departure from theism, and when developed to its legitimate conclusion, is rank and complete atheism or the denial of God. Finally, the gross and disgusting immorality of two especially of his works is worthy of the very demon of impurity, and could never have been penned by any other than a consummate lecher. To honour this monster as the truest impersonation of the anti-Christian revolution, the worst Christ-haters, errorists, and miscreants of Italy and the surrounding countries are invited and flock in their tens of thousands to the trysting place. Thence they march triumphantly to Campo di Fiori to truss his statue and exhaust their rival ebulliences in blasphemous indignities on the Vicar of Christ, and the Church of God. Numerous anti-religious banners are unfurled, conspicuous among which are the standards of Satan, "the old serpent, the seducer of the whole world." Here the revolution and its accomplices stand out openly the confessed slayers and abettors of the faithful and father of lies, the declared enemies of Christ, and His Vicar, and they call upon all to side with them in order to detest the Living God under the banner of the arch-rebel. All this, be it remembered, has been accomplished in open day and with the undisguised approval of the usurping government of the Quirinal. "Why do the gentiles rage, and the people devise strange things! His seat dwelleth in heaven shall laugh at them; and the Lord shall deride them. Then shall He speak to them in His anger, and trouble them in His rage" (Ps. 2.) May we not hope that there is enough of Christian spirit yet in the world to create a sound public opinion which will force all Christian governments to withdraw their sympathies from the impiousness of the Holy Father and personally but them respect his independence and the practical means of securing it? It is the duty of all Catholics to promote at all hazards such a vigorous public opinion as this. It is the duty of all loyal lovers of our Lord Jesus Christ to brand the above-mentioned satanic impity of the inaugurators of this "new era" of irreligion.

Meanwhile, Beloved Brethren of the Clergy, let this letter and the accompanying Allocution of His Holiness be read, on the first available Sunday after their reception, in each church of the diocese by the Pastor, who also shall see that the Blessed Sacrament shall be exposed at a convenient hour, the R sacry reparation and Benediction imparted in reparation of the outrageous insult offered to religion, to appease the divine wrath, and call down God's mercy on all souls redeemed by the Divine Blood.

The grace of our Lord and Saviour Jesus Christ be with you all. Amen.

JOHN CAMERON,
Bishop of Antigonish,
Antigonish, Jan. 6th, 1890.

DEATH OF MRS. O'HIGGINS.

On the 11th of this month in Toronto a venerable and most worthy lady, Catherine M., widow of the late John O'Higgins, J. P. of Stratford, departed peacefully for a better world. She was 78 years of age at the time of her death. This event calls up recollections of the early times, when Mr. and Mrs. O'Higgins received and deserved a large measure of esteem from the most worthy of the old settlers. Both were as ardent in the love of their native land as they were firmly attached and devoted to the Catholic faith. Their home was a home of that nobility of born of noble nature, overall with kindness to all—ever ready and most willing to act the good neighbor's part—ever ready and most willing, likewise, to extend the helping hand to those in want of assistance, and the kind and encouraging word were always given to those whose spirits were bowed down with misfortune or disappointment. One by one they leave us, those old pioneers of the days far back in the time of her death, souls who heroically faced the trials and hardships and dangers of the new settlements, overcoming all obstacles to progress and advancements by bringing into full force that golden perseverance and indomitable firmness of purpose which we of the present day are forced to look upon with pride and admiration, and which they are bestowed upon us as a precious heritage worthy of being watched and guarded as a model which we should endeavor to imitate. The late Mrs. O'Higgins leaves three children—Mrs. Frank Smith, of Toronto; Mr. J. P. O'Higgins, of London; and Mr. Adrian O'Higgins, a resident of the North West. To all of these we extend our most heartfelt condolences, coupled with a prayer that their good mother, who had led such a saintly life in the bosom of the holy Catholic faith, is now enjoying eternal bliss in the home of the blessed.

DEATH OF A SANCTUARY BOY.

"Yes, Heaven was the prize
He sought to die to gain
One glimpse of paradise
Beyond a life of pain.
Yes, Heaven was the prize:
Death opened wide the door
And then his spirit fled
To God for evermore."

On Tuesday morning at 9 o'clock a special requiem service took place at St. Michael's Cathedral, Toronto, in memory of Master Harnett, a member of the St. Louis Sanctuary Society. As soon as the body arrived at the cathedral six sanctuary boys, in surplices and soutanes, received and carried it up the centre aisle, preceded by the members of the society, walking two by two, and then laid it on the catafalque, which was prepared near the altar. His little surplice and soutane were placed on the coffin. Rev. J. L. Hand commenced the Requiem Mass, which was sung by the sanctuary boys. After the absolution was given the procession wound its way down the cathedral, preceded by cross and acolytes, to the mournful strains of the dead march. The coffin was then placed in the hearse and proceeded to St. Michael's cemetery, where the mortal remains of one of the bright angels of the sanctuary were laid to rest until that day when the trumpet of the angel shall wake him from his slumbers.

The Gilt of Her Ken.

BY RUTH AYOYLE. Why dost thou lo' her see dear? I questioned, starting the... The Gilt of Her Ken.

FATHER DAMEN, S. J.

HIS DEATH AT CRECHTON, OMAHA, NEBRASKA. SKETCH OF A MESSY DAY. NAME AND WORK WERE KNOWN ALL OVER THE WORLD.

On the occasion of Father Damen's golden jubilee, on November 20, 1857, the life-work of the great missionary was ably summed up in the address read to him in behalf of the people by Mr. William J. O'Brien.

And what, the world may ask, what has been the motive, the inspiration for this generous, life-enduring self-sacrificing apostolate? Not worldly honors surely!

Other more inviting localities in the field were offered or suggested; the entire field, I may say, lay open to your choice and selection.

the favor and applause of the public. No; your mission was to do good, to save souls, and wisely in this regard did you choose your foundation.

A MISSIONARY AND PULPIT ORATOR were wisely recognized throughout the country. These qualifications, with an abiding confidence in Providence and in Chicago, were your resources and capital for the mission to which you were assigned.

THE WORK OF THE MISSIONS, in which you had already been engaged with so much success, could not be neglected. In the great centres of human life and activities men needed to be moved and stirred to a realizing sense of fear and duty.

THE GIANTIC LABORS necessitated by the countless missions which you carried on all these years, the physical toil and strain to which you were subjected, travelling in all kinds of weather, and when we consider, moreover, the never ceasing routine of the exhausting work of the mission itself.

Not human favor or popular applause! Few men better know or more thoroughly realize the hollowness and inconsistency of their phantom reward.

FATHER AYWARD vs. FREEDOM.

To the Editor of the St. Thomas Times: Sir—Any one can perceive the uselessness of my writing in defence of the Catholic Church against such a man as "Freedom," who, under this name, hides one who has probably done a little honor to us to the one he answers.

Protestants have not outgrown their wicked "disposition to persecute." This is unfortunately true as regards this Province, although there is hope now that the stigma of this "disposition" is dying out.

In Italy the Catholic Church is barely tolerated. The people of Italy have become tired of it. Everyone is familiar with the present history of Italy, and he knows from the writings of travellers that the people of Italy are eminently Catholic, especially in the smaller places.

Mr. Morgan, who has been appointed Commissioner of Indian Affairs, has been furnished by the U. S. Senate Committee on Indian Affairs with a copy of a written charge made against him by Rev. Father Stephan, superior of the bureau of Catholic Missions.

Leading physicians recommend Ayer's Sarsaparilla. O and and young take it with perfect safety. It cleanses the blood, strengthens the nerves, and vitalizes the system.

Coughing

Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne.

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

EDUCATIONAL. Under the direction of the Sisters of the Holy Names of Jesus and Mary, a school for young ladies is being opened in this city.

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

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University, under the special patronage of the administrators of the Archdiocese, and directed by the Basilian Fathers.

FOR SELF-EDUCATION BOOKS

Send us a Post Card with your addresses, and we will mail you a list of books suitable for self instruction.

D. & J. SALLIER & Co. Catholic Publishers, Booksellers & Stationers, Church Ornaments, Vestments, and Religious Articles.

THE IMPORTANCE OF A WISE CHOICE. "THE BEST" is a common assertion, and may be most even by schools, but in choosing a business school, the student should give preference to the Kingston Business College.

LONDON MEDICAL DISPENSING CO. 383, Tottenham Street, opp. Market. PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY.

"TALLY HO" LIVERY. 288 DUNDAS STREET. I have added another improvement to the above stable, in the shape of a covered driveway, which now runs on my stable the finest of London.

MONEY FOR ALL. WANTED—A good energetic man, or men, to sell our Fruit Trees, Shrubs, Ornamentals, etc.

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Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

New Branch. Branch No. 115 was organized at Chesham, Ontario, Ontario, on January 11th by District Deputy...

Resolutions of Condolence

At the regular meeting of Branch No. 67 held on the 11th December, the following resolutions were passed...

IRELAND'S STRUGGLE.

SMITH BARRY TROUBLES THE GOVERNMENT. The London correspondent of the Leeds Mercury in a recent letter says...

AMERICA'S MITE.

Dr. Kenny, M. P., Treasurer of the Irish National League, has received a further remittance of £2000 for the National League...

TO REFORM THE HOUSE OF LORDS.

The government contemplates into due course the next session of Parliament the "black sheep bill," the object of which is to keep out from the upper House those peers who are a discredit to their order...

IRISH INDUSTRIALS.

News comes from Moleton, county Cork, that a number of Irish American mercantile firms in Boston have formulated an original plan for the amelioration of those poor tenants who have been so brutally evicted...

CONTENT OF COURT.

In the Parnell-O'Shea divorce case Tuesday, Counselor Inderwick, on behalf of O'Shea, applied for the commitment of the New York Herald London edition and the Freeman's Journal for contempt of court...

THE ENNIS RESOLUTION.

At the Ennis quarter sessions Saturday Judge Kelly positively refused to receive the resolution of the grand jury, worded thus: "We, the grand jurors of the general quarter sessions held at Ennis, unanimously express our unbounded confidence in Mr. Parnell, the undoubted advocate of Ireland's best interests..."

party, which, however, is in the minority. IT IS A CONSPIRACY. Mr. Quinn, member of Parliament for Kilkenny, states in an interview that the Irish party now has direct proof that the O'Shea divorce case has been gotten up by the London Times for the purpose of embarrassing and discrediting Mr. Parnell...

CATHOLIC PRESS.

My most sacred memories are with dear Ireland and her struggles, and my sympathies are with her sorrowful Archbishop, who, in an address to the pupils of St. La Salle's Academy of Toronto, Ont., on the occasion of his first official visit to the city...

MUST STATE ITS CIRCUMSTANCES.

In the 10th issue brought by Mr. Parnell against the Times the court refused the Times' appeal against an answer to an interrogatory regarding the circulation of the Times at the time of the publication of the articles on "Parnellism and Crime." The court, however, allowed an appeal of the Times against disclosing the names of the parties from whom it received the information on which the articles were based.

OSHEA CHARGES LABEL.

Upon an application of Captain O'Shea, an attachment has been issued against the Freeman's Journal, in a suit for damage brought by Captain O'Shea against that paper for its comments upon him in connection with his suit for divorce. In an interview E. J. Greer, the proprietor of the Freeman, said he was ready to meet Captain O'Shea in any court.

MRS. OSHEA'S DENIAL.

Mrs. O'Shea's denial to the Parnell-O'Shea divorce case was filed to-day. The question whether the case shall be tried before a jury or left to the decision of the court is not yet decided. Mrs. O'Shea, as respondent, desired to have it tried by a jury as she has doubts of the animus of the English judges.

ANOTHER FORGEMAN.

Mr. Parnell has written a letter stating that the letter published under his name last week, addressed to the Ennis board, is a forgery. The internal evidence, he thinks, should have been sufficient to convince any one that it was not genuine.

DEBILIS NEW MAYOR.

Mr. Kennedy, the new mayor of Dublin, has assumed his duties. The outgoing mayor, Mr. Sexton, the retiring lord mayor, consisted of a number of mounted National Foresters, attired in Lincoln green, instead of the usual body of dragons.

BEST REDUCTIONS IN DUBLIN.

The Municipal Council of Dublin has reduced by 20 per cent the rents on his property in county Donegal without being asked to do so. Mr. Bastard, another landowner in Donegal, has reduced his rents to a figure below that fixed by Griffith.

PASSENGERS ARRESTED.

Maggie and Michael J. J. who were passengers on the steamer Servia on her last trip from New York, were arrested for having in their possession a revolver and a quantity of cartridges. They were remanded for examination.

TO NURSE THE LEPERS.

Another young and beautiful woman, the daughter of a Protestant clergyman and a convert to Catholicity, will sail to the leper island of Molokai, to nurse the unfortunate residents there. Her name has been kept a secret.

PARNELL'S ONLY LOVE.

No one believes Captain O'Shea's charge against Parnell. But every one is asking what has been the result of an intimacy, amounting almost to brotherhood, which existed between O'Shea and Parnell. It is said. It is said. It is said. It is the tale of a great and strong man's love: A dozen years ago Parnell fell deeply in love with Captain O'Shea's younger sister, who was a handsome, vivacious girl, and unusually intellectual. She repulsed gladly to her lover's affection, and the two pledged troth and agreed to become one after some months of happy courtship had passed. The wedding day was almost at hand, when suddenly the young girl's health began to fall rapidly. The marriage was, of course, postponed, and everything possible was done to restore the prospective bride's health. She, however, it became clear that she was doomed. Day by day she wasted away, until finally the last hour of her young life came. Then, it is said, she whispered her last words to her lover, as he knelt near her bed, and implored him, by his great love for her, to go and find a cure for her, that he would ever protect and defend her darling brother. Mr. Parnell gave the required promise and soon afterwards his sweetheart passed away. How Mr. Parnell has kept his promise all the world knows. Through thick and thin, in the face of almost overwhelming opposition, he has stood by his dead sweet heart's brother, Captain O'Shea, and while the captain married St. Edlyn Wood's sister, Mr. Parnell, still true to his promise, became her good friend all day, and as the time went on came to be regarded by her and her husband as one of their own family. In this manner is explained the Irish leader's friendship for

the O'Shea family. That Captain O'Shea proved himself worthy of such friendship proved Irishmen believe, and the general opinion seems to be that Parnell acted greatly in countering and supporting him for so many years. As for Mrs. O'Shea, all that can be said is that Mr. Parnell because her friend primarily and solely because she was his dead sweet-heart's sister-in-law.

LATEST MARKET REPORTS.

London Jan. 23.—GRAIN.—Wheat winter, 1.25 to 1.41; white, 1.31 to 1.41; spring 1.25 to 1.41; barley, 1.10 to 1.20; oats, 1.00 to 1.10; peas, 1.00 to 1.10; beans, 1.00 to 1.10; clover, 1.00 to 1.10; hay, 1.00 to 1.10; straw, 1.00 to 1.10; corn, 1.00 to 1.10; sugar, 1.00 to 1.10; coffee, 1.00 to 1.10; tea, 1.00 to 1.10; rice, 1.00 to 1.10; oil, 1.00 to 1.10; flour, 1.00 to 1.10; butter, 1.00 to 1.10; eggs, 1.00 to 1.10; milk, 1.00 to 1.10; cheese, 1.00 to 1.10; fruit, 1.00 to 1.10; vegetables, 1.00 to 1.10; live stock, 1.00 to 1.10; wool, 1.00 to 1.10; hides, 1.00 to 1.10; skins, 1.00 to 1.10; furs, 1.00 to 1.10; jewelry, 1.00 to 1.10; watches, 1.00 to 1.10; gold, 1.00 to 1.10; silver, 1.00 to 1.10; copper, 1.00 to 1.10; iron, 1.00 to 1.10; steel, 1.00 to 1.10; tin, 1.00 to 1.10; zinc, 1.00 to 1.10; lead, 1.00 to 1.10; nickel, 1.00 to 1.10; platinum, 1.00 to 1.10; diamonds, 1.00 to 1.10; rubies, 1.00 to 1.10; sapphires, 1.00 to 1.10; emeralds, 1.00 to 1.10; pearls, 1.00 to 1.10; ivory, 1.00 to 1.10; 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