

The Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 29, 1890.

NO. 632

DIOCESE OF HAMILTON.

DEDICATION OF ST. LAWRENCE CHURCH.

Hamilton Times, Nov. 24.

St. Lawrence Church, the handsome building that graces the north end of the city, was dedicated to divine services yesterday. The building is situated on the northwest corner of Picton and Mary streets facing the south, and ranks among the foremost of the sacred edifices recently added to the city's fine church buildings. It speaks volumes for the energy and zeal of His Lordship Bishop Dowling, and is a credit to the Catholic people, the Architect Robert Cloney and the builders.

At 10 o'clock yesterday morning His Lordship Bishop O'Connor, of London, performed the solemn and interesting ceremony of consecration, and at 10:30 the church was formally opened and Mass held. Among the dignitaries who took part in the services were His Grace Archbishop Walsh, of Toronto; Bishop O'Connor, of London; Dean McManus of Toronto; Father Marjolin, Provincial of the Basilian Order; and Father Kloefer, head of the College at Berlin. There were also present Father Daugherty, Gaelic; Father Daugherty, Arthur; Father Best, Niagara Falls; Father Brennan, London; and the following clergy of the diocese: His Lordship Bishop Dowling, Vicar-General Heenan, Chancellor Craven, St. Patrick's Church; Father McGraw, Brantford; Father O'Sullivan, St. Mary's; Father Halm, of St. Joseph's; and Father Haley, of St. Patrick's.

At 10:30 service Bishop Dowling sang the High Mass and Archbishop Walsh preached. The other clergy who assisted were: Vicar-General Heenan, assistant priest; Father Brady, deacon; Father Coty, sub-deacon; Father Mari Kloefer, deacon of honor; Father Kloefer, deacon of honor; Father Daugherty and Dean McManus, assistants to the Archbishop; Chancellor Craven and Father Brennan, assistants to the Bishop of London.

Mozart's twelfth Mass was produced by the combined choirs of St. Mary's, St. Patrick's and St. Joseph's churches with an orchestra of twelve pieces. The whole musical service was under the direction of Prof. D. J. O'Brien, with Mr. J. B. Nelligan as leader of the orchestra and Mr. F. W. Baumann as leading soloist. The soprano solo parts were sung by Miss Kelly, the tenor by Mr. Marantette, of Chatham, and the base by Mr. J. F. Egan.

THE ARCHBISHOP'S SERMON.

His Grace Archbishop Walsh preached a most appropriate sermon. His text was first epistle of Paul to the Corinthians, I, 23rd and 24th verses: "But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." He said, my lord, reverend brethren and beloved people, I have been suffering from a severe cold and I must claim your kind indulgence, for I fear I may not make myself heard. The occasion which calls us together to-day must be one of deep and abiding interest for the people of Hamilton as well as for the bishop and clergy. We have come together to dedicate this beautiful church to the cause of God and religion. I must say that this church reflects the greatest credit upon your bishop, who conceived the idea of building; upon the clergy who helped him carry out his plans, and upon the people who gave of their means so liberally to enable the work to be carried on so successfully. In this temple God will be present to meet the people; here sacrifices will be offered and prayers made for the living and the dead, and here the word of God will be preached in its purity and integrity. The prayer of faith will ascend like an odor of sweetness to God, and immortal souls will be rescued from the servitude of Satan and restored to the image of God. In building this temple you have done a great work. You have built a house for men, but for God; not for the perishable body, but for the imperishable soul. As this temple has been raised for the ministrations of Jesus Christ; as in this temple the Son of God will carry on His work, it will be well for us to dwell for some time upon the labors of Christ among men upon earth. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

We live at a time when the most sacred Christian truths are assailed. It is sought to undermine the most sacred Christian doctrines and to substitute cold, barren philosophy for the doctrines of the Christian Church. It is well for us to look upon the life of Christ and consider all He has done for us. Of course one can only look at the outlines of His work. The constraining power that brought the Son of God to earth was His love for man. When we by our transgression had been an alien and foreign race and the gates of heaven had been shut against us by the mighty arms; when there was no hope on earth the Son of God condescended to come down among men and lift fallen humanity to God. That the great God who is from everlasting should become man is beyond the power of man to conceive. That He who holds the worlds in His hand—That He, the great, infinite God should come down from heaven and take upon Himself the form of man is a mystery that man cannot fathom, and we can only say, O the wisdom of God! now great His work and His love for man! His whole life was a continued exercise of love for guilty man and for all the woes and sorrows that afflict the race. When He began His work as man had never worked before, John the Baptist sent his followers to ask, "Art

then He that was to come?" The Mass he sent back to tell John what they had seen. The blind were made to see, the lame to walk, and the poor had the gospel preached to them. The Almighty God might have come in glory and majesty, as He will on the latter day, but He appealed to the graciousness of His almighty power by healing the broken heart and binding up their wounds. Christ's whole heart went out to the abandoned. He found them neglected and abandoned. The world to them was cold, unfeeling and heartless, though its arms were open to the rich. The Son of God came to earth to right the wrongs, to re-establish society on the basis of justice and truth, and to ameliorate the wrongs of mankind. He came as a poor man. He might have come as a great ruler. He might have been in a stable, His companions an ox and an ass and His clothes the roughest swaddling clothes. He grew up in poverty and lifted up the thoughts of the poor who had been trodden down and fixed them upon the eternal God and His Kingdom. And dear people, lest the rights of our poor people be turned aside, our Master declares that on the last day the fate of men will be decided according to the manner in which they have ministered to the poor. "Come ye blessed, for I was sick and imprisoned and ye ministered unto me." And turning to the wicked He will say: "Depart from me, ye cursed, for I was sick and imprisoned and ye came not unto me, hungry and ye gave me no meat;" and when they turn to Him and say: "When saw we Ye sick and imprisoned and came not unto you?" He will say, in answer as ye did it not unto my poor children, ye did it not unto Me. And our Lord came to uplift the poor workmen. When He came the poor had become servile and the workmen slaves. At the time of Augustus Caesar there were millions of slaves—men who were the peers of their masters. This was the condition of the toiling masses when the Son of God came. What did He do? He gave toil and labor a dignity. By the sweat of His brow He earned a livelihood for the holy family. He laid down principles which lifted up the workmen and cut away the roots of slavery until the workmen hold the high position they do to-day in the eye of the world. If the example of our Saviour were followed to-day there would be no Sculliam, no need of organized labor or organized capital. To the sick, the aged, the tender, pity and compassion, the blessed Saviour was most kind. Every kind of disease flung at His presence. Fever, leprosy and all the diseases that afflict the body recognized His power and fled at His presence. He carried our infirmities and bore our diseases. In imitation of His example men and women in the Catholic Church have devoted themselves to the poor and sick. Hospitals have sprung up, and those who labor in them do so not for money but for the love of the Master. There is another class to which the Lord showed the greatest tenderness—those who have been bereft by the cruel hand of death. Who is there who has not been among this class. The loving Jesus did not forget them. He became a man of sorrow. He drank the cup of human suffering to the dregs, being wounded for our iniquity and bruised for our sin. His sacred heart went out to the bereaved and He consoled with them and comforted them. The primary object of the visit of the Son of God on earth, was not to destroy the ill that afflict humanity, however, but to save souls, and these cures He effected were done with the higher object of reaching the soul, for the ill that afflict the flesh are but types of the sins of the world. If God would perform miracles to heal the flesh what miracle of mercy will He not work to save the soul. Jesus was the good shepherd. He came to call not the just but sinners to repentance. He at last gave His life and shed His blood to save the world. The blood has sent its redeeming power through all the ages and it will send its power to the end of time. And His is the glorious religion that foolish men are trying to pull down. Thanks be to God the conscience of mankind rebels against any such thing, but holds to the faith of the Lord Jesus Christ. If we are assembled here to-day it is because here the Son of God continues and will continue the office of redeemer. Here He will continue to preach, to offer Himself upon the altar and to labor for the poor, sick and bereaved. Come to the church, dear children, come to the ordinances and sacraments, that having lived as good members of the Church militant, you may deserve to become members of the Church triumphant.

WORDS BY BISHOP DOWLING.
Before the close of the service Bishop Dowling briefly addressed the people. He said: Our first duty is to thank Almighty God for the opportunity He has offered us of gathering into this place of worship. I hope you may well occupy it and that it may redound to the honor and glory of God. I am very thankful that I have had the honor of being one of the Bishops of His Grace the Archbishop. I thank him for his presence. I also thank Bishop O'Connor, of London. I thank all the clergy from Toronto diocese and my own diocese, for their assistance. I thank the choir and musicians for their service and I thank all the people, those of St. Mary's and St. Patrick's parishes, for their generous contributions to this church. Of course there is a large debt upon the church, but I hope with your assistance to be able to wipe it out. For the present Father O'Sullivan will be in charge of this mission. Of course there is really only one parish in Hamilton and the Bishop is the parish priest, but he is pleased to make appointments to the various churches. Mass will be held here every Sunday at 9:30 o'clock. While

I thank all who have given so willingly to the church, I wish especially to mention one person. In addition to the substantial subscription which he gave, Mr. McNeil has presented the church with an altar in memory of his dear departed wife, and he has paid for it and for the furnishings. I hope that before long all will be properly furnished. ADDRESS TO THE ARCHBISHOP.
The Bishop then announced that the clergy of Hamilton wished to present an address to the Archbishop and Bishop O'Connor, of London. From a beautiful plash and gold covered book Vicar-General Heenan read the address as follows:

Hamilton, 1890.
To His Grace John Walsh, D. D., Archbishop of Toronto:
PLEASE YOUR GRACE—As this is your first visit to Hamilton, as Archbishop of the ecclesiastical Province, to which we have the honor to belong, the priests of this diocese beg leave to approach you and offer you as your Metropolitan their most respectful and affectionate greetings, and also you as your diocesan pastor to whom you are so justly entitled. We heartily congratulate you on your deserved promotion to so exalted a dignity, and assure you that in Toronto great was our joy when we learned that the Holy See had in your person chosen for this diocese so eminent a pastor in every respect so high and holy an officer. We are, your Grace, most heartily welcome to you at all times, but especially to-day, when you come to honor our bishop, our pastor, and our people, by assisting here in the dedication of this church and by preaching the word of God for the first time in this parish of St. Lawrence. It is an event in the history of the diocese that will not be soon forgotten, and a service rendered to the clergy and faithful of this city for which we are sincerely thankful. It is not indeed the first time that you have favored us with your presence at the opening of new churches in this diocese, and we recall to-day with pleasure the many happy years that you presided over in the person of each of the prelates of Hamilton in the past, as well as of our present Bishop, and both Bishop and clergy will always, when visiting London, to meet you. Your Grace will find in the person of Hamilton indebted to the wisdom and foresight of our late Bishop Cronin, for the good work of his, for the purchase of this site and the erection of this beautiful structure is erected. We are also delighted on this occasion, as priests of a sister diocese, to have the honor of assisting you in the consecration of this church. 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KNOCKNAGOW OR THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER LXVII—CONTINUED.

"The little you know what both they are, ma'am," said she, twisting up her abundant black hair, which had fallen about her shoulders. "When Mither Hugh an' Mither Kieley fired at the birds in the turnips a while ago, that fellow was makin' off over the ditch to get himself shot. An' there he is now, an' if the rope chances to get round his neck, he'll get himself hung. An' look at his father walkin' on, an' never lookin' back, or thoubtain' his head about him. This is the way my heart do be broke from mornin' till night. No, ma'am; 'tis harder to rear wan boy than twenty girls."

"You'll have twenty barrels to the acre here, Bill," Hugh Kearney observed, looking round at the stacks, after feeling the weight of a sheaf of the oats. "About that, sir," returned Billy, in his old solemn way. "You're a wonderful man," continued Hugh. "This is the very spot Richard stood in the day he left the leg of his trousers in the bog-hole; and look at that crop of oats!"

"And all because the land is his own for ever," observed Dr. O'Connor. "While grass grows an' water runs, sir," rejoined Billy Heffernan. "Mither Lloyd laughed at me when I axed a lease for ever of such a spot. But Sam Somerfield wanted him to go to law wid me an' break the lease when he see the good I was gettin' uv id. He said 'twas a bad example to the country, an' that 'twould put dangerous notions into the people's minds. An' there is Sam himself without a sod of ground now; an' Mither Bob is there yet."

"It's really remarkable," Hugh observed, "that Bob Lloyd is the only landlord for miles around here who has escaped the lumbered Estates Court." "Because his tenants had the land for the value, an' not long leases," returned Billy. "An' they were always able to meet their rents, and to make up money for him when he was in a hole. An' there is Yellow Sam, that hunted every tenant he had, an' I'm told his property was sold agin' 'o'her day for three times as much as it was bought for the first time."

"That's a fact," said Edmund. "And it does look a little hard, that, after all their devotion to England, this law should have been introduced just when the value of landed property was at the lowest ebb. In fact, it looks very like robbery." "The Irish landlords were encouraged to exterminate the people," said Dr. O'Connor, "and when the work was done many of themselves were exterminated. Eog had cases just as little for them as for the people."

"Mr. Somerfield's friends, however," Hugh remarked, "did not quite forget his services. You know he is a stipendiary magistrate." "He whined knowfully," said Edmund, "at being obliged to give up Woodlands. It is strange that the most callous and merciless tyrants are the most object hounds when it comes to their own turn to meet the fate which they were their glory to inflict on others. Poor Sir Garrett might have been moved to give him a lease only for a house. An' Edmond pointed to several gables that stood like large headstones, scattered over a great sheep walk along the side of a hill within view of where they stood. Mr. Somerfield had left a solitary gable standing, of every roof tree he had swept from the face of the land, and these he was wont to point to with the pride of an Indian warrior displaying the scalp of his foe."

"If we had the bog itself," said Billy Heffernan, "some uv us at an' rate might do some good. But they'd rather have 'em to the cranes than give 'em to the Christians. What have I but the bog and a bog? An' begor, I wouldn't give id this minute for the best farm in the parish without security."

"You are right," said Hugh Kearney. "It's a fact, I thought uv old Phil Morris's words," continued Billy Heffernan, "that there was nothin' like security to give a man courage. Look at Mat Donovan, an' because he had them few patches that his grandfather fenced in between the two roads, when 'twas only a hope uv stones an' a lough uv water, an' see how he kept his grip. An' Tom Hogan an' the rest uv em sweep away like that," added Billy, taking a handful of chaff from the bottom of his cart and letting it fly with the wind. "Wo! Kit! Come, Nelly, uv wad you on that batt uv a stick an' throw me the shaves. 'Twill be tight enough on us to have id all in force nightfall."

"No more shooting to day," said Grace, putting her arm in her husband's. "Arthur and Mary are staying for dinner; so march!" Two gentlemen on horseback pulled up suddenly as they were passing "Tom Hogan's gate," as it was still called. "That is Mr. Lloyd," said Grace. "But who is that with him?" "I don't know," Hugh replied. "They are calling to some one."

"It was to the man who had rolled the stone into the field. He raised his head listlessly, on hearing Mr. Lloyd's voice, and looked towards the gate, as if waiting to know what he wanted. He had been sitting on the stone with his face buried in his hands, and must have remained motionless for some time, as the sheep were grazing quite close to him, one or two looking curiously at him, and almost touching him with their noses. But the moment he observed Mr. Lloyd's companion, he stood up quickly, and, after touching his cap, dropped his arms by his side and stood at attention.

"How are you Hogan?" said the gentleman. "I hope you're well, captain," was the reply. "What fancy have you taken to sitting there?" Mr. Lloyd asked. "We saw you from the top of the hill, and didn't know what to make of you till we came to the gate here."

Jemmy Hogan's eye moistened; but his cheek flushed, and he seemed ashamed of being detected in giving way to such weakness. "Twas a foolish notion," he replied at last, smiling somewhat grimly.

"I was going to ask you why you rolled that heavy stone into the field," said Dr. O'Connor, for they had all come up by this time, and were shaking hands with the two horse-men. Jemmy Hogan walked, or rather stamped, to the gate—for he had a wooden leg—before he replied. He grasped the top of the gate, and rested his forehead upon his hands, just as his father had done the night he told Phil Luby that "his heart was stuck" in that little farm.

"He is fainting," Mary observed in an anxious whisper to her husband, who approached the gate, and asked the young man if he were ill. "No, sir," he answered, recovering himself; "I'm not so very strong, but I'm not ill."

His lips were quite pale, and his yellow cheeks looked hollow and worn. What a contrast to the handsome youth who leaped to Mat Donovan's side at the words, "Come here, Jemmy Hogan," that Sunday long ago in Maurice Kearney's kiln field, when Tom Cuddeby's desertion of his party changed the hurling of the "row sides" into what Phil Luby called a "promiscuous match!"

"You carried yourself too much rolling that heavy stone," said the doctor. "No, sir, no; 'twasn't that," returned Jemmy Hogan. "I was tryin' to could I make out the exact spot where the old house stood. An' then I took a fancy to sit down where I used to sit when I was a little boy, in the corner inside my mother's. So I rolled over that stone, an' sat on id, till I thought I felt the heat uv the fire an' my mother's hand on my forehead. I b'lieve 'twas the breath uv my sheep that made me think I felt the heat; for I was someway half asleep. An' when the thrush came back sudden on me, an' I see the grass an' the sheep, instead uv my mother's fire an' my mother's smile, id gave me a change, I b'lieve," said Jemmy Hogan, as he took off his cap and wiped the drops of perspiration from his forehead.

"O Arthur!" Mary exclaimed, as, overcome by her emotion, she rested her forehead against his shoulder, "it is awful!" Grace grasped Hugh's arm with both her hands, and fixed her eyes plyingly on Jemmy Hogan's face, but did not speak. Captain French's horse, at the moment, began to plunge violently, and the ladies were about running down the road in their terror, when they saw a wild-looking cow running towards them.

"Stop her!" was shouted in a loud voice, but in a manner which would lead to the belief that the speaker considered the party at Tom Hogan's gate were there for the special purpose of stopping herself. Hugh disengaged himself from the little hands that clutched his arm so firmly, and, going a few yards to meet the cow, brought her to a stand with little difficulty.

"I'm afher buyin' her from Mat Donovan," said Wat Murphy the butcher, in a quiet way, "an' she turned at the cross and med off for home. I was tryin' to buy another from him, but he's axin' too much."

"She's a nice cow," Hugh remarked, "and in good condition." "And at the same time his wife was seen running down the hill to meet him. But, on seeing the gentlemen on horseback, she stopped short and turned back again. She had been wondering what was keepin' Mat out so long beyond his usual dinner-hour, but Wat Murphy and the cow was a sufficient explanation, and she hastened home, blushing at being observed by the gentlemen.

"Why," said the captain, "that is the girl poor Sargeant Baxter lost his senses about." "She is Mat Donovan's wife now," returned Mr. Lloyd. "Well, Mat," said the captain, "I can never have a cast of a sledge with you again."

"I'm sorry for id, sir," Mat replied; and his heart smote him for having beaten the captain that day in the kiln-field. "I'm sorry for id, sir," he repeated, looking at him, almost with the tears in his eyes. For Captain French had only one aim now.

"Do you have a hurling still?" he asked. "We got some smart fellows from about here." "The hurlers are gone," replied Mat, looking around upon the great pasture fields with scarcely a house within view.

"By George," said the captain, "if this sort of thing goes on there will be an end of 'magnificent Tipperary' in the English army." "I was just going to remark," Edmund Kieley observed, "that you and Jemmy Hogan would make a very suggestive picture in illustration of that same 'magnificent Tipperary.'"

"How is that?" Captain French asked. "Why," Edmund replied, "he has come home with one leg, after shedding his blood in the service of England, to find the sheep grazing on his father's hearth. And you come home with one arm, to find a stranger in your father's hall."

"An' his property would for one-sixth uv the value," added Wat Murphy, who was a privileged person. "The devil's cure to the landlords. An Irish Parliament wouldn't thrate 'em that way. An' still they're agin their country?" "By G—," the captain muttered, absently, as if he were talking to himself, "that's just what they tell my poor father said when he was dying of a broken heart."

"Come and dine with us," said Bob Lloyd to Edmund; for the rest of the party had moved on towards home. "We have a leg of mutton, and every-thing elegant." "I'm afher promisin' Mrs. Kearney to take an early dinner with her," returned Edmund. "And, by the way, I must send a messenger to tell my wife, or she will think I have been swallowed up in a bog-hole."

"Not shot from behind a hedge?" the captain observed. "No," Edmund answered, as he walked on to overtake his friends. "She is too long now in Tipperary for nonsense of that sort." They had stopped to wait for him at Mat Donovan's clipped hedge. "What is the matter with you?" Arthur O'Connor asked, seeing the tears in his wife's mild eyes. "It is such a sad picture," she replied, looking along the lonely road "So different from what it used to be."

"There are gleams of sunshine in it," he answered. "Where are they?" He pointed to Billy Heffernan and his wife and children, in the cornfield, which, a few years before was a profitless moor. "It is an omen," said Hugh Kearney. "The Irish people will never be rooted out of Ireland. O'Connor could not do it; but there is a more deadly system at work now," returned the doctor. "The country is slowly bleeding to death."

"Not to death," rejoined Hugh Kearney. "Those of her people who are forced to fly are not lost to Ireland. And those who cling to her are advancing in knowledge and intelligence. The people are becoming an educated and a thinking people. When Billy Heffernan's sons grow to manhood they will in many respects be different men from their father."

"And would you say he will be a superior man to his father?" Grace asked, pointing over the clipped hedge. "Mat Donovan stood under the cherry-tree, holding the young 'stone thrower,' high up among the branches, while his mother glanced up at him—with the identical smile of the little Beesy Morris of old, when she used to glance at the cherries on her way from school; and his grandmother clasped her hands to attract the attention of the delighted youngster, who crowed and kicked and plunged so vigorously that Mat declared 'twas like holding a little bull."

"Yes," said Hugh, in reply to Grace's question, "he, too, will be ahead of his father—at least of what his father was in his early youth. For Mat is now a really intelligent man, and is adding to his stock of knowledge every day."

"That is another gleam of sunshine," said Mary, her face lighted up now, and her eyes almost dancing with pleasure as she contemplated the group under the cherry tree. "And when she turned to the dear old cottage, and saw the blue smoke gliding up above its shivering trees, and her father, hale and ruddy, coming to meet them, and her mother at the door, 'wonderin' what was keeping them so long, and her own fair children gamboling upon the soft grass, and her generous brother with his bright little wife clinging so lovingly to him—that was a gleam—nay, a very flood—of sunshine too. And in Mary's home and in her heart there was sunshine, bright, warm, and unclouded."

"Whack!" Maurice Kearney called out. "Didn't I tell you never to talk that cow without putting the spangle on her?" "Her father, why don't you call her by her right name?" said Mary, appearing a little shocked.

"You may call her Mrs. Barney Broderick if you like," returned Maurice Kearney, "but I'll call her Whack." Grace and Mary sat in the drawing room, feeling somewhat lonely, they could not tell why, when they were startled by a ringing knock at the hall-door, which was followed by a single lady, and Mrs. Edmund Kieley administered a kiss and a hug to each, before they could recover from their surprise. Of course it was just like her to set off for Ballinacлах, when Barney announced to her that Edmund was staying there for dinner. She flung her cloak on one chair, and her hat on another; and not a soul under the old cottage roof—from Barney, sucking his thumb, to Mrs. Edmund Kieley, in the corner, to young Maurice, blowing bubbles and thumping Uncle Dan's nose in his cradle in the nursery—that did not feel the influence of her presence. Old Maurice rubbed his hands and shrugged his shoulders in a perfect ecstasy of delight.

And he lost no time in asking her to play his favourite tunes and sing his favourite songs—which she did till the tears ran down his cheeks.

"The old cottage was 'filled with music,' and their hearts overflowed with deep and tranquil happiness. Mary saw the light shine out from Mat Donovan's little window, a d thought of the dream of the Past when it had awakened her long ago, as she sat there in the cold moonlight. And what a bright future was in store for her after all!

"The sun was a dreamer awakened by the light from Mat Donovan's window that same moonlight night. And now, almost from the very spot where he lay in the black, lonesome moor, the light from Mat Donovan's window is seen by a happy household, basking in the ruddy glow of a bogwood fire. The change is like what we read of in fairy tales. If poor Mlek Brian could revert to the glimpse of the moon, he could scarcely believe that it was the dreary spot where he lay for hours meditating a deed of blood.

"Come," says Nelly, "I promised Beesy we'd go up to-night. An' brin' the flats." Billy Heffernan took down his hat from the elk's horns and meekly obeyed. "I'll go," he exclaimed young Matty Heffernan independently.

"Nelly," returned his mother. "Stay wad Norah, an' help her to mind your little brothers. Give him the life," she added, on seeing Matty showing symptoms of rebellion.

"I'll go see grand'mother," he persisted. "She'll give me money." "You can stay all day o' Sunday at your grand'mother's," said Nelly. "But you must stop an' mind the house to-night. An' brin' the flats, an' you can play till you're tired."

"Well, Billy," said Mat Donovan, "did you hear any strange news yesterday?" "Not a word," he replied. "But I never see a town that's gone like Clomel. I remember when I could hardly get through the streets wad loads uv corn; an' now there's nothin' doin' there. The mills nearly all idle, an' the stores an' half the shops shut up. 'Twas all Phil Morris used to say 'twas the corn made a town uv Clomel.'"

"Nelly, you must bring in the kettle and fill out the tea," said Beesy. "This fellow won't go to sleep for me." Nelly prepared the tea, of which all present partook, except Billy Heffernan, before whom his mother-in-law placed a huge net of mine. "Twas all Phil Morris used to say 'twas the corn made a town uv Clomel.'"

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It is that Annie's voice could reach this! The drawing-room windows are open, and I really think I can hear the singing. Dr. O'Connor retired in the horse, and listened with some curiosity.

"Oh, it is from Mat Donovan's," said Mary. "And I am much mistaken if it is not Billy Heffernan's flats." "Way," said Arthur, "there is nothin' but music to night. Do you hear the file from Billy Heffernan's own house, too?" "It is very pleasant," returned Mary. "Thank God, there are happy homes in Tipperary still! But"—she added, sadly, as she turned round, and looked along the two low whitish walls that reached from "the cross" to Mat Donovan's—but KNOCKNAGOW IS GONE!"

A BANK FRAUD.

A STORY WHEREIN THE READER MUST FIND HIS OWN MORAL.

By Raymond Kipling. If Reggie Burke were in India now, he would resent this tale being told; but as he is in Hong Kong and won't see it, the telling is safe. He was the man who worked the big fraud on the Sind and Sialkote Bank. He was manager of a up-country Branch, and a sound practical man with a large experience of native loans and insurance work. He could combine the frivolities of ordinary life with his work, and do well. Reggie Burke rode anything that would let him get up, danced as neatly as he rode, and was wanted for every sort of amusement in the Station.

As he said to himself, and as many men found out rather to their surprise, there were two Burkes, both very much at their service. "Reggie Burke," between forty and ten, ready for anything from a horse-water gymkhana to a riding-plec; and, between ten and four, "Mr. Reginald Burke, Manager of the Sind and Sialkote Bank. You might play polo with him one afternoon and hear him express his opinions when a man crossed; and you might call on him next morning to raise a two thousand rupee loan on a five hundred pound insurance policy, eight pounds paid in premiums, and he would recognize you, but you would have some trouble in recognizing him."

The Directors of the Bank—it had its head quarters in Calcutta and its General Manager's word carried weight with the Government—picked their men well. They had tested Reggie up to a fairly severe breaking-strain. They trusted him just as much as Directors ever trust Managers, and a clever man, for yourself whether their trust was misplaced.

Reggie's Branch was in a big Station, and worked with the usual staff—one Manager, one Accountant, but English, a Cashier, and a horde of native clerks; besides the Police patrol at night outside. The bulk of its work, for it was a thriving district, was accounts and accommodation of all kinds. A fool has no grip of this sort of business; and a clever man who does not go about among his clients, and know more than a little of their affairs, is worse than a fool. Reggie was young-looking, clean-shaven, with a twinkle in his eye, and a head that nothing short of a gallon of the Gunner's Madeira could make any impression on.

One day, at a big dinner, he announced casually that the Director had shifted his position in a Huddersfield Bank, and all his experience lay among the factories of the North. Perhaps he would have done better on the Bombay side, where they are happy with one-half per cent. profit, and money is cheap. He was useless for Upper India and a wheat Province, where a man wants a large head and a touch of imagination if he is to turn out a satisfactory balance sheet.

He was wonderfully narrow minded in his business, and being new to the country had no notion that Indian banking is totally distinct from Home work. Like most clever self-made men, he had much simplicity in his nature; and, somehow or other, had construed the ordinarily polite terms of his letter of engagement into a belief that the Directors had chosen him on account of his special and brilliant position in a Huddersfield Bank, and all his experience lay among the factories of the North. This notion grew in his mind, thus adding to his natural North country conceit. Further, he was delicate, suffered from some trouble in his chest, and was short in his temper.

You will admit that Reggie had reason to call his new Accountant a Natural Calistophly. The two men failed to hit it off at all. Reggie considered Reggie a wild, old-fashioned fellow, given to Heaven only know what disposition in low spirits called "Messes," and totally unfit for the serious and solemn vocation of banking. He could never get over Reggie's look of youth, and his supercilious air; and he could not understand Reggie's friends—clean built, careless men in the Army—who rode over to big Sunday breakfasts at the Bank, and told sultry stories till Reggie got up and left the room. Reggie was always showing Reggie how the business ought to be conducted, and Reggie had more than once reminded him that seven years' limited experience between Huddersfield and Beverly did not qualify a man to steer a big up-country business. Then Riley sulked, and referred to himself as a pillar of the Bank and a cherished friend of the Directors, and Reggie tore his hair. If a man's English subordinates fall him in this country, he comes to a hard time indeed, for he has help hateristic limitations. In the winter Riley went sick for weeks at a time with his lung complaint, and this threw more work on Reggie. But he preferred it to the everlasting friction when Riley was well.

One of the Travelling Inspectors of the Bank discovered these collapses and reported them to the Directors. Now Riley had been listed on the Bank by an M.P., who wanted the support of Riley's father, who, again, was anxious to get his son out to a warmer climate, because of his lungs. The M.P. had interest in the bank; but one of the Directors wanted to advance a

nominee of his own; and, after Riley's father had died, he made the rest of the Board see that an Accountant who was sick for half the year had better give place to a healthy man. If Riley had known the real story of his appointment he might have behaved better; but, knowing nothing, his stretches of sickness, alternated with the restless, persistent, meddling irritation of Reggie and all the hundred ways in which conceit, in a subordinate, can find play. Reggie used to call him striking and hair-raising names, but he never abused him to his face, because he said: "Riley is such a frail beast that half of his loathsome conceit is due to pain in the chest."

Late one April, Riley went very sick indeed. The doctor punched him and thumped him, and told him he would be better before long. Then the doctor went to Reggie and said: "Do you know how sick your Accountant is?" "No!" said Reggie—"The worse the better, confound him! He's a clacking nuisance when he's well. I'll let you take away the Bank safe if you can drag him about for this hot weather."

But the Doctor did not laugh. "Man, I'm not joking," he said. "I'll give him another three months in his bed and a week or so more to die in. On my honor and reputation that's all the grace he has in this world. Consumption has hold of him to the marrow."

Reggie's face changed at once into the face of "Mr. Reginald Burke," and he answered: "What can I do?" "Nothing," said the doctor. "For all practical purposes the man is dead already. Keep him quiet and cheerful and tell him to get up to recover. That's all. I'll look after him to the end, of course."

The doctor went away, and Reggie sat down to open his evening mail. His first letter was one from the Directors, intimating for his information that Mr. Riley was to resign, under a month's notice, by the terms of his agreement, telling Reggie that his letter to Riley would follow, and advising Reggie of the coming of a new Accountant, a man whom Reggie knew and liked.

Reggie lit a cheroot, and, before he had finished smoking he had sketched the outline of a fraud. He put away—"barked"—the Director's letter, and went in to talk to Riley who was as ungracious as usual, and fretting himself over the way the Bank would run during his illness. He never thought of the extra work on Reggie's shoulders, but a lily of the damage to his own prospects of advancement. Then Reggie assured him that everything would be well and that he, Reggie, would confer with Riley daily on the management of the Bank. Riley was a little soothed, but he hinted in as many words that he did not think much of Reggie's business capacity. Reggie was humble. And he had letters in his desk from the Directors that a Gilbert or a Hardie might have been provided if the days passed in the big darkened house, and the Directors' letter of dismissal to Riley came and was put away by Reggie who, every evening, brought the books to Riley's room, and showed him what had been going forward, while Riley snarled. Reggie did his best to make statements pleasing to Riley, but the Accountant was sure that the Bank was going to rack and ruin without him.

In June, as he lay in bed, told on his spirit, he asked whether his absence had been noted by the Directors, and Reggie said that they had written most sympathetic letters, hoping that he would be able to resume his valuable services before long. He showed Riley the letters; and Riley said that the Directors ought to have written to him direct. A few days later, Reggie opened Riley's mail in the half-light of the room, and gave him the sheet—not the envelope—of a letter to Riley from the Directors. Riley said he would thank Reggie not to interfere with his private papers, especially as Reggie knew he was too weak to open his own letters. Reggie apologized.

Then Riley's mood changed, and he lectured Reggie on his evil ways: his horses and his bad friends. "Of course lying here, on my back, Mr. Burke, I can't keep you straight; but when I'm well, I do hope you'll pay some heed to my words." Reggie, who had dropped polo, and dinner, and tennis, and all to attend to Riley, said that he was penitent and settled Riley's head on the pillow and heard him fret and contradict in hard, dry, backing whistles, without a sign of impatience. This at the end of a heavy day's office work, doing double duty, in the latter half of June.

When the new Accountant came, Reggie told him the facts of the case, and announced to Riley that he had a guest staying with him. Riley said that he might have had more consideration than to entertain his "doubtful friends" at such a time.

Reggie made Carron, the new Accountant, sleep at the Club in consequence. Carron's arrival took some of the heavy work off his shoulders, and he had time to attend to Riley's exactions—to explain, soothe, invent, settle, appease the poor wretch in bed, and to forge complimentary letters from Calcutta. At the end of the first month, Riley wished to send some money home to his mother. Reggie sent the draft. At the end of the second month, Riley's salary came in just the same, Reggie paid it out of his own pocket; and, with it, wrote Riley a beautiful letter from the Directors.

Riley was very ill indeed, but the flame of his life burnt unquenched. Now and then he would be cheerful and confident about the future, sketching plans for going Home and seeing his mother. Reggie listened patiently when the office work was over, and encouraged him.

At other times, Riley insisted on Reggie reading the Bible and grim "Methu-oly" tracts to him. Out of these tracts he pointed morals directed at his manager. But he always found time to worry Reggie about the working of the Bank, and to show him where the weak points lay. This in-door, sick room life and constant strains wore Reggie down a good deal, and shook his nerves, and lowered his billiard play by forty points. But the business of the Bank and the business of the sick room, had to go on, though the glass fell 110° in the shade.

At the end of the third month, Riley was sinking fast, and had begun to realize that he was very sick. But the conceit that made him worry Reggie, kept him from believing the worst. "He wants

some sort of mental stimulant if he is to drag on," said the doctor. "Keep him interested in life if you care about his living." So Riley, contrary to all the laws of business and the finance, received a 25-per cent. salary from the Directors. The "mental stimulant" succeeded beautifully. Riley was happy and cheerful, and, as is often the case in consumption, healthiest in mind when the body was weakest. He lingered for a full month, snarling and fretting about the Bank, talking of the future, hearing the Bible read, lecturing Reggie on sin, and wondering when he would be able to move abroad.

But at the end of September, one mercifully hot evening, he rose up in his bed with a little gasp, and said quickly to Reggie: "Mr. Burke, I am going to die. I know it in myself. My chest is all hollow inside, and there's nothing to breathe with. To the best of my knowledge I have done now,"—he was returning to the talk of his boyhood—"to lie heavily on my conscience. God be thanked, I have been preserved from the grosser forms of sin; and I counsel you, Mr. Burke."

Here his voice died down, and Reggie stooped over him. "Send my salary for September to my mother. . . . done great things with the bank if I had been spared. . . . mistaken policy. . . . no fault of mine."

Then he turned his face to the wall and died. Reggie drew the sheet over his face, and went out into the veranda, with his last "mental stimulant" against the confidence and sympathy from the Directors—announced in his pocket. "If I'd been only ten minutes earlier," thought Reggie, "I might have hurried him up to pull through another day."

GOOD OLD FATHER LACOMBE.

From the Catholic News.

Julian Ralph has an article in Harper's Weekly in which he pays a grand tribute to Very Rev. Albert Lacombe, O. M. I., Vicar General of the diocese of St. Albert, North West Territory, Canada, who accompanied Bishop Gradina to this country about three years ago. The history of the conquest of the wilderness contains no more pathetic story than that of how the kind old priest, Father Lacombe, warned the Blackfoot Indians against the coming of the pale faces, writes Mr. Ralph. It is a story of the reservation and assembled the leaders before him in council. He told them that the white men were building a great railroad, and in a month their workmen would be in that virgin country. He told the wondering red men that among these laborers would be found many bad men seeking to sell whiskey, offering money for the ruin of souls. Reaching the greatest eloquence possible for him—because he loved the Indians and doubted their strength—he assured them that contact with these white men would result in death, in the destruction of the Indians, and by the most horrible processes of disease and misery. He thundered and he pleaded. The Indians smoked and reflected. Then they spoke through old Crowfoot:

"We have listened. We will keep upon our reservation. We will not go to see the railroad." But Father Lacombe doubted still, and yet more profoundly was he convinced of the ruin of the tribe should the "children"—as he sagely calls all Indians—disobey him. So once again he went to the reserve, and gathered the chief and the head men, and warned them all the soulless, diabolical, selfish instincts of the white men. Again the brave warriors promised to obey him.

The railroad laborers came with camps and money and liquors and numbers, and the priests thundered the echoes of their sledge-hammers' strokes. And one morning the old priest looked out of the window of his bare bedroom and saw curling wisps of gray smoke ascending from scores of teepees on the hill beside Calgary. Angry, amazed, he went to his doorway and opened it, and there upon the ground sat some of the head men and the old man, with wild heads, ashamed. Fancy the priest's wrath and his questions! Not how wisely he chose the name of children for them, when I tell you that their spokesman at last answered with the excuse that the buffaloes were gone and food was hard to get, and the white men brought money which the Indians could get. And what is the end? There are always teepees on the hills now beside every settlement near the Blackfoot reservation. And one old missionary lifted his trembling forehead toward the sky when I was there and said: "Mark me. In fifteen years there will not be a full-blooded Indian alive on the Canadian prairie—not one."

Through all that revolutionary railroad building and the rush of new settlers, Father Lacombe and Crowfoot kept the Indians from war, and even from deprecations and from murder. When the half-breeds across under Bell, and every Indian looked to his rifle and his knife, and when the mutterings that preface the war-cry sounded in every lodge, Father Lacombe made Crowfoot pledge his word the Indians should not rise. The priest represented the Government on these occasions. The Canadian statesmen recognize the value of his services. He is the great authority on Indian matters beyond our border; the ambassador to and spokesman for the Indians.

Come one, come all. Both great and small. Try Hagyard's Yellow Oil. It stops the pains. Of wounds or sprains. That rest and comfort spoil.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop's across under Bell, and every Indian looked to his rifle and his knife, and when the mutterings that preface the war-cry sounded in every lodge, Father Lacombe made Crowfoot pledge his word the Indians should not rise. The priest represented the Government on these occasions. The Canadian statesmen recognize the value of his services. He is the great authority on Indian matters beyond our border; the ambassador to and spokesman for the Indians."

This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.

Winter Sports. The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which require a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure, Minard's Liniment cures Diastemper.

The Catholic Record.

Published weekly at 484 and 486 Richmond street, London, Ontario.

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REV. GEORGE H. NORTHGRAVES, (Author of "Mistakes of Modern Infidelity.")

REV. WILLIAM FLANNERY, THOMAS COFFEY.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterborough, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Catholic Record.

London, Sat., Nov. 29th, 1890.

CAPT. O'SHEA, PARNELL AND THE TIMES.

This disgraceful and, to Irish sentiment especially, shocking case has been dragging its slow length for the last twelve months. Now it has been finally brought to a close by Mr. Parnell's silence and by Mrs. O'Shea's refusal to appear in court and submit any evidence in defence of her assailed and, for aught we know, unjustly aspersed character.

Michael Davitt and John Dillon, both men of irreproachable and unassailable morality and purity of purpose as of character—declare him incapable of any baseness, and represent him as away above and beyond the turpitude of the horrible accusations just now levelled against him.

We congratulate the Bishop of Hamilton on the splendid demonstration of last Sunday in his episcopal city. Another grand edifice has been dedicated for the purpose of divine worship, and it is, too, a building of which the Bishop, priests and people have every reason to feel proud.

iously in the latter scandalous charge. Parnell has not yet been heard from. We have great confidence in his well-established character for silence and passive resistance.

It would be unpardonable ingratitude on the part of the Irish people to forget, in a moment, because a cry has been raised, all the great achievements of Mr. Parnell in favor of the liberties, the fortunes and the lives of themselves and their posterity.

The English despatches of Monday last cabled from London explained fully the secret springs and foul source of all the ignominy lately heaped upon Parnell. They tell us that the Salisbury Government, under cover of the odium cast on Parnell and while rumors of the O'Shea scandal are still fresh in the minds of the people, will order a general election.

EDITORIAL NOTES.

In this issue we present our readers with a report of a beautiful discourse preached by His Grace the Archbishop of Kingston, in St. Mary's Cathedral, of that city, on Sunday, 16th instant.

We congratulate the Bishop of Hamilton on the splendid demonstration of last Sunday in his episcopal city. Another grand edifice has been dedicated for the purpose of divine worship, and it is, too, a building of which the Bishop, priests and people have every reason to feel proud.

The Orange press, is very persistent in the claim that the departure of Messrs. O'Brien and Dillon from Ireland was an "ignominious flight." A little thought will convince reasonable persons that this characterization is dictated not by reason but by a very intense hatred of Irishmen who are not of the Orange sort.

some pressing business to attend to in the United States and very naturally postponed acceptance of Mr. Balfour's kind invitation to retire from public life for a year.

A DISPATCH from Montreal informs us that Mr. J. J. Curran, M. P. for Montreal Centre, is to be the recipient of a testimonial from his friends and admirers in that city in consideration of his services in Parliament and elsewhere.

LAST week the cable was cruel enough to bring us the dreadful news that the Marquis of Lorne had decided to run for Parliament, and, if elected, would take his seat alongside Salisbury or Balfour.

At a meeting held a few days ago of the Protestant Committee of the Council of Public Instruction for the Province of Quebec it was decided that acceptance of the grant of \$62,961 for Protestant education, made by the province in connection with the Jesuits' Estates Act, should be confirmed.

DURING the recent municipal elections in England, which were fought out on party issues, Birmingham, the city which sends both Mr. Joseph Chamberlain and Mr. Arthur Balfour to Parliament, was the scene of a venomous contest between the Tory and Liberal Unionist parties.

A CRANK, who by the Methodists is dubbed reverend, thought it his duty to publish in the Chicago papers an indignant protest because at Archbishop Peahan's jubilee festival cigars were used.

The Philadelphia American, an able and representative Republican journal, speaking of the Wisconsin and Illinois elections, wherein the Republicans were so badly "snowed under," says: "The result both in Wisconsin and Illinois will tend to discourage the politicians from attempting drastic legislation on the question of compulsory education."

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP'S TENTH ANNIVERSARY.

Next Friday, the feast of Our Lady's Presentation in the Temple, will be the tenth anniversary of the Episcopal consecration of the Most Rev. James Vincent Cleary in the Chapel of the Urban College of Propaganda in Rome, by His Eminence Cardinal Simone.

THE DUTY OF THANKSGIVING TO GOD.

First, in thanksgiving to the Most Holy Trinity through Jesus Christ, the High Priest and Victim of the New and Eternal Testament, for the favor of what-aver good religious works have been accomplished during the past ten years in this city and diocese.

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briefly analyze those works from beginning to end. In the first place, consider man as the agent. He holds his existence from God in the very moment of each action: for "in Him we live and move and have our being."

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That you may comprehend more clearly the full and absolute ownership of God in every good work of ours, and our consequent duty of returning thanks and giving the glory of all to Him, let us

with humble confession that we are "useless servants" after all; and let us be profoundly thankful that He designs in us by placing to our account for everlasting reward each voluntary submission to His action upon us and each cooperation of our will with His, in effecting His pre-ordained works of religion and charity and mercy.

PETITION OF PARDON OF FAULTS. Besides thanking God next Friday in the Holy Sacrifice of the Mass for all His favors of the past ten years, let us join in supplication for pardon of the many faults and deficiencies of administration that lie against me in the divine record of good and evil.

THE WORKS THAT REMAINS TO BE DONE. The third end for which I invite you to assist at the Holy Sacrifice next Friday morning is one which very specially concerns you in common with me. It is to beseech God the Father, through Our Lord Jesus Christ, that He may be pleased to induce my mind and heart and whole being with the fullness of His spirit.

Wherefore let no Christian imagine that there is any self righteousness in him, or that the good which he does is the product of his naturally virtuous disposition or his inborn spirit of benevolence.

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INTERESTING MISCELLANY.

Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.

The chief ingredients in the composition of those qualities that gain esteem and praise are good nature, truth, good sense and good breeding.

STORIES OF MADAME DE STAEL.

It was a high tribute that the most beautiful woman in France paid to the most fascinating of French controversialists. "If I were Queen of France," said Madame Recamier, "I would commend Madame de Stael to talk to me all the day long."

During this process of incubation, the ingenious woman made every one of her friends talk who was likely to be of any use to her. What she heard she incorporated in the wide margin, or incorporated in the body of the manuscript.

Henry Ward Beecher's advice to his son. The following letter from the late Rev. Henry Ward Beecher to his son is published for the first time by an American contemporary, which remarks that it is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but is also permeated by the leaven of Christian experience.

Brooklyn, N. Y., October 18, 1878. MY DEAR BEECHER—You are now for the first time fairly launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world.

(1) You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

(2) Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises cannot afford to make many.

(3) Be scrupulously careful in all statements. Accuracy and perfect frankness no guesswork. Either nothing or accurate truth.

(4) When working for others look yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

(5) Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

(6) Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.

(7) The art of making one's fortune is to spend nothing in this country; say intelligent and industrious young men may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

(8) Do not speculate or grumble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soap-bubbles. Steady, patient way. Greediness and haste are two evils that destroy thousands every year.

(9) In regard to Mr. B.—he is a Southern gentleman; he is receiving you as a favour to me; do not let him regret it.

(10) I beseech you to correct one fault—averse speech in others; never speak evil of any man, no matter what the facts may be. Hasty fault-finding, and severe speech of absent people, is not honorable, is apt to be unjust and cruel, makes enemies to yourself and is wicked.

(11) You must remember that you go to Mr. B.—not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be needed.

FAMINE IN CONNEMARA.

Star Office, St. Convent street. London, 27 Oct., 1890.

To the Editor of the Catholic Record:

Sir—I have just returned from a six weeks' tour in Ireland. My letters to the London Star, which has also appeared in the Dublin Freeman's Journal and other papers, have drawn attention to the wretched condition of the peasantry along the western seaboard. Mr. John Morley and other distinguished visitors have fully testified to the fact that all along the coast from Cork to Donegal famine stalks the poor peasantry in the face.

The projected railway from Galway to Clifden will, if started in time, be the nearest point of the project route. I regret to say that for a very large proportion of the Connemara people, if not the largest portion, this railway will be of no advantage as far as the distress is concerned. Especially will this apply to the PEOPLE OF CARROE,

who live twenty miles away from the nearest point of the project route. Indeed, it is in the interest of those poor people that I write this letter, for I know that the pangs of hunger are already felt in many a household in that wild and desolate region. Of this place in one of my recent letters I remarked:

"Here in January, 1880, the peasants, grieved to desperation by the merciless exactions of the landlords, banded together for mutual protection, and fought that desperate and bloody battle which has been styled by the late lamented A. M. Sullivan, in his 'New Ireland,' the 'Lexington of the Irish Land War.' Here the women of Carraroe, with the courage of their sisters

Who hurried the rocks from Limerick's granite walls And hurled the wassail about a moor in Norman robber halls,"

routed more than two hundred of the Royal Irish Constabulary, flanked by a regiment of British soldiers who came to protect a process server in the assertion of the impudent claims of a heartless landlord, or rather landlady. I had the honor to-day of being presented to two of these female warriors, who, with pride and modesty, pointed out to me their scarred breasts—stabbed by men who were themselves sucked by Irish mothers.

And for what? In defence of homes and lands, forsooth; in defence of doorknobs, windlasses, chesses, comforts, empty mud-wall cabins. 'Land! land! land!' stand on the highest eminence, and take the most extended view your vantage ground commands and nothing meets your gaze but

ROCK AND BOG AND SEA AND LAKE. "To account for the desperation and utter recklessness of life with which the Carraroe peasants met themselves on the bayonets of their would-be evictors, we might be disposed to have recourse to Chateaubriand's theory that it was the love of home implanted by Providence that urged them on; but, being of a more practical, if less philosophic, turn of mind, I am inclined to account for it in another way.

"Within sight of where I write I can see scattered about in all directions mounds which mark the graves of former famine victims—victims cast adrift by ruthless landlords after the last exactable farthing had been wrung from their dying hands. Was this to be repeated? They thought that it was better to die at once, even by cold steel, than starve by the ditch and be eaten as carrion by the fowls of the air, or devoured by fawning dogs even before life was extinct, as their fathers had been. The resistance was but a natural kick against a good as galling as ever drove a people into rebellion. For what was the system of landlordism in this region? Some twenty-five or thirty years ago the agent employed on these properties was the

SORCEROUS GEORGE ROBINSON, who with or without direct aid from his employers came determined to exact a certain amount of rent. To effect this not only was the rent fixed entirely out of proportion with the value of the soil; not only was the rock and the bog and the shore, and even the produce of the vasty deep taxed, but another device worthy of the source from which it emanated, and perhaps unparalleled even in the annals of Irish landlord exactness, was had recourse to."

As far as my object at present is concerned, it is needless to describe further the causes of these recurring famines in the west of Ireland. I am now simply concerned in enlisting the sympathy of your good readers on behalf of these unfortunate people. There need be no fear that George Robinson's son (or the old villain in black) will get rent from the Carraroe tenants this year. Already

THE PEOPLE'S FRIEND, the Rev. Walter Conway, P. P., has announced that all the policemen in Ireland cannot and dare not exact rents from his starving people this year. When I returned a few weeks ago, young agent Robinson came to collect his rents, but the tenants went to him and announced boldly that "no rents were made and no rents would be paid."

I see that the good people of America are preparing a relief fund for the impoverished districts of Ireland. It is to be hoped they will hurry up, otherwise I feel assured, at all events, that the pinch of hunger I observe some weeks back upon many a face in Carraroe will be changed to the pinch of death ere long unless relief is at hand.

One word in conclusion. Any one who wants to relieve these destitute, hungry people can best do so through the most patriotic, devoted, and self-sacrificing priest I ever knew—the Rev. Walter Conway, P. P., Carraroe, Galway. Yours very truly,

WILLIAM O'MALLEY. Dr. Williams' Pink Pills are the greatest specific of the age for the cure of Blood Diseases, Suppressions, Irregularities, Female Weakness, etc. Give them a trial. Never fail.

IRISH CATHOLIC REPRESENTATION.

AN INTERVIEW WITH MR. FITZPATRICK, RICK, M. P. P.

Quebec Daily Telegraph, November 15.

In view of the comments of a poet or less favorable character, which all continue to be made in certain quarters and by a certain section of the press on the stand recently taken by the member for Quebec county and the Merced Government on the question of the representation of minorities in the Provincial Cabinet—a stand which, we are free to admit, is not well understood generally and would seem, at first sight and without reflection, to lead some color to the hostile construction placed upon it—we have thought it desirable to get from Mr. Fitzpatrick himself an explanation of his action in the matter. Our representative accordingly sought out the member for Quebec county in the House this morning, when the following conversation took place:

Question—Have you any objection, Mr. Fitzpatrick, to the proposed amendment of Mr. Hall's amendment to the Bill of Cabinet representation of minorities?

Answer—None whatever. Question—You must be aware that, while many of your countrymen do not exactly understand and are dissatisfied with your political advisers are making the most of the opportunity afforded by the proposed amendment to put themselves in a false light before the country. You know, it is said, that everything in politics, and the Bill amendment was simply a piece of opportunistic strategy on the part of the Irish Catholics, who, like you, to embarrass the Government and to show their hands and declare themselves in opposition to the Government.

Answer—I have not the slightest doubt of what you say. That was the object at which I aimed, and I am glad to say that the amendment to put myself and my Irish colleagues, Messrs. McLaughlin and Murphy, as well as the other members of the Cabinet, in a false light before the country. You know, it is said, that everything in politics, and the Bill amendment was simply a piece of opportunistic strategy on the part of the Irish Catholics, who, like you, to embarrass the Government and to show their hands and declare themselves in opposition to the Government.

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Answer—Well, you see, this was the way I looked at the matter. The principle which I had in mind was not to do anything that would be a disadvantage to the Irish Catholics, but to do something that would be a benefit to the Irish Catholics. I had in mind to do something that would be a benefit to the Irish Catholics, but to do something that would be a disadvantage to the Irish Catholics.

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declaration on your part, as an Irish Catholic, that the Irish Catholics were not represented in the Government and will be obliged to let things remain as they are. Is such the case?

Answer—By no means, and those who say the contrary are spreading a most erroneous impression. I am not a time-serving or mean-spirited enough to hold one such of my own element in the community, especially where the protection of minorities is concerned. The principle asserted in my sub-amendment was that the members of the Cabinet should be selected according to qualification and merit, but in laying it down, I am far from desiring that the Irish Catholics should be so far inferior to men of other nationalities in point of ability or merit as to not be able to hold their own, and to prevent their being chosen as advisers of the Government. I am in favor of the principle that I stated that I will support the principle therein set forth, because I feel that, with the Irish Catholics, the principle of merit would be always able to produce men capable of doing honor to themselves and to their country, as well as the Government, and that, if they were refused access to the Cabinet, not because of their want of qualification, but only because of their nationality, I would be the first to resent such boycotting and to demand their admission. I would be the first to vote in condemnation of any Government, the present one not excepted, that refused to give to the Irish Catholics the same rights and narrow-minded exclusivism. In taking this stand, I believe that I am doing as much for the Government as I could do for my own element, and that the Government will be the first to resent such boycotting and to demand their admission. I would be the first to vote in condemnation of any Government, the present one not excepted, that refused to give to the Irish Catholics the same rights and narrow-minded exclusivism.

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—DIRECTOR OF THE— NEW YORK CATHOLIC AGENCY

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2nd. No extra commissions are charged its patrons or purchasers made for orders and giving them besides the benefit of my experience and facilities in the actual prices charged.

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

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FIVE-MINUTE SERMONS

FOR EARLY MASS.

BY THE PAULIST FATHERS.
Preached in their church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

New York Catholic Review.
FOR TWENTY FIFTH SUNDAY AFTER PENTECOST—FIFTH AFTER THE EPIPHANY.

In the Gospel just read the kingdom of heaven is likened to a mustard seed. The mustard seed is compared with the size of the tree which springs from it, the least of seeds. Our Lord does not mean to say, of course, that there are no larger trees even in those places where it attains its greatest size. Neither does He mean that the mustard seed is the very smallest of all seeds. What He does say is that between the seed and the tree which springs from it there is the greatest difference; that the effect is very great and very startling when compared with its cause. This is the point of the parable, and a little reflection will make it clear how true it is whether our Lord is speaking of the kingdom of God with us—that is, the Church—or of the kingdom of God within us—that is, the life of grace in our own souls.

In our times we see the Church of God spreading throughout the whole world, numbering her children by hundreds of millions. History tells us of the hundreds of years she has lived, of the nations she has converted, of the kings and queens who have been her nursing fathers and nursing mothers. Empires have come and gone, but the Church remains; she has grown and become greater and mightier, but she has not grown and outspread them all, and the mightiest of them formed but a part of her kingdom. And from what did she spring? Whence did she take her origin? From, to the eyes of men, the smallest and most insignificant of causes. Go to the manger at Bethlehem, to the holy house at Nazareth to the cross and Calvary, to the upper room in which twelve poor men are gathered together. Here we shall see the source and spring; here we shall see from which the mighty tree has grown.

In this way our Lord's words have been verified of the Church. But what shall we say of the life of grace within us? In holy baptism the grace of God was planted in our soul as seed to grow and fructify. The habits of faith, hope and charity were then given to us. But as time went on and as we grew up the power of the passions increased, the assaults of our enemies, the world, the flesh, and the devil grew fiercer. Had the good seed planted in our soul survived the storms and held its own in the conflict and strife? The answer to this question depends upon our own selves, upon our own conduct. God, who began the good work in us, will most certainly carry it to perfection, if we are willing to do the part which He has given us to do. He has planted the seed. He is ready to water it with His grace, to foster it with the fire of His love. But we must cooperate; and first we must pray. It is not enough to say a few prayers in a cold, mechanical way; we must in times of temptation lift up our hearts to God and send forth earnest petitions for strength and help. And next we must make use of the means which He Himself has instituted, His holy sacraments; especially must we receive the most precious Body and Blood of our Lord, for there we shall always find grace and help more than sufficient. And, lastly, we must not tempt God by rashly running into danger, but, knowing our own weakness, we must avoid with the greatest care the occasions of sin.

If we are in this way faithful to work with God, the seed planted by His grace will live and grow into a mighty tree, and the kingdom of God within us will in its degree be like the kingdom of God within the souls of the people in our own world—the Church.

DEATH OF MR. W. J. LOCKE.

Hamilton Times, Nov. 15.
Mr. William John Locke, one of Hamilton's well-known and highly respected citizens, died very suddenly at his residence, No. 165 Rebecca street, last evening of heart disease. On Monday last Mr. Locke did not appear at Mr. David McLellan's office, where he was chief clerk, at the usual hour. Later he and his wife entered and reported that they had been to see Dr. Miller, Mr. Locke fancying that he had a bronchial affection. The doctor informed them that it was the heart that was troubling him, and told him to go home and rest quietly in bed for a while. Then, leaving Mr. McLellan's office, Mr. Locke went home and carried out the doctor's orders. Last evening he was talking with one of his sons, and appeared to be about as usual. He asked for his daughter, whom he had not seen that day, and then he was heard to sob. In an instant he had passed away. Deceased had been chief clerk for Mr. McLellan for eight years, prior to which time he had been with Alenon, the auctioneer. For eighteen years he was in business in Lincashire, England, where he was born. Few men were better known or more highly respected than he, having lived in this city the past eighteen years. He was sixty three years of age. He leaves a widow and five grown up children, three sons, Anthony and Frederick Charles, who reside here, and an unmarried son at home, and two daughters, one married, and a resident of the United States, and the other unmarried. The deceased was a great lover of music and sang well in his younger days.

The funeral took place at 9 o'clock on the morning of the 16th from the residence, 162 Rebecca street. Among those present were Mayor McLellan, ex Mayor Charlton, Ald. Moore, Rev. Mungo Fraser, B. D., and a good many prominent citizens. The cortege went to St. Patrick's Church, and thence to Holy Sepulchre Cemetery. At the church R. quies Mass was sung by Rev. Canon Craven and Mass celebrated by Rev. Father Haley.

The right way to cure catarrh is to eradicate the poisonous mucus which causes the disease, by taking Hood's Sarsaparilla.

A RACY LETTER FROM TIPPERARY.

Aberdeen Free Press, Oct. 23.

Dobyn's Hotel, Tipperary, 13th October, 1890.
Being in Dublin on Saturday on business, I decided, in place of re-posing the Channel, to take a run through here and spend the Sunday.

I left King's Bridge Station at 6 p. m. for Limerick Junction, one hundred and five miles from. At every stopping station a couple of policemen walked along the platform, and peeped into every carriage, while at some of the more important stations large bodies of police, fully armed, entered and left the train. On my arrival at the Junction, a car was waiting to take me to Tipperary, about three miles distant. The road was good, and the horse went along at a rattling pace. The streets were not lit up with gas, and as most of the shops were closed, the appearance was dark and melancholy. The police seemed to have the whole place to themselves; there are nearly four hundred of them—looking after Mr. Smith-Barry's interests! These were about the only gentlemen living in the hotel, principally connected with the press; and at the time I arrived they seemed to be making arrangements for the following day's operations, but, of course, I was not taken into their confidence.

On Sunday I got up early to have a quiet look over the town and make observations. Main Street, on which this hotel is situated, is nearly a mile long with many substantial stone buildings and three well appointed bank offices. The town does—or, rather, did—contain about 7000 inhabitants, of whom about two-thirds occupied houses on the property of Mr. Smith-Barry. As I walked along I passed groups of policemen at every corner, outnumbering the ordinary people on the street by ten to one. More than half of the houses on the principal street are empty, while some of the side streets are almost entirely so. John and James Streets, with large three-storey houses, did not seem to have a single occupant. The policemen occupy several of the houses, barracks, but seem to take no care of the unoccupied property, which is fast going to wreck. There are one Protestant Episcopalian and two Catholic churches, St. Michael's being the principal one of the latter. I went in time for the third Mass, and was surprised to find great numbers of people kneeling on the steps of the church and in the large open space in front. On approaching the gate (which was closed), a young woman, with just the least twinkle in her bright eye, said—

"Allow me to open the gate of Heaven for you, sir." I thanked her, and pushed my way through the crowd of worshippers into the corridor, and had to considerably increase the value of my intended offering when I beheld a large plate almost filled with silver and bank notes. The church can easily hold 3000 people, and it was crammed in every corner, and I had the greatest difficulty in getting half a seat. The Very Rev. Monsignor Stoppel has done much to beautify and adorn St. Michael's Cathedral, Aberdeen, but it would make a poor second to St. Michael's Church in Tipperary. It would be difficult to get a finer congregation anywhere. Many of the ladies were handsomely dressed, and all with great taste, wearing glaring colours and Brummagem jewellery being conspicuous by their absence. The men are—almost entirely—all and handsome—many of them being from 6 to 6½ feet high, and well clad, with no cankerous curls or troubles apparently bothering them. Father Power preached an eloquent sermon, taking for his subject the absolute necessity of conforming our daily lives in preparation for "the life that is to come." The collection was a special one on behalf of the Curate's Fund, and amounted to over £200. The police were well represented, and there was nothing in their demeanour or in that of the other members of the congregation to indicate that they were not on the most friendly terms—a striking contrast to what I observed on the streets.

Having learned that the now famous Father Humphreys was to preach at the 12 o'clock service, I remained in the church and secured a front seat so as to see and hear him. He is about thirty-five years of age, of medium height, active in his movements, while his manner is earnest and impressive. In his sermon he touched a little on the topics of the day. After having a fling at Lord Salisbury, he charged the English Catholics with a failure of duty to their co-religionists in Ireland, and he claimed for the Irish the credit of having been the means of securing to the Catholics of England whatever religious liberty they had obtained, and of spreading Catholicity wherever the English language was spoken. Before finishing he implored every father and mother who had the moral welfare of their children at heart, to send them to school, for it was by ignorance that so many of Ireland's sons and daughters were lost to the faith in former times. He is a brilliant speaker, and his fine, clear voice, I am sure, could be heard distinctly in the most remote corner of the large church. I had the opportunity in the afternoon, while taking a walk, of seeing a regular Irish funeral. Several conveyances with two priests and others preceded the hearse, and it was followed by upwards of two hundred vehicles of every conceivable description, from waggons to donkey carts, filled with men and women, while a considerable body of men on horseback brought up the rear.

In the course of my peregrinations I came across about a score of policemen basking in the sun on a grassy mound. They entered into conversation with me quite readily, and had no objections to discuss the current events of the day. They seemed to feel their present estranged positions, and would be glad to see any way out of it. They admitted that there was no other but agrarian crime, and if the land question were settled, the ordinary law would be quite sufficient to preserve order in Ireland. They did not appear at all sanguine when I suggested that they might be promoted to the Resident Magistracy under a Home Rule Government. They had a high opinion of Mr. Gladstone, and would be quite ready to do their duty under his administration. In discussing Father Humphreys' sermon, some of them were inclined to criticise it adversely. "At all events," I said, "you will agree with him and follow his advice by sending your children to school."

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AN UNPUBLISHED ANECDOTE OF CARDINAL NEWMAN.

The many touching anecdotes about the late Cardinal Newman that are now circulating illustrate his greatness of soul, and prove how deeply rooted the veneration in which he was held by people of all classes. No man of our century has been more highly honored, and to few has honor been more justly due. The following incident, which occurred during the last months of his life, comes to us from a friend in England, and has never been published.

There is a large and highly respectable firm of Quakers—C. & Brothers—in Birmingham, who employ a large number of workmen. The priest in charge of the parish to which these men belong discovered that they were accustomed to attend prayers at the establishment every morning before business began. He remonstrated with his people, assuring them that such a proceeding was against the law of the Church; that, in turn, assured him that they must attend the prayers or lose their employment. This was a sine qua non with all the employer. Father H. went thereupon to the head of the establishment himself, to request that the Catholic workmen might be excused from the prayers. He was politely but firmly refused. Mr. C. said that he could not conceive that any large-minded ecclesiastical, such as Cardinal Newman, for instance, would object to a workman saying a prayer to God before he began his day. He was sure Father H. took an exaggerated view of the matter—anyhow, it he could not relax it.

Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he expected—"This must not be done. See Mr. C. again." With a heavy heart the good priest determined to go to Cardinal Newman, and he had been referred to him by Mr. C.; that it was a serious matter to get a hundred men thrown out of employment when work was scarce. Perhaps His Eminence might suggest some thing. The Cardinal had no suggestion to make—the case was clear. The men could not continue doing what was plainly against the law of the Church. If Mr. C. would not relax, they must seek employment elsewhere. The great-hearted Cardinal was moved, but said nothing.

Nothing remained to be done now but to make another attempt to move the man who refused to relax. A priest of the Old Town, on Mr. Stafford O'Brien's estate, is included in the New Town, and two of the streets have been named David and William O'Brien streets. Although the Old Town was swarming with policemen, not one could be seen in the New Town. O'Brien had about forty houses have also been built for evicted tenants to the north of the town belonging to Mr. Stafford O'Brien. I was informed that the evictions in town and country are costing Mr. Smith Barry at the rate of £20,000 a year through loss of rent, while his property is going to ruin.

To day, I attended the Court and heard the discussion on the Crown's application for a further adjournment of the trial of the charge against Mr. Dillon, Mr. O'Brien, and their colleagues. The Court House resembles a cart with more than anything else, the furniture being of a primitive and "ram-shackle" description. The sitting accommodation in the body of the Court was very limited, and was almost wholly taken up by the lawyers, defendants, and policemen. Every available space in the body of the Court was packed with police, to the exclusion of every other person. Owing to the number of townspeople attending the Court, certain newspapers had drawn the inference that the public are apathetic, but it is not surprising that the natives prefer to hold aloof rather than run the gauntlet of the formidable array of policemen. The learned judges (Chief Justice and Mr. Justice O'Brien) seemed to be gentlemen of average ability, but it was apparent that they did not show the defendant and their counsel the same consideration which they showed the counsel for the Crown. When Mr. Ryan was addressing them, they kept their eyes on the every suggestion he made, while the defendants were very promptly pulled up if they digressed in the least from the point at issue. I was struck with the appearance of Mr. Ryan, the Crown counsel. His get-up contrasted unfavorably with what we are accustomed to in Scotland, and I am inclined to think the Northern Loan Company would not advance half a crown on the whole that was on his back. He wore a light grey suit, which seemed to have been washed more than once. If he is slovenly in his manner, and his conduct in the newspapers. As the property was given direct, and is not held in trust, Miss Abell can dispose of it as she deems proper, and rumor has it that she has determined to emulate the example of Miss Catherine Drexel and give all her possessions to the Church. There are three other sisters, two of whom are married. One is the wife of a merchant named Brady, who is now in business in the West, and the other married Col. Victor L. Baughman, the present Comptroller of the Maryland State Treasury.

TO RENOUNCE HER WEALTH FOR GOD.

Baltimore, November 8.
Miss Mary S. Abell, daughter of the late Ananias S. Abell, of the Baltimore Sun, will renounce her inheritance of \$2,000,000 in real estate in Georgetown on January 1st. She entered as a postulant some time ago, and for nearly a year has been preparing for the novitiate. Miss Abell, who is one of the wealthiest women in this State, has, like the rest of the family, always been a devout member of the Catholic Church, but not until after her father's death did she make up her mind to renounce the world. It is understood that by her father's will she came into possession of some \$2,000,000 worth of property, all of which is safely invested in real estate. Only the three sons—George, Elwin and Walter—interested in the newspapers. As the property was given direct, and is not held in trust, Miss Abell can dispose of it as she deems proper, and rumor has it that she has determined to emulate the example of Miss Catherine Drexel and give all her possessions to the Church. There are three other sisters, two of whom are married. One is the wife of a merchant named Brady, who is now in business in the West, and the other married Col. Victor L. Baughman, the present Comptroller of the Maryland State Treasury.

A Source of Joy.
Dear Sirs,—My young sisters were attacked by croup so badly that we almost despaired and had little hope of curing them. At last we applied Huggard's Yellow Oil and to our great joy it cured them perfectly, and they now enjoy the blessing of perfect health.
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