

Mother and Child

Drunk and disorderly—so it was said, into the court-room the culprit was led, there on her back and in a woman's face...

CARROLL O'DONOGHUE.

CHAPTER LII.—CONTINUED. "Fath, they couldn't be finer—I have nothing to trouble me mind and will watchin' Rick o' the Hills an' his young lady daughter, an' jist reportin' all their movements to our father, an' he graces me best for it every time...

grew more genial and more communicative. "It was a great surprise," said he who had already imparted so much information...

He bent to his breakfast with renewed ardor, compensating by his animal gratification for all his recent discomfort and anxiety. CHAPTER LIII. FATHER AND SON. The journey to Dublin was made with all the speed of modern steam travel...

beauty, which, despite the plainness of her garb, never had been more striking or brilliant. "Pray!" whispered the priest. She did pray all during the ascent to Lord Heathcote's apartments...

A SOUDANESE SPY. "Listen, Bruce, what's that?" Colonel Carriston raised his hand with a gesture of silence and looked at me intently. Then we both dropped our cigars and rushed out to the door of the embassy.

I tried to rise, but my ankle was badly sprained, and with a cry of pain I dropped down behind the horse. Then I forgot everything in what I saw going on before me. The Arab had retreated against the wall and was fiercely keeping Fraser at bay...

The Daughter. My little daughter grows apace; Her dolls are now quite in her place. It seems that I must take her to school, We must be ministers of state...

A SUBSTITUTE. BY HELENE R. GRANVILLE. Adele stood in the hall waiting. Every nerve seemed strained in her effort to keep quiet. She was starting at the closed door before her, and her hands were tightly clasped...

The Daughter.

My little daughter grows apace; Her curls are now quite a date; It seems that I must take their place.

Lord; hear me, as in prayer I wait, The sweetest all; Give Thou my pearl; And when Thou comest at the Gate Thy jewels, count my little girl.

A SUBSTITUTE.

BY HELENE R. GREANELLE.

Alele stood in the hall waiting. Every nerve seemed strained in her effort to keep quiet. She was staring at the closed door before her, and her hands were tightly clasped, as if to forcibly prevent them

"Doctor," she said excitedly, "my papa will get well."

The grey haired physician who preceded the two other doctors into the hall felt very sorry for the young French girl as he took her hand and told it in silence for a moment.

"Dear Lord," she prayed, and there were tears under her closed eyelids, "I am so sorry for that sweet, young lady, who please let her papa get well! If there is anything I can give up to help her, dear Lord, I will give it to her with all my heart."

Annie opened her eyes and raised them pleadingly to our Lord. Then she bowed her head again and continued her prayer in a simple, trusting way all through her hour of prayer.

"Mademoiselle, your father has spoken your name."

An elderly woman brought this message to Adele, addressing her in French.

Without any apology Adele returned from the doctor and darted upstairs: one of the doctors followed immediately, fearing the excitement she might cause in the sick-room.

"Hana, I am here—speak to me," Adele slipped to her knees at her father's bedside and took his hand.

The patient opened his eyes.

"Adele—where is she?" he asked feebly.

"Why does she let strangers trouble me?" "Papa, papa, I am here. Do you not know me?"

"Adele—I want Adele!" was the only response.

"The doctor now interposed.

"You will excite him if you rush here, Miss De Naneau," he said. "He does not know you."

"Mademoiselle, come with me," gentle Annette was saying, and Adele passively obeyed.

"But in a moment she had burst into hysterical crying.

"O Annette, Annette!" she sobbed.

"Hush, dear child," Annette said.

"Kind Annette! You think my papa will not die, do you not?" Adele asked, hope struggling through her grief.

"I cannot know," Annette answered sadly.

"Oh! oh!" Adele almost screamed.

Annette laid her hands upon the weary, seething head, but did not speak.

"Annette," Adele said suddenly, "will you please to beg Sister Gertrude to come to me?"

"If you wish it," Annette answered, thankful for the calm words from her beloved Adele.

Adele took a pencil and a note-book from her pocket, and wrote the following lines upon a leaf torn from the book:

"DEAR SISTER—Will you please, please come to me? The doctors think my papa will die, and I am so unhappy. Come and tell me that they do not know, please. Yours in grief, "ADELE DE NANEAU."

Annie looked up at Adele, and bashfully answered: "It would be very nice for the girls in the infirmary."

The unselfish words touched Adele, who stooped and kissed the upturned face almost involuntarily.

"I am very sorry for you," Annie continued, still very timidly.

Sister Gertrude watched the little scene and noted the effect it produced upon Adele, whose face had brightened up wonderfully at the childish sympathy.

"Good-bye, dear child," Sister Gertrude said, "and visit our Lord tomorrow—his Holy Thursday, you know—and tell Him all that you need."

"That is so," said Adele, and a sweet smile rested upon her lips. "I had forgotten it. Good-bye, Sister."

So Sister Gertrude and Annie left Adele with the smile still upon her face. But the cloud had not disappeared entirely; it had only drifted to Annie's eyes, to give the drizzle.

The alter in the Asylum chapel was dark, and the Tabernacle door stood open, revealing the emptiness within.

But another scene took up one side of the same chapel—lights, flowers, gold, and silver made the repository a wonder of brilliancy.

With her hands clasped in an entreating way she was earnestly talking to our Lord.

"Dear Lord," she prayed, and there were tears under her closed eyelids, "I am so sorry for that sweet, young lady, who please let her papa get well! If there is anything I can give up to help her, dear Lord, I will give it to her with all my heart."

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THE LITTLE WAIF.

It was one cold day in winter. The bell was calling the people to Mass in a large church, built in one of the most crowded parts of noisy London.

The winds blew in fitful blasts; a steady rain was falling. Little children were huddled in street corners, with scarcely sufficient clothing to cover them, and certainly not sufficient to keep them warm.

Dirty, unshy women were looking out of the doors of dirty, unshy houses, and a few men were talking about it. It was a picture of wretchedness very common in some parts of London, but rarely to be met with anywhere else.

The little bell went on tinkling. "Come come, come," it seemed to say; "but few of those poor I am speaking of heeded it. Some there were; but my story has not to do with them. One little boy, about eleven years old perhaps, stood leaning against the doorway. He was ragged, and his poor little feet were bare. His teeth chattered with the cold, and his lips were blue. He was very, very dirty, and his face was all the dirtier for the tears which had been but lately shed. He did not appear to be thinking of going to the church, and there was something in his look which spoke of misery rather than wickedness.

As he looked up, a gentle woman, holding by the hand a little girl about the same age as himself, passed him to go in. She was pretty and warmly dressed; but her face was pale and her eyes dim, and her hands showed that wealth does not keep away disease and death. Little Mary was in a decline, and no one had as yet perceived it.

Something in the appearance of the little girl struck the boy's heart, and before they had time to open the door a great sob was heard. Both looked around and saw the boy.

"Poor boy," said Mary, "how cold he looks! Ask him to come in, dear mother. Perhaps he is a poor Protestant child, and is afraid."

Her mother, who was not touched, as her little girl was, with sympathy for this particular case of suffering, hurried in as the bell stopped. But the sound of those gentle, pitying words to which he was so unaccustomed, and the sweet voice of the little pleader went deep into the boy's heart. Now for the first time, he wished to enter, although his great inducement was to catch another glimpse of that gentle, ethereal face; so, without further consideration, he followed them in.

He crept into a corner, and he was not afraid, for he saw other ragged boys there, quite as untidy as himself, kneeling and saying their prayers. He did what he saw the others do; he stood up at the Gospel, and then knelt again.

Then came the thought of a poor, patient mother dead and gone, and he remembered how he had knelt at her knees, and said "Our Father." He is alone now, a deserted child; but those words came naturally to him as the tears coursed down his cheeks, and he said them again and again for want of anything else to say.

Then he heard soft music, and the tears of the boy ran down his cheeks, and he listened and watched the first until life and all its troubles seemed to pass away, and he fancied he was before the throne of God, with beautiful little Mary by his side.

For the child had knelt with his head in his hands, and being tired and cold and hungry, he had fallen asleep.

He roused up just as Mary and her mother were passing by. He looked up into her face, but she did not see him. She was walking with downcast eyes, and he could see that there were tears in them.

He did not try to rise; he was stiff, he did not feel fit. The music had ceased; he simply lay straight before him at the altar; he still seemed to be in a dream.

A hand was laid on his shoulder; a kind face looked into his. His little story was soon told—the old story of the homeless and deserted. The father in heaven had heard the simple prayer of faith, ignorant as he was, of his poor child on earth, and had sent a father to him to bring him to that home.

The child was a good, faithful child. He had an earthly home found for him, and he soon learned the faith, and grew up a good, holy man. For a time he saw Mary daily in her place at church, and then he saw her no more; for she was dead. He never spoke to her in his life, and she never saw or noticed him again. She never knew how those kind, gentle words, heard by her father, though unheeded by her earthly mother, had brought the stray sheep into the fold. But he prays for her day by day, and they will both know each other for a benefactor when they meet again before the throne of our Father Who is in heaven.

CATAKRRH.

A NEW HOME TREATMENT FOR THE CURE OF CATAKRRH, CATARRHAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the internal lining membrane of the upper air passages and mucous tubes. The eminent scientists, Tyndall, Huxley and Bionie, endorse this, and these authorities cannot be disputed. The regular method of treating acute diseases of this kind is by the use of caustics, and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been reached.

It is an absolute fact that these diseases cannot be cured by any application made after their onset in two weeks, for the membrane must get a chance to heal before an application is repeated. For now eleven years since Mr. Dixon discovered the parasites in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them that constant imitations have started up everywhere, pretending to destroy a parasite of which they know nothing, by remedying the results of the application of which they are equally ignorant. Mr. Dixon's remedy is used only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is: R. Dixon & Son, 308 King street west, Toronto, Canada.—Scientific American.

SUCCESS OF CATHOLIC SCHOOLS.

Editor of CATHOLIC RECORD—Sir—I would like to add another instance of the success which is daily crowning the good work of Catholic education in Ontario. At the last High School entrance examination held in this town four pupils from the convent school were successful. The names are as follows: Maggie Cargill, Jennie Powers, Lizzie Fitzgerald and Mary Grant. Success to the "Academy of Lourdes" and the good work of its sacred household! Yours, etc., SPECTATOR.

Waikaroto, Sept. 23rd, 1899.

NEW BOOKS.

PRAYER. By the author of "Golden Sands." Offered to novices and pious people of the world. Taken from the "Book of the Professed." Translated from the French of Miss Ella McMillan. New York: Benziger Bros., 36 and 38 Barclay Street.

CALENDAR OF THE SOCIETY OF JESUS. For the use of the faithful. Price 10 cents. New York: Benziger Bros., 36 and 38 Barclay Street.

WOMEN AND MICE. The reason why a woman is afraid of a mouse is a profound mystery—indeed, it has never been very clearly proven that she is. But some women are constantly in such a nervous, nervous condition that the slightest thing annoys and startles them. The cause of this unfortunate state of affairs is usually some functional derangement, some disarrangement of the nervous system, some derangement of the digestive system, or some other organic lesion, or it may be due to inflammation, ulceration or displacement of some of the pelvic viscera, or to other organic lesions peculiar to her sex. From whichever cause it may arise, Dr. Pierce's Favorite Prescription is a positive remedy, so certain in its curative results that its manufacturers sell it through druggists, under a guarantee of giving entire satisfaction in every case, or money paid for it will be promptly refunded. As a soothing and strengthening agent, "Favorite Prescription" is unquailed and is invaluable in allaying and subduing nervous excitement, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms common to the female sex. It induces refreshing sleep and relieves mental anxiety and despondency.

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Catholic Record.

London, Sat., Oct. 5th, 1889.

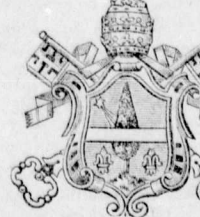


CIRCULAR LETTER OF HIS GRACE THE ARCHBISHOP-ELECT OF TORONTO TO THE CLERGY OF THE DIOCESE OF LONDON.

Bishop's Palace, London, September 23d, 1889.

REV. AND DEAR FATHERS—Our Holy Father Pope Leo XIII. has recently addressed to the Bishops of the Universal Church an important Encyclical letter, an English translation of which we herewith submit. We request of you to read this Encyclical as translated to your people on the first Sunday after its reception and to do your utmost to carry out the intentions of the Supreme Pontiff as therein expressed. The faithful committed to your pastoral care should be earnestly exhorted to practice the salutary devotions so lucidly set forth and so forcibly inculcated in this important and instructive document. The times are evil, the most sacred truths are questioned and assailed, the foundations of our holy faith it is sought to undermine, the axe is laid by destructive hands at the roots of social order and of the sanctities of the Christian home, and the Vicar of Christ, the supreme, visible ruler of God's kingdom on earth, is robbed of his rights and liberties and is a prisoner in the hands of his enemies. The outlook is indeed gloomy, the skies are dark with menacing clouds, the seas are angry and tempestuous, and the bark of Peter has now as of old to battle with the winds and the waves. In this crisis of the Church's life it is our solemn and imperative duty to be earnest and assiduous in humble, fervent prayer to our Lord and Saviour Jesus Christ and to say to Him with the disciples: "Lord save us we perish." If we persevere in the prayer of faith for holy Church we may have the assured confidence that our Divine Master will command the winds and the waves, and that the wished for calm shall come. When St. Peter was cast into prison by Herod, prayer was made without ceasing by the Church of God for him, and the chains fell from off his hands, the prison doors were unbolting, and he was miraculously liberated. A Christian philosopher has said that a nation that prays is always heard. Now, the Church is the kingdom of God on earth, it is the great nation of Jesus Christ continuous with the boundaries of the world. Hence we may confidently hope that if this great nation of Christians, numbering more than two hundred millions of the human race, put up their prayers to God through the intercession of the Blessed Virgin and St. Joseph, He, in His own good time, will give peace to His Church and to His Vicar the liberty requisite for the free and full exercise of the duties of his august office. It is for these and similar reasons that our Holy Father urges us to pray with renewed fervor to our Lady of the Rosary and to have recourse also to the patronage of St. Joseph to the end that the powerful intercession of His Blessed Mother and of His foster-father may obtain from our Divine Lord all the heavenly helps and graces they need in a time of such peril to Christian faith and morality.

Whetting yourselves and flock every requisite grace and blessing, I am, dear Rev. Fathers, Yours faithfully in Christ, JOHN WALSH, Archbishop-elect of Toronto.



ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII.

ON THE PATRONAGE OF ST. JOSEPH AND THE VIRGIN MOTHER OF GOD DURING THE STRESS OF THESE TIMES. To our Venerable Brethren the Patriarchs, Primates, Archbishops, and other Ordinaries, in Peace and Union with the Holy See.

Although we have already many times ordered special prayers to be offered up in the whole world, that the interests of Catholicism might be instantly recomended to God, none will deem it matter for surprise that we consider the present moment an opportune one for again inculcating the same duty. During periods of stress and trial—chiefly when every lawlessness of act seems permitted to the powers of darkness—it has been the custom in the Church to plead with special fervor and perseverance to God, her

author and protector, by recourse to the intercession of the saints—and chiefly of the Blessed Virgin, Mother of God—whose patronage has ever been the most efficacious. The fruit of these pious prayers and of the confidence reposed in the Divine goodness, has always, sooner or later, been made apparent. Now, Venerable Brethren, you know the times in which we live; they are scarcely less deplorable for the Christian religion than the worst days, which in time past were most full of misery to the Church. We see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and in aversion to the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity. These things are, indeed, so much a matter of notoriety that it is needless for us to expatiate on the depths to which society has sunk in these days, or on the deserts which now agitate the minds of men. In circumstances so unhappy and troublous, human remedies are ineffectual, and it becomes necessary, as a sole resource, to beg for assistance from the Divine power. This is the reason why we have considered it necessary to turn to the Christian people and urge them to implore, with increased zeal and constancy, the aid of Almighty God. At this proximity of the month of October, which we have already consecrated to the Virgin Mary, under the title of Our Lady of the Rosary, we earnestly exhort the faithful to persevere in the exercise of this month with, if possible, even more piety and constancy than heretofore. We know that there is sure help in the maternal goodness of the Virgin, and we are very certain that we shall never vainly place our trust in her. If, on innumerable occasions, she has displayed her power in aid of the Christian world, why should we doubt that she will now render the assistance of her power and favor? If humble and constant prayers are offered up on all sides to her? Nay, we rather believe that her intervention will be the more marvellous as she has permitted us to pray to her, for so long a time, with special appeal. But we enter into another object, which, according to your wont, Venerable Brethren, you will advance with favor. That God may be more favorable to our prayers, and that He may come with bounty and promptitude to the aid of His Church, we judge it of deep utility for the Christian people, continually to invoke with great piety and trust, together with the Virgin, Mother of God, her chaste Spouse, the Blessed Joseph; and we regard it as most certain that this will be most pleasing to the Virgin herself. On the subject of this devotion, of which we speak publicly for the first time to day, we know without doubt that not only is the people inclined to it, but that it is already established, and is daily growing. We have seen the devotion to St. Joseph, which in past times the Roman Pontiffs have developed and gradually increased, grow into greater proportions in our time, particularly after Pius IX, of happy memory. Our predecessor, proclaimed, yielding to the request of a large number of bishops, and patriarchs, the patron of the Catholic Church. And as, moreover, it is of high importance that the devotion to St. Joseph should engraft itself upon the daily pious practices of Catholics, we desire that the Christian people should be urged to it above all by our words and authority.

The special motives for which St. Joseph has been proclaimed Patron of the Church, and from which the Church looks for singular benefit from his patronage and protection, are that Joseph was the spouse of Mary and that he was reputed the Father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory. In truth, the dignity of the Mother of God is so lofty that no mortal created can rank above it. But as St. Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures. For marriage is the most intimate of all unions which from its essence imparts a community of gifts between those that by it are conjoined together. Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be not only her life's companion, the witness of her maidenhood, the protector of her honor, but also, by virtue of the conjugal tie, a participator in her sublime dignity. And Joseph shines among all mankind by the most worthy dignity, since by divine will, he was the guardian of the Son of God and reputed as His father among men. Hence it came about that the Word of God was humbly subject to Joseph, that He obeyed him, and that He rendered to him all those offices that children are bound to render to their parents. In this two-fold dignity flowed the obligations which nature lays upon the heads of families, so that Joseph became the guardian, the administrator, and the legal defender of the divine house whose chief he was. And during the whole course of his life he fulfilled these charges and those duties. He set himself to protect with a mighty love and a daily solicitude the spouse and Divine Infant; regularly by his work he earned what was necessary for the one and the other for nourishment and clothing; he guarded from death the Child threatened by a monarch's jealousy, and found for him a refuge; in the miseries of the journey and in the bitterness of exile he was ever the companion, the assistant, and the upholder of the Virgin and of Jesus. Now the divine house which Joseph ruled with the authority of the father, contained within its limits the sacredly born Church. From the same fact that the most holy Virgin is the mother of Jesus Christ is she the mother of all Christians whom she bore on Mount Calvary and the supreme throes of the Redemption; Jesus Christ is, in a manner, the first-born of Christians, who by the adoption and Redemption are his brethren. And for such reasons the Blessed Patriarch looks upon the multitude of Christians who make up the Church as confided specially to his trust; in this limited family spread over the earth, over which, because he is the spouse of Mary and the Father of Jesus Christ he holds, as it were, a paternal authority. It is, then, natural and worthy that as the

Blessed Joseph ministered to all the needs of the family at Nazareth and girl it about with his protection, he should now cover with the cloak of his heavenly patronage and defend the Church of Jesus Christ. You well understand, Venerable Brethren, that these considerations are confirmed by the opinion held by a large number of the Fathers, to which the sacred liturgy gives its sanction, that the Joseph of ancient times, son of the patriarch Jacob, was the type of St. Joseph, and the former by his glory prefigured the greatness of the future guardian of the Holy Family. And in truth, beyond the fact that the same name points the significance of which has never been denied—was given to each, you will know the points of likeness that exist between them; namely, that the first Joseph won the favor and special goodwill of his master, and that through Joseph's administration his household came to prosperity and wealth; that (still more important) he presided over the kingdom with great power, and, in a time when the harvests failed, he provided for all the needs of the Egyptians with so much wisdom that the King decreed to him the title "Saviour of the world." Thus it is that we may prefigure the new in the old patriarch. And as through Joseph's administration of his master's domestic interests and at the same time rendered great services to the whole kingdom, so the second, destined to be the guardian of the Christian religion, should be regarded as the protector and defender of the Church, which is truly the house of the Lord and the kingdom of God on earth. These are the reasons why men of every rank and country should be to the trust and guard of the blessed Joseph. Fathers of families find in Joseph the best personification of paternal solicitude and vigilance, a spouse a perfect example of love, of peace, and of conjugal fidelity; virgins at the same time find in him the model and protector of virgin integrity. The noble of birth with a view of Joseph how to guard their dignity even in misfortune; the rich will understand, by his lessons, what are the goods most to be desired and won at the price of their labor. As to workmen, artisans, and persons of lesser degree, their recourse to Joseph is a special right, and his example is for their particular imitation. For Joseph, though a bondman, raised by marriage to the greatest and holiest of women, reputed the father of the Son of God, passed his life in labor, and won by the toil of the artisan the needful support of his family. It is, then, true that the condition of the lowly has nothing shameful in it, and the work of the laborer is not only not degrading, but even, by reason of the Providence of God, a recourse to force and struggle; by sedulous pains to obtain such ends are madnesses which only aggravate the evil which they aim to suppress. Let the poor, then, if they would be wise, trust not to the promises of sedulous men, but rather to the example and patronage of the Blessed Joseph, and to the maternal divinity of the Church, which takes an increasing compassion on their lot.

This is the reason why—trusting much to your zeal and episcopal authority, Venerable Brethren, and not doubting that the good and pious faithful will run beyond the mere letter of the law—we prescribe that during the whole month of October, the month of the Holy Mary, for which we have already legislated, the faithful to St. Joseph be added, the formula of which will be sent with this letter, and that this custom should be repeated every year. To those who recite this prayer, we grant for each time an indulgence of seven years and seven Lenten days, already established in your countries, to consecrate the month of March to the honor of the holy Patriarch by daily exercises of piety. Where this custom cannot be easily established, it is at least desirable, that before the feast day, in the principal church of each parish, a *triduum* of prayer be celebrated. In these lands where the month of October is the month of St. Joseph—is not a Festival of Obligation, we exhort the faithful to sanctify it as far as possible by private pious practices, in honor of their heavenly patron, as though it were a day of Obligation.

PRAYER TO ST. JOSEPH ORDERED BY THE HOLY FATHER TO BE SAID DURING THE MONTH OF OCTOBER.

Translation authorized by His Grace the Archbishop of Toronto. In the midst of our tribulation we fly to thee, O Blessed Joseph, and, having implored the aid of thy most holy spouse, we seek with confidence thy protection also. By the conjugal affection which united thee to the Immaculate Virgin Mother of God, by the paternal love with which thou didst encircle the Child Jesus, we supplicantly implore thee to look with loving kindness on the inheritance which Jesus Christ hath purchased with His own blood, and to hasten to relieve our necessities by thy strength and power. Protect, O most provident guardian of the Holy Family, the chosen children of Jesus Christ; ward off from us, most loving Father, all contagion of error and moral corruption; graciously assist us from heaven; O most powerful protector, in this our conflict with the powers of darkness, and as thou didst of old smother the Child Jesus from the greatest peril to his life, so now defend the holy Church of God from the snares of her enemies and

all adversity; and each one of us shield with thy constant protection that, after this example, and supported by thy powerful aid, we may live happily, die happily and reach everlasting bliss in heaven. Amen.

A DIVORCE TANGLE.

The following muddled case has just occurred, showing the disastrous and evil consequences which result from the easy manner in which divorces are obtained in the United States.

Twenty years ago a Mr. Tucker, now of Chicago, married his first wife, but as they disagreed a divorce was obtained by the wife, and soon after both married again. Mr. Tucker's second wife soon was found to be as disagreeable to the much-married husband as the former, and he procured a divorce in a Utah Court, as the second wife refused to leave him. The wife disputed the legality of this divorce, and the courts upheld her view of the case and sent Mr. Tucker to the penitentiary for two years for bigamy. The wife, then to show how little she cared for the union, procured a divorce on the ground that her husband was a felon. Tucker, after his release from Joliet penitentiary, proposed to marry a third wife, but it was discovered that the divorce from wife No. 1 was invalid owing to the omission of a notary's signature, so that it became necessary for him to procure a divorce from No. 1 over again. It thus appeared also that he had been illegally imprisoned, but as he had served his full term in penitentiary this could not be repaired. Accordingly, the first wife had to be sent for to Kansas in order that the proceedings of the first divorce might be renewed, and a new divorce was procured from wife No. 1 on the ground of desertion. The divorce was made out by the Judge in ten minutes, and then wife No. 1 went back to Kansas to remarry the man with whom she had been living for eighteen years. By this union there have been many children, and the woman feels very sore because she fears that the child will be regarded with contempt by her neighbors because of the circumstance that she was living as a married woman while her former marriage was really not annulled.

In all these proceedings, wherein a legal technical flaw takes so prominent a part, there is no account taken of the sacred character of the nuptial tie. Of course, under the laws by which really Christian marriages are regulated, such a case as this would be impossible. While there is so much said about creating new tribunals for divorce cases, would it not be the more sensible plan to adopt once the law of Christ on the subject: "What God hath joined together, let no man put asunder."

FAITH CURES.

At Caps Vincent recently an estimable young lady, Miss Anna McKee, a member of St. John's Episcopal Church, being afflicted with a serious attack of goutitis, was induced to join the Faith Cure, or so-called Christian Science set for the purpose of being healed after the manner of the mere letter of the law. We prescribe that during the whole month of October, the month of the Holy Mary, for which we have already legislated, the faithful to St. Joseph be added, the formula of which will be sent with this letter, and that this custom should be repeated every year. To those who recite this prayer, we grant for each time an indulgence of seven years and seven Lenten days, already established in your countries, to consecrate the month of March to the honor of the holy Patriarch by daily exercises of piety. Where this custom cannot be easily established, it is at least desirable, that before the feast day, in the principal church of each parish, a *triduum* of prayer be celebrated. In these lands where the month of October is the month of St. Joseph—is not a Festival of Obligation, we exhort the faithful to sanctify it as far as possible by private pious practices, in honor of their heavenly patron, as though it were a day of Obligation.

And in token of our heavenly favors, and in witness of our good will, we grant most lovingly in the Lord, to you, Venerable Brethren, and to your clergy and to your people, the Apostolic blessing.

Given from the Vatican, August 15th, 1889, the eleventh year of Our Pontificate.

LEO PP. XIII.

rence throughout the United States, and Faith Curism has become a religious sect.

The sad error under which these people labor is that they do not employ the proper means which by divine appointment are requisite for the cure of diseases. The words spoken by our Lord to Satan: "Thou shalt not tempt the Lord thy God," show the fallacy of expecting miraculous interposition where the ordinary means of medical treatment may be employed. God in His goodness may work miraculous cures, and He does so sometimes, but this is not to be expected as His mode of operation, and the means furnished by science and common prudence are never to be neglected by those who are laboring under infirmity. If these means fail, God may intervene to reward the faith of those who rely upon Him, but he has by no means bound Himself to effect a cure in every instance, and it is only an unlawful tempting of God to neglect the ordinary means of cure, while relying upon His miraculous intervention solely.

THE GOVERNMENT AND THE FRENCH SCHOOLS.

The Globe of the 27th Inst. has a highly interesting account of an interview which a reporter representing that journal had recently with the Hon. G. W. Ross, Minister of Education, on the subject of the French schools of Ontario. Mr. Ross states that he considers the report of the Commissioners who visited the French schools most satisfactory. "Their work was evidently done with great care and thoroughness, and their observations reported with evident impartiality." Being asked whether when appointing the commissioners, he had any fear that it would be discovered that the statements made by him in the Ontario Legislature regarding the study of English were incorrect, he answered: "I had no fear whatever in regard to my statements. They were not made at random. I read from the autograph letters of the inspectors, and I had confidence that the statements of Mr. Sumner and Mr. Dufort would not mislead me in regard to any matter of fact. But you must remember that the object of the Commissioners was not to ascertain whether my own statements or the statements made to me by inspectors were true, but rather to ascertain whether the regulations of the Department, particularly with respect to the study of English, were carried out."

We have never maintained that the study of English ought to be neglected in the French localities of Ontario. On the contrary, during the whole discussion on the subject, we have held that it is desirable that English should be efficiently taught in all the schools of the Province, but we opposed the violent measures proposed by Mr. Craig, M. P. P. for Durham, who desired to enforce the teaching of English by excluding French entirely. The effect of this would be to keep the French children in utter ignorance, and Mr. Craig took no pains to conceal the fact that in making his motion in the House he was animated with a spirit of hostility to the French Canadians because they are Catholics.

It is very true that in some of the French schools English is but imperfectly taught. It is, moreover, very desirable that there should be an improvement in this respect, but there should be a due allowance for the difficulties under which the French people are laboring. It is not always easy to procure certificated teachers who are thoroughly competent to give instruction in both languages; still, in every case, the French-Canadian in the localities in question have shown that it is their desire that their children should learn English, though very naturally they are not willing that their mother tongue should be ostracized. The report of the Commissioners shows that in almost every case the children who were not learning English were the very young ones who were in the first form. We must say that we consider this a very fair showing. Only 160 children above the first form, out of 5713 examined, were not learning English. Mr. Ross remarks: "It but a reasonable time be allowed, I am quite certain from what I learn from the inspectors personally, as well as from the general desire of the French settlers in Ontario, everywhere, to learn English, that it will be very hard, in a few years, to say which are French and which are English schools, so well will the English language be taught."

Concerning the manner in which the Commissioners' report has been regarded by the country Mr. Ross says that it has been received most favorably. He adds: "Nearly all the religious papers of every denomination, Protestant as well as Catholic, have spoken of it as impartial and fair. Exaggerated reports that were floated in regard to the condition of the French schools have been exploded, and I think it is due to the public press to say that the extracts from the lengthy report of the Commissioners were given with a desire to put the case fairly before the people."

There were, however, a few papers which were an exception to the general rule.

Mr. Ross then states that the questions of German as well as French in the schools have been practically solved by the good sense of the country. "Nothing could have been more disastrous for Canada than the war of races which the policy enunciated by Mr. Craig in the

How last winter would have led us into. The English speaking majority of this Province should be manly enough to respect the racial differences which always exist in a country that covers any considerable area. Such differences sometimes exist even in countries as small as Switzerland, but the dominant race there is usually considerate in its tone towards the minority. If we want to Anglize these so-called foreign elements, let us go about it like statesmen. No particular race and no particular language has a monopoly of all the qualities of national greatness."

From this Mr. Ross draws the very just inference that the people of Canada, particularly those of Ontario, should exercise towards each other, in this and other matters, patience and forbearance.

It cannot reasonably be expected that in schools where the teaching is necessarily done in two languages the same efficiency in the general curriculum of studies should be attained at once, as may be looked for where the teaching is in one language only. Mr. Ross very forcibly remarks: "The French or German pupil (in Ontario) who knows no English labor under disadvantages for the first few years of his educational career." Yet it is a fact which has been established by the visit of the Commissioners that in the French schools visited there is not that backwardness which has been described by the enemies of the French-Canadians. It was found necessary for the political purpose these men had in view to exaggerate the backwardness of the schools, but the Commissioners have exploded these exaggerations, as Mr. Ross honestly states. The Counties of Prescott and Russell are the localities where the Commissioners found most of the backwardness in English. Yet even in these two Counties, the teachers have the same kind of qualification as other teachers in the Province. It is reported that in these counties, out of fifty-five teachers, eighteen are teaching on permits. This proportion of permits is a little in excess of the average of permits in the older counties, yet Mr. Ross tells us that within five years there has been a considerable number of counties in which the proportion of permits was quite as large as it is now in Prescott and Russell. In Kent, the Commissioners tell us that the French schools are quite as efficient as are rural schools in other counties where only English is spoken; so that it appears that with all the disadvantages under which these French localities labor, their educational progress has been very satisfactory; and even in regard to the study of English, though three years and a half ago there were thirty schools in which no English whatsoever was taught, the study has been introduced into them all during that short space of time, so that there is now no French school in the Province in which there has not been marked progress made in this respect.

We learn from Mr. Ross' interview that it is the intention of the Government to issue immediately a bilingual series of Readers especially adapted to the use of the French schools, such that they can be used either by French or English scholars, and the price of these books will be the same as of the Ontario Readers. Much abuse has been poured out against the French-Canadians because unauthorized books have been used in their schools. The explanation of this fact is very simple. Mr. Ross explains that the books which had been authorized were not acceptable to the teachers, and that the books used were really educationally superior to those which had been authorized. It is no wonder, then, that teachers and trustees having at heart the best interests of the children should use the best books which were available, and for this they deserve praise instead of censure.

As regards the religious instruction given to the children in the French schools, we must say we see no reason why our Protestant fellow citizens should make objection to it. The great majority of the children are Catholics, and there is no good reason why they should not receive Catholic instruction as long as there is no interference with Protestant children on this score. Yet Mr. Ross gives testimony that the French-Canadians have no objection whatever to comply strictly with the school laws in this respect. If the school laws made no provision, or insufficient provision, for the religious instruction of Catholic children in Catholic localities, our recommendation to Catholic parents would be to establish separate schools at once, but, as Mr. Ross points out, "the regulations afford ample room for religious exercises according to law." We must then add that if sometimes the strict regulations of the school laws were transgressed in these Catholic localities, the French and the Catholics were not alone in the transgression. Mr. Ross tells us:

"While it is clear that the school house was never intended for purposes of religious worship, still under certain circumstances settlers in many parts of Ontario have been obliged to use their school-house in this way, and I have myself seen pupils put away in the corner of more than one school house during the week, to be placed in position for the services of the Sabbath when required."

We have ourselves had almost similar experience in this matter. Cath-

olics have the same rights in the country as Protestants have; and before the Protestants make a mountain of an occasional unintentional transgression by Catholics against the strict letter of the law, they should be sure that they are perfectly free from similar blame themselves. We have confidence that the good sense of the Ontario Government and people will yet bring us to a satisfactory conclusion on all these matters, in spite of the very persistent efforts which are being made by some persons to create dissension and discord.

THE DIVORCE COURT CRAZE.

The Free Press and a few other dailies that advocate a Divorce Court are forever harping on the hard lot of "a delicate, loving woman" being left without protection from the assaults of some brutal, dissolute husband, etc. They seem not capable of understanding that it is for the protection of such delicate, loving women that "indissolubility" has been divinely instituted. Why should such a monster as a brutal, drunken and dissolute husband be free to form new alliances, and create more misery and expose other delicate, loving women to torture and heart burnings. If the law says that such a one can never marry while his abused and persecuted wife lives, there will exist a wholesome deterrent to act as some check on his passions.

But what check may be found in a divorce that allows him to marry again, and by deceiving other poor women to allure them to the same hard fate as endured by his first victim. And where or when is the evil to stop? How many delicate, loving women shall the Divorce Court allow the much-married man to betray and make miserable? There are very few if any instances of men or women having improved their condition or reached unalloyed happiness by the operation of a divorce. The reign of Henry VIII, which promised to be glorious, was tarnished and made hateful by the divorce from his lawful consort, which was refused by the Church but was granted by sycophants ordained for the purpose. The brutal husband who turned his heart away from Catherine soon tired of Anna Boleyn, and so of the others. What remorse and wretchedness would have been spared Henry had he obeyed the Church's decree and remained faithful to his true and legitimate spouse!

The law of God, as enforced in the Catholic Church, is styled by the Free Press as "Priestly Assumption." There is nothing very novel in this way of resisting authority. In every contest between the tyrants who scandalized or oppressed the people on one side, and the Church dignitaries who stood up for morality and the peoples' liberties on the other side, the Church was always accused of "priestly assumption." Thomas a Becket, for defending Church property, was so accused, Archbishop Langton was hated by King John on a similar accusation. Cardinal Wolsey died in prison and Bishop Fisher was beheaded for their priestly assumptions. The Free Press must employ better arguments than calling the law of God priestly assumption, if it means to impress any mind with the conviction that a Divorce Court in Canada would promote either individual morality or social order or stability.

EDITORIAL NOTES.

NOTWITHSTANDING the efforts made by the bogus Equal Rights men to induce the Protestant Committee of the Council of Public Instruction for Quebec to refuse the \$60,000 voted for Protestant education, out of the Jesuits' Estates, the committee decided to accept, provided the capital be handed over instead of the interest. The motion to accept was proposed by Rev. Dr. Shaw, Principal of the Methodist College of Montreal. It is believed that the Government will agree to the condition annexed.

In an interview which a Globe reporter had with Rev. Dr. Kellogg on the return of the latter from Stockholm, where he was attending the International Congress of Orientalists, the Dr. claims great credit to King Oscar of Sweden on the plea that the king "is the only monarch in Christendom who declined to send any mark of respect to the Pope during the latter's jubilee. When asked his reason, the king replied 'I cannot. I am a Protestant, and I cannot forget that I am a Protestant king of a Protestant country.' As King Oscar went in person to pay his respects to the Pope during the jubilee, it certainly would appear that the king's reply as here reported is purely imaginative. The Rev. Dr. must have been misinformed on the subject, though he gives King Oscar's reply in such a way as to make us believe that he heard it from his own lips, or at least on the most unimpeachable testimony.

Washington, D. C., Sept. 24—Senator Plumb, of Kansas, has been here for two days, complaining to Secretary Noble of the way Indian Commissioner Morgan

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The Free Press and a few other dailies that advocate a Divorce Court are forever harping on the hard lot of "a delicate, loving woman" being left without protection from the assaults of some brutal, dissolute husband, etc. They seem not capable of understanding that it is for the protection of such delicate, loving women that "indissolubility" has been divinely instituted. Why should such a monster as a brutal, drunken and dissolute husband be free to form new alliances, and create more misery and expose other delicate, loving women to torture and heart burnings. If the law says that such a one can never marry while his abused and persecuted wife lives, there will exist a wholesome deterrent to act as some check on his passions.

But what check may be found in a divorce that allows him to marry again, and by deceiving other poor women to allure them to the same hard fate as endured by his first victim. And where or when is the evil to stop? How many delicate, loving women shall the Divorce Court allow the muchly-married man to betray and make miserable? There are very few if any instances of men or women having improved their condition or reached unalloyed happiness by the operation of a divorce. The reign of Henry VIII, which promised to be glorious, was tarnished and made hateful by the divorce from his lawful consort, which was refused by the Church but was granted by sycophants ordained for the purpose. The brutal husband who turned his heart away from Catherine soon tired of Anna Boleyn, and so of the others. What remorse and wretchedness would have been spared Henry had he obeyed the Church's decree and remained faithful to his true and legitimate spouse!

The law of God, as enforced in the Catholic Church, is styled by the Free Press as "Priestly Assumption." There is nothing very novel in this way of resisting authority. In every contest between the tyrants who scandalized or oppressed the people on one side, and the Church dignitaries who stood up for morality and the peoples' liberties on the other side, the Church was always accused of "priestly assumption." Thomas a'Becket, for defending Church property, was so accused. Archbishop Langton was hated by King John on a similar accusation. Cardinal Wolsey died in prison and Bishop Fisher was beheaded for their priestly assumptions. The Free Press must employ better arguments than calling the law of God priestly assumption, if it means to impress any mind with the conviction that a Divorce Court in Canada would promote either individual morality or social order or stability.

EDITORIAL NOTES.

NOTWITHSTANDING the efforts made by the bogus Equal Rights men to induce the Protestant Committee of the Council of Public Instruction for Quebec to refuse the \$60,000 voted for Protestant education, out of the Jesuits' Estates, the committee decided to accept, provided the capital be handed over instead of the interest. The motion to accept was proposed by Rev. Dr. Shaw, Principal of the Methodist College of Montreal. It is believed that the Government will agree to the condition annexed.

In an interview which a Globe reporter had with Rev. Dr. Kellogg on the return of the latter from Stockholm, where he was attending the International Congress of Orientalists, the Dr. claims great credit to King Oscar of Sweden on the plea that the king "is the only monarch in Christendom who declined to send any mark of respect to the Pope during the latter's jubilee. When asked his reason, the king replied 'I cannot. I am a Protestant, and I cannot forget that I am a Protestant king of a Protestant country.'" As King Oscar went in person to pay his respects to the Pope during the jubilee, it certainly would appear that the king's reply as here reported is purely insignificant. The Rev. Dr. must have been misinformed on the subject, though he gives King Oscar's reply in such a way as to make us believe that he heard it from his own lips, or at least on the most unimpeachable testimony.

Washington, D. C., Sept. 24.—Senator Plumb, of Kansas, has been here for two days, complaining to Secretary Noble of the way Indian Commissioner Morgan



CARDINAL NEWMAN.



CARDINAL MANNING.



THE O'GORMAN MAHON.



HON. WILLIAM E. GLADSTONE.

and Supt. Dorchester have been discriminating against Catholics in appointing and removing teachers in Indian schools. Eleven out of thirteen Catholics have been dismissed in the last three months. One of them was a one armed soldier named Mies, who was a teacher in the Kaw Indian school in the Orange agency. Supt. Dorchester visited the school in July and approved of Mies' work. Later he learned that he was a Catholic and discharged him.

If Secretary Noble and Preacher Dorchester were residents of Canada they would doubtless be active members of the so called Equal Rights Association.

The Mail is again professing to feel interested in the efficiency of the Catholic separate schools. Considering the fact that the same journal has been laboring now for years to effect the repeal of those amendments which became law under Mr. Mowat's administration, and of which the Mail has been simply to facilitate the operation of the separate school law, Catholics will with difficulty be made to believe that the great improvements which the Mail proposes to effect are improvements at all. We shall not be slow to ask for improvements in the law when we think the benefit will be real and that the time be opportune for pressing them; but we do not appreciate the Mail's new-born interest in our welfare. What the Mail asks for the separate schools now is the ballot. That journal is not likely to excite any great enthusiasm among Catholics on this subject, for, in spite of its reiterated assertions that the ballot is actually indispensable in order to make our schools efficient, we feel quite satisfied with the present system of voting. The Mail's reason for urging the ballot is that under the present system of open voting the clergy intimidate the electors and "sell out the people's sometimes unwilling endorsement of the clerical state." If this were the case, the Catholics of the Province would themselves be the first to discover that they are habitually intimidated. But as there has not been any demand for a change, except from two or three electors, it may be inferred that the "intimidation" has no existence except in the Mail's fertile imagination. Where there is no grievance, it is quite unnecessary to agitate for a remedy. If the Mail has really at heart the interests of Catholic schools let it agitate to place the separate schools of the province on a perfect equality with the public schools. We may then begin to think that its affection is sincere. As all Protestants are by law public schools supporters, why should not the Mail demand that all Catholics be deemed separate school supporters where separate schools exist, without being obliged to make formal declaration to that effect? And if it is so very important that Catholics should have the liberty of choice between public and separate schools, why not give Protestants the liberty to support separate schools, if they prefer to do so? The Mail tells us:

"After the strong expressions from the city favorable to the ballot, it is difficult to see how the Government and the Legislature, unless both regard the Church as superior to the voice of the people, can refuse the concession."

It is needless to say that the laity have not given any such expression, strong or weak, to the desire which the Mail attributes to them.

FOUR OCTOGENARIANS.

OVER EIGHTY YEARS OLD—NEWMAN, MANNING, MAHON AND GLADSTONE.

A correspondent, writing to the Philadelphia Times from London, England, furnishes this charming sketch of four great men:

NEWMAN. Last week I had the privilege of seeing four men who are among the oldest and yet most vigorous men in the United Kingdom. Three of them are famous wherever the English language is spoken. Down in bustling Birmingham there is one quiet spot. It is at the Orotory of St. Philip Neri. If you were to happen within the walls of the Orotory some day just at the hour when sunset is being followed by twilight, you might hear stealing down the long, silent corridors of the building sweet strains of music drawn from the strings of a violin by a skilled and delicate touch. If you should ask one of the robed fathers whence the music comes he would probably smile and answer:

"It is His Eminence, the Superior, who is playing."

On an old and valuable Stradivarius the greatest churchman in England and one of the greatest masters in the English language, finds relaxation and peace as the evening falls. The master of the

violin is none other than John Henry Newman, who was at Oxford the college mate of Gladstone, Pusey, Hurrell Froude, Keble and others who were ordained in the English Church, and was one of the select university preachers and vicar of St. Mary's Oxford, but who is now a Cardinal in the Roman Catholic Church, which he joined over forty years ago. This is another of England's vigorous old men. He is older than either Gladstone or The O'Gorman Mahon; he is almost as old as the nineteenth century, for he was born in 1801. But as the Cardinal gently touches his violin in the twilight hours he is content in the belief that his life work is done. He has passed through the storm and is now safely moored in a peaceful haven. In the Orotory he is quiet and undisturbed, and his days pass peacefully and without disturbing incident. Though the revolution of religious thought which the Earl of Beaconsfield declared to have been the greatest that England had seen in more than three hundred years, and in which Newman was the leading figure, is a thing of the past, among the visitors to his retreat you will find men and women of various creeds and from almost everywhere. There is but one opinion as to his standing as a master in the literary art. Years ago an eminent English writer said that if he were sentenced to suffer solitary confinement and allowed his choice of books, being limited to one or two writers, he would prefer some of Newman's to even Shakespeare himself.

The Cardinal has all his life been a vigorous worker, but now he rarely preaches, and writes but little. He still rises early, as he has always done, and his mornings are given to devotions and to looking after the affairs of the Orotory that he loves so well and which he has held some years ago. The love that the students and priests at the Orotory bear for the aged Cardinal is touching. Between all of them and the Cardinal the warmest friendship exists. The youngest as well as the oldest of them finds in the old man one who is always ready to sympathize with and assist them when called upon. The same gentle character which made him so popular at Oxford has not been changed by age. The Cardinal cannot receive so many visitors as he once did. The task would be too great. All kinds of persons seek to see him on all sorts of devices, most of them through curiosity. But those who do get an entrance are amply repaid for their trouble. It is hard to believe that this soft-voiced old man, with thin and silvery hair, rather bent slender form, face out of which intellect shines and gentle manner, was the fierce warrior that we are told was in the famed Oxford movement, or the potential gladiator who worsted Gladstone in a battle on paper some fourteen years ago. The Cardinal receives all his visitors, whether Protestant or Catholic, with the same kind courtesy. He is not given to talk, and as he is rather feeble, audiences are necessarily short. But no one leaves without feeling that he has gained something by his visit. The time not given up to devotions, to visitors and studies is given up to the affairs of the beloved Orotory. Often during the day the old man may be seen moving through the building, stopping here and there to answer some question, to encourage some weary one, and to give advice where it may be needed. Sometimes he occupies the pulpit, and these are red letter days. But he proves the institution that he established. There are few who are older and more proud of it than he is of the thirty odd volumes that he has written or the Cardinal hat that he wears.

And so the days at the Orotory pass on as peacefully and quietly as the old man could wish. There is no bitterness in them. All the bitterness is gone. The opponents of other days are his friends. He has no enemies in the evening of his life. So in the evening he may be left, a smile on his gentle old face, with his old violin, softly playing the airs of other days.

CARDINAL MANNING.

At Westminster you will find another man who is to day doing the work of two ordinary men, although he is more than two years older than Gladstone. You may see his spare figure on platforms here in London and elsewhere whenever any movement in behalf of temperance, the London poor or some important public reform is put under way. You may even see him with one attendant, perhaps inspecting some of the poorer districts of London, and you would scarcely suspect that the active old man was eighty-one years old last month. It he was. This is Henry Edward Cardinal Manning, Archbishop of Westminster and head of the Roman hierarchy in England. Cardinal Newman was the son of a banker. Cardinal Manning was the son of a respectable merchant and member of Parliament, and so, like the former, was in a position to obtain a good education. Both the young men were together at Oxford, and Manning was much influenced by the finer and more powerful mind of Newman. Like Newman, he was ordained in the English Church, and before he left it was Archdeacon of Chichester. Like Newman, he is a convert, having entered the Catholic Church in 1851. Like Newman, too, he is to-day one of the popular men in

England. Here the likeness between the men ends. Newman's life has been spent with his books and writings, except for his work at the Orotory. He is but little seen in the outside world. But Cardinal Manning is in and of the world, and is a more familiar figure generally about London, leaving the vicinity of the House of Commons out of the matter, than Parnell, the Irish leader, is. Not that Cardinal Manning is not a writer. He was, in fact, written much. But it is as a man of action that he is best known.

The life of the Cardinal Archbishop of Westminster is a very busy one. Cardinal Manning would have it so. He has all his life been a prodigious worker, like his friend Gladstone. When he was appointed a priest in one of the poorer parishes of London in 1837, he became intensely interested in the people among whom he was appointed to work and in all schemes having for their object the amelioration of the wretched condition of hundreds of thousands in this great human hive. He has never lost interest in this work. In fact, he is more earnest in prosecuting it now than ever, not only because the need is greater, but also because his power to do good is greater. But Cardinal Manning would not be satisfied with the quiet life that Cardinal Newman leads. Surely a young curate in London would care to do the work that this man of more than four score years goes through with every day. The Archbishop of Westminster is a greater one than that of New York or Boston or Chicago, and to manage it even superficially is no easy task. But this man of eighty-one years does not manage it superficially. He is really the manager, and everything is done under his direction.

As soon as possible after devotions and prayer the old man is in his office, attending to his correspondence and receiving and directing subordinates. This is no easy task. Besides being Archbishop of Westminster, Cardinal Manning is the practical head of the Catholic temperance movement. Besides he is more or less mixed up with pretty much every reform movement of an important character in London, and, for that matter, in England, and his correspondence with these alone is a heavy one. Then the Cardinal looks after the smallest details of his great archdiocese and in the morning the humblest priest from the East End of London may be seen in conference with him concerning any other Catholic dignity in Europe, which probably accounts for his popularity outside his own Church. He is on innumerable committees of organizations formed for various purposes, and among the throng of callers upon him you will see scores of Dissenters rubbing shoulders with stout Anglicans and equally stout priests.

Cardinal Manning is seen in the pulpit frequently and is considered here, as elsewhere, as a great pulpit orator. His finds, too, time still to write essays and controversial articles for reviews. All together the Cardinal Archbishop of Westminster is a very busy man. He has not so much worry as Gladstone, but he has equally as much routine work to get through with, and withal more, he estimates with it. So, altogether, at eighty-one he may be added to the list of England's vigorous and great old men.

THE O'GORMAN MAHON.

Happening in the House of Commons the other night I saw there a man who would attract attention anywhere. He was far above the average height. His hair was snow white, his head was hoary and his face still handsome and expressive in spite of advanced age, while his frame was still erect and vigorous. It was the famous O'Gorman Mahon, now eighty-six years old, who was Daniel O'Connell's side partner on the hustings when that great agitator first essayed to enter public life. O'Gorman Mahon was an Irishman of the type that Lever drew, of the type that loved a duel as well as a breakfast, and never thought of their necks the width of a ditch or the height of a stone wall when they had a good piece of horse-flesh under them. The ancient fire has not gone out of the old man yet, and he supports Parnell with the same devotion that he showed for O'Connell sixty-one years ago. He is popular in the House of Commons with all parties, for he is held to be a relic of the days of the "Great Duke," of Peel and Lord John Russell and Palmerston and the others who have passed away. His tall figure is to be seen mixing up with all the various groups that congregate in the smoking rooms, and many a weary hour, when the House is plunged into some dense and wearying debate, is whiled away listening to the hale and vigorous old man talking of men and things as they were three-score and ten years ago, when "the world went very well," though not so fast as it does now. The O'Gorman Mahon is one of the alights of the English House of Commons and even the stolid attaches of the House take

an interest in pointing him out to strangers.

WILLIAM E. GLADSTONE.

I saw Gladstone in the flag park around Heward Castle the other day. His lean form was slightly bent. His waist with his hand bowed, as though in meditation. It would be difficult to tell from the expression on the striking face of the old man what he was thinking of. It may have been that he was engaged in his favorite habit of ruminating over the inspired Hase of Homer. I may have been that he was thinking of the extent of the span of his own would be extended until the great task which, at the age of almost four score years, he has set his hand to accomplish, shall be finished. Perhaps he was thinking of the Niagara of letters, testimonials, presents and addresses that are flowing into him in his quiet retreat, and quietly enjoying the evidence that the world generally is of the opinion that his life has been well spent indeed. But whatever his thoughts, his face did not betray them. After a time he passed, and, removing his hat, passed his hand half unconsciously over his forehead. Then he walked on. But as he stood unconcerned he looked the great man that he is, and one could hardly help comparing him to one of the noble oaks that proudly reared its head near the walk he was traversing.

SEPARATE SCHOOLS.

The Toronto Mail in a recent issue makes complaint against the separate school system, both in Ontario and Manitoba, that it devotes public funds to a denominational purpose, and the Free Press of this city makes a similar complaint in last Friday's issue. The Free Press says "the power has been placed in the hands of the Legislature to endow denominational schools, for example, in a country in which it has been the boast that no State Church exists. And even in Ontario the so-called separate schools are but denominational schools of the strictest kind, supported to a very large extent at the public expense." This statement of the case is a very fallacious one. It is not the public expense who support the Catholic schools of the Province. They are supported entirely by the taxation of the Catholic people, and surely those who are taxed should have the right to decide what manner of education should be given to their own children.

For what purpose is a Government instituted? Is it not to assure to men their rights and liberties which belong to them by the natural law? If then a government interferes with the natural rights of men, it does not fulfil its purpose. It becomes a tyranny instead of a just government.

Parents have their obligation from the immutable natural law to maintain and educate their children. This is the teaching equally of Scripture and reason: "Fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (Eph. vi.) It follows, therefore, that the rights of parents in the education of their children are above the rights of the State, and the State should in all cases respect parental rights over the education of the children. If this be not done, the very purpose for which Government exists is violated. It would therefore be a great injustice and inequity on the part of any Government to prevent or impede Catholic parents from educating their children religiously. We grant the right of the State to assist education, but the theory that the child belongs to the State, or that the State should decide on the quality of the education which should be given to the child, is an injustice and a wrong. The result of the abolition of separate schools in Manitoba or Ontario would be that Catholics who conscientiously believe that education should be religious, would be obliged to establish religious schools to which they could send their children, while paying taxes for the support of schools from which they would derive no benefit. This is the state of things existing in the United States. We hold that this is persecution on account of our conscientious religious convictions. Catholics thus treated are in reality punished to the extent of the millions of dollars which they are every year obliged to pay in taxes for the education of Protestant children, while they are maintaining schools of their own, at their own expense. This is in reality persecution of the most intolerable description, yet this is the state

of affairs that the Mail and the Free Press desire to see introduced into Ontario and Manitoba.

The fallacy of the argument of the Free Press and the Mail is clear from our statement of the case. The taxes imposed upon the people for school purposes are not to be considered as public funds, unless they are applied justly. Those moneys are the moneys of the people, and they should be applied in the manner desired by the people who pay them. The majority may have the right to apply them in such a way as to do violence to the religious convictions of the people, but they have certainly not the right to do so. It is agreed in this country that there should be no State Church. Then the State has no right to impose penalties upon a portion of the community on account of religion. If the State should not establish a religion, neither should it subject the professors of a religion to any punishment on account of their religious views. To do this would be the establishment of freiligion, which is an evil of as great, and even of greater, magnitude than the establishment of a religion. If, therefore, any obstacle be presented to the maintenance of Catholic religious education, this would be equivalent to giving a premium to freiligion. We have no desire to force Protestants to teach their peculiar tenets in their schools, if they object to it, but we ask to be left free to instruct Catholic children in their religion. We do not ask Protestants to give their money for the support of Catholic schools, but we ask that the money of Catholics shall be applied for the support of Catholic schools, wherever Catholics feel themselves able to maintain them. We are not asking too much if we appeal to the sense of justice and fair play in our Protestant fellow-citizens to leave us our freedom in this respect, and as far as Catholic influence extends, we shall certainly use it for the purpose of retaining the liberties we enjoy at present in this respect.

It is a great mistake to suppose that the separate school question is a purely Catholic question. Yet, in dealing with it, the anti-Catholic press constantly speak of it as if it were so. The Ontario School Law makes provision for the establishment of Protestant as well as Catholic separate schools, and in seven localities, where Catholics are a majority of the population, there are Protestant separate schools. It is therefore to the interest of Protestants as well as Catholics that the denominational separate schools should be maintained.

One of the objections commonly made against the existence of separate schools is that it is better that all the children should be educated in the same school house, side by side with each other, so that children of different religions may grow up together in friendship. We cannot believe, and we do not admit, that the imparting of a religious education will result in creating enmity between the children. It is very possible that the absence of religious education in a public school will have the effect of impressing upon the children the sentiment of hatred, but the religious principles which are inculcated in the Catholic school comprise the precept of universal charity, and the little catechism which is taught expressly states that our neighbor, whom we are bound to love as ourselves, and without any exception of persons, even those who injure us or differ from us in religion." With such teaching, the result of religious instruction cannot be hatred and dissension, which are far more likely to result from the absence of such instruction. We contend that religious instruction in the school is of the highest importance. Even with all that can be done to impart a moral training to the children, there is no fear that they will be too virtuous. If the Protestant people cannot come to an agreement as to the character of the religious teaching which should be imparted in school, this is no reason why they should impose penalties upon Catholics because we can agree for which Government exists in support of Protestants should, on the contrary, be glad to see that at least the religious training of the Catholic portion of the community is not neglected. The Catholic children will grow up better members of society on this account. The proposals of the Free Press and Mail are most intolerant and unjust.

We have based our reasoning upon the importance of religious education. But, apart from this, the strong conscientious convictions of Catholics on the subject are well known. So strong is this conviction that in the United States, where there are no separate schools recognized by law, the Catholics maintain Catholic parochial schools while obliged to pay their taxes for the support of public schools which are of no benefit to them. It must certainly be acknowledged that there is a great want of generosity on the part of the non-Catholic majority who thus insist upon taking the money of Catholics for the education of Protestant children, while they are educating their own children at their own expense. It would be very discredit to the Protestants of Ontario to imitate those of the United States in the perpetration of such an injustice.

"If I Could See Him Again."

If I could see him again,
If I could hear him say,
Merry and kind as he used to do,

THE REV. JOHN THAYER.

INTERESTING SKETCH OF BOSTON'S FIRST NATIVE-BORN PRIEST.

Readers of the Pilot will enjoy these excerpts from an excellent sketch of Father Thayer by the Rev. Arthur T. Connolly, of St. Joseph's Church, Roxbury, Mass., read by him last year before the United States Catholic Historical Society, and now published in pamphlet form.

To the historical student who is conversant with the intolerant laws enacted by the early New England Colonists against the Jesuits, or, as the law reads, any "ecclesiastical person ordained by ye authority of ye Pope," it will be interesting to hear that one of the first Catholics to be ordained in the Province of Massachusetts was a descendant of these same Puritans and a Bostonian by birth, the Rev. John Thayer.

This worthy pioneer of Boston's native born priests was born about the year 1700. His parents, Cornelius and Lydia Thayer, were in easy circumstances, and strict members of the Presbyterian or Congregational Church. As the hostility of the Presbyterians to the Catholic Church was most bitter, we can naturally conclude that he was reared with all that intense hostility to Catholics so common to his parents' sect.

At the conclusion of his college course, made at Yale, he was made a minister of the Puritan sect, and such was the high esteem in which his family was held that he was appointed chaplain to Governor Hancock.

When he had filled this position about two years he felt a secret inclination to travel a resolution, as he himself tells us, of passing into Europe to learn the languages which were most in use and to acquire a knowledge of the constitution of States, of the manners, customs, laws, and governments of the principal nations, in order to acquire, by this political knowledge, a greater consequence in his own country, and thus become more useful to it.

He embarked for Europe and arrived in France toward the close of the year 1751. Here he remained ten months, totally taken up in studying the languages, reading the best authors and instructing himself in the principles of the government.

While thus engaged he was suddenly taken sick, and so opposed was he to all sects, and especially to the Catholic faith, that he gave strict commands that no priest should be allowed to visit him. After his recovery he spent three months in England, occupied as he had been in France in observing the manners and customs of the country. Leaving England he returned to France with the intention of proceeding to Rome.

As yet no change had taken place in his feelings, for he was still strongly prejudiced both against the nation and the religion which from his youth had been represented to him in the most odious colors. On his way from Versailles to Rome the vessel on which he sailed was wind bound for several days at a little port called Port Ercore. Here he formed the acquaintance of the Marquis D'Elmore, an Italian nobleman, who treated him with the greatest hospitality. "His house, his table, his library," says Mr. Thayer, "were at my service, and he treated me with the kindness and affection of a father. Such goodness, such cordiality to a stranger, to an avowed Protestant, at once touched and surprised me. This religion, said I, is not, then, so unsocial, and does not help others to bear their burden of sin? How can we liberate ourselves from it all together? My brother, it is easy enough. Have you never, in a time of great sorrow, felt the consolation that came to you from the loving words of some friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and even as he spoke, his weight seemed lifted from your shoulders, his words of consolation had lightened, and, perhaps, entirely taken away your sorrow. Thus might he help others bear their burden of sin by kind, cheerful words, by words of encouragement and hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have been made lives of happiness by a few kind words? If, when the first misstep of a young man became known at home, the father had only spoken to him words of sympathy and hopefulness, instead of words of bitter reproach, had only helped him bear his burden of horror and remorse and have led him to repentance? Instead of the parents and all-wise advisers to whom things by violent language and by coldness and uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than that of severity.

So, I say, each one of us can help others, more or less, to bear their burdens. It may be some one who has been hardened with sin for years. He longs to be freed from it, but he is afraid; he has become a coward and the word that would help him, or that would give him courage and hope, is the word of kindness that any one of his friends may speak.

But you may say, "I never had a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so, but why is it? Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to come to us? When we hear that our neighbor has fallen, do we not make it a matter of gossip and perhaps puff ourselves up as did the Pharisee of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have their hearts full of grief, who have comforted the sorrowful and cheered the despairing, who have won by their words of kindness and hope souls that otherwise would have been lost forever.

Many miracles were wrought through his intercession, and all Rome spoke his praises and proclaimed his glory and sanctity. What Mr. Thayer had thus far refused to believe on hearsay, he was now forced by ocular demonstration to admit.

Among the multitudes that flocked from all sides to the tomb of the sainted Benedict was a poor woman suffering from some incurable disease. Mr. Thayer saw her piteous condition, and witnessed her miraculous restoration to health by the mere touch of the saint's holy relics.

"My God, I believe!" were the words that he insensibly uttered. Whether he would or not, faith at last prevailed, and, on the 25th of May, 1783, he publicly abjured Protestantism in the presence of a large assembly of former friends whom he had specially invited to the solemn ceremony. Subsequently he resolved to consecrate himself to God, fully persuaded that he was called to the ecclesiastical state to labor for God's honor and glory, and the salvation of his own and his countrymen's souls.

He returned to France and entered that world-renowned school of learning and piety, the Seminary of St. Sulpice at Paris. After due preparation he was ordained to the priesthood, and soon after was sent from France to Rome. He reached Boston on the 4th of January, 1780. Boston at this period contained only 18,000 souls, and of this number about 100 were Catholics. There stood on School street, between Washington and Tremont streets, on the site now occupied by the Five Cent Savings Bank, a small brick chapel, built in 1710 by some French Huguenots, who had taken refuge in Boston at the revocation of the Edict of Nantes. This society, after the death of its minister, Mr. Mercier, had gradually dwindled away to nothing.

In this small brick house, where these Huguenot refugees had worshipped, and, as tradition says, the British in 1775 stabled their horses, the little Catholic congregation assembled. Although, as I have stated, the Catholics had been called together and ministered to by the Rev. Fathers La Potherie and Rousselet; still, strictly speaking, Rev. John Thayer was the first regularly appointed missionary rector of the Catholic Church in Boston.

In order that he might be free and without danger of molestation in the exercise of his ministry, he secured from the Perkins family, the owners of the building, money was soon raised by subscription, and everything procured that was necessary for the adornment of the church and respectability of Divine worship.

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Subsequently he resolved to consecrate himself to God, fully persuaded that he was called to the ecclesiastical state to labor for God's honor and glory, and the salvation of his own and his countrymen's souls.

He returned to France and entered that world-renowned school of learning and piety, the Seminary of St. Sulpice at Paris. After due preparation he was ordained to the priesthood, and soon after was sent from France to Rome.

He reached Boston on the 4th of January, 1780. Boston at this period contained only 18,000 souls, and of this number about 100 were Catholics. There stood on School street, between Washington and Tremont streets, on the site now occupied by the Five Cent Savings Bank, a small brick chapel, built in 1710 by some French Huguenots, who had taken refuge in Boston at the revocation of the Edict of Nantes.

This society, after the death of its minister, Mr. Mercier, had gradually dwindled away to nothing. In this small brick house, where these Huguenot refugees had worshipped, and, as tradition says, the British in 1775 stabled their horses, the little Catholic congregation assembled.

Although, as I have stated, the Catholics had been called together and ministered to by the Rev. Fathers La Potherie and Rousselet; still, strictly speaking, Rev. John Thayer was the first regularly appointed missionary rector of the Catholic Church in Boston.

In order that he might be free and without danger of molestation in the exercise of his ministry, he secured from the Perkins family, the owners of the building, money was soon raised by subscription, and everything procured that was necessary for the adornment of the church and respectability of Divine worship.

The Sunday following his arrival he offered up the Holy Sacrifice, and preached the Word to a large assembly, which was composed of persons of different persuasions.

Thus, says a Protestant, commenting on Father Thayer's first Mass, was Mass publicly said in a town where, only thirteen years before, the Pope had been denounced through the streets on the 5th of November, in commemoration of the famous gunpowder plot, and, after serving as a spectacle of ridicule and scorn, were burnt together, leaving it doubtful in those days which of the two were most hateful.

According to an account given by Father Thayer himself, he was received by all classes with the greatest kindness; still, I do not think it an overstatement to say that in some instances this show of kindness was more apparent than real.

(In proof thereof Father Connolly quotes an article from the American Magazine of September, 1788, in which the character of Father Thayer is wickedly calumniated. The American Magazine, July, 1790, represents, however, a class of Americans better deserving of the name. It rejects at the advent of Father Thayer and at the determination of the authorities of Boston to act as benevolent advocates of religious liberty and the equal rights of man.)

Prompted by a religious zeal for the conversion of his countrymen, he published in the beginning of the year 1791 the following advertisement in one of the public papers:

"Mr. Thayer, Catholic priest of Boston, fully persuaded that he has found the inestimable treasure of the Gospel, is greatly desirous of imparting it to his dear countrymen. For this purpose, he offers to preach in the evening of week days in any of the neighboring towns. If any persons desire to hear the exposition of the Catholic faith, of which the majority of Americans have so mistaken an idea, and will furnish any place for the accommodation of hearers, Mr. Thayer will be ever ready to attend them.

"He will also undertake to answer the objections any gentleman would wish to make, either publicly or privately, to the doctrine he preaches."

received in his own country," he left Boston, and after spending some time in Canada, offered his services to Bishop Carroll, in whatever mission he might see proper to place him. Bishop Carroll, accordingly, sent him to labor on the missions in Kentucky.

As he had been the first native born priest who exercised his holy ministry in New England, so also he was the first native of America who exercised his priestly duties in Kentucky. Here he remained for about four years, and during two of the four labored most zealously on these widespread missions.

While thus engaged that he truly meditated on the advantages of a free Christian education for the young, and finally conceived the design of establishing in his native city an institution similar to many that he had seen in France and Italy—a convent school for young Catholic females. In the year 1803, having obtained the approbation of Bishop Carroll, he went to Europe with a view of raising by eleemosynary contributions, the necessary funds for such an establishment.

After spending some time on the continent, he subsequently went to Ireland and exercised his holy ministry in the city of Limerick for several years.

He was unable to learn the exact date of his death, which occurred in the last named city, but I am sure it must have been some time previous to 1818. In his last will he left Dr. Matignon, his successor at Boston, between eight and ten thousand dollars, with instructions to carry out his design.

(The death of Dr. Matignon left this task to Bishop O'Connell, who brought a colony of Ursuline Nuns from Limerick to Boston in 1820. They were finally established at Mr. St. Benedict, Charlestown Neck.)

Father Connolly thus concludes: For the subsequent history of this worthy foundation of Father Thayer we must refer the reader to the history of "Mount Benedict, Charlestown," Aug. 11th, 1894. In concluding this sketch of Rev. John Thayer, we can appropriately apply to him the beautiful words inscribed upon the tomb of his successor, the Rev. Dr. Matignon, by the good and loving congregation of the Church of the Holy Cross: "Far from the sepulchre of his fathers repose the ashes of the good and great Father Thayer; but his grave is not among strangers, for it is and will be watered by the tears of an affectionate flock, and his memory is cherished by all who value a manly, honest heart, honor a noble, sacrificing life and love the true apostolic priest of God."

IRELAND'S STRUGGLE.

INFAMOUS TACTICS.

Mr. Balfour imagined that he had made quite a hit when he stated in the House of Commons that Mr. Conyngham had recovered from the lathesome illness under which he had been suffering in Derry jail, and that he was quite content with his quarters. "It would be cruel," he added, "to remove him against his will."

Mr. Conyngham was under lock and key, he supposed that his falsehoods would not be publicly contradicted, for a while at least, and thus he would gain time. But, as happened when he made false statements concerning Mr. Wm. O'Brien in similar circumstances, Mr. Conyngham managed to get a letter into the London Star, in which he proves that Mr. Balfour is plying his old trade, lying. He declares that he is still suffering from the disease, and that he wishes to be removed from that pest house, Derry jail.

The fact of the appearance of Mr. Conyngham's letter has so angered Mr. Balfour, that he has in his vindictiveness inaugurated a most contemptible persecution against the Rev. Father Doherty, the Catholic chaplain of the jail. He sent an official Inspector named Joyce to ascertain by what means this letter and some others which had also appeared in print got beyond the prison walls, and Joyce thought proper to ask Father Doherty to give evidence before a Court of Inquiry, but Father Doherty very properly answered that his duties were to attend to the spiritual affairs of the prisoners, and not to act as a spy upon them. He told Joyce he might examine the warders, but that he was no warder and would give no evidence. In consequence of this the Prison Board, that is to say Mr. Balfour, summarily dismissed him from his post. The whole transaction reminds us of the worst days of the Penal Laws.

Notwithstanding the attempts of Mr. Joyce Chamberlain and other enemies of Ireland to belittle the work of the Irish delegates in Australia they are still meeting with unbounded success. On July 19th Sir Thomas Esmonde and Mr. Deasy addressed an enthusiastic and large assembly at North Fitzroy. Mr. Deasy was accorded a most cordial reception at Castlemeane, where 2,100 were subscribed for the Irish cause, and Sir Thomas Esmonde attended an equally enthusiastic meeting at Maryborough, a large sum being also subscribed. At North Fitzroy Rev. Mr. McCutcheon, Presbyterian minister, was one of the speakers. He said he was anxious to show the side he was on. The peace and contentment of Irishmen would lead to the stability of the Empire, and there never would be stability till every portion of the Empire were free.

Mr. David Sheehy has been liberated from Limerick jail on the expiration of his third term of imprisonment, lasting five months. He was honored by the people of Limerick with a triumphal procession through the city. The Mayor, the Aldermen and City Councils took part in the demonstration, though the release took place at 7 o'clock in the morning in the hope that a demonstration could not be held at that early hour.

From a Parliamentary paper it is seen that there were 1975 election notices filed during the quarter ending June 30, by the name commonly called the "election-misdeed process."

The Lord Mayor of Dublin has read the Belfast Newsletter for libel. The venue is in Dublin, and damages are placed at £20,000.

Mr. Parrell is to make a tour of Wales, with the intention of putting before the electors the state of Ireland and the necessity of some help.

The population of Ireland, according

to the Registrar General's returns just published, was 4,477,807 in 1888.

The Irish police have received orders not to shadow the English members of Parliament who travel in Ireland.

The distinguished English visitors whose enthusiastic reception in Dublin we recorded last week are now visiting the various sections of Ireland where evictions have taken place in which law and order are preserved in Ireland. The Castle authorities have given special orders to the police not to "shadow" them, and to answer their questions civilly.

The notice also states that it is not necessary to take notes of their speeches. It would seem, therefore, that they are not to be subjected to the vile usage which was meted out to Mr. Wifford Gint and Mr. Conyngham, Secretary Balfour not having gained in popularity in England by his treatment of these distinguished gentlemen. One party with Mr. Stansfield is making a tour of inspection through Ulster, and Mr. Stanfield addressed a very large meeting in Belfast, in which he spoke very feelingly against the wrongs under which the country is suffering.

A large number of Protestants was present, many of whom were Home Rulers, and some Unionists. Another party is visiting Waterford, where they were honored with a torchlight procession and a most enthusiastic welcome. A third party will be able to tell the English people from personal observation on their return home of the misery entailed on the people by bad laws. They can tell what they have seen, and their story will not be gossamer. The visitors are not likely to trouble the policemen in order to obtain information, though the latter have been instructed to give them civil answers.

They will be more likely to rely on the information they get for themselves, and it is evident that Mr. Balfour has no expectation that what they see and hear will increase the confidence of England in the Salisbury Government.

Evictor O'phert has out Herded the Herods who oppress the Irish peasantry. He got together a troop of sixty policemen and a horde of emergency men, and cut away the turf which had been gathered for the winter use of his evicted tenants and to throw it into mudholes and to destroy the miserable green corn which was their reliance for food. All this he does though he is now acknowledged to be on the verge of bankruptcy brought on him by his avenger. As he would not and still refuses to accept any but exorbitant rents the tenants refused to pay anything, and a circular has been issued calling upon wealthy landlords to assist him in his struggle by sending him contributions. The circular says: "Mr. O'phert cannot without assistance continue the struggle. . . . Next November will complete a period of three years during which he has received no rent at all. He received one thousand pounds from Mr. Russell, but his law expenses nearly equal that sum already. It appears to me that all who are interested in the victory of law at Falcarragh should strive to support that man who is fighting their quarrel as much as his own." If he had accepted reasonable terms he would at once have been delivered from his difficulties. The two-faced Mr. Russell is the same M. P. of Tyrone who from time to time pretends to feel great sympathy for the oppressed tenantry.

Another policeman has resigned from the Irish constabulary, assigning as his reason the perjury and injustice prevalent among that body. His name is Martin Deely. Among the instances of these vices which caused his resignation, he related to the reporter of the Cork Herald the case of a young man named Larkin who was assaulted from behind and knocked down without any provocation, at Wm. O'Brien's meeting at Carleton Cross, and was then imprisoned for six months on the false charge of assaulting the District-Inspector. Deely is an athletic young man aged thirty years.

Lord Harrington has at last become convinced that defeat awaits the Government at the next general election, and he has indicated the course which the Tories intend to pursue to prevent the will of the people from being accomplished. Speaking at Limerick the other day he said the Home Rulers cannot claim anything like unanimity of the masses in favor of Home Rule, but only a majority in the most populous constituencies. He adds that if his party did themselves in a minority, it will be a strong and powerful minority whose opinions deserve respect, and an adverse vote will not end the contest. They will fight the measure stage by stage, and will raise every difficulty to its passage to compel its consideration and reconsideration."

The Government have, however, already furnished the means by which Lord Harrington's proposed tactics will be foiled. The closure will be as efficient in the hands of a Liberal Government as it will be in the hands of the Tories.

The progress of the Church in the New England States is well illustrated by the fact that in four successive days recently the Right Rev. Bishop Healy, of Portland, Maine, dedicated three new churches and laid the corner-stone of a fourth.

In Many Forms.

Dyspepsia assumes many phases, all disagreeable to the sufferer, yet it takes no form which from two to four bottles of Burdock Blood Bitters will not cure. B. B. cures dyspepsia, tones the weak stomach, aids digestion, sharpens the appetite and renovates the entire system.

Canoot Fall. Mr. John E. Thompson, of Shelburne, P. O. writes: My two children, opposite great benefit from Fowler's Extract of Wild Strawberry for Diarrhoea and summer complaint. I gave it according to direction and they soon recovered. Be sure and get the genuine.

Tried! Tested! Proved! A year ago last summer I was troubled with dysentery. I procured Dr. Fowler's Extract of Wild Strawberry and took according to directions, which completely cured me. ROBERT E. GREEN, Lyndhurst, Ont. This medicine cures all looseness of the bowels.

Expel the Worms by using the safe and reliable anthelmintic Freeman's Worm Powders.

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Scott's Emulsion

Cod Liver Oil with

HYPOPHOSPHITES.

It is Palatable as Milk.

It is three times as efficacious as plain Cod Liver Oil.

It is far superior to all other so-called Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer.

It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Druggists, 50c. and \$1.00

C. C. RICHARDS & Co.

GENTS.—I took a severe cold which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for, after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

Yarmouth, CHARLES PLUMMER.

CATARRH AND GOLDEN HEAD POWDERED

NASAL BALM

NASAL BALM

SOOTHING, CLEANSING, HEALING.

Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, loss of smell, food loathing, hoarseness and spitting, sneezing, general feeling of debility, etc. If you are troubled with any of these kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of Nasal Balm. It cures in ten days, and is sold in all drug stores, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing:

FULFORD & CO., BROOKVILLE, ONT.

Beware of imitations similar in name.

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Active men, young or middle aged, to sell Catholic Bibles and Goods in Australia, New Zealand, and other parts of the Empire. Oceanic Publishing Co., Guelph, Ont.

This is the same firm that so early did business as Lynn, Mass., and they have simply taken the name of Oceanic Publishing.

AN ORGANIST

And thorough musician (twenty years' experience), educated in France and Germany, wishes a position in a large city. Can play French and English languages. Can be a member of the A. C. E. A. Organist." Catholic Record office, London, Ont. 667-17.

GRADUATE OF THE SCIENCE OF THE

Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivalled for facilities offering peculiar advantages to pupils even of delicate constitution. Air, food, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of instruction thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but in practical conversation. The Library contains a choice and standard work. Literary reunions are held monthly. Vocal and instrumental music forms a prominent feature. Musical solfeges twice placed weekly, elevating taste, testing improvement and insuring accuracy. Special attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manners. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE

Huron, Ontario.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be returned on Monday, Sept. 1st. Board and tuition per annum \$100. For further particulars apply to MOTHER SUPERIOR, Box 300.

MARY'S ACADEMY, WINDSOR,

Ontario.—This institution is pleasant, located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the fundamental as well as the higher English branches. Tuition payable per session in advance in French currency: Board and tuition per annum \$100. German, French and English, per annum \$100. Drawing and painting, \$15; Etc. and bookkeeping \$10. Washing, \$20; Private rooms and board, \$10. For further particulars address: MOTHER SUPERIOR. 45-17.

ASSUMPTION COLLEGE, SANDWICH,

Ont.—The studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 45-17.

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FOR THE CURE OF ALL NERVOUS DISEASES,

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220 Dundas Street.



Branch No. 4, London, meets on the 4th Thursday of every month...

Resolutions of Condolence. At the regular meeting of Branch 54, Montreal...

On Thursday, 26th inst., Frank Barry, son of Jeremiah Barry, was killed by a runaway horse...

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Mr. Leng (Liberal) has been elected in Dundee by acclamation. The Liberal majority in 1885, 1886 and 1888 were respectively 3,122, 4,691, 3,639.

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from all unnecessary and vexatious conditions, his death losses are promptly paid on completion of the proofs...

Mr. Laurier, the Opposition leader in the Commons, intends to address several mass meetings during his stay in Ontario...

Three prisoners named Pearce, Spellman and Jarvis escaped through the window of a corridor of Toronto jail at night on Monday, 23rd inst.

Quebec has added fifteen thousand to its population by the annexation of the village of St. Sauveur to the city.

The International Socialistic Labor Convention met in Chicago on Saturday. The Anarchists who were excoated in that city were spoken of as martyrs to correct principles.

Thirteen breakers of the Edmunds law, by which polygamy and unlawful cohabitation are prohibited, were condemned to penitentiary in Provo, Utah, on the 24th ult.

Abraham A. Kimball, a Mormon Bishop, died at Kenoah, Utah, on the 25th ult. For violation of the Edmunds law against polygamy, he was sent to penitentiary last November to serve six months, but was pardoned by President Cleveland, in December, because he was a consumptive. His father had fifteen wives.

The Grand Cross of a Commander of the Legion of Honor has been bestowed at Paris upon Thomas A. Edison, M. Spueller, Minister of Foreign Affairs, in conferring the decoration upon Mr. Edison, it was given in honor of the services rendered by him to science, and for the part taken by him in the Paris Exposition. M. Spueller also said Edison was splendidly represented at the Exposition, and that the presence of her exhibits testified to the indissoluble bonds which bind France and America together.

It is expected that the British Government will grant £150,000 to promote Highland Crofter immigration to the Canadian Northwest. They would be a great acquisition to Canada, as the Crofters who have hitherto settled in the country have made excellent citizens.

The bitter feeling in Wales over the tithe question shows no signs of abatement. The opposition to the payment of the tithe is deeply rooted, and has its origin in the fact that, though the benefits for which this tax was an equivalent have long since ceased to be shared by the people, all complaints and efforts to secure a repeal or reduction of the tithe have been disregarded by the Government. The office of the collector just now is by no means an easy one to fill, not even a safe one. In various places streets and houses are barricaded, and it is a task of great difficulty for the collectors to reach the persons of whom they are to demand tithes. They are more than likely to find that those whom they are seeking have fled, or the approach of the official is heralded from afar by means of guns and horns, the inhabitants all working together in their resistance to what they consider oppression.

The Temple of Heaven at Peking, containing the great dragon throne, has been burned. The German Government has decided that no measures shall be taken in retaliation for the increase of Russian duties. Emperor William, in his address to the attaches of foreign legations at the close of the military exercises in Hanover, said he saw the best guarantee of peace in Europe was the strength of the German army, a portion of which he had shown them in splendid condition. China is to have a great railway from Peking to Han Kow. An imperial decree has been issued ordering its construction, and the Emperor, fearing popular opposition, enjoins the Viceroy to issue proclamations explaining that the railway is necessary for the prosperity and influence of China. In retaliation for the exclusion of Chinese from the United States, the Emperor of China and his council are understood to be debating a memorial demanding the expulsion of Americans from China. There is strong agitation for an increase of the restrictions on American merchants and missionaries at treaty ports. The Berlin Post (Prussia) is convinced that war between France and Germany must break out sooner or later. It says: "Although we are conscious that every party in France desires the hour of revanche we do not desire to fight against a nation crippled with Boulanger. If there must be a struggle, let it be an honorable one, in the full sense of the word. No other can be decisive."

Antwerp, Sept. 6.—Dynamite exploded to day in a cartridge factory in the vicinity of the bourse, killing several persons and doing much damage to property. Portions of the bourse were struck by burning fragments and set on fire, causing a panic in that building, which was at the time crowded. Two hundred persons were killed by the explosion and five hundred were injured. Rich gold bearing quartz has been discovered in the Province of Canton, China. The discovery was made five months ago. Experts from New York who examined the ledge report the rock assays from \$275 to \$400 per ton. The ledge is a mile and a half long and thirty feet thick. The Governor of the Province, when he heard of the discovery, issued a proclamation against mining. A company of Americans propose to work the mine. The Estafette, of Paris, Jules Ferry's organ, referring to Mons. Ferry's defeat at the late elections, expresses a hope that some follower of Ferry will resign his seat in the Chamber of Deputies in favor of the leader of his party. The Justice thinks Boulanger is crushed, but it considers the Monarchists still a serious danger. The paper rejoices over the defeat of Ferry, which, it says, removes the cause of the dangerous crisis through which the Republic has just passed.

On Monday of last week, after having administered confirmation to one hundred children at La Salette, Most Rev. Archbishop Walsh visited the neighboring parish of Simcoe. His Grace was accompanied by Rev. Fathers Flannery, Walsh, Northgraves, Corcoran, Brady and Harold, and was met at the station by the rev. pastor, Father Traher, when all drove to the parochial residence. Suning for several years he had attended from La Salette, in the township of Windham. About three years ago a very neat church, costing \$700, was erected by the late pastor, Rev. Father Dillon, and a year later Simcoe was erected by Archbishop Walsh into the importance of a distinct parish, with a resident pastor, Rev. Father Traher, in a commodious, modern, and airy building. Since that time of his incumbency, he has achieved wonders in paying off the debt of \$1500 which remained, and beautifying the church and grounds in the immediate vicinity. He has lately secured on the opposite corner lot a perfect *bayou* of a house, with lawn and garden that are most inviting and well kept. Simcoe is most desirable home for the zealous pastor, who now gives so much edification, and for those who may assist him in the future. After His Grace the Archbishop and the priests who accompanied him had partaken of a bountiful repast several people, among them some of Simcoe's most respectable Protestant citizens, called on the Archbishop to present the homage of their respect and congratulate him on the new honors and titles lately conferred on him. At seven p. m. the church was crowded, every Catholic in town and country having left home to come and see and hear Archbishop Walsh as he passed the altar. He was most artistically and gorgeously decorated with lamps, candelabras and natural flowers. Over the altar was erected an illuminated arch bearing in gilt letters the words: Ave, ana nos, which might be translated, "delighted to meet you, but sorry to part." His Grace, with cope and mitre, sat on a throne richly canopied, and in the center of the altar, and left Rev. Fathers Flannery and Northgraves as deacons of the organ. The other priests occupied seats in the sanctuary. A song of welcome from the choir in the gallery, with organ accompaniment, greeted His Grace as he entered the sanctuary. A very sweet anthem, with violin obbligato, was sung to hear in a Catholic church. His theme was the glory of Catholicity and the blessings which the Christian system has conferred upon mankind. The large congregation was perfectly delighted and listened in rapt attention to every word of this beautiful and cheering discourse, which lasted a full hour and ten minutes. Benediction of the Most Blessed Sacrament was given by Rev. Father Walsh, of the Cathedral, London. The choir rendered the "O Salutaris," "Tantum Ergo," and some very sweet anthems of praise, with violin accompaniment, in a manner to do credit to choirs of much greater pretensions. The Cathedral of Simcoe will not soon forget the blessedness of the last evening spent with Archbishop Walsh as their guest, nor fall to profit by his paternal counsels and the strict injunctions he laid on them to love their Church, stand by their priest and save their immortal souls.

On Tuesday, 17th inst., Mr. P. J. Wims, a member of the firm of Messrs. Kerr & Wims, Deseronto, was married to Miss Jessie Kerr, daughter of Alexander Kerr, Esq., of Alexandria, C. J. Wims, Esq., and sister of Mr. A. J. Kerr, of Kerr & Wims, of this city. The ceremony was celebrated in St. Finian's Church, Alexandria, by the Very Rev. Vicar General Macdonald. After the marriage ceremony the wedding party, consisting chiefly of near relatives, returned to the home of the bride's parents where they partook of a sumptuous dinner before taking the 11:30 train for Ottawa. After visiting the Dominion Capital they will proceed to Peterborough, Campbellford, etc., before returning to Deseronto. The Tribuna unites with a host of friends in Deseronto and elsewhere in extending the usual congratulations on this auspicious occasion.—Deseronto Tribune, Sep. 20.

On Tuesday, the 1st of October, Mr. George Casby, of Middlesex, and Ellen Burke, daughter of the late Edmund Burke, Manitoba street, St. Thomas, were united in holy bonds of matrimony, in the Church of the Holy Angels. Battman's High Mass was sung by the St. Thomas choir, Miss Ellen Clarke presiding at the organ. Rev. Father Flannery was celebrant of the Mass. He was assisted by Rev. Father Aylward. Before pronouncing the solemn benediction, the rev. pastor addressed the married couple in few but encouraging words, reminding them of the solemn duties they that morning assumed, and wished for them every possible happiness in this world and everlasting joys in the next.

Here is another instance of free-thinking bigotry. Some few weeks ago, M. Eiffel, the great engineer and architect of the now world famous tower, being in Switzerland, was asked to deliver an address before a number of young students. He then took the opportunity to declare himself not only a Christian but a Catholic, and recommended young people to attend to their religious duties and never to forget God and country. Since this time some of the Radical papers in Paris have cooled their enthusiasm in M. Eiffel in an extraordinary manner, and have even taken to attacking him in the tower and its creator. M. Pasteur, whose position in the scientific world no one can gainsay, has had a street called after him in Arbois, but about three weeks ago M. Pasteur shocked the municipal council of that city by recommending publicly the praise of the Almighty; whereupon the Council decreed that a placard who can speak of God in terms of respect is not worthy of having his name handed down to posterity, so the Rue Pasteur will henceforth be known as the Rue de la Gare! Well! Well! Fortunately the name of M. Eiffel and Pasteur cannot be detracted from by Radical journals or fow-minded petty municipalities.

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DEATH OF MR. WILLIAM CUMMINS. We have this week the sad duty to perform of recording the death of Mr. William Cummins, one of the early settlers of the township of West Wawanosh, in the county of Huron. Mr. Cummins was the respected father of the Rev. Michael Cummins, pastor of Bothwell. He was a native of the county of Tipperary, Ireland, where he was born on the 1st of May, 1807, and he was therefore aged eighty-two years four months and twenty-eight days at the time of his decease on the 24th September. He came to Canada in 1837 and settled in Brighton. He moved to his farm in Wawanosh in 1858, where he resided till his death. Mr. Cummins was a sincere and practical Catholic and was always a foremost participant in all works of charity, and he contributed greatly to the progress of religion in the parish of Wawanosh. His funeral took place on Thursday, 26th inst., and was attended by all his neighbors, by whom he was held in the highest respect and esteem. He leaves six sons and three daughters, all of whom are likewise fervent in the exercise of the Catholic religion. Besides Rev. Father Cummins, his son, and the Rev. Chas. Magee, Pastor of Wawanosh, the following clergy assisted at the funeral: Rev. B. Boubat, P. P. of Ashfield; Rev. G. R. Northgraves, E. H. of the Catholic Record; Rev. P. J. Shea, P. P. of Seaford; Rev. J. Corcoran, P. P. of Teeswater; Rev. J. Roman, P. P. of Wallaceburg; Rev. J. O'Connor, P. P. of Maidstone; Rev. Father West, P. P. of Guelph. The Requiem Mass was sung by Rev. J. O'Connor, assisted by Rev. Chas. Magee. Rev. G. R. Northgraves preached an appropriate discourse, in which he referred lovingly to the Christian virtues of the deceased, and exhorted his hearers to the practice of the virtues which should characterize the Christian, and of which the deceased set them the example.

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LATEST MARKET REPORTS. London, Oct. 3.—GRAIN—Red winter, 1.45 to 1.50; white, 1.45 to 1.50; spring, 1.45 to 1.50; corn, 25 to 30; rye, 1.00 to 1.05; barley, 1.00 to 1.05; oats, 75 to 80; peas, 85 to 90; beans, 1.00 to 1.10; buckwheat, 1.00 to 1.10. VEGETABLES.—Potatoes, per bush, 1.00 to 1.10; cabbages, per doz., 1.00 to 1.10; cauliflowers, per doz., 1.00 to 1.10; onions, per bush, 80 to 75. MEAT.—Beef by carcass, 4.00 to 5.00; mutton by 7 lb. carcass, 4.00 to 5.00; veal by 10 lb. carcass, 4.00 to 5.00; pork by 10 lb. carcass, 5.00 to 6.00. LIVE STOCK.—Milk cows, 35.00 to 45.00; live hogs, 5.00 to 6.00; pigs, pair, 5.00 to 6.00; sheep, 2.50 to 3.00; spring lambs, 3.00 to 4.00; young pigs, pair, 4.00 to 5.00. PRODUCE.—Eggs, 18; butter, best roll, 25; tallow, 1.00 to 1.10; lard, 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; flour, 1.00 to 1.10; wheat, 1.00 to 1.10; corn, 1.00 to 1.10; rye, 1.00 to 1.10; barley, 1.00 to 1.10; oats, 1.00 to 1.10; peas, 1.00 to 1.10; beans, 1.00 to 1.10; buckwheat, 1.00 to 1.10. BUFFALO LIVE STOCK. Buffalo, N. Y., Oct. 3.—CATTLE.—Oxen, 2.75 to 3.15 for light, good cattle; other grades, 1.75 to 2.50. SHEEP AND LAMBS.—Offerings, 30 cars, nearly 30 cars being Canadian lambs; the quality of the sheep was poor, the best price for extra sheep was 4.75; as a rule the market for Canadian lambs was dull; one lot of extra sheep was sold at 6.00, and perhaps a few higher. The market for extra stock was not above 6.00 and the very fine lambs for 5.00. Not too many lambs are arriving and the thoroughbred Canadian sellers should ship sparingly the coming week and then only their choicest selections. HOGS.—Thirty cars on sale; market good; prices firm; medium, 4.50 to 4.75; heavy, 4.50 to 4.75; corn 20 to 25.

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