





IRISH HEROES.

The Famous Young Irishmen in Clonmel Jail.

The following authentic description of the confinement of the Young Irishmen will be found especially interesting to readers of this generation.

There were heavy hearts in Clonmel jail on Saturday evening, Oct. 22, 1848. Thomas Meagher was in the dock awaiting the verdict of the jury who had tried him.

Others transcribing ballads from the Library of Ireland, others sketching portraits of Meagher, Michael O'Brien and Duffy, and one or two drawing pikes of formidable proportions on the whitened walls with the original crayon, a formidable stick.

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concealed in the rude sheeling of the peasant, or nursed by the warm hospitality of the gentleman farmer, flying from the police patrols and the RECRUITS FROM DUBLIN

who dogged their steps as the sleuth hounds of the castle; captured, hopeless, convicted, condemned—never did one ignoble fear soil their purpose, nor one dastard regret violate the vows pledged to Ireland.

And I say to you, poor, cringing slaves of Ireland, that beyond his glory in the tribune, beyond the fame which diademed his brow, beyond all the triumphs of his eloquence, beyond the dominating power of his women and the affection of bold men, was the grandeur of the intrepid bearing of the young orator of revolution when he stood rejoicing, defiant and inspired in the shadow of the gibbet, content "to bear the cross with the same lotness of soul with which he had worn the laurel crown."

Seven days later, and it was whispered that the humane Government of Her Most Gracious Majesty, Queen of England and various other countries, whether through remorse of policy I know not, had delicately recommended that the hungry hangman should be robbed of the prey allotted to him by the law. A grace purchased by no "selfish penitence," by no apologies from the "condemned cells." There was no loyal jubilee for this exertion of the apocryphal prerogative. Neither "God Save the Queen," nor "Rule, Britannia," echoed in the prison. The "Marseillaise" and "The Wearing of the Green" were our Vesper hymns.

They did bring him from the court. We received him at the end of the corridor, and through the iron gateway grasped his hand. We had not the usual welcome for him this night. He laughed gaily when he met us: "Good night, boys! Here I am, and found guilty; and glad, too, that they did convict me, for if I had been acquitted the people might say I had not done my duty! I am guilty and condemned for the old country."

Come in, come into the cell and let me have my dinner." We accompanied him to the cell. Some of us could not remain. Leyne stood on the corridor, weeping bitterly. O'Donoghue was spellbound at the doorway. McManus, shaking with agitation, held Meagher in his arms. The young convict was deeply affected by these evidences of grief and affection. But he soon recovered his composure, and coming into the passage, drew us into the room—"Come in—come in—I'm starved. Let us have one hour's fun." His spirit infected us by magic. We sat around him and heard the

DETAILS OF HIS TRIAL. given with inimitable humor and mimicry. He had us all laughing at his drollery in a few minutes. I shall never forget the merriment McManus evoked by asking, in his fiercest tone, when Meagher had finished his recital: "I say, Meagher, did you say anything to the scoundrels when the verdict was read?" Meagher shrieked with delight.

We had an hour's fun. As David has sung of another gathering: "With bumpers and cheers we did as he bade. For Tom Meagher was loved by the Irish Brigade." We drank to O'Brien and Butt. We toasted "The Convicted Traitors." "Gavan Duffy and the prisoners in Newgate and Kilmalham," and we pledged a brimming glass to "The Irish Republic." Meagher, O'Donoghue and Leyne spoke speech after speech, and the last sang Duffy's noble song, "Watch and Wait," to a chorus that made the old walls reel again. How rapturously we thundered the concluding key verse:

"Brother, if this day should set Another yoke man on our freedom: That will come with roll of drum, And trampling lists with men to lead them. Who can save Renegade or slave? Fortune only twines her garlands For the brave!"

"Gintlemín," observes an intrusive turkey, poking his head inside the door, "the governor has heard the shoutin' an' he's coming up, flamin' mad." "Oh, the d—! take all governors to-night. Hurra, boys, hurra!"

"Who can save Renegade or slave? Fortune only twines her garlands For the brave!"

Hurra, again." The poor turkey stands aghast. Enter governor, looking "bolts and bars." "Gentlemen, to your cells. This is most improper conduct. I shall report to the board and have you separately confined." Meagher intercedes. "The fault is his. He is the head and cause of the irregularity. But as he is

GOING TO BE HANGED he hopes the board will not sentence him to solitary confinement, in addition to that decisive discipline."

Loud laughter from governor, corps of turkeys and rebels. Exeunt omnes. In this was the celebration of the conviction. There was no shrinking with the in the jail. Three days before the prison officers had been seen by some of our comrades examining "the drop," preparing the scaffold for the sacrifice of the genius, the hope, the forsaken chivalry of the trembling country. The appointed victims knew this. And still the love of Ireland, which had been their pure and glorious incentive, made them rejoice to mount the bloody platform of execution, carpeted with the torn banners of Ireland.

Oh! often in loneliest solitude in that old cell, when I alone remained of the gang of rebels in Clonmel jail, have I thought of the heroism and intrepidity of the traitors. When hope was wild in their hearts, when they seemed within a revolt; when they seemed within a bound of success and glory; when, a short week after, they were hunted outlaws, stealing through the country by night, hiding by the day in woods and on hillsides, crouching in the sanctuary of the village chapel,

said before, into its membership, or at least into attendance, many young men who are Catholics. It provides first-rate athletic training, swimming school in summer, and free baths in winter, special instruction in shorthand and typewriting, and various other useful, sustaining, or in some way profitable and interesting methods of filling up the spare hours. Summed up in a few words, the secret of success in Protestant associations, taking the Young Men's Christian Association as a model, is: 1, in the compactness of its membership, bringing together the young men into one organization instead of half a dozen in the same city; 2, the provision of useful and instructive elements combined with sources of relaxation; 3, the institution of continuous interesting works, either of an instructive or amusing nature, which rivet the attention and enthusiasm of the members and excite their individual co-operation.

THE IDEAL. Taking these three points as starting points, the formation of an ideal Catholic association, at least in theory, will not be very difficult.

In the first place it will be readily conceded by all who have ever been connected with our young men's Catholic associations, that they are not one, that is to say, they are divided and subdivided until in point of membership there is very little left of them. In Baltimore the nearest approach to Union is the United Catholic Literary Association; but this cannot be called a distinct association, for it is made up of delegates from numerous other organizations, each having its own end of his own association, and the result is a compromise of the others, hence unanimity and concord can scarcely be expected. Indeed, those who have been foremost in this movement are forced to day to deplore that better results have not been accomplished.

With the knowledge dearly bought by experience before you, will you not at least consider the plan which I shall attempt to outline, promising that all individuality local, parochial or sectional be wiped away: let a Young Men's Catholic Association be established into which these several associations will be merged, not by delegation but by actual enrollment of members. For this purpose let each separate club, and from their own separate club, be disbanded and re-constructed a great and goodly edifice which shall tower above all petty jealousies, ambitions and other components of discord. Should the membership become so large that one palatial structure will not suffice build another; but let it be only a branch of the first, and over the portals let the legend read "The Young Men's Catholic Association."

THE SECOND ELEMENT. The second necessary element of the ideal association should be the establishment of permanent instruction which would comprise the useful, the intellectual and the amusing. In the line of utility, a permanent course of book-keeping, type-writing and stenography would certainly be most advantageous and quickly grasped by scores of our young men, who, employed during the day, and desirous of bettering their condition, are looking for just such an opportunity, where the expense incurred will be nominal. And the very fact of these nightly classes, held for an hour or two, would be an incentive to the members to frequent the association and enjoy the other attractions and amusements as relaxatives after the labors of the day.

In the intellectual line, or the means for intellectual advancement, a course of lectures should be scheduled. These embracing scientific and historical subjects with screen illustrations, and also a course of moral and social subjects, delivered by a prominent member of the clergy, will be most beneficial. It may perhaps be difficult at first to awake the interest of Catholic young men in these matters, but with the aid of zealous priests co-operating, and the untiring perseverance on the part of the managers, striding undaunted over every obstacle, magnificent results must accrue. For the hall in which the lectures are held being well equipped with the latest improvements of stage and seating facilities, literary and dramatic features could be introduced into the association, and the dryness of the lecture course varied with a debate or a play, both of these serving their purpose of instruction and at the same time keeping up the interest of the members. As to the amusements, comprising especially recreative sports, the gymnasium must always come first, because it is a kind of compendium of many sports and exercises. The gymnasium must be large, the whole, or greater part of the lower floor of the building, space being one of the absolute necessities for a gymnasium. It must of course be fully equipped with all the latest appliances for healthy exercise; and an instructor who can, when needed, fill the position of trainer, must be added. In the winter months, with a screen or net, made of stout roping, around the room to protect the windows and the plastering, the base-ball nine could be maintained in the gymnasium. I have witnessed this with good result at Fordham College, New York. Here, too, the members could be trained in other athletic

THE TURTLE. The torture of dyspepsia and sick headache, the agony of indigestion and pain of the stomach, are removed by Hood's Sarsaparilla. NORWAY PINE SYRUP cures Coughs. NORWAY PINE SYRUP cures Bronchitis. NORWAY PINE SYRUP cures the Lungs. BURROCK PILLS, small, safe and sure, regulate the liver and cure Constipation.

DR. LOW'S PLEASANT WORM SYRUP removes worms of all kinds from children or adults.

THAT HACKING COUGH can be quickly cured by Hager's Pectoral Balsam. Price 25c.

Take Sand for Dyspepsia. THE LATEST CURE. A new remedy for dyspepsia and stomach trouble has made its appearance in southern Oregon. It is nothing less than a spoonful of common, every day, river bottom sand, taken wet just after meals. William Bybee, a well-known citizen, and proprietor of Bybee's Springs, is supposed to be the originator of this queer remedy, but quite a number of prominent gentlemen testify to its curative properties, which are supposed to take the form of mechanical action by carrying off impurities from the mucous lining of the walls of the stomach. "Take sand" is quite a popular piece of advice around Ashland when any one complains of chronic stomach trouble. As there is no patent on the sand, that commodity being within the reach of the poorest of us, this article cannot be called a patent medicine advertisement.

Home and Abroad. It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all well employed in writing. It contains the blood pure and less liable to absorb the germs of disease.

Hood's PILLS are hand made, and perfect in proportion and appearance. 25c per box. Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat any kinds of food without producing a burning, excruciating pain in my stomach. I took Parmentier's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now do anything I choose without distressing me in the least." These pills do not cause pain or griping, and should be used when a cathartic is required.

Gentlemen.—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, cramp and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

Parents buy Mother Graves' Worm Exterminator because they know it is a safe medicine for their children and an effectual expeller of worms.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So write: Mrs. J. W. BROWN, Chicago.

Minard's Liniment relieves Neuralgia.

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sports, and a team sent out which could compete successfully with any in the section. A cycling track where members would be taught to use the "wheel" would be a desirable addition. In connection with the gymnasium would be the swimming school in summer and free baths in winter which could be fitted up in some part of the extensive building occupied by the association. The two last mentioned accessories would themselves attract members, for I am personally aware of the fact that Catholic young men have joined the Young Men's Christian Association chiefly to participate in the benefits of the swimming school.

A PERMANENT ATTRACTION. The third necessarium for the Catholic Association is the establishment of a permanent attraction. I have mentioned above how the Young Men's Christian Association started with a nightly prayer meeting. We do not want anything of that kind, but in its place let us have, during the Fall, Winter and Spring months, at least, a nightly lecture interspersed with debates and musical and dramatic entertainments, which will not only prove a source of improvement for the members individually, both morally and intellectually, but, being open to the general public, will increase the revenue of the association and enable it to carry on its supplementary works; besides this, it will be beneficial in spreading abroad the fame and success of the association.

It may be objected that I have drawn up the plan of my ideal association modeled on the lines of the Protestant institution for young men. Well, what follows? Are we to reject a means teeming with genuine good, because it has been adopted by those outside the Church? Are we so narrow-minded that we will not accept a lesson from Protestants which we may apply with even better fruit than they? If so, I say to the Catholic young men, keep on in your old grooves and ruts, divide yourselves into as many associations as possible, lessen each year your attractive elements, let the members seek elsewhere outside the Church the intellectual and moral refreshment they should draw from you, but be weary lest, while they are advancing in useful and intellectual acquirements, they are not also losing their priceless gift of Faith. For this reason, if for no other, it would seem incumbent upon pastors of souls to think seriously of this renovation of our Catholic Young Men's societies throughout the country. There is no time like the present for starting the movement. Let us at least make the experiment, and I am confident that the result will exceed the most sanguine expectation.

—E. C. Kane in Catholic Mirror.

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Hood's Sarsaparilla Cures

source info, upon recommendation of a friend, I purchased a bottle of Hood's Sarsaparilla, which made me feel better at once. I have continued its use, having taken three bottles, and I feel like a new man. I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla." CHAS. STEELE, with Free Testimonial, St. Catherine's, Ontario.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

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London, Saturday, Sept. 8, 1894.

#### FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY.

On the 8th of the present month, September, the Church celebrates the festival of the Nativity of Mary the Mother of God.

It is common in the world for persons to celebrate their birthday, and friends unite in congratulating them when this anniversary occurs; but in the estimation of the Church of God the true natal day of the saints and especially of the martyrs is not the day when they came into this earthly life of trials and miseries, but the day of their entry into eternal life, the day when they exchanged the afflictions of earth for a heavenly crown, and reaped the reward of their labors in the service of God. Thus an illustrious and pious writer said:

"Those days are justly to be called natal days, on which those who had been born to the miseries of earthly frailty, are in a moment born again to glory, receiving at the instant of death the beginning of a life which has no end. If we call that day our natal day on which we are born into this world in sin and sorrow, more justly is that birthday celebrated on which the saints lay aside their corruptible body to enter into the new brightness of a future life, wherein from being the sons of men, they are adopted to be the children of God."

The day of a blessed Martyr's or Confessor's death is, therefore, by ecclesiastical usage called in the offices of the Church his natal day, and it is that day which is generally observed in the Church as the saint's feast day.

In the case of Our Lord, the feast of His nativity is one of the two principal festivals celebrated in His honor, because His nativity is His first act on earth towards our Redemption; and when He was born an angel announced to the shepherds of Judea: "Fear not: for beloved I bring you good tidings of great joy which shall be to all the people; for this day is born to you a Saviour who is Christ the Lord in the city of David."

In the two instances of the ever Blessed Virgin Mother of Our Lord, and His precursor, St. John the Baptist, there is also an exception to the general rule, the natiivities of these two being observed as festivals. The day of their death is celebrated also, however, for the same reason which holds good in the case of other saints.

The reason for the departure from the usual practice in the case of St. John the Baptist is found in the fact that this great saint is believed to have been sanctified before birth on the occasion when the Blessed Virgin, before giving birth to Our Divine Saviour, visited her cousin, St. Elizabeth, and saluted her, the infant St. John was sanctified, as we learn from holy Scripture that even at that moment he manifested that he felt the influence of the Divine Presence.

Notwithstanding that Calvin maintained that the exultation of St. John on this occasion was a merely natural phenomenon, it has been the belief of all the Fathers that it was supernatural, and the effect of divine grace. Origen says: "He felt that his Lord had come to sanctify his servant before his birth, and at that moment Jesus made him His precursor and prophet." It was in view of this office which he was foreordained to fulfill, that an angel of God was sent to his father Zachary to announce to him: "Thou shalt have joy and gladness, and many shall rejoice in his nativity." (St. Luke, i, 14.)

The birth of St. John the Baptist was therefore exceptional, for though not conceived immaculate, he was sanctified in his birth, and in view of this there is special reason for rejoicing on the day of his nativity. In the case of the Blessed Virgin the reason is much stronger, for she was immaculate from the first moment of her conception, being preserved by the efficacy of Redemption, from all stain of original sin. This fact makes the reply of Elizabeth to her salutation especially significant, when the

latter said to her "Blessed art thou among women." This is one of the forms of the Hebrew superlative, and signified "most blessed among women." The angel Gabriel also when announcing to her that she would become the Mother of the Son of God, saluted her as "Full of grace" and "Blessed among women." From before her nativity she was therefore marked out as the Mother of God, and we may most appropriately rejoice on the recurrence of this anniversary, because she is born for so high a purpose as to become the Mother of the Redeemer of mankind.

Gerson and other learned authors relate that it was revealed to a certain hermit that there was joy in heaven on the feast of the Nativity of the Blessed Virgin, and that on his making this known to the Pope then ruling the Church, the latter saw the propriety of instituting the festival so that the faithful on earth might participate in the same happiness. The feast was certainly instituted at a very early date, for a mass of the Nativity of the Blessed Virgin is found in an ancient Sacramentary which is believed to have been completed by St. Leo the Great, who began his pontificate in the year 440. In the Sacramentary of St. Gregory the Great, there are also prayers and a solemn procession prescribed for this feast, and a special Mass called the Mass of the Nativity of the Blessed Virgin. This Sacramentary dates from near the close of the sixth century. The feast was not always kept on the day of its present observance, but the present date must have been universally kept from a very early period, since it is observed by the Greeks as well as by the Western Church. It must, therefore, have been observed universally, long before the Greek schism occurred in the ninth century; otherwise it could never have received universal acceptance to the very day of celebration.

The place of the Blessed Virgin's nativity is not certain. The Holy Scripture is silent regarding it, and Tradition is not so clear as to decide the question. Baronius thinks that her birthplace was Nazareth, where she was visited by the Angel Gabriel when announcing to her that she should become the Mother of the Son of the Most High. St. John of Damascus, however, asserts that she was born in Jerusalem. Her parents were Sts. Joachim and Anne, whose feast days are kept respectively on the Sunday within the octave of the Assumption, and on the 26th of July.

It is not to be supposed that these dates are intended to fix the dates of the death of these two saints, for the Traditions on this subject are too uncertain that any special days should be exactly fixed upon regarding it; but the Church desires to commemorate the immortal triumph of these two saints whose connection with our Lord was so intimate, and has therefore wisely appointed these two days for the purpose.

St. John of Damascus in one of his sermons on the Assumption of the Blessed Virgin thus unites the praises of Mary, Joachim and Anna:

"Inasmuch as it was to occur that the Virgin Mother of God should be born of Anna . . . equally happy are Joachim and Anna, and to you every creature is under obligation, for through you, all creatures offer to the Creator the most excellent of gifts, a chaste mother, who alone is worthy of the Creator."

These are the reasons why all should unite on the feast of the Nativity of the Blessed Virgin, in paying due honor to the ever Blessed and Immaculate Mother of God.

#### SCHOOLS IN ONTARIO AND QUEBEC.

At a time like the present when an audacious party is doing its best to create dissension between Ontario and Quebec, it is a good work to endeavor to place before the people of this portion of the Dominion reliable information as to the real state of affairs existing in the sister province, and we are confident that when such information shall be properly afforded, much of the ill-will which has been excited through the exaggerations of interested parties will disappear. We are, therefore, pleased to see that our enterprising contemporary, the Toronto Globe, is at present engaged in securing trustworthy intelligence on this subject, having sent a special correspondent to visit Quebec thoroughly in order to find out by personal observation the relations existing between the Catholic and Protestant populations there.

We believe that Mr. John A. Ewan, the correspondent selected, is very fairly suitable for the purpose indicated. Being a Protestant, he will, of course, look at matters from a Protest-

ant standpoint, and we may be pretty sure he will not be without his prejudices; but we think that he will, at least, endeavor to be fair in giving his impressions on the matters he has undertaken to observe and inspect.

We are far from supposing that he will find all things in Quebec just what they ought to be.

He will, no doubt, find here and there prejudices against Ontario, just as in Ontario there are prejudices against Quebec. He may even find ill-will in some quarters; for it must be remembered that humanity is pretty much the same everywhere, though passions are modified, being either magnified or moderated by education and the various circumstances which from time to time occur and which have an irritating or a contrary influence. Yet we venture to say that Mr. Joly's testimony will be found correct, which was given on the occasion of his visit to Toronto last February to the effect that,

"The religion of the Protestant minority is not interfered with and never has been. The minority, in fact, does not scruple to find fault with the religion of the majority, and, pitying that majority, would like to relieve French-Canadians from many abuses the weight of which they themselves do not feel."

Mr. Ewan seems to have already discovered that the Protestants of Quebec are suffering in the matter of education. In his letter, which appears in the Globe of August 24, he states that he found in a village which he calls Richelieu, "a little private school which a few Protestant children attend. This school owes its origin to an Ontario woman who has a niece living in the village. The niece has some children of school age, and her aunt, being unwilling that they should attend the Roman Catholic school, contributes a sufficient sum of money to keep this school in operation. The school being there, the few other Protestant children in the neighborhood also attend. There are not enough of them to establish a dissentient school under the terms of the law, and the parents, therefore, still pay taxes for schools which their children do not attend."

On the facts as he states them he makes this commentary:

"The school question in mixed communities everywhere has proved a difficult one to deal with, and whatever may be said in these letters in reference to it will be said with a perfect knowledge that the effort to strike a balance between diverse interests has been a puzzle to educational legislators in Canada as well as elsewhere. It is well, however, to point out to our fellow-countrymen in Quebec, that when they claim that their concessions to the minority in their Province are parallel or identical with those granted the minority in Ontario, they are evidently unaware of the facts. It is true that in both Provinces, where the minority is numerically strong enough, they can organize a school of their own. But how is it when they are not sufficiently numerous? The Ontario schools were undoubtedly considerably affected by this phase of affairs, and I think rightly so." But as to Quebec he thinks the state of affairs calls for different treatment. He says:

"The National school in Quebec, which some Protestant children have to attend, or go without schooling is, in many cases, a school where instruction in the Roman Catholic religion is the cardinal business of the teacher, and where the teaching is conducted in French."

Mr. Ewan admits that the Protestant scholars are not obliged to pay attention when religious exercises are going on, but he points out that it is an injustice to Protestant children to be obliged to attend the schools at all where the inculcation of Catholic tenets holds so large a place in the curriculum, just as Catholics would object if the situation were reversed.

We are prepared to admit that Mr. Ewan has no intention to exaggerate, yet we must say that we believe he actually exaggerates on the present occasion, and the cause is probably the very thing which he states to be the case with those who maintain that the concessions to the Protestant minority in Quebec are identical with those granted to Catholics in Ontario: He is "unaware of the facts."

One evidence of this is that he does not seem to be aware even of the name of the village he visited. There is no post office list, though there is a county of Richelieu, of which we have no doubt Mr. Ewan speaks. Let us therefore examine a little into the circumstances of that county.

The census for 1891 tells us that there are in that county, 21,169 Catholics, and 182 Protestants. Of these lat-

ter, 137 reside in the city of Sorel, leaving 45 scattered through the rest of the county. Mr. Ewan is speaking of a village, and he therefore does not mean Sorel. Now, outside of Sorel, the municipality which contains the largest number of Protestants is St. Robert, where there are twenty six Protestants, men, women and children. Of these eleven belong to the Church of England and fifteen seem to be unattached to any particular denomination, as they are returned under the general name of Protestants.

According to the ratio in Ontario, there would be not more than seven Protestants between the ages of five and twenty-one years: and this number would probably be the utmost limit of those attending any one school in that neighborhood. More probably the number would not exceed four or five, and the number of rate-payers might be about the same. At all events Mr. Ewan admits that there were not ratepayers enough to start a dissentient school under the law. If there were there would certainly not be enough to sustain it, by the ordinary taxation.

Now the Globe's correspondent apparently wishes us to believe that under similar circumstances in Ontario the Catholics would have a flourishing school revelling in Government aid! Nothing can be further from the truth.

The fact is that Protestants in Quebec, especially through the townships, are much more scarce than Catholics in Ontario. The whole number of Protestants, Jews and non-Catholics of every description, in Quebec is only 196,666, while the number of Catholics in Ontario is 358,300—or nearly double the number; and in Ontario there were just 289 Catholic Separate schools, the only Catholic schools receiving a small Government grant; while in Quebec there were 976 Protestant elementary and Model schools, and academies, 1 Protestant Normal school, and 6 Protestant colleges receiving Government aid.

Indeed, Mr. Ewan makes a serious mistake when he says that the (Separate) school systems of Quebec and Ontario are proclaimed by Catholics to be "parallel or identical." We are quite well aware that this is far from being the case. In Quebec, equally with Ontario, the Protestant schools have the lion's share of the advantages. The Catholics of Quebec have no desire to take from them any of these advantages; but, on the contrary, they are willing, and they have always been willing, to correct any disabilities which at any time have been shown to operate against the Protestant schools; while in Ontario, it is only by making a constant and determined fight for parental liberty that Catholics retain the still imperfect system of Separate schools which has been established.

It is no answer at all to this to say, as Mr. Ewan does virtually, that almost the whole time in Catholic schools is devoted to the teaching of Catholic doctrine. Catholic doctrine is certainly taught in them, to the Catholic children; but it would be most unreasonable to expect that for the few Protestant children who live in Richelieu and many other counties the whole Catholic system of education should be overturned. It is as much as any reasonable Protestant could expect, that no Protestant child is asked, much less compelled, to receive Catholic instruction.

We may further remark that the Protestants outside of the cities in Quebec are very few in number; but where they are at all numerous they have their schools with a full share of Government aid. It is surely not necessary to give further proof of this than to state the single fact that out of 9,267 teachers, 1,271 are Protestants. As the Protestant population is thirteen and one-fifth per cent. of the total, the Protestants have actually 48 teachers more in the Government-aided schools than they would be entitled to if they received only fair play. Beside this it is to be remembered which Mr. Joly stated in his Toronto speech:

"As to the educational rights of the minority, he desired to point out that Sir John Rose in the debate of 1865 on Confederation had shown that the right of separate education was accorded to the Protestants of Quebec before the union, when they were of a minority, and entirely in the hands of the French-Canadian majority."

How different was the case in Ontario!

To show further the different conditions which exist in Quebec and Ontario we should add here that in only three constituencies of Ontario are there fewer Catholics than 500, viz., South Norfolk, West Durham, and West Bruce; whereas there are 29 in Quebec where the Protestants fall short of that

number, ranging from 1 in Lislet to 474 in Levis.

#### RITUALISM AND SACERDOTALISM.

The Rev. W. J. Knox-Little, Canon of Worcester, has written a work entitled "Sacerdotalism," being a reply to recent attacks made by Archdeacon Farrar upon the Ritualistic party of the Church of England, and which were published in the Contemporary Review. This work of the Canon is interesting from the fact that it is regarded as a Ritualistic manifesto, setting forth the claims and objects of the High Church party, and it creates no small surprise among the so styled Evangelical party, inasmuch as it maintains with a good show of reason that Ritualistic doctrines and practices are justified by the declaration of Church of England standards and authorities.

Archdeacon Farrar's attack was made upon the Ritualistic teaching concerning the Eucharist, Confession, Priestly Absolution, the Priestly Office, Apostolic Succession, and other subjects.

The real truth of the matter which makes it possible for each of the two parties to maintain that its views are the real views of the Church, is the undeniable fact which is set forth by the late Lord Macaulay in his history of England, that the standards of the Church are a compromise, the purpose of which is to embrace as many as possible of the population of the country within its fold, however contradictory might be their tenets. This being so, the standards were purposely left indefinite.

When these standards were framed, Calvinists or out-and-out Presbyterians in belief, were, indeed, numerous, but there were also many who clung with tenacity to the doctrines to which Luther adhered to the day of his death; and these regarded themselves as Protestants of as good a type as those who adhered to Calvin's five points: for Luther, and not Calvin, was the father of the Reformation.

There is an idea among the adherents of the Low Church party, that to be a true Protestant, it is necessary to deny the Real Presence; but these apparently forget that Luther maintained the doctrine of the Real Presence during his whole life, with such vehemence that he declared that he would make it the basis of his claim to salvation that he had sustained this doctrine, against Calvin, Zwinglius, and the other Sacramentarians; for he said that there is nothing more clearly contained in holy Scripture than that Christ gave His real flesh and blood to be received by His followers. He further stated that among all the early Christian Fathers, not one had under any circumstances stated that the Eucharist is merely a figure of Christ's body.

On this subject he has the following in his "Defence of the Words of the Last Supper."

"That no one among the Fathers, numerous as they are, should have spoken of the Eucharist as these men do, is truly astonishing. Not one of them speaks thus: 'There is only bread and wine,' or 'the body and blood of Christ are not present'; and when we reflect how often the subject is treated and repeated by them, it ceases to be credible: it is not even possible that not so much as once such words as these should have dropped from some of them. Surely it was of moment that men should not be drawn into error. Still they all speak with the greatest precision, evincing that they entertained no doubt of the presence of the body and blood! Had not this been their conviction, can it be imagined that among so many the negative opinion should not have been uttered on a single occasion? On other points this was not the case. But our Sacramentarians, on the other hand, can proclaim only the negative or contrary opinion. These men, then, to say all in one word, have drawn their notions neither from the Scriptures nor from the Fathers."

In the face of this irrefragable argument of the father of Protestantism, it requires no little audacity to assert, as Archdeacon Farrar does, that the Ritualists un-Protestantize the Church by teaching the same doctrine. It is not the doctrine of Transubstantiation, as believed by Catholics, that the Ritualists hold, but the Lutheran doctrine of Consubstantiation, and the Test Oath, which was framed expressly against Catholics, and which was required before the year 1829, to be taken by all who desired to exercise civil rights, carefully avoided striking at this Lutheran doctrine, as the persons sworn were only obliged to abjure "Transubstantiation as taught by the Church of Rome."

Canon Knox-Little has shown by most convincing evidence that on the

question of the Real Presence, and indeed on all the points touched upon by the Archdeacon, the early Church was in accord with the Ritualists; and as a matter of course it follows that the early Church was identical with the Catholic Church of the present day, from which the Ritualists have adopted their peculiar views. So true is this that the British Weekly, commenting upon the Canon's work, though unfriendly to the cause of the Ritualists, admits that, "The Canon reveals in the citations of the fathers, familiar enough to scholars, which show how early the sacerdotal view established itself in the Church. They simply show that the judaizing party, against whose views of Christianity and religion Paul protested with his whole soul, gained the upper hand after his death, and that it required a later and better instructed age to understand Christ's charter of spiritual liberty."

This is a curious admission. It gives up entirely the pretences which are so universally circulated and believed among Protestants, that the Catholic doctrines which they set aside in the sixteenth century are innovations of a modern date. They are now acknowledged to have been taught by the Fathers with one accord, but we are coolly told that it required a later and better-instructed age to understand the real teaching of the Holy Scripture on these points.

When it is borne in mind that some of the Fathers in question received the faith from the Apostles themselves, as in the case of Ignatius, and others were in the next generation, it is preposterous to say that it required a generation sixteen or seventeen centuries later to interpret the meaning of what the Apostles taught. The assertion is a poor compliment to the Church, which is called by one Apostle, "the pillar and ground of truth," and which Christ Himself declared He built upon a rock, so that the gates of hell should not prevail against it.

What the Church believed universally in the second, third and fourth centuries could be nothing else than what was taught and established by the Apostles themselves.

But Canon Knox-Little goes even further than this. He maintains not only that the doctrines assailed by the doughty Archdeacon are the doctrines of the early Christian Church, but that they are the actual doctrines of the Church of England. So well has he succeeded in showing this that the British Weekly admits that when Archdeacon Farrar "endeavors to show that his reasonable faith is synonymous with the Anglican system, he delivers himself into the hands of his sacerdotal opponent."

When he (Canon Knox-Little) has shown that the system he advocates may fairly claim to be considered the real Anglicanism, he is a very long way indeed from proving it to be in accord either with primitive Christianity or with common sense."

Thus we find that it is conceded that Low Churchism is the innovation upon Anglican Protestantism, instead of the case being the other way, as the Low Churchmen have been so fond of maintaining.

There is another point on which the British Weekly is evidently groping in the dark. In writing the above it overlooks the fact that it concedes that the Canon has proved that Primitive Christianity condemns the stand taken by Archdeacon Farrar, and teaches just what the Catholic Church of to day holds. It is rather inconsistent to insinuate now that Primitive Christianity is something different from this. It is a proof that the writer of the comments was in a state of great perplexity in his endeavors to prove Catholic doctrines a novelty.

The Christian Cynosure, a Methodist paper published in Chicago, is opposed strongly to secret societies as being inimical to Christ and Christianity, and in a recent article it pokes fun at the Moslem Branch of the Freemasons which recently held a convention at Denver. The Cynosure does not want Moslemism in America. It savors too much of Turkish barbarism. It says:

The Moslem branch of Freemasonry met last week in Denver. So large a number of "imperial" officers were elected that there is a decided flavor of Chinese Confucianism about it all. One religious system is as good as another for men who worship the gods of the Mystic Shrine. Mr. Luce of this city (Chicago) was chosen "Imperial Potentate," and A. B. McGuffey of Denver "Imperial High Priest and Prophet." Let such prophets be warned by the fate of Balaam and of Zadekiah, the son of Chenaanah.



DRIVEN INTO THE WILDERNESS.

The English Quakeress Who Finally Became an Ursuline Sister.

W. M. X. Faith Morill, an English Quakeress, was a young girl of an impulsive temperament, and what is not often seen in impulsive people, she had a strong will.

"It has been borne in upon my soul to go" was the only answer that could be obtained from this young willful child. It was a convenient and unanswerable argument, for no one could prove that it had not, and therefore, her relatives and friends, having in vain entreated her to give up her wild scheme, were fain to let her have her own way and go.

She reached the settlement of Boston on a beautiful Sunday morning in May, and as she had exhorted the captain and sailors to the verge of desperation on her passage over, there was no objection made to her leaving the ship at once.

She walked slowly up the street from the ship, with eyes cast down, striving to listen for signs and inward guidance, until she came to a large square building from which came the sound of dismal and unmusical song in very minor and nasal tones, with strong emphasis by way of marking time.

"Broad is the road that leads to death, And thousands walk together there, White wisdom shows a narrow path, With here and there a traveller."

Faith, paused, and then quietly walked into the building. It was as severe and gloomy as the singing, and divided off in square seats with such high backs as to only show the heads of the inmates. A severe-looking man scowled upon her from the pulpit, while on either side of the pulpit there were some square pews of extra size and grandeur occupied by his Excellency, the Governor, and others of the aristocracy of Boston.

"Well, mistress," said one of them, "We have done our Governor's bidding, and there are your Indians. You would not tell us what was your business with them; but if you take our advice, you will not go night them, but show a clean pair of heels. There are others of your faith who will take you in, and the Governor be never the wiser."

"I thank thee, friend," said Faith: "thou hast done thy duty. Now I will do mine."

She wended her way slowly down the hill. At the entrance of the village there was a party of children who were playing games. They stopped and shrunk back as the delicate young girl glided by, and then followed her at a distance, half-frightened and half curious, thinking that she must be a spirit. So also thought the Indians, when Faith suddenly glided in among them.

"Ugh!" said an old chief and rose. Then Faith made a great mistake. A sudden fear seized her and she ran. In an instant the old chief was at her side. He seized her and brought her back to his squaw, and by motions made her understand that she was his prisoner.

His Excellency, the Governor, coughed again and then remarked: "His Gracious Majesty has ex-postulated against the firm hand with which we have hitherto dealt with this misguided people. He is inclined to be friendly with the man Penn, who is a leader amongst them, and I fear he will not brook the stern measures that are so wisely advocated by our Elder Sparhawk. My advice would be that this messenger of Satan, who has come over to disturb the peace of the godly, should be sent to her own place. She

is determined to become a missionary. Place her where she is really needed, and hand her over to the Indians. I do not think," he said, with a little spiteful laugh, "that we should be troubled with her again. I do not think so." And he rubbed his hands softly together.

"The Governor hath spoken wisely," said the minister; "it would be well done."

Yet a little shudder passed through the stern minister's frame as he spoke, and his face fell. All agreed that it was well spoken, but no man dared look his brother in the face. They passed out of the vestry, where the consultation was held, and everyone went home; but His Excellency and the minister went up to the jail and demanded to see the prisoner.

She was brought into the room and stood there before them. Her bonnet and shawl were now removed and she stood with her hands lightly clasped before her, her pale, delicate face enclosed in a spotless lace cap with a high crown. She looked gravely and fearlessly at them without any bravado, yet without any fear.

"What is your name, woman?" asked His Excellency, contemptuously.

"Faith Morill is my name, Edmund Andros," said she.

The Governor reddened with anger at her calling him by name, and continued:

"What has brought you over here to disturb the peace of these Christian people? Have you so disgraced yourself in England that you were turned out even from that idolatrous country?"

"It was borne in upon my soul that God had sent me to bear witness against thy hardness, thy blindness and thy sin. It wraps my soul in darkness to see thee, a blind Pharisee, binding heavy burdens on the people."

"It shall trouble thee no longer, girl," broke in the Governor, now white with anger. "This very night two of our scouts shall conduct you to the Indians, where you may exhort them to your heart's content."

"To the Indians!" cried Faith, turning very white, "and alone?"

"Yes, alone; and you shall be left there to convert them."

As he said this he turned on his heel and left her, followed by the minister. Faith shuddered, and for a while seemed faint with fear; but her old enthusiasm came back to uphold her, and when the scouts came in to conduct her to the Indians, she rose without a word to follow them. She followed them silently through the woods, and when the wondering men would have tried to draw her into conversation, she answered them not a word.

It was toward evening when they reached the Indian village. The men stood on the hill which overlooked the valley in which it was situated, and then stepped.

"Well, mistress," said one of them, "We have done our Governor's bidding, and there are your Indians. You would not tell us what was your business with them; but if you take our advice, you will not go night them, but show a clean pair of heels. There are others of your faith who will take you in, and the Governor be never the wiser."

"I thank thee, friend," said Faith: "thou hast done thy duty. Now I will do mine."

She wended her way slowly down the hill. At the entrance of the village there was a party of children who were playing games. They stopped and shrunk back as the delicate young girl glided by, and then followed her at a distance, half-frightened and half curious, thinking that she must be a spirit. So also thought the Indians, when Faith suddenly glided in among them.

The men were gambling by the light of the camp fires, and the women gossiping at the doors of their wigwams. At the sight of Faith, a sudden silence fell upon them. As she stepped upon a little hillock and commenced her exhortation, they gazed at her with fear and awe, but of course did not understand one word that she said. She perceived this after a few moments, and was silent. Poor child! she had hoped for the gift of tongues, and was sadly disappointed. She turned to go away, praying for guidance through the trackless forests.

"Ugh!" said an old chief and rose. Then Faith made a great mistake. A sudden fear seized her and she ran. In an instant the old chief was at her side. He seized her and brought her back to his squaw, and by motions made her understand that she was his prisoner.

May has come round once more, but if we look for Faith, we shall hardly recognize her in the poor wreck that an Indian convert is bringing to the Ursulines in Quebec. He has brought her to the city in his canoe, and has now carried her to the hospital and handed her over to the care of the nuns. Great is the wonder and pity with which they receive her, and tender the care with which her sores and wounds are washed and dressed. When at last she was laid between the fresh homespun linen sheets, she caught the Sister's hand, and kissing it, sobbed out:

a lost soul, forever and ever, and ever."

Her voice ended in a scream terrible to hear, and the Sister calmed her with some difficulty; then she said to her quietly:

"Was there not some self-will which brought you into this trouble? Who gave you authority to preach to the Puritans?"

"It was given by the Holy Spirit within. 'The Kingdom of Heaven is within you,' within you, within you," she murmured.

"That is most true," said the nun. "And so we are taught by our Holy Mother the Church; but does not your sad experience teach you that we are liable to deception, and need guidance in order to obtain the discernment of spirits?"

Faith was silent, and the Sister, feeling she had said enough, left her, after giving her a composing draught.

Gradually she came back to health. She was very quiet, sitting for hours watching the Sisters at their work. Then she began to steal into the chapel, where finally she had to be sent for, in order to bring her to her meals and rest.

"Why do you like to stay so much in the chapel, Faith?" said the Sister one day.

"There is a painting there that looks like my mother," she answered.

Finally, one day as the chaplain was passing through the chapel he was startled by a hand which caught his soutane. It came from a figure crouching in a corner, and which he had not seen before.

"It draws me," she whispered, pointing to the tabernacle. "It gives me no rest by day or by night. Oh, show me how to find Him, how to know really what he wants of me. Oh, if I am deceived again!"

Her instruction began that day; and the next May coming round found her with a white veil in the Ursuline Novitiate. — Pilgrim of Our Lady of Martyrs.

TESTS OF FRIENDSHIP.

When Cicero wrote his immortal treatise concerning friendship, the Roman world applauded, and it was supposed that the last word about the matter had been uttered. But Rome did not understand the very first and indispensable condition of true friendship, which is that it must be founded on virtue. That was a teaching which men had to wait for till it was promulgated by the Great Teacher of men.

In His relations with the divine apostle He showed to humanity the real inwardness of true friendship. He showed that its basis is sincerity and its capstone is love, such love as He exhibited to men and spoke of in His undying words uttered from the Mount. The beautiful example He then gave of real friendship has been treasured by the world ever since, and men will never lose the memory of it. Considered from a worldly standpoint the friendship of which Christ set us the pattern is sublime and unapproachable, but we can come within the aureole of its radiance if we strive.

Men have but to be sincere in their dealings with each other to cherish integrity, principle, and honor, and when clouds gather, and darkness begins to reign, to hold out to those in trouble the loving and kindly hand of brotherhood in order to prove that one and the same heart palpitates in the great bosom of humanity. It is lovely to behold the solicitude of the true friend of him concerning whose sincerity there can be no doubt, for then we stand face to face with tender love of a mother, to which has been superadded the clear-sighted and practical judgment which mistaken affection cannot blind. For the true friend must, above all, be stern in dealing with our faults, extenuating naught and naught setting down in malice, but directing us in season and out of season, and warning us of the perils to which our rashness may expose us. Courage then in the faithful discharge of his duty is a prime requisite of true friendship, for the true friend is often called on to wound us but to save us, and to use the cautery even when the pain is keenest.

This is the severity of friendship, but beneath its stern mien the gentle spirit of true love lurks and the eye that seems to look daggers at us, may at the same moment be melting with tenderness. For not only should a friend bear a friend's infirmities but he should pour the balm of a deep affection into his wounds even when they gape the widest, and incur both dangers and losses to serve and to save those whom he holds dear.

It is against the holiday friend, especially, that one should be most upon his guard, against those simpering, smiling people, persons of infinite tongue, who can almost rhyme themselves into one's affections only to reason themselves out again! They proffer you the hand of friendship while the skies shine brightly above you, and especially while a dollar sheds its golden radiance along your path. Your accomplishments are then most varied and brilliant and you never even suspected yourself that you possessed such qualities of head and heart as they would insist upon ascribing to you. But let the clouds once lower, and the skies be-

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I was attacked severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kelleit, Minden, Ont.

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come leaden, let the chill of poverty especially breathe its blighting breath upon you, and you will quickly perceive how readily the mask of friendship is torn from them, and how compassionately they will say that they often predicted that your own foolish courses were inevitably destined to prove your ruin.

At least if it is not possible for you to find out in the days when prosperity smiles upon you and the current of your life flows between gilded banks who your friends have been, it certainly is quite possible to discover who were not your friends when penury knocks at the door, and the crust instead of the joint graces your table. As we grow older these sombre truths are more cogently urged upon us, for when the sweet symphonies of youth are changed to the discord of age, they become like sweet bells jangled out of tune and harsh. Then we remember the model of perfect friendship to which we made reference, and wish we had followed the finger post of its pointing. — Catholic Review.

The Soldier who Pierced Christ's Side.

The name of the soldier who pierced Christ's side with a spear while He was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracles which attended the crucifixion. The legend even goes further, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the disciples. For his fidelity to this great truth, Pilate resolved on his destruction. On this account Longinus left the army to devote his entire time to spreading the gospel; but he did this without first getting permission from the governor of Judea, or from Rome. He and two fellow-soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers who surprised the deserters at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred but a short while before at Jerusalem. All three were killed and beheaded, and their heads nailed upon the crosses and carried in triumph back to Jerusalem.

Secretarian and Non-Secretarian.

Hardly a word in the language is so constantly and absurdly misapplied as the words "secretarian" and "non-secretarian." In the ordinary non-Catholic mind, especially the politician's mind, they appear to be interchangeable with "religious" and "non-religious;" and it is deplorably true that there are not a few thoughtless or badly-instructed Catholics who use them in the same sense. These people need to go back to etymology as well as to catechism, says the Pilot.

A sect according to correct usage, means something cut off from the main body. No well-informed person disputes the fact that in the history of Christianity the Catholic Church was the original, as it is the main body. In the earlier Christian centuries, the Arians, Nestorians, Gnostics, etc., were sects cut off from the Church. In the modern religious world, the Lutherans, Episcopalians, Presbyterians and other Protestant bodies, are all equally sects cut off from the Church.

To refuse to reckon the Catholic Church with the sects is not a demonstration on the part of Catholics of extreme religious loyalty, but simply an evidence of their knowledge of facts and language. This was well explained on one occasion in that foremost of secular newspapers, the New York Sun.

Any Protestant effort to reduce the Catholic Church in language to the sectarian level is merely pitiful. Scholarly or thoughtful Protestants never join in it, however little their love for Catholicity.

This point should be more frequently explained to our young Catholics in Catholic schools, reading circles, sodalities, etc. Let them be taught the "sound form of words" for the sake of the precision of speech which should characterize educated people, as well as for the loyalty which should mark the heirs of the Faith once delivered to the saints.

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An Easy Choice.

Parents have another month in which to consider the important matter of a choice of a college to which the youth should be sent. It is true none of our Catholic colleges is likely to attempt to beat Yale's oarsmen or Princeton's football eleven, and there isn't one of them that has a crack baseball team; but there are still a good many reasons left why Catholic parents and Catholic students should choose an institution where their faith is a matter of course, says the Catholic Union. Many of our Catholic colleges are equal to the best non-Catholic institutions in everything except endowments and fine buildings. They have a much greater thing which the others lack — the truth — and, according to Cardinal Newman, religious truth is a necessity to the proper consideration of human branches of learning.

Thomas Davidson, writing in the Forum, says some practical things on the choice of a college for the boys, though he is not talking to Catholic parents in particular. "The wise parent trying to select a college for his son will ask first, not where the most learned professors are (still less of course where the best baseball team is, or where most sons of millionaires congregate!) but where the tone of social life is purest and manliest; where the young men behave neither as young monkeys nor as rakes; where the conditions for complete moral autonomy are most fully established. At the same time he will ask what college best understands its business — which is to impart that culture, intellectual and moral, and does not attempt to forestall the university by dabbling in professional knowledge or erudition."

And in all these has the Catholic college a first class rating and no Catholic club will be necessary to give the students the courage of companionship in the practice of their faith.

There is nothing to prevent anyone concocting a mixture and calling it "sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsaparilla, and so get cured.

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Seventeen

As a prisoner you walk with...

Brethren, you that call in this life...

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FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost

ERRONEOUS VIEWS OF VOCATION.

As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called. (Eph. iv. 1.)

Brethren, has it ever occurred to you that each one of us has a vocation in this life? I refer not to our Christian vocation, which we all have in common, but to the particular state of life to which each one of us has been called. It is not an uncommon error for people to think that priests and nuns are the only privileged mortals who are called by God to some special work, and that to their vocation alone God has attached peculiar and extraordinary graces.

This is an error we must correct. We have all—thank God!—the vocation to be Christians and the call to be saints, but we have, moreover, our own special calling, suitable to our character and disposition, and our common Christian vocation; and in a great measure our eternal salvation, depends on our fulfilling worthily the particular vocation in which we are called.

Some of us God has called to be priests, to serve continually at His altar. Some to be fathers of families, and others to remain single all their life. Some He has called to the higher professions, and others to the hard but manly toil of every-day life. But to all these vocations, to all these different states of life, He has attached certain duties, peculiar obligations, which must be met and fulfilled.

The great danger, brethren, that we have to avoid is the common and stupid error of those who hold that their every-day vocation has nothing to do with this Sunday calling; that there is little, if any, connection between their own special calling and their general calling to be Christians; who maintain that as business men, they can and must act in their own business-like way, banishing God from their hearts and His law from their lives, at least during their hours of business.

This error, stupid as it is, is not so uncommon as one might at first imagine. Take a few practical cases. How many are there who, when they examine their conscience, ever think of questioning themselves upon the duties of their position in life? How many fathers of families, listening to these words to-day, question themselves daily as to how they govern those whom God has put under their charge; how they watch and provide for the spiritual and temporal welfare of those whom they are called upon to support? How many young men ever think of asking themselves how they have fulfilled the obligations they are under to parents, now perhaps unable to take care of themselves? How many business men question themselves as to the honesty or propriety of this or that mode of action they have been following? Alas! they are few indeed. And this is the practical outcome of not recognizing the close connection there is between our every-day calling and our Christian vocation.

As every vocation, brethren, has its duties and its difficulties, so every calling has its special helps and graces. God saw each one of us from all eternity—just as we are to-day, with all the weaknesses of our character, with all the difficulties that surround us, and all the temptations with which we have to contend. He foresaw all these things, and provided for them, regulating His helps and graces according to our wants, and directing all things towards our final destiny. His grace is always sufficient for us, and as long as we remain in His friendship there is no vocation or calling so difficult or trying but what can be cheerfully and manfully borne and worked towards our soul's salvation. The lot of some is certainly not an easy one, but God always fits the back for the burden.

The practical question I would have you ask yourselves to-day, brethren, is this: granted that I have a vocation in this life; granted that Providence has placed me in a position that involves duties and obligations to God, my neighbor, or myself; how am I fulfilling these obligations? How am I walking in the vocation in which I am called? Worthily or unworthily—that is all the important question for me to answer to-day to the satisfaction of my conscience, as I will have to answer it one day to Almighty God.

Am I the father or mother of a family? If so, do I discharge the duties of my calling? Do I make my home pleasant and agreeable for my children? Do I supply them with suitable home amusements? Do I furnish them proper reading matter, or do I allow them to waste their time and ruin their souls with the vile penny literature of the day? Do I oblige them to come to Mass and approach the sacraments, while I neglect these duties myself? Or am I a business man who deals squarely and honestly with my neighbors, never on the alert to take advantage of the ignorant and weak? Am I in the employment of others, and, if so, do I fulfil my calling worthily by doing all that strict justice or Christian charity requires of me? Or am I just to men who work for me? These are some of the questions regarding your vocations that I would have you ask yourselves to-day.

Brethren, when we come to render our account to God, be sure of this: He will not trouble us with the question as to whether we have been experts in our respective professions, whether we have been successful business-men or skilled mechanics; no, but whether we have been just and honorable, whether we have walked worthily in the vocations to which we have been called. Walk, then, brethren,

ren, worthy of your vocation, worthy of the Church which has reared you, worthy of the hope that is in you, worthy of the name you bear, that of Christ, who has redeemed you. Imitate Him, live as He lived, and suffer in your calling the things He suffered. Then the prayer of our patron, St. Paul, will not be in vain, and we will walk worthy of the vocation in which we are called.

DAN.

A Story for Boys.

By MARY D. BRINE.

"Why shouldn't they feel pain as much as you and I, Dan? They're only bugs, to be sure, but in proportion to their size they can feel and suffer just as we do. And yet the poor things can't defend themselves, if great giants, like boys and girls, come along and worry them with sticks and stones, and call it fun, as Bill did when he made a helpless little bug out of you, Dan, my boy."

Dan looked soberly at his little twig, and then threw it far away. "I didn't mean to hurt the bug. I didn't know it hurt 'em, you see, ma'am. Lots of folks does it, and sometimes I've ketch'd butterflies an' tied a hair round their wings to see 'em try to fly. Did that hurt 'em, do you s'pose?"

Viola looked graver than ever. "Oh, Dan, Dan!" she cried, shaking her head; then, as a thought came quickly, she added, "Come here a minute, close to me," and as he stood at her side, she rapidly threw about his arms a thick, long veil which had been about her shoulders. Very closely she drew the little arms till they were pinioned tightly at the boy's side, and he stood a helpless captive almost before he had realized her intention.

"There now," she laughingly said, "fly away, little butterfly; stretch your wings, and fly away!"

Dan began to laugh, too, as he tried to wriggle his arms free from the veil and its meshes. "I shan't poke any more bugs!" he exclaimed, "an' I won't tie any more butterflies. I didn't think it would make 'em feel so bad, you see; but I know now, fast 'nough."

Then, when he was released, and sitting beside her again, Viola explained to him the wrong that lies in all kinds of teasing. "It isn't that boys mean to be cruel," she said, "but it seems like fun, and they do not realize that the dear Lord made the dumb brutes and insects with as much loving care for their comfort as He feels for us, who, of course, are still dearer in His sight, because we have souls, and can one day go and live with Him. And because we are so strong, and wise, and can take care of ourselves so well, you know, God means that we shall also take care of His dumb creatures, and be kind to them, and make them happy. Don't you see, Dan, that my advice to you is wise?"

Dan nodded Yes, and Viola went on: "There is another thing you should remember, too, Dan, my boy, and that is—God will sooner or later punish cruel people. He always makes them suffer in one way or another for the sufferings they cause, because He has expressly told us in the Bible that we must be kind to one another."

Dan looked up eagerly. "Do you s'pose, ma'am, that He'll punish Bill an' his mean lot for teasin' me, if I am only 'Dan,' an' the 'little Injun' they think ain't any good; do you think He'll punish them, Miss Viola?"

"They'll come to grief some day, no doubt, Dan, if they don't leave off their bad ways. But, now, I have kept you too long from your errand, and you must pick up your cart and hurry on with the wash for Mrs. Howe."

"Could you tell me the time, please, ma'am?" asked the boy, in no haste to leave the pretty young girl who seemed so kind, sane, and who was fast winning his lonely young heart.

Viola looked at the tiny watch hung from her side. Dan thought it the most beautiful thing he had ever seen, and wondered if his mammy would one day have a watch to hang at her side, and dangle with a lot of little fancy things which looked like tiny toys. She should surely have them all if he could hurry and grow a man and make money for her.

"It is just 11 o'clock," said Viola; "are you very late?"

"The boy settled contentedly back on the grass. "Oh, no, ma'am!" he answered. "Mammy told me if I got back by 12, I'd be time enough, an' I can take these things to Mrs. Howe's in a jiffy, you see; she lives near here. So I can stay a bit longer, if you're willin', Miss Viola."

Miss Viola did not mind having Dan's company as long as he could rightly stay with her, so the boy kept his curled-up position on the grass at her feet, and she began questioning again.

"How about school, Dan?"

"I don't go to school any more," he said, while a flush rose to his cheeks. "I went to the Hill school over yonder once, but the fellers they nagged me all the time an' called me names, an' I got so mad I fighted 'em hard, an' hit 'em enough to hurt sometimes, too, if I am a little feller. But the teacher she always said I was the one what was the mostest to blame an' licked me more'n she licked the other boys, an' mammy said 'twasn't fair, an' so—an' so I didn't go any more."

"But surely, Dan, you're not going to be content to grow up an ignorant sort of man, are you?"

"Does nigerant mean stupid, miss?"

"Yes; quite stupid, little boy," was the smiling reply; "and I don't think you look at all like that kind of a boy."

Dan lifted his head proudly. "I ain't goin' to be nigerant then. My mammy she can read an' write, an' she spells me a little every day, an' I can write on my slate words as long as—oh, as long as Washin' ton."

Viola laughed again. "That's good, Dan, for a beginning; and how about arithmetic?"

"Well, I can add a little, an' mammy she makes me keep on trying sums like when I was at school. She says I'm big enough to be in surtrack-shun now."

"Subtraction," Dan, corrected Viola, drawing a little paper from her pocket. "Come, now, we'll have a little lesson just now, all by ourselves. See, here are four chocolates left from some I had a while ago. Now, if I tell you to eat two of them, how many will be left in the paper?"

"Two!" cried Dan, feeling very clever.

"And if I eat the other two, then what?"

"The paper, miss!" yelled Dan, his brown eyes full of twinkles.

"And if I take away the paper?" laughed Viola, drawing it out of sight.

"Only jus' a recklerckshun of somethin' good," replied Dan, shrugging his shoulders, and feeling his mouth water for those chocolates.

"Oh, you're a funny fellow!" cried the young lady; "here, now, eat the four chocolates, and then go and do your errand, and when you go home tell mammy you're going to be a very clever man some fine day."

Dan looked delighted. "Ho! I thought you was goin' to give me a harder arithmetic lesson than that. I likes chocolate arithmetic first-rate."

Miss Viola gathered her materials together and started for the house, but paused a moment to say to Dan, who was reluctantly lifting the handle of his little cart:

"See here, my boy, I live right over there, in that white house, see? Well, if I should want you to do an errand for me some day, or for somebody in the house at any time, could you be trusted to do it faithfully, and like a man of honor? If I am going to help you earn money for your mother, you must let me trust you, Dan, and feel sure that you will always do your best about whatever you are called upon to do for another."

Just then Bennie came sauntering along, his hands in his pockets, and a shy expression on his face, for he was in reality a shy little lad, not over-fond of meeting strangers, for all his independent little manners.

Viola drew him beside her. "This is Dan," she said. "Dan Carmen, a little boy who is going to be great friends with me, Bennie, and whom I like very much. Dan, this is Bennie Moore, another little friend of mine, and I'm going to be very proud of you both."

Dan grinned and bobbed his head to Bennie, and Bennie looked sideways at Dan, and didn't grin.

"Why, Bennie," exclaimed Viola, "I was sure you'd like Dan as much as I do, and I hoped Dan would like you too."

Bennie looked embarrassed. "Well, he didn't say 'How do do?' and so I didn't either."

Dan's face brightened. "Oh, I was goin' to say it, but you looked so kind of fine, I was afraid you'd snub a feller that looks like me."

Master Bennie's shyness vanished (maybe the compliment to his appearance was the cause), and he held out a little hand to Dan.

"If Miss Vi likes you," he said, "I'm going to, too, 'cause she always likes nice people. I'm glad you like my clothes. I s'pose if my mother was your mother, and your mother was my mother, then you'd be Ben, and I'd be Dan, and you'd be wearing nice clothes, and I'd be wearing your kind, you see."

"Bravo, Bennie! you're a philosopher, my little man, as well as a dear boy. Now, you must be kind to Dan, and not let the other boys tease him, and he will be good to you when he has a chance, won't you, Dan?"

"You may jus' guess I will, ma'am," was the emphatic reply.

"Ain't your friends good to you?" asked Bennie, in surprise.

Dan's face darkened. "I ain't got a friend in the world 'cept only mammy, an'—he drew close to Viola's side and laid his hand with an affectionate gesture on her arm—"this dear kind lady who only knew me jus' this mornin'."

Bennie's eyes widened. "Oh, my! what a lonesome boy you must be!"

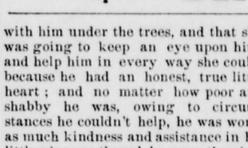
"Well, sometimes I am, an' sometimes I ain't. I don't like the fellers round here anyway, an' they lie an' cheat an' put all the blame on me, an' I get ticked by whoever ketches me, an' the biggest boy of 'em all, that's Bill, he licks me every time he sees me goin' by. Anyhow, I don't care! I don't lie an' cheat; I'd be ashamed to lie myself out of a scrape, so I would."

Bennie glanced around and saw that Miss Viola was busy gathering daisies at the roadside, so he whispered to Dan:

"Why don't you fight those fellers? I would, only when a big fellow comes at me I get afraid, and run away. But I'm littler 'n you, you know."

"I'm ten," replied Dan. "How old are you?"

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Merchant Tailoring. MR. O. LABELLE HAS OPENED A FIRST-CLASS Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times. Satisfaction guaranteed.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Attn: Wine a Specialty. Our Attn Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO. Sandwich Ont.

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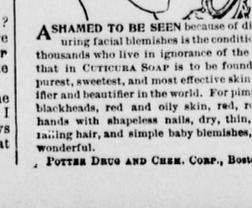
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TO BE CONTINUED. THE O'KEEFE BREWERY CO. OF TORONTO, LTD. SPECIALTIES: High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.



C. M. B. A.

E. B. A.

August 21st, ult., was a red letter day with the members of St. Paul's Branch No. 215, C. M. B. A. of Summerside P. E. I., it being the day on which one of the best picnics of the season took place in the beautiful village of Miscouche.

At the regular semi-monthly meeting of the Sarafiel Branch, No. 28, E. B. A., Ottawa, the following resolution of condolence was unanimously carried: Moved by P. Gallagher, seconded by M. Bennett.

Resolved that while bowing in humble submission to the omnipotent will of our Creator and Redeemer, who doeth all things for our good, we, the members of Sarafiel Branch, No. 28, sincerely deplore the loss of so energetic and kind a member of our society.

Resolved that a copy of the resolution be placed on the minute transmitted to the wife and family of deceased, and given for publication to the CATHOLIC RECORD, and United Canada.

At a regular meeting of Branch 202, Charham, N. B., August 16, the following resolutions were passed: Whereas, it has pleased Almighty God to call to his eternal reward the Rev. Wm. A. Lawler, brother of Thomas Lawler, and

Resolved that a copy of these resolutions be presented to the family of the deceased, and be inserted in our local papers and the CATHOLIC RECORD.

Whereas affliction has come to the family of our honored brother, O. K. Fraser, Grand President of the Holy Name Society, and the death of his brother, the Hon. C. J. Fraser, ex-Minister of Public Works, Ontario, be it

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and the press generally of the Province. Some twelve years ago his essay on agriculture, read at the provincial exhibition of that year, first prize, notwithstanding the large number of essays contributed by some of the ablest agriculturists of the country.

As the evenings are becoming cooler, the committee on "Good of the Order" decided to renew the entertainment so popular at Court meetings in the past.

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curate among those outside his own church, and Messrs. Morris and Murray remarked on the esteem in which he was held in the country.

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I WAS CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT. ROBERT ROSS, Two Rivers, N. S.

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ESTATE OF JOHN BATTLE, THOROLD, ONT. References: Very Rev. Dean Harris, St. Catharines, Ont.; Rev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sullivan, Thorold, Ont.

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