

Moira Mavrons.
 Written for the P. O.
 Bring your nearest mantle, throw it round
 your shoulders,
 Draw the hood about you close, your
 bonny face
 But while you shade it carefully from curi-
 ous eyes
 A little click leave open, dear, for me to
 peep in.

Moira Mavrons!
 Come! The moon's delaying, darling, keep-
 ing back her rising,
 Through the fragrant blossomed May a
 pale moon
 For lowest steps she loves to watch and
 guard from rude surprise,
 And mine, the light of Moira's eyes will
 safely guide she knows.

Moira Mavrons!
 Never had I late it is, no watch could
 ever measure
 Lovest, thus, out the moment lovers
 ought to meet;
 Ah, would you count it truly, Moira! I
 your heart
 Where love to throbs of rapture sets the
 pulses of my heart!

One concealing whisper breathes to all its
 "your shoulders"
 Echo back my heart's fond words as soon
 as I repeat
 Ah, Moira, mine! I love to see and let the
 moon
 In full-orbed splendor,
 Reflect with bright approving smiles my
 answer in your eyes.

Moira Mavrons!
 MATILDA DESPARD.

KNOCKNAGOW
 OR,
THE HOMES OF TIPPERARY.
 BY CHARLES J. KICKHAM.

CHAPTER XXVII.

THE JAY.

Mary stood up and asked Mat to come to the drawing-room, where they found Grace already sitting at the piano.

"Oh, my goodness!" she exclaimed, looking round, "what sort of gentlemen are those?"

But before she could proceed further with her censures, Mr. Lwo was at his post and placed the music before her.

"Well, now, let me think of all Mr. Kearney's tunes," said she, turning over the leaves. "Listen to this one, Mat."

"No, miss," replied Mat, shaking his head. "That's 'The Morning'."

"Well, this," she said, and played a few bars of another.

Mat shook his head again.

"Oh, I think I know it now," she exclaimed, as she turned rapidly over the leaves. "Why, here it is, with the very same name he has mentioned. Mr. Kearney has some words to it about—"

"I'll go to the fair, and I'll sell my old cow. For want of a shilling, one pound, and one crown. I'll drink what I fear, and pay what I owe. And what's that to any man, whether or no?"

"That's 'The Idiot' that Mat, whether in quite an excited way.

"'Tis they may call at this life," said Grace, turning to Mary. "Sit down, Mat."

Mat's spirit was attentive as she played; and after a little while he began to move his head from side to side and turned his eyes to the ceiling.

Mary watched him with a smile; for it seemed quite evident he was mentally going through his song with all possible care. Her suspicion in this respect was well founded; for when Mat thrust his hand into his pocket and pulled out a sheet of paper which he hastily unfolded, and, after glancing at it for a moment, turned his eyes again to the ceiling and commenced what he himself would call "humming" the tune.

"Good luck to you, miss," he exclaimed, when she had stopped playing. "I think I have it nearly right now."

"I think, Mat," said Mary, "you ought to sing the song for us."

"Bogor, I couldn't, miss," he replied, after some hesitation. "I'll try an' sing it to-night for 'em. 'Tis a new song I got from the young schoolmaster over at Lougheen; an' I said I'd get it to heart an' sing it at the fun wedding. I'd be at it; an' Ned's banjo was the first. Though, faith, Miss Mary, I was thinkin' I might be singin' it at your own this turn."

Though the look which accompanied this observation was precisely the same as that which annoyed Mr. Lwo in the parlour, he now laughed and saw nothing at all impertinent in it.

"Mat is surely a dunder," said Grace, when he had left. "I'm quite vexed that he never favors me with any of his admirin' glances."

"You like to be admired, Miss Grace," said Mr. Lwo.

"Who does not, I'd like to know? Though some people may pretend not to care about it. And she glanced at Mary.

"Take care," said Mary, "or I'll tell Mr. Lwo what you said about him the other day."

"And will you tell him that somebody else said I was right?"

Mary got a little frightened; and, lest she should have got the worst of it in such an encounter, she hurried back to the parlour and took up her work.

Hugh was sitting at the little table near the window. He had gone out with the intention of walking over the farm, but turned back on finding the rain was heavier than he expected.

Mr. Lwo and Grace immediately followed Mary, and there was much lively chat on the subject of the manners and customs of the peasantry, suggested by Mat Donovan's visit. Grace had quite a fund of anecdotes, picked up at those "literary dinners" she alluded to when trying to find the "solution of the mystery" connected with the tracks in the snow.

Hugh was silent; but to the watchful eye of his sister it was plain he was enjoying Grace's lively sallies and merry laughter. He leaned over the back of his chair, and during a lull in the conversation seemed to have fallen asleep. Mary called Grace's attention to him, in order that she might do something to rouse him. His long black hair hung over the table, and Grace happening to have the scissors in her hand, clipped off a lock.

Hugh started, and seeing what she had done, snatched the scissors from her; and twining a tress of her hair round and round his finger, cut it off, to her consternation.

"Oh, you wretch!" she exclaimed, pulling down her hair to see what damage he had done. But finding the tress would not be missed, she resumed her good humor.

"Could you invent anything for us to

do?" the doctor asked pleasantly, from the sofa.

"'Tis too wet to go out," replied Hugh.

"It is too bad," said Mary, "that Mr. Lwo must remain a prisoner."

"I'm sure you're right," he replied, "I can be resigned to my fate."

"Will you go to the wedding?" she asked, turning to Hugh.

"I suppose I must. There is no getting out of it, as my father won't go."

"He is a great stay at home, Mr. Lwo. He will not go anywhere but when he can't help it. And you saw he does not even face quadrilles."

"Except when he has some one to lead him like a bear," said Grace.

"Was it not customary," Hugh asked with solemnity, "when dancing bears used to be exhibited, to have the bear led by a monkey? I think I read about such a thing somewhere."

"I see what you mean sir," said Grace.

"Perhaps it is all fair."

"A hit," said the doctor, "a palpable hit. But I'd sooner have expected it from Lory. He's devilish clever at that sort of thing."

"Is he indeed? Then I was peculiarly fortunate in getting two such clever partners."

"You are a match for them," said Mary laughing.

"A match—you are certainly complimentary."

"I mean you are able for them all—to give them it for tat."

"Quid pro quo," replied Grace. "I should suppose."

"I would be diamond cut diamond," said Mary.

"Diamond?" repeated Grace. "Do you call him a diamond?"

And she nodded her head towards Hugh, in a way that made the doctor break into a horse laugh, and kick up his heels on the sofa.

"Or," she continued, opening her eyes, in which there was a curious gleam of astonishment and fun, "is that the gem?"

She pointed out into the lawn; and there was Mr. Lwo. He was doing his best to shelter himself from the rain with the collar of his coat, and running towards the house with his head down—the wind being in his face—as if he intended making a battering ram of himself to drive in the hall door. He was covered with mud from head to foot, and it was astonishing how high up and far behind him he managed to fling his heels.

Grace hurried out to open the door. She stood back behind it, as if she expected to see Lory shoot past her, and pointantly held her breath in anticipation of a frightful crash among Mrs. Kearney's crockery; for a vague notion crossed her mind that Lory would be plucked up insensible in the pantry at the end of the hall after splitting the door of that sanctum in two with his skull.

Lory, however, had stopped himself on the door-step, and Grace stared at him in speechless amazement.

The rain was running down in little rivers all over him—particularly over his eyes; which made it necessary for him to cut off the streams at the eyebrows with the knuckles of his thumbs before he could see distinctly. Lory, too, looked surprised when he found who had opened the door for him. But, recovering himself self before she could ask him in, he blurted with one hand under his coat, and then thrust out both arms at full length towards her.

"Here he's for you now," said Lory, breathlessly.

Grace took what he presented to her mechanically, without having the least notion as to what it was, and Lory instantly wheeled around his horse boots making as much noise as if a horse had stumbled on the door-step—and set off for home, forgetting that the consequence of which Lory was precipitated head foremost, and had to run on all fours for a good ten yards before he could recover himself. Once in an upright position, however, he was pulled back to the avenue gate without further exertion from himself than lifting his feet and keeping one hand clapped against his poll to prevent his cap from being swept across the bog, and, peradventure, stuck into a crevice of the old castle, like the piece of an old petticoat—to which it bore a striking resemblance—in the broken window of Jack Delaney's sleeping apartment behind the forge. It was observed, too, that the wind kept Lory's diminutive skirts stuck against his back, as if they had been pinned under the shoulder-blades. He had actually reached the gate before Grace recovered from her surprise, even so far as to think of shutting the door. But then she could not use her hands for that purpose, and as she was collecting her senses to think what was to be done, Hugh came out to know what had happened to make Lory best so precipitate a retreat.

"What is it all about, Grace?" he asked, as she closed the hall door. "What have you done to frighten Lory? Has he popped the question and been rejected? The effect was dreadful. I very much fear the young gentleman's body may be found, nine days hence, floating in the Poulsmuck."

But Grace returned to the parlour without noticing his bluster, and was holding out Lory's gift to satisfy her own and her friends' curiosity, when a sharp pinch on the wrist made her let it go with a scream. And "with many a flit and flutter," like the celebrated raven, Lory's work box upon Mrs. Kearney's work box. He looked about him with the utmost nonchalance, and then winked his eyes several times and moved his neck as if he had been sleeping in an uneasy position; and then the jay opened his beak and yawned, as if he were very drowsy, and meant to go to sleep again. But just as he was burying his head cozily between his shoulders, he caught a glimpse of him self in the lid of the work-box, and the sight so far awakened his curiosity that he peeped at the rosewood, and in doing so his feet began to slip upon its polished surface: whereupon the jay extended his wings a little and jerked up his tail. What followed we shall not venture to describe; but Mary jumped from her place near the table with a scream almost as loud as Grace's when she got the pinch on the wrist. The doctor turned round to see what had happened; and seeing it, flung himself on his back, and commenced cutting capers with his feet in the air.

"That Lory is a genius," said the doctor.

"He has cured me of a severe fit of the blues. I'm eternally indebted to him."

Grace got into good humor, too, and after carefully pulling down her cuffs, she returned to take the jay between her hands again. "I'll go and make Ellie happy," she said, running away, holding the jay at arm's-length above her head.

The sky began to brighten over the hills, and Hugh predicted that the remainder of the day would be fine. The wind continued to blow; but the streak for the sun's rays through the broken clouds, and it was agreed on all hands that Ned Brophy's "hauling home" would be more propitious than could have been anticipated a few hours earlier.

"I wonder," said Mrs. Kearney, who came into the parlour in an evidently distressed state of mind—"I wonder what can be ailing Barney? And he has things we want for the dinner."

"I suppose it was the heavy rain," Mary replied. "No one would face out in such a storm; and I daresay Barney waited till it cleared up."

"Even if he did, he might be here now."

"Well, you know," said Mary, "Mr. Lwo has decided going to the wedding with Hugh, so you need not be particularly about our dinner to-day."

"Why so?" Mrs. Kearney asked, as if she could not see the force of this reasoning.

"Why, of course, if they go at all, they'll be there for dinner."

"Oh, yes, they call it a dinner, but it will be more like a supper. I'll engage it won't be ready till after eleven o'clock—or ten the earliest."

"Well, even so," replied Mary. "They'll go at the usual hour, and you need not be so particular about our dinner to-day."

"'Tis too late already," rejoined Mrs. Kearney, with a sigh. "To think of roasting a bit of beef. But if that fellow was home in time, sure I could have the nice dinner there was in the kitchen. He's always disappointing me, and making mistakes, bringing wrong things, and running after peep-shows, and ballad-singers, and Panches and Juys. My heart is broken with him," continued Mrs. Kearney, sighing deeply. "But indeed," she added with severe dignity, as she folded her plump hands, "I don't rest on her name; but indeed only for the respect my uncle Dan had for his mother I wouldn't keep him another hour under the roof of the house."

Mary was not at all apprehensive that Barney was in danger of instant dismissal; but wishing to put her mother into good humor she observed, as if to herself, that poor Barney was very devoted and strictly honest.

"Well, indeed," replied her mother in a softened tone, "there's nothing to be said against his honesty. His father would lay down his life for my uncle Dan, and, indeed, I believe poor Barney would do the same for any one of the name."

CHAPTER XXVIII.

BARNEY WINS A BET, AND LOSES MUCH PRECIOUS TIME.

The cause of Mrs. Kearney's trouble was all this time comfortably ensconced in the chimney corner, in the little kitchen behind Mrs. Burke's shop, with his feet on the hob—which foot, by the way, the servant who had been called in to help with making the fire, mistaking it for a bit of turf of the description known as "hand turf," in the manufacture of which molders allow free scope to their fancy, and occasionally produce a marvel of grotesqueness.

Barney had but just reached Mrs. Burke's door, when the rain began to pour down in such a way that he was obliged to put up with a shed in the yard, he took possession of the corner, and kept it without flinching even when the fire was at the hottest, and the big black pot banging over it was enveloped in the blaze—which drew from the girl who had attempted to boil the potatoes with his feet, the remark which did a world of good to the eyes of the man who stood at the corner but Dan Brit and John Roche, the time-burners.

"An' speke of the ould bog an' he'll appear," she added; "here is Dan him self."

The individual spoken of drew a chair to the fire, scowling at Barney as if he considered him an intruder. It could be seen at a glance that Dan Brit was not a model of sobriety. After eying Barney in silence for a minute, he was turning to the girl to order a pint of porter when he looked again at him and hesitated. In fact, Dan Brit was debating with himself whether, if he ventured to ask Barney to take a drink, was Barney the sort of person to say afterwards, "Let us have another glass, and let us drink to the health of the man who has done us the honor to say so, Dan Brit had his mind made up to call back the girl just as she was going to the two pints of porter, saying, "Kitty, I'll take a glass of the ould malt; I'm not very well to-day."

But Mrs. Burke would have a glass of whiskey, threepence, in exchange for the pint of porter, price three halfpence; which, in a social and friendly way, and in the spirit of a "good fellow," he was thinking of pressing Barney Brodick to accept at his hands.

And while Dan Brit was pondering the risks to be run in the matter, his eye fell upon Barney's foot on the hob; which object seemed to fascinate Dan Brit and drive all other objects and subjects out of his thoughts for the time being.

"The devil so ugly a foot as that," said Dan Brit, solemnly, "I ever see, anyhow."

"There's an uglier wan in the house," rejoined Barney.

"No, nor in Ireland," returned Dan. "Nor in Europe, Asia, Africa or America."

"Will you bet a quart of porter?" said Dan Brit.

"That there's not an uglier foot in the house?" exclaimed Dan, staring in astonishment at him.

"Yes," replied Barney, with spirit. "I'll wager a quart of porter, an' let Kitty be the judge, that there's an uglier foot in the house."

"Done," exclaimed Dan Brit, who grasped at the certainty of getting a drink without paying for it. "But will you stake the money?"

"Ay, will I," said Barney, suiting the action to the word, and slapping down the coppers on a chair near him.

"Take that money, Kitty," said Dan Brit, "an' decide the bet."

"What is the bet?" Kitty asked.

It was explained to her; and Kitty

shook her head sorrowfully, and told Barney he was always a fool.

"Stake the money, yourself," said Barney. And Dan said, "Come, give me back that change," said Dan; "an' bring in the drink. The bet is mine."

"Wait a bit," returned Barney. "Kitty, give us a peep at your own."

"What impudence you have!" exclaimed Kitty, indignantly. "Who dare say a word against them, I'd like to know!" And Kitty exhibited a pair of very presentable feet.

"Bogor, Kitty," said Barney, with a grin, "if I was dependin' on thim I'd lose my bet."

"An' do you mean to say you haven't lost it?" Dan asked. "Run, Kitty, for the porter."

"Ay, will she; but 'tisn't my money 'I'll pay for it."

"Didn't you bet there was an uglier foot in the house than that?"

And Dan Brit pointed to the foot on the hob.

"I did."

"An' where is it?"

Barney Brodick slowly and deliberately drew his other foot from under the chair, and held it up to view.

"Here's your money, Barney," exclaimed Kitty, in an ecstasy of delight. "You won the bet; I'll go for the porter."

Dan Brit's jaw fell down as he stared with open mouth at Barney. And after swallowing his share of the porter he walked away with an expression of countenance which made Kitty observe that "wan'd think 'twas a physis o' salt he was after swallowin'."

When the rain ceased Barney, snatching one of his baskets from Mrs. Burke's counter, hurried off to Wat Murphy's and presented Mrs. Kearney's written order to the door, the King raised his eyes and advanced towards his visitors, including himself in salute, but manifesting not the least emotion. Then stammered Garat, who seemed much troubled, "Louis, the Convention has charged me, as the executive, to instruct you as to the decree it has rendered. Read, he said, turning to Groutville, who at once began and read out until he came to the words, "And with having conspired against the foreign and domestic peace," when the King repeated this phrase, extended, at the same time, his hands in front of him, bowing his head and slightly shrugging his shoulders.

When the reading of the decree was ended Louis drew a paper from his pocket which contained several requests, among others that the Minister of Justice would engage counsel to promptly attend to counsel would not have the power, but that he would at once place the claims of the King before the Assembly, informing him that several members of the Assembly had already expressed themselves favorably disposed towards the granting of them.

Garat reported the answer of the Convention to the King at the temple, and said, "Louis, the Assembly acquiesces in such and such a demand, but the decree is positive—beyond recall."

"Very well," said the King, "it is necessary to submit."

After this he conversed with the three Commissioners with calmness, composure, and perfect sweetness, going over the papers in his portfolio, and in his pocket with the same tranquillity as a man who is preparing himself for a short journey. When the commissioners retired, he saluted them with an air of serenity, and re-entering his sleeping chamber, he said coldly to the servant who advanced towards him, "It is the time for dinner." He dined in his usual manner.

This was the same Minister of Justice who brought the King the Irish priest that he had requested should attend him, and who stayed with him till the execution. He passed all that day and part of the night with the unhappy family, whose cries could be heard outside the prison at intervals, especially at the moment of separation. The Queen was in a piteous state. She tore her hair and refused to listen to a word of consolation. The King, melted to tenderness, but, nevertheless, calm in the midst of his family's despair, drew her towards him with affection, saying, "God bys until to-morrow." Prayers were long; the night was far advanced when he retired to his chamber. He arose at six next morning, and dressed himself without saying a single word. He heard Mass in his room, confessed, and received Communion. He wished to save his family the horrors of a lasting farewell.

"This morning at nine o'clock," says the writer, breaking into the present tense, "he entered the Mayor's coach with his confessor, a municipal officer, and two gens d'armes. During the journey to the place of execution, he recites the prayers for the dead. Arrived at the foot of the scaffold, he is despoiled of his coat, and then mounts it with a firmness without parallel, looking tranquilly at the executioner, who, making a tour of the scaffold, addressed these words to the people.

"I die innocent; I forgive my enemies, and I desire that France—"

Here he is interrupted by the roll of the drums, and the atrocious Santerre ordered the executioner to do his duty.

"They tied him to the plank, and when the knife of the guillotine was placed in the proper position he once more raised his head and looked at the multitude."

It was then that his confessor, inclining his head towards the king articulated in a loud voice: "Son of St. Louis, ascend to Heaven."

At this moment the cord is cut, but the head still retains its place; and the iron is pressed upon it; it falls, and is seized by the executioner, who, making a tour of the scaffold, shows it to the people.

The executioner was, it is said, from Meaux. I am assured that the executioner of Paris refused the office, and is now in prison.

The body was taken to the Madeleine in a hearse filled with lime in order to reduce it to a cinder, and if possible prevent future recognition.

And thus was terminated this fearful crime.

* * * * *

The cries of pity were drowned by terror, and when the head fallen the only cries were "Vive la Nation, vive la republique."

With the exception of a few paid

LAST HOURS OF LOUIS XVI.

ABBE ENGORTH DID SAY "SON OF ST. LOUIS ASCEND TO HEAVEN."

The *Emaine Catholique* of Toulouse, France, under the title, "Authentic Details of the Last Moments of Louis XVI.," contains the following curious piece of information never before published in all but out of print. The *Catholique* says: "We borrow from a book, now all but out of print, published in London five days after the execution of Louis XVI, with the title, 'History of the Conspiracy of the Tenth of August, 1792,' by Bigot de Salate Croix, Minister of Foreign Affairs to Louis XVI, a letter in which this statesman relates the details of his master's death, which took place January 21st, 1793. The account is inserted at the end of the volume as a document bearing upon the last hour of the King. Apart from the general interest of the details, the letter of M. Bigot de Salate Croix establishes a point of history, the authenticity of which has been contested, namely, the expression used by the Abbe Engorth to the Martyr King, 'Enfant de saint Louis, montez au ciel.'"

Paris, January 21, 1793.

At last the terrible sentence of death has been decreed without appeal, without revision, without delay. At noon yesterday, Garat, Minister of Justice of the Executive Provisional Council, charged to notify the King of the decree of the Convention, entered a coach, having with him Lebrun, Minister of Foreign Affairs, and Groutville, Secretary of the Council, all three trembling like malefactors until they arrived at the Temple. The large chamber in which the King was imprisoned was divided into two compartments by a partition. As the arrival of the members of the Executive Council made a noise at the door, the King raised his eyes and advanced towards his visitors, including himself in salute, but manifesting not the least emotion. Then stammered Garat, who seemed much troubled, "Louis, the Convention has charged me, as the executive, to instruct you as to the decree it has rendered. Read, he said, turning to Groutville, who at once began and read out until he came to the words, "And with having conspired against the foreign and domestic peace," when the King repeated this phrase, extended, at the same time, his hands in front of him, bowing his head and slightly shrugging his shoulders.

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With the exception of a few paid

refugees who marched through the city slinging the "Marseillaise," a sombre silence reigned everywhere, but it was a silence resembling that of the tomb.

L. C. BIGOT DE SAINTE CROIX.

THE DEAD HAND.

THE SECRET OF A MAN WHO HAD BEEN GUILTY OF BLASPHEMY.

"There are strange things in this world," said an old newspaper man whose hair was gray twenty years ago.

"I'm not much of a believer in supernatural occurrences, but when a plain fact comes into my experience I am willing to admit it. What I am going to tell you I know and am satisfied about. You may or you may not be, just as it suits you."

"You remember," he began, "the time President Cleveland visited Minneapolis, and what a crowd there was! The state fair and one or two other things attracted people enough, but the President's presence drew every one in the state, and seemed to me to be a Chicago paper at the time, and got an assignment to go up and take in the combined show. When I stepped up to the counter of the leading hotel to register I noticed that the man in front of me, who had just laid down the pen, was also a newspaper man from Chicago. There wasn't anything special about his appearance except that he was unusually tall and thin and didn't look very well. Naturally when I put down my name I turned to him and introduced myself. We shook hands and began to chat. While we were doing this the old man who was proprietor of the hotel was inspecting the room rack. Turning to me he said that there was only one empty room in the house, and that we were welcome to it. I would double up. That suited me all right, but the tall man objected vigorously. I was a little buffed over it, and said that he could have the room if he was so selfish over it. I could sleep in a chair or walk the streets all night. I had often done so before.

"Oh, no," said the tall man, "it isn't that. I arose so badly that I could not sleep in the room. I was thinking of you."

"I laughed at the idea and assured him that I would sleep as soon as I struck the bed. Finally he gave in and we agreed to take the room together. It was a little bit of a cubby hole at the top of the house, and the only furniture in it was a common bed and two wooden chairs. Another Chicago newspaper man who heard we were there came to see us, and the three of us sat there and talked until I supposed it was 2 o'clock in the morning. Neither myself nor the visitor could recall anything unusual about the behavior of the tall man when we compared notes afterward. At last we said 'good-night' and went to bed.

"I don't know how long I slept, and, in fact, I have never been able to bring up a perfectly clear recollection of what happened in that room. I seemed to me that I woke up in about five minutes, but it must have been longer. My first feeling was one of fearful dread. There was not a sound from the man at my side. A huge lump of ice seemed to be on my chest and press me down. I was suffocating. I tried to shout, but could not emit a syllable. It was only after a long struggle, that brought sweat pouring out all over me, that I could raise my hand to the inert freezing mass on my chest.

"It was a painless hand, the hand of a corpse, that I clasped. I dropped it in horror, and climbed nervously out of bed. The moonbeams came in through the little dust-covered window and played across the pale face sunk in the pillows. The feeling of the hand was still on my chest. I could not overcome the frightful sensation of helplessness. I lit the gas and proceeded to call for help. Then it was, in the better light, that I saw he was not dead. I went to his side to look at his hand but some movement of mine awoke him, and he softly pulled it under the counterpane. I could not go to bed and remained up all night.

"In the morning when I spoke of the affair the tall man laughed and said I must have been dreaming, as did the landlord; so did my newspaper friend. I could not answer them, but I felt that some strange mystery was hidden that night in the little room.

"Shortly afterward the news came over the wires that my companion of that night had committed suicide under circumstances of almost inconceivable horror. A few days afterward a letter came to me from him. He had written it and left it on his table the night he took his life. It solved the mystery.

"The Christmas night before I met him in Minneapolis he was drinking in a saloon in Chicago with several friends. He made the remark: 'I suppose we have to again celebrate the birth of a bump.' One of his companions asked him not to speak that way, upon the ground that it would be a personal favor. This led to argument. The blasphemer said: 'Prove to me that there is a God.' His friend said: 'Prove to me that there is no God.'

"The tall man drew himself erect and raised his arm on high. 'I will call upon God, if He is a God,' said he, 'to strike me dead right here where I stand.'

"Those around drew back, but no miracle followed. The tall man laughed at his young friend. They parted for the night, perhaps a little solemnly, but not much was thought of the matter.

"One week later a strange pain developed in that arm, and in less than a month it was useless. In his letter to me he said: 'You are the only man who ever suspected my secret, I am a leper.'"

Denver News

Nature has Provided

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

FOR NERVE PAIN, Summer Heat and general toilet purposes, use Low's Sulphur Soap.

Prayer.

KATHERINE HAMILTON.

Twelve, the sweet bell of the convent slowly peals. Dim burns the sanctuary's flickering light. A hush upon the oiled floor prostrate kneels. Offering her watchings, prayers, the wearied, she feels.

TOLD IN A FLORENTINE STUDIO.

David Bearn in Irish Monthly.

"My Jesus Christ be praised!" said Francesco Baccinelli. And a chorus of children's voices answered: "Forever and forever. Amen."

"You come, dear children," said the old pittore, as his habitual smile grew sunnier, and his ever-beautiful voice became more animated.

Such an odd little rabble of child life in this Florentine chamber. Such a quaint, genial, benignant maestro in the tall, thin figure of the artist.

"And a promise is the most sacred thing," added the pittore, laying down his brush, and beginning to patch the slopes of Alverno with his palette knife.

you are so tired, I said, as we stepped out into the cool air of early spring.

"But have not slept—I am not sleepy; I wish only to play with him and the other pretty children among the stars and flowers."

"That night Alessandro lay in his little cot in the agony of a burning fever. In the morning he had passed beyond the flowers—higher than the stars, and was playing with the Bambino Santissimo in the garden of heaven."

Francisco Baccinelli was making an act of thanksgiving for the child's simple faith when a bell in the next distance rang out for morning school.

Mr. William O'Brien, M. P., and the Very Rev. Canon Keller were entertained at the Manchester Reform Club on Tuesday evening.

for all blood taints and humors, pimples, blotches, eruptions and skin diseases of every name and nature, is Dr. Pierce's Golden Medical Discovery.

reminding the people of England of Irish hostility in the past. The animosities of the past were the bread of life of the Tory party.

"I should like to see you," said the Englishman, "but you are cruel. A moment ago you saw the Bambino Santissimo, bright and pretty, high up among the flowers in a house of gold, among many little children flying all about playing, oh! such pretty games."

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A HORSE WHO CAN TALK! Everybody has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech?

"I should like to see you," said the Englishman, "but you are cruel. A moment ago you saw the Bambino Santissimo, bright and pretty, high up among the flowers in a house of gold, among many little children flying all about playing, oh! such pretty games."

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Worth their Weight in Gold

Dr. Morse's Indian Root Pills. Cured of Gravel. CHATSWORTH, N. C., July 20, 1888.

Dr. Morse's Indian Root Pills. To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

Dr. Morse's Indian Root Pills. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

Dr. Morse's Indian Root Pills. STRENGTHENING! THIS IS WHAT JOHNSTON'S FLUID BEEF IMPARTS TO ALL WHO TAKE IT REGULARLY.

Dr. Morse's Indian Root Pills. NASAL BALM Instantly Relieves COLD IN HEAD.

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The Catholic Record.

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REV. GEORGE B. NORTHGRAVES, Author of "Mistakes of Modern Infidelity." REV. WILLIAM FLANNERY, THOMAS COFFEY.

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

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

Catholic Record.

London, Sat., March 8th, 1890.

A STRIKING CONTRAST.

In last week's issue we drew what we considered a very striking contrast between the open handed, generous liberality with which the Protestant minority is legislated for in the Province of Quebec, and the stunted, grudging, half-hearted policy that barely tolerates the existence of Catholic Separate schools in this Province.

Other instances of the striking difference between Catholic and Protestant legislation for religious minorities will be shown forth in a future number. The above contrast must strike every one as glaring, if not, indeed, incomprehensible.

Mr. French made himself equally ridiculous by asking, amid a great flourish of trumpets, whether the pupils of Ottawa convents had been accounted on the school returns as Separate school pupils.

This teaching of Archbishop Lynch on educational matters is derided and denounced by Mr. Meredith, who said that: "No man who was not a traitor to his country would have admitted the right of the Church to define the limits of its jurisdiction, and to hand over directly to the Church the control of the educational affairs of any portion of the people of this Province."

Most certainly it never would in this bigoted Province, but it has been assented to in the tolerant, Christian Province of Quebec. Down there they do not consider themselves traitors to their country when they place the legislation of their school matters entirely at the disposal of the Protestant Church.

That attached to and forming part of the Council of Education in Quebec is a Protestant committee which is composed of ten members appointed by the Government, five members appointed by the committee itself, and one member elected by the Provincial Association of Protestant teachers of the Province.

Mr. W. Meredith declares that "no man in this Province of Ontario could assent to a similar line of action unless he were a traitor to his country." How differently constituted are the two peoples living under the same flag and paying allegiance to the same sovereign!

Let those look to the rock from which they were hewn (Is. li), and ask themselves why or how their confession arose at all. Clearly it cannot be God's work, else to revise were to incur the anathema pronounced by St. Paul: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

He then explains that were it not for the prejudices of education and for want of reflection on Catholic unchangeable truth, "thousands would cry: 'cut it down! why cumbereth it the ground?'"

THROWN BY THE PROTESTANT HORSE.

Mr. Frederic J. French, M. P. for Grenville, and Mr. W. R. Meredith, member for London, have been rendering themselves ridiculous in the Ontario Legislature by raising foolish issues on the Separate school question.

Mr. French made himself equally ridiculous by asking, amid a great flourish of trumpets, whether the pupils of Ottawa convents had been accounted on the school returns as Separate school pupils.

The Confession of Faith which is thus acknowledged to be but a tissue of falsehoods, a mere human compilation put forth under pretence of being the divine and revealed truth of God, ought indeed to be revised—out of existence.

WHY CUMBERETH IT THE GROUND?

The Presbyterian Witness, of Halifax, N. S., is very greatly angered by an able exposition of Catholic doctrine, and a refutation of certain doctrinal fallacies issued as a pastoral letter by His Grace the Most Rev. Dr. O'Brien, Archbishop of Halifax.

His Grace says: "The only probation ground for man is this world, for it is appointed unto man once to die, and after this the judgment." (Heb. ix, 27.)

Let those look to the rock from which they were hewn (Is. li), and ask themselves why or how their confession arose at all. Clearly it cannot be God's work, else to revise were to incur the anathema pronounced by St. Paul: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

He then explains that were it not for the prejudices of education and for want of reflection on Catholic unchangeable truth, "thousands would cry: 'cut it down! why cumbereth it the ground?'"

The Witness is not pleased with His Grace's forcible logic, and, like many dishonest controversialists, answers with a volley of abuse, which we pass over in order to reach its attempt at reasoning.

Surely this is a very convenient way to excuse one's Church for having taught false doctrine for nearly three hundred years: "We always held it to be revisable. We always knew it contained merely human doctrines." Why then has Presbyterianism always claimed to reform the one true Church which Christ instituted, and to substitute its now acknowledged errors for the doctrines which have come down in the Catholic Church unchanged from the Apostolic age?

The same covenant declares "before God and the whole world" this Confession to be "the only true Christian faith and religion pleasing God and bringing salvation to man."

The Witness, however, has a queer theory in regard to revelation. It states, in reference to the doctrine that the Pope is anti-Christ: "Now, no doubt the Pope is (anti Christ) but many of us think it would be well not to have the statement in the Confession."

If this be left out of the Confession, of course it will be no longer an obligatory doctrine to be believed, and it will no longer be sworn to by the clergy.

The Church organs may try to conceal the fact under a delusive form of words, but the reason why the revision movement has grown so strong is that Presbyterians no longer believe in the Westminster Confession of Faith.

We will not here refute the nonsensical statements of the Witness that Catholics are guilty of Mariolatry, or that the Catholic Church has many "un-Christian features."

It is easier to make such false statements than to prove them, and the Witness does not attempt proof, because it well knows that it would fail lamentably.

ENGLISH TEACHING IN FRENCH SCHOOLS.

The Education Department for Ontario has published a valuable pamphlet containing the evidence of well-known educationalists in England, Scotland, Wales, Ireland and the United States in regard to bi-lingual education.

There is little if any doubt that in time the English language will prevail even in the French settlements of Ontario. The French settlers are gradually learning English, and they are anxious to have their children also instructed in English.

childhood to detest their own race and nationality; neither is it good they should foster a hatred towards that of their companions who constitute the predominant element in the country.

In Canada we are peculiarly situated owing to the existence of two languages, each of which is predominant in its own locality. Yet it is to the interest of the whole population that both races shall feel themselves to be truly citizens enjoying equal rights before the law.

It has been said by one of the foremost of Canadian statesmen that the majority of the population of a country should treat the minority not only with justice, but with overflowing generosity, precisely because they constitute the majority; with such generosity should the English speaking population of Canada, and especially of Ontario, regard the French Canadians, the more so because the latter have in good faith accepted the position of British subjects, relying upon the promises which were made to them.

But the present race of French Canadians have, if possible, still stronger claims upon the English speaking population. They were born British subjects, equally with the English speaking portion of the country, and they have contributed their share towards building up and defending the Dominion.

It is not long since we had occasion to rebuke a contemporary which made an impassioned appeal to the people of Ontario to suppress the French "patois."

We say then that the crusade which is being carried on against the use of French in Ontario schools is ungenerous, narrow and unjust. It is not desirable, if it were possible to suppress it. The testimony of the pamphlet issued by the Government proves to demonstration that the best way to bring the French Canadian population in Eastern and Western Ontario to a knowledge of English, is to teach both languages effectively in their schools.

There is little if any doubt that in time the English language will prevail even in the French settlements of Ontario. The French settlers are gradually learning English, and they are anxious to have their children also instructed in English.

It is remarkable that Mr. Meredith, in the Ontario Legislature, accused the Administration of issuing campaign literature at the public expense, because of the publication of the pamphlet to which we have alluded above.

We may safely say that in either case a grievous wrong is inflicted. It is not desirable that children should learn from those who desire not so much that the

French Canadians in Ontario should become skillful English scholars as that they should be humiliated and persecuted for the delectation of Orangemen and their glorification on 12th-of-July platforms. It remains to be seen whether Mr. Meredith will gain his object by his unpatriotic course.

ANOTHER MANIFESTO.

"On foundations of equity alone can a great country be built up, and with whatever solid decayed material may be incorporated into the edifice, the day of trial will discover its weakness and will demonstrate the folly of preferring party or temporary quiet, or the false representation of charity, or anything else, to those clear principles which are the safest guide of public action, and of which perfect freedom and true charity are the blessed fruit."

This declaration is found in a pretentious document issued last week by the Provincial Council of the so-called Equal Rights Association for Ontario, and if the document in question confined itself to the enunciation of such views we could cordially agree with it.

Last summer the convention which, under pretence of representing Ontario, met in Toronto to consider the Jesuit Estates Act of the Province of Quebec, and to impose the will of an inconsiderable faction in Ontario upon that Province, advisedly refused to touch the subject of Separate schools.

This newly-issued manifesto, however, throws off the mask. It is now to be a plank in their platform to take out of the Confederation Act the clause which saves the educational rights of minorities in the Dominion.

"No one wishes to claim for Ontario anything which would not be conceded to Quebec. All the Provinces should have liberty to establish or retain or abolish Separate schools as they should see cause. All should be placed on exactly the same footing."

It would seem, therefore, that the party of Equal Rights are quite willing to abandon their present protectorate over the Protestants of Quebec, provided they can get into their hands the power of dealing harshly with the Catholic minority in Ontario.

"Should such modification of the Federation Act be obtained as would allow the Provinces to deal with the whole question of education, and should Ontario, in the exercise of her liberty, abolish Separate schools, there is no fear of Quebec making reprisals upon the minority of that Province."

After this acknowledgment that they have every confidence in the straightforward honesty and liberality of the Catholic people of Quebec, whom they admit that they think they cannot even goad to illiberal measures, what are we to think of the pretence of Ontario Equal Rights orators who have all along made it one of their chief arguments against the Catholic body that we are only anxious for the opportunity to persecute Protestants? The Equal Rights Committee have made it plain where the anxiety to persecute for conscience' sake exists. They firmly believe that they can bring a majority of the people of Ontario to force their obnoxious views upon Catholics; while they acknowledge that it is their belief that Catholics, where they are in a majority, cannot even be goaded into making reprisals!

selves mistaken. We cannot believe that these despicable tactics which they recommend will find favor with the majority of Ontario Protestants at the present day; but if they do, it is hard to say what course the Quebec people may adopt. There is, however, one thing certain. If through Ontario agitation the Confederation Act be in time changed at all to sweep away the present protection afforded to Catholics, the Protestants of Quebec must not only be deprived of the special educational rights conferred upon them by the Act, but also of the other special provisions which have been inserted for the express purpose of securing Protestant representation in the two houses of Parliament. It must be understood that Catholics are not in Canada on sufferance. We are here as citizens, and, as citizens, with full rights of citizenship, we shall stay, submitting to no stigma of inferiority. If changed at all to suit the views of these Equal Rightists, the Confederation Act will be changed to a much greater extent than these agitators dream of. It is true, Catholics are in a minority in the Dominion; but we are a minority strong enough not to submit to arbitrary measures. As the manifesto says: "On foundations of equity alone can a great country be built up."

The names of Wm. Caven, D. D., and R. Douglas Armor are signed to the document of the bigots as Chairman and Secretary of the Association. These gentlemen seemed to have reached the conclusion that as they cannot carry out their original programme "to drive the Jesuits out of the country," they may succeed in annoying Catholics in other ways. They may find themselves just as mistaken now as they were before.

What they want is, in reality, that the whole Dominion shall be subject to Ontario supremacy. The Confederation is not, in their view, a union of Provinces on equal terms, but all the Provinces must be Ontario's colonies; and even colonies under the control of a mere Ontario faction.

The only object and sole aim and end of this "Combine" is to utterly destroy and blot out from Ontario our existing Separate Catholic schools. Heretofore their aim and object was the defaming and proscribing of the Jesuit Fathers, and they had also in view to carry the war into a neighboring province and impose Calvinistic principles with the English language and the envelope system of Church support upon an unwilling people. Having failed to effect either object, even at the foot of the throne—where they prostrated themselves in their interview with the Queen's representative at Quebec—they now concentrate all the fury of their insane bigotry upon their Catholic fellow citizens of Ontario. They have met in secret council and issued an address to the people of this province, in which, as the Toronto Mail of last Saturday states: "Many weighty arguments are brought to bear" on the necessity of not allowing the Catholic minority of Ontario to enjoy Equal Rights with the Protestant minority in the Province of Quebec.

This is the practical outcome of their deliberations: to excite Protestant bigotry to such an extent as to make the Catholics of Ontario look upon themselves as an inferior race and not fit to enjoy the rights and privileges freely granted to Protestant minorities wherever found.

The first reason given for the abolition of Separate schools is that "public money should not be given for sectarian purposes." The manifesto having been signed by Principal Caven, we might here once again ask if that gentleman has not received from the Mowat Government a donation of land worth \$160,000 for the sectarian purpose of Knox College? We now call upon some member of the Ontario Legislature to rise in his place and ask Prime Minister Mowat to produce all documents and papers in connection with the transfer of lands in Algoma to the faculty of Knox College, Toronto.

The second reason is: Separate schools injure the State by keeping apart in youth those who should grow up together in common citizenship. We would ask: Why, then, have colleges and universities? Are not the sons of the rich kept apart from the children of poor parents, who are not able to give a liberal education to their children? Why all those Baptist and Methodist academies, where the Protestant girls are educated apart and brought up in contempt of the less favored of their own sex? Why not send all to the Common school and to the Collegiate institutes, which are supported by heavy and burdensome taxation for the education of all alike? If all the children of the State should grow up together, then banish Knox College, and close up all the Baptist colleges and Protestant female academies; for, as the manifesto says, "their tendency is to promote distrust and disunion among those who as compatriots should cherish mutual confidence."

The third reason is that the faith of Roman Catholic children is never tam-

pered with in the Common schools. Probably Principal Caven, as he says, never heard of cases where such tampering occurred; but we have heard and have known of hundreds of such cases. We have known of schools where Catholic children were told by the teacher that Riel was a Catholic Bishop—where Catholic children were compelled to join in Protestant worship—where Catholic children had to submit to constant and daily persecution on the part of the teacher and of their school-mates. It is all very well for Dr. Caven to say he never heard of such cases. We would not trust the Dr. himself to the charge of a mixed school, and depend upon his word or promise that he would avoid language or allusions calculated to hurt the feelings and tamper with the faith of the children committed to his tuition.

In fine, the reasons given by the Equal Rights Association for the abolition of Catholic Separate schools in Ontario are no reasons. They are but lame excuses for the display of bigotry and the persecution of a loyal minority.

THE CHURCH'S MINISTRY.

It is strange to see the nonchalance with which hitherto unheard of and most preposterous theories are advanced nowadays regarding the constitution of the Christian Church. We could not expect anything like agreement among Protestants on such a subject; for the principle of private judgment which sets up the individual as the last Court of Appeal in all matters of faith and morality is essentially a bar to agreement. Every one will naturally call his own theory the Divine truth; but the coolness with which new-fangled theories are brought forward, and the boldness with which it is asserted in favor of each one that it is the only constitution or mode of organization instituted by Christ for His Church, is what astounds us, and makes us wonder whether is the non-Catholic world drifting?

The following from the Christian Guardian, of the 19th of February, is one of these theories:

"It must be admitted that there is no evidence that Christ organized a formal society with special rules for its perpetuation. The same is true of the Apostles. Their converts gathered together for worship and spiritual counsel; but while holding in common the great principles of the Christian faith they had no fixed or precise form of Church polity."

This opinion is not new with the Guardian. The Rev. R. E. Bartlett is quoted, who in one of the Bampton lectures, so popular among Protestants, gave utterance to a similar opinion: "The constitution of the Christian Church is not a divinely-appointed order, in the sense of having been imposed by a command of Christ, or by an ordinance of the Apostles, but rather the result of the conditions of the Christian society."

It is clear that this view of the case is a very convenient one for Protestantism in its chrysalis state, when it is on the eve of entering upon one of its transformations. This is the case now, or at least many of the denominations entertain the hope of entering upon a new state of existence. Hence there must be a theory which will justify the transition; and lo! one is invented for the purpose.

Hitherto the various denominations have had their own theories as to the nature of the divine constitution of the Church. The Church of England has held firmly to Episcopalianism, and no one has been regarded as authorized to act as a clergyman until he had ordination at the hand of a Bishop. The Presbyterians have held that "the Lord Jesus, as king and head of His Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate (Conf. xxx.); and elsewhere this form of government is defined to be by presbyteries; and only ordained ministers were recognized as ministers at all. Even the Methodists would not admit to the ministerial office any who had not been ordained according to the forms of their Church; but now, as it is hoped that there may be some kind of union patched up between these different bodies, a new system must be found which will make an authorized clerical body out of all these discordant elements; and of course the only way to do this is to say that Christ instituted no particular form of Church government or of ministerial ordination. Then Congregationalist, Presbyterian, Methodist, Episcopalian, even Quaker and Independent, may meet on common ground, and the clergy and the laic who claim that he has a direct call from God may recognize each other as Christian clergymen, fully authorized to preach the gospel and administer the sacraments. There is only one limit recognized under the new state of affairs. The man who has a following will be admitted; but he who is solitary will be looked upon with contempt.

It is scarcely necessary for us to point out that such a theory is directly opposed to the character of the Christian priesthood as defined by St. Paul (1 Cor. v. 4): "Neither doth any man take the honor to himself but he that is called of God, as Aaron was."

The mission of the Christian priesthood must, therefore, like the priesthood of

Aaron, be derived from God, either by direct appointment, as in the case of Aaron and the Apostles, or by succession, as in the case of Aaron's successors, and the priesthood of the Catholic Church. Hence the prophets who "run without being sent" are excluded from this sacred office.

Christ appointed His Apostles and the seventy-two disciples to preach His Gospel, and authorized the Apostles only to continue the succession, for to them only He said: "As the Father hath sent Me, I also send you." (St. John xii. 21) In Scripture, therefore, we only read of priests being ordained by Apostles, or by Bishops who received Apostolic ordination. St. Paul and Barnabas "ordained to them priests in every Church," as they visited the Churches of Asia. St. Timothy, St. Paul himself laid hands, and consecrated him. (2 Tim. i. 6.) Hence he gives directions to him how he is to choose Bishops and other clergy. (Ili.) He does the same for Titus: (Tit. i. 5) "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee."

The Christian Guardian says that the Catholic and Anglican theory of the Church is the basis of Apostolic succession, but that the latter has no Scriptural authority. Nothing can be more plain, both from Scripture and common sense, than that the Christian ministry must be derived from the Apostles, who were alone authorized by Christ to perpetuate it. We do not wonder that Methodists and others who have not this succession should deny its necessity, but it is Scriptural notwithstanding, and the change which is at present taking place in Protestantism on this subject is only a new evidence that the whole system is radically wrong. Truth does not charge according to the demands of the times.

THE BAPTISTS AND FULTON.

On last Thursday evening Dr. Fulton, of malodorous fame, was entertained at dinner in the Baptist College of Toronto. The students presented him with an address, of which the following are choice extracts:

"Very respected sir and brother, allow me, on behalf of my fellow students, to cordially welcome you amongst us, and to express our warmest appreciation of and living sympathy with you and your almost world wide known work. Belonging to the staunch Calvinistic school, and heartily subscribing to the doctrine of Divine decrees, we believe that as certainly as Abraham, Moses and Isaiah and John the Baptist were specially raised up of God. . . . So also was Luther, Knox, Whitfield and Spurgeon and our gifted and loved guest of this evening, Rev. Dr. Justus D. Fulton."

Buncombe flattery could scarcely reach higher. How filthy Fulton must have laughed in his sleeve when he heard himself compared with Moses, who fasted forty days; with Isaiah, whose tongue was burnt with lighted charcoal by an angel of God to purify it; and, above all, with the chaste and mortified John the Baptist! What were the students of the Baptist College thinking about? Do they intend to imitate Moses in his self-denial or Fulton in his abominations? Do they lay out for themselves a career of sanctity and purity of tongue and heart in imitation of the purified Prophet Isaiah? Or is it their intention to use the foulest language of Billingsgate, and shock all sensitive ears and eschew modesty when addressing future congregations of Christian men and women? How dare they compare such a vile spouter, abominable creature with the pure-souled John the Baptist! The latter went into the desert to escape all worldly allurements and pleasures, his garments were the skins of wild beasts and his food locusts and wild-honey; he preached the baptism of penance, and mortified his flesh with its concupisces. Fulton, on the contrary, holds on to the cities and revels in blackguardism and most odious lies. During his last visit to Boston he held in the pulpit about the Sisters of the Poor, and was called to task for it by the Boston Pilot. A letter from the Postmaster of the city of Boston flatly denied the assertion of Fulton, and stamped him as a profligate and an inventor of calumny. The Baptist students, towards the end of their fulsome address, congratulate Fulton on being accompanied with his wife:

"Allow me also to cordially welcome your excellent wife, and to express the hope that God in His kindness will soon cause you to be permanently located in our loved city of Toronto."

"The 'Vestibule of Heaven' would surely be a fitting place of residence for so shining a light and so exemplary a saint as Filthy Fulton. If Fulton had left his wife at home, or if he had no wife, and if he practised the austerities and the celibacy and self-denials of Elzsh and Isaiah and Moses and John the Baptist, the Baptist College students might be excused from blasphemy in drawing the obnoxious and loathsome, not to say 'anti-scriptural,' comparison.

The Pittsburg Catholic suggests a singular omission on the part of a portion of the bigoted Protestant weekly press. They have failed to attribute the influence to Jesuit machinations.

ARCHDIOCESE OF TORONTO.

MISSION AT ST. BASSIL'S.
Special to the CATHOLIC RECORD.

The advent of His Grace Archbishop Walsh, to the Metropolitan See of Toronto, has been signified by many evidences of a quickening in the Catholic spirit, which is by no means an insignificant factor in the moral influences pervading the "Queen City," as its citizens delight to call it, and not the least among these evidences of Catholic vitality is the great success which has attended the series of missions recently given by the Jesuit Fathers in four of the principal parishes out of the nine into which the city is at present divided. I say of missions, as doubtless it is in contemplation, in the near future, to meet the growing needs of the Catholic population of the Provincial capital by the erection of new parishes as their necessity becomes manifest.

At St. Michael's Cathedral, at St. Paul's (the parent church of the city, and—thanks to the zeal of His Lordship Bishop O'Mahoney and the generous support of his parishioners—in its new edifice, the grandest), and at St. Mary's (the old parish of His Grace, and since his death and now administered by the well-known and popular Vicar-General Rooney) the mission week services were largely attended by devout and attentive congregations; but the writer leaves to some other of your correspondents the duty of furnishing particulars. If St. Patrick's (which with the Cathedral parish includes the very heart of the city) was left out of the list of parishes visited by the Rev. Missioners, it was doubtless because the zealous Redemptorist Fathers, under whose charge it has prospered for some ten or twelve years, carry on a personal mission and count their penitents from all quarters of the city.

At St. Basil's the mission was opened on the 16th and closed on the 23rd ult. It was conducted by the Rev. Father Murphy, S. J., of New York, assisted by the Rev. Father Gillespie of Georgetown University, Baltimore. Father Murphy is a man of comely appearance and majestic physical proportions, and no less a giant in intellect than in stature. He is the prime of vigorous manhood and appears to be endowed with an extraordinary capacity for work. His co-laborer, Father Gillespie, is also above the average both in physical and mental equipment and promises to achieve high distinction as a pulpit orator, even among the members of the learned Society of Jesus, among whom there are so many famous for eloquence. The mission services were held at 7:50, 6:15 and 9 a.m., and 3, 7:30 and 8 p.m. The morning and day services attracted large congregations, and in the evening the crowds taxed to the utmost the capacity of the Church. This Church, which forms the western wing of St. Michael's College building, situated on what in the old days was known as "Clover Hill," was very considerably enlarged a few years ago by the Rev. Father L. Brennan, then parish priest, who expended over \$16,000 on the extension of the edifice, besides replacing the old organ by a new one and reseating the whole church at an additional cost of some \$4000; and all this, too, on the pay-as-you-go principle, leaving no legacy of debt behind him. But even with its enlarged capacity St. Basil's was barely equal to the demands upon its space made by those who thronged to hear Father Murphy's evening sermons, which were masterpieces of eloquence, full of instruction and pervaded throughout by a broad spirit of charity and hopefulness that irresistibly won the hearts of his hearers. The parish priest, Father O'Donohue, had labored indefatigably for weeks before to prepare the ground for the good seed, and as a consequence many were drawn from the outskirts of the parish (which extends north of the city for several miles) and not a few, in other quarters, who had been too long dormant were awakened to a sense of their duty. The happy result was that during the closing days of the mission upwards of one thousand penitents approached the sacraments. In his concluding sermon, Father Murphy was enabled to speak in terms of warm approval as to the state of religion in the parish (which extends under God's blessing, as rightly remarked, in great measure to the generous zeal of the Rev. Basilian Fathers of St. Michael's College, who, as far as their duties in the College permit, cheerfully co-operate with the parish priest in laboring among the people for the furtherance of every good work.

Yours etc,
CLOVER HILL.
Toronto, March 3rd, 1890.

ARCHBISHOP WALSH PRESENTED
THE ADDRESS BY THE SEPARATE SCHOOL BOARD.

Toronto Empire, Feb. 28.

Archbishop Walsh was yesterday evening the recipient of an artistically illuminated and beautifully engrossed address. It was presented by the members of the Separate school board, the presentation taking place in the reception-room of the palace. The following members were present: Vice-General Rooney, Vicar-General Laurent, Rev. Father McCann, Hon. T. W. Anglin, Messrs. John O'Connor, Robert O'Connor, J. Walsh, John Herbert, Cornelius Flanagan, T. H. Hennessey, H. T. McIntosh, Jas. Ryan, Charles Burns, D. A. Carey, M. Ryan, M. Costello and O'well Papp. Bro. Oio, school inspector, and Secretary Hill were also in attendance.

The address, which is as follows, was read by the Hon. Mr. Anglin:

To His Grace the Most Rev. John Walsh D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—We the members of the Catholic Separate School Board of the city of Toronto, beg to tender to Your Grace the expression of our love and esteem, and to offer you our congratulations on your elevation to the Metropolitan See of the archdiocese of Toronto. The happy memory of the days when the Catholics of Toronto had the benefit of your friendly ministrations makes us look forward with joy and confidence to your future relations with you in your more exalted capacity.

As a member and chairman of this Board you devoted yourself with zeal and ability to the cause of Catholic education. We well remember your open handed

generosity in granting pecuniary aid from your private means to the struggling schools of those days.

Without the self-sacrificing spirit shown by yourself and the other noble priests associated with you, the maintenance of our schools would have been extremely difficult, and in those, the days of your prosperity, we do not forget that in the foundation of our success you were one of the leading factors. We are now in a position to assure Your Grace that our schools are established on a sound basis, and compare favorably with any other schools in the Dominion.

The fame of your devotion to the cause of religion and education in the diocese of London has preceded you, and the splendid efficiency of the schools established there by you assure us that under Your Grace's wise counsel and supervision the progress of our schools will still be upward and onward.

We extend to you a cordial welcome back to Toronto, and desire to assure you of our hearty co-operation in the great work of imparting a sound Catholic education to the children under our care.

Whichever you may long and happy years to guide the destinies of the great archdiocese, we humbly beg Your Grace's benediction.

Signed on behalf of the Separate School Board,
CHARLES BURNS, Chairman of C. M.,
HON. T. W. ANGLIN, Sec. of C. M.,
REV. MICHAEL M. C. O'REILLY,
WILLIAM FRASER.

His Grace, in replying to the address, said he wished to speak in a conversational manner, and requested those present to be seated. He thanked them sincerely for the beautiful address and the flattering terms in which it was couched. He left London with all its pleasant associations and with the conviction that he was assuming duties of great responsibility in this diocese, to which he had been called in the providence of God. He felt assured, however, that he had many friends in Toronto able and willing to assist him, and if he wanted any proof of this it was to be found in the magnificent reception accorded him on the occasion of his arrival in this city. He then referred to his early connection with the city of Toronto, and to the fact that he had served on the Separate School Board. He was glad to hear that the Separate schools of the city were progressing so favorably. The education of the Catholic youth of his great country was a subject of great importance, and one well worthy of their best attention and labors. The Church had always taken a lively interest in the education of her children, and here in Canada they enjoyed privileges which, though not as great as they ought to be, were still greater than those enjoyed in other countries. In France the schools were being secularized and intellectual and spiritual teachers banished from their schools. Here, too, looking very bad for religious education, and even in England undesirable changes were being made. It would be a bad day for England when the teachings of the Church were not admissible in the Public schools. The battle between the Church and infidelity is now to be fought in the schools. The Catholic Church in every country is moving against the influence of infidelity and unbelief. Heretofore the Catholics of Ontario could live at peace with their Protestant fellow citizens, but now some politicians seem to think that they (the Catholics) were getting more than their rights. They did enjoy certain rights here but not to the same extent as the Protestant minority of Quebec enjoyed at the hands of the Catholic majority. They were told here that they wanted more of their rights, but this was false; it was the old faith of the wall and the lamb. They wanted to live at peace, to manage their own institutions and not to interfere with the rights or liberties of others—to live in peace as free citizens of a free country. They paid their taxes as do other citizens; stand side by side with others in the city's interests; and trade with their Protestant brethren and their Protestant schools with them. He hoped that the time would soon come when the people of Canada would learn to hate injustice and to love fair play, and when public men would respect patriotism instead of party and politics. He quoted from the CATHOLIC RECORD extracts from the report of a Protestant minister (Rev. Wm. Rexford, secretary Quebec Council of Public Instruction) to show that there were in Quebec nearly 1,000 Protestant Separate schools, with an attendance of 34,440 pupils, while in Ontario there were but 235 Catholic schools. In the Catholic province of Quebec the Government grant to Protestant schools was \$30,545.

LECTURE BY FATHER TEEFY.
Empire, March 3.

The second of the Lenten Sunday evening lectures was delivered in St. Michael's Cathedral at Vespers last evening by Rev. Father Teefy. The subject was "The Divinity of Christ, and Its Defence by the Church." This being the central truth of Christianity, it needed to be said, constant witness, as it would be most severely attacked, on account of which it should be most bravely defended. This, he said, is the case. He spoke at some length upon Arianism, the heresy which most attacked the divinity of Christ. Christ being divine, Christianity is something more than a mere philosophical system, and the fact that it flourished after neoplatonism died away, after neologism and realism became part of history, proves the fact of its coming from sources higher than this world. If Christ was not the Son of God the fabric of Christianity crumbles to dust, and there arises from its ruins a universal cry of everlasting despair. There is only one answer to the question: "Who is Jesus Christ?"—the answer which Simon Peter gave and is still giving, "Thou art Christ, the Son of the living God." It is only in the light of the sacramental system, the full working of the Catholic Church, and above all in the faith of the Blessed Sacrament that we find that response clear and distinct, and, therefore, for a few moments piercing by the eye of faith the veil, we bow down, and in adoration and praise say from the bottom of our hearts, "Thou art Christ, the Son of the living God." One step more it is after having lived in this faith, obeying its precepts, and following the great example to the end, when we come to die kneel before Him as He sitteth at the right hand of the Eternal

Father; it is only then that we in the fullness of our hearts shall say with everlasting joy, "Thou art Christ, the Son of the living God."

ADDRESS AND PRESENTATION.
An address, accompanied by a well-filled purse, was presented to Rev. Father Shanahan, of Niagara, on the occasion of his departure for Merriton. The address was as follows:

REV. AND DEAR FATHER SHANAHAN—It is with sincere regret that we the congregation of St. Vincent de Paul learn that you are about to leave us. During your short stay with us you have endeavored yourself not only to your own people but to those of other denominations. Among the various duties you have been called on to perform we beg to make particular mention of the unflinching care and attention with which you devoted yourself to the sick invoking, true kindness of heart merits. Another special cause for gratitude was your generosity in ever looking out for many families considering how often we have taxed your forbearance in that respect.

We have also to thank you for the many improvements you have effected in such a short time and the zeal with which you have performed the arduous duties of this your first parish. We are pleased to think that since your next mission is not far distant we will have many opportunities of meeting you. We now ask you to accept the accompanying purse as a small mark of our esteem given as it is by the willing hearts and accompanied by the blessings of a growing congregation.

Signed on behalf of the congregation, John Sando, Jos. Rowley, Geo. Greene, James Doyle, John Murphy, Jos. Greene and Thos. Barrett.

Niagara-on-the-Lake, Feb. 26, 1890.

Father Shanahan replied at considerable length, thanking the people of Niagara for their generous gift, and expressed himself as deeply grateful for the many acts of kindness received from the inhabitants, of all religious denominations.

THREE IMPORTANT DOCUMENTS.

Kingston, March 1.—On Friday evening three documents were received at the Palace from Rome. One divides the ecclesiastical province of Toronto, separating from it the Dioceses of Kingston and Peterboro', whose territory is constituted a new province with Kingston for its metropolis, to which the diocese of Peterboro' and the new diocese that shall be created in the eastern part of Kingston territory are assigned as suffragan sees. The second document appoints M. Rev. James Vincent Cleary Archbishop of the Metropolitan See of Kingston. The third document, dated 21st January, 1890, canonically erects the new diocese, defining its territory to be the civil Counties of Glengarry and Stormont united with Cornwall, having for its boundaries the River St. Lawrence on the South, the civil Province of Quebec on the east, and the Counties of Prescott and Russell with part of Carleton on the north, and the County of Dundas on the west. Alexandria, the chief town of Glengarry, is made the Episcopal See, from which the diocese takes its name and the Bishop his title.

THE LATE REV. DR. L. FUNCKEN.

Special to the CATHOLIC RECORD.
The following is an interesting letter from a priest of Holland, who attended the Rev. Dr. L. Funcken, of Berlin, during his last illness:

The dear dead Father (Louis) had come some months ago from America to Ruremunde, Holland, with a constitution shattered by incessant hard labor and by the death of his brother, Rev. L. Funcken.

His trip to Poland on business of his order seems to have given the last blow to his poor health. From that time the heart trouble, from which he had been suffering, became quite alarming. Loss of appetite and sleeplessness quickly reduced him to the last extremity.

At the Ruremunde hospital, where in his youth he had acted as druggist, and celebrated his first as well as his last mass, he was cared for by the kindest Sisters of Charity. He saw death coming slowly, and prepared himself for it in a worthy and exemplary manner. During his last days, when he could not celebrate mass any more, he frequently received holy communion and read the Lives of the Saints. I assisted him often. One day he showed me the biography of the saintly Father Hofbauer, O. S. B., and said: "What mass these were! What herculean beside!" The good Lord will have to close an eye when we come before Him to render our account." When I replied that he, for one, had not been an idle servant, he raised his eyes, sighed, and said, with great earnestness: "O, my friend, how well one sees at this hour that our works should be performed with the holiest intentions!"

At first the thought of death seemed to frighten him greatly, but soon he became quite calm and absolutely resigned to the holy will of God.

In his last days his thoughts often wandered across the ocean to Canada, which he loved so tenderly, and where he had labored with such apostolic zeal. Then he would stretch out his right hand and exclaim: "O, Jesus! Jesus! Bless—yes, bless my land and its people; for they are so good!"

To-day, the 30th of January, death came to him to open, as we confidently hope, the gates of the heavenly paradise. But as the Supreme Judge will easily find blemishes in the just, we recommend the soul of the dear departed friend to your kind prayers and to those of his fellow-laborers and the faithful.

The last letter of the late Rev. Louis Funcken to Berlin.
Ruremunde, Jan. 11, 1890.

DEAR FATHER THE BALD—I write you through J. W. being a little too busy myself; but I am much better, and they say the danger is past. I have suffered terribly. About New Year it was the worst. There is a complication of influenza, asthma, want of appetite, sleeplessness and fever. I don't know which predominates. I will probably have to lie here till summer. With love to all.
Yours faithfully,
P. LOUIS.

The Paulist Fathers of New York have organized a temporary cadet society to which boys over 15 years of age are admitted. The society has a membership of two hundred and fifty.

Advertisement for 'The Jesuits' and other religious publications, including 'The Month of March' and 'The Lenten Manual'.

Written for the Catholic Mirror. 1890-1890. BY ADA L. MOHRER. With a sombre gravness cover, Gentle sky, thy bright blue cover, Where the dewy clouds hover, Woe, longing for a lover, Every careless gaze is roving, For to-day a friend goes from us, Who once bright with glorious promise, Crowded with hopes of gold aureole, Light of step and firm of soul, Clasp our hand with his own hand, Just a short twelvemonth ago, And we walked on side by side, Day by day, in the old time, Meady still his clasp had been, Did we lose or did we win In this grim old game called living? (If this bit-ness is sin, Pray the Father be forgiving.) He hath still been with us, living Every heart-trob of our being, Every life-link forged or given, Every shadow we have quined; Sweet or bitter, less or wine, He hath shared them, time and mine, We have to his arms ached, Given our sacred dead to hold; Aye, and with more burning tears— Tears that in the light look red— We have given out our lives, With our own hearts for their lives. It is strange our hearts grow dim In the light of his dear eyes, It is strange we huan our heart Who once bright with glorious promise, Knowing that some other days, Omitting our souls of praise, And with sacrifice, black with blame, They can never be the same. At how old and how young, Was as moonlight on gravestone; See, he softly sinks to rest, Our eyes heavy with his shade, And the pitying sky, I wist, Stopping earthward, leaves a mist Of tears upon the sodden sod, Softly, softly, muffled breeze, Round the wind-bark of the trees, Play above his grave, his Bier, Request for the old, old year, Then thy melody prolong, For the new and the old year, Sky, fold back thy veil of gray, Let thy stars breathe the way, Of the stars who comes to-day, Let us bury grief and sorrow, Let us come with courage, New year, young and strong and grand, His heart and hand and his own hand, Baltimore, Dec. 31, 1889.

A MINISTER'S OPINION. WHAT PREACHERS HAVE TO SAY OF THE CHURCH, WHEN A FREE PEOPLE AND A FULL PURSE PERMITS THEM TO SPEAK. HENRY NEWTON has for years acted the part of infant terrible of Protestantism in this country. On last Sunday evening he shocked all the Vans of New York by his brilliant and unexpected eulogy of the Catholic Church. We shall not clip from it, as it deserves to be read entire: "The Roman Catholic contumelious in December last," he said, "was a very significant event. That centennial Congress has riveted the attention of the country and has set all intelligent men thinking very earnestly concerning the future relationship of the State of a Church so large, so rapidly growing, so thoroughly organized, so perfectly drilled in obedience, so overflowing with enthusiasm, but with a historical record so full of warning to the lovers of intellectual and political freedom. "I want to help you to a reasonable view of the Roman Catholic Church in the United States, that thus, in so far as we can, we may swell the force of public opinion which shall extend to this great Church in her most taxing problems the charity of Christians, while it demands from all the Catholics the loyalty of Americans. "He must be a dullard indeed who, in entering Rome, does not feel with Lacordaire the spell that is laid upon him—the presence of this mighty mistress of the West, this mighty power which has seen States rise and fall, has watched by the death bed of the greatest empires of the past, has nursed the nations of the New World into life, has seen peoples coming and going, while it lives on forever. "The services of the Roman Catholic Church to mankind have been immense. In the fall of the Roman Empire there seemed no power left to preserve order and to civilize the barbarians who were pouring over into the empire, carrying devastation with them. The ecclesiastical framework of the empire held together when the political framework fell to pieces, preserving society, maintaining social order, keeping alive the body politic. But for the Church the modern world would have been an impossibility. Through the Dark Ages the Roman Catholic Church preserved what little there was left of culture. In the Middle Ages this Church provided the nursing mother of the new born life of humanity. "In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polices the rude masses of society which, without her strong firm hand, might prove the barbarous within our civilization against whom Macaulay warned us. Among whole classes which our Protestantism seems to have power to reach she still keeps alive as old the spiritual nature and educates it. "The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great sacraments which all Christians hold, though she adds thereto other sacraments unrecognized by Protestantism. Here are the great Catholic creeds which are shared in our prayer book and which stand back of all Protestant confessions of faith. Protestantism has separated from the mother Church only on secondary matters. "She is pagan in a noble sense, as maintaining the line of historical continuity in the development of religion, as receding from the flood of years the symbols of ancient religions and preserving them for Christian use, as cherishing in her temples the venerable and sacred form of expression which the imagination fashioned in antiquity for those underlying essential mysteries of faith which are the common heritage of man as man, the forms of expression for those mysteries which, by the survival of the fittest, have lived on, finding no fitter to take their place. "The Roman Catholic Church exhorts from us our unforgotten admiration for her powers of organization and her skill in management. In every growing town the choicest sites you will find forestalled by her outreaching hand as the position for her future colleges and seminaries. Protestantism in its missionary work seems the bushwhacking of a mob, while the onward movement of this great Church is as the tramp of a regiment of God, it must plainly be the work of the devil. "The Roman Catholic Church commands from us our reverence for her special culture of salubrité. How raw and crude seem our provisions for that imperious hunger of the human heart for sacrifice, for renunciation of the world, for absolute consecration, in comparison with what the teachings of this great Church have wrought. Her history is a long roll of men and women of whom the world has not been worthy. And still to-day from every land she presents to us the hearts of self-abnegating Protestants in a Garet d'Ans and a Father Damien. He who in some unfriendly hotel in a foreign land has had a child lie at the point of death and found at his right hand a Catholic Sister ready by day and by night to nurse his boy back to life again, without money and without price, can never again feel toward the Church of saints as he did in the complaint days of his hollow Protestantism, wherein he saw only her defects. "The Roman Catholic Church demands of us admiration for her comprehensive spirit. Here is a Church within whose sacred walls all races gather, all classes mingle, all varieties of men feel at home. With magnificent statesmanship she has ever adapted herself to new circumstances and proved herself ready to change with the changes of man. "As an offset to this eulogy Dr. Newton points to "the tale of Rome's hostility to thought, her persecutions of opinion, her repression of liberties, her raising of barriers to block the way of human progress." If the Church had permitted

license of opinion and given free rein to all the popular lusts; if she had not checked the progress of humanity when its tendency was downward; she would not merit the eulogy spoken above. Dr. Newton talks like a man of much observation, but of very little reflection. He thinks the teachings of the Church will undergo some radical change in the future, as a result of the influence of our free institutions. A Bismarck will yet sit in the chair of Peter and then the infallible utterances of Popes will be pulverized by a grander, and nobler, and more infallible utterance. Dr. Newton must have parted company with his reason if he does not know that the mere suspicion of such a possibility would undermine our Catholicity. The Church is strong because she has been just what Dr. Newton hoped she may some day be. Only what is changeable can she change. "My word shall not pass away," says the Lord.—Western Watchman.

fruits of temperance, namely, charity, joy, peace, patience, etc., etc. The fourth and last was the Father Mathew banner, displaying on the front a beautiful painting of the great apostle of temperance, in the act of administering the pledge, and on the reverse side the harp, round tower, and other national emblems. This banner has been the model from which all have since been patterned. Early in 1843 the Rev. Patrick Phelan was consecrated coadjutor Bishop of Kingston, and removed to his diocese, after which the venerable Father Richards, S. S., was appointed president of the society. In September, 1843, the society assisted in a body, with banners and band, on the occasion of the laying of THE CORNER STONE OF ST. PATRICK'S CHURCH, and through the vice president, Mr. J. P. Sexton, its Recorder of this city, it had the honor of laying one of the seven corner stones of that sacred edifice. The stone laid in its name was that near St. Joseph's altar, the society making an offering at the same time of £25, or \$100 Canadian currency. On the lamented death of the venerable Father Richards, who died in 1847, of typhus fever, a martyr to his zeal at the emigrant sheds, the Rev. J. C. O'Connell, S. S., was appointed president, which office he held till he left for Boston, in 1860, when our revered and venerable pastor, Father Dowd, S. S., assumed the presidency, which position, after some years of active service, he felt compelled to relinquish owing to the great increase of his parochial duties. He was succeeded in the following order by the Rev. Fathers Hogan, B. K. well, Leclair, McFarland, Kieran and M. Callaghan in 1867, the eloquent and industrious Father McCallum was appointed president, which position he still holds, and we earnestly hope he will long retain to the great advantage of the temperance cause in this city and the benefit of the members of the society. You, my fellow-members, all know how zealously he has labored for the promotion of temperance and the eloquent and touching appeals he has made at our monthly meetings on the evils of intemperance and its sad effects on the family, the individual, and the public, and his zealous efforts in promoting the success of the great cause which he has so much at heart, for ladies and gentlemen, his heart is in our good work, and with God's blessing he will succeed. To increase the usefulness of the society some few years ago a benefit branch was added, by which the family of a member in good standing is entitled to certain benefits at his death. As the Irish Catholics of this city increased in numbers and new parishes were formed the good work of temperance went on and received fresh impulses from the new and flourishing societies which were organized. In 1884 our society took an active part in organizing the Irish Catholic temperance convention of Montreal, the first regular meeting of which was held in St. Patrick's church, that the Rev. Patrick Phelan, S. S., pastor of the church, addressed the members of the congregation in a powerful and eloquent sermon on the evils of intemperance, and explained the object for which they had been called together. This object was to form a society to combat intemperance, then, as now, the crying evil of the day. This appeal was not made in vain; for at once a large number of the oldest and best members of the congregation, over three hundred, advanced to the altar railing and repeated the pledge which was administered to them, after which they received the Reverend Father's blessing, and had their names enrolled on the books of the society. The male members then adjourned to the secret, and with the Rev. Father Phelan as chairman and Mr. Thomas Hewitt as secretary of this second meeting, adopted a constitution and elected officers and committees of the Irish Roman Catholic Temperance Association of Montreal—I believe the first of this kind ever organized in any part of America. We must therefore, justly look upon the Rev. Patrick Phelan, as the pioneer of THE CATHOLIC TEMPERANCE MOVEMENT on this side of the Atlantic. As Father Mathew had established the C. K. C. Total Abstinence society (the first in Ireland) on the 10th of April, 1838, we were, therefore, less than two years after him in the grand and noble work. What happy memories cluster around that dear old Banquet church on Notre Dame street, as I now picture it to my mind. How dear to the hearts of Irish Catholics who worship within its walls were the priests who instructed them on their Christian duties, nourished and strengthened them with the sacraments of the Church, and attended to all their spiritual wants long before St. Patrick's was built. The good work inaugurated on Sunday, February 23rd, 1840 was followed up every Sunday after Vespers which that day which was characteristic of Father Phelan till on the first anniversary, 1841, nearly three thousand names were on the society's roll of membership. I may add here that in January, 1841, our French-Canadian fellow-citizens also organized a temperance society for themselves Temperance organization had been established by our Protestant friends some years previous to ours. On the 21st February, 1841, the name was changed to the Irish Roman Catholic Total Abstinence society, and henceforward only total abstainers were admitted as members. During the previous year a large number had taken the total abstinence pledge, but no distinction had been made between them and those who had simply pledged themselves to temperance. The society had God's blessing with it, and prospered so visibly that the Montreal Herald, describing the procession on St. Patrick's day, 1842, spoke of the 3,000 members composing it as "a body well-dressed, respectable men in row health, each wearing a temperance medal suspended from his neck by a green ribbon, and keeping step with admirable regularity, while 20,000 of our citizens lined the streets as lookers on." The society had in the procession that day four beautiful banners emblematic of religion and temperance, namely, the Blue Banner of the Cross, with a cross embroidered in gold and bearing the motto of Constantine, "In hoc signo vinces." This led the procession. Second came the Green Medal banner of rich silk bearing on it the arms of the society and its medal. The third was the ladies' Orison banner, displaying the tree of temperance bearing on its numerous branches the rich

Rheumatism, BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:— "About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th St., New York. "One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out, but my sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashville, N. H.

DEVOTIONAL AND INSTRUCTIVE BOOKS FOR THE SEASON OF LENT AND HOLY WEEK. The Lenten Manual and Companion for the Passion Time and Holy Week... The Lenten Manual and Companion for the Devout Communicant... The Devout Communicant... The Lenten Manual and Companion for the Holy Season of Lent... The Month of March Books... A Flower for each day of the Month of March... The Month of St. Joseph, cloth... The Power of St. Joseph... The Crown of St. Joseph... Devout Client St. Joseph... Life St. Joseph, paper... Novena to St. Patrick... Imitation of Christ in all styles from 25c each and upwards. HOLY WEEK BOOKS. With instructions when to read and when to kneel, cloth 55c, colored edges 70c. French morocco \$1.00. Any of the above books mailed free of Postage to any address on receipt of price. D. & J. SALLIER & Co. 123 Church St. 1669 Notre Dame St. TORONTO. MONTREAL. BROCKVILLE SHORTHAND INSTITUTE. Founded in 1883. Attended by over 1200 Young Men and Women, the great majority of whom are to-day holding good positions. These courses are given by the best of Teachers in just what is needed in Actual Business. The time required to fit yourself for a good position need not exceed four months, if you common school education is fair and you will study intelligently. The cost of a four months' course, including everything—board, washing, books, and tuition—is \$100.00. For a shorter course, say three months, the cost is \$75.00. For a longer course, say six months, the cost is \$125.00. For a longer course, say nine months, the cost is \$175.00. For a longer course, say twelve months, the cost is \$225.00. For a longer course, say fifteen months, the cost is \$275.00. For a longer course, say eighteen months, the cost is \$325.00. For a longer course, say twenty-four months, the cost is \$425.00. For a longer course, say thirty-six months, the cost is \$525.00. 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For a longer course, say one thousand and thirty-two months, the cost is \$28325.00. For a longer course, say one thousand and fifty-six months, the cost is \$28425.00. For a longer course, say one thousand and eighty months, the cost is \$28525.00. For a longer course, say one thousand and thirty-two months, the cost is \$28625.00. For a longer course, say one thousand and fifty-six months, the cost is \$28725.00. For a longer course, say one thousand and eighty months, the cost is \$28825.00. For a longer course, say one thousand and thirty-two months, the cost is \$28925.00. For a longer course, say one thousand and fifty-six months, the cost is \$29025.00. For a longer course, say one thousand and eighty months, the cost is \$29125.00. For a longer course, say one thousand and thirty-two months, the cost is \$29225.00. For a longer course, say one thousand and fifty-six months, the cost is \$29325.00. For a longer course, say one thousand and eighty months, the cost is \$29425.00. For a longer course, say one thousand and thirty-two months, the cost is \$29525.00. For a longer course, say one thousand and fifty-six months, the cost is \$29625.00. For a longer course, say one thousand and eighty months, the cost is \$29725.00. For a longer course, say one thousand and thirty-two months, the cost is \$29825.00. For a longer course, say one thousand and fifty-six months, the cost is \$29925.00. For a longer course, say one thousand and eighty months, the cost is \$30025.00. For a longer course, say one thousand and thirty-two months, the cost is \$30125.00. For a longer course, say one thousand and fifty-six months, the cost is \$30225.00. For a longer course, say one thousand and eighty months, the cost is \$30325.00. For a longer course, say one thousand and thirty-two months, the cost is \$30425.00. For a longer course, say one thousand and fifty-six months, the cost is \$30525.00. For a longer course, say one thousand and eighty months, the cost is \$30625.00. For a longer course, say one thousand and thirty-two months, the cost is \$30725.00. For a longer course, say one thousand and fifty-six months, the cost is \$30825.00. For a longer course, say one thousand and eighty months, the cost is \$30925.00. For a longer course, say one thousand and thirty-two months, the cost is \$31025.00. For a longer course, say one thousand and fifty-six months, the cost is \$31125.00. For a longer course, say one thousand and eighty months, the cost is \$31225.00. For a longer course, say one thousand and thirty-two months, the cost is \$31325.00. For a longer course, say one thousand and fifty-six months, the cost is \$31425.00. For a longer course, say one thousand and eighty months, the cost is \$31525.00. For a longer course, say one thousand and thirty-two months, the cost is \$31625.00. For a longer course, say one thousand and fifty-six months, the cost is \$31725.00. For a longer course, say one thousand and eighty months, the cost is \$31825.00. For a longer course, say one thousand and thirty-two months, the cost is \$31925.00. For a longer course, say one thousand and fifty-six

