

# The Catholic Record.

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

VOLUME XVIII.

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NO. 913.

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## Morning on the Irish Coast.

BY JOHN LOCK.

These lines were suggested by an incident which occurred on board one of the transatlantic liners lying between New York and Queenstown. In the same ship with the author, who was on his way to Ireland, was an old Cork man, who, during the latter portion of the voyage, kept a vigilant look-out for land. At last in the grey dawn of the morning he caught sight of the low coast line in the distance. The moment he did so he exclaimed with the utmost enthusiasm, "Ould Ireland, the top of the mornin' to ye!"

The dawn on the hills of Ireland! God's angels lit the night's black veil from the fair, sweet face of my Ireland! O Ireland! 'twixt it grand you look— Like a bride in her rich adornin' And with all the best-up love of my heart I bid you the top of the mornin'!

This one short hour pays lavishly back For many a year of mourning;— There's so much joy in returning— Waching out the half-widow's woe, All other attraction's scornin'. O Ireland! don't you hear me shout? I bid you the top of the mornin'!

Ho, ho! upon Cleona's shalving strand The surges are grandly beating! And Kerry is pushing her headlands out To give us the kindly greeting: In to the shore the sea-birds fly, On pinions that know no drooping, And out of the cliffs with welcome charged A million of waves come trooping. O kindly, generous, Irish land, So lovel and fair and loving! No wonder the wandering soul should think Times to come to his aid and to pay part of the amount of a quarter of a century. The books of the *Record* have been kept in the matter of payment is left entirely to the discretion and honesty of the subscribers.

## AN INDIA VIEW OF REUNION.

The late Diocesan Conference of the Anglican clergy under the presidency of the Lord Bishop of Bombay, has this year a special interest for Catholics, as the question of the Reunion of Christendom was there treated and discussed at considerable length. In introducing the subject, the Bishop described it as "the unhappy divisions of Christendom and the prayerful hope that they may be healed." He called it a question so important, that in "the spirit of all that has been written on it, he would not be doing his duty, if he left it untouched now." The remarks, however, he made on the question, were offered merely as his own suggestions in the hope that they would be useful in explaining to his flock the proper part they should take in this great movement.

To these suggestions of the Bishop we confine ourselves in the present article. Before entering into detail, the Bishop calls attention to what he considers the most important aspect of the question, namely, that the reunion of Christendom does not form in the design and ordinances of God an object of such imperative obligation and does not require such direct efforts, as, for instance, the conversion of the world to Christianity. Consequently, whilst the Church must constantly pray and work directly for the attainment of the latter purpose, however difficult of realization, she, or her members, are not expected to exert their efforts directly on the former, as this object cannot be attained without sacrificing the principles of conscientiousness. Such being the case, nothing remains but to work indirectly for its actual fulfilment, in other words, by means of constant prayer and the endeavors of removing those habits and dispositions in ourselves and others which impede its progress. "There can, alas! be no doubt in our minds," he says, "under which of these two categories the reunion of Christendom is to be placed—for the time, and as far as we can see. It belongs to the category of objects for which we are to pray without ceasing, while yet direct towards it are met by barriers of principle which it would be simply self-willed and disloyal to attempt to overlook or to circumvent. In all that I have to say upon the subject, I have to ask you to bear this in mind. Our part consists in the fulfilment in prayer for the fulfilment of the revealed will of God and in attempting, so far as in us lies, to remove all barriers and difficulties which are removable without sacrifice of principle, to abolish in ourselves and in others all tempers and habits of mind which are contrary to the spirit of the Gospel, and which, therefore, promote division and keep alive misunderstanding and suspicion."

## Ireland's Faith.

It may be asked what were the causes that kept the lamp of faith so brightly burning in Ireland through weal and woe? The answer is not far to reach. Deep rooted in the Irish heart is a consuming love for the holy sacrifice of the Mass. Kneeling before their altars, the children of the holy St. Patrick remembered Cavalry; and, thinking of the Sorrows, they forgot their own suffering and persecution. Ireland's devotion to Mary, the Blessed Mother of God, always has been a protecting shield in her fight for the faith. The example of her virginal purity and maternal love has been the model for the Irish maiden and mother, and so closely have they resembled their exalted type of womanhood that they have been for ages the admiration of the world and the glory of their afflicted country. The unwavering fidelity of the Irish Church to the chair of Peter, the source of unity, the centre of authority, has ever kept inviolate the integrity of her faith and the purity of her morals. To that rock St. Pat-

rick anchored the Irish Church with a chain that is purer than gold and stronger than steel, and from that anchorage neither the gates of hell nor English cruelty can ever move her. These are the irresistible forces by which Ireland rose triumphant through weal and woe, through ages of bondage and slaughter, through centuries of persecution and proscription—which have preserved and protected untroubled and undimmed the lustre of the faith of St. Patrick, that resembles in its indestructibility, as well as in its glowing freshness, the verdure of the national emblem, the immortal shamrock.

## CEREMONIES

In the Church as Viewed by a Chicago Convert.

It is often said by Protestants and freethinkers that Catholic worship is encumbered with an abundance of useless and empty rites and ceremonies, which are alleged to take the place of deeper devotion and piety. Catholic hearts are believed not to experience. But the real cause of such a criticism is none other than the lack of something very essential to a true religion in their hearts who pronounce it. And what this is we will easily understand if we make it clear what the real meaning of a ceremonial act is. Most Protestant services are performed with few, if any, ceremonies. The minister's sermon and the congregational song constitute the whole service. Why is this so? How is it that people are satisfied with serving and worshipping God in such a manner?

Human language is a means of expressing our thoughts. The words are, so to say, the forms in which our thoughts are cast, when we want to communicate them to others. But our thoughts, as well as our language, are imperfect, being both of them the work of finite man. They, therefore, correspond to each other, so that we can easily convey our ideas to others by means of our words. But it is not so easy to express in words our feelings as it is to do so with our thoughts. You have no difficulty to tell a person what you know for instance in mathematics or arithmetic, botany or zoology, the technical terms of these sciences being a perfectly satisfactory means of imparting your knowledge to others. But if you were a father or a mother and tried to tell your son or your daughter how much you love them and then make an attempt to explain to someone of your children's friends what is the inmost essence of parental love, you would soon find that human language has no words, by the use of which you could give them even a faint idea of what that love is. Perhaps, though, if your friend could get a glimpse of the sparks of love in the mother's eye, when she clasps her first-born to her bosom, he would comprehend a little better the nature of your feeling at that moment. And, indeed, the deeper our feelings are the more difficult does it become to find words for them. We either must suppress them and keep them to ourselves or find other ways of expressing them. For the same reason a great musical composition, if written down in words, and read from a paper deprived of its melodious garb, would amount to nothing. All the impressions of it would be lost. And as a general rule we might say that any attempt to enclose a richer contents in a narrower form will result in a complete failure.

Now let us apply this principle to religion and religious ceremonies. The more intellectual a religion is, and the more it is confined to matters relating to this world and to temporal concerns, the easier it is to express its doctrines in human language. A purely intellectual religion, therefore, is in no need of any ceremonies. But, on the contrary, the more profound and divine a religion is the more it treats on subjects not of this world; the more rich and all embracing it is, the more it will be found impossible to empty all of its contents into the narrow forms of human speech. But what words are unable to express might appear plainer to you if borne to your soul in the wings of song, painted on canvas, or made to blossom and unfold its fragrance in a ceremonial act.

This is one of the reasons why ceremonies are necessary to Catholic worship. They are symbols. They tell the worshippers in the church what sermon and no lecture ever could explain to them. They are the vessels in which the highest religious truths, never fully pronounced by human lips are contained, and from which they spread their scent and flavor even to the inmost recesses of our souls. They are not empty, but rather are their hearts empty who do not understand them. Such people have no higher ideas than which can be explained and fully expressed by their words. Their religion, therefore, being of this world, worldly and imperfect, does not need any ceremonies.

Not so with the Catholic religion. How, for instance, could that greatest of all mysteries, the Holy Sacrifice of the Mass, bring you all its unspeakable blessings, were you only to read about it in a book? But performed at the altar in the church with all its

accompanying expressive rites, symbolic acts and ceremonies, what an impression does it not make on the minds and hearts of the faithful! The Protestants have abolished this most essential part of the service, as well as many other important doctrines, and retained only what seemed to them reasonable. Hence, their misunderstanding of the real meaning of the ceremonies of the Catholic Church. The more true and sincere our inner religious life is the more will the beautiful ceremonies of our Church mean to us, the more will we be able to find in them, and the less empty will they appear. Fill your whole soul with God and His love, and you will no longer complain over too many ceremonies, but rather over your incapacity of seeing the immensity of their depth and richness; the more you will be able to see in them and to feel His presence in the ceremonial rites in which His Church, guided by His Holy Spirit, has found it becoming to robe her highest and most precious truths.—A Convert in Chicago Near World.

## ARCHBISHOP KENRICK OF ST. LOUIS.

A Saint of the Old School.

He is gone, whose presence for fifty years was the sunlight of this diocese. He is fallen, whose strong arm upheld the cause of charity, religion and learning in this city for half a century. The greatest churchman of all the Americas is no more. Archbishop Kenrick passed away quietly and peacefully as a babe falls to sleep, not even disturbing the household that for months kept loving vigil at his pillow. It was a fitting close of a life hidden with Christ in God.

Archbishop Kenrick was a saint of the old school. He knew nothing about modern schools of asceticism. He believed in God; he consecrated his life to God without reserve, and he lived for God to the last day of his life. He never had a thought beyond the present duty. To say that he was hermit would express but faintly the character of his religious life. He was a man more dead to the world than any anchorite that ever breathed the air of the Thebais; he was hidden from the world more absolutely than the Prisoner of Chillon or the Man with the Iron Mask. He had no social communion with the living, and saw men and things only in the light of faith. He was a slave of duty far beyond the meaning that this expression usually conveys; he did not let his mind wander a moment from the task he had in hand, and his hand relax until it was finished. And his hours were doled out with the parsimony of a miser, who would make his store stretch to the farthest possible limit. His time was not his own, and he made no friends of the mammon of flesh and blood. Every half hour in the day had its assignment of work, and every day was in this respect the counterpart of all his days. The Archbishop all his life rose at 4 o'clock, whether at home or abroad; he prayed from 4:30 to 5:30, when he said Mass. After Mass he made thanksgiving for half an hour, and then breakfasted. He did not read the newspapers, and after breakfast he recited the Little Hours. After that he attended to business until 11:45, when he made his examen on his knees, and recited the Angelus. At table he seldom conversed, unless a stranger was present. After dinner he retired to his room, and recited his Vespers and complines. Then he made spiritual reading, and to work again. At 2:30 he recited his matins and lauds and at their conclusion paid a half hour's visit to the Blessed Sacrament, and retired to his room. At 4 he took his walk, and returned in time to say his Rosary before dinner. After dinner he went to his room and read and studied. This was his routine for years, and until a short time ago, he never deviated from it under any circumstances. Archbishop Kenrick was naturally a very proud and hot-tempered man; but he brought himself to such a degree of self-restraint that he seldom showed a trace of haughtiness or irritability. Above all things, Archbishop Kenrick was a gentleman. He was a gentleman by instinct, by education and by life-long habit. His treatment of all was courteously and dignified, and consideration for the rights and presence of others never permitted him to be off his guard. No churchman living had the dignified and lofty air of Archbishop Kenrick. It was enough to have seen and heard him speak to be convinced that you had met a great man. No man living ever spoke a familiar word to Archbishop Kenrick. Yet he was not cold or stern. He was simply great and could not be trivial; he was absorbed in God, and could not take interest in the frivolities of the world. He is gone and we shall not for many years look upon his like again.—Western Watchman.

The Holy Father feels so deeply the attacks of the French Government upon our holy religion that he contemplates addressing a public letter to President Faure, remonstrating against the hostile measures of the Bourgeois cabinet.

reversed mass. The celebrant, a woman, wears a chasuble, with the cross turned upside down. "The gospel read in the mass is written in green ink, and signed by Lucifer."

## AN APPEAL FOR PEACE

issued by Cardinals Gibbons, Logue and Vaughan.

Cardinal Gibbons has given out for publication an appeal, signed by the American, Irish and English cardinals, in behalf of a permanent tribunal of arbitration, with the view of creating new guarantees for peace among the English speaking people of the world as a substitute for war. The appeal is the result of a correspondence between Cardinal Gibbons, Cardinal Logue and Cardinal Vaughan. The conclusions arrived at by their eminences are as follows: We, the undersigned Cardinals, representatives of the Prince of Peace and of the Catholic Church in our respective countries, invite all who hear our voice to co-operate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration as a rational substitute among the English-speaking races for a resort to the bloody arbitrament of war.

We are well aware that such a project is beset with practical difficulties. We believe that they will not prove to be insuperable if the desire to overcome them be genuine and general. Such a court existed for centuries when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day? The establishment of a permanent tribunal, composed, may be, of trusted representatives of each sovereign nation, with power to nominate judges and umpires according to the nature of the differences that arise, and a common acceptance of general principles defining and limiting the jurisdiction and subject matter of such a tribunal, would create

## NEW GUARANTEES FOR PEACE

that could not fail to influence the whole of Christendom.

Such an international court of arbitration would form a second line of defence, to be called into requisition only after the ordinary resources of diplomacy had been exhausted. It would, at least, postpone the outbreak of hostilities until reason and common sense had formally pronounced their last word.

This is a matter of which the constitution and procedure must be settled by governments. But as governments are becoming more and more identified with the aspirations and moulded by the desires of the people, an appeal in the first instance must be addressed to the people. We do not hesitate on our part to lift up our united voice and proclaim to all who are accustomed to hearken to our counsels that it is a sign of a divine influence at work in their midst, when "nation shall not lift up sword against nation, neither shall they be exercised any more in war" (Isaiah, II., 4), for it was written of a future time, "Come ye and behold the future of the Lord, what wonders He hath done upon the earth, making wars to cease, even to the end of the earth." (Psalm, xlv., 9.)

Others may base their appeal upon motives which touch your worldly interests, your prosperity, your worldly influence and authority in the affairs of men. The Catholic Church recognizes the legitimate force of such motives in the natural order and blesses whatever tends to the real progress and elevation of the race. But our main ground and appeal rests upon the well-known character and will of the Prince of Peace, the Living Founder, the divine head of Christendom. It was He who declared that LOVE FOR THE BROTHERHOOD is a second commandment, like unto the first. It was He who announced to the people the praise and reward of those who seek after peace and pursue it. "Blessed," said He, "are the peacemakers, for they shall be called the children of God." (Matthew, v., 9.)

We, therefore, earnestly invite all to unite with us in pressing their convictions and desires upon their respective governments by means of petitions and such other measures as are constitutional. The appeal is signed by James Cardinal Gibbons, Archbishop of Baltimore; Michael Cardinal Logue, Archbishop of Armagh, primate of All Ireland, and Herbert Cardinal Vaughan, Archbishop of Westminster.

## Devil Worshipers.

A writer in the Washington Star gives the following description of them:

"There are different degrees of the new religion which has by no means progressed so far in Washington as in Paris, where it is a formal service of Lucifer, for which one is fitted by successive courses of hysteria that advance the adept from immorality to crime, and finally to insanity. The French devil worshippers have two churches, and an anti-Pope, who is the visible representative of Lucifer upon earth. Their form of worship is a hideous parody of the Mass of the Catholic Church, during which they consume their profanity, by offering the Host to a goat enthroned upon the altar. Every Friday at 8 o'clock Lucifer is revealed, and in his honor a white mass is celebrated, called the

The work of the late Archbishop Smith in behalf of the canonization of Mary, Queen of Scots, has been taken up by his successor. Everything connected with the last scene in her tragic life reveals the steadfast faith of a martyr. "I pray thee," she said, "carry this message from me, that I die a true woman to my religion and a true Queen of Scotland and France." This sturdy act of justice to the memory of Mary is in accordance with the views of Archbishop Deane, who preached her funeral oration in the Cathedral Church of Notre Dame, Paris, and who then did not hesitate to state to Europe that Mary's only crime was that of being a Catholic. Pope Pius V. regarded the death in the same light. Pope Benedict was so thoroughly convinced that all things requisite for her claims to the crown of martyrdom were present that he asks: "Is it not enough to constitute true martyrdom that the tyrant who inflicts death is excited by the hatred against the faith of Christ, whatever may be subsequently alleged as a motive for the act, either belonging or not to the faith of Christ or only accidentally connected with it?"

That the Queen expected death, and death in consequence of her religion, is seen from the beautiful letter she sent to Pope Sixtus V. "Nay, more; voluntarily offering at the foot of the cross my blood for my adherence to His Church and the faithful zeal I feel for it, as without the restoration of it I never desire to live in this wretched world, I have willingly offered my life in their heretical assembly to maintain my Catholic Apostolic and Roman religion, and to bring back the wanderers of this island, that is, themselves, protesting that in my case I would willingly lay down all title and dignity of Queen, and all honor and service to theirs if she (Elizabeth) would cease to persecute the Catholics." Queen Mary says in another letter: "If I had embraced their religion I should have avoided this blow." The last words are in the scaffold to the Earl of Kent, who in the same strain: "My Lord of Kent has now betrayed the secret; it is my religion, then, it is my religion which is the cause of my death." Pope Pius VI., speaking of the violent death of Louis XVI., of France, claims the honor of martyrdom for Queen Mary, and gives the writings of Benedict XIV. as his authority for so doing.

As the body of the illustrious Queen is in the Diocese of Westminster, the investigations for her martyrdom were held there, but now the matter is before the Congregation of Cardinals at Rome entrusted with such matters. The question is not one dealing with the life of the Queen or with any of the vexed discussions on various points in her life; it is purely and simply on the claim to a martyr's death. If her death was that of a martyr for her faith, there is no one, not even an enemy, will deny her the martyr's crown and palm.

## The Roads to Rome.

There is a significant passage in an article which Mr. Bernard Holland writes in the March issue of the *National Review*, of London. Alluding to Cardinal Manning's conversion Mr. Holland says:

"Many roads, it would seem, lead to the spiritual city of Rome. Some men have taken the road of history, others that of a deep and mystic philosophy. Some have been led, apparently, by love of the beautiful; others by the desire to belong to the widest fraternal association on earth, extending to people of all classes and all countries. Others, again, have followed the road of human affections and the lead of those whom they love or admire. Others, like Alexandre de Lamettrie, have sought divine consolation in a form of religion which, more than others, recognizes the power of intercession and spiritual communion between the living and the departed. The road taken by Manning was that of high policy, the theoretic route. He was attracted by the greatness and system, the antiquity and continuity of the Imperial Church of Rome. The nature of this attracting force, taking so many various forms, this kind of homesickness, which outsiders of very differing kinds have so often felt, is at least a fact which deserves careful study. Does the Anglican Church exercise this indrawing power, or does the Russian?"

It is not possible to know there is no God, no soul, free-will, no right or wrong; at the worst it is only possible to doubt all this.—Bishop Spalding. And this must be our business, to strive to become ourselves, and daily to gain strength over ourselves, and to grow better and better.—The Imitation.



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CHAPTER XI. ST. URIEL.

Julian was brought home to Laventor in a state of such extreme exhaustion that Geoffrey felt serious alarm as to his condition.

"Very mysterious," said Geoffrey, in reply to the questions with which his mother and sister overwhelmed him.

"Yes," said Mary, "but what comes after those thrills? Ecstasies are rather prostrating sort of things, I fancy."

"And it really seemed as though Julian had such an ecstasy; for though after a day or two he was able to reappear in the family circle, he was still silent and abstracted."

"So the Wyvern romance has ended in a wreck and a rescue?" he began. "What wonderful people you are who live under the shadow of the Merylin towers."

"Eighteen, were there?" said Rodolph, carelessly. "And twenty-eight, I believe, drowned? Yes, I daresay something will be done now. You know it was Sydney Smith who said we should never get Smithfield market set to rights till there had been an alderman or two tossed by an infuriated bullock."

"We shall not wait for the tender mercies of your friends at Chelston," said Geoffrey, rather gruffly. "I have seen Miss Pendragon this morning, and she intends supplying Tremadoc with a proper boat at her own expense."

"Bravo, Aurelia!" said Rodolph, in a tone of patronizing eulogium; "the little lady is open handed with her money—perhaps just a trifle lavish."

"What romance are you speaking of?" said Gertrude. "It was an awful night, and I believe Mr. Wyvern really did distinguish himself. But was there anything more?"

"Only," said Rodolph, "if what I hear is true, that the hero of chivalry flew to the rescue of one fair lady, while another was making wild offers to the fishermen of Tremadoc to induce them to save him from destruction."

"Of the Fair Imogen, of course," said Rodolph. "Don't you know, have you not heard, that the lady he rescued turns out to be Madlle. Imogen De St. Brieuc, or some such intensely Breton name, that she and her mother, the Countess De St. Brieuc, are guests at the castle, and I believe have discovered that they are thirty-second cousins to the Pendragons?"

"Well, but suppose," continued Rodolph, "just suppose that the gallant knight should lose his heart to the wrong lady? If Julian the Brave should happen to be won by the superior charms of the Fair Imogen!"

"Of whom are you talking?" asked Gertrude. "Of the Fair Imogen, of course," said Rodolph. "Don't you know, have you not heard, that the lady he rescued turns out to be Madlle. Imogen De St. Brieuc, or some such intensely Breton name, that she and her mother, the Countess De St. Brieuc, are guests at the castle, and I believe have discovered that they are thirty-second cousins to the Pendragons?"

"What a wise old Goff you are growing!" said Mary. "Do you know, I think sometimes that you are changed from what you were. Perhaps it is all this that has done it."

"What a great change had been coming over Geoffrey during the last three months. He had suffered, and he had overcome himself. His struggles with himself had brought him both light and strength—light to comprehend his own heart, and strength to master his own selfishness."

"But how did it really happen?" asked Mary. "Monsieur Jules, as you call him, has told us nothing whatever about it, and I can get little out of my brother except that there was a tremendous flash of lightning, and that then everything came right."

Imogen covered her eyes with her hand at the mention of the lightning. She could scarcely say what had happened; except, indeed, that there had been a fearful flash; that it had seemed to light up a face and a gigantic form, and that "un grand homme

bleu, grand, mais mon Dieu, grand come les tours de St. Denis," had risen, as it were, out of the waves, and had seized her in his arms, and after that she knew no more till she woke to consciousness lying on her bed in the tapestried chamber of the castle. Mary could not suppress her laughter.

"What a question, Julian! you know I think you just about the cleverest fellow going." "And not mad or bewitched?" continued Julian, "because I have my own doubts on the subject."

"Yes, I know," said Geoffrey. "I was there yesterday. Plenty of French flummery. Now, look here, Mary, because I've been thinking it over very seriously, and I have something to say. You know it can't be helped, and we ought not to wish it. I've seen it ever since Julian first came here. One feels it a bit, you know, and all that; but it can't be helped, and we ought not to wish it otherwise."

"Wish what, you dearest and best of Goffs?" asked Mary. "I don't think I am wishing anything." "Yes, you are, Mary, or, rather, you are regretting something which must not be regretted. I was fool enough a month or two ago to do the same; it was that night when you told me I was in the dumps; and you were right, for I was. I felt as though Julian were taking the wind out of my sails, just as you are feeling now about these Frenchified people."

"What a wise old Goff you are growing!" said Mary. "Do you know, I think sometimes that you are changed from what you were. Perhaps it is all this that has done it." "Stuff and nonsense!" replied Geoffrey. "I beg your pardon, my dear, I don't mean to be rude, but if you hate changes you must belong to some other world than ours. You were a child once, and now you're a woman; and it's winter now, and by-and-by it will be summer—everything is change, and we must just make the best of it."

"What a wise old Goff you are growing!" said Mary. "Do you know, I think sometimes that you are changed from what you were. Perhaps it is all this that has done it." "Well?" said Geoffrey, "and what is it you are thinking?" "I think," said Julian, "that it was the angel Uriel."

Geoffrey looked at him. "My dear fellow," he said, "the thing is clear enough. You have had that angel in your mind for the last two months, to my certain knowledge. How many times have you been painting him, or trying to paint him, and how many times have I heard you making your meditation aloud over your brushes and canvas, 'Light and Strength—The Light of God and the Strength of God,' and so forth. Then comes all the whirl and danger of the shipwreck, and in the blaze of an awful lightning flash you see a huge Cornish fisherman who looks like a giant, as perhaps he was—we're a big fish set of fellows in these parts—and he hoists you out of the waters; then you lose consciousness, not unnatural under the circumstances, and when you come to life again you think you have seen an angel."

"Famously reasoned, my dear Geoffrey," said Julian. "I did not know you could put two and two together so well. But it's no use talking. That face was not the face, and that hair was not the hair of a Cornish fisherman. I tell you, it was living, shining gold." "H'm," said Geoffrey, somewhat maliciously, "and very probably you've been thinking a good bit about golden hair of late. And you see it has all got jumbled together like things in a dream, and this is what comes of it."

Julian smiled. "Well, I've spoken it out now, and I'm all the better for it," he said. "Don't repeat it, there's

in this world was to see these two beings, so dear to him, each in their own way, and so far above him in every respect, happily united. It was late before Julian returned from Penmore, and looked weary and disappointed. "Julian, old fellow, what's wrong?" said Geoffrey, and they sat together after the ladies had retired.

Julian looked at him for a moment steadily, and then he said: "Tell me the truth, Geoffrey, do you think me a fool?" "What a question, Julian! you know I think you just about the cleverest fellow going."

"And not mad or bewitched?" continued Julian, "because I have my own doubts on the subject." Geoffrey looked serious. "I say, Julian," he began "this is what comes of knocking about the country when old Barker wanted you to keep quiet. You know you had an awfully near go of it the other evening, and it has told on you."

"You know nothing about it," said Julian; "but if I were sure you would not chaff me, I would tell you what has shaken me to my centre." "No," said Geoffrey, "I leave chaff to Rodolph; it's not my way. Tell me what is on your mind, Julian—it will be better, believe me."

"Well, then, listen," said Julian. "I think what you said, provided you believe that what I am going to tell you is the plain simple truth. The other evening when our boat reached the wreck the first time, we had got about seven of the people safe down, and among them was an oldish lady. I had observed her on the deck of the vessel, together with another younger than herself, who I presumed was her daughter. The daughter obliged the men to take her mother first, and before she could follow there was a cry that the rope was parting. You know how it is at such times, one acts pretty much on the spur of the moment: I felt, happen what might, the poor mother should not see her child drown before her eyes, and before I well knew what I was doing, I caught hold of a rope and swung myself on to the deck beside her. I meant to have lifted her down to the others, but it was too late, and in another moment the boat had been carried far out among the breakers. Well now, Geoffrey, I tell you honestly I thought at that moment it was all over with me. I was sure that they would take back those they had saved, and that old ramshackle concern would never stand another trial. And so it proved. You know what happened next: how the 'Speranza' hove in sight, and came to our rescue. But you do not know all. It was a hard struggle for her among those terrible breakers, and again and again we thought she would never accomplish it; at last we saw her close below us, and looked, as it were, into the faces of the men, not an ear's length from us; then came that tremendous sea, and a flash of vivid lightning that seemed to set the ocean in a blaze. And suddenly there seemed to rise out of the waves, and in the very midst of that burning light, a gigantic form, and a face—oh, such a face!—aye, you may smile, Geoffrey, I knew you would, but it was no human face I gazed on. It was all light—living light and splendour; and there streamed out the long golden hair, as of an angel—not the gummy wadded things that idiots paint, but a strong, mighty angel. It was only for a moment I saw that face, and then the great towering figure stood beside us. He raised the girl in his arms as if she had been a feather, and I presume lowered her into the boat; but then came a great crash; the last timbers had parted, and I found myself struggling amid the rocks and breakers. Another moment, and I believe I should have been swept away, when that great, strong arm was around me, and bore me up. They drew me into the boat, and I know no more of what happened till we touched the shore and you were lifting me, and helping me to stand."

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"All right," thought Geoffrey to himself, "he's not thinking about Imogen, that's no comfort. But, my stars alive! how glad I am of one thing—that I never was born a genius!"

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Very Rev. Wm. R. Harris, Dean of St. Catharines, in the Buffalo Express, March 28. Jean de Brebeuf was the descendant of a noble French family, and abandoned the honors and pleasures of the world for the hardships and perils of missionary life. He arrived at Quebec in 1625, passed the autumn and winter with a roving band of Montagnais Indians, enduring for five months the hardships of their wandering life, and all the penalties of filth, vermin and smoke, abominations inseparable from a savage camp.

In July, 1626, he embarked with a band of swarthy companions, who were returning from Quebec to Georgian Bay, after bartering to advantage canoe loads of furs and peltries. Brebeuf was a man of splendid physique, of broad frame and commanding mien, and endowed with a giant's strength and a tireless endurance. Bravery was hereditary in his family, and it is said that he never knew what the sensation of fear was. He was a man of extraordinary piety, kindly sympathies and an asceticism of character that to the "natural man," mentioned by St. Paul, is a foolishness beyond his understanding. He wrote a treatise on the Huron language, which was published in Champlain's edition of 1632, and republished in the "Transactions of the American Antiquarian Society," as a most precious contribution to learning.

His companion, Joseph Marie Chamonot, or, as he is styled in the archives of his order, Josephus Maria Calmonotius, was his very antithesis. He was born on March 9, 1611, and in the fall of 1639 reached the Huron country. He was timid even to fear, his nature was impressionable, and while in his studies he scored some success in literature, he failed as a theologian. "Profectus in litteris et theol. parvus" is written after his name in the archives of his order. He was credulous almost to superstition, and shrank from his loathsome surroundings, as from the approach of a dangerous reptile; yet under the mysterious influence of Divine Grace, and by an indomitable and unsuspected force of will he conquered human infirmity, and became one of the most conspicuous figures and admirable characters of the early Church of Canada. He had a prodigious memory and thoroughly mastered every dialectical and idiomatic alteration of the Huron language and its linguistic affinities. He drew up a grammar and dictionary which continued for years to be an authority, not only for the Huron language, but for all the kindred Iroquois tongues. His grammar was published twenty-five years ago in the "Collection of the Quebec Literary and Historical Society," and is one of the most important of the linguistic treasures which American ethnology owes to the early missionaries. On November 2, 1640, the two priests left the Huron village of St. Joseph to bear the message of the gospel anew to the great nation of the Attiwandaron. The task they had set themselves was one fraught with serious difficulties, for the path lay through a country reposing in the desolation of solitude, and its end might be a grave. Wind-whirls through the primeval forest, the trail crossed streams, through which they waded knee deep. Wind-swept and uprooted trees lay everywhere around them, and when night with its eternal silence shrouded the forest they sought a few hours of rest under the shadow of some friendly pine. After a journey of five days the travelers on the 7th of November entered the Neutral village Kanadochu. To this bourg they gave the name of All Saints, placed the whole country under the protection of the angels, and referred to it afterwards as the Mission of the Holy Angels. To their surprise they learned that an evil reputation had already preceded them, and no hospitable welcome awaited them. The Hurons, fearing their influence would divert the trade and custom of the Neutrals from themselves to the French, resolved that at all hazards this great misfortune must be averted. Messengers bearing gifts of hatchets and wampum belts went from village to village proclaiming that they were commissioned by their cousins and kinsmen of Huronia to inform the Neutrals that if they allowed the pale-faced sorcerers to dwell among them famine and plague would desolate their villages, their women would be struck with sterility and the nation itself fade from off the face of the earth.

Brebeuf, who was known by his Indian name of "Echon," was looked upon with horror, as a dangerous sorcerer, whose incantations were dreadful in their effects. A thousand nameless fears took possession of them, they avoided the men of God as they would poisonous reptiles, and retired from their approach as from that of a ravenous beast. Their very footsteps were shunned, the paths upon which they walked were infected, and streams from which they drank were poisoned. No one dared to touch a single object

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belonging to them, and the gifts which they offered were rejected with horror. In fact the spectres of fear and consternation were everywhere, and, in the presence of this universal terror, the chiefs summoned a council to determine the fate of the priests. Three times the Fathers were doomed to death and three times the uplifted tomahawk was lowered by the force of arguments advanced by some of the elders. The missionaries visited eighteen towns, crossed the Niagara River, near Black Rock Ferry, and went as far as Ongulara, a village on the eastern limits of the Neutral possessions. In the forty towns of the nation, they estimated a population of 12,000, but claimed that three years before their visit there were 25,000 souls in the country. The extraordinary reduction in their numbers was occasioned by repeated wars, but principally by a pestilence which had ravaged the country. Along the winding paths through the forest, that interlaced and crossed again, suffering from cold and hunger, and bearing a charmed life. But the black-robed sorcerers, with their instruments of necromancy, their crucifixes, crosses and rosary; their ink horns and strange hieroglyphics, the complete outfit of the black art, were held in horror and detestation. Despairing of accomplishing any good for the tribe, or of overcoming their inveterate prejudices, the Fathers resolved to bid them good bye, and retrace the path to the Huron villages. In the second week in February, 1641, they began their homeward journey. They crossed the Niagara River at Lewiston, and, reaching its western banks, disappeared in the shrouding forest. On their return journey they were snow-bound at a town which they christened St. William, when outward bound. Here Chaumonot traced his rough map of the Neutral country, and Brebeuf added to the Huron dictionary, many idiomatic words of the Neutral language.

On the 19th of March, 1641, the feast of St. Joseph, patron of the Huron missions, Brebeuf and Chaumonot, after an absence of almost five months, reached the village of St. Mary on the Wye. Among the eighteen villages visited only one, that of Kichicoeta, called by the Fathers St. Michael, extended to them a partially friendly greeting. Chaumonot, at the request of Father Lalumet, now wrote his report of their visit to the Neutrals, which is to be found in the Relations of the Jesuits, 1641. This remarkable and interesting letter practically furnishes all the information bearing on this mysterious tribe. As the Neutrals were of the parent stock of the Huron Iroquois, their government, criminal code, marriages and religious conceptions were alike. Their dances and feasts, methods of carrying on war, their treatment of prisoners, cultivation of the soil, the division of labor between men and women, their love for gambling and manner of trapping and hunting, were also similar to those of the Iroquois and Hurons, with which we are all now so familiar. The missionaries drew particular attention to their treatment of the dead which they kept in their houses, till the odor of decaying flesh became insupportable. They then removed them to elevated scaffolds, and after the flesh had been devoured by carrion birds, or rotted away, they piously collected the bones and retained them in their houses, till the great communal feast of the dead, or tribal burial. "Their custom," writes Father Chaumonot, "for preserving the bones in their cabins, is continually remind them of the dead, at least they so state." This tribe carried to an insane excess the tradition that madness was the result of some superhuman or mysterious power, acting on the individual, and that any interference with the freedom or license of a fool would be visited with the wrath of his guardian spirit or old Pretended maniacs were found in every village, who, anxious to acquire the mystic virtue attributed to madness, abandoned themselves to idiotic folly. "On one occasion," writes the Father, "three pretended maniacs, as naked as one's hand, entered the lodge where we were, and after performing a series of foolish antics, disappeared. On another occasion some of them rushed in, and seating themselves beside us, began to examine our bags, and after having taken away some of our property they retired, still conducting themselves as fools." In summer the men went stark naked, figures tattooed with burnt charcoal on their bodies from head to foot, serving for the conventional civilized garb. The genealogy of the English nobleman is shown in "Burke's Peerage," but the Neutral warrior inquired on this by tracing his descent in fixed pigments on his naked body.

It is hardly necessary in this paper to state why the Neutrals were so called by the French, but it will be interesting to inquire, how for ages they were able to hold aloof from the interminable wars that from remote times were waged between the Hurons and Iroquois? There is no other instance in aboriginal history where a tribe occupying middle or neutral lands was not sooner or later compelled to take sides with one or the other of the nations lying on its opposite frontiers, if these nations were engaged in never-ending strife. There is but one solution of this problem, and that is to be found in the immense quantities of flint found in the east end of Lake Erie. Without flint arrow and spear heads the Iroquois could not cope with the Hurons, nor the Hurons with the Iroquois; and as the Neutrals controlled the chert beds, neither nation could afford to make the Neutrals its enemy.

The Neutral tribe had easy access to an unlimited supply of material for spear arrow heads and scaling knives. Extensive beds of flint were found along the Erie shore, near Point Abino, where the chert-bearing rock is most abundant. Even to-day, after the beds have been worked for centuries, many of the nodules picked up are large enough to furnish material for twenty or thirty spear heads or arrow tips. For miles along the beach heaps of flakes may be seen, and flint relics are found in all parts of Ontario and Central and Western New York, corresponding in appearance with the Lake Erie material.

The Iroquois was too shrewd and the Hurons too far-seeing to make an enemy of a people who manufactured the material of war, and controlled the source of supply. To those who take a deep interest in all that concerns primitive life in America, the excellence of the workmanship manifested in the flint instruments found on the Niagara Peninsula and in the neighborhood of Chatham and Anshersburg, must convince them that the Neutrals excelled all other tribes in splitting, polishing and fitting flakes of chert-bearing rock.

Independent of its general value as an ethnological factor on the study of the Indian progress to civilization, it is also a conclusive proof that among savage peoples, that which they possess and is eagerly sought after by others, is cultivated or manufactured with considerable skill. Primitive methods of manipulating raw material, and of handling tools, must ever prove attractive to the student of ethnology, for in these methods we observe the dawn of ideas, which are actualized in their daily lives. The Neutrals, when discovered by Father Dallion, in 1629, were like the Britons when conquered by Caesar, many degrees advanced beyond a low degree of savagery. Chaumonot states that the Neutrals were physically the finest body of men that he had anywhere seen, but that in cruelty to their prisoners, and in licentiousness, they surpassed any tribe known to the Jesuits. It would appear that as a rule there was a communal understanding among the Indians of North America, that among the prisoners who were taken and tortured to death, women were not to be subjected to the agony of fire. At times this compact was broken by the Iroquois and the Illinois, but the Neutrals were, it would seem, the only tribe that habitually violated this understanding, for they subjected their female prisoners to the atrocious torture of fire, and with a fiendish delight revelled in their cries of agony. I have already stated on the authority of Chaumonot, that the tribe was given over to licentiousness, and I may add that in point of cruelty and superstition, it was not surpassed by any native American people of whom we have any record.

Had it been in the nature of the Attiwandaron to live a reasonably clean life they might have become the most powerful branch of the great Huron Iroquois family. Long immunity from attacks from without, the richness and fertility of their soil, and the abundance of vegetable and animal food, permitted them to devote their leisure to the enjoyment of every animal luxury their savage nature could indulge in; and in suffering the consequences that follow from riotous living the world over. Gibbon, in his "Decline and Fall of the Roman Empire," states that the descendants of the all-conquering Romans became wasted by dissipation, and that when the Scandinavian hordes poured from their northern forests into the plains of Italy the effeminate Romans had but the strength of children to oppose them. The licentiousness of the Neutrals, their freedom from national and domestic cares, destroyed their warlike courage, and to all but their interiors in number they were regarded as women. They quailed before the face of the Five Nations, and stood in awe of the Hurons, who refused them the right of way to the Ottawa, but as a bloody pastime they carried on cowardly and ferocious wars against the weak western Algonquin tribes. Father Ragneneau relates that in the summer of 1643 they threw two thousand of their warriors into the prairie of the Nations of Fire, and invited one of their fortified towns, which they stormed after a ten days' siege. The slaughter that followed was appalling. They burned 70 of the enemy at the stake, torturing them the meanwhile with a ferociousness satanic in its prolongation and ingenuity. They tore out the eyes and girdled the mouths of the old men and women over sixty years of age, and, scorning their appeal for death, left them to drag out a woful and pitiable existence. They carried off 800 captives, men, women and children, many of whom were distributed among the Neutral villages, and by a refinement of cruelty surpassing belief were subjected to atrocious mutilations and frightful burnings, prolonged from sunset to sunrise. There is a mysterious law of retribution, that in the accuracy of its application, is reduced to a mathematical certainty. The Neutrals, who had filled up the measure of their iniquity, had, by their ruthless cruelty and unbridled licentiousness, invoked their doom. From the distant forests of the Senecas, there came a prophetic warning, and its message was, the Iroquois are beginning to open a grave for the great Neutral nation, and the war cry of the Senecas will be the requiem for their dead. After the Mohawks and Senecas, the war hawks of the wilderness, had scattered and destroyed their enemies, the Hurons, they sought excuses to issue a declaration of war against the Attiwandaron. Father Lalumet

states on the authority of the Jesuit diarist, that when the Iroquois had destroyed their enemies, and were in danger of losing from want of practice, their warlike dexterity and skill. Shonnonkeriton, an Onondaga, proposed to the war chief of the Neutrals, that their young men should meet in occasional combats in order to keep alive among them a warlike spirit. The Neutrals after repeated refusals, at last with much hesitation reluctantly consented. In a skirmish that took place soon after the agreement, a nephew of the Iroquois chief was captured and burned at the stake. The Onondagas, to avenge his death, attacked the Neutrals, and the Mohawks and Senecas marched to the assistance of their countrymen. Father Bressani says that the friendly regard and hospitality extended to a fugitive band of Hurons, after the ruin and dispersion of that unhappy people, excited the wrath of the Iroquois, who for some time were patiently awaiting a pretext to declare war.

I have somewhere seen it stated that the emphatic refusal of the Neutrals to surrender a Huron girl, who escaped from the Senecas, was the cause of the war; but whatever may have been the reasons, it is certain from the Relations of the Jesuits, that in 1650, the war between the Iroquois and the Neutrals began, and was carried on with a ruthlessness and savagery from the very perusal of which we recoil with horror. In this year the Iroquois attacked a frontier village of the enemy within whose palisaded walls were 1,600 warriors. After a short siege the attacking party carried the fortified town, and made it a slaughter-house. The ensuing spring they followed up their victory, stormed another town, and, after butchering the old men and children, carried off a number of prisoners, among them all the young women, who were portioned out as wives among the Iroquois towns. The Neutral warriors, in retaliation, captured a frontier village of the enemy, killed and scalped 200, and wreaked their vengeance on 50 captives, whom they burned at the stake. When the Iroquois heard of the death of their braves they met, to the number of 1,500, crossed the Niagara river, and, in rapid succession, entered village after village, tomakawked large numbers of the inhabitants, and returned to their own country, dragging with them troops of prisoners, reserved for adoption or fire.

The campaign led to the ruin of the Neutral nation. The inland and remote towns were struck with panic; people, mad with the instinct of self-preservation, fled from their forests and hunting-grounds, preferring the horrors of retreat and exile to the rage and cruelty of their ruthless conquerors. The unfortunate fugitives were devoured with famine, and in scattered bands wandered through the forests, distant streams, in search of anything that would stay the devouring pangs of hunger. From the mouth of the French River to the junction of the Ottawa, and from the fringe of the Georgian Bay to the Genesee the land was a vast graveyard, a forest of horror and desolation, over which hovered the specter of death, and on which there brooded the silence of a starless night. In April, 1652, it was reported at Quebec that a remnant of this tribe had joined forces with the Senecas, and made an attack upon the Hurons, but the Indians refused the help of their countrymen, but the issue of the war was unknown. In July, 1653, word was brought to the same city that several Algonquin tribes, with eight hundred Neutrals and the remnant of the Tobacco Nation, were assembled in council near Mackinac. They are mentioned for the last time as a separate people in the "Journal of the Jesuits," July, 1653. Henceforth the nation loses its tribal identity, and merging into the Hurons, Wyandots, Father Fremont, in a letter of 1670, states that on the 27th of September, 1664, he visited the village of Gandougarae, peopled with the fragments of three nations conquered by the Iroquois. These were members of the Onontogues, Neutral and Huron nations. The first two, he adds, scarcely ever saw a white man, and never had the gospel preached to them. Neutrals, who were adopted by the Senecas and incorporated into their tribe to fill the places of those they lost in their ruthless forays. This is the last time that the Neutrals are ever mentioned in the annals of New France.

A Tremendous Dignity. The priesthood is a dignity most worthy of reverence. The priest is almost like another Christ. He continues to do Christ's work — to glorify God by offering up the Sacrifices of Calvary, to make known the true religion, to save souls by means of the sacraments dispensed by him. He mediates between God and man. He stands apart from the people, with God in the sanctuary. He is nourished daily with the Body and the Blood of Christ. He gives up everything else in order to be about God's business. He has the priestly powers of Christ — to worship God, to forgive sins, to confer grace. All that he does as priest, he does in the name and by the authority of Christ. The office of priest is higher than that of the angels. It is a tremendous honor, a beneficent mission, a terrible responsibility. No wonder that Catholics venerate their clergy-men! — Catholic Columbian.

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LOSSES TO THE CHURCH.

Why so Many of Her People Are Torn Away From Their Faith.

The Church has the promise of her Divine Founder that she will last to the end of the world; she is built upon "the rock," and no fury of tempests, no lashing of waves will ever prevail against this rock. But the promise given to the Church as an institution is not a promise given to each individual member. The Church will not be torn or shaken from the rock, but her children may be torn away, and many are torn away.

Amid the glorious pageant which the Catholic Church presents to the eye of the thoughtful observer, amid the manifold proof of her increasing development, amid the joy with which the continual flow of converts in every quarter of the globe must fill her motherly heart, there remains the sad spectacle of numerous apostasies, of bitter losses, of fatal inroads from difference, vice, doubt and unbelief, and of almost overwhelming difficulties to the preservation of the true faith, as a victorious army at the end of the battle must mix with the sound of gladness and of triumph the doleful voice of mourning over those that are slain, so the Church has to blend with the canticles of praise and gratitude at the widening of her fold, the tears of grief at the straying away and defection of a great many souls whom she once could call her own, says the Bombay Catholic Examiner. The destructive forces at work are different in different countries, but in not a few countries they are all leagued together like a legion of devils in the dominion on the lake of Tiberias.

First among these forces are the gigantic proportions which the migration of people has assumed. We mark one period of history with the name of migration of nations, but numerically the tribes that exchanged their dwellings in the second, the third, the fourth and fifth centuries are probably far below those that settled in other places, countries and zones within the last sixty years. Germany alone sends yearly more than one lakh of her sons and daughters into foreign countries; so does Italy, Great Britain and Russia; and all the other countries of Europe furnish each a very considerable stream of new settlers. And the tide of migration, already begins to seize upon the Chinese, the Indians and negroes, and ere long the countries that still have room for colonization will have a population made up of a motley of nationalities.

Now it is to be granted that this peculiar feature of our times is also an important factor in the spreading of the true faith and the growth of the Church; still, it cannot be denied, and incontestable facts prove it to evidence, that thousands and thousands, nay millions, have been lost to the Church owing to this migration. Severed from their Catholic surroundings and traditions and customs, thrown between two people of other denominations, settling in places where there is no Catholic school, no Catholic place of worship, no priest, they first become cold in the practice of their faith; and the more they inhale the irreligious or heretical or worldly air of their new home, the farther they depart from the spirit and the principles of their Church, and at last a mixed marriage, or the offer of some pecuniary advantage, or the fatal influence of non-Catholic acquaintances is sufficient to make them turn their back upon the faith of their fathers. They succeed in founding a new home, but in loss over the only means to reach man's true home beyond the grave — the inestimable gift of faith.

The rapidity with which hundreds and thousands of villages and towns have been founded have made it impossible for the Church to provide at once for the wants of her migratory children; there was a great lack of priests and a still greater lack of means for the erection of new missions, schools and chapels. New settlers are so absorbed in the cares and the work of their new homestead that the vocation to the priesthood cannot make itself felt among them, and thus falls the burden of their spiritual administration almost entirely upon the priests of their distant mother country. And the countries of Europe themselves are still suffering from the religious spirit with which the nineteenth century was ushered in, and often ruled by governments opposed to the Catholic Church, could scarcely marshal a sufficient number of priests for their own ever-growing spiritual wants.

Hand in hand with this migration into foreign countries, we see in our times another migration at work, which is still much more fatal to the Church. It is the influx of people from the country districts into the towns, and the consequent accelerated and enormous growth of cities. Parishes which formerly counted a few thousand souls have increased to twenty thousand and to two and three scores of thousands. It was difficult to provide in time for these immense parishes; priests were wanting, the churches had not accommodation enough, and the schools were insufficient. Thousands had no easy opportunity of satisfying their religious duties and have thus fallen an undisciplined prey to vice, of which large cities are the hotbed, to indifference, to heresy, to unbelief, to the gospel of revolt and to the very hatred of religion.

And to these causes the ever-growing frequency of mixed marriages, of which the greater number end in the giving up of the Catholic faith, the sensual literature of the day that enervates and kills the life of many a

youthful soul, the bold and proud propaganda of infidel science, the system of general conscription which stifles the vocation to the priesthood in the frivolous atmosphere of the barracks, the greed after riches and after pleasures, which is so much fostered by the facility of communication and the feverish activity of the present world, the all-prevailing habit of ensuring, criticizing and condemning every act of authority, be it ecclesiastical or civil, the intercommunion of people of every possible persuasion, creed and temper — and we have an appalling combination of dangers to that tender seed of faith which God has implanted in the heart of the Catholic in the hour of his baptism. We need not, therefore, wonder that many, nay very many, drift away, or allow themselves to be torn away from the rock of St. Peter. It is for the loss of so many of her flock that "a voice of lamentation and great mourning is continually rising from the church," and that she is like Rachel bewailing her children who would not be comforted, because they are not. Hence it is of the utmost importance that every Catholic should most earnestly try to value and to guard, and to love the only profitable treasure man can have upon earth, the true faith, and that "he who thinketh himself to stand, take heed lest he fall."

ONLY ONE. Tendency of all Other Religious Bodies is to Disintegrate.

With the breach in the Salvation Army, caused by the withdrawal of Ballington Booth and wife, who were displeased with the orders given by General Booth, there remains only one religious organization that is international in its scope and character, and that is the Roman Catholic Church. An examination of statistics of religious organizations reveals some interesting facts concerning all non-Roman Catholic bodies in the United States.

The Methodist Church has the largest number of communicants. There are more than five millions of members of that religious body, but they are divided among seventeen branches, the regular Methodist Episcopal having the most numerous bodies, but this branch is divided into the Church North and South. The Baptists, who have a membership of nearly four millions, are divided into thirteen branches. The Lutherans — the third largest denomination — has seventeen distinct branches, all independent. There are twelve branches of the Presbyterians, and even the Mormons are divided into two bodies. The figures quoted seem to show that the tendency in this country is to split into sects and to demonstrate that no such tendency, however, affects the Roman Catholic Church. More or less all non-Roman Catholic bodies in other countries are similarly divided, although not to such an extent as in America.

The power and authority and the freedom from schisms that are of any moment in the Roman Catholic Church is an interesting problem for the students of religious organizations, both Catholic and non-Catholic. Yet both systems accomplish much of good — Wilmington Morning News.

Always Their Way.

Some months ago the young women in the house of the Good Shepherd in Denver, who had been committed to that institution by the state, were taken from it by vote of an A. P. A. legislature and placed in a public industrial school. Now the managers of the school are threatening to turn the inmates loose, because the counties to which they belong have not paid for their maintenance. If the Sisters had done that they would have been accused of being mercenary.

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

London, Saturday, April 18, 1896.

CHRISTIAN UNION.

The Rev. Hugh Price Hughes, who has been the most prominent character in bringing together the ministers of various English denominations at Grindelwald, Switzerland, to confer each year on the means of effecting a union of the various Protestant sects, was chosen recently to preside at a conference or congress of the "Free Churches" of England, at Nottingham.

He is reported as having said in his address: "The Roman Catholics are one in the Pope, the Anglicans one in the Crown, and the Free Churches one in Christ."

Of course the meaning of all this is that the unity of the Catholic Church through obedience to the Pope is inconsistent with, or exclusive of, unity with Christ, a matter which Mr. Hughes makes no attempt to show; but any one who follows the abortive attempts he made at Grindelwald to patch up some sort of unity between the sects, will understand the absurdity of the claim that there is any kind of unity "in Christ" between them. It is simply throwing dust into the eyes of the public to pretend that there is such a unity existing.

Both at Grindelwald and Nottingham there was a miscellaneous gathering of Presbyterians, Methodists, Baptists, Plymouth Brethren or Disciples, Congregationalists, etc. All these denominations maintain strenuously that the doctrines taught in their respective formularies of faith, and which differ from each other most irreconcilably, are truths revealed by God which every Christian is bound to believe, and between them there can be no "union in Christ," unless it can be shown that it was Christ's intention that each person should believe as little or as much of His teachings as they think proper.

This supposition is opposed to the whole scope of Christ's teaching. He commanded His Apostles "to teach all things . . . to observe all things whatsoever I have commanded you;" and elsewhere he pronounced that "He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me." He also commands obedience to His Church, and declares that whosoever "will not hear the Church shall be as the heathen and the publican."

It is evident from these and numerous other passages that it is not enough to claim unity in Christ, without that external bond of union which makes the members one body with their pastors, and especially with their chief pastor, to whom they should pay deference both as their teacher and guide. This bond of union existed under the Old Law, and included submission to the High Priest. Under the New Law, it exists through submission to St. Peter's successor. It is, therefore, a very lame attempt on the part of Mr. Hughes to endeavor to make it appear that union "in the Pope" is incompatible with union "in Christ." The union with or in Christ does not exist without the external union "in the Pope" which is a necessary consequence of the union with the Apostles which Christ Himself ordains as being essential to union with Him; and the Free Churches, therefore, do not possess either one union or the other.

Concerning Mr. Hughes' description of Anglicanism we have nothing to say. Union "in the Crown" is not essential to Christianity; however, Mr. Hughes' jingling phrase fairly describes the character of Anglicanism, which is positively subject to the Crown in all things. We may remark also that it does not tell well for the prospects of a reunion of the Protestant sects, when the leader of the Continental Union movement thus uncharitably pokes fun at the most important of the denominations which he professes to be anxious to bring within the scope of his scheme for Christian unity.

By the way, we believe that neither the Unitarians nor the Universalists were included in the invitation ex-

tended to the Free Churches to meet in the Congress. Are we to infer from this that these denominations are not looked upon as being Christian sects? It is true, they reject important Christian doctrines from their creeds, yet where are we to find authority for asserting that they are any the less Christian than are the sects which were represented at the Congress? Their systems are just as much the consequences of the boasted principle of private interpretation of Scripture as are those of the sects which were admitted to brotherhood, and which are described as being "one in Christ." On the other hand, it is well known that the very theories for which the Unitarians and Universalists have been so strongly condemned by the other Churches, often called Evangelical, have, during late years especially, been largely adopted in practice by these same Evangelical bodies. The late Rev. Mr. Spurgeon made it clear that this is the case with the Baptists, whom he described as going rapidly on the down grade to infidelity. The Congregationalists are certainly almost at the bottom of the same grade, and the numerous heresy trials among the other denominations have put it beyond dispute that even if they have not gone quite so far, their ecclesiastical ships too are very near the brink of the cataract.

It is fashionable now-a-days to talk about the possibility of union between the sects, and any one who casts doubt upon its feasibility is regarded by the promoters of the movement as an ill-minded "prophet of ill." But notwithstanding all this we feel bound to put on record our opinion that the union, whether regarded as a future contingency, or as an existing fact, such as Rev. Mr. Hughes represents it to be in the quotation given above, is but a phantasy.

UNITED IRISHMEN.

About twenty years ago there was formed in this city the Irish Benevolent Society. Two noble objects were contemplated in this movement—the giving a helping hand to their natives of Ireland especially emigrants, who were in need of such aid, and, second, the creation of a spirit of unity and friendship amongst natives of the Emerald Isle and their descendants.

It has been customary each year to hold a picnic at Port Stanley, and these reunions have always been of a most successful and pleasant character, cementing old and creating new friendships. In addition, during the past two years a grand banquet has been given in the Tecumseh House. That given on Tuesday evening of last week was one of the most notable gatherings of this kind held in the city. The banquet hall was well filled by representative Irishmen of all creeds, together with many invited guests of other nationalities. Brilliant speeches and songs and music of the old land were the order of the evening, and exhibitions of the utmost good fellowship were not wanting.

We wish the Irish Benevolent Society a long and prosperous career.

KINGSTON PENITENTIARY.

HAS THE P. P. A. A FOOTING THERE?

A few weeks ago we published an article calling attention to the one-sided policy of the Government, or rather of the Department of Justice, regarding Penitentiary administration. We pointed out the fact that no Catholic has any voice or control, at Ottawa, in connection with the government or running of the penal prisons of the Dominion. In the past, we showed that the Catholic element was represented on the Board of Directors, and that, since its abolition, a Catholic Inspector with the Minister of Justice and his Deputy—both Protestants since long before Confederation—presided over the penitentiary regime. It is true that, for a few years, Sir John Thompson filled the office of Minister of Justice, and, consequently, the penitentiary system was, virtually, under the direction of two Catholics. Notwithstanding this fact, we believe we can safely affirm that, in no instance, was there ground for complaint on the part of Protestant members of the staff of any penitentiary or prisons, of unjust or prejudiced treatment on the score of religion.

We have reliable information that at least two Catholic officers, of unblemished character and long service, have been dismissed under the new penitentiary dispensation. The one, a guard, a respectable, highly intelligent and well-conducted man, for the sole offence of having complained to the

Minister of Justice of the food supplied, at dinner, to the Catholic officers, on fast days. The other, a keeper of twenty-four years' standing, with a large family, was summarily dismissed for the escape of a convict for which he had no responsibility, the guards in charge of gangs being solely accountable for their safe keeping. It is hardly too much to say that were the Minister of Justice or the Deputy Minister of Justice, or the Inspector of Penitentiaries, a Catholic, Guard John Darragh or Keeper McConville would not have been so pitilessly sacrificed and sent adrift without any compensation for their unjust dismissal or the gratuity for their faithful service, which, we understand, is usually given to well conducted and efficient officers. This, we presume, has been withheld on the plea that these officers were dismissed—a valid plea, we fully admit, had they deserved dismissal. But, as we are reliably informed, these men were wrongfully punished, because they had not a fair hearing—in fact they had no trial at all, no opportunity for defence or explanation. The charge about unsuitable rations, on fast days, was referred back to the Warden for explanation. He called upon the officers who were responsible for the grievance complained of to make a report on the matter. As was only natural, these men exculpated themselves, and Darragh was dismissed on this *ex parte* statement, although, as a matter of fact, there were ample grounds for the complaint he made, in that proper rations were not supplied. This could have been proved by a large number of witnesses had a full inquiry been made. McConville was dismissed without the question of his responsibility for the escape having been considered at all.

We are further credibly informed that a P. P. A. combination, among a number of Protestant officers of Kingston Penitentiary, is in full operation.

The following paragraph, which we copy from the Kingston Freeman, clearly indicates that if Chief Keeper W. T. Hughes be not a member of the P. P. A. brotherhood, he is enacting the role, in the penitentiary, which his brothers "Sam" and J. L. play, respectively, in Parliament and in the school inspectorship, that of a rabid Orangeman and bigot. Our confrere says:

"The investigation into the twenty-three charges preferred against James Devlin, Chief Engineer of the Penitentiary, by the recently appointed Chief Keeper, W. S. Hughes, brother of Sam Hughes, M. P., and J. L. Hughes, ex-Grand Master, was continued at the prison from Tuesday until late on Friday evening. The utmost secrecy prevailed—a genuine 'Star Chamber' court of enquiry. Inspector Douglas Stewart presided; over fifty witnesses were examined, and John Mulien, of the Department of Justice, took down the evidence in shorthand, which was very voluminous. Notwithstanding the secrecy observed, we have learned that the 'charges' not only missed fire, but the witnesses generally (for the plaintiff and defendant) showed most conclusively that Mr. Devlin was a most capable and efficient officer. It is said that not only did a large majority of the officers establish that fact under oath, but almost every head of a department in the institution, from the Surgeon down, denied that the Chief Engineer was other than a painstaking, courteous obliging and most competent officer."

If it be true, as stated in the foregoing quotation, that the "charges" not only missed fire, but the witnesses generally (for plaintiff and defendant) showed most conclusively that Mr. Devlin was a most capable and efficient officer, the man who made those charges—namely, W. S. Hughes—and who failed to prove them, should meet with the treatment undeservedly awarded to Messrs. Darragh and McConville. We cannot suppose for a moment that Hughes' conduct in bringing false charges against a deserving, "capable and efficient officer," will be overlooked by the Minister of Justice. And here we take occasion to say it was a crying shame and an injustice to appoint this narrow-minded member of an oath-bound society to the position of Chief Keeper, over the heads of competent officers who had spent twenty-five and thirty years in the penitentiary service, because of being "Sam" Hughes' brother. Having been Warden's clerk, Hughes, for a few years, had no knowledge or experience of discipline or of the character and habits of convicts which would qualify him to fill, efficiently, the important post of Chief Keeper.

In the case of Chief Engineer Devlin, we repeat what we have said in reference to the dismissal of Guard Darragh and Keeper McConville, viz., that if a Catholic were connected with the administration of the penitentiaries, at headquarters, "Sam"

Hughes' brother would hardly, in the first place, be Chief Keeper, or, in such event, he would not likely have indulged his intolerant *penchant* by trumping up "TWENTY-THREE charges" against the Catholic "Chief Engineer of the Penitentiary."

We thoroughly indorse what our contemporary recommends, as well in the Devlin matter as in other instances, of wrong and tyrannical treatment which Catholic officers in Kingston penitentiary have suffered. He says:

"We are certain we echo the sentiments of all classes of citizens, irrespective of politics, in expressing the hope that the Ottawa Government will, before it goes out of office, put a stop to the abuse and injustice that is now pervading the Kingston penitentiary, and see that our co-religionists in that institution receive the fair play they are justly entitled to."

The question is, who is accountable for this "abuse and injustice"? This should be fully investigated. Nothing can be more subversive of discipline, good order and the friendly feeling which ought to exist among the staff of a public institution than a system of spying and undermining of character. On this score the Kingston journal truthfully and wisely adds:

"There can be no progress made where such work is carried on, therefore the Department of Justice should act promptly in the premises. If this course is pursued there will be no need of frequent investigations, and officials would feel more secure in their positions."

We desire it to be clearly understood that we do not attach blame to any particular party, at Ottawa, for the abuses complained of and to some of which we have called attention. It is to the policy of exclusiveness and the ostracizing and persecution of Catholics that we take exception. We cannot help expressing the conviction that if the Warden of Kingston Penitentiary discharged his duties competently and impartially the terms "abuse and injustice" could not be applied to his administration. He seems to lack the moral courage or the necessary sense of justice to stand by and defend the innocent victims of bigotry and intolerance.

THE MONTREAL MINISTERIAL ASSOCIATION AND THE SCHOOLS OF MANITOBA.

The rev. members of the Ministerial Association of Montreal assume to take great interest in the Manitoba School Acts, and on the 9th ult. a special meeting of the Association was held to discuss the question, together with the Remedial Bill now before Parliament.

A committee had been appointed at a previous meeting to consider certain questions formulated by the Association, and at the special meeting the answers given by the Committee were reported. As might have been expected from the well-known hostility of these gentlemen toward Catholics, all the answers taken together were of the general purport that Catholic education is necessarily inferior, and that the education given in the Public schools, without any definite religious teaching, is more productive of morality and intelligence than any system of religious, and especially Catholic, education can possibly be.

All the conclusions of the committee were adopted unanimously, and in regard to the Remedial Bill the Association decided to inform the Dominion and Manitoba Governments that in their opinion it should not be passed by Parliament, because it is "calculated to provoke irritation, and is a menace to the peace and harmony of the Dominion," besides being, perhaps, unconstitutional, and sure to result in expensive litigation.

The committee reports that there is "no evidence that there is a demand on the part of the Roman Catholics of Manitoba to return to the system of Separate schools which existed prior to 1890, but there is evidence that many of them appreciate the national schools; on the other hand, there is abundant evidence that the demand for the re-establishment of Separate schools emanates from and is pressed by the Roman Catholic hierarchy of the Dominion, and especially of the Province of Quebec."

To this we reply that there is abundant evidence that the Catholics of Manitoba desire to preserve their Catholic schools. Public meetings of Catholics have been held throughout the Province wherever the localities are densely enough settled to ensure a sufficiently large assemblage to carry weight, and the opinions expressed were in each case almost unanimous in favor of the preservation of the system of Catholic education, of which Mr. Greenway's Government has deprived the Catholics,

so far as hostile legislation could effect this.

This cry, which has been raised by the enemies of Catholic education, to the effect that the people do not want Catholic schools, but that they are being forced upon them by the hierarchy and clergy, has been raised before now in the hope of inducing a division between the clergy and the people on the question of education, but the effort is futile. The Catholic clergy and laity are one on this point, notwithstanding the fact, which we are ready to admit, that there are a few so-called Catholics who, either through a desire to be considered liberal-minded, or through a want of appreciation of the importance of a religious education, express their preference for secularized Public schools. The Catholic body, however, must not be judged from these very rare and exceptional cases.

In support of their contention, the committee report states that "A large number of Roman Catholics prefer to send their children to the Public schools." This assertion is untrue, as we know it to be the fact that such cases occur very seldom. On the other hand, we know of many instances where Protestants prefer to send their children to the Catholic schools, and it will be found that the reason for their so doing is very frequently because though it is the practice with Catholic teachers not to interfere with the religion of their Protestant pupils, the religious atmosphere of the schools, and the Christian morals inculcated in them, have the effect of impressing a habit of virtue and morality upon those who are educated under such influences. If the Ministerial Association may appeal to the isolated and unusual case of a few Catholics who send their children to schools in which religion is not taught at all, we may certainly appeal to the case of numerous Protestants of the highest respectability and character who prefer the teaching of Catholic schools precisely because these is a moral training given in them which cannot be obtained elsewhere. At the present moment there are schools taught by Catholic religious communities in all the large cities of Ontario, in which nearly half, and in some cases more than half, the children in attendance are Protestants of the most respectable families. We may also mention here a well-known fact that the late Rev. Dr. Egerton Ryerson, Chief Superintendent of Education for Ontario, was one Protestant who had his daughters educated by a Catholic religious community, in spite of the protests of the Methodist Conference to which, being a minister of that denomination, he was supposed to be subject.

But the Committee also maintains that the education given in Catholic schools is inferior to that given in Protestant schools, and the curious reason is given that this is necessarily the case because "so much of the pupils' time is consumed in the study of the catechism, and the forms and tenets of the Roman Catholic Church." It may fairly be presumed that the introduction of a new subject into the school curriculum takes a certain proportion of the pupils' attention from other branches, but it remains a fact that there is no branch of more importance than the catechism; but to what extent the study of the catechism may interfere with the study of certain secular subjects, such as grammar, arithmetic, geography, history, etc., it is difficult to determine. An examination of the annual school reports of the Education Department for Ontario does not show that the Catholic schools are behind the Public schools because of the time given to religious instruction. It is very possible that the teaching of religious duties makes the children more zealous in fulfilling their other obligations, and that, on the whole, the general progress is better because some time is devoted to the study of religion and religious obligations. At all events it is the fact that when the children of the Separate schools present themselves at the High school entrance examinations, as a rule they prove themselves to be quite equal to their Protestant fellow competitors, and in many cases the Separate school children take the lead. We have frequently recorded in our columns instances of this, and such instances occur whenever these examinations take place.

In addition to this the school reports show a better average attendance of Catholic children, and quite as good a proportion in the higher branches as in the Public schools. We shall in a future issue deal with this subject more in detail, but at present we content ourselves with merely stating the fact. But it is not true, as the Ministerial

Committee reports, that an excessive time is devoted to the catechism in the Catholic schools. It is studied as a branch on the curriculum; and surely if there are too many branches of study for the children generally, it is not the catechism which should be eliminated. It will be more useful to them in after life than either botany, physics, physiology, or even than the most useful of secular studies.

It is scarcely necessary for us to add that many Protestant ministers of all Provinces in the Dominion have publicly given their opinion that there should be religious teaching in the schools, and that there is too little of such teaching in them now. Catholics, therefore, are not alone in holding this view, but if the Ministerial Association are of the opinion that religious teaching should not be given, they are almost alone among Christians in this conviction. We have good reason to believe, however, that their opposition to Separate schools does not arise from any adverse opinion to the propriety of religious instruction, but from their inherent hostility to Catholic teaching; and it will be remarked that in the resolutions they adopted, from which we have made the above citation, they do not pronounce against the teaching of religion, but merely the teaching of the Catholic catechism and "the forms and tenets of the Roman Catholic Church." They are actuated solely by a spirit of hostility to Catholics; but as Catholics form 42 per cent. of the population of the Dominion, we have a right to insist upon it that Catholic convictions shall be respected in the matter of the education of Catholic children, and that the ideas of Protestants shall not be forced upon us as to the amount or nature of the religious instruction which shall be given in schools attended by Catholic children. What we here say has reference not only to the Catholic schools of Manitoba, but also to those of Quebec and Ontario; and it must be remembered that in the Provinces wherein Catholics are a minority their rights were guaranteed on their entry into the Canadian Confederation. If the majority in Manitoba had continued to be Catholic, as it was when the compact was made for that Province, the Catholics would never have desired to overthrow those rights, but but as the majority is now Protestant it had the idea that Catholics would submit tamely to their schools being taken away unceremoniously.

There is a principle at stake which we hold sacred. If we were to yield on this point it would be an invitation to the Ministerial Association to attempt further to encroach upon Catholic rights. The Montreal Association has even intimated that this is the result we might anticipate, for one of the speakers on the resolutions they adopted said that Catholics and Protestants in Canada are in the relation of "the conquered and the conquerors." The inference plainly intended was that Catholics should be treated with ignominy and as a conquered class. We deny that any such relation exists, and it would be impossible for the Rev. T. Everett to establish so false a proposition, though we may say that even if it were the case, it would be a very poor justification for the unjust and ungenerous treatment to which the Catholics of Manitoba have been subjected by the Protestant majority there.

There are some other points in the Ministerial resolutions on which we would be glad to make some remarks, but we must leave their consideration over to some future time.

AN A. P. A. WATERLOO.

The A. P. A. of Saginaw, Michigan, have met with an unexpected reverse at the municipal elections, which appears to indicate that the people of that section are thoroughly sick of Apaism in politics. Saginaw is the county town of the district for which Mr. Linton was elected to Congress, and Mr. Linton has made himself conspicuous in his Apaism, he being the member who introduced into Congress the resolution to remove the statue of Father Marquette from the Capitol at Washington for no other reason than that he was a Catholic priest. This gentleman made himself sure that his constituency is certain to stay under A. P. A. control, as the society has been in league with the Republicans, and it was supposed that the alliance could not be vanquished, but though Saginaw has always hitherto been Republican, the normal Democratic vote being only five hundred, at last week's election the Democratic candidate was elected to the mayoralty by a majority of 1695 over the candidate of the A. P. A. and the Republicans.

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There is a principle at stake which should be held sacred. If we were to yield at this point it would be an invitation to the Ministerial Association to attempt further to encroach upon Catholic rights. The Montreal Association has even intimated that this is the result we might anticipate, for one of the speakers on the resolutions they adopted said that Catholics and Protestants in Canada are in the relation of the conquered and the conquerors. The inference plainly intended was that Catholics should be treated with "compliance and as a conquered class." To deny that any such relation exists, and it would be impossible for the Rev. T. Everett to establish so false a proposition, though he may say that even if it were the case, it would be a very poor justification for the unjust and ungenerous treatment to which the Catholics of Manitoba have been subjected by the Protestant majority there.

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Mr. Baum, the successful candidate, carried 14 out of 15 wards, the issue being exclusively Apatism. Twelve out of 17 aldermen were also elected by the Democrats, and several of the successful Republican candidates disclaimed all connection with the A. P. A., but for the most part the Republicans were defeated because they were thought to be compromised with the party alliance.

The A. P. A. had captured the Republican caucus, though many of the Republicans protested against their party being made the tool of that organization. It was the general indignation felt by liberal Republicans against the A. P. A. which led them to support the Democratic candidates when they found that their own were irretrievably committed to Apatism. Germans are also numerous in Saginaw, and voted against Apatism.

The result of the election has caused great dismay among the A. P. A., as it is fully believed that as a consequence of their rout in Saginaw they will lose control of the whole district at the next county elections.

There is further evidence that throughout Michigan there is a reaction against Apatism, as several other cities have also unexpectedly gone Democratic, owing chiefly to the same causes which operated in Saginaw. Among these are Grand Haven, Traverse and Marine cities, and ten others which have been Republican, but which on this occasion have gone Democratic on account of the unholy alliance with the A. P. A.

It is reasonable to infer that this complete A. P. A. discomfiture in its stronghold, Michigan, is indicative of a determination on the part of Americans not to allow bigotry to prevail in American politics, though it has partially succeeded in the past through taking the electorate by surprise.

What is now occurring in Michigan is a repetition of what has occurred in Ontario, for in this Province Apatism scarcely dared to raise its head in the elections of last January, even in those localities where it had uncontrolled sway only a year or two previously.

**THE REMEDIAL BILL.**

The longest sitting of Parliament ever held was the continuous one from Monday afternoon of last week, beginning at 3 o'clock, and ending only at midnight of Saturday when the House was obliged to adjourn. For one hundred and twenty-nine hours, therefore, Parliament continued to draw out technically its Monday's sitting, yet during all the time which has been devoted to the subject but little progress has been made with the Remedial Bill, only eleven clauses of which had been passed by the House in Committee down to the time when it adjourned. At this rate it would require months to pass the Bill, which the House was purposely called together to consider, but of course as the Parliament is to expire on the 24th inst., there is no possibility for it to become law during this session unless there be a change in the tactics of members.

During the week the policy of obstruction was carried to its fullest extent. While the Government appeared to be most anxious to pass the measure, many Conservative and Liberal members did a great deal of unnecessary talking; but the most determined obstructionists were the Conservative "bolters," Messrs. McCarthy, O'Brien and Wallace, and Messrs. Martin, Charlton, and a few other Liberal members.

This policy of obstruction has been tried before. It was carried out when, before Confederation, the Catholics of Ontario demanded an improved separate school law; but it cannot succeed. It has succeeded now in delaying the granting of Catholic rights, but those rights must be conceded in the end, and the efforts to thwart them will be futile, for the Catholics of Canada will not consent to have their rights made a football for political parties. This has been done long enough, but the matter will come up again at the next session of Parliament, and if one Government will not do justice, another will be found which will. The opponents of Remedial legislation may as well make up their minds to accept the inevitable.

The agreement made with Manitoba before it entered into the Canadian Confederation was intended to protect the future minority, whether it should be Catholic or Protestant, and the probability at the time was that the future would have made it a Protestant minority. If this had been the event, there is not the least doubt that the Catholics of the new province would

have respected the rights of their Protestant fellow-citizens, and there would never have arisen any such difficulty as the fanaticism of the present majority in Manitoba has created through a desire to oppress the Catholics of that province.

There is not the least doubt that it is, and has been all along, the duty of the Canadian Government and Parliament to stand by its solemn promises, supposed to have been made in good faith to the original population of Manitoba, and confirmed by a Dominion and Imperial Act of Parliament, and also by an Act of the Manitoba Legislature, unanimously passed. It is a gross insult and injustice to the entire Catholic body, forming 42 per cent. of the population of the Dominion, that these promises have been violated; and if the Government had shown an unflinching determination from the beginning, to remedy the injustice, we would unhesitatingly have given it credit for its manly course.

As the matter stands, we are obliged to say that there have been two forces at work even within the Government. The Parliament has been in session since the beginning of the year, and there has been certainly ample time for its passage, if the Government as a unit had been anxious to do what was right and just. But difficulties were thrown in the way, the "bolting" difficulty especially, with the undoubted object to prevent Parliament from doing its duty in the matter, and thus the facts necessarily prevent us from giving unstinted praise for the position which the Government has taken.

One of the most disgraceful episodes in connection with the long sitting was the profane use made of the bible by Mr. John Charlton, who, to kill time, on the evening of the 8th inst., read long extracts from the sacred volume, professing to show that "Catholic ought not to have any objection to the reading of the bible in the Manitoba schools."

Mr. Charlton poses as the eminently religious member of the House, and he is the author of the Sunday Observance Bills which have been from time to time brought before Parliament. We are happy to be able to add that the profane use to which holy Scripture was put as a joke by this specially religious member, was denounced by Dr. Bergin, a Catholic, who said he had never seen anything, during his Parliamentary career, so utterly profane as for an honorable member to read the Scriptures for the purpose of obstructing public business.

**DEATH OF BISHOP RYAN.**

On Friday, 10th inst., Bishop Ryan, of Buffalo, died at his residence, Delaware avenue, in that city. He had been seventeen years a priest and twenty-eight years a Bishop. He was born in Almonte, Ont., Jan. 1, 1825, and was educated by the Lazarists in St. Charles' seminary, near Philadelphia. His ecclesiastical studies were prosecuted at Cape Girardeau, and at Perryville, Mo. His ordination as a priest took at St. Louis, in June, 1849, the late Archbishop Kendrick officiating. After his ordination the young priest was made a professor in the seminary, from which he was graduated, but at length he took up the labors of a missionary, and for a dozen of years he preached the gospel in various parts of the country, while attending to the labors of visitor to the Lazarists colleges of the United States. When Bishop Timon died Father Ryan was preferred for the Bishopric, and obeyed the summons from Rome. His consecration as Bishop of Buffalo took place in November, 1868. At his decease Bishop Ryan had under his charge about 165,000 souls, 200 priests, 76 parochial schools, 157 churches and 2 ecclesiastical seminaries.

The Church in America has lost one of its brightest ornaments. Bishop Ryan, it is but the simple truth to state, was one of the most deservedly beloved prelates in America, not alone by his own spiritual children, but by American people of all classes and creeds.

The following editorial utterance of the Buffalo Evening Times (non-Catholic) gives a faithful picture of the saintly Bishop who has now gone to his reward:

"To Catholic and to Protestant, to priest and to layman, to the rich in the world's goods and to the poor, to the calm and to the troubled alike, comes the news of the loss of a friend who was a friend. Not only has the Bishop of the diocese of Buffalo died, but there has passed into the untroubled sleep a man, who if ever man was loved it was Stephen Vincent Ryan. The God who gives us such men has taken him away, and we can only remember his gentleness, his modesty,

his charity, his simplicity, as we do those moments when we look from some lofty mountain peak across great, unending deserts of snow, where there is no sound—only silence—and know that we are very close to the hand of the Almighty. It is the stories of such lives as his which come to us too rarely. His was the life which translates to earth the story of the Divine Christ as nearly as is ever given to man to translate it. He was incapable of envy. His patience was never ending. His capacity for forgiveness was illimitable, and his charity was not that which came with sounding brass and tinkling cymbal, but was silent, unobtrusive, unknown to all save those whom his gentle hand touched. To everyone who came within the influence of his life must come the deepest sorrow, but a sorrow tempered with the thankfulness that he lived and that his life was one which taught peace and good-will and justice—the virtues we strive for, but fail in the achieving. Rest his gentle soul, and peace."

**EDITORIAL NOTES.**

From the Montreal Herald of April 6 we learn that Dr. J. K. Foran has retired from the editorship of the *True Witness*, to accept a position in the office of the Montreal Harbor Commission. We regret this change exceedingly; for while Dr. Foran occupied the editorial chair of the *True Witness* that paper once again assumed the high standard it held in public estimation during the life-time of its founder, Mr. Clarke. Dr. Foran's retirement is a distinct loss to the literary life of Canada. He is a clear, forcible and entertaining writer, and, while arguing his point with determination and intelligence, he never dips his pen in gall. Dr. Foran will have the best wishes of hosts of friends on the Canadian press for abundant success in his new position.

The Richmond Hill *Liberal*, of April 2, contains the following reference to a native of Canada, but now a resident of Chicago. It is pleasant to note the success of our young men in the great American Republic. Mr. M. Teely, the venerable and highly respected postmaster of Richmond Hill, has reason to be proud of the manner in which his son has climbed to the front rank in the political life of the United States:—

"The Chicago *Eagle* of Saturday last contains an excellent likeness of Mr. Armand F. Teely, son of the esteemed postmaster of this village. We are always pleased to hear of Canadians—especially those from this section of the country—working their way to the front, as Mr. Teely is evidently doing in the great city of Chicago. Under the likeness are the words: 'Hon. Armand F. Teely, the popular Democratic nominee for North Town Supervisor, and on another page the following reference to our former fellow-townsmen is given: 'Mr. Armand Teely, nominated by the North Town Democratic Convention for Supervisor, is one of Chicago's most prominent lawyers. He was for a time associated with the Hon. John Gibbons, now one of the Judges of the Circuit Court, previous to which he had studied law in the office of Mr. Harry Rabens. He is very popular in the North Division, and his name will add strength to the best ticket ever put forward in the North Town.' Mr. Teely has been a resident of the twenty-fourth Ward for some twelve years, and has always taken an active part in public matters affecting the city's welfare."

RECENTLY published statistics from France afford an opportunity of judging the comparative effects of a religious and a godless education in the schools. There are in France State schools from which religion is excluded, and religious schools, in which it forms a branch of study. The religious schools are attended by a large majority of the children, though they are unaided by the State, and the number in attendance, now reaching 1,200,000, is constantly increasing, while the State schools have each year a diminished attendance, yet it has been reported by the Tribunal of the Department of the Seine that out of 1,200 children condemned to prisons and reformatories in that Department there were only 11 per cent. who had been educated in the Catholic schools, the remaining 89 per cent. being pupils of the State schools, which are called "lay schools."

BISHOP HANLON, Vicar Apostolic of the Upper Nile, in a letter dated November, 1895, reports from Mengo, Uganda, in Central Africa, that the Catholic religion, which received a check there in 1892, owing to the massacre which then took place, is again in a flourishing condition, and the number of native Catholics is rapidly increasing. One thousand catechumens had been baptized at the single mission station of Rubaga, during the ten months of 1895 which had elapsed when the Bishop wrote, and two hundred baptisms more were expected before the end of the year, to bring the total up to one thousand two hundred. At Buddu, another station, there had been four hundred baptisms monthly. There are, besides, the remnants of the Congregations that were left after the massacre of 1892, which was incited by the Methodist ministers, who called the preceding a religious war, and who

were helped with the maxim guns of the English captains, Lugard and Williams, to make the destruction of the Catholic missions complete.

The fact that divorce courts are coming more generally into use in England is troubling greatly some of the clergy of the Church of England; and a recent meeting was held in Exeter Hall, London, to protest against divorce and the re-marriage of divorced persons by Church of England clergymen. Viscount Halifax presided as chairman, besides several Bishops and noblemen, among whom was the Duke of Newcastle. The Bishop of Aberdeen asserted that the divorce laws are sapping the foundations of family life and morality, and the meeting passed resolutions to the effect that the divorce law is a denial of the Word of God, which makes Christian marriage indissoluble. But these resolutions can have no effect, as there is hopeless division in the Church in regard to the re-marriage of divorced persons, and many of the clergy have no hesitation in re-marrying them, and are supported by the law no decisions of the Bishops can prevent them from continuing to do so, the more especially as many of the Bishops and clergy maintain that the law of the land must be obeyed in this as well as all other matters.

The A. P. A. of Massachusetts have recently passed resolutions to the effect that General Hawley, United States Senator for that State, must be defeated at the next election for the Senate, because, along with a large majority of the Senate, he voted for the confirmation of Col. Coppinger for a Brigadier-Generalship in the Army. Col. Coppinger's qualifications for the office are universally admitted, but he is a Catholic, and therefore not only he, but all the Protestants who supported him, are marked out by the A. P. A. for vengeance. That the people of the United States will not submit to be bullied in this way appears certain, the general sentiment being expressed in a late issue of the *Philadelphia Record*, which, while pointing out the eminent services rendered to his country by General Coppinger, thus speaks of the folly of such organizations as the A. P. A.:—

"Such an organization could not exist in a period of war. Any attempt to appeal to sectarian prejudices in a time like that would have been an act of incivility, and all engaged in it would have deserved the deepest condemnation. They would have been held guilty of discouraging enlistments. Not long ago there were in many minds very serious apprehensions that this country might become involved in a terrible foreign war that would tax its utmost military resources, and these apprehensions have not yet been wholly dissipated. Should such a war break out the A. P. A. would be obliged, in the necessity of things, to disband. We beg the respecting and patriotic members of the A. P. A. to consider, then, whether an organization that could not survive in a period of war, which may come any day, has any reason for existence in this country in time of peace."

**CATHOLIC PRESS.**

The legislature of Ohio has passed a "cigarette" bill that aims at the prevention of the consumption of these articles called, "cotton balls" by boys of school age. It is a good measure not only in the interest of those whose health is endangered by addiction to the "habit" of the poison-stuffed paper cylinders, but for the comfort of helpless humanity subjected without means of redress to the villainous, nauseating and unavoidable fumes of the death-dealers. The rigid enforcement of the law is a consummation devoutly to be wished.—Catholic Universe.

"Free thought" is a senseless phrase; as well talk of free mathematics or free geometry. Liberty is a faculty of choice, an attribute of the will, not of the intellect. An act of volition is not an act of thinking or reasoning; it is the result of it. To think is to compare ideas and form judgments about them and to draw conclusions. To will is to form a desire. Free thought, to the average advocate of it, is the liberty to buttonhole you and talk nonsense at you.—N. Y. Freeman's Journal.

At length Crispi is fallen—"like Lucifer, never to rise again." Politically, he is as dead as Nero, and about as popular. Those who chanted his praise and enjoyed his favor a few months ago now celebrate his downfall with a fervor wholly unnecessary. Crispi undertook an African campaign and failed; down with Crispi! The people execrate his name, and the students in the universities burn him in effigy, after a mock funeral. "Leave the aged man in peace, urges one of the few friends who still stand by. 'His disgrace is so complete that that is sufficient punishment.'—Ave Maria.

Col. Robert G. Ingersoll lectured to a small-sized audience last Sunday

evening at the Star Theater, Buffalo, but the name of the theater had no connection with the status of the lecturer. The Colonel is no longer a star in any sense of the word. He has ceased to shine, and what is more significant, has ceased to draw. Time was when the arch-enemy of revealed religion could pack the largest halls with eager crowds of curious and sensation-loving people; but to-day his hearers are usually theologians, spiritualists, theists, clairvoyants and other assorted and unsorted cranks.—Catholic Union and Times.

"The Christian must accept the teachings of Jesus without exception or discussion," says Count Leo Tolstoi, in a letter to Mr. Ernest H. Crosby, of New York. And he further insists that "non-resistance is a duty," that "nothing can justify violence." This is hard on the sects, including those of his own country, nay, even the national Church of Russia; for it is in disagreement and discussion that all Christian sects owe their severance from the true Church, the Catholic, which alone teaches all the truths of Christianity. But Count Tolstoi will have his labor for his pains, as each of the sects thinks it alone is right.—Catholic Standard and Times.

In her "Memoirs" Mary Anderson tells this anecdote of Cardinal Newman, whom she loved as much as she respected Cardinal Manning; for it is of his special friends was a little girl, the daughter of a convert. "The mother, with her child, was called away to India to join her husband, who was stationed there. Many years passed. She died, and her daughter, then a young lady of sixteen, came back to England to stop with her aunt, Miss B. The latter had informed the Cardinal of the girl's return and when he next came to town they were astonished and touched to see him arrive with his pockets, as of old, filled with toys. He had forgotten the lapse of years and only remembered with beautiful fidelity the old custom.—Western Watchman.

The *Catholic Champion* is a Protestant Episcopal paper—High Church. It has been publishing a series of able articles on the Sacrament of the Eucharist, in which it proves the Catholic doctrine of the Real Presence by substantiation. This is, of course, a new departure for a Protestant journal, and as a consequence Dr. Richie, the editor, meets with protests and counter arguments from some of his readers. This does not disconcert him in the least. On the contrary, it gives him occasion to enforce with emphasis the proofs he has advanced. He is evidently a careful student of the great Jesuit theologian, Perrone. Dr. Richie concludes a reply to the letter of an objector in these words: "We think the foregoing letter is a fair sample of much that passes among Protestants for 'arguments' against the Catholic religion, and that, when carefully examined, it is found to rest upon no better foundation than misrepresentation, misquotation, and misunderstanding."—N. Y. Freeman's Journal.

Those who have read or heard the wild and splenic utterances of Brady, Hershey, Fulton and other Orange parsons in this vicinity will not be surprised by the picture of the Ulster Protestant clergyman which Mr. Thomas MacKnight has drawn in a recently-published book. MacKnight is an Ulster man himself. He is also opposed to home rule for Ireland. He is a Protestant, and his name indicates Scotch lineage. Writing on the fierce social, political and religious feuds of the northern province, he says: "Many of the clergy were doubtless much to blame for the bad spirit instilled into the minds of large numbers of the poorer and more ignorant masses. The champions of the Orange lodges, the Episcopalian and Presbyterian, with many Protestant divines—if we are so to call them—who were not Orange chaplains, nor even enrolled members of the Orange Association, denounced every concession made to the Catholics, and systematically misrepresented the conciliatory policy of Liberal Governments. To Conservative ministries they were more indulgent. These clergy were the reverse of conciliatory to the Catholic population. Even some of the most eminent Protestant laymen seemed to have the same strong sectarian prejudices."—Boston Republic.

The Catholic is a sacramental religion. It has seven great channels whereby it brings grace to its members for their sanctification. It takes the child from the cradle and frees it from original sin by means of baptism. It delivers from actual sin by penance, which has the three parts of contrition, confession and satisfaction. It nourishes the soul with the Bread from Heaven in the Eucharist. It enters the bestows matrimony on those of its children who are called to the married state. It grants holy orders to its priests. Finally, it strengthens the dying with extreme unction. These sacraments are the most abundant sources of heavenly help, because the most frequented, although three of them are granted only once to the same person, baptism, confirmation and holy orders. Besides these seven, the identical sacrifice of Calvary in its Victim, its objects and its value; it has, also, prayer, alms deeds and fasting, and many sacramentals and good works that win the favor of God and bring celestial blessings on the soul. If, therefore, Catholics are not all

saints, the fault is not with their religion that calls them to sanctify and supplies them with its means.—Catholic Review.

**MORE CONVERSIONS.**

Chaplain Frederick F. Sherman, U. S. N., for some years a member of the Episcopal Church, resigned from the navy on Saturday and was on that day received into the Catholic Church by the Jesuit Fathers of Georgetown college. He was confirmed at St. Aloysius' Church by Cardinal Sataloli. Mr. Sherman is married, and is a son of Judge Sherman of the Superior Court of Massachusetts. He was for some time aboard the United States steamship Chicago on the European station, but for about a year had been chaplain of the naval training station at Newport, R. I. He went into retreat at Georgetown college, and after examination his reception into the Catholic Church followed.

Robertson James, brother of Professor William James, of Harvard University, and of Henry James, the novelist, was received into the Church on Laetare Sunday, in the rectory at Arlington, near Boston, by the Rev. P. M. O'Connor, of St. Malachy's church. Mr. James is of a family well known in New England. His father was a follower of Swedenborg, and wrote what is accounted the standard work on him and his teachings. Swedenborgianism, inasmuch as it represents a reaction from the Protestantism of Luther, unconsciously predisposed Mr. James towards Catholicity. At all events, as he phrases it himself, he grew up outside of positive Protestantism. In his early manhood he became an Episcopalian, and his conversion is only another of the ever-recurring instances of the impossibility that the devout and logical mind should rest short of the acceptance of the fullness of Catholic truth. It was this convert who said, "Whoever wants to stop the steady stream of conversions to Catholicity, will first have to close every Episcopal church in the country." Mr. James became a Catholic only after five years' earnest study and investigation. Mr. James has his share of the literary and artistic ability which has distinguished his family, and has been a very successful landscape painter.

Congressman, theatrical manager and millionaire Henry Clay Miner sprang a surprise on his friends by quietly slipping over to the rectory of the Church of the Transfiguration in Brooklyn on Easter Sunday afternoon, in company with Miss Annie O'Neil and making the handsome actress his wife. It was no secret that the pair contemplated matrimony, but it was generally supposed that an elaborate ceremony would follow. Such, however, was not to be the case, as less than half a dozen persons witnessed the wedding. Mr. Miner has recently become a convert to the Catholic faith.

**AN ANGLICAN PRAYER.**

That the Validity of their Orders be Recognized by the Pope.

The Rev. Canon Everest (Anglican) has written to Lord Halifax a letter which is reproduced in French in the *Revue Anglo Romaine*. According to the French version the Canon says in the course of the letter:

"Your Lordship, in your last speech, truly showed what an advantage it would be if, as the result of a tacit recognition of our Orders, we could be admitted to the Holy Eucharist when travelling in Roman Catholic countries. But, My Lord, is there not a reason much more important and more considerable in its consequences for praying that the validity of our Orders may be recognized? And would it not be a counsel of the Holy Ghost to the Holy Father, as having charge of the vineyard, not to deny our Orders formally because such a denial would shut for us the doors of a General Council on the day when it will be in the designs of Divine Providence that such a Council should meet? Truly when I observe the pressure brought to bear on Leo XIII. to make him reject our ordinations, I imagine that he desires to leave open to us the doors of the General Council which must meet sooner or later to consider the state of Christendom. And it consoles me beyond expression to see in this a fresh step toward the realization of the promise of our Saviour. My belief in a more complete realization of that promise, such as we have not known since the Reformation, is the motive which made me write and publish the little book which I desire you kindly to accept. It has been the occupation of my old age; I am actually near eighty, and my single prayer and the sole desire of my heart is that it may help, if it were only by one step, to bring us to the unity based upon the unconquerable rock."

**The Church in Germany.**

An exchange contains the curious information that there are more Catholic than Protestant clergymen in Germany, the numbers being 15,250 and 15,000 respectively. The item calls attention to the wonderful growth of the Church in the Fatherland during the present century. Instead of the seven or eight millions of ninety years ago, Germany has to-day between the eighteen and nineteen millions of the most zealous and loyal Catholics in Christendom. The increase in numbers, remarkable as it is, is bettered by the development in churches, schools, etc., and still more by the unity of public action of German Catholics.—N. Y. Freeman Journal.

CHATS WITH YOUNG MEN.

Catholic Columbian. This is the season for indoor entertainments, and every young man's society should make use of it in order—

1. To increase the attractiveness of the organization to the members who are fond of social advantages, by means of receptions, musicales, "smokers," contests in games, etc.

2. To add to the fund of information possessed by members by means of literary exercises—debates, declamations, readings, original compositions, etc.

3. To draw in new members, charmed by the cordial welcome extended to them, and by the advantages that they can see that the association offers to them.

In brief, to please and to instruct the old members, and to win new members.

Chief of intellectual entertainments is the lecture, but lectures among Catholics are in bad odor, below par, chilling, sparsely attended.

Why? Because, to be frank, our lecturers are nearly all clergymen, and their "lectures" are only longer-than-ordinary sermons under another name.

Now, a rose by any other name would smell as sweet, but a sermon delivered under the title of lecture seems more dry, more fatiguing, more unkind than any discourse ever pronounced in church, no matter how many "finals" it had nor how obnoxious it may have been!

People don't want religion served up to them as an entertainment.

Nor do they care to listen to heavy addresses suitable for the scholars of a university course. "The Inscriptions of the Catacombs," "The Value of the Aspire," "Economic Rent," or "Egyptian Hieroglyphics" are not popular subjects.

The ideal lecture for the crowd, even for a crowd of young men, or for an audience assembled under the auspices of a young men's society, will have a modicum of instruction to a great deal of entertainment.

The old "Star Course" of the Redpath Lyceum was in many respects a model of what the people want, what they will patronize.

There is little use trying to get them together to listen exclusively to what the lecturer thinks they ought to have.

Now, every young men's society should have and could have at least six lectures a year, though of course, twenty-six—once a week for the six months from October to April—would be better than six.

But it is better to have six than none, and better have six that please than sixty delivered to empty benches.

The best kind of lectures for young men to have delivered for them is the sort that deals with subject expressly interesting to young men. Very frequently these can be obtained best not from the professional talkers but from members or outside friends of the association. A merchant can be persuaded to tell: "How I Won My Way in Business," a lawyer may be induced to speak of "My Law Studies and My First Clients," a doctor can give a telling talk on "Purity as an Aid to Health," etc.

An Eastern society has provided an annual entertainment on one night each of three weeks, when from ten to twelve of the members take from five to ten minutes each to answer this question—"How do you spend your day?" The railroad man tells what he has to do on the cars, the clerk in a dry goods store gives a page from his daily life, the merchant describes his work, etc., and the result is a most delightful and instructive entertainment, interspersed with songs, music on the piano, violin and cornet.

There is a larger assembly that night, than on the occasion when the Rev. D. D. Blank lectures on "Original Sin," or "The Vision of La Salle," or "Ireland and the Irish."

Why could not our young men's societies arrange a tour for some of the lecturers of the Summer Schools to go on in the winter and the spring months? Richard Malcolm Johnson, for instance, is a genial talker, and his subjects are neither heavy nor altogether pious. And there are others.

But if high priced or distant speakers cannot be had, the young men's societies always have at hand, in their own members, and 2, friends in business or professional life, and these can be utilized to their advantage in the ways suggested above. Their addresses need not be called by the bugaboo word "lectures." Let them be named "talks." Let them be brief, pointed, cheerful, full of anecdotes, rich in helpful hints, and bright with humor, and they will be sure to accomplish the purpose for which they will be delivered.

PREVENTION BETTER THAN PROHIBITION.

Senator John Sherman, of Ohio, in his recently published autobiography, tells us that when he was a youth of sixteen he "fell into very bad habits." The young fellows of his age in the town of Lancaster met for convivial purposes, drank each other's health, and on more than one occasion he became intoxicated. Once he went home very sick from drinking. His good mother received him with much surprise and sorrow, and put him to bed and watched over him very tenderly. He says: "I was not stupid enough to be unconscious of my degradation and hear affection; I then and there resolved never to be in such condition again, and from that time to this I am not conscious of having been under the influence of liquor." He adds that "Of the young men who were his contemporaries, a very large proportion be-

came habitual drunkards and died prematurely."

This great statesman shows his transparent candor in recalling this painful episode of his youth, and points a very solemn warning to his young countrymen. And it is a sadly-needed warning. Convivial habits, such as came near wrecking the Ohio statesman in his youth, are fearfully prevalent and horribly destructive.

The ugly fact is that the state of things which Mr. Sherman described in an Ohio village sixty years ago obtains in many places. Endless discussion is going on about "license, high or low," "prohibition," "limiting the number of saloons," etc., and yet all the time the amount of liquor drinking is on the increase. Of course, the liquor is not furnished gratuitously, and the sale of intoxicants is increasing immensely. And it will go on and increase as long as good people think and talk only about liquor selling, and expend all their breath in denouncing the iniquitous "saloon." Parents, teachers and pastors have got to learn that prevention is about as big a word as "prohibition," and that just as long as boys and young men grow up with drinking-habits, liquor will be got and will be drunk and will send its victims to perdition.

Parents have tremendous responsibilities; and so have teachers, and so have pastors and churches; and their foremost duty is to save the young from the drink demon by timely prevention.

The boy who is pledged to total abstinence at the time of his first Communion will grow up free from the craving for stimulants, and the young man who has reached his majority not knowing the taste of liquor is not apt to become a graduate of the saloon.

CARDINAL AND RABBI.

From the Jewish Messenger.

During Cardinal Satolli's visit to Galveston, a banquet was tendered him on Feb. 23. Among the invited guests was Rev. Henry Cohen, rabbi of the Temple B'nai Israel. He was the only stranger to the faith that had the honor of supping with the Cardinal. After the banquet was finished, it was intimated to the rabbi that the Cardinal would be pleased to hear the benediction, and amid a breathless silence Rev. Mr. Cohen arose and repeated the blessing in English and Latin, and the "Magnificat" in Hebrew.

After this speeches were in order. The rabbi, by request, opened by thanking the Cardinal and the priest-hood for having been an invited guest. He spoke with eloquence and fervency upon the privilege of being a minister of the Almighty, and he added that the clergy, irrespective of denomination, had the same ends in view—that of uplifting the human race. "It was customary among the rabbis of old," continued he, "to say a blessing when beholding a supreme representative of another faith, showing that the Jewish religion was always tolerant of other religious denominations. There is much common ground to stand upon, and the spectacle of a rabbi fraternizing with a cardinal speaks volumes for the liberality of thought and deed of this era."

Amid applause, in which the Cardinal led, the rabbi took his seat.

Father O'Shanahan said: "I had been prepared this evening to make a little speech if His Eminence gave us the honor of his presence. I am sorry to say my eloquence has gone to the winds; the rabbi has taken the wind out of my sails. All the beautiful thoughts I wished to utter have been expressed more eloquently by the rabbi than I could have done. I thank the reverend rabbi for his liberality and his religious spirit."

After the priest had ended his remarks, Cardinal Satolli then arose, and said: "My priests and my friends, I again express my extraordinary satisfaction with this city. I could not have foreseen this great triumph of our Mother Church in Galveston. Here I have had an opportunity of observing the education of the Catholic schools and of the Church, and I am delighted therewith. During my residence in this country everything that I have seen in connection with our beloved Church makes me wish prosperity and happiness to our American land. From two points of view—the Catholic Church and humanity—I consider this a solemn moment. I am more than pleased to see the rabbi with us on this occasion, for he embodies what I wish to imply concerning the Church and humanity. He ably represents one denomination, while I another. Let us hope that at some future time all men will be brothers at heart, even as I am one in intention with the rabbi this day."

Suiting the action to the word, the Cardinal stretched forth his hand and grasped that of the rabbi, saying that he hoped that in the not far distant future he might grasp the hand of the Jew as a brother in faith, as he was now doing it socially.

After this most noteworthy address of the Cardinal the formality of the banquet table was dispensed with, and the party chatted pleasantly together. The Cardinal and the rabbi conversed in French and Italian, the Cardinal's native tongue, as well as Latin and English.

As Old as Antiquity.

Either by acquired taint or heredity there old foes Scrofula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

Only those who have had experience can tell the torture excruciating. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

KEEP THEM AT SCHOOL.

Fathers and mothers can read with profit the following extracts from a letter written by that zealous advocate of Christian schools, Bishop Watterson of Columbus:

Education is not the work of teachers alone, but the combined work of parents, pupil, and teachers. It is three-fold, not only on the part of those who are to be engaged in it, but also on the part of the things which must be done. It consists, first, in the sanctification of the souls, and secondly, in the development of the minds, and thirdly, in the promotion of the bodily welfare of children; and if it is to be a thorough work, these three things must go hand in hand and be inseparable both in theory and practice, so that children may have not merely sound minds in sound bodies, but sound souls in sound bodies. To educate is to draw out, develop, exercise, train, and cultivate all the faculties, religious, moral, intellectual, and physical, to give as much completeness as possible to the child's whole nature, so that it may know what it ought to know, do what it ought to do, and be what it ought to be, in the sphere of life in which God places it. It is to form children into Christian men and women and prepare them to do their duty in life to those about them, to themselves, the family, society, their country, their Church and God, and to attain their eternal destiny in the life to come. This is the only correct and adequate idea of Christian education. This is the duty which fathers and mothers owe their children; this is the work which pastors and teachers must undertake towards those committed to their charge; this is the work which, as the years go on, children themselves are to be taught to engage in more and more intelligently, so that with a better understanding of what is to be done, and how it is to be done, and what end it is to be done for, they may turn religious instruction, spiritual exercises, secular studies, home discipline, school regulations, and everything else, to greater account in making themselves all that God wishes them to be.

That the work may be done more completely, parents should make sacrifices to keep their children at school as long as possible. They should not take their little ones away and thrust them out into the world just when their passions are developing and the battle of life is for them beginning. There is a tendency in some places to withdraw children from the schools as soon as they make their first Communion or receive the sacrament of confirmation. Nothing but positive necessity can excuse this; for it is just then that they need the utmost care and watchfulness, and a continuance of the wise restraints of wholesome school discipline. It is just then that their mental faculties are expanding and that they are in a condition to profit better by the teaching and training which are given. It is just then that they are entering more perfectly into their Christian life; and if what has been already done is to produce its fruits, both in the intellectual and the spiritual order, then especially it is that the sound principles instilled, the lessons given, the good habits begun, and the capabilities awakened are to be developed and strengthened by even more constant and careful training than before. If you take a promising young tree, when the buds are swelling, or the fruit just forming on its branches, and tear it from its warm and native soil and transplant it to a cold, ungenial place, you need not expect the fruit to ripen. And so, in a measure, may it be with children that are thrust out into the world before their time, and exposed to its dangers and temptations before they are strong enough to withstand them.

Proselytism in Ireland. Though religious persecution and civil disabilities have become things of the past in Ireland, suffering for conscience's sake has not wholly disappeared. While the upper and middle class Catholics are too well educated and too well fenced around by social safeguards to be got at, the destitute and defenceless poor are often called upon to suffer, thus, or are so tried by strong temptations as to fall a prey to the prowling proselytist. Of all forms of aggressive Protestantism, proselytism, as practiced in Ireland, is the worst. The "supper" with his stinky ways of soul-snatching is as repulsive an exercise upon the surface of Irish life as the informer, and is held in equal abhorrence by all right-minded people of every shade of belief. The recent exposure of their nefarious work by the Archbishop of Dublin, Father Nicholas Walsh, S. J., and Canon Murphy, of Queenstown, will, it is to be hoped, arouse a strong public feeling in Ireland against these social pests, who not only wantonly outrage the feelings of the whole Catholic body, seek to deprive the poor of the one thing which sheds a ray of sunshine upon the gloom of their obscure lives, their holy faith, but cast a stigma upon the Protestant Church in Ireland which it behoves all self-respecting Protestants to do their best to efface. The candid and courageous denunciation of their methods by a preponderating portion of their co-religionists would probably put a check upon these most disgraceful proceedings.

Henry Ward Beecher once informed a man who came to him complaining of gloomy and despondent feelings, that what he most needed was a good cathartic, meaning, of course, such a medicine as Ayer's Cathartic Pills, every dose being effective.

CHURCH AND STAGE.

Catholics Should Aim not to Banish but to Purify the Playhouse.

It is idle to speak of the "essential immorality" of the drama. The first modern theatre was a convent and the first dramatist a nun. It is idle to propose shutting the stage and delivering it up to a reprobate sense. That is not the way of the Church. When an offensive institution cannot be banished she endeavors to change its character and make it an ally. Thus some of the feasts of the ecclesiastical year had in so far a pagan origin. And if church-goers would insist that all managers should be like the lamented Mr. Booth the theatre, too, might become not merely a place of innocent amusement, but a pulpit of truth, a handmaid of the Church. On one occasion Mr. Booth was asked by a minister if he could not enter the theatre by a side door to avoid being seen. "No, sir," answered the great actor; "there's no door in my theatre that Almighty God can't see through." Here was a conscientious manager, and one who more than any other succeeded in lifting from the theatre the odium which unscrupulous management and depraved patronage had cast upon it. The Church cannot banish the drama, but organized and enlightened Catholic opinion—at least to a large extent—can change it. It is purely a question of dollars and cents. Managers are like most other public servants; they give people what they want and what they pay for. Let it be shown that the dangerous drama is not profitable and the dangerous drama will be promptly abandoned. Let it be once understood that the public wants decent plays and the public will have them.

Our is a day of agitations and movements—many of them stupid or useless, or worse. But there is work for one more agitation, reasonable in its demands and vigorous in its methods. If the patronage of the better element of theatre-goers were withdrawn from plays of doubtful character and from theatres where such plays are enacted, the managers would very soon be brought to a sense of their responsibility. A strong Catholic league, organized by priests in every parish and supported as it would be by the best non-Catholic opinion, would speedily transform the drama and conduce to a higher tone in public morality. The need of such a league is great and immediate. The drama in itself is a legitimate form of entertainment, and if it is offensive it is so because of accidental and wholly unnecessary perversion. Let us aim not to banish the playhouse—an impossible feat—but to purify it. To quote Professor Blackie again: "If they who are God's children know not how to use the drama, depend upon it the devil is far too clever a fellow not to use it for his own ends." A healthy public opinion in revolt against indecency has already suppressed the erotic novel; let us hope that a similar movement may suppress the erotic drama.—Ave Maria.

The Moral Condition of Italy.

Last week, says the Liverpool Catholic Times, a remarkable lecture was delivered at the College Romano by Baron Garofalo, who showed that over four thousand homicides occurred annually in Italy, so that a human life was lost every two hours by the assassin's knife. According to the lecturer, the reasons for this state of affairs were that vendetta and duelling which prevailed all over Europe in the Middle Ages were more frequent and had lingered longer in Italy than elsewhere. This meant a profound distrust in the ability of the law courts to afford redress and a lack of religious knowledge and true moral sentiment. Baron Garofalo then made the noteworthy statement that he considered improvement could only be properly attained by sound religious instruction as apart from mere moral teaching. He pointed out the amount of religious teaching given so largely in Great Britain and the United States, which, he considered, was one of the prime reasons why those countries have in forty years diminished by one half the proportion of their delinquents and mendicants, while in Italy delinquency and mendicancy have positively increased during the last twenty-five years. Baron Garofalo's statements regarding the distrust of the law courts and the necessity for better religious teaching are all the more worthy of consideration because he is a friend of the Italian Government, which has power to make the law courts trustworthy, and whose action toward the religious schools is not what it should be. In our own experience we have frequently heard English, Irish, and American priests complain of the ignorance in religious matters displayed by the Italians who are met with in these islands and the United States. Catholics all over the world are naturally interested in the moral condition of Italy, and every effort to take away her reproach will meet with their hearty approval and co-operation.

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A TERRIBLE ARRAIGNMENT.

Recently in the course of a sermon on the great evil of the day, the Rev. Father Otko, of Chattanooga, depicted the horrors of drunkenness, in the following vivid language: Drunkenness is the most malignant, pernicious and damnable vice of the 19th century. It destroys not only health but the fortune of the innocent and helpless. It enters the innermost sanctuary of the home and family, and everywhere spreads sorrow and dismay. Youth in its morn, manhood in its golden prime and old age in its tottering weakness all fall prey to its contagious blasts. It breaks the heart of a father and fills the soul of a mother with silent anguish; it paralyzes all affection and stifles conjugal bliss; it weakens filial obedience and gnaws the choicest blossoms of parental hopes; it brings suffering old age in shame and sorrow to the grave. It generates weakness, not strength; sickness, not health; it undermines life and quickens the angel of death.

It makes widows and orphans of the children; it robs the entire family of its head, and it begets them all. It fills the land with idleness and poverty, the hospitals with sickness; the prisons with crime; the asylums with maniacs and the poorhouses with friendless widows and destitute waifs. It's the tonic of the thespian; the food of the counterfeiter; the stimulant of the robber; the constant companion of the midnight murderer. It excites the father to butcher his own innocent little babes—helps the husband to murder the wife of his youth—teaches the son to swing the parabolic axe, and furnishes all the victims for the scaffold. Such are the effects of drunkenness.

But look at the drunkard himself. Look at the ruined piece of nature: he beareth the image of God and maketh it an image of satan. Have you ever seen a more rueful figure? one as prodigiously ugly? With eyes so hollowed? Look at his trembling hands and unsteady, shuffling gait! He is hateful and terrible to all and befriended by none—he comes finally to abhor himself as much as he is abhorred by others. He knows no honor but only shame—looks for peace and security and finds only fear—seeks for happiness and finds only abject misery—oh drunkard! How many earthly paradises have you not laid waste and made desolate! How many hungry and naked little orphans have you thrust out into the bleak, cold and heartless world! How many graves have you filled with the bodies of tender, loving wives!

What a record of blood and misery and shame on the Book of the Record! Angel that you will be called upon to face!

To Exchange Courtesies.

This is one of those stories about Chauncey M. Depew and a railroad pass that is being told nowadays in local railroad circles.

The president of the Waupaca and Nishua Railroad Company went to see the mild-mannered president of the Vanderbilt system. "What can I do for you?" Mr. Depew asked, letting the smile he uses on such occasions have full swing at the visitor.

"I dropped in to see you, Mr. Depew, to ask for an exchange of courtesies. I am the president of the Waupaca and Nishua Railroad Company. I would like to have a pass over your road, and will extend the same courtesy to yourself over my road."

Depew looked thoughtful for a minute. Then he said: "Where is your road?" "Why it's out in Wisconsin."

"Is it indexed in Poor's manual?" "Oh, yes, indeed; we paid a nice dividend last year."

"Strange. I never heard of your road. How long is it?" "We are operating sixty-seven miles this year."

"What, sixty-seven miles, and you call that an exchange of courtesy, and the Vanderbilt system has its thousands of miles?"

Depew assumed his most cavalier air, and he launched that question at the head of the president of the Waupaca and Nishua and then he waited for a reply.

"Well, Mr. Depew," said the western railroad president as he arose to go, "your road may be a little longer than mine but it ain't any wider."

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W. H. Ward. A LIFE SAVED BY TAKING

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