

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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NICHOLAS WILSON & CO HAVE REMOVED

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NEAR TALBOT.

The following letter of the Holy Father will be read with deep interest by all Catholics. The admirable devotion of the Rosary, offered to heaven for the purposes enumerated, cannot but gain the divine mercy for the Church and the suffering Vicar of Christ. The Rosary has always been most efficacious for this end, and when offered during this month from the hearts of Catholics throughout the world, its efficacy will be vastly increased.



LETTER OF OUR HOLY FATHER POPE LEO XIII. To the Bishops of Italy on the Rosary.

VENERABLE BRETHREN.—You know how we place amid present dangers our confidence in the Glorious Virgin of the Holy Rosary, for the safety and prosperity of Christendom and the peace and tranquility of the Church. Mindful that in moments of great trial, pastor and people have ever had recourse with entire confidence to the august Mother of God, in whose hands are all graces, certain too, that devotion to Our Lady of the Rosary is most opportune for the needs of these times, we have desired to revive everywhere this devotion, and to spread it far and wide among the faithful of the world. Oftentimes already we, in recommending the pious practice of devoting October to honouring Our Lady, have pointed out our reasons and hope for so doing, and the forms to be observed; and the entire Church, docile to our desires, has ever replied by special manifestations of devotion; and now in making ready to pay to Mary, during a whole month, a daily tribute of the devotion so dear to it. In such a season, Italy has not been behindhand, for devotion to Our Lady is deeply and widely rooted in this land; and we doubt not that this year too, Italy will set a glorious example of love to the august Mother of God, and will give us fresh reasons for consolation and hope. Nevertheless we cannot do less than address to you, venerable brethren, a few words of exhortation, so that with particular and renewed zeal the month dedicated to the Most Holy Virgin of the Rosary may be sanctified in every diocese of Italy.

It is easy to imagine what reasons we have for doing this. Since God called us to govern His Church on earth, we have sought to use every possible means that we deemed suitable for the sanctification of souls and the extension of the reign of Jesus Christ. We have excepted from our daily solitudes no nation and no people, mindful that our Redeemer shed His precious blood on the Cross and opened the reign of grace and of glory for all. None, however, can be surprised that we showed special care for the Italian people, for our Divine Master Jesus Christ chose, from out all the world, Italy to be the seat of His Vicar on earth, and in His providential designs appointed Rome to be the capital of the Catholic world. On this account the Italian people are called upon to live close to the Father of the whole Christian family, and to share in a special way in His sorrows and His glory. Unfortunately we find in Italy much to sadden Our souls. Faith and Christian morals, the precious inheritance bequeathed to us by Our ancestors, in all past times the glory of Our country and of Italy's great ones, are being attacked artfully and in covert ways, or even openly, with a cynicism that is revolting, by a handful of men who seek to rob others of that faith and morality they have themselves lost. In this more especially is seen the work of the sects, and of those who are more or less their willing tools. Above all, in the city of Rome, where Christ's Vicar has his See, are their efforts concentrated and their diabolical designs displayed with ferocious obstinacy.

We need not tell you, venerable brethren, with what bitterness Our soul is filled at seeing the danger there is for the salvation of so many of Our beloved children. And Our sorrow is greater because we find it impossible to oppose such great evil with that salutary efficacy we would desire and that we have the right to use, for you know, venerable brethren, and all the world knows, the state to which we are reduced. On this account we feel a still greater desire to call upon the Mother of God and to ask her help. Let all good Italians pray for their misguided brethren, for their common father the Roman Pontiff, that God, in His infinite mercy, may hear and answer the prayers of a father and his sons. And our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the Church and Christian peoples in their necessities. Already have we recorded these glories and the great triumphs won over the Albigenes and other powerful enemies,

glories and triumphs which have not only profited the Church, afflicted and persecuted, but also the temporal welfare of peoples and nations. Why in this hour of need should we not behold again, such marvels of the power and goodness of the august Virgin, for the good of the Church and its Head, and of the whole Christian world, if the faithful only revive, on their part, the magnificent examples of piety given by their forefathers under similar circumstances? And to make this most powerful Queen more and more propitious, we would honor her more and more in the invocation of the Rosary, and increase in this devotion. And to this end we have made a double of the second class for all the Church of the Feast of the Rosary. And for the same purpose we ardently desire the Catholics of Italy, with lively faith, especially during the month of October, to invoke this august Virgin and to do loving violence to her mother's heart, and to pray to her for the triumph of the Church and the Apostolic See, for the liberty of the Vicar of Jesus Christ on earth, and for peace and public prosperity. And since the effects of such prayers will be proportionate to the dispositions of those offering them, we ardently exhort you, venerable brethren, to devote all your care and zeal to kindle among those committed to your charge a strong, living, and active faith, and to call on all to return by penance to grace and to the faithful fulfillment of all their duties. Among such duties, considering the state of the times, must be reckoned as paramount an open and sincere profession of the faith and teaching of Jesus Christ, casting aside all human respect, and considering before all things the interest of religion and the salvation of souls. It cannot be concealed that, although thanks to the mercy of God, religious feeling is strong and widely spread among Italians, nevertheless by the evil influence of men and the times religious indifference is on the increase, and hence there is a lessening of that respect and filial love for the Church which was the glory of our ancestors and in which they placed their highest ambition. Let it be your work, venerable brethren, to revive this Christian feeling among your people, an interest in the Catholic cause, a confidence in Our Lady's help, and a spirit of prayer. It is certain that the august Queen, invoked thus well by her many sons, would deign to hear their prayer, console us in Our sorrow, and crown Our efforts for the Church and for Italy, by granting better times to both. With these desires, we bestow on you, venerable brethren, and the clergy and people committed to your care, the Apostolic Benediction as a promise of graces and favors of the highest kind from heaven.

Given at the Vatican this 20th day of September, 1887. LEO XIII, Pope.

DESPERATE FIGHTING AT AN EVICTION.

The case of Michael Lane, a tenant on Colonel Thomas S. Macadan's estate at Parteen, has been much discussed locally for the past eighteen months. Colonel Macadan has three or four hundred acres of land in Parteen and Ardacrusha which is of easy access to Limerick, the borough boundary being almost contiguous to it. The tenant evicted on Tuesday was born on the estate. When the gas £40 due in March of last year was demanded with £4 arrears, he asked for a reduction of 25 per cent, which was refused. Lane is married and the father of nine young children, his mother, an aged and infirm woman, also living with him. At an early hour on Tuesday morning the tenant through a friend received notice, that he might expect the sheriff before noon. Lane's house is about a quarter of a mile from the village of Parteen, on the road leading to Blackwater, and in a sparsely populated district. He had the house cleared of every stick of furniture and the windows removed, and the aperture filled up with stones. When the chapel bell was set ringing at Parteen announcing the approach of the evicting column he made no demonstration, and there was no suggestion of the desperate struggle so soon to follow. In his hand, it is true, he carried a large stick, and his brother-in-law, Thomas O'Grady, a big strapping fellow, was by his side, though like Lane seemingly determined to take matters easy. At twenty minutes to eleven in the forenoon the chapel bell rang out that the Clare sub-sheriff, Captain Croker, his bailiffs, and their escort of military and police, were on the way.

On the arrival of the expedition, consisting of 150 police and 100 soldiers, Lane, his wife, and brother-in-law (Thomas O'Grady), had retired into the house and made fast the door, and from inside the tenant's voice could be heard bidding defiance to the agents. It was decided to force open the door, and the sheriff, carrying a wicker shield on his arm, and the bailiffs, some of them with shields and others hatchets to batter down the premises, advanced to the attack supported by an armed force of police under command of Inspector O'Reilly. Upon the door being forced in Lane and O'Grady were seen armed with huge sticks barring the passage into the house. The bailiffs made a dash to effect an entrance, but they were hurled back by their two powerful opponents, who cudgelled with their huge shillelaghs wherever they could deal a blow effectively. The police closed up, and an exciting struggle ensued. Lane and his relatives fought like tigers, blood was streaming down the face of the former, and District Inspector O'Reilly presented a similar spectacle. The officer, supported by a party of police, got into the house, but here he was encountered by Mrs. Lane, who, coming behind him, dealt him a blow on the head with a poker, which, cutting

through the officer's helmet, inflicted an ugly scalp wound, from which the blood flowed profusely, and but for the helmet would have been fatal. All this time Lane and O'Grady were struggling with an overwhelming force of constabulary, but were in the end knocked down and handcuffed. Lane, his wife, and relative were subsequently removed in custody. Colonel Turner gave permission to Mrs. Lane to arrange her toilet before going to prison, and while passing along, Lane, standing handcuffed in the road, said if the officer knew the way he was treated by the landlord he (Colonel Turner) would not have allowed the bailiffs and police to use him as they had done.

Possession was given to the agents, who placed two emergency bailiffs, in charge of seven policemen, to take care of the house. March was resumed to the village of Parteen. A hackney carman named Sheehy was asked to take Mrs. Lane and her escort to the city, but he refused to drive to the prison, and the police took forcible possession of the car, and were groused at for way by the people, who when charged by armed constables pelted them with stones.

THE PLAN OF CAMPAIGN.

THE LANDOWNE TENANTS.
United Ireland, Oct. 11.
On Friday last an enthusiastic meeting of Lord Lansdowne's tenants was held at Luggacurran. All the timber-huts erected for the accommodation of the evicted tenants are completed, and one part of the business of the day was to install the future occupants. One farm was redeemed as a site for the cottages which are built in a square and present a comfortable appearance. The evicted tenants and a large number of their sympathizers attended the meeting. They appeared to be in the best of spirits and confident that they would in the end force Lord Lansdowne to concede the demands which they make. Mr. John Dunne, ex-J. P., in moving Father Maher, C. C. Luggacurran, to the chair said he was glad to contradict the statement of the *Lantern* Times to the effect that he had made a settlement with Lord Lansdowne (cheers). He would rather that the ground would open and swallow him than run away from his neighbors (cheers). They need not be a bit afraid. He would stick by them (cheers).—The Rev. Chairman said it was his duty to thank Mr. O'Brien for having come amongst them almost immediately after he got out of prison. If it was necessary for him (Father Maher) to follow Mr. O'Brien to jail he was prepared to do so. The tenantry of Luggacurran were now more determined to continue the fight with Lord Lansdowne (cheers).—Mr. Kelly read an address of welcome to Mr. O'Brien. MR. O'BRIEN'S SPEECH.—My dear friends of Luggacurran, I am more delighted than I can tell you to see your pleasant and joyful faces around me once more, and to receive that stirring address which Mr. Kelly has just read to me. The landlords' newspapers in Dublin the other morning were crowing and shrieking with delight (laughter). They told us that it was all up with the Plan of Campaign in Luggacurran (laughter). They told us that the very moment Mr. Kilbride was on his sick bed and the moment that his hands were tied in Cork that he had made a settlement with Lord Lansdowne (cheers). They were showing their heads among you. I should like to see the traitor that would show his head in Luggacurran (cheers). They told us that your organization, the combination of the Plan of Campaign, was shattered and broken. Ah! these creatures little know you (cheers).

THE INVINCIBLE FLAG.
I would like to know what power they have discovered that is going to smash the Plan of Campaign in Luggacurran. The flag of the Plan of Campaign has been floating now all over the country for nearly twelve months, and that flag has never yet known a defeat (cheers). Every tyrant who has flung himself against it has had to spend his money like water, and has never been able to extract a single shilling from the tenants' war chest (cheers), while I defy them to point to a single man they have evicted who has ever wanted a comfortable meal (cheers). There are not a dozen rack-renters in the whole country who had not already struck their flag and surrendered to the Plan of Campaign (cheers). A good many even of the dozen have been showing many signs within the past week or two of a better and more reasonable frame of mind. And I promise you that the remainder of them will come tumbling over one another, with their hats in their hands for terms, after they have had a few months' more experience of what the Irish people mean (cheers).

FULL OF HOPE.
For my own part, my heart was never more full of hope in the Campaigners of Luggacurran than it is to-day (cheers). I was never more full of hope in the Irish people—ay, in the English people (cheers) whom we have only represented in our midst to-day (cheers). I was never more confident in the near and inevitable triumph of our cause (cheers). That crawling landlord print, the *Lantern* Times (groans), told us that John Dunne had deserted, and that his heart had failed him at the last moment. John Dunne told me to-day, "You need not fear me." I never feared him, and I don't want his word here to-day to brand that as a dastardly and cowardly lie (cheers). John Dunne has not the material for a traitor (cheers). He is a man, and an honest man, every inch of him. They told us that his brother had for his own selfish purposes redeemed and grabbed a farm of John Dunne's—of his own brother. I don't know whether that is true or not, and what is more, I don't care a brass farthing (cheers).

Mr. John Dunne—Let me explain. He has a claim on a farm, but not on the house farm, and he said all through that he would redeem it, and that he would redeem my father's farm.

A PEACEFUL DISTRICT.
Mr. O'Brien, M. P.—I tell him that the man who lays an unholy hand upon a farm from which these men have been evicted wrongfully, all the bayonets of Balfour won't save him from his conscience, and from the contempt and detestation of his fellow-men (cheers). I venture to tell Lord Lansdowne here to-day that if he imagines that because the people of Luggacurran have been peaceful therefore they are cowardly, he never walked into a bigger pit of folly or self-delusion in all his life (cheers). I can tell Professor Stuart here to-day that this district there is no more peaceful or crimeless district under God's heaven, and your reward is that your patience is put down to cowardice. You let the evicting army, the crowbar brigade, come and go without striking a blow. You allowed those villainous Emergency men to carouse in your houses.

DEVIL'S WORK.
You did what we asked you to do; but what I want to point is the cruel and horrible lesson that Dublin Castle teaches the country of Ireland. Because you were patient the Emergency brigade stole into this valley again yesterday to do their devil's work (cheers). That is the lesson that they teach, and it is well for them that our redoubt courage and patience still. They want to drive us and madden us into civil war. It is just because they want civil war that they won't have it (cheers). The whole world is witness that this estate and this whole county, when Balfour began his bloody work here, was as peaceful as any spot on God's earth, and it will continue so, so long as our leaders, so long as Gladstone and Parnell tell us to be patient, and tell us that we will have a richer reward for our patience, as we will have. Nothing will tempt us one inch beyond the assertion of our constitutional right of free speech and free combination. No brutalities will tempt us one inch beyond that, but within these legal rights nothing will conquer us either (cheers).

LANDOWNE THE TYRANT.
I suppose you read in the paper the other day how a gallant young Irishman far away in Canada told Lansdowne to his teeth, "Lansdowne, you are a tyrant" (cheers). And we are told that Lansdowne grew pale, and that he replied nothing. Yes, the cry "Lansdowne, you are a tyrant" will haunt him and will pursue him all the wide world over, and will make his cheeks grow pale whenever he sees his honest brother men. And of this thing he may rest assured, and for it he may thank Mr. Townsend Trench (groans) that he never again will enjoy one happy hour, he never will receive one pound of rent in comfort from this estate until every hearth that he has evicted shall in Luggacurran shall be kindled again, and until every tenant that he has evicted shall be reinstated, and until this old race of ours shall be free to dwell and to thrive and to rule in the land that has been watered by the blood and the tears of our fathers (loud cheers).

Special to the CATHOLIC RECORD.
FATHER WENINGER.
THE UNIQUE AND EDIFYING WORK OF A MISSION AMONG THE COLORED PEOPLE.
On Rosary Sunday the aged missionary, Father Weninger, S. J., opened a retreat for colored people at St. Alphonsus church, Windsor. The colored mission in connection with this parish is in the infancy of its existence. It was with confidence that, "God in my strength and my glory," the usually Jesuit offered, and our zealous pastor, Rev. Dean Ward, accepted the blessing of a special mission preached to members of this long neglected race. The first evening of the retreat about two hundred colored people were present. During the week at the morning mass and the evening instructions there was a satisfactory attendance of the neophytes and their friends. On Sunday the 9th of October the children's mass, a most impressive Catholic ceremony was witnessed. The colored children, under the guidance of their devoted teacher, one of the Sisters of the Holy Names of Jesus and Mary, advanced from their seats, and entered the sanctuary. At the steps of the altar each one in a loud, clear voice, with raised hand, renewed the baptismal vows, making a profession of faith with the colored people. After the rosary and vespers Father Weninger blessed the Mission Cross which had been erected in the sanctuary. On it in large illuminated letters was the text, "He who shall persevere to the end shall be saved." Under the shadow of this cross the venerable octogenarian missionary—fifty nine years a priest—addressed the listening multitude. Speaking directly to the colored people, he explained that after the eight days war, the closing ceremony was the benediction of the commemorative monument, the Mission Cross. He told how for forty years he preached as a missionary in the United States, from the Atlantic sea board to the Pacific slope, over trackless prairies, through frozen ice fields, from Minnesota to Texas, to the head waters of the Mississippi to the

Gulf of Mexico; four years a pioneer priest of his order in California, even going as far north as Vancouver Island; as he travelled, the land mark he erected was the Mission Cross, the first of its kind, in those early days, whether in isolated chapel or primitive church. Cities have grown from hamlets; territories have become states; in the place where stood the humble altar now can be seen the magnificent cathedral churches erected and enriched by the genius and wealth of modern Christianity and generosity, but the Mission Cross is still erected, and by the benediction of it presence inspires the Catholic heart to prayer and perseverance. He besought his dear colored brethren of the faith to pray and persevere to the end, to constantly labor in the good work inaugurated. This cross, he said, is your Mission Cross. You can at any time enter the portals of this church, and look to this cross, as the victorious trophy of a good fight; it rises as a voice calling to you to persevere to the end. Embracing the foot of the cross, in tremulous voice he exclaimed, "He shed his blood for each and every one! He died to save souls!" He closed his sermon by a beautiful prayer to his Heavenly Father to grant the grace of faith and perseverance to the colored people of Windsor. The pious benediction was given, followed by singing the *Te Deum*, then solemn benediction of the Blessed Sacrament, and blessing articles of devotion. During the mission nine adult colored, and one white were received into the church. In the plenitude of God's grace and mercy, the grain of mustard shall take root, and grow to a goodly tree of wide-spreading branches, yielding a rich harvest, nurtured by the seed sown in good soil during the Catholic colored mission at St. Alphonsus church, Windsor. M.

Special to the CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

At St. Patrick's church on Sunday, the 9th, Grand High Mass was celebrated by the venerable and beloved pastor, Rev. Father Dowd. The sermon was preached by the Rev. Father J. McCallen, and was against God, a view which the rev. father maintained should excite more horror against this vice than the sight of all the other evils which the drunkard inflicts upon himself, his family and on society. It was a monstrous crime which had often forced the Creator in His offended justice to hurl the poor drunkard into eternity without a moment's warning with sin upon his soul, preferring the base gratification of a drink of liquor and its sad consequences. It was an outrage on the Saviour's love, to drive from soul and body the spirit of God and introduce in its stead the demon drink and its attendant demons, discord, anger, hatred, lust, 'tis was truly a great crime against God, and one which the drunkard should make haste to ask pardon for.

The monthly meeting of the St. Patrick's Temperance Society was held in the afternoon and was opened with religious exercises in St. Patrick's Church. Rev. Father McCallen delivered a short sermon on temperance. The Rev. Father treated his subject in a most masterly and eloquent manner. He was listened to with more than rapid attention, and at the close a very large number took the pledge of total abstinence. The Rev. Father afterwards presided at the business meeting of the Society, being supported by the much respected lay President of the society, Mr. Edward Murphy. A large number of new members were admitted and short addresses were made by the Rev. J. Callaghan, Mr. Edward Murphy and the rev. chairman.

An impetus has been given to the cause of temperance by the appointment of the Rev. Father McCallen as president of the St. Patrick's T. A. B. Society. He takes a very warm interest in the cause and is a very energetic worker, and has the advantage of being an orator of great ability and merit.

A new church is in course of erection in St. Jean Baptiste parish. It will be finished towards the end of the year and will cost when completed about \$20,000. Steps are being taken for the formation of a new parish to be known as St. Denis' parish. It will comprise part of the present St. James' parish.

The Merchant Clerk's Union celebrated the feast of its patron, St. Edward, on Sunday the 9th, by attending in a body, with regalia, High Mass at St. Peter's Church. After Mass the Union marched to the hall of the Association, where appropriate addresses were delivered by the Union, Mr. Cloutier, President, and others.

A grand religious demonstration and reunion of all the branches of the C. M. B. A. in this city will be held at St. Anthony's Church on Sunday the 23rd. His Grace Archbishop Fabre, who takes a great interest in the welfare of the Association, will be present, and the Rev. Father Leclair, pastor of St. Anthony's, is making special arrangements for the event. His Eminence Cardinal Techezeau returned here on the 11th. On the 12th he visited the Grand Seminary or Montreal college. In the afternoon he left for St. Theresa, where he was most enthusiastically received and was presented with an address which was read by the Prefect of the County, and was afterwards driven to the college. The route from the depot to the college was tastefully decorated with arches, flags, etc. At the college His Eminence received an ovation and was presented with an appropriate address. He returned to the city on the 13th. In the evening His Eminence presided at the opening of the Laval classes, which was celebrated by a literary soiree in the Queen's Hall. Amongst those present on the occasion were His Grace Archbishop Fabre, His Lordship Bishop Moreau, His Lordship Bishop Racine, His Lordship Bishop Lorrain, Monsignor Pa-

quet of Paris, France, Rev. Fathers Marcoux, Dufresne, Poulin, Bruchesi, Ennard, Flavio, and a very large number of other distinguished clerical and lay gentlemen.

The commemoration mass for Laval University was celebrated at the Cathedral on the 13th. His Grace the Archbishop officiated, His Grace Archbishop Duhamel and His Lordship Bishop Racine were present. After mass the faculties presented their congratulations to His Grace Archbishop Fabre, it being the occasion of the feast of his patron St. Edward. Subsequently the clergy of the city and the diocese waited upon His Grace at the palace and presented him with several addresses, to which he replied. Amongst those present were Archbishop Duhamel, Bishop Racine, Bishop Lorrain, Rev. Fathers Dowd, Senécal, McCallen, Birtz, Lamerigan, Salmon, Adam, Leclerc, and close on two hundred others. At the invitation of His Grace the clergy dined at the palace. His Eminence presided.

The St. Anne Young Men's Society, organized in 1884, is now one of the most prosperous societies of the city. It has successfully filled the expectations of its promoters. The Rev. Father Leclair, pastor of St. Anne's parish. The society has a very large membership and enjoys the advantage of owning a large and well appointed hall, which comprises a library, gymnasium, billiard and recreation rooms, and a well fitted hall for lectures, concerts, etc., capable of holding about eight or nine hundred. The hall and its advantages has been a great source of pleasure and profit to the young men of the parish. The society has arranged for a free course of lectures during the coming season. The first of the course was held on Wednesday evening, the 12th inst., and was delivered by Mr. John Lesperance, the well known and able writer. His subject was "Evangelism," and was divided into two parts, historical and literary. The first part comprised all facts in connection with the expatriation of the Acadians, from the treaty of Utrecht in 1713 to the final issue in 1759. In the second part the lecturer gave a review of the poem, showing its beauties by readings and declamations, with delineations of its principal characters and description of scenery. Mr. Lesperance's brilliant effort was listened to with rapt attention and drew forth the merited applause of the audience. At the close of the lecture Mr. J. J. Curran, M. P., made a short address in his usual eloquent manner and moved a vote of thanks to the lecturer of the evening, which was seconded by Mr. Tobias Butler, the president of the Shamrock Lacrosse Club, and carried amidst great enthusiasm. The succeeding lectures of the course will be delivered in November by the Hon. W. Lynch on Forestry, and Mr. J. J. Curran, Q. C., M. P., will lecture for the society in December.

A most interesting little book is now in the hands of the printer and will soon be issued in book form from the presses of Mr. John Lovell. It is a memorial of the jubilee celebration of the Rev. Fathers Dowd and Toupin, held in this city on the 19th of May last. The work will be most valuable and will contain in compact form a great deal of interesting and instructive information. The opening chapter on the Rise and Progress of the Irish Catholic community in Montreal, is from the facile pen of Mr. J. J. Curran, Q. C., M. P., who is editing the work under the supervision of the general committee. The book will be a history of our people in this city from the days when they gathered as a mere handful beneath the roof of old Notre Dame de Bonsecours until the present time, when they comprise five flourishing parishes. No doubt it will pass through many editions. Cos.

Honor This Man.
Boston Pilot.
The people of Bodyke have presented an Irish cross of gold to Mr. Henry Norman, the fearless English and American correspondent who was the first and ablest to make the horrors of the evictions ring through the world. The cross is of ancient Celtic pattern, and it bears this inscription:—

HENRY NORMAN, ESQ.
From the People of Bodyke,
In grateful recognition of his services.

Mr. Norman, who is the correspondent of the *Pall Mall Gazette* and the *Boston Advertiser and Record*, was in Boston last week, and will return here next week on his tour round the world for the *Pall Mall Gazette*. He is an Englishman, educated in Harvard College. He proudly wears the beautiful Bodyke cross on his watch-chain. He is the man who, at the evicting of the McNamara at Bodyke, went into the cabin to witness the work of the evictors, and who knocked down by a blow in the face the brutal constabulary man who struck brave Kate McNamara in the breast. His book, "Bodyke" has just been published by Putnam, New York, among the "Questions of the Day" series. Henry Norman is the friend of Michael Davitt and of every true man in the Nationalist party. Michael Davitt particularly recommends him to the courtesy of Irish Americans. In England he is regarded as one of the greatest of the young journalists of the day. We trust that wherever he goes in America, Mr. Norman will be welcomed and honored by men of the Irish race.

Archbishop Croke, telegraphing from Paris, tendered his sincerest sympathy to Mr. O'Brien on the occasion of his conviction.

Mrs. Power Lator has taken Lord O'Hagan's house in Bond Street, Dublin, for the purpose of fitting it up as a residence for reduced Irish ladies.

Two Hebrews were received into the Catholic Church in New York last week by Archbishop Corrigan, at the Church of St. Paul the Apostle.

To Columbia.

The following magnificent poem from the pen of Michael O'Connell was written on the Centennial celebration of American Independence in 1876.

year, when the greater portion of the supplies intended for these distant missions were swept away by the floods of a swollen river, which was being crossed at the time. This disaster happened under the eyes of Monsiegnr Grandin, who nearly lost his own life in seeking to save supplies, so much needed by the hard working and isolated missionaries for whom they were intended, and who would have to endure severe privations of many kinds, for a whole year, if deprived of them. The two Fathers who were then attached to St. Joseph's Mission were seldom to be found both in residence there at the same time: one missionary went in behalf of some Indian tribe, sometimes at a distance of three or four hundred miles. Shortly before the bishop arrived at St. Joseph's, on the Great Slave Lake, Father Gascon came back from a prolonged visit to a tribe that was encamped far away in the interior of the desert. The place of the encampment was so difficult of access, that he could not use a sledge for the conveyance of his luggage and provisions. He was forced to carry, on his own shoulders, for hundreds of miles, a great portion of his effects; an Indian who accompanied him carried the remaining portion.

On the 20th of July, the bishop left St. Joseph's Mission, on the shores of the Great Slave Lake, for the Mission of the Sacred Heart of Mary on the Big Island. This mission had been established two years previously by Father Grollier. The Big Island lies at the head of the Mackenzie River, at the point where it issues from the Great Slave Lake. The bishop, accompanied by Brother Kearney, his little scribe, and two Indians, reached that island on the 30th of July. In crossing the Great Slave Lake it was with difficulty they kept their canoe afloat, as the water was continually oozing in through its many leakages, placing their lives in continual peril during the whole of the voyage. The bishop spent a week of apostleship in the midst of the Indians of the Big Island, at the close of which he embarked on the Mackenzie for Fort Simpson. At that time he was occupied with the project of establishing, somewhere on the banks of the Mackenzie, a mission, which would be suitable as a place of refuge for the Indians, and which would serve as a central depot for collecting supplies for the outlying missions of the Mackenzie regions. On the first evening of his sailing from the Big Island, he and his little party drew ashore and encamped on a spot which, on further examination the next morning, seemed to be well adapted as a position for his projected establishment. After praying to God for light and guidance, he came to the resolution of founding a mission there, and of dedicating it to Divine Providence. He planted a large cross on a site on which he hoped to see afterwards a new church erected. His hopes were fully realized. The Mission of Providence, on the banks of the Mackenzie, is now one of the most flourishing of the Oblate mission in those far regions. Proceeding with his voyage, he arrived at Fort Simpson on the 10th of August. Here an extraordinary gathering of divers nationalities occurred at the time of the bishop's visit. The death of a young man, who had been one of the crew of the Hudson Bay Company, called "Fortie," was disturbed at Fort Simpson on that occasion by a jargon of voices and a babel-like confusion of tongues. The ten large barkas that had conveyed the furs purchased from the Indians to the Great Portage in Loche, had then just returned to Fort Simpson laden with merchandise. Each bark was manned by a crew composed of different nationalities. The traders and their families, and a large number of the employees of the company, were also assembled there. The motley crowd was composed of English, Irish, Scotch, Canadian, Norwegian, American, Canadian half-breeds, and others. Among the Indians assembled there at that time were the Santeux, the Maskegones, the Crees, the Esclaves, the Dog-Ribs, the Montagnais, the Contaux-Jaunes, the Peaux de Lieuvre, the Letanias, the Secanais, and some Esquimaux. Fathers Seguin and Gascon accompanied the fleet of barkas to the Portage in Loche. With their assistance the bishop was able to begin a mission in regular form, in behalf of the Indians and of the white men then assembled in such unusual crowds at Fort Simpson. His Lordship preached four times daily during the mission, twice in Montagnais and twice in French. He and Father Seguin and Gascon were almost continually employed during the intervals between the sermons, in giving private instructions to several Indians whom they were preparing for the grace of Holy Baptism.

Among those who present themselves for baptism was an Indian man, who belonged to an unknown tribe in Russian America. She had met Father Grollier somewhere, when he was on one of his missionary expeditions. He instructed her very carefully in the principal points of Christian knowledge; and owing to the violent opposition which was raised to her becoming a Christian, she was unable to present herself sooner for baptism. This poor, aged woman exhibited traits of heroism and constancy in embracing the Christian faith, worthy of the first confessors of Christianity. She was the first of her nation to embrace it. On the 20th of August, the bishop left Fort Simpson for the mission of St. Raphael, at Fort de Liard. This river rises in the Rocky Mountains, and flows with great rapidity. The bishop's canoe had to face the strong current, the progress was consequently very slow and difficult. For four days they advanced between banks that rose precipitously from the waters edge to a height of four or five hundred feet. Their lives were often exposed to great dangers, in consequence of the dangerous state of the sides of the over-hanging precipices. They frequently had hair-breadth escapes from the danger of being crushed to death beneath great masses of falling earth and loose rocks, that came rushing down upon them, without any previous warning, from the sides of steep declivities. The bishop saved his life on one occasion, by leaping from one crag to another, just in time to escape a huge loose boulder that fortunately he saw soon enough, to get out of its way, as it rolled down to

the river. The bishop had scarcely escaped himself, when he perceived, to his horror, that Father Gascon and two little Indian boys who were ashore on the banks of the river gathering the wild fruits, unconscious of danger, were standing under a great loose rock which threatened every moment to fall on them and to crush them. The bishop, and all on board, cried out aloud to them to warn them of their danger, but the noise of the rushing current prevented their cries being heard. At last Father Gascon perceived the signs that were being made to him, happily in time to save himself and his little companions from impending danger. On the evening of the 29th of August they reached Fort Liard. They found a great number of Indians assembled on their arrival, by whom they were very cordially welcomed, although many of them had never seen a priest before. The following day the bishop, aided by Father Gascon, commenced the exercises of a mission. After three days Father Gascon set out for Fort Scalket, to visit the Indians on the banks of the river Current Fort. These Indians had never been visited by a priest. They had expected a visit from Father Gascon the preceding autumn, but were disappointed. This year he resolved to make amends for his forced absence from them the previous year, but unhappily he was foiled on this occasion also in his charitable endeavor to reach them. The river of the Current-Fort, as its name indicates, was very dangerous. The stories told of its numbers who lost their lives amidst its rapids and eddies are very startling. Father Gascon, in order to escape the dangers of the river, exposed himself to other dangers scarcely less formidable. He undertook to scale a high mountain exceedingly difficult of ascent. For some days he pursued this attempt, endangering his life almost at every step. He often found himself at points from which it seemed equally hazardous either to advance or to retire. Far away beneath his feet, almost in a perpendicular line, ran madly on the treacherous waters of the dreaded river; one false step would precipitate him from rock to rock into its foaming depths. Above his head rose straight walls of rockwork, on whose towering sides he could scarcely find foothold for his feet to rest, in his endeavor to extricate himself. At last he had to acknowledge himself conquered by the difficulties of his way, and had to renounce for that once, his cherished missionary project. If ever God took intent for deed, as we know He does, He must have done so at that hour, when a position for his projected establishment was sought in the wilderness in search of the lost sheep, was forced, by flood and mountain barrier, to stop upon his way and give up for a while the object of his search. We may feel sure, however, that Father Gascon renewed again, and with success, his attempts to reach the tribe of the Current-Fort.

After the departure of Father Gascon the bishop, who now had only his little scribe, continued the labors of the mission by himself alone. His little scribe rendered his lordship important services. At the approach of the night, when he was wont to go forth to the woods and hang his bell to assemble the Indians. He served the bishop's Mass, and was useful in many other ways. On the 3rd of September, it was evident that something unusual was happening among the Indians. Upon inquiry the bishop discovered that the chief, who had been absent till then, had that day arrived in the camp. From the ceremonious solemnity observed by the Indians on that occasion, the bishop expected to see a sort of royal personage make his appearance. Great was his surprise when he saw issue forth a man, all in rags, more sallow and tattered in appearance than any of his tribe. The bishop discovered that he dressed in that ragged way purposely, as he looked upon it as being beneath the dignity of a chieftain to care about fine clothes, and said that it was only silly young men that thought of such foolish trifles. The bishop, who had heard that the chieftain was a man of great wisdom, was afraid of the evil effect his arrival would produce in the camp. Great, however, was his lordship's consolation when the chieftain came to him to inform him that, wishing to become a Christian, he had sent two of his wives, for he knew he could not be admitted to baptism unless there were any other Christians who had accompanied him sought the bishop, to declare to him that they wished to follow the example of their chieftain, by renouncing polygamy and becoming Christians. On the 12th of September, the bishop left the mission of St. Aphas, at Port Liard, in his bark canoe; one of the two Indians who had been till then accompanying him, took ill, the other deserted him. The bishop had to become oarsman himself for the rest of the voyage. His hardships during that voyage were very great; having rowed all day, he had when night approached to take his part preparing the encampment, and in cooking the slender nighty repast. He returned to Fort Simpson ready for the mission of our Lady of Good Hope, which was situated near to the Fort of the same name. Ioebergs began to make his appearance on the waters of the Mackenzie. One morning as the bishop's little party were putting ashore for breakfast, their frail canoe was struck by an iceberg, and the waters began to rush in, in great quantity. Fortunately they were sufficiently near the banks of the river to escape with a fright and a thorough drenching. Their position after the wreck of their canoe was very embarrassing. They had a long voyage northwards into the Arctic circle before them; their supply of food was very limited, and their clothes were known to those dread climates were then setting fiercely in. They were alone on the desolate banks of the melancholy Mackenzie in the midst of an uninhabited wilderness. Their little canoe lay a wreck at their feet. The time of suspension rolled heavily by, and nothing occurred to lessen the dreariness of their prospect. One day they were squatted around their lonely fire and preparing in silence to partake of their midday meal; the broad Mackenzie was full in view, when suddenly a cry was raised, "A sail

in sight!" Swiftly wind and current brought within hailing a large bark of the Hudson Bay company, which was returning from Great Bear lake, laden with fish, on its way to Fort Good Hope. The bishop and his party were taken on board and treated with great kindness. On the evening of the 9th of October they were landed at their destination. His lordship was met by Fathers Grollier and Seguin, and the lay brother Kearney, and conducted to their humble community residence. The bishop was much affected by the impoverished state in which the fathers were then living. Their house consisted of one room, twenty-two feet in length by eighteen in width; this room served as kitchen, refectory, reception room and dormitory. Their beds did not occupy much space; they consisted of buffalo hides and rugs, which, during the day, were piled together on the floor. They had no better sort of hospitality to offer the bishop than their share in their own privations, which he joyfully accepted. His lordship gives an inventory of their larder as he found it supplied on his arrival. The whole stock of provisions of the community, for the long winter which was about to set in, consisted of a moderate supply of dried provisions, such as wild isolated regions, luxuries that can seldom be procured, owing to the enormous distances over which they have to be carried, and the imperfect mode of conveyance available. In the far northern latitude of the Fort of Good Hope, the sun sinks beneath the horizon early in December, and does not appear again till the beginning of February. Scarcely any candles were used, owing to the privations which were pressing most severely on the little community at Good Hope at the time of the bishop's arrival. To save the few candles that still remained in their store, they pursued their studies and read the divine office by the light of their log fire. This want of means of lighting their poor but devotedly felt by them at a time when sunlight was about to fail them for a period of more than two months. They were busily occupied on the bishop's arrival in putting their hut into repair, that it might stand better the storms of the winter, which was at hand. The whole of the manual work had to be done by the Fathers themselves, aided by the good lay brother Kearney. The bishop could not remain idle in sight of the fatiguing bodily labors of his self-denying priests. "Not being skilled," he writes, "in the mechanical arts, and wishing to share, in some way, in the physical labors of the community, I undertook the task of keeping the fire kindled. Every day I put on a large deer skin blouse, which took the place of my episcopal rochet, and instead of my crozier I carried an axe in hand when going forth to make the day's provision of fuel." The bishop gives the following graphic description of his task: "I kept the fire kindled. 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Here is John!

His name was John. He was very good, but always unfortunate. He was a good man, and his undertakings always failed. And daily in prayer poor John bewailed his unfortunateness, yet not a word of heavenly comfort he ever heard.

Did he not strive, and did he not pray? When the law of his wealth away? Had he not prayed, and humbled himself to God, when his wife and children died? Every wish of his heart was crossed; every joy of his life was lost.

Yet he never grew bitter, his cross he bore in meek spirit; but asked no more. "I will ask for nothing," he said. "The clear, He thinks not well my prayers to hear. So now my petition shall all be one: 'since it is thy will, Thy will be done!'"

So, every day, poor John knelt down by the sacred heart with its thorny crown. With lowly heart he kissed the ground. Whenever himself by himself he prayed, and every morning the prayer went on: Lord, he repeated, here is John!

And, one day, thus when he came to pray, He suddenly felt the ribbing away. So he kneeled the ground, and could raise no more. The weary head from the chapel floor; But the joy was come back, and the sorrow was gone. As Lord, he repeated, here is John!

—Messenger of the Sacred Heart.

DUBLIN'S ARCHBISHOP.

"I gladly unite myself with the Archbishop of Dublin," said the Cardinal Archbishop of Westminster, the other day, in a memorable letter to the Times. If Dr. Walsh looked for, or needed, justification before all men for his public actions, he would have found it in the amplest form in these words of the Cardinal. The Cardinal is himself English of the English, and he holds whatever place he chooses to take in any gathering of courtiers or of crowds, or even of the newspaper press. The Archbishop of Dublin must have been gratified to know (as he knew well from the beginning) that amidst the babel of voices there was one man at least "who stood foursquare to all the winds that blew."

"I gladly unite myself with the Archbishop of Dublin. We are neither intriguers nor separatists. The editors of Archbishop Walsh's published addresses might as profitably place these words in the front of any new issue of the volume. And it were well if readers, on both sides of the Irish Sea, give their attention, now and again, to the words of the young prelate to whom Nestor says God-speed not for the first time. What Dr. Walsh has to say on the relations between England and Ireland, on the Land Question, on Catholic Education, on various minor inequalities pressing upon his flock, and on practical details in connection with the public and political movements of the day, the reader of the Addresses will find. The Archbishop has a clear mind, and he speaks clearly. But he speaks with gravity and moderation too. And his grace has taken a sufficient interest in the publication of this book to enable us to feel assured that we have his own very words before us.

The first address was delivered on the 4th of September, 1886, in the cabin of the mail packet at Kingstown, already two years ago! But how vivid are the memories which make the day seem but yesterday to many. It was a day near to be forgotten by those who were near to its events. It was such a day even as that on which, a few months later, the Prime Minister of England stood up in Parliament, and proposed a law for Ireland which came upon the world with something of the effect of that Imperial Decree which (as Cardinal Newman says) "all in one day was found upon the walls of Rome Christianam religionem profleret librum." And there are not a few persons in Ireland and England who look upon the Archbishop's day, even as they look upon the day of the old man eloquent, as being in very truth "the fair beginning of a time." There had been a delay and uncertainty, and wordings, and bewilderment. Not in all quarters. In some circles there had been hopes and boasting that Dr. Walsh would never be Archbishop of Dublin. Elsewhere, even if no unwise threats were heard, there had been the deepest anxiety. One cleric, a quiet man, fond of retirement and books, had written to a Parliamentary friend that he had quickly given up his See in the interests of public peace; and that a certain prelate, if he were sent to Dublin, could, in an entirely respectful manner be made to perceive that the interest of religion commanded his withdrawal. Much warmth, indeed, there had been, some fear, not a little humiliation, much painful foreboding on behalf of those to whose eyes and minds divine and human things are hardly divisible, or who, in Father Faber's words, "holding on to God" and to the Church, by some one rope, are easily cut entirely adrift. And if fear for the present and forebodings for the future, there had been also, let it be said, much prayer, at least in the quiet places of the Church, and

a metropolitan See, a prelate tried and trusted, whose mental and moral stature were in beautiful proportion with the dignity and duties of the chief bishopric of Ireland, and who, in any other Catholic country, would have been carried with acclamation to the place for which he seemed made, you were thought to be somewhat impractical. All hearts were set upon having Dr. Walsh. And yet he was literally unknown to the city, and not well known to many of the clergy. A priest here, or perhaps another there, was able to say, with a confident smile: "Just to wait a bit; believe me, we have got a real man." But King Demos never troubled himself with any questionings whatever when he strode to the pier in Kingstown that September evening two years ago, dominum alium, or overlordship, in the matter of the property of the City of Dublin Steampacket Company. Never had the saloon of the steamship suffered such an invasion. Men seemed to have bare room to cheer, although they were staring every where all over the couches and the tables.

"BOYS ALANNA, LOOK AT THE GREEN IN HIS HAT!" "Glory be to God this day!" Some such things they spoke, with lips, with eyes, and with proud faces. True, it was only the green and gold tassel of the quietest possible episcopal hat, which the new Archbishop had brought from his travels on the Continent. But what of that? Such an explanation would not have been listened to.

But let us press forward to hear the home coming Archbishop. Hitherto he has not said a word to manifest his feelings and convictions. What will he say now? First of all, he is extremely polite in answering the polite address of the Town Commissioners of Kingstown. Next comes the turn of a more popular body of men, who address him out of the fulness of heart, and who tell their trust in him who comes amongst them in the name of the Lord. Hush! What will he say now? Now he must declare himself. He has had Irish Bishop such an audience? The circumstances of the time had given him the ear not only of Ireland and of England, but one might almost say of the world. Whom will he most consider? Tories are waiting for his words; possibly some congratulating lord, one quarter Home Ruler, and three-quarters prig, in office. Even among the Catholics listening are some who believe that all things are well, because well with them. But there are others watching and waiting for the word that they hope to hear spoken. Like as when, out from many a mud wall cabin, throughout the vigils of a night gone by, eager eyes had been looking for the coming of a light which was believed to be the dawn of freedom; so, through all the eyes that glisten round the new Archbishop of Dublin, are looking thousands of other eyes from every street and hill and vale in Ireland, looking in hope to see that this one, this David, has indeed been chosen by the Lord to be the father of the poor and the oppressed, and their defender in the evil day. Will their hope be disappointed? What message brings he back from Rome? What has he really in his own heart? And, if it be the verbum domini, can he have the courage to let it go forth? Will he fill our ears with the lifeless dust of some safe generalities about justice and subordination? As if the whole trouble in Ireland did not come from the too patient suffering of injustice! Will he mock us with some easy platitudes about a Bishop's duty to be a moderator, and to put on the brake? A brake on the Irish coach, which has ever had a score of Westing-house brakes "fall on" it every lumbering wheel? But listen! Surely these sentences will end the suspense. He turns to the men of the people, and to his eager countrymen, and he declares here to day, "on this my earliest opportunity, that we take it in both hands, and lift boldly on high, the old flag of Ireland. You may accept my assurance that in expressing your unbounded confidence in the sympathy and good wishes of the Holy Father in your constitutional efforts for the redress of all those grievances which our country has so long and so patiently endured, you are standing clearly and fully within the limits of the truth. His sympathy is ceased upon full knowledge of all the circumstances of the case. Your devoted prelates who went out from Ireland some months ago, have put an end I believe, forever to any danger of the cause of Ireland being misrepresented in Rome." Enough! He is ours, our very own. "Joy, joy, the day has come at last," a cry so much greater than that on which "Phelim" held his own again. From this moment the last remnant of the pale in Ireland is cast to the ground, for a native Archbishop takes possession of the See of Dublin. What wonder that the ship shivered in the water with the shout and movement of applauding men, and that it throbbed again as if in unison with men's hearts!

ENTHUSIASTIC CHEERS BURST FORTH at every step as the Archbishop made his way, with difficulty, to the train in waiting. When he had entered it, the vast crowd on the pier went on their knees to receive his blessing, presenting such a scene as Clonliffe College saw three days later, when the new Archbishop, in full pontificals, gave a solemn blessing from the balcony. From Kingstown to Westland Row went up, one would have said a conquering army with their leader in their midst. It was not an hour for ordinary rules or customs. Every one pushed his way where he could; and perhaps there was not the least smile on any face when the full-bearded Land League doctor was seen riding into the terminus seated on the top of the special train. Once in the city the first duty of the Archbishop was to receive an address of welcome from the Lord Mayor and Corporation. In his reply his voice rang out again with most clear and certain sound. "With me it is no new theory, but a settled and deep rooted conviction, that for our many grievances there is but one effectual remedy—the restoration to Ireland of that rights of which we were deprived by means as shameful as any that the records of national infamy can disclose." At the conclusion of this address the Archbishop was conducted to the Lord Mayor's carriage, which brought him, in slow procession through the cheering crowds, to his residence in Rutland Square. The people who blocked up the east side of the Square

and O'Connell street did not disperse till after ten o'clock. Such is outline was the first day of the presence in his diocese of the Most Rev. Dr. Walsh. The succeeding days and months were all full. There is not space to refer in detail to all the addresses which he called forth. These addresses were spoken in answer to words of welcome from colleges, from confraternities, from Town Commissioners, and from the priests and people, now of one parish and now of another. Whilst tinged with a local color, each of them deals with some matter of grave public importance. At Castleknock College, on September 10th, 1885, the Archbishop spoke as follows on the faulty system of Primary Education in Ireland: "What we object to, what we most strenuously protest against, is this; that State aid is withheld from every primary school which is not conducted on the principle of an absolute separation of religious from secular instruction; that every element of Catholic religious instruction is rigorously excluded as if it embodied the teaching of some anti-Christian and immoral sect." In other speeches his Grace dealt at length with Intermediate and University education, asking for Catholics simple equality, "a fair field and no favor." He lifted up his voice one day against all manner of political excesses and crimes. Other days, once and again, he refused what he plainly and boldly he may be called a certain noble ear. And, having given ample time for retraction, he then openly deplored that "the noble lander should have made no withdrawal or explanation." Such an intrepid defender of popular rights and justice had not been seen in Dublin, men began to say, since St. Laurence O'Toole himself. The common people heard him gladly, and acclaimed the very mention of his name. Yet if he seemed to bear the sword of the Lord, which fell avenging and bright in unexpected places, he never forgot the blessings "promised to the peacemaker." He looked forward hopefully to the day of the establishment of peace and reconciliation," quoting Mr. Gladstone's words that history and posterity will consign to disgrace the name and the memory of every man, be he who he may, and on whichever side of the channel he may dwell, that having the power to aid in an equitable settlement between Ireland and Great Britain, shall use the power not to aid but to prevent or retard it."—Weekly Register.

BLESSING A HOUSE. Rev. A. A. Lambing, in Ave Maria. The blessing of objects proves three things: First, the fall of man, and the passing of the world into the power of a dwelling, which may be sanctified only, the solicitude of the Church that all we use should not only have the influence of the evil spirit expelled from it, but also that it should be "sanctified by the word of God and prayer;" and thirdly, it proves the faith of Catholics in times past, because many if not all these blessings would not have been instituted if they had not been asked for by the piety of the faithful. It may be further asked that the prayers recited in the several blessings, as a rule, indicate or express both the desire that the article blessed may be conducive to the spiritual and temporal welfare of those for whom it is intended, and also the special grace for which the blessing positions.

First there is the blessing of houses on Holy Saturday, in the performing of which the priest, clothed in surplice and white stole, and attended, as usual, by an acolyte, passes from house to house, asking that as the blood of the Paschal Lamb, which was a figure of our true Lamb, protected the Israelites in their houses in Egypt from the destroying angel, so God would deign to send His angels to guard the inmates of these houses from all harm.

Besides this there is another blessing for a dwelling, which may be imparted at any time by the priest; another for a new house; another for a place, which may also be applied to a house; and a blessing for a bed-chamber. Would it not be well for Christians, who spend so much of their time in their houses, particularly in their bed chambers, where perhaps they were born, and where they expect to die, if they had these fortified with the blessings of religion? It is the pious custom of many, and it should be that of all; and it is with a view of increasing their knowledge, and thus stimulating their piety and their confidence in the divine protection, so liberally imparted by the Church, the dispenser of the grace of the Redemption, that these pages are written.

Still another blessing for houses is given, which is assigned to the Feast of the Epiphany, in which reference is made to the mysteries which the Feast commemorates. The Church, the patron of education and useful knowledge, has also a blessing for a new school, in which the spiritual and temporal favors desirable for pupils are besought of the God of wisdom and truth. Lastly, we have the blessing of the first stone of any edifice, no matter what it be, begging of God that what is now undertaken for His honor and glory may be brought to a successful termination.

THE CARDINAL ON THE BEAUTY OF CHARITY.

Cardinal Gibbons preached at the Cathedral on Sunday morning. Having read the Gospel of the day, his Eminence said: Of all the virtues that are included in the life of the Blessed Redeemer there is none so prominent and none so special as His mercy and compassion for suffering humanity. Mercy was a leading point in his character; it was the predominating virtue, if the term may be applied to one so holy. Rarely do we find our Saviour in the rigor of His justice, dispensing other than compassion and beneficence. On every page of the gospel is written in letters of gold the word, mercy. Witness, for example, the miracles Christ wrought upon earth, more by his compassion and beneficence than by his brilliancy and fury of spirit. We never hear of our Saviour's divine power in the same manner as that of Joshua, who commanded the sun to stay in the heavens; as Moses, who changed the rivers into blood; as the apostles, who called down fire from heaven. Yes, my dear brethren, the miracles of Jesus Christ were wrought by doing good to his fellow man; by healing the sick; by giving sight to the blind; and by commanding the lame to arise and walk. He fed the hungry in the desert, and his grace gave life and comfort to those who had fallen into a state of mortal sin. There were two classes in the objects of his compassion—they that suffered corporal maladies and the poor. He exercised his great compassion, as shown by the gospel of to-day, in the case of the man struck with the palsy. But the poor received the greatest clemency. He commended the man who was without clothing, the pagans—and, which, alas, exists to a degree in our own Christian times—the non-assistance of the poor. But a man may be poor in the things of this world, while in the eyes of God he is rich blessed and honorable. Unlike any one in this vast congregation to day; unlike the birds of the air, which have their nests, Christ had no place to lay his head. For his humanity he chose men without clothing, men who did not possess any of the qualities or attainments of our own times, and sent them to preach to the poor. The religion of our Saviour was world-wide, circumscribed by no territorial limits, and it has continued down to the present day and blooms especially in this congenial air of liberty. He preached to all, Jew and Greek, bound and free, rich and poor. As the six ascends to the highest mountain top and descends into the lowest valley so everywhere is the moral atmosphere of the work of our Saviour, who began his teachings eighteen hundred years ago. As much as I admire the Catholic Church for its peerless sanctity, for its preservation of society, for the truthfulness of its doctrine, for its long, unbroken chain of apostolic succession, I much more admire her for the grand illumination drawn out by the system of organized charity throughout the world. There is no place for human suffering for the church soothes humanity in the cradle of life and lulls it to sleep in the cradle of death. Look at the asylums, where the little waifs of society are cared for by consecrated virgins, who become mothers to them. How many examples of heroic virtue have been shown by the Sisters of Charity and Mercy on the battle field. I read some years ago, during the Crimean war, of a painful incident. While one of these faithful Sisters was engaged in bandaging the wounds of a soldier she received a mortal wound. Florence Nightingale did much to alleviate the sufferings of the poor. Every Sister of Charity is a Nightingale, with this difference, that the latter moves about in the world, while the former stays in the hospital. Some years ago, at Richmond, I invited the governor to address the children at a commencement exercise. His remarks were as follows: "There was a soldier who had received a severe wound and lay upon the ground unconscious for several hours. When he recovered he saw a coffin by his side. It was intended for his remains. There was also by his side a Sister of Charity. She mistook his paroled lips and asked him back to life. She said as father attend to him before you." I once made a trip to New Orleans accompanied by eight Sisters of Charity. They went to supply the places of those who had died at their posts of duty. Soon afterwards six of them died from that dreadful fever. They left Baltimore unannounced and marched into death like the gallant six hundred; only, unlike them, not into the sea of blood. They have no Tennyson to sing their praises. Their only ambition—and ambition in some cases is a virtue—is to be recorded in the book of life. Every one here to day has a mission. No man can say, "Am I my brother's keeper?" You are your brother's keeper. There is no man upon earth who cannot, in some measure, render service to his fellow man. It was not long ago that a little Sister of Charity rescued a family of thirteen from poverty and sickness in the city of New York, and with her own hands sent them West, where they are now living comfortably and happy on a farm, thanks to the goodness and kindness of their fellow beings. You cannot work miracles like our Saviour in healing the sick, but the power of working miracles is given to man, not for himself but for his fellow man, by grace, mercy, charity and beneficence regardless of religion, nationality or color. Did not our Saviour make us one family, assimilated and welded together by the bonds of brotherhood? Let your approach be like the sunshine that lights up the heart of the poor; like flowers of joy to bloom in the hearts of the desolate. Is this not power? We should have a kind word for every man, especially in this new and growing country. Do this and God will bless you. This is the very essence of religion—to visit the orphan and the poor and keep yourself spotless from the wickedness of the world.

Removes the Cause.

Many persons suffer from a symptom of Catarrh that causes nausea, more especially after eating in the morning. Nasal Balm will cure by removing the cause.

Be Prepared.

Many of the worst attacks of cholera morbus, cramps, dysentery, and colic come suddenly in the night, and the most speedy and prompt means must be used to combat their dire effects. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

Chronic Coughs and Colds.

And all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. See what W. S. Muer, M. D., L. R. C. P. etc., Trevo, N. S., says: "After three years' experience I consider Scott's Emulsion one of the very best remedies for the cure of Chronic Coughs and Colds." Put up in 50¢ and \$1 size.

A CHRISTIAN HERO.

It is a pleasure to read of a true Christian hero, of one who illustrated in his life the lessons of the Gospel. When it happens that the hero has engaged his life in the profession of arms, it is all the more gratifying to dwell upon his story of virtue. Not indeed that sanctity belongs exclusively to any calling, for all must be saints if they desire the happiness of God's Kingdom, but the perils and dangers to the soul are accounted specially great in the case of those who pursue a military career. Moreover, in this life we are all fighting in the army of the God of battles, and so far being soldiers in the human warfare that never ceases, we should be worthy of the Almighty leader with whom is victory. Our Catholic news of this week furnishes us with a brief notice of the death of a model Christian soldier, the late General de Sonis, also known as the "General of the Sacred Heart." The French press bestows deserved eulogies on the late general who has left in his example a glorious legacy to France and Christianity, and refers with praise to his military career which was quite distinguished. By his charge at the head of the Pontifical Zouaves at Patai, in 1870, he won a fame that will endure in history. He was a true believer, and because he believed in God he was strong with the unsurpassed strength of faith, he spent much of his time in prayer, and by prayer drew the blessings of God upon his works, and, by means of, for a spirit was deeply penitential, he developed in his manly nature the spirit of Christian perfection. That he did not think it inconsistent with greatness to practice approved devotions of Holy Church appears from the fact that every day he said the little office of the Blessed Virgin; his food on fast days consisted of a cup of black coffee and one meagre repast; he heard Mass every morning, going to the church in a bath chair usually, and during the last week of his life having himself carried thither by two servants, so that he assisted at the Holy Sacrifice until the very eve of his death. He gained his title of "General of the Sacred Heart" in this wise: Having learned that the Zouaves, who formed part of this division during the Franco-German war, possessed, contrary to the regulations, a standard of the Sacred Heart, he said to their colonel, Charette: "We will display it on the field of battle;" and on the eve of the battle of Patai: "To-morrow we will unfurl your banner." And that same night he caused the flag to be blessed by a priest, Pere Dousset, who then said Mass, at which de Sonis, Charette and other officers of the Zouaves received Holy Communion.

Catholics as Citizens.

If the Catholic citizen acts consistently with his religious principles he will be the model of political virtue to his fellow citizens. He will show that he considers the proper performance of his duty as a citizen a sacred obligation. If he is a poor man, no matter how tempting the offer of money or other consideration for his vote may be, he must know that its acceptance is a crime against the state, but a crime against his religion as well.

From a Grateful Mother.

"My little child suffered from a severe cold upon the lungs, until she was like a little skeleton before she took Burdock Blood Bitters, after which she became fat and hearty, and was cured of weak lungs, constipation and debility or wasting of flesh, from which two doctors had failed to relieve her." Mrs. Samuel Todd, Sturgeon Bay, Ont.

Grand Results.

For several years R. H. Brown, of Kincardine, suffered from dyspepsia, he says he tried several physicians and a host of remedies without relief. His druggist recommended B. B. which he declares produced "great results" for which he gives it his highest recommendation.

An Old Time Favorite.

The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For thirty years it has been the most reliable remedy.

The New Pain King.

Polson's Nerviline cures flatulences, chills, spasms, and cramps. Nerviline cures promptly the worst cases of neuralgia, toothache, lumbago and sciatica. Nerviline is death to all pain, whether external, internal, or local. Nervine may be tested at the small cost of 10 cents. Buy at once a 10 cent bottle of Nerviline, the great pain remedy. Sold by druggists and country dealers.

A BOY CONFESSOR.

A CATHOLIC MIDSHIPMAN MAKES CONFESSION TO HIS PROTESTANT COMPANION. The following interesting and very curious anecdote is told by good old Father Robert Plowden, in England, of which mission and many in South Wales he is said to have been the chief founder. The account came into the hands of the compiler of the record of the Jesuit Colony Province, from a certain Dame Mary English, a Benedictine of St. Scholastica's Abbey, near Teignmouth, Devon. A certain young midshipman, who was a member of the ancient Faith, when making a voyage to distant climes, contracted a strong friendship with a Protestant boy in the same service. Our nautical "Damon and Pythias" were each about fourteen years of age, and for prudent reasons the former had not made known his creed to the latter. When far away on the high seas, the Catholic had felt dangerously ill, and was most kindly and sedulously waited upon by his mate the Protestant "middy." All medical skill proving of no avail, the poor boy was rapidly approaching death's door, when he drew nearer to him his faithful friend in whom there seems to have been apparent a simple piety in which he could confide. Accordingly, he bravely told him that he was a Catholic, and that the nearer death approached the firmer he clung to his faith. He must have deeply astonished his mate by the startling news that, as no priest, or even Catholic, was at hand, he wished to make his confession to him. Then by an effort, unusual and heroic, the poor lad poured his tale into the ear of his sad friend; but bade him keep it honorably a secret. He told him, however, to keep it well in his mind, and then repeat the full confession of sin he had made to him to good Father Plowden, as soon as ever the ship should reach Bristol. Then giving him the priest's address, he bade him a last long adieu, and breathed his last. The Protestant "middy," end at the loss of his mate, kept true to his word so carefully pledged, and daily recalled to mind the duty committed to him. On landing at Bristol, he made straight for the old priest's house, and told Father Plowden the dying request of his dear old friend, relating how the latter had lamented his inability to get shaven by a priest, and how he had solemnly warned him: "Remember the confession I made to you, and, on reaching port, go and relate the whole to Father Plowden, word for word." But here the young sailor stopped. He thought, and paused, but in vain did he bid his memory to give up the confession once told to him. Then, in confusion, he told the priest that though he had often borne it in mind, as his dying friend had desired him, yet it had now all vanished from his mind. The old priest quietly came to his assistance, and relieved him of all anxiety, informing the boy that there was no necessity to try and tell him the confession. Then he added, that his dying friend had done a brave act; and one which was not required of him; yet that doubtless his humility, thus severely tested, had procured him a speedy pardon from All merciful God. The priest spoke so kindly, and so wisely, that other visits were made. The "middy" was expelled, and the "Popery" was expelled, and the "middy" started on his next voyage a devout young Catholic. Still, as he kept to the navy, he never received facilities to "shrive" a penitent; and this dying mate's confession was the first and last he was ever called upon to hear.

THE BEAUTIES OF THE FACE OF JESUS.

The second ray which beams from Thy divine Face, O Jesus, issues from Thy Heart: it is the beam of love. Who will recount its chaste flames and its ravishing refulgence? It is more beautiful than that which beams from Thy intelligence; it is this which, in the imperfect light of faith illumines the most Thy Eucharistic life. As soon as Thy Heart, O Jesus, had awakened into life, it was enveloped, bathed, penetrated by the love of the Word; and, in order that it might be capable of loving still more, the divine Word took it into His hands, and fashioned it with infinite art, so to speak, deepened it, enlarged, dilated it, and then poured into it in torrents the floods of that eternal love with which are inflamed in God, the persons of the adorable Trinity. But who shall relate the sublime efforts with which Thou essayest to respond to it? The seraphim most skilled in chanting the divine mysteries would but ill succeed in depicting the holy transports of Thy love of God. Blessed souls of the Eucharist! Thou keepest the secret of the ancient effort, the languishing tenderness, the ravishing humility, the dead annihilations of the Heart of my Saviour. May we, all penetrate the mystery of the holy effusions of His love for us. After pouring into Thy heart, O Jesus, all the love with which He loves Himself, God added to it all the love which He has for mankind; for, it was the heart of Christ, a Saviour, and then poured the Eucharist, Thou art, then, the best, the most tender, the most devoted, the most persevering, the most magnanimous of all hearts. As in the days of Thy mortal life, Thou hast the keenest sensibility, at the sight of a tear, Thou art overcome with tenderness. Thou art purity itself; and yet, as of old, Thy most merciful condescension, Thy most delicate precautions are extended to the miserable, the sinners, to the forsaken of the world. Thou art actuated with the anxieties, the holy impatience of love, and still Thou treatest with astonishing reserve the bruised reed so that it may not break, the smoking flax so that it may not be extinguished. Thou art discouraged by no treatment; neither by forgiveness, revolt nor by treason. Forgiven, despised, treated ignominiously for those whom Thou hast most loved, Thou hast but one need, and that is to love them more and more.—Translated from the Annals.

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., Oct. 22nd, 1887.

OUR CONVENT SCHOOLS.

Professor Austin, Principal of the Ladies' Boarding School, or College, at St. Thomas, writes a lengthy letter to the Mail for the two-fold purpose of advertising his own institution, and of injuring the Catholic Convent Academies of the Province.

"No one with any knowledge of the Protestant colleges for young women in Ontario will compare them with the convent schools in buildings, staff, equipment and scholastic results, to the advantage of the latter."

Why does not the Professor add "moral training," to his catalogue of superior qualifications of the Protestant colleges? Is it because he is afraid that some of the escapades which have occurred in his own institution are too widely known to permit him to challenge comparison on this point?

We do not intend to say a word in disparagement of the Protestant Ladies' Colleges in general which are to be found in Canada. We believe that the teaching staff generally to be found in them do their best, according to their ability, to train the young ladies under their care, both intellectually and morally; but when bigots speak disparagingly of our Convent Academies, in order to benefit institutions in which they are interested, as Professor Austin is in regard to the Alma College, it is full time for us to accept the challenge he so readily throws out, and to make the comparison he invites.

Let us now say a few words on the ostensible purpose of the Principal's letter. He appeals to Protestants that their children's faith is endangered by attendance at the Convent schools. He says that (probably) one tenth of the Protestant girls attending these schools become "converts to Romanism." These figures, like the rest of the Professor's facts, are purely imaginary and false.

Let us now examine the truth of the

Principal's boast of the superiority of the Protestant Ladies' Colleges, under the aspects he has mentioned. He speaks of the vasty superior staff of the Protestant institutions. We must say that there is great room for doubting this. As far as we can learn, even Professor Austin's reputation does not justify so grandiloquent a boast.

"They outnumber the Protestant Boarding Schools five to one, and in proportion to the population, are twenty-five times more numerous." It tells very badly both for the Principal's honesty and ability, that he makes statistical statements out of his own imagination or fancy.

Further, the Professor says that in scholastic results the Protestant Boarding Schools are decidedly superior. It is easy for an unscrupulous statistician to make such an assertion, but the proof is not so easy, and the Professor, naturally, makes no attempt at proof. We will supply the omission. It is difficult to obtain accurate data by which to show the relative results of the teaching of the two kinds of Boarding Schools: still such data are not altogether wanting.

So much for scholastic results: and the efficiency of the respective staffs may be inferred. Let us add that four pupils of Loretto Convent, Hamilton, and eight of Loretto Convent, Toronto, gained medals at the Colonial Exhibition, London, for excellence in painting, needlework and waxwork. Lord Lansdowne said of this success that "it showed the most perfect training," and Dr. May, of the Education Department said on the same occasion, "the art exhibit, particularly that of the Abbey, (Toronto) had attracted the favorable notice of the art critics, and even the Queen had particularly admired it."

Let us now say a few words on the ostensible purpose of the Principal's letter. He appeals to Protestants that their children's faith is endangered by attendance at the Convent schools. He says that (probably) one tenth of the Protestant girls attending these schools become "converts to Romanism." These figures, like the rest of the Professor's facts, are purely imaginary and false.

ment to be made, and especially in Alma College. The Principal says:

"We write in no spirit of hostility to our Roman Catholic fellow-citizens, who have and should enjoy equal rights with us in every respect. We write, not to complain, but to commend them in the matter of which we shall speak—their convent schools."

It is well that he has this much honesty; but he would have proved his sincerity better if he had closed his letter there, instead of writing the misrepresentations which follow this declaration.

The Protestant parents who actually send their children to the convent schools do not need the Professor's alarm-bell. They are quite capable of forming their own judgment without the Professor's interference. The proof of this is the fact that they are among the most intelligent and prosperous citizens of Ontario, as our readers may easily verify by making inquiries wherever there is a convent boarding school in their neighborhood.

The Principal says that the Convent Schools are so advertised "that they appear even lower (in price) than they are." We have not yet seen the Convent prospectus that uses any deception in regard to the prices charged for tuition, &c. The Professor acknowledges that these schools have been cheaper than the Protestant Schools "up to recent date," and that it "is now true to some extent."

The Convent Schools are not established for proselytizing purposes, as he pretends. They are established to afford to Catholics, particularly, a superior education, at as low rates as possible. If Protestants desire to make use of the same opportunities, they are usually permitted to do so, as far as the admission of their children would not interfere with the thoroughly Catholic training which it is desired shall be given to the Catholic pupils, for whom, especially, the schools are designed.

Special interventions of Divine Providence for the punishment of blasphemy, either directly against God, or against the sacred truths of religion, are undoubtedly of frequent occurrence. Such events are all alike ridiculed and declared imaginary by the infidel press. All events beyond the ordinary course of physical nature are assumed to be untrue without enquiry into the evidence which attests them; yet, miraculous events are frequently authenticated by testimony which cannot be gainsaid.

A narrative comes to us now from Wichita, Kansas, which is attested by the proofs of numerous witnesses at hand to enable us to say that the story is absolutely true; still there is respectable testimony sufficient to render it worthy of being recorded as an item of news. We do not even assert that the event is certainly miraculous, in the absence of more details, but we give the story as it is related.

A young man inclined to scoff at religion, Frank Morton, of Moberly, Mo., was, not long since, boarding at the Arlington House, Wichita. During the time of his stay there, he attended meetings of the Salvation Army, and one night, after one of these meetings, while 12 or 15 persons were with him in the hotel office, one of Morton's friends said, "Good night, Frank." Morton answered: "Good night; I'll meet you in hell in the morning." Immediately he fell on the floor as if struck by a club. Those who were present crowded round, and beheld him with closed eyes, and livid face, the picture of death. Dr. J. M. Hoekins was called, but found he was not dead, but seemingly in an epileptic fit; or perhaps suffering from the effects of poison. After medical treatment

conclusion was restored, but he was unable to speak. Calling for a paper and pencil, he wrote, asking those present to telegraph for his brother, and added: "When I made my last remark I was nearer hell than I thought." He regarded his affliction as a punishment for his blasphemy. It is said that the proprietor of the hotel, and the others who were present, well known in the locality, vouch for the truth of the story.

FRANCOPHOBIA AGAIN.

Mr. Tasse has replied, in the Mail, to the editorial of that journal on the French-Canadian question. His able letter sufficiently shows the futility of the Mail's position. It is unnecessary for us to enter upon a discussion of the points so ably dealt with by Mr. Tasse, but there are some matters in the Mail's article on which we deem it proper to make some remarks; as they do not come within Mr. Tasse's sphere, precisely, or he has not touched upon them; though he has expressed his intention to speak of some of them in a future letter.

The Mail opens a new article on the subject by enumerating all the grievances he can think of, which, as he says, are the subjects of the "complaints of the English minority in Quebec." The complaints, he then declares, "must be more or less well founded." "More or less?" Perhaps so; but from reasons which we have already given in these columns, it may well be inferred that they are "less well founded" rather than "more."

The first grievance is "the tithes and fabric assessment system." Hitherto he pretended that this was equally odious to Catholics and Protestants. We pointed out, and so does Mr. Tasse in his letter, that the Catholics have never shown any dissatisfaction with it. They are satisfied to support the Church by being legally taxed for this purpose. The Mail now, by its present silence on this head, concedes that this is true, but he maintains that the Protestants are dissatisfied with it. And why? It is acknowledged that they are not taxed for this purpose; but it is said "the natural tendency of the system is to render the clergy averse to the settlement of Protestants," and that thereby "the church possesses all the apparatus for making heresy and heretics uncomfortable."

MR. GLADSTONE'S WARNING.

Mr. Gladstone warned the people of England that the suppression of free speech in Ireland would imperil liberty in England also; and already his words have proved to be prophetic. Placards calling a meeting at Tower Hill in London to express sympathy for Ireland were torn down by the police, and at midnight, before the meeting took place, the speakers announced on the bills for the meeting received domiciliary visits, and were questioned concerning its purpose. The government, with its now usual imbecility, stopped short just here, but the meeting was not suppressed.

The government are evidently tyrannical enough to suppress the acknowledged right of discussing their arbitrary measures, yet too vacillating to put their wishes into actual operation. The same occurs in Ireland, with this difference, that they are emboldened by the possession of their majority in Parliament, to carry their arbitrary measures further where Ireland is concerned. Still even there their vacillation and impotence are evident. They have proclaimed two hundred branches of the National League, but the meetings of these branches take place all the same. On Oct. 2nd a public meeting took place in the proclaimed district, at which ten thousand people were present. Every man there rendered himself liable to arrest and imprisonment; but it is too big a task for the Government to imprison thousands at a time. There are no jails to hold them, and as none will give bail it must, be either jail or they go Scot free.

The St. Barbe case is of such magnitude that the Mail manufactures three grievances out of it: First, "the St. Barbe case," Secondly, "the manner in which municipal law is operated," thirdly, "the encroachments of the Church upon the domain of the civil power." We have spoken of this case already. Certain Protestant settlers demur to pay a tax imposed to drain their municipality, and their French Canadian neighbors will profit by it. The grievance, however, consists in this, that the municipality was formed by the erection of a new

parish by the bishop. If the law as it stands gives municipal effect to the acts of the bishop, this is merely equivalent to making him a municipal officer. It is surely no excuse for Ontario interference. If there is any real grievance, the French-Canadians are liberal enough, as they have always proved themselves to be, to treat the Protestants fairly; and any actual grievance will be readily redressed when it becomes known; but if the English settlers merely wish to shirk municipal duties on the plea that French-Canadians will be benefited by them, there is nothing to redress.

The next objection is that the Quebec schools are "sectarian," and that where Protestants cannot support Separate Schools they must send their children to such public schools. The schools of Quebec are Catholic—not sectarian. A sect is etymologically a cutting from the main trunk; and the term therefore cannot be applied to the Catholic Church. However, we know the Mail's meaning. He objects to the teaching of the Catholic religion to Catholic pupils in the Quebec schools. Protestant children are, in no case, obliged to receive Catholic instruction; but Catholics desire religion in their schools, and will have it. But if this be so objectionable in Quebec, what does the Mail say to the following Ontario school law?

"Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulations provided for the organization, government and discipline of public schools."

You have therefore in Ontario a law allowing the schools to be "sectarian," as the Mail says, but the Ontarioians propose to step in to prevent the Catholics of Quebec from teaching the Catholic religion to Catholic pupils? And withal, the Mail assures us that he "is not animated by the slightest animosity toward the French-Canadian people or their creed. Surely not—by the slightest—but by the most bitter hate."

There are some other points in the Mail's comments which merit attention, but we shall defer their consideration for a future occasion.

MR. GLADSTONE'S WARNING.

The acquittal of Lord Mayor Sullivan has completely paralyzed the Government. It is reported, however, that a determined effort will be made to suppress the National League throughout Ireland. The Cabinet will not meet formally until 28th October. Meanwhile full powers are given to Mr. Balfour to deal with Ireland as he deems best. Many of the officials of Dublin Castle are acknowledged to be incompetent, and until a radical change is made, the Government cannot execute their purpose efficiently. In the meantime, the League leaders remain in possession of the field, and are confident that each week will make the Government less capable of enforcing the obnoxious laws. No new prosecutions of any importance have taken place of late, and those which have been undertaken bring out more forcibly the strength of the National sentiment. The Coercion Law remains for the present a dead letter.

A striking incident, in this connection, occurred at Tighman, County Wexford. Twenty persons were presented under the Crimes Act, for having attempted to intimidate a "land-grabber." Sixteen were discharged for want of evidence, the four who were convicted being all children. While pronouncing sentence, the magistrate told one of these, a little girl, named Lawler, that if she expressed regret for her conduct, he would accept nominal bail, and she would not be looked up. She answered promptly, "It is no disgrace to be imprisoned for Ireland. I do not regret what I have done, and I will not give bail." The crowd cheered heartily, and Mr. Edmund Leamy, member for Northeast Cork, who was defending the prisoner, exclaimed:

"You are the best little girl in Ireland, and a credit to your country." A public meeting was held after the adjournment of the court, and the girl's loyalty to the National cause was unanimously approved.

A meeting announced to be held at Woodford was proclaimed; but it was held, notwithstanding, on Saturday night. The telegraph wires to Dublin were cut, thus preventing communication with Dublin. Messrs. O'Brien, Gill and others spoke

CHAMBERLAIN IN ULSTER.

Mr. Chamberlain arrived in Ireland on the 11th inst. He was received with great rejoicing by the Orangemen. At Lorne he was presented with an address. He said "the time had passed when the Irish had cause to murmur at the Government; for there is now a Democratic Parliament representing the people. He favored land law reform, that every cultivator might ultimately own the land he tilled, and the greatest extension of local Government consistent with the integrity of the Empire, the Supremacy of Parliament and the protection of minorities." At Belfast the streets and houses were decorated in his honor. He was received with cries of "Boo" from the Home Rulers, and cheers from the Orangemen. He said "We have saved the Union, thereby preserving Great Britain from injury and Ireland from ruin and disaster. However, it seems possible that this great issue will again have to be faced, when much will depend upon the attitude and determination of the men of Ulster. If the majority are animated by the spirit of those present, I have no doubt of the result. It may be possible to give Ireland Home Rule if the demand were unanimous, but it would be impossible to force Ulster to accept a Government she distrusted and detested."

He entirely ignores the fact that Ulster even has returned its majority for Home Rule. The minority in all Ireland favorable to Coercion and alien rule is but a miserable faction, a mere corporal's guard. Mr. Chamberlain shows his bad faith by such double-dealing, which deserves only contempt. Because one-half of Ulster is desirous of continuing the present system under which the country is suffering, is that a sufficient reason why the whole nation is to be wronged? No Irishman desires Ulster to be oppressed; and if it is required to give the Ulstermen security to this end, no one will object to its being given; but Home Rule must be obtained.

LATEST PHASES OF THE IRISH QUESTION.

At the inquest in the Mitchelstown shooting case, the jury returned a verdict of willful murder against Head Constable Brownrigg, Sergeants Kerman, Ryder and Brennan and Constables Gavan and Doran. Warrants have been issued for their arrest. On the eve of the return of the verdict the policemen were removed from the district. The Coroner declared their removal "illegal, improper, and unconstitutional." The police inspector said he had been removed because their duties in the place had ceased, but they would return if necessary. Mr. Harrington accused Constable Brownrigg of deliberately planning the murders. The Constables have not yet been placed under arrest, but the Government promise to investigate their conduct.

The acquittal of Lord Mayor Sullivan has completely paralyzed the Government. It is reported, however, that a determined effort will be made to suppress the National League throughout Ireland. The Cabinet will not meet formally until 28th October. Meanwhile full powers are given to Mr. Balfour to deal with Ireland as he deems best. Many of the officials of Dublin Castle are acknowledged to be incompetent, and until a radical change is made, the Government cannot execute their purpose efficiently. In the meantime, the League leaders remain in possession of the field, and are confident that each week will make the Government less capable of enforcing the obnoxious laws. No new prosecutions of any importance have taken place of late, and those which have been undertaken bring out more forcibly the strength of the National sentiment. The Coercion Law remains for the present a dead letter.

A striking incident, in this connection, occurred at Tighman, County Wexford. Twenty persons were presented under the Crimes Act, for having attempted to intimidate a "land-grabber." Sixteen were discharged for want of evidence, the four who were convicted being all children. While pronouncing sentence, the magistrate told one of these, a little girl, named Lawler, that if she expressed regret for her conduct, he would accept nominal bail, and she would not be looked up. She answered promptly, "It is no disgrace to be imprisoned for Ireland. I do not regret what I have done, and I will not give bail." The crowd cheered heartily, and Mr. Edmund Leamy, member for Northeast Cork, who was defending the prisoner, exclaimed:

"You are the best little girl in Ireland, and a credit to your country." A public meeting was held after the adjournment of the court, and the girl's loyalty to the National cause was unanimously approved.

A meeting announced to be held at Woodford was proclaimed; but it was held, notwithstanding, on Saturday night. The telegraph wires to Dublin were cut, thus preventing communication with Dublin. Messrs. O'Brien, Gill and others spoke

amid great enthusiasm. Mr. O'Brien burned a copy of the proclamation forbidding the meeting. Six members of Parliament were among the speakers. The police appeared to find that the meeting was at end. They were greeted with good humored laughter. The Daily News says: "The Nationalists did a capital stroke of business at Woodford." The Morning Post advises decisive action against those who contemptuously set the Government at defiance.

Mr. Chamberlain's land theories, propounded in Ulster, are being criticized by the Unionist press. They consider that his plans show crudity of judgment and want of capacity to grasp the difficulty of the position.

In Sussex, Sir William Harcourt exhibited a cartoon from a Liberal paper, representing Mr. Balfour with a pike, prodding an Irishman. Near by stands the Prime Minister with a rifle, saying: "Prod away, Balfour, until he resists, and then I can shoot him."

EDITORIAL NOTES.

It is now confidently announced that before the end of this month there will be a "modification" of the British Cabinet. It is to be hoped that the changes will be for the better. It would be difficult to make a change for the worse; but mere patchwork will not make an acceptable Cabinet. There must be a thorough cleansing of the Augean stables. There will be no solution of the present difficulties until the imbeciles be thrown aside, and Gladstone take the lead. This will come in good time.

TENNESSEE, like TEXAS, has rejected Prohibition, though not by so decisive a vote. The majority against the prohibitory amendment is about 20,000. Most of the Democratic counties voted against the amendment, nine being for and thirty-nine against. The Republican counties were more evenly divided, but were decisively for the amendment, which received the vote of twenty-two of these counties, while twelve voted no. The negro vote was very much divided, but it appears to have predominated in favor of Prohibition.

On Wednesday, 5th Oct., Mr. Jarman of London West, applied to the Methodist Minister of the village to have his child baptized, as it was near death. The minister promised to attend after dinner, but as he did not come, Mr. Jarman called on him a second time. This time the minister refused to attend on the plea that the Board of Health would not allow the visits of clergymen to patients suffering from diphtheria. The child, therefore, died without baptism on the next day. The parents are indignant at this deprivation of a rite which even the Methodists deem of great importance. The plea of the minister is declared by the chairman of the Board of Health to be untrue, as infected houses are not quarantined against the clergy, doctors, or any others who wish to comfort the afflicted. Cases like this are of frequent occurrence, as the Protestant clergy will not expose themselves to carry contagion into the families. Besides, probably, they do not consider that their ministrations are of any real benefit; though Our Divine Saviour went about doing good, and feared not, as an example to the clergy, to visit heal, and comfort the afflicted, even when their diseases were contagious, as in the case of leprosy, &c. The imitation of our Divine Saviour in this part of the Catholic priest's duty, it is unheard of that they shrink from fulfilling it, whether the case be diphtheria, scarlet or typhus fever, small-pox or cholera. Would not the difference of conduct between the two kinds of clergy suggest that, after all the abuse which is heaped upon the Catholic priesthood, they are the best imitators of our Divine Master? Would it not also show that an unmarried clergy, "solicitous for the things of the Lord," make the best "dispensers of the mysteries of Christ?"

THE editor-in-chief of the Victoria Warder has been called by a facetious contemporary "Fighting Sam," because it is said he keeps in his sanctum an effigy of the Pope, on which he practices daily.

HEATHENISM is now preached in Toronto under the auspices of Protestant clergymen. Wong Chin Foo lectured in Shaftsbury Hall on 13th Oct., Rev. A. T. Bowers, M. A., B. D., being in the chair. His subject was, "Why am I a Heathen?" His English was good, for a Chinaman. The doctrines of some of the sects were hardly dealt with that many of the audience withdrew. He considers heathenism quite equal to Christianity in its civilization power.

SIMULTANEOUSLY with this event, we learn that Joseph Cook, speaking at Springfield, said: "If ever there is to be a time when it will not do to scatter seed contradictions in Japan, China, India, Turkey and the islands of the sea, the time will be in the next quarter of a century, the great transitional period through which heathen lands are passing. The missionaries' chief trouble in relieving

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Hence it does not surprise us that the statistics of the French Departments demonstrate that this is the case. In the *Univers* of 1st September, there appears an article from the pen of G. Bois, which gives detailed statistics from the book of Mons. de Tayac on this subject, from which we will quote the following. The figures prove also that godless education has the same results as actual infidelity. Such education is in fact the parent of infidelity in all its forms.

There are in France thirty-eight Conservative Departments, comprising the greater portion of the west of that country. This is the same district which is most strongly devoted to religion. Republican France comprises forty-eight departments, chiefly in the east. It is here that scepticism is mostly found; yet, as a matter of course, in all the departments religion and irreligion are much commingled. In the thirty-eight Conservative departments, there were in 1880 21,000 illegitimate children, 1,600 suicides, and 6,900 insane. In the forty-eight Republican departments, there were 48,000 illegitimate children, 3,900 suicides, and 11,300 insane. The proportion of infidels in the two classes of Departments may be fairly judged by the amount of infidel newspaper circulation in both. In the Conservative departments there was 230,400, and in the Republican 2,096,500.

UNDoubtedly, education when accompanied by religion diminishes crime; but the figures here prove that godless education has not this result, for it will be seen that the best educated classes were precisely those that furnished the greatest number of criminals. We give the figures for those engaged in Agriculture, Industrial pursuits, the liberal professions, and public offices and in a third column, for the purpose of comparison, we give the number of crimes which, at the same rate, would be found if the number of persons in the pursuit were the same as in Agriculture, 18,513,325.

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the unenlightened minds of the heathen to-day comes from the bewilderment that is caused by the divided counsels of the Occident. Yet this is the very time when many Protestants are taking the ground that variety in belief is one of the great beauties of Protestantism!

A MOST disgraceful series of transactions has been discovered in France. General Caffarel, an officer overwhelmed with debts and without sense of decency, has been detected in the conducting of a base traffic in the sale of honorable decorations. This was discovered through a detective who handed to the General a sum of money, for which he was to receive the Cross of the Legion of Honor. The Minister of War interrogated the General, who confessed his guilt. It is said that time was given him so that he might end the scandal by committing suicide; but as this did not come off, he was arrested, and he is now in prison. Madame Limousin, an impostor and adventurer, was in league with him. Endeavors were made to entrap Mons. Thibaudin and General Boulanger, but they do not appear to have been successful, for both of these had, through the police, warned Madame Limousin, her husband, and an accomplice named Henriette Boisy to cease their manoeuvres. Madame Limousin is also in prison. General Boulanger, though accused of complicity, denies it emphatically, and invites the fullest investigation. General D'Andlan was said to have been implicated, as some documents, apparently compromising, have been found in his house. He has gone to Brussels or Berlin. His object in doing this, he declares to be, to avoid arrest previously to his trial. It was reported, however, that he had committed suicide. This report proves to have been unfounded, and the General has been exonerated. A lady of high rank, whose name is not given, has also been arrested as an accomplice. General Caffarel also disclosed some private plans for army mobilization, and they were published in the *Figaro*. General Boulanger has been temporarily suspended until his share in the transaction be cleared up. He has acknowledged that he used indiscreet and inopportune language to the reporters, but it does not appear that anything more than this can be substantiated against him.

It is to be expected that Irreligion, whether under the form of Atheism, Agnosticism, or Deism, should be productive of immorality. When we deny or call in doubt the existence of a Supreme Being to whom we are responsible for our actions, they are left entirely to the control of their worst passions. The same is true of the Deists, as of other sceptics; for though these profess to acknowledge the existence of a God of some kind, they deny his influence in the affairs of mankind.

THE proportion of young persons engaged in the first two departments will

modify this disproportion; but it is still very remarkable that the amount of crime among public officers is so enormous. This phenomenon can be accounted for only by the fact that they are chosen, not so much by their capacity and moral character, as by their devotion to revolutionary and anti-Christian doctrines.

WHILE the infidel press of America are denouncing so loudly every clerical scandal on which they can lay their hands, it will be instructive to know what ratio crimes of the clergy in France bear to the general statistics of that country. Mons. de Tayac gives the following figures:

Table with 3 columns: Persons, Crimes, Crimes per 100,000. Rows include Clergy, Physicians and Druggists, Magistrates and Civil officers, Lawyers and business men.

It thus appears that among the liberal professions, it is precisely those among whom scepticism is peculiarly rampant, that furnish the greatest numbers to the criminal calendar.

DIocese of Kingston.

EPISCOPAL VISITATION—HIS LORDSHIP'S VISIT TO CHIPPewa, CENTREVILLE AND BROOKVILLE—A SPLENDID SITE PURCHASED FOR THE NEW CATHOLIC HOSPITAL AT BROOKVILLE.

On Tuesday evening His Lordship, the Bishop of Kingston, accompanied by his secretary, Father Kelly, proceeded to Centreville for visitation of that mission, and confirmation of the children. At Camden East, on the Napanee and Tanaworth Railroad, he was met by the Rev. Father Hartigan, pastor of Centreville; Rev. G. A. McDonald, pastor of Napanee; Rev. Jos. McGrath, St. Mary's Cathedral, and a large assemblage of the laity, who accompanied His Lordship to the residence of the pastor, five miles distant. Next day the candidates for confirmation received the Holy Eucharist at an early mass, after which the examination in catechism and Christian doctrine and the prescribed forms of prayer was conducted by the bishop and his secretary throughout the day. The bishop expressed himself very much pleased with the children's exact knowledge of their religion, and recognized herein the evidence of the most attentive care on the part of the pastor in discharging the important duty of instructing the little ones, and of the fidelity of the parents to the Christian duty of bringing their children regularly to the Church and placing them under the priestly care of their pastor. On Thursday morning, mass having been celebrated in presence of the bishop and full congregation of parents and children by the Rev. Father Kelly, His Lordship administered Confirmation to forty-one males and forty-five females, total eighty-six. He then received an address of welcome from the laity, expressive of loyalty to their Church and their Bishop, and their readiness to comply with all his desires and projects for the promotion of religion amongst them. They also declared their great thankfulness to him for having given them Father Hartigan as a pastor, who labored assiduously for them and for their children, and had already won their esteem and attachment. The Bishop in replying gave practical instructions to both parents and children respecting the discipline of Christian piety to be observed by them in the family and in all the ways of life. He ordained that a station should be held every three months henceforth in the village of Newburg for the benefit of the families residing there, and at Napanee Mills; also that on the evenings of every two Sundays an address of welcome should go to Newburg and assemble the Catholic people for public prayers and religious instruction. He likewise ordained that in the distant parts of the mission catechetical classes shall be established for the assembly of the children on such Sundays as they could not go to the distant church where mass is celebrated by the pastor, and there join in the recital of the prayer and the recitation of the Blessed Virgin Mary, and receive instruction in their prayers and catechism from the person to whom they shall be given in charge. In the afternoon of same day, the Bishop and his attendant clergy drove to Chippewa, a church 12 miles distant, to administer the Sacrament of Confirmation. He was met by large numbers of the faithful at various points of the road, and accompanied by them to the Church, where he received a warm and most affectionate address from the congregation, which was read by Mr. James Scanlan attended by six other gentlemen who took their place with him inside the sanctuary rails. His Lordship then administered Confirmation to 48 males and 45 females, total 93; after which he replied to the address of the laity and gave an able exhortation to them and to the children about the great value of piety and religious discipline of life and the careful training of the youth of the district. He highly praised the people of Chippewa for the good name they have always borne as a thoroughly Catholic people devoted to their religion and affectionate to their clergy. He hoped they would always preserve this good name. Having made inquiries concerning the state of education in the district and the number and character of their schools, he intimated his desire that the Public School, section No. 3, Hinchinbrooke, should be transformed, as soon as possible, into a Separate School. He called upon Mr. Scanlan and the gentlemen of the committee to the altar and interrogated them upon the feasibility of this project, and, after hearing all that could be said on the subject, he finally ordained that the change should take place, and the pastor should forthwith communicate with Mr. White, Inspector of Separate Schools, for direction as to the legal method of effecting it.

AT BROOKVILLE. On Friday afternoon, His Lordship with

his secretary returned to Kingston, and next day started for Brookville to make definite arrangements for carrying out his project to establish a Catholic hospital in that populous town. The committee appointed by him to look for a suitable house, to be rented or purchased for the object, had found it impossible to procure one that would be in every respect desirable. Elevation of site, good drainage, abundant supply of wholesome water and full room for future growth of the establishment had been declared by his Lordship to be absolutely essential conditions for the foundation of an hospital. The successive disappointments which the committee had met with in their efforts to give effect to the Bishop's wishes were calculated to weaken the confidence and diminish the enthusiasm which the Catholic congregation of Brookville had evinced at the first proposal made to them on this subject a couple of months ago by His Lordship. On Sunday morning after early mass, the bishop, accompanied by three members of the committee, proceeded to inspect a property situated on an eminence over the town at the northeast angle, which the owner was willing to sell at a moderate price. It consists of two acres of land, on which stands a good sized stone building in sound condition, supplied with abundant and wholesome water and free drainage to an adjoining creek. After detailed examination of the house and premises, the conditions of sale were definitely fixed. His Lordship thereupon returned to the Church, and, at the conclusion of High Mass, addressed the congregation in words of warm encouragement and joyfulness at the happy conclusion which all their disappointments were just about to terminate. He thanked God for those disappointments, because all had been manifestly ordained by Providence for their final success. He explained the condition of the property which he had inspected that morning and its fitness in every respect for the grand purpose they had in view. He announced his earnest wish to have this property purchased immediately and the Catholic hospital inaugurated there without further delay. In conclusion he invited the members of the general committee to stay in the Church after mass for final determination of the question. On the motion being put by His Lordship, all the members of the committee rose from their seats, and affirmed it with acclamation, which report subsequently from all parts of the town attest to have been received outside with universal approbation. Next morning, Monday, the Bishop with some members of the committee met Mr. Fowler, the owner of the property, at St. Francis Xavier's presbytery, and gave instructions to Mr. Reynolds, the lawyer, to draft the Deed of sale of the property to the Episcopal Corporation for the sum of \$4,250, half to be paid at once, and half to be paid within three months. The Catholic people are high spirited and happy at this commencement of St. Vincent de Paul's hospital in Brookville, and the promised subscriptions are pouring in fast. In the forenoon of Monday the Treasurer received \$1,350 in cash, an equal amount being already deposited in Bank. "This is the victory, which overcometh the world, our faith."

The Rev. Mother of the Sisters of Charity, Kingston, accompanied by the future local Superior of the Hospital, has gone to Brookville to attend to the details of business in respect of the new Institution in that town.—Freeman.

SPECIAL TO THE CATHOLIC RECORD.

THE CARDINAL'S RECEPTION AT LORETTO ABBEY, TORONTO.

His Eminence, Cardinal Taschereau, and suite, accompanied by Vicars General Laurent and Rooney, arrived at this great and well-known educational institution on Saturday morning at 7 o'clock, and though not expected at so early an hour, yet everything was found in readiness, there being apparent none of that disorder or confusion invariably seen where perfect method and system do not exist. The Cardinal immediately proceeded to the chapel, where he celebrated mass, at which the pupils sang selections of psalms and hymns. After partaking of a dejeuner, at the invitation of the nuns, the party proceeded to the throne room, which hall, which had been richly and tastefully decorated for the occasion, a handsome carpet of cardinal hue covering the floor, the pillars entwined with bright-tinted autumn leaves, nature's own Canadian banner, evidently culled in the groves of the Abbey, appropriate mottoes painted on banners, a large and beautiful scroll extending across the hall, welcoming the honored and illustrious guests, the happy presiding presence of a perfect garden of flowers, was occupied by the array, tier upon tier of the pupils in the uniform of the establishment, with cardinal sashes and favors, the lovely effect of their bright and happy faces enhanced by the floral surroundings, the gasoliers even drooping their decorating tendrils over the heads of both visitors and entertainers; the gorgeous throne draped in ruby velvet, flanked on one side by a banner of St. Michael and on the other by that of the Guardian Angel, both in white moire, and of most exquisite workmanship—all presented a picture of beauty never to be forgotten. Upon the entrance of the visitors, the pupils sang "Welcome to Loretto's Hall," their pure, clear voices coming forth from the floral bowers like happy woodland songsters. His Eminence being seated, there was a distribution of the beautiful hand-painted programmes, most unique in design, then an address in French, read by Miss Tureaud, in which she referred to the fact that of the many pleasant pictures of their school-life painted on the walls of memory, none would be more lasting or more fondly treasured than the recollection of the happy day on which they were honored by the visit and benediction of His Eminence. He replied eloquently in the same language, complimenting, in conclusion, the accomplished elocutionist on the perfection and purity of her pronunciation, which, however, he said,

did not surprise him, as he had had an opportunity of meeting many of Loretto's former pupils who were all proficient in the languages. Nothing could be more beautiful than the emblematic offering that followed, composed of pure white flowers, in which the monogram of His Eminence was embedded in rich crimson buds, and the whole set off by delicate sprays of smilax through which shone the golden hair of the little maiden, who emerged from behind a profusion of tropical plants and green foliage and gracefully lifted at the feet of His Eminence a floral anchor. A sublime Ave Maria was then rendered, accompanied by piano and violins, followed by the exquisite semi-chorus "Ti Prego O Padre etruo." The musical performance was, in compliment to His Eminence, concluded with the inspiring strains of "Vive La Canadienne." His Eminence afterwards held a levee, at which each young lady had the honor of being presented and receiving his benediction. This most interesting literary entertainment being over, His Eminence was escorted to his carriage by many of the visitors and ladies of the institution, whom he highly complimented as most successful teachers of the daughters of the land. We cannot conclude this little notice without adding a few lines respecting the institution and order of Loretto. The Abbey was originally one of Toronto's finest mansions, and by several commodious additions and a beautiful square tower, has certainly become its finest educational establishment. The grounds surrounding it are extensive and beautifully kept. It is built near the lake, of which, as well as of the city and surrounding country, it commands a fine view. In walking through the building it is impossible not to realize that refined taste pervades in all the appointments, every thing being suggestive of "Home" in the fullest acceptance of the term. The chapel in itself is well worthy of a visit, its form, rich coloring and gothic stials recalling the perfect and tasteful church architecture of the medieval ages. The Order of the Ladies of Loretto was first called into existence when Catholics in Great Britain were desperately struggling for the liberty of which they were robbed; and their success in establishing themselves is often quoted as proof of the recuperative power of their faith. As early as 1680 some of their number, pious ladies of exalted rank, fled to Bavaria, there peacefully to exercise their religion and also to provide a place for the carrying out of their holy mission, the education of young ladies. After some years a few of them returned to England and established their famous houses at York and Hammersmith. There, before long, they received the approval of their rulers by the Holy See, in answer to petitions sent in their behalf by the Duke of Bavaria and others; foremost amongst whom was Mary of Modena, Queen of England and Consort of James II, who took the deepest interest in this useful institution; one of her letters in their behalf, written to Pope Clement the XI., is worthy of reproduction.

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Most Holy Fathers, For many years, while in England, so greatly was I edified by the virtuous and sequestered life of the Ladies commonly called of Mary, and by the success of their zeal in their education of young girls, that I consider myself bound to empower Cardinal Guastieri to place before your Holiness, in my name, such reasons as may induce you to confirm this institute, especially as I am informed that petitions on the part of the electors of Bavaria and the bishops of Augsburg and Frisingen, have been or are being forwarded with like effect, viz.: to obtain from your Holiness the approbation of the said Institute. Referring your Holiness to what will be more fully explained by the said Cardinal, I beg your Holiness, prostrate at your sacred feet, to receive my petition and to grant me your Apostolic benediction. Your Holiness' most obedient daughter, MARY ROSINA. Saint Germain's, Feb. 22nd, 1702. From that time to this present the Order of Loretto has been looked upon as foremost in the training of the daughters of the upper classes; every one knows what position it holds in this respect in Ontario; the Abbey being the central establishment of the many houses of the order scattered through the Province. The system of education followed by these accomplished ladies is faultless in every detail. The young girls are prepared for their mission in after life with all the care, tenderness and foresight that their gifted teachers can bestow—both by tuition and example. No refining susceptibility whatsoever can possibly remain dormant under their guidance, and, in fact, their pupils are remarkable not only for refinement and culture, but also for the purity and rectitude so edifying in woman. It is, therefore, not surprising that their schools are sought out by pupils of all creeds and from all quarters, or that Loretto Abbey of Toronto should receive so extensive a patronage or exercise so wide an influence.

SPECIAL TO THE CATHOLIC RECORD.

CARDINAL TASCHEREAU AT ST. JOSEPH'S CONVENT, TORONTO.

At 11.30 a. m. Friday, Oct. 7, His Eminence Cardinal Taschereau visited St. Joseph's Convent, where he was given a most cordial welcome. He was accompanied by Mgr. Marois, Very Rev. Vicars-General Rooney and Laurent, Rev. Father Superior of St. Michael's College, Rev. Fathers Chaland and Murray. On entering, the distinguished visitor was received by the Lady Superior and other ladies of the community. After conversing with them for a short time, he was conducted to a dais erected in the spacious hall of the academy, which was artistically decorated, its lofty pillars being ornamented with floral wreaths and banners, and its walls hung with appropriate mottoes in English and French. Here His Eminence was greeted by the young ladies with a "welcome song," composed for the occasion, which formed a fitting prelude to a musical entertainment, in which harp, piano and violin blending with the pure and well-trained voices formed a most pleasing vocal and instrumental concert.

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We have received from Messrs. Benziger Bros., New York, P. Wapellhorst's Compendium Sacre Liturgie, which has already been introduced in quite a number of seminaries. The examiner of the Rev. Sulpician Fathers of Mt. St. Mary's Seminary in Baltimore says: "The compendium evidences a thorough knowledge of Liturgy, the doctrine is very exact. The plan adopted is very much like De Herdt, but the execution is superior to that of this author in precision. It is enriched with abundant and most interesting historical statements, the author avails himself with a profusion of decisions special to missionary countries. There is something American in the clearness and positiveness of the exposition. It may be rather long for a seminary course, but it is good that the students who become priests should be acquainted with an excellent manual to solve their doubts in the holy ministry." We have also received from the same firm the golden Jubilee edition of the LIFE AND ACTS OF LEO XIII. It is a beautiful work, not only in design and workmanship, but also in its contents. It should be in every Catholic household in the land. The German government has given to the Catholics for evangelization a large territory stretching from the east African coast to Kilimanjaro, and almost continuous with the territory of the German East African company. According to the practice of the German government in allowing the ministers of only one religion in the same colony, the Catholics will have this country for their work exclusively.

did not surprise him, as he had had an opportunity of meeting many of Loretto's former pupils who were all proficient in the languages. Nothing could be more beautiful than the emblematic offering that followed, composed of pure white flowers, in which the monogram of His Eminence was embedded in rich crimson buds, and the whole set off by delicate sprays of smilax through which shone the golden hair of the little maiden, who emerged from behind a profusion of tropical plants and green foliage and gracefully lifted at the feet of His Eminence a floral anchor. A sublime Ave Maria was then rendered, accompanied by piano and violins, followed by the exquisite semi-chorus "Ti Prego O Padre etruo." The musical performance was, in compliment to His Eminence, concluded with the inspiring strains of "Vive La Canadienne." His Eminence afterwards held a levee, at which each young lady had the honor of being presented and receiving his benediction. This most interesting literary entertainment being over, His Eminence was escorted to his carriage by many of the visitors and ladies of the institution, whom he highly complimented as most successful teachers of the daughters of the land. We cannot conclude this little notice without adding a few lines respecting the institution and order of Loretto. The Abbey was originally one of Toronto's finest mansions, and by several commodious additions and a beautiful square tower, has certainly become its finest educational establishment. The grounds surrounding it are extensive and beautifully kept. It is built near the lake, of which, as well as of the city and surrounding country, it commands a fine view. In walking through the building it is impossible not to realize that refined taste pervades in all the appointments, every thing being suggestive of "Home" in the fullest acceptance of the term. The chapel in itself is well worthy of a visit, its form, rich coloring and gothic stials recalling the perfect and tasteful church architecture of the medieval ages. The Order of the Ladies of Loretto was first called into existence when Catholics in Great Britain were desperately struggling for the liberty of which they were robbed; and their success in establishing themselves is often quoted as proof of the recuperative power of their faith. As early as 1680 some of their number, pious ladies of exalted rank, fled to Bavaria, there peacefully to exercise their religion and also to provide a place for the carrying out of their holy mission, the education of young ladies. After some years a few of them returned to England and established their famous houses at York and Hammersmith. There, before long, they received the approval of their rulers by the Holy See, in answer to petitions sent in their behalf by the Duke of Bavaria and others; foremost amongst whom was Mary of Modena, Queen of England and Consort of James II, who took the deepest interest in this useful institution; one of her letters in their behalf, written to Pope Clement the XI., is worthy of reproduction.

SPECIAL TO THE CATHOLIC RECORD.

THE CARDINAL'S RECEPTION AT LORETTO ABBEY, TORONTO.

His Eminence, Cardinal Taschereau, and suite, accompanied by Vicars General Laurent and Rooney, arrived at this great and well-known educational institution on Saturday morning at 7 o'clock, and though not expected at so early an hour, yet everything was found in readiness, there being apparent none of that disorder or confusion invariably seen where perfect method and system do not exist. The Cardinal immediately proceeded to the chapel, where he celebrated mass, at which the pupils sang selections of psalms and hymns. After partaking of a dejeuner, at the invitation of the nuns, the party proceeded to the throne room, which hall, which had been richly and tastefully decorated for the occasion, a handsome carpet of cardinal hue covering the floor, the pillars entwined with bright-tinted autumn leaves, nature's own Canadian banner, evidently culled in the groves of the Abbey, appropriate mottoes painted on banners, a large and beautiful scroll extending across the hall, welcoming the honored and illustrious guests, the happy presiding presence of a perfect garden of flowers, was occupied by the array, tier upon tier of the pupils in the uniform of the establishment, with cardinal sashes and favors, the lovely effect of their bright and happy faces enhanced by the floral surroundings, the gasoliers even drooping their decorating tendrils over the heads of both visitors and entertainers; the gorgeous throne draped in ruby velvet, flanked on one side by a banner of St. Michael and on the other by that of the Guardian Angel, both in white moire, and of most exquisite workmanship—all presented a picture of beauty never to be forgotten. Upon the entrance of the visitors, the pupils sang "Welcome to Loretto's Hall," their pure, clear voices coming forth from the floral bowers like happy woodland songsters. His Eminence being seated, there was a distribution of the beautiful hand-painted programmes, most unique in design, then an address in French, read by Miss Tureaud, in which she referred to the fact that of the many pleasant pictures of their school-life painted on the walls of memory, none would be more lasting or more fondly treasured than the recollection of the happy day on which they were honored by the visit and benediction of His Eminence. He replied eloquently in the same language, complimenting, in conclusion, the accomplished elocutionist on the perfection and purity of her pronunciation, which, however, he said,

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BY ELIZABETH G. DONNELLY. "Qui vitam sine termino Nobis donet in patria"

With a vast cathedral pile the benediction by man was pouring. Beside me in the crowded aisle a group of emigrants were kneeling;

Their homely raiment shodding round the noisy floor of the ocean. They bent their forehead to the ground, the rough hands clasped in rapt devotion;

And six of four bundles castide were watered with the tearful tears. As soft the old familiar hymn was wafted to the exile's ears.

I heard them sob-I saw them lift the streaming eyes to that blessed dome; Strange voices in a foreign land were carrying the hymn of home.

And backward o'er the dangerous seas in Father's ships once more they floated. The sunlit billows heard that swelled on Erin's coast devoted.

And rock once more the chapel green, and pink'd the shamrocks from the sward. And knelt again with fearless kin before the hope, revealed the silver altar.

Oh! sweetly sang the hidden choir: "Qui Nobis donet in patria," the simple strain was clear and low;

And like a dream in troubled sleep, before them rose the vanished scenes. (Alas! how bitter are the tears that keep the graves of memory green!)

No busy ploughman in the field, no laughing child in the street, no merry throng. The cabin walls in ruin sail; the mortgaged farm, the lost estate;

The gray-haired Sorrowth bowed in pain above the pallid of the dying. The wretched dead by sorrow stain, beneath the grass and daisies lying—

Almighty Father! if there were no best abiding-place with Thee. How could the living little bear the burden of his misery!

If, through the rain-drops of his tears, he saw no bow of promise shining. How could the cloud of sorrow, touched by hope, reveal the silver altar.

But angels soothe him as they sing of endless days and joys to come. In Faith's eternal Fatherland, the exiles'—

—McGee's Illustrated Weekly.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifth Avenue street and Ninth Avenue, New York City.

SIXTEENTH SUNDAY AFTER PENTECOST. "Putting away lying, speak ye the truth every man with his neighbor, for we are members one with another."—Ephesians of the day.

Do these words of the Apostle, my dear brethren, awaken your consciences? Do they give light to your souls regarding the much too common offence of lying? We trust it may be so, for it is really distressing to observe the prevalent disregard of truth.

Sometimes it would seem as if the Eighth Commandment had been entirely forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience alone guiding us in our choice.

Surely there must be a sad lack of appreciation of the virtue of truth when such a state of neglect of it can exist. There must be a grave error somewhere. Truth in itself is lovely, and should be cultivated because it gives a beauty to the soul, which without it it cannot possess.

Faith and temperance and alms-giving are virtues; and bestow upon those who have them a peculiar quality. They are sought after, and great efforts are made to obtain them and to keep them. Why? Because they are virtues. What is truth, if it is not a virtue? And if it is a virtue, why not love it and rush after it? For it is not only the utterly unscrupulous man of the world who has no higher object in life than to serve himself and promote his real or fancied interests at whatever cost—it is not only he who makes light of lying; but many who call themselves good-living people are frequent offenders in this matter.

Many, indeed, would not tell a gravely injurious lie, yet they seemingly have no objection to telling a white lie, or a harmless untruth concerning trifling things. Nor have they any real sorrow apparently for falsehoods of this kind, nor a sincere purpose of amending.

And yet these are sins—venial sins, it is true; still they are sins. They are displeasing to God, and offences against His majesty; and they do no little harm, moreover, to the soul depriving it of many graces and laying up a store of material for the fires of Purgatory.

But setting aside the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplicity of which we are of necessity guilty when we descend to these things destroy our self-esteem, and we cease to respect ourselves, and progress from that to a general suspicion of the veracity of our neighbors, until in the end our confidence in those about us is gone and we are in a doubtful, uneasy, troubled state of mind, fearful of all, trusting in none.

Thus our untruthfulness dishonors God, and humiliates ourselves, and the assistance which we might receive from our fellows, were we honest men and women.

Even if we preached this virtue from purely natural motives our lives would not be so barren as they are without it. Our friends would be about us, helping us with their advice, and we in our turn would sustain them in their difficulties, because we would know them and they us, and we would have trust in each other. But as it now is, how many are there truthful and honest enough to give and receive counsel? Love the truth, dear brethren, for the truth shall set you free.

Horsford's Acid Phosphate IN NERVOUS DEBILITY. Dr. W. J. Burr, Austin, Texas, says: "I used it in a case of nervous debility, and very great improvement followed."

Certain Cure. A CURE FOR CHOLERA MORBUS.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions. Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

THE CATHOLIC RECORD.

Condensed from the Irish American. NEWS FROM IRELAND.

Dublin.

Mr. Edward Caulfield Houston, Secretary of the Irish Loyal and Patriotic Union, has been caught doing a little "trick-o'-the-loop" business in the interest of his Association. In one of his precious pamphlets, he ventured to enlighten the world upon Cardinal Cullen's opinions on Home Rule. But Dr. Walsh discovered the fraud, and exposed it. His showed how, by the quaint use of inverted commas, and by the omission of the fact that the opinions were only recollections, expressions on Home Rule given in the Tablet by an anonymous correspondent as recollections, after a lapse of ten years, were made to do duty as if they were verbatim quotations from one of the late Cardinal's speeches.

The Rev. J. Page Hopps, one of the English Home Rule Union Deputation, in acknowledging a resolution passed by the Brian Boru Branch of the Irish National League, expressive of a hope that a permanent union between the democracies of the two countries may be speedily effected, has written—"I believe we can be comrades, while giving you peace with honor, by uniting under and liberty."

The Right Hon. Henry Ormsby died on September 17th, at his residence, No. 1 Royal Marine terrace, Bray, aged 75 years.

Kilkenny.

Sir William Fitzmaurice Josiah Hort, died on the 18th ult., at St. Canice's Cottage, the residence of John Wade, Esq., near Kilkenny, in his 61st year. Sir William Hort was for many years Squire of the county of Wick, and was distinguishedly popular with all classes, his strict impartiality and humanly winning universal respect and esteem. The deceased was the second son of the late Sir Josiah William Hort, second Baronet, of Hortland House, county Kildare.

Meth.

On Tuesday, Sept. 19th, the peaceable little village of Harlinstown was thrown into a state of great excitement by the appearance of the sub-sheriff with his bailiffs to evict from their homes two of the poorest families in Meth. The landlord is Mr. John Bolton, of Harlinstown; the tenants were Widow Lynch and Mrs. Gun. The event was kept quite a secret, and no one was aware of the evictions coming. The first house the bailiffs visited was that of Mrs. Gun who was absent, but a little girl being the only occupant. She was thrown out and all the furniture. The Rev. Father Moran drove up just in time to witness the eviction, but his horse became frightened and the Rev. gentleman miraculously escaped injury. The second house was that of poor Widow Lynch, who is in her 80th year, moving round upon crutches. The news of the evictions upon another day and near, and a large crowd collected to witness as sad a scene as ever was enacted. Mr. Bolton, Mr. Russell, the two Emergency men, J. Brown and Tom Slayton began to realize their position. The bailiffs speedily removed every article of furniture which upon another day was mercifully pitched out, and she sat down outside on her broken bed, crying and sobbing, the crowd groaning loudly against Mr. Bolton. When the last article was removed, which happened to be a large crucifix, it was carefully carried out by one of the bailiffs and placed on a table outside, before which the whole crowd knelt down. The day's work ended, the widow was left sitting outside in the yard where once stood a happy home. Mrs. Gun was afterwards comfortably housed by the kindness of Mr. T. Lanny, who allowed her a house rent free forever. Widow Lynch was subsequently allowed into her house as caretaker.

Louth.

On Sept. 16th, an interesting occurrence took place in connection with the erection of the Oliver Plunkett Memorial Church, in Drogheda, in the completion of the lofty spire, and in the placing thereon, at an altitude of over 250 feet, of a massive cross composed of copper. At one o'clock the work of raising the cross in situ took place, and the "Green Flag" of Ireland, also the "Stars and Stripes" of America, floated from the lofty spire. The cross was successfully placed in position. In order to improve the building funds of the new church, a grand fancy bazaar and drawing of prizes is to come off during the coming winter.

Cork.

On Monday, September 19th, His Excellency Monsignor Perlece was presented with an address by the Corporation of Cork. The address alluded in eloquent terms to the encouragement which Ireland has, at trying periods in her history, received from the Holy See; and, in the name of the great Catholic community of Cork, assured His Excellency of the faith and devotion of the people to his Holiness. A feature of the proceedings which was specially interesting was the presentation to Monsignor Perlece, by Alderman Dale, of a resolution passed by the Protestant members of the Corporation, who joined with their fellow-citizens in cordially welcoming their distinguished visitor. In his reply, Monsignor Perlece said it would give pleasure to his Holiness to receive such proof of the good feeling which existed between the different classes and the different religious communities of Cork, and he assured the Corporation of the sympathy and good-will which the Pope feels towards Ireland, and the interest which he takes in her welfare.

Kerry.

The following clerical changes have taken place in the diocese of Ardara:—Rev. M. Scannel, C. C., Listowel to Castlegregory; Rev. B. Scannel, C. C., Ardara to Listowel; Rev. C. Sheehan, C. C., Castlemaine to Lixnaw; and Rev. J. Scannel, C. C., Ballylongford to Castlemaine.

Down.

On September 18th, after last Mass, the Rev. H. Newman, P. P., Ballyconnell, announced to the congregation that the Rev. P. Daly, who had been their curate for eight years, had died on the previous Friday, at the residence of his people, Virginia, county Cavan.

Down.

On the 20th ult., a large and representative meeting of the tenants of the county Down was held in the Good Templar's Hall, Newtownards, for the purpose of

considering their position, with a view to a revision of rents. The meeting was called under the auspices of the Newtownards Tenant Farmers' Association, in accordance with a resolution passed at a special meeting of that body on the 10th ult. The chair was occupied by Mr. Hugh Ferguson, chairman of the Farmers' Association. A letter was read from the Rev. Wm. Wright, Presbyterian Minister, Newtownards, in which he regretted his inability to see effected a settlement of the land question on such a basis as would give justice to the tenants.

Limerick.

"Loyalty for £1 a week" is how Mr. Healy, M. P., in a lecture which he recently delivered in Limerick, describes the efforts of the Irish policeman. "We have (he says), for every schoolmaster in the island, a policeman; and each policeman receives double the wages of the schoolmaster; while an enlightened Government would multiply the schoolmaster by eleven, and subtract the same proportion from the ranks of the police." These are "revolutionary" ideas, and we should not be surprised if Mr. Healy got picked up for entertaining them.

An enthusiastic meeting was held in the Market Place, Limerick, on the 17th ult., and was addressed by Mr. Healy, M. P., and Mr. Carter, members of the English deputation. Mr. Healy said the Irish and English people could afford mutual assistance in settling the land question in their respective countries. He also said that the sooner the House of Lords (which has opposed remedial legislation), was abolished, the better. Mr. Pickersgill advised the people to discountenance outrages. A great change was taking place in the feelings of the English people, which would soon place Mr. Gladstone in power, and give the Irish people Home Rule.

Clare.

On the morning of the 19th ultimo, a force of about fifty constables, in charge of District-Inspector Browne, and under the command of Captain Welch, R. M., proceeded with the Sheriff, Captain Crocker, and bailiffs, towards the residence of Mr. Clancy, T. C., Vandeleur street, Kilmuckridge, against whom the landlord, Captain Vandeleur, had obtained an eminent decree. Mr. Clancy was for some time secretary to the National League. Crowds of people assembled on the other side of the street, and after some consultation with Father McKenna, Captain Crocker demanded admittance to Mr. Clancy's house, which was barred against him. There being no response, the bailiffs advanced to force an entrance, when Mr. Clancy opened the door, and the Sheriff entered. Father McKenna having held a consultation with Mr. Clancy's friends, gave a guarantee for the full amount of £35, with costs on the peaceable possession of the premises within a fortnight, if a settlement were not effected. The emergency men and police were then withdrawn.

After the eviction proceedings in Kilmuckridge a very hostile feeling manifested itself towards the police, and there was no chance of their obtaining lodgings in the town. They had to walk to Kilmee, all the car owners refusing to supply them with horses or vehicles.

Tipperary.

At Thurles Petty Sessions, on the 19th ult., Robert Bell, Emergency caretaker on a farm at Kildonogh (belonging to Col. Cooper), was charged with firing on the 10th ult., at Casementown, near a man named Patrick Abern, with intent to kill. It appeared that Abern met Bell on the public road, when Bell justified against Abern; Abern then hit him down, and when Bell got up he discharged a revolver at Abern, but did not hit him. Bell was under the influence of drink. The accused was returned for trial.

At Clonmel, on September 17th, the constabulary were refused meat by Pat Condon, the butcher who usually supplied them, owing to their conduct in connection with the Mitobolow murders and the Herbertstown outrages. The police insisted on being supplied, but Mr. Condon furnished his account, which approached nearly £20 weekly, got paid, and parted company with his customers. Several other butchers in town followed Mr. Condon's example, and it is rumored that the constabulary will be obliged to get up a stall of their own.

Antrim.

On the evening of Sept. 17th, a serious affray between the police and a number of Orange rowdies from Belfast and Whitehouse, took place, at Greenacree. While the "Young Briton" band, from Belfast, was playing through the principal streets of the village, an attack was made on a Catholic named Connolly from Whitehouse, and on the police, who numbered only four, coming to his rescue. They in turn were assaulted, and after a hard fight were forced to run for the barracks. The crowd then left the street. The Belfast police, who were wired to, met the bandsmen returning to town and made nine arrests. Eight of the nine were identified by the Greenacree police.

Derry.

A large and enthusiastic meeting of the inhabitants of Dungren was held on the 19th ult., to welcome the deputation from the English Home Rule Union now making a tour of Ulster. Mr. Richard Eve and Mr. F. T. Hobson, two of the deputation, attended and were accorded a most hearty reception. Mr. John Horner Kaitin, a Presbyterian farmer, presided, and was accompanied on the platform by a number of members of the Gladstonian Liberal Association of the North of Ireland. The Chairman, referring to the English deputation, observed that they came to them under circumstances wholly different from those of former English visitors. Herbert Englishmen only came to skin and to fish the district (alluding to the "Skinners" and "Fishmongers" Companies, who are the landlords); but these came extending their right hand of fellowship and offering their sympathy and support in obtaining the object most desired—Home Rule for Ireland. An address was then read to the deputation offering a hearty welcome to the English deputation, and the native town of John Mitchell, as the lieutenants of the great states man who was identified with the cause of a Home Parliament for Ireland.

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Down.

On the 20th ult., a large and representative meeting of the tenants of the county Down was held in the Good Templar's Hall, Newtownards, for the purpose of

considering their position, with a view to a revision of rents. The meeting was called under the auspices of the Newtownards Tenant Farmers' Association, in accordance with a resolution passed at a special meeting of that body on the 10th ult. The chair was occupied by Mr. Hugh Ferguson, chairman of the Farmers' Association. A letter was read from the Rev. Wm. Wright, Presbyterian Minister, Newtownards, in which he regretted his inability to see effected a settlement of the land question on such a basis as would give justice to the tenants.

Donegal.

On Sept. 19th, a constabulary contingent of 80 men was concentrated on Captain Hill's Greedore estate, where about 97 families were to be evicted, including 37 whose houses the agent, Lieut. Colonel Dopping threatened to pull down. On the following Wednesday, Colonel Dopping and an Emergency bailiff named McEwain were engaged serving summonses for the petty sessions, at Bunbeg, on the parties on the Hill estate, who are in possession as caretakers, and who refused to give up such possession. After a considerable amount of marching and manœuvring they succeeded in serving about 12 summonses. When they reached the house of David O'Donnell, who is absent reaping the English and Scotch harvest, the Colonel turned in to serve a summons, with the bailiff and Emergency man at his heels, and the police in the rear. When the Colonel appeared in the doorway O'Donnell's wife, who was the only person in the house, discharged a shot of water fall in his face. The gallant Colonel retired precipitately, and the bailiff retreated too, and the woman "held the fort." The police got rapidly into position, and the summons was served under cover of their rifles. After straggling over a considerable tract of country, two more summonses were served before the party returned to the landlord's hotel, where they were quartered. The Colonel and bailiff then made their way to the house of the Widow Doogan, and served her with a summons, that she being caretaker refused to give up possession. They then proceeded to the house of the late Widow Doogan. The door was closed, but the Colonel soon made his way in, followed by the bailiff. The summons in this case was for trespass. Operations were resumed next day, during which the agent, while demanding possession of a house, was again scalded by hot water thrown by a woman. The men offered considerable resistance, and the work was carried out amid yelling and groaning, until at last the police charged the crowd. To all appearances, there will be a month of hot work in this unfortunate region. The landlord has refused the slightest reduction for the past two years, and there is no appearance of yielding on his part.

Galway.

It is with the sincerest pleasure and thankfulness that we can learn that there is a very marked improvement in Canon Bourke's condition. If he continues to advance during the next fortnight there is every hope that he will be restored to better health than he has enjoyed for some years. His Grace the Most Rev. Dr. McEvilly, Archbishop of Tuam, has been sojourning at Lidoonvarna. A third edition of his Grace's Exposition of the Gospels has been just issued from the press. So eager, also, has been the demand for copies of the Archbishop's Commentary on the Epistles of St. Paul, that the Catholic Epistles, that a fourth edition is being prepared for immediate publication.

Mayo.

Rev. J. J. Quinn, C. C., who has been lately transferred from Clare Island to Achill, has been prostrated with a severe illness at the latter place.

On the Aghamore property of the Misses Bétragh, North Circular road, Ballyvaughan, an unsuccessful attempt at arson for rent was made on Sept. 14th, by the sheriff's bailiff, accompanied by five or six Emergency men as assistants. They had unobserved seized three haifers belonging to one of the tenants, named James Druddy, and were about proceeding to the lands of Thomas Hunt, when the crowd that gathered, attracted by the blowing of the horns from the surrounding hills, was so great, and their attitude so menacing, that they thought it prudent to beat a hasty retreat. This did, leaving behind the cattle they had seized, to the intense delight of the spectators. Only a half-year's rent was due, and for this they were evicted, and for this the aid of the law was invoked. Some short time ago the tenants demanded a reduction of 25 per cent, but they were not listened to. The local clergy, in the interests of peace, asked that even 20 per cent. would be given, but this was refused. The tenants then adopted the Plan of Campaign, and, judging from their determined mind to-day, they appear resolved to abide by its principles.

Resurrection.

The people of Athlone were in a state of great commotion on Sept. 20th, on learning that the Rev. T. Connellan, C. C., of St. Peter's, had been drowned. A boat containing all his clothes was discovered about 7 o'clock at the Canal Point, convenient the Midland Railway bridge. It was his habit to row up to Lough Ree, and there have a plunge from his boat into the lake. Being an expert swimmer, it is presumed he must have been seized with cramps. He was about thirty years of age and exceedingly popular.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas' Electric Oil cured a badly swollen neck and sore throat on my son in forty-eight hours, one application also removed the pain from a sore throat; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

Practical Maxims of St. Ignatius.

From the Bolandist.

There are very few who know what God would make of them, were they to deny themselves and give themselves up into His hands, to be elaborated by His Divine skill and industry. That you may rank in this small number, often say with your whole heart: "Lord, what wilt thou have me do?" and do with greatest care whatever He shall bid you. Though you have a prospect of doing much hereafter for God, do not neglect to do now what you can; otherwise you may lose the one, and not get the other; beware of this common illusion: "Whatsoever thy hand is able to do, do it earnestly."

In danger, we should not rely much on the virtue of beginners. It is like seed in the springtime; it soon sprouts, but it also soon withers away from mere contact with the soil. Those who at the entrance of the spiritual life do not stand danger prudently, quickly stray from the right road. "They became like the grass of the house-top, which withered before it was ripe."

EXAMPLE.—While St. Ignatius was going through his studies, he lost no opportunity to gain souls to God by his exercises. The following fact is a proof of his zeal at that time. Once in Paris a nobleman invited him in fun to play a game with him. "I shall play with you," said Ignatius. "But what are your stakes," said the nobleman, "since you have no money?" "The stake is my soul," answered St. Ignatius. "That if you win I shall serve you for a certain number of days in whatever way you choose; but if I win, you will serve me as I please."

"Agreed," said the nobleman. They began the game. Ignatius knew nothing at all about it; still, with the help of God he won at every turn. "I am duly punished," challenging you," said the nobleman; "God is against me."

Prussian Injustice.

London Universe.

"Second class Prussians was the name by which the Catholics of the kingdom of Prussia went during the whole period of the so-called Kulturkampf. That period of oppression and persecution is at an end, but in many instances the Catholics are still treated as if they lived in Prussia on sufferance only. Here is one case in point out of a good many: "In a large town of Thuringia, an officer in the Army, a Protestant, wanted to marry a Catholic girl, and hence the solemnized Catholic church. Upon soliciting the necessary authority at head-quarters he was told that, unless he was married in a Protestant church he would be dismissed the service, in accordance with a rule made in 1885."

Our readers are fully aware that although the Catholic Church does not prohibit mixed marriages, it does not countenance them, and that in those cases in which it lends its aid, the *sine qua non* is the solemnization of the marriage by a Catholic priest and the education of the issue in the Catholic faith. But whether it be wise or not for Catholics to marry Protestants, the former ought at least to be treated on a footing of equality with the latter. To give a Protestant soldier the alternative of doing violence to the conscience of the woman he wants as a companion for life, or being dismissed the service and thereby deprived of the means whereby he lives, is an unwarrantable act of tyranny, and one absolutely at variance with the provision of the German and Prussian Constitutions, which lay down the rule that all citizens enjoy equal rights, regardless of faith and belief.

Say not, it is for love of the poor that thou heapest up treasures; for thou knowest that the widow of the Gospel purchased heaven with two little pieces of money.—Ven. Louis of Grenada.

Catarrah, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patient medicines and other quack cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

THE LAWS OF THE MEXES AND PERSIANS were not more immutable than those of nature. If we transgress them we suffer. Sometimes, however, we break them inadvertently. Damages frequently take the form of Dyspepsia, Constipation and Biliousness, which can be easily repaired with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the Great Bowel Purifier and renovator of the system.

Mr. T. C. Berchard, public school teacher, Norwalk, writes: "During the fall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON, and are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 21s., and 35s. each Box or Pot, and may be had of all Medicine Vendors throughout the World. Wholesale and Retail Dealers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

BELL ORGANS

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UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE.

SPECIAL STYLES MADE FOR CHURCHES

SEND FOR CATALOGUE FREE.

W. BELL & Co., GUELPH, ONT.

JOHNSTON'S FLUID BEEF

The Season for the consumption of this favorite preparation AS A BEVERAGE

Has now commenced. During the last few seasons FLUID BEEF has taken the place of Coffee, Wines and Spirituous liquors with the numbers and friends in private families who get it, and coming in from the Cold Winter Air. It is stimulating, warming, and refreshing. It is easily and quickly prepared, and is enjoyed and appreciated by every one.

DURING THE COLD DAMP DAYS OF AUTUMN

It will be found to warm and invigorate the whole system more than any Alcoholic beverage.

Sold by all Druggists and Grocers.

OPIMUM MORPHINE HABIT CURED IN 10 to 20 DAYS. No pay till cured. DR. J. STEPHENS, London, Eng.

ROYAL CANADIAN INSURANCE CO. FIRE AND MARINE. J. BURNETT, AGENT. TAYLOR'S BANK, RICHMOND STREET.

WANTED A CATHOLIC MAN of business disposition and steady habits. Must travel about the country. Salary \$100 per month. Apply with references to BENJAMIN GREENBERG, 48 & 35 Barclay St., New York.

MEHELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1858. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Bells.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pans for Churches, Colleges, Towns, Schools, etc. Fully warranted. Estimates given. Send for price and catalogue. McSHANE & CO., BALTIMORE, Md. Catalogue sent free.

BUCKEY BELL FOUNDRY. Bells of Pipe Coppe and Tin for Churches, Schools, Fire Alarms, Bells, etc. Fully warranted. Estimates sent free. VANDUZEN & TIFT, Cincinnati, O.

NASAL BALM. A POSITIVE Cure For COLD IN THE HEAD, CATARRH, HAY FEVER, &c. Pleasant, harmless, and easy to use. No instrumentation. Double required. One 50c. package will contain.

Beware of dangerous and harmful Imitations. Snuffs and Catarrhing powders. Nasal Balm is entirely different from any other preparation. If not obtained in your neighborhood, send pre-paid receipt of price, 50 cents and \$1.00. FULFORD & CO., Brookville, O.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow Money upon the Security of Real Estate. Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrow to pay back a portion of the principal, with any instalment of interest, if so desired. Persons wishing to borrow money will consult their own interests by applying personally or by letter to F. B. LEYS, MANAGER OFFICE—Opposite City Hall, Richmond St. London Ont.

CARRIAGES. W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON. Catholic Agency, 42 Bury St., New York, N. Y.

OUR NEWEST BOOKS. THE LIFE AND ACTS OF POPE LEO XIII. Golden Jubilee Edition, newly revised and brought up to date. With many new illustrations. Crown 8vo., 480 pages, cloth, net, \$2.00. THE MOST HOLY ROSARY in "The Holy Rosary," by Rev. Eugene Grimm, C. S. B. 32mo., cloth, 50 cents

C. M. B. A.

Grand Council of Canada. Financial Statement from 1st July to 31st October, 1887. RECEIPTS. Received from assessment 7 and 8 \$2553 60...

our earnest hope that no cloud of sorrow or adversity may overshadow your path; that the golden sunshine of true happiness and prosperity may ever fall in profusion on you and yours...

Resolution of Condolence. Hamilton, Ont., Oct. 11th, 1887. DEAR SIR AND BROTHER.—Will you kindly insert the following resolutions in the CATHOLIC RECORD...

and be guided by the promptings of Divine wisdom in the execution of their lawful trusts. Read the life and histories of the Saints, in which you will find, as in a mirror, the model of a Christian life...

ESMONDE AND O'CONNOR. Boston Pilot. Boston's reception of Sir Thomas Henry Gratton Esmonde, M. P., and Arthur O'Connor, M. P., was a truly wonderful demonstration...

ONTARIO MUTUAL LIFE ASSURANCE COMPANY WATERLOO, ONTARIO.

I. E. BOWMAN, M. P., WILLIAM HENDRY, W. H. RIDDELL. SEVEN YEARS OF SOLID PROGRESS.

Table with columns: BUSINESS ITEMS, 1880, 1881, 1882, 1883, 1884, 1885, 1886. Rows include: No. of Policies issued, Amount of Assurance issued, No. of Deaths in force, etc.

Net surplus over all liabilities, Dec. 31st, 1886, \$61,849.28—the accumulations of one year only. Assets now exceed \$1,000,000.00

Three Popular Young Men off to Australia for the Firm of Lyon, McNeill & Co. of Guelph.

Dundas Standard, Oct. 13. At the G. T. B. railway station in Dundas on Monday at 9.25 a. m. a most interesting and affecting scene was witnessed by a crowd of about 300 deeply concerned relatives and friends...

LOCAL NOTICES. For the best photos made in the city to Mr. Broas, 280 Dundas street...

KNABE PIANO FORTES. UNRIVALED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO. BALTIMORE, 22 & 24 East Baltimore Street.

THE SUPERNATURAL AGENCY OF BISHOPS.

A SERMON PREACHED BY THE RT. REV. J. VINCENT CLEARY, S. T. D. ON OCCASION OF THE CONSECRATION OF THE BISHOP OF PETERBOROUGH. RIGHT REV. J. T. DOWLING, BISHOP OF PETERBOROUGH.

D. & J. SADIJER & CO. Catholic Publishers, Booksellers and Stationers. 115 Church St. TORONTO. 1699 Notre Dame St. MONTREAL.

NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY, the 19th Day of Oct., 1887, WILL BE \$80,000.00.

LAW PRACTICE FOR SALE.

A CATHOLIC BARRISTER, WITH A large business, practicing for last six years in Toronto, desires to dispose of his practice for a Catholic. Address, "BARRISTER," care Catholic Record.

FEMALE TEACHER WANTED.

HAVING A SECOND-CLASS CERTIFICATE, for R. C. Separate School, No. 1, West Toronto. Duties to commence on the 3rd day of January, 1888. Apply to PETER WALSH, Secretary, St. Augustine P. O., Ont.

TEACHERS WANTED.

FOR THE R. C. SEPARATE SCHOOL, For St. Catharines, for the year 1888. A male teacher holding a second-class certificate and a male assistant holding a third-class certificate. Apply to PETER WALSH, Secretary, P. O., Ont.

TEACHER WANTED.

APPLICATIONS WILL BE RECEIVED for a male teacher holding a second or third class certificate for the British Separate School. Services to commence January, 1888. J. F. FOLEY, Secretary.

NOTICE.

HAVING purchased the stock of Mr. C. C. Switzer, Tobacconist, my friends and the public generally will find the Large and Finest and Freshest stock of goods in the city.

HAVANA CIGARS.

AT OLD PRICES. FANCY GOODS! not usually found in a Tobacconist establishment. Reading Room containing the leading papers in connection.

LEWIS KELLY.

BOOK. GANASSARA, Catholic, for Archbishop Lynch, Bishop Walsh, Archbishop Dunlop, Father Dowling, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to the Catholic institution. A great bonanza. Sale by every member of the Catholic Church. State canvassing experience in applying for agency.—T. W. FROEYER'S PUBLISHING CO., Toronto, Ont.

A PAYING BUSINESS.

Mr. Peter Mahon, a well known Catholic of Aberfoyle near Guelph, left Australia for his home in Canada on the 5th of October. He has been in Australia for two and a half years for the firm of Lyon, McNeill & Co. of Guelph...

A Fine Piano for Senator Mahone.

[From the Baltimore American.] A number of prominent musical people gathered in the ware rooms of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone of Virginia...

A Liberal Offer.

We call attention of our readers to advertisement of German Electric Belt, "Electric Belt Free." To all likely to make the best use of the belt, next sixty days give away free of charge one of our German Electric Belts.

SMITH BROS. Plumbers, Gas and Steam Fitters

890 Clarence street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock. All work done on the latest sanitary principles. Jobbing promptly attended to by telephone.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity and softness. Purely mechanical. It cannot be sold in competition with the manufacture of low grade powders. ROYAL BAKING POWDER CO. 113 Wall Street, New York.

NICHOLAS WILSON & CO. HAVE REMOVED TO 112 DUNDAS ST. NEAR TALBOT.

PASTORAL LETTER OF THE BISHOP OF KINGSTON.

James Vincent Cleary, By the Grace of God and favor of the Holy See, BISHOP OF KINGSTON. To the faithful of the city of Kingston. DEARLY BELOVED IN CHRIST— Occupied though we are with the arduous work of pastoral visitation in the remote districts of our Diocese, we cannot forbear communicating to you with our Episcopate within the last of twenty-four hours.

THE SUPERNATURAL AGENCY OF BISHOPS.

A SERMON PREACHED BY THE RT. REV. J. VINCENT CLEARY, S. T. D. ON OCCASION OF THE CONSECRATION OF THE BISHOP OF PETERBOROUGH. RIGHT REV. J. T. DOWLING, BISHOP OF PETERBOROUGH. St. Mary's Cathedral, Hamilton. PRICE 15 CENTS.

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