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AN EVERY-DAY STORY.

Maurice Francis Egan in Catholic Home Almanac for 1888.

The old man had worked hard. The vetus in his reddened hands were swollen. As he sat in the sun, with his head thrown back against the wall, one could see how white his forehead was in comparison with the sunburned and weather-tanned skin of the rest of his face.

His eyes were clear and blue, with an occasional sparkle in them which was quenched soon enough. Only once he showed a sudden interest in what was going on around him. It was when a hand organ struck up "The Kerry Dance."

He showed a row of well-preserved teeth, such as are seldom seen in old men born on this side of the water, and said: "I was Nora's son. And it always brings back to me the old days in Kerry, before her mother and me ever thought of coming to America."

The sparkle went out of his eye, as his daughter-in-law, a thin, yellow-haired, energetic Connecticut woman came down the steps and called his little grandchild into the house, which was part of a long row of Brooklyn brown stone flats.

The old man sighed, pulled out his pipe and suddenly put it back again, with a furtive look at the door, from which his nervous and keen daughter-in-law had just disappeared. The old man closed his eyes. The "Kerry Dance" floated down the street.

"The joy of the Kerry dancing"—The sunset, pink and gold and purple that day, made a background for the brilliant spark which the arm of liberty upheld in the Bay. Water and clouds seemed one, blended in a lake of slowly changing tints. From the park on the other side came a sultry breeze laden with the scent of clover. Across the lots opposite—lots at this season of the year smothered as a tennis lawn—a little child, in a red frock, moved slowly, carrying a steaming path towards the clock factory, where one or two lights already shone in the windows.

The organ, now far down the street, softened its notes, but still played the "Kerry Dance."

What was the old man thinking of in this alien land? His eyes were closed. A flash of light shone on the cross of the church which towered among the trees. It touched his eyelids and he looked up in a startled way and grasped his stick.

"This is peace," I said.

He sighed, "There is no peace for an old man like me, sir, on this side of the grave."

"Why, you ought to be peaceful, and happy, too."

There was a soft cadence in his voice and a sad one.

"Alone? Haven't you your son and your two grand children and your daughter-in-law?"

I could hear her voice within, scolding the servant in a strident way. Why had Howard been allowed to dabble in the water and why had not Lincoln his best apron on? These questions repeated themselves, were very evident. "Howard and Lincoln," said the old man, in a low voice, "with a careful glance at the door, 'they're the names of my grandchildren and my own and my father's before me was Brian Murphy.'"

There was a bitterness in this simple statement which opened my eyes.

The quiet figure of the old man, stout, plump, bent, dressed in an alpaca coat, out of a pocket of which the clay pipe peeped, was out of place against the prim, brown stone wall, with its 'gentle' stucco ornaments, as rich brogue was out of place beside the high-pitched tones of his active, nervous, and excessively "gentle" daughter-in-law. And somehow I thought of Mrs Platt's "In Primrose Time," with a great sympathy for the old man. He seemed to belong to that land when, in May—

"Everybody wears the lovely favor of our sweet Lady Spring. And though the robins in a bright procession towards the chapel's chime, Good priest, there be but few sins in confession, In Primrose time."

In the fading twilight, beside the rheumatic old man, who could not move of his own accord, the simple and blithe pleasures of his springtime arose before me. "Lincoln," cried the shrill voice inside, "I told you to keep away from your grandfather."

In the old man was indeed alone. By and by, his son, trim, slender, bright-eyed, with a business manner and an easy air, in the approved way of the time came along.

"Better, father?"

"Well enough, John."

And with a slight bow to me, he passed into the house. He came out in a short time and helped the old man in.

I was comfortable enough when I was. The dinner bell had not begun to ring yet, so I took the old man's chair and watched the changing sunset, smoked and watched the twilight to-night should be sadder than usual.

Madam, the daughter-in-law, came out upon the step, with Howard and Lincoln, two thin, over-groomed youngsters. Madam had evidently been handsome once, but nervousness, over-anxiety about household matters and the necessity of making as good an appearance as her

neighbors, had wrinkled her light skin and thinned the blonde hair which she tied in a small knot at the back of her head. Her frock—or wrapper, or gown, or whatever it was,—bespoke an anxious struggle with the sewing machine. It was a marvel of ruffles and ribbons. The unhappy children, too, were ruffled up to their eyes.

"Smoke?" why, of course," she said, relating her habitual frown into a "society" smile. "I don't mind smoking a bit, provided it's cigars. But I can't abide Grandpa's pipe. It's just too awful. And he will sit in the front of the house with it. John says it's his only pleasure. But I can't allow it all the same. People ought not to cultivate such pleasures. But he's Irish you know,—poor old man!"

Silence.

"May he you thought it strange that I called the children in. I came out just to apologize for it. But the real truth is,—lowering her voice,—that Grandpa has such an awful brogue and I'm desperately afraid Howard and Lincoln might catch it."

If it had been small-pox, this sentence could not have been breathed more solemnly through her nose.

It does seem hard, and John, though he was born in this country, sometimes thinks it's not quite right. But since I caught Howard saying "tany" at his aunt's,—you can imagine my mortification,—I have interdicted all communication."

"Mrs. Murphy," I began, feeling very hot and indignant, "you and your husband"—I paused. One may do a great deal of harm by speaking the truth at the wrong time; so I changed my words,— "seem to suffer a great deal."

"Oh, we do, I assure you. Our friends are so nice. Americans of good family, like myself. I sometimes awake in the night all in a cold perspiration, thinking of what an awful time we'll have when Grandpa dies. Of course our friends will come and we can't keep out his Irish relatives. And they are common. I just put my foot down the other day when the old man said something about his waker. I settled him on that point. He said he don't expect a very cheerful funeral, if I had the directing of it. Suck talk! I wonder an old man can live and think of death in such a frivolous way. I wish I could get him into an institution. I did dress a mixed funeral so!"

Howard began to sing, "I want to be an angel." His mother listened with complacency.

"The old man grumbles, too, because the children are not baptized. It's times enough, Lesly, though John worries a little about it. I haven't quite decided on their names yet. Sometimes I think I'll call Lincoln Reginald. Pretty, ain't it? Besides, I am a Baptist, and I'll just take my time. Another thing," continued the complacent and hateful woman, encouraged by my silence, "the old man wants a priest. He offered him a Bible and Baptist spiritual consolation, but he said real mad. He's so set and ignorant. John doesn't like to go over to the priest's house. He doesn't go to church often now, though he was strict enough when I first married him, and if he had kept it up and the Catholics in our town hadn't been so Irish, I'd almost have joined his persuasion. One church is as good as another, if the people are gentle in it. I think the old man will have to do without his priest unless he gets very ill indeed."

I made a mental note of this.

The next day, Brian Murphy saw Father Lightly. The elegant Mrs. Murphy said he was "quite a gentleman, though she did not how a minister of religion could reconcile it to his conscience to recommend milk punch three times a day to a man with one foot in the grave."

After the old man had unburdened his mind to Father Lightly, he grew more serene. Even the spectacle of his two nephews, beribboned and beruffled, starting out to join the little Baptists in the usual anniversary procession of the Brooklyn Sunday Schools only made him shake his head and say,—

"The poor children! If they had only had the luck to have had a decent Irish woman for a mother. 'Twas an ill day that brought us to this country."

One of the neighbors happened to have a wheeled chair. It was easy enough to borrow it and easy enough, while smoking a cigar before dinner, to push the old man to the church, which the sexton always opened at the Angelus.

Madam was glad enough to get the old man out of the way. "He spoiled the look of the stoop," she said, and the old man was almost happy, when, just as we turned the corner, I lit his disused pipe for him.

"Sure, sir," said Bridget, the servant, meeting us on one of these pilgrimages, "you never did a more blessed thing. Oh, my heart's sore with the gentility of that female brigand."

When we became more intimate, as we naturally did, as we went slowly along, in the twilight under the cool shade of the Park trees, he seemed anxious to find excuses for his son. He seemed to grow lighter in weight with every trip, though his bulk did not perceptibly decrease.

"John means well," he often said, "but a man's meaning is nothing, if his wife doesn't mean the same thing. She means well, too, of course. I'm afraid it's my own fault that things are as they are. Nora my wife, and the other Nora, my daughter that's dead, were always against it."

"Against what?"

"Against sending John to the public school in our town in Connecticut. He was such a good boy. He was the making of a priest. I taught him to say the rosary myself. And when he wasn't knee high to a bumble bee, as the yankees say, Nora would ask him, 'what will you be, John, when you grow up?' 'A Bishop, mammy,' he'd say, and it made the old woman laugh and she'd say, 'With God's help you'll be a good priest as any rate.' I've thought he looked like a little angel,

with his blue eyes and curly head, in his white surplice. We were too proud of him, that's a fact." And the old man sighed, "Howard's a little like him. It's with a sore heart I say that child's name. Ah, sir, it's a heavy cross on an old man when he can find no joy in his grandchildren! They're so indifferent. Their mother,—I'm not saying anything against her, for she's only herself, after all,—can't help making them look down on me. But oh," broke out the old man, with intense bitterness,—"it's hard! It's hard when I think of little Johnny's curly head hardly reaching to the priest's elbow and him serving Mass and having his Latin all by heart! Oh, the sorrow of it! The sorrow of it! To be alone—alone! My God grant you may never feel it, sir!"

We had stopped under a big oak. The flock of sheep were tripping over the green, with their shepherds and his dog after them. In the dusk, they looked like white-capped waves rushing up the hill in graceful undulations. All sounds were softened and mellowed. The old man's voice was more gentle and tremulous than usual, and the soft, rich accent of his native place seemed somehow in harmony with the half hushed tinkle of the sheep bells.

"I was out of my fault. We thought he was too clever for the parish school. And we sent him where he'd get out of them—all his Irish ways,—and he got out of them—all his ways." 'Twas at the public school, he met her,—Amanda, I mean. She was as pretty as a picture. I don't wonder John liked her as he grow older. But it broke Nora's heart. She'd set her mind on his being a priest. She found fault with the girl and said things about her,—you know how mothers are when their sons think of marrying,—she ought not to have said it. It only made John the more set. He got a good place in the clock factory and he rose and rose, and Amanda seen that there was nobody more respected among all the Yankees, though his name was Murphy. Nora wouldn't hold his tongue. So John grew less and less and went with Amanda more and more. And one day when Nora was going out to church with the big rosetta she often carried on her arm and in my ruffled cap on her head, she saw John and Amanda turn away their heads and go down a side street to avoid her. That day he went to meeting for the first time with Amanda, and that day the old woman took to her bed. She never got up again."

We made two pilgrimages to the church after the old man gave the glimpse of his life. A few days later I was asked to go in haste for Father Lightly.

Bridget came in the evening of this day and asked us for a crucifix. Her eyes were red; she said the old man seemed unconcerned. "The only thing that roused him," she said, "was the sight of the sham rocks in the bit of Irish earth my brother brought me last St. Patrick's Day. They grow like weeds, sir, and there's a bunch of them. And it's thankful I am that they were here to give the old man a little reminder of home. It will not be long before he will go to his last home now."

And Bridget wiped her eyes. "Oa, I am sorry I ever came to a country where the people learn to look down on their own."

On Sunday I met Madam going to church, accompanied by Howard and Lincoln. Their faces were as dead as the words which corroborated the meaning of the symbol, which was anything but sad for poor Brian Murphy.

"He's gone at last," she said, in a manner suggestive of relief, decorously tempered by resignation. "It's going to be very quiet—of course I mean the funeral. No service at the house, though of course our minister will look in and may be make a prayer or so to the relatives. Of course his friends won't come—they don't know anything about it. The old man looks quite respectable for once in his life. I've ordered a vacant chair, three feet high, for the head of the casket. It's real cute. Well, in the midst of life we are in death."

And this charming person passed, with her children on their alien way. Their father was at home in darkness with the dead.

It was a very decorous funeral. Mrs. Murphy's pastor made a tender prayer to the relatives, who rustled in new clothes. The old man looked very serene. The furniture was gloomy, cold, respectable. I do not know whether John Murphy prayed for his father's soul or not.

I blessed Bridget with all my heart, when she bowed and hid her face behind the astonished crowd, and laid the crucifix and the bunch of shamrock on the old man's breast.

"I couldn't help it, sir," she sobbed, after the funeral was over, "I felt he wouldn't rest easy so far from home, if he hadn't the blessed cross upon him."

THE SUMMER OF ALL SAINTS.

Before the snows of winter settle down upon the earth, and after the autumn frosts have given to the forest trees a gala dress of russet and crimson, there comes in certain latitudes a peaceful season, when the sun is warm and the breeze light and buoyant, when belated bees fly about in the soft air, and a smoky haze clothes the dream and mountain. This season we know as Indian Summer. The Acadian peasants, because this late respite from winter's rigors came at the time when the Feast of all the Blessed was kept, called it the Summer of All Saints, and the French for a similar reason named it the Summer of St. Martin. And as the Indians of New England called this summer the Smile of the Great Spirit, so the devout Frenchman speaks of it as the Smile of St. Martin.

Scientific people are yet discussing the reason for this strange phenomenon, but its cause matters not to the season, with its dreamy beauty, its own, whether it comes from electrical disturbances or far away forest fires, it seems like making chemical analyses of a

tear to subject so tender and fleeting a time to the unpoetical researches of a scientist.

The bold soldier who, in a sudden impulse of charitable zeal, seized his sword and with it clove his cloak in twain that a beggar might share it, is inexorably associated with the city of Tours in France. The Feast of St. Martin of Tours falls on the 11th of November, and the sweet season coming near that time is especially sacred to his memory. Other pretty fables have their origin in a love for the soldier-saint. The robin is his own especial bird, the belief being that this feathered songster covers with leaves all unbared dead, as St. Martin clothed the beggar. The martins receive from him their name, and the swallows of the North go in winter, the pious say, to the summer-land of St. Martin.

When the stern Puritans of New England for once forgot their rage at all that was beautiful, and gave to the lingering summer which came in the New World a thought and a name, they probably did not know that they were following in the footsteps of the French peasantry of the Middle Ages. Their first winter in New England appeared to come early, and they sternly prepared for the severity which should follow, and chided the friendly Indians for not doing the same.

"Winter has set in," the pilgrim fathers said.

"No," answered the Indians, "the Great Spirit will send another summer."

So when November's golden haze and quiet beauty came, "Lo!" cried bold Miles Standish, the "Indian's Summer" many English-speaking Americans have called it to this day, though some prefer a sweeter name.

The season was loved no less by the Acadians, whose pathetic story Longfellow has made familiar in the poem of Evangeline. The words will readily come to mind in which so much is comprehended.

"Then followed that beautiful season, Called by the pious Acadians the Summer of All Saints."

The delight at the season which these words suggest is marred by the remembrance of the events which followed: the gentle people flying from flame and sword at the onset of a pitiless invader; homes left behind, themselves scattered,—nothing but a memory left them of their peaceful villages, their fertile farms, and their beautiful Summer of All Saints.—*See Maria.*

LATEST PHASES OF THE IRISH QUESTION.

A gunboat was sent a few weeks ago to Clare Island with police and Emergency men to carry out evictions. The agent, not satisfied with turning out the tenants, determined to take also their crops, their only means of subsistence for themselves and their families. For this purpose an emergency man and fire police were appointed, but at night the islanders, being equally determined that the evicted should not be thus deprived of their property, cut the corn and carried it to a place of security. The agent will have for his cleverness just the bill to pay the emergency man for his time and his board bill.

A most enthusiastic meeting of the Liberal Association was held in the Western Division of Birmingham on the 16th ult. This being Mr. Chamberlain's division, it was unanimously resolved to oppose him at the next election. An opponent was not chosen, but a committee was appointed to wait upon Mr. John Morley and other prominent Gladstonians with a view to select a proper candidate to contest the seat.

It is confidently stated by the regular London correspondent of the Dundee Advertiser that Lord Randolph Churchill is dissatisfied with the Government's policy in Irish matters, and that in private circles he very freely expresses his dissatisfaction. He does not object to Coercion, but he thinks that remedial as well as repressive measures should be adopted, and if ministers neglect to bring in a bill for local Government he will support the Opposition in demanding them.

For the third time in succession, the quarter sessions of Limerick has been without a single criminal case on the docket. With the large city of Limerick within the jurisdiction of the court, it is phenomenal that this should be the case, and there is probably not a city of the same importance in the world which could show such a record. Yet Limerick is one of the counties in Ireland which has been proclaimed under the Crimes Act, under the pretence which Mr. Balfour made in order to prevent the commission of crimes. The only matters of importance which came before the Court were some appeals against eviction on the Vandaleur estate.

The *Times* will have to meet another legal case, proceedings having been begun by Mr. Thos. Quinn, M. P., against the journal for having associated his name with Frank Byrne, who is alleged to have provided knives for the Phoenix Park murderers. It is also stated that at least six other similar suits will be entered immediately.

It has now become quite the fashion for Mr. Balfour to release his political prisoners two days before the expiration of their term. This lessens the likelihood of public demonstrations in their honor, a thing not over agreeable to the Government. The three Mittonmalby shopkeepers who were in prison six months for refusing to sell provisions to the police were released in this manner soon after Father M. Fadden's release.

Andrew Leahy of Fermoy finished a term of fourteen days' imprisonment under the Coercion Act on the 18th ult., for resistance to the payment of the Leavy Blood Tax. It does not appear, however, that fear of imprisonment deters the people from resisting the iniquitous imposition. So far all the tax collected for this purpose has been eaten up by the

expense of collecting it. William Lane of Fermoy is now undergoing sentence of three weeks' imprisonment for blowing a horn, on account of his imprisonment, but three hundred men went to work on his farm and in a couple of hours pitted four acres, after which patriotic speeches were delivered amid the greatest enthusiasm. On Mr. Leahy's release from prison he was honored with a grand demonstration, he being the first victim of the Leavy tax. Several bands attended, and a meeting was held at which vigorous speeches were delivered against the Government.

Seventeen young men of Kilkree were brought before the Coercion Court of that town on the 19th ult., charged with riotous conduct and attacking the police on the occasion of the rejoicings for the release of Mr. John Dillon from Dundalk jail. Police Sergeant Mitchell testified that the boys were lit, and that the town was illuminated and that the accused cheered for Messrs. Dillon and O'Brien, and groaned Balfour. The police battered the people, and were stoned in return. "He did not know" what action he would have taken if Mr. Balfour had been cheered for, and Messrs. Dillon and O'Brien groaned, but the officer considered it would be no offence to groan Dillon and O'Brien. It is an offence to groan Balfour. The prosecutions were adjourned for the fortnight. Judging from the past the learned magistrates will certainly convict the accused for it has been held that to cheer for Mr. Gladstone is an obstruction of police, and one District Inspector swore that to cheer for Lady Anne Blunt is a worse offence than to attack the police with sticks and stones. This is the first time that justice is administered in Ireland.

Conservatives even urge the Government to do something towards a fair solution of the Irish question. The *Dublin Express* (Conservative) demands that the Government outline the course they will pursue in regard to land purchases. It says numerous incumbered estates are now wastefully managed by court officials which might be placed under peasant proprietors and conducted with advantage.

Eleven hundred eviction processes have been issued at Strokestown against the tenants on Lord de Freyne's estate, and eight hundred processes of eviction were taken out by various landlords at Athlone and Castleroa Quarter Sessions: a total of 1900.

As an evidence that Balfour has more dread of an adverse public opinion than he pretends, a correspondent of the *New York Evening Post* states that of late he has displayed "astonishing activity in defending his policy and conduct by means of private correspondence, instead of affecting, as formerly, complete indifference to such attacks."

CATHOLIC NOTES.

The Catholics of Australia and India have presented the Pope with \$1,000,000, of which \$120,000 have been paid.

Rev. Buchard Villiger, S. J. received presents to the amount of \$12,000 on the occasion of his golden jubilee, at the Church of the Jesu, Philadelphia.

The Misses Drexel of Philadelphia recently visited White Earth Indian Agency, and will build a \$75,000 Catholic school-house there.

The celebrated Jesuit theologian, Suarez, is said to have known by heart the whole of St. Augustine's works, which consist of eleven large folio volumes.

The unveiling of the Orleans memorial to Mr. Dapauloup, late Archbishop of Paris, took place on the 11th inst. Three cardinals and thirty bishops assisted at the celebration.

During the prevalence of the yellow fever, Bishop Moore, of St. Augustine, Florida, heroically went to every part of his diocese where, owing to the breaking out of the dreaded plague, his presence was needed.

The Sisters of Bon Secours, from Troyes, France, who nurse the sick at their homes, were introduced into New York City some six years ago, and now do constant employment for over twenty Sisters. They are erecting a splendid building.

The Rev. Father Villiger, S. J., of Philadelphia has been a member of the Order of Jesuits for fifty years. On the occasion of his jubilee the Rev. Father was presented with a purse of \$10,000. As he has taken the vows of poverty he will devote the money to charity.

The Pope has appointed Cardinals Rampoldi, Simeoni, Moselli, Jacobini, and Agliardi to re-examine the question of the restoration of diplomatic relations with England, with a view of deciding as to the extreme limit of concessions which can be made by the Vatican.

The Catholic bishops of Belgium have sent an address to the Pope, assuring him of their fervent devotion and praying that heaven may terminate the prolonged bitterness of his position and allow him to realize his aspirations for the independence of the Holy See.

In receiving the Archbishop of San Francisco, the Pope complained bitterly of his position and of the action of the Archbishop to stir up American Catholics to a peaceful agitation for the restoration of the temporal power.

American Catholics who have a desire to visit the Holy Land will have an excellent opportunity of doing so in the early spring. A pilgrimage will start from New York, under the auspices of the Franciscans, and take an interesting trip through Europe, spending Holy Week in Jerusalem.

A cablegram from Rome announces the appointment of the Rev. Dr. J. R. O'Connell, now president of the American College at Rome, as Bishop of Richmond, to succeed the Right Rev. John J. Keane, who recently resigned his bishopric to take charge of the Catholic University at Washington, as its first rector.

Father Guillard, O. M. I., owing to ill health, has been retired from the rectorship of the Holy Trinity parish, this city. He is replaced by the quiet and popular Father Korman. We wish happiness in his retirement to Father Guillard, who has labored hard in Buffalo, and extend cordial greetings to his successor.—*Buffalo Union.*

A priest in the Hartford (Conn.) Diocese calls out from the pulpit the names of his parishioners who violate the decree against round dancing. He recently created quite a sensation, it is alleged, in the little town in which he is stationed, by publicly calling the names of three young women, present in the congregation, who had previously indulged in the forbidden pastime at a public ball.

It is pointed out as an interesting historical fact that for the first time in English history there are four Cardinals of the Catholic Church resident in England at one time, viz: Cardinal Manning, Archbishop of Westminster; Cardinal Howard, Cardinal Newman, and Cardinal Lavigne, Archbishop of Carthage and Primate of all Africa.

Cardinal Lavigne's expose of the horrors of the slave trade as now carried on in Africa, and his earnest appeal for co-operation among the European powers for its suppression, are bearing good fruit. It is stated by the *Standard's* Berlin correspondent that England and Germany have agreed to take parallel action to combat the traffic.

Bishop-elect Foley is to receive a present of a costly Episcopal ring from St. Marcellus Institute, St. Martin's Church, Baltimore, of which he has been pastor for many years. At his consecration Cardinal Gibbons is to officiate, Bishops Loughlin and Wathams will assist, and Archbishop Ryan will preach the sermon.

Whatever one's estimate of President Cleveland may be, there is only one opinion regarding his excellent wife, who has certainly set the example of many noble virtues to her countrywomen. Her benefactions are said to be without number. She recently gave an audience to three Sisters of Charity, and presented them with \$100 on behalf of the orphans under their charge.

Twenty-five Chippewa Indian girls have just finished a three years' course of instruction at the House of the Good Shepherd, in Denver, Colorado, and have returned home. Their parents are very proud that their daughters have learned to read and write, and have acquired in other respects the ways of the whitefolks. Educated Indian girls take pains when they return home to make the parents as comfortable as they can, and by degrees the whites, and finally them, also adopt the newly acquired habits of the whites. This civilization is successfully achieved by the red children of the forest.

Pen Picture of an Ex-Priest.

From the Kansas City Catholic Tribune.

An apostate who publishes a libellous sheet in the city of Brooklyn and whose avowed object is "fighting Jesuits" has had the audacity to send us a copy of his scandalous writings.

He is an ex-priest who was once a Trappist and who, no doubt, was ignominiously expelled from his convent.

This is a brief summary of his virtues and the claims he puts forth for sympathy and money. Your ex-priest is a great money gatherer. No sooner does he forsake the altar than he craves the throng of gold takes possession of his soul and he becomes willing to slander everything he once held dear. No sooner does a Catholic become perverted than he seems to feel it his duty to mount the platform and strut and rant and tear his garments with the hate of Rome.

Oh! Rome, Rome, what a terrible account you will have one day to render—according to the denunciations of suspended priests. You were treated before the Franks had crossed the Rhine, before the Saxons had set foot in Britain. You saw the beginning and end of all the dynasties of Europe. But these envying hypocrites tell us you are doomed. The battle between you and freedom is to be fought in the Mississippi valley before fifty years.

The Rosary.

The Holy Rosary is a form of prayer, beautiful in its origin, easy in its use, efficacious in its results. Jesus will be in the midst of that home in which all the family unite once a day to recite the Rosary. They will be blessed who never fail daily to recite the Rosary. We beg of you then—each and every one—to make it a practice to say the Rosary with attention and devotion each day without fail.

It will be your consolation during life; it will be an earnest of a happy death; and when you stand before the judgment seat of God, you will then realize how beneficial, how salutary it was to have repeated so often, "Hail Mary, Mother of God, pray for us sinners now and at the hour of our death."—*Sodalist.*

One of the finest literary men in the United States add to a temperance lecturer: "There is one thing which I wish you to do everywhere: entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life all my days to keep from dying a drunkard, because I was fed with spirits when a child. I thus acquired an appetite for it. My brother, poor fellow, died a drunkard."

The Waiting Angel.

BY MAURICE F. EGAN. There is a small cemetery almost under the eyes of the chapel, where little children are buried—

THE BOAT RACE.

BY WILLIE B. Many years ago Robert Williams and Harry Doyle lived on the banks of the noble Potomac, a few miles from Piney Point.

Robert, observing the perilous condition in which Harry was placed, immediately realized the enormity of his crime, and determined to rescue his victim even at the cost of his own life.

Robert, observing the perilous condition in which Harry was placed, immediately realized the enormity of his crime, and determined to rescue his victim even at the cost of his own life.

The two boys were devout Catholics, and in that trying moment begged the intercession of the Blessed Mother.

"Harry," he managed to say, "I am the cause of your death; I weighed your rudder. Can you forgive me?"

and would not be pacified until he was permitted to enter the room.

Tearing himself upon the neck of his friend he said: "O, Harry, can you forgive me?"

Harry replied by kissing the almost broken hearted boy, while tears rolled down his own cheeks, mingling with those which flowed copiously from Robert's eyes.

A brief explanation was made to Robert's parents concerning the mystery, and the unpleasant subject was spoken of no more.

From that day the two boys became as brothers, and when they were through their parents gave them new boats, which they often raced, but with the kindest and most noble feelings of honest rivalry.

Years passed by, and Robert became a prominent physician and Harry won honors at the bar and in the legislative hall at Annapolis.

The lesson to Robert was a severe one, but was the means of destroying his jealous disposition, and changed his selfish nature into one of the purest and most unselfish.

A bright October morning saw us assemble at the little station, ready to start for the long trip across the Atlantic.

Every kind friend there was there to wish us bon voyage, and helped make our parting moments bright and cheerful, which otherwise would have been sad indeed.

As we neared Mallow we were charmed with the picturesque beauty of its woods, glens, and murmuring streams.

As we neared Mallow we were charmed with the picturesque beauty of its woods, glens, and murmuring streams. The town and its surroundings are very romantic; a fine bridge spans the river which runs onward to the Lee, Blarney in the distance, with its historic castle, and more prosaic factories nestling near it.

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THE FOUNDATION OF THE SOCIETY OF SAINT VINCENT DE PAUL.

From the Bulletin for June. Two months have scarcely passed since His Holiness, Leo XIII., deigned to lavish in a solemn manner, his encouragement and counsel on the delegates of the Conference of Saint Vincent de Paul, who had hastened to his feet from all parts of the globe.

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In the month of December, 1835, when, two years after its foundation, the unloped development of the "Confederation of Charity" needed the publication of a rule, M. Bailly, in the admirable preface to our Constitution, wrote as follows:—

"I thought one sang terra well, but others die from grief and pain. Every one sang what he would, while I sang Duty and Joan."

As we neared the banks of Newfoundland we were enveloped in thick fog which lasted for two days, causing some alarm, as the vessel went very slowly and had to anchor one night owing to the density of the atmosphere.

Let us go back, if you will, to the month of May, 1833; let us enter the house bearing the number 18 Rue du Petit-Bourbon, Saint-Sulpice, and in order to become acquainted with our founders, let us penetrate into the room where their first meeting is being held.

The founders are all there; six young gentlemen and M. Bailly, to whom the presidency is accorded, whose face and figure inspire, than for his forty years of age. Of the six young men seated around him, one alone, Jules D'vaux, is a medical student; the five others are laymen.

Such an organization could not long exist; but it served, happily, as a transition to a more complete alignment which the very force of things should bring about sooner or later.

No! unquestionably such a thought had not inspired this meeting at Paris, to finish their studies, our young men had met in the hospitable house of the Place de l'Estrapade, formerly occupied by the "Society of Good Studies," and whither M. Bailly continued to attract youths by means of the Conferences he had organized there.

"I was on leaving one of these stormy and useless controversies that Ozanam understood that it was not enough to speak; that he should act, and assert the vitality of his faith by works. Then, taking up again an idea which he had pressed by Le Taillandier, he proposed to his best friends to give themselves up together to the practice of charity, and we have just seen how the valiant little band, encouraged by M. Bailly, at the counsel of the Abbé de Mirepoix, at that time the parish priest of Saint-Amand, Mont, knew how to employ their time from the moment of their first meeting

ETHAN ALLEN'S DAUGHTER.

HOW SHE WAS CONVERTED AND BECAME A NUN.

The first settlers of Northern Vermont, writes J. C. S. in the Ave Maria, were a remarkably brave, hardy, and energetic band of men. Adventurers even to a supreme and reckless contempt of danger, they gave little thought for the most part, to any interests not immediately connected with the constant and absorbing struggle demanded from them by their isolated position.

A FAMOUS HERO OF THE REVOLUTION, a leader of these stalwart pioneers, wandered into the woods near her home to gather blackberries. She descended into a ravine, through which a mountain brook swollen by melting snows was discharging with noisy babbling, an abundance of the fruit on the opposite bank, she passed over a tree that had fallen across the stream, and was soon so much absorbed in her pursuit that she went on unconsciously, up the brook, far from the noise of the rushing water.

IN THE ARMS OF A VENERABLE MAN, the mild and compassionate expression of whose face was engraved upon her memory, never to be obliterated. He carried with him, and the stream, up the bank, and onward to the border of the father's clearing, where he placed her carefully on the ground.

THE YOUTHFUL MINDS OF THE CONFERENCE became so numerous that the meetings, instead of being devoted mostly to speak of the poor, were nearly always occupied by the endless distribution of tickets.

Such an organization could not long exist; but it served, happily, as a transition to a more complete alignment which the very force of things should bring about sooner or later.

From that time Miss Allen was a firm believer in Catholic virtues, and, to the inexhaustible dismay of her parents and a large circle of friends, improved the first opportunity to make her solemn profession of a faith concerning which they were entirely ignorant.

Miss Allen had a half sister—by her mother's second marriage who died leaving three little daughters. The conversion of their father, a judge of the Supreme Court of Vermont, soon followed that which we have related.

Mr. Samuel Allan, of Lisle, Out., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble; nothing benefited him until he took Burdock Blood Bitters, four bottles of which cured him.

Among the Indians. "While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs.

THE LESSON OF THE OATH.

THE MOURNING OF THE ATLANIC.

THE MOURNING OF THE ATLANIC. Every kind friend there was there to wish us bon voyage, and helped make our parting moments bright and cheerful, which otherwise would have been sad indeed.

As we neared Mallow we were charmed with the picturesque beauty of its woods, glens, and murmuring streams. The town and its surroundings are very romantic; a fine bridge spans the river which runs onward to the Lee, Blarney in the distance, with its historic castle, and more prosaic factories nestling near it.

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The Lesson of the Leaves.

Of those who bear on thy thoughtful face The woe that follows after grief, See how the Autumn guides each loosed leaf...

WRITTEN FOR CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONNELL DAWSON, LL. D., F. R. S.

PART II.

JAMES GRANT, J. M'DONALD, GEO. HAY, ETC., AND THEIR TIME. The excitement of the time was not destined to end with a mere war of words. The unresisting multitude resolved on something more...

Croble, advocate of the Edinburgh bar, should be appointed to prepare the Bill according to the model of the English Bill, and that a rough draft of it be sent to him by the meeting...

to the lord in waiting, put it in his pocket. It was intended to show what benefit the State would derive from the repeal, or even a mitigation of the penal laws...

CONSECRATED BY A MOTHER'S TEARS.

From the Pittsburgh Post. It may be only a Barlow knife with a rusty blade and a broken point, or it may be a peg-top half split down the middle...

Booth and the Lord's Prayer.

From the Millenarian. A friend tells us an anecdote of Booth the tragedian, which we do not recollect having seen in print...

CHURCH FEWS and SCHOOL FURNITURE

The Hon. Mr. Parnell, M. P., of London, Ont., makes a specialty of manufacturing the latest designs in Church and School Furniture...

A Strange Summons.

A year or so ago several Catholic papers in the United States published a marvellous story, to the effect that the Rev. Father Walter, the beloved rector of St. Patrick's Church, Washington, D. C., was summoned to a death-bed by messenger from his native town...

For Scrofula, Impoverished Blood and General Debility

Scott's Emulsion of Cod Liver Oil with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave Scott's Emulsion to my own child for Scrofula, and the effect was marvellous..."



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Advertisement for HOLLOWAY'S PILLS & OINTMENT. Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

BOOKS FOR NOVEMBER.

- How to say the Rosary without Distractions; or, Points for Mental Occupation whilst Reciting the Vocal Prayers, 6 pts. each: \$3.00 per 100. Month of November, containing prayer, etc., examples and aspirations 15. Purgatory Opened to the Piety of the Faithful 40.

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Catholic Record. London, Sat., Nov. 10th, 1888.

BISHOP CLEARLY'S LETTER ON PURGATORY AND LIMBO.

We published in our last issue a letter addressed by His Lordship the Right Rev. Dr. Cleary, Bishop of Kingston, to the editor of the Catholic Weekly, of Troy, N. Y., in reply to certain strictures of that journal upon a Doctrinal Instruction recently issued by His Lordship on Purgatory. The Reviewer thinks, or seems to think, that His Lordship, in not speaking at length of Limbo, in a doctrinal explanation on Purgatory, "ex professo" ignores the expression, and apparently, at least, places himself out of joint with the generally accepted Catholic tradition.

It is almost unnecessary for us to say that His Lordship shows that the Catholic Weekly has fallen into a mistake. It was not the bishop's intention to make his instruction extend over the whole field of Catholic theology, so his Doctrinal Instruction was limited to the subject of Purgatory. This could not be interpreted as ignoring the doctrine of the Church on a subject of which he was not treating. However, the criticism of the Troy Weekly gave occasion to His Lordship to enter into a learned and lucid explanation on the question "What is meant by the descent of Christ into hell?" which is spoken of in the Apostles Creed.

This descent is spoken of by St. Paul in these terms: "Ascending on high he led captivity captive: he gave gifts to men. Now that he ascended, what is it but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things." (Eph. iv. 8-10) and by St. Peter thus: "Christ also died once for our sins, the just for the unjust... enlivened in the spirit, in which also coming he preached to those spirits that were in prison, which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building; wherein a few, that is eight souls were saved by water." (1 Pet. iii. 18-21)

Bishop Cleary explains that all doctors of the Church are in accord that the hell here referred to, which was visited by Christ, is Limbo, that place of rest where the souls of the saints were detained who died before Christ. Thus far there is no discussion, no difference of opinion, for it is certain that the word hell as used in Scripture and by the Fathers of the Church, means not only the hell of the damned, but also Limbo and Purgatory: it means, indeed, the entire place of abode of souls in the other life, outside of heaven. However, it is not to be necessarily inferred from this that either the hell of the damned, or Purgatory, was visited personally by Christ during the time that His body remained in its sepulchre.

abode is styled by theologians the Limbo of the Fathers) as those who were still detained in purgatorial pains, etc. This great commentator is therefore of opinion that Christ did not preach to the spirits in the hell of the damned, but that He did preach to those in Limbo, and also those in purgatory. These words are contained in his commentary on 1 Peter iii, 19. He is equally clear in his commentary on 1 Peter iv, 6. The Apostle says: "For this cause was the gospel preached to the dead." Estius believes these words to have the same extension as the words of the spirits that were in prison, that is, He preached to "all the dead who were capable of benefiting by his preaching of the gospel to them, whether they had been already received into the bosom of Abraham completely purified, or were still suffering their purgatorial pains."

To understand these passages it is to be remembered that Limbo is that place where the souls of the saints who died before Christ remained until Christ opened heaven; for till man was purchased for God through our redemption by His blood, not even the saints could enter into heaven. Purgatory is that place where some souls suffer for a time, on account of venial sins committed or on account of their not having sufficiently atoned by penance for mortal sins which have been forgiven.

The opinion is quite consistent with the words of Holy Writ: "Thou also, by the blood of thy testament hast sent forth thy prisoners out of the pit wherein is no water." Zuchary ix, 11; and Eccles. xlvii, 45, where the wisdom of God, that is, Christ, says: "I will penetrate to all the lower parts of the earth, and will behold all that sleep and will enlighten all that hope in the Lord."

On the whole we see no reason why the controversy on this subject was forced upon His Lordship the Bishop of Kingston by our Catholic contemporary of Troy, who should have seen in the very page of the Bishop's Doctrinal Instruction from which he extracted two sentences for criticism, that the doctrine which he charged the bishop with ignoring is distinctly enunciated, although not dealt with at length, or by way of separate dissertation upon it. We do not, however, regret the result, since we have thereby gained additional light, and more abundant testimony of tradition from the learned bishop, whose letter in reply states this interesting question so luminously, and with such profusion of theological and scriptural argument, that it may well be regarded as a supplement worthy of his Doctrinal Instruction, which has been received by clergy and people everywhere with gratitude and admiration.

CATHOLICITY IN JAPAN.

There is every reasonable prospect of a great spread of the Catholic religion in the Empire of Japan. Much had been done during the life of the illustrious Saint, the Jesuit Father, St. Francis Xavier, to make known in that country the faith of Christ, but persecution was the fate of all who remained Christians, until, in fine, with the aid of the Dutch merchants, who even lent their artillery to the Japanese authorities for the purpose of exterminating Christianity, the teaching of Christianity became an impossibility, and Christians were exterminated. Now, however, that the country has been reopened to the clergy, even some have been discovered who had received the faith through the teachings of the successors of those first Christians, and there is at present the germ of a fruitful Church in that idolatrous land. There are now sixty European Catholic missionaries there, and the faithful number 35,000. The admirable self-consistency of the Catholic faith will undoubtedly commend itself to an intelligent and logical people, such as the Japanese are represented to be, and when once the sublime mysteries of Christianity are unfolded and explained to them, conversions will be rapid, and the Catholic faith will again obtain a firm foothold among them.

A FRIENDLY INTRODUCTION.

The New York Presbyterian of September 15th contained a communication stating that Colonel Ingersoll declined to be introduced to a "distinguished clergyman" at a summer resort, and used much bad language in reference to the matter. Colonel Ingersoll denies his having used bad language, but it is stated on his behalf that "Rev. Joseph Cook" made efforts to be introduced to the Infidel, and found at last some one willing to introduce him. The Colonel, when informed of the proposal, said he had no desire to know Mr. Cook. The latter then stated aloud that Colonel Ingersoll felt some against Christians because he had been so badly defeated by Mr. Gladstone. Ingersoll retorted by saying "he had no desire to know Mr. Cook because the latter is a liar." Some one who was present says that the Colonel said Mr. Cook was a liar and a coward. The correspondent declares that the Colonel gave vent to "demoniacal rage" and uttered a "very flood of blasphemy" and "oaths that frightened ladies

to fly out of the porch." This, however, is denied by the Colonel.

SUDDEN DEATH OF A GOOD PRIEST.

With much regret we are called upon to-day to chronicle the sad and very sudden death of the Rev. Father John Shea, of the archdiocese of Toronto. The deceased priest was a native of Toronto city and had reached the fifty-fifth year of his age, when death by heart disease overtook him in the midst of his usefulness, and in the apparent enjoyment of excellent health. A sad family history is that of Father John Shea. He was but a mere boy when bereft of a mother's care by the hand of death. His father, a well-known contractor, and much esteemed for his many sterling qualities, was too busily engaged in secular concerns to bestow much attention on the education of his children. On an older sister, who afterwards became Mrs. James Stock, devolved the responsibility of the Christian training and bringing up of the children left orphans by their mother's death. John was sent to the Catholic College of St. Hyacinth, in the Province of Quebec, where, with Latin and Greek, he acquired a thorough knowledge of French that in after years proved of the greatest advantage to him in his missionary career. He finished his preparatory studies in St. Michael's College and completed his divinity course at St. Sulpice, Montreal. He was ordained to the sacred office of priesthood by Bishop de Charbonnel, and occupied several important and responsible positions during his sacerdotal career. He was for some time attached to St. Michael's Cathedral and then appointed pastor of Ottawa and Whitby, which parishes he administered with much diligence and success for several years until ill-health compelled him to retire for some time from the active duties of parochial life. He was afterwards appointed to Brockton and did missionary work in Vroomanston and Brock townships in North Ontario. He had just taken possession of the parish of Dixie when death overtook him.

Father Shea was a man of grand and noble physique, being over six feet in height, and well built in proportion. He was of a mild, unobtrusive, cheerful disposition, with a well-informed mind and a genial heart that made him a host of attached friends as well among the laity as among the priests of his own and the neighboring dioceses. Considered socially he was the perfection of gentlemanly bearing, being courteous and affable to all with whom he came in contact, while his ever-ready wit and exhaustive fund of well-told anecdote, made him a welcome visitor to every fireside he chose to honor and make happy by his presence. His life was saddened by the death of his well-beloved father, honest and fearless John Shea, one of the staunchest and most devoted of the old pioneers of St. Paul's parish, who, about six years ago, passed to his reward. Three sisters who were married, and a brother of nineteen summers, preceded him to the tomb and were consigned to early graves.

Thus Father Shea, in addition to his priestly duties, was burdened for a long time with the charge of several young people left orphans by death's sad visitation. The wonder was how he could keep up and be cheerful under the weight of so much affliction. But Christian resignation to Gods holy will, became with him from practice, an easy habit. Father Shea's loss will be keenly felt in the archdiocese, and in the ranks of the priesthood a void is created that will take some years to fill up. Several priests of this diocese were associates and intimate friends of his from the early days of their priestly life and share in the grief of their Toronto conferees over the departure of one so universally esteemed as a brother priest and a staunch friend.

We may say with them, that the duties of their office, which compelled their presence at home on All Souls' day, rendered it impossible for them to be present at the funeral obsequies, which took place on last Friday, At 10:45 the funeral procession left the house en route for St. Michael's Cathedral. The pall-bearers were Rev. Fathers Hand, Morris, Harris, Sheehan, McGinty and Lynch. At the door of the cathedral the cortege was met by Father Laurent, who was escorted by a procession of acolytes. A solemn requiem Mass was celebrated by Rev. Father Rooney, with Rev. Father Rhedler as deacon, Rev. Father Morris as sub-deacon, and Rev. Father Hand as master of ceremonies. The congregation was large, and all the priests of the city and many from the outlying parishes attended, including Vicar-General Heenan, of Hamilton, Rev. Fathers McEntee, Jecoff, Slaven, (Oakville), Sheehan (Pickering) and Davis. An immense concourse of citizens followed the remains of the popular priest to the last resting-place in St. Michael's cemetery.

A generous Catholic soul of Grand Rapids, Mich., left \$60,000 to the Bishop to found an Orphan Asylum. This good work the Bishop has carried out. A new church, school and other parochial buildings have also been erected by Bishop Richter in Grand Rapids.

THE SPIRITUALIST FRAUD.

Some of our readers will remember more or less distinctly the oration of the spiritualist delusion in 1848. The youngest daughters of John D. Fox, of Hydeville, Wayne County, New York, were the first in connection with whom certain rappings were heard which were very mysterious from the fact that these rappings were found to be answers to any questions which might be proposed. The cause of the rappings, however, could not be traced, and every effort which was made for this purpose failed in its object. The rappings accompanied the two girls, Margaret and Kate, who at the time were respectively twelve and six years of age. It was then presumed that the rappings were of supernatural origin, and after a time the Fox girls attained great notoriety, and thousands of persons became interested in the manifestations, which soon after became the basis of a kind of religious belief. The rappings were accompanied by manifestations of other kinds, such as the turning of tables, movements of tables and other articles of furniture through the room, mesmerism, clairvoyance and other things similar, and as time passed these manifestations became more numerous and varied.

The teachings of spiritualism as a religion were absurd enough for its condemnation, but what absurdity is there that some persons cannot get to believe? Hence spiritualism has now its thousands, and even millions of adherents: and there is scarcely any absurdity within the limits of plausibility that it has not solemnly inculcated. This was acknowledged in a spiritualist journal, Mind and Matter, on 15th May, 1880, in the following terms:

"Trance speaking, of all forms of mediumship, is the favorite field for these spiritual devils to show their power, and they exercise it there freely. It is a fact, and a hard one to accept, that the spiritual rostrum through these infernal deceivers is anything but reliable as to the truths of spiritual life."

Dr. W. B. Potter, another noted spiritualist, has acknowledged in his book, "Spiritualism as it is," that the teachings of the various spirits who have made their revelations through spiritualistic mediums, are more full of "endless contradictions and absurdities" than most "seekers after truth under difficulties are aware of." He adds:

"We are taught that God is a person, that he is impersonal; that he is omnipotent, that he is governed by nature's laws; that everything is God, that there is no God, that we are Gods. We are taught that the soul is eternal, that it commences existence at conception, at birth, at maturation, at old age; that all are immortal, that some are immortal, that none are immortal, etc."

But we need not continue the quotation. The absurdity of a religious system made up of such inconsistencies must be evident to every rational being. Yet there have been many manifestations of spiritualism which lead to the belief that though gross imposture constitutes much of its phenomena, there is also much of diabolical intervention in them.

Now the two Fox sisters have publicly declared that the rappings on which the whole system was based were a mere imposture. Margaret Fox, now Mrs. Margaret Fox Kane, declared the other day before a large audience in the New York Academy of Music that she "has been mainly instrumental in perpetrating the fraud of Spiritualism upon a too-confiding public." She adds that she will now tell "the truth, the whole truth, and nothing but the truth, so help me God." The mysterious rappings which accompanied herself and her sister she declares to have been produced by a movement of her great toes, and she illustrated how this was done; but by means of a sounding-board she was able to make the noises appear to originate in any part of the room where she thought proper. After this exposure by Mrs. Fox Kane, the system ought to collapse, but we suppose that with so much self-interest as is involved in the movement there will still be found some who will adhere to it as strongly as ever.

BECOMING FREEHOLDERS.

It is gratifying to note that though so many Irish tenants suffer the hardships of eviction, not a few are becoming owners of their holdings by purchase on reasonable terms. This is the case on Miss Smithwick's estate at Aragon, County Cork, where, under the Land Purchase Act, the tenants have become proprietors by contracting to pay eleven and a half years' rent. On the estate of Mr. Edmund E. Hartopp also the holdings will be purchased at fourteen and a half years' rent at the present rates. In this case the annual instalments to be paid will be about two-thirds of the present rent. Lord Lurgan has offered to sell at sixteen and a half years' purchase, but Mr. Blane has advised the tenants not to accept the offer, as the land is not worth the amount demanded. The resolute attitude of the people of Ireland is thus gradually bringing about good results, and with the near prospect of Home Rule, and the acquisition of new proprietorships, the condition of the people will be ameliorated very soon.

RIOTOUS STUDENTS.

"Riddled with shot." "Termination of the Students' Parade on Hallow eve." Such is the heading of long reports on Toronto's daily papers of Friday last. It appears the students of Toronto University are in the habit of celebrating hallowe'en by public parades and roaming around the city till a very late hour making night hideous by their shouts of revelry and bacchanalian songs. On last Friday evening, after visiting the Opera House and several private residences, they wound up in front of Dr. McCully's dwelling house, where they commenced hooting and stone throwing. The doctor resented this manner of proceeding, as it appears it is not the first time he was assailed by similar unbecoming and insulting methods of annoyance. He opened his window and warned away the rographers, and threatened to fire upon them if they did not leave his premises. These threats of the doctor only incensed them all the more, and the shouting and stone throwing became fiercer and fiercer. The doctor then fired his shot gun among the crowd and one young man, a son of Dr. Oldwright, was wounded in the legs. At the court house where Dr. McCully was arraigned on a charge of shooting and feloniously wounding, the doctor pleaded not guilty. His counsel, Mr. Morson, said in his behalf: "This is an old thing, Your Worship. For years past the students have been attacking this man, both by insults and malicious injury to property. Last night, they put out all the lights on the street, fired volleys of stones and two shots from a gun." The case has been remanded to a higher court, and the doctor admitted to bail at \$4,000. Now this is all very damaging to the reputation of Toronto's fair city. Is there no authority in the metropolis to quell disturbances of this kind? Where are the police? And, if need be, where are the military? The Queen's Own and the Royal Grenadiers made grand displays lately in Toronto, and were awarded medals for gallantry. Surely there is sufficient armed force in Toronto to protect life and property from bands of rioting hoodlums, called students. But it appears the students are a privileged class. After mobbing William O'Brien and assaulting him and his companions with bricks and bludgeons they were allowed to escort Lord Lansdowne from the theatre, and draw his carriage to the tune of "We'll hang Bill O'Brien on a sour apple tree."

Thus encouraged in their propensity to evil and law-breaking, they have taken it into their heads that any pranks they play, no matter how insulting or how damaging to property, must be condoned by the established authorities. It is time the people of Toronto should wake up to a sense of self-respect, and show a determination to put down all such exhibitions of savagery on the part of the scurrilous hoodlums who frequent Toronto University.

A CATHOLIC GRIEVANCE.

We publish to-day, in another column, a vivid and interesting description of a trip across the Atlantic, and we hereby congratulate our lady friend, Dolls, on the success of her maiden effort to give suitable expression to her bright fancies and thrilling experiences of a first voyage by land and sea. We trust that Miss Dolls's efforts shall not stop short here, like grandfather's clock, but that she will give some further evidence of the power that is in her, and delight our readers with yet more realistic descriptions of future experiences a *l'etranger*.

One thing struck us as very remarkable and worthy of comment in her details of ocean life, that we must refer to, and challenge examination and prying into by our exchanges. She and her companions *de voyage* were subjected to the annoyance of being compelled to assist at heretical worship—and listen to psalm singing more or less discordantly rendered by ladies and gentlemen who were not of the orthodox faith, or who perhaps had no faith at all. Must this infliction be forever tolerated on board the ocean passenger steamers?

Must Catholics, who are now found in large numbers on every steamship that crosses the ocean, be debarred the right accorded to Protestants of assisting at public worship? There is no discrimination made in favor of one religion, above or below the other, in the matter of passenger rates. All have to pay alike for the use of the large dining saloon in which Protestant worship is held every Sunday morning. If there be ugly, murky weather, a mist, rain, snow or a dense fog, the Catholic passengers are subjected to the alternative of remaining out in the cold, or in the rain, as the case may be, or of assisting at Protestant worship. This we consider a serious grievance and one against which Catholics should enter a strong and determined protest. We have crossed the ocean when over one hundred Catholics were cabin passengers, and four or five Catholic priests and a bishop were on board, and yet there was no permission given, although asked, for the celebration of Mass or reciting of Catholic prayers in the grand saloon, which was reserved for Protestant worship alone. Those who did not wish to join in or participate in a

worship which their consciences forbade, were obliged to leave the shelter of the saloon, and walk or sit on deck while the psalm and psalm singing lasted. The bishop, and it was our Bishop Walsh who was present, made a very serious and vigorous remonstrance to the captain on the injustice done a large number of respectable passengers. The latter, who was a very courteous and humane gentleman, acknowledged the correctness of the Bishop's argument, but said the rules of sea-going British vessels were very stringent on this point and could not be deviated from. The dining saloon at 10 a. m. every Sunday morning is turned into a veritable place of Protestant worship. Should a Protestant minister happen to be a passenger he is called upon to read the English church service as laid down in the Book of Common Prayer. Were no minister to be found, then the Captain should act as chaplain-general for the time being, and whether a man of Christian faith or an unbeliever he is *ipso facto* constituted and ordained priest of the establishment for the occasion. He is furthermore bound in duty to have Protestant bibles distributed to every passenger, and must himself read the Church service and offer a prayer, and if he feel so inclined and is glib of tongue, may expound the gospel, and preach a homily on the perils of the deep and the hopes of a prosperous voyage and of a blessed resurrection.

Now, this is really too outrageous and too absurd; that no matter how many Catholic priests or bishops may be aboard the captain is constituted priest and bishop over them all, and is, by the rules of British sea-going vessels, entrusted with the care not only of their precious persons but of their immortal souls. We in Canada may not be able to bring sufficient weight of influence to stop this anomalous and unjust discrimination in favor of the pampered Church of England, but our American exchanges ought to enter a solemn protest against the outrageous grievance and advise their readers to boycott the White Star, or any other line, that will not show impartiality in the matter of religious worship on board its sea-going vessels.

CLERICAL INCOMES.

Dean Vaughan, of Llandaff, at a recent diocesan conference, advocated the abatement of the incomes of the bishops so as to accelerate the increase of their number, and compared the income of the Archbishop of Canterbury—£15,000 or £70,000—with that of the principal officers of State. The Archbishop receives a better salary than that of the President of the United States; but, of course, there are numerous and heavy calls upon it. He is probably the best paid ecclesiastic in the world, though clerical incomes in such places as New York and Chicago are very large.—*Mail, 3rd Nov.*

At the general Christian Conference held week before last in Montreal there was a loud outcry raised about the wealth of the Catholic priests and bishops in the Province of Quebec. It was not stated, however, that the latter were in receipt of any particular annual stipend, or that any priest or bishop was particularly rich. The great bulk of priestly or episcopal wealth consisted in costly churches, magnificent colleges, extensive and well appointed hospitals, convents and asylums. The Rev. Dr. McVicar, quoting from Father Cruchet's review, stated that the Catholic Church in Quebec owns 900 churches valued at \$37,000,000; 900 parsonages with the palaces of the Cardinal Archbishops and bishops, valued at \$9,000,000; 12 seminaries or preparatory colleges for the priesthood worth \$600,000; 17 classical colleges, \$850,000; 259 boarding schools and academies, \$6,000,000; 800 convents, \$4,000,000—a total of \$61,210,000.

We firmly believe no country in the wide world for its size and population (not quite 2,000,000) can present anything equal to this grand result of the energy, generosity and zeal of the French-Canadian priesthood for the advancement of good works, the promotion of religious enlightenment and progressive civilization. Were the priests and bishops of the sister province what they are falsely represented to be, selfish, rapacious money-grabbers, they would pocket their incomes like the Presbyterian ministers in Canada and the fat Protestant bishops in England.

What works of charity or religion are promoted or founded by the Archbishop of Canterbury with his \$70,000 yearly income? What becomes of the \$50,000 annually paid out to the Bishop of York, or in what charities are invested all the other thousands upon thousands of pounds sterling paid out every year to all the other Protestant bishops, rectors and prebendaries? All men know that whatever charitable establishments or universities exist in England are maintained at the public expense. The poor houses and asylums in England are kept up, and very miserably, on starvation rations, by a harsh and grinding poor-law levied on rich and poor alike, while the bishops and rectors enjoy their enormous wealth for the comfort and luxury of themselves, their wives and their households. Meanwhile the poor curate does parochial work and deems himself "passing rich on sixty pounds a year."

EDITORIAL NOTES.

HIS LORDSHIP BISHOP WALSH will administer the Sacrament of Confirmation in St. Patrick's Church, Raleigh, on Thursday, November 15th.

DURING the past week His Eminence Cardinal Newman was reported to be seriously ill, but latest advices state that he is now out of danger. A thanksgiving mass for his recovery was celebrated at the Oratory on the 4th instant.

THE proprietor of a dime museum has offered Lord Sackville West \$2,000 per week to exhibit himself at a levee. This is a novel idea by which in future unsuccessful diplomatists may profit, for successful diplomacy would never bring in so good pay.

The Catholic Weekly, of Troy, appended the following paragraph to the letter of the Bishop of Kingston, published by that paper in reply to its criticisms upon the Doctrinal Instruction of the Bishop on the subject of Purgatory: "The learned Bishop of Kingston places us under profound obligations by his masterly and exhaustive letter. We thank His Lordship for the courtesy of stealing a few hours from his laboriously official life to teach us the doctrine of the Church and remove misconceptions. We give His Lordship the assurances of our deep respect."

LONDON continues to afford new atrocities. On the 17th ult. a man named Heltier was found dead with a bullet wound in the temple, and a revolver in his hand. Near by a man named Morris was lying severely wounded. Morris was taken to the hospital. The two men were brothers-in-law. It is supposed that Heltier first shot Morris, and then killed himself. It will be long before London, like Limerick, will present white gloves to the judge for three consecutive quarter sessions. Yet it does not appear that the Government intend to apply a criminal act to London "to prevent possible crime."

MR. GOSCHEN has been offered the freedom of the city of Aberdeen as a mark of the high esteem in which he is held as a member of the Government. The dubiousness of the honor may be estimated from the fact that it is tendered by the city council by exactly a majority of one, the vote being twelve to eleven. A public indignation meeting was also held which condemned the action of the council in the strongest terms, and a deputation was sent to the council to lay before it the resolutions of the meeting. As drawing men catch at straws, it is believed that Mr. Goschen will accept the proffered honor.

MR. GLADSTONE holds sound views in regard to the indissolubility of marriage, and the evils of divorce. In a recent letter to Rev. Dr. Dike (Episcopalian) of Auburn, Mass., the grand old man defines his ideas on the subject of divorce as follows: "Personally, I hold to the law of the whole western Church, which teaches marriage to be indissoluble, and regards severance a *menso et thoro* (from bed and board) as the expedient allowed in cases where the gravest difficulties may have arisen within the married state." On the divorce question the greatest of all Englishmen is as Catholic as the Cardinal Archbishop of Westminster.

The Free Christian Baptist Church of the Maritime Provinces appears to be a very unhappy family. We are informed by the Toronto Mail that five of its ministers have been expelled "for preaching the doctrine of instantaneous entire sanctification. There are two Baptist denominations down East, the Baptists and the Free Christian Baptists, and both have been talking of union. The expulsion of five clergymen for a doctrinal difference, which is tolerated though not favored in some other Churches, bodes ill for union. It is thought that the expelled clergymen will unite with clergymen in other denominations holding to the Holiness doctrine, and thus a new denomination will be formed. This is a blow to those who think corporate union possible."

GLADSTONE IN BIRMINGHAM.

Birmingham, Nov. 5.—Mr. Gladstone arrived here to-day. The city was in festive in his honor. Mr. Gladstone will remain in Birmingham most of the week and will make several speeches. He was driven to the Town Hall in a carriage drawn by four horses. A great crowd awaited him and numerous deputations presented him with addresses. Mr. Gladstone, in a speech, said the addresses fully recognized the fact that the Irish question was really the English, Scotch and Welsh question, and that until the question was settled the country could know neither solid peace nor effectual progress. He said that all efforts to solve the Flieries question with the United States had been egregiously failures. The Liberals did not wish to increase the difficulty of settling the matter in dispute, but they were desirous that by a judicious choice of persons and the suggestion of measures the question should be settled in a manner tending to draw both countries into closer relations. The Sackville incident, he said, was extremely unfortunate. It had resulted in the infliction of a serious slight and disparagement upon England. He hoped the matter was susceptible of satis-

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FATHER MCFADDEN AND HIS CAUSE.

Father McFadden's release from Derry jail took place two days before the term of his six months' imprisonment had expired. The Government, in perpetrating this monstrous act of generosity, was not, however, moved by sheer benevolence; the object being to take the public unaware, so that there might be no demonstration in honor of the rev. gentleman. But the Derry Nationalists were not so easily balked, by some means or other it became known that he would be released, and immediately on his exit from the jail he became the hero of a most enthusiastic ovation from the people. He was escorted to a prominent hotel from which he delivered a stirring address, which proved that his six months' imprisonment had not converted him to be a supporter of alien rule.

The intention on the part of the people was to give him a grand reception and a banquet on the day of his release, Thursday; but the Government thought it ill-warranted to release him on Tuesday. The trick was an experiment in thwarting what was not a success. The crowd that gathered to greet him on his unexpected release numbered several thousands; many prominent ladies were present to him for an introduction, and an address of sympathy from England was read to him. When the news of his release spread, all Donegal was illuminated with bonfires over an area of six hundred miles, the houses were illuminated in all the important towns; and Father McFadden's bishop received him back to his parochial charge with every mark of honor which could be shown to a distinguished priest.

Surely, if the Government expect to have the law more respected by imprisonment such men as Father McFadden they will be egregiously disappointed. His crime was the advice he offered to the Grevedore tenantry to make eviction difficult by resisting it, and almost simultaneously with the ovation tendered to him on his release a scene was being acted in the county of Louth at Belpatrick, eight miles from Drogheda, which, if it were a lone occurrence of the kind, would be sufficient in the eyes of any one with a spark of humanity in his breast to justify Father McFadden's advice. James Dunn, an old man over eighty years of age, suffering from acute bronchitis, was to be evicted. For eighty years he had lived in the house, and had never fallen into arrears until the general bad times made it impossible to pay the rent which the evictor that if he were removed he would die within half an hour, but the hardened police and emergency men know no mercy. His furniture was put outside broken, and himself was carried out with insufficient clothing, and placed on a stool with the wrecked furniture around him. Some kind persons removed him to a barn, but about midnight he was a corpse.

The coroner's inquest Mrs. Dunne, widow of the deceased, testified that the day of the eviction was "a bitterly cold day" and that he remained on the road an hour and a half. Dr. Davis, the medical officer of the dispensary district, stated "he had no hesitation in saying that the fact of that man over eighty years of age receiving this shock of the eviction on a cold day, if it did not kill him, at all events hastened his death. It was a disgraceful thing that he was left on the road."

The sub-sheriff's counsel, Mr. Dane, here admitted: "I quite agree with you. It would hardly happen in any other country."

Dr. John Wilson quite agreed with Dr. Davis that exposure on the road for an hour and a half had been fatal to the deceased, though the sickness itself would sooner or later have proved fatal also.

This is only one of the hundreds of occurrences equally brutal which have taken place within a short time, and are still taking place under the operation of British law in Ireland, and we may safely say that all the ferocity of Turkish or Russian rule could not produce more shocking instances of tyranny and barbarity. And England employs in such work the brave soldiers who stormed the Redan and Tel-El-Kebir, and were not deterred from achieving victory by the rugged and precipitous heights of Magdala. It is a wonder to us that such men submit to be employed in such work as they are forced to perform.

It was for denouncing just such deeds as the evicting to death of James Dunn that Father McFadden was condemned to the tortures of Balfour's jail; deeds which would make benevolent Englishmen from one extreme of the kingdom to the other denounce the Government which permitted, not to say authorized them, as worthy only to be blotted out of existence. We believe there is, however, humane feeling enough among the English people to put a stop to such diabolical work of their rulers as soon as they become really aware that the like is done in their name. They have tolerated and encouraged it long enough, and they cannot free themselves from responsibility for it as long as they remain as apathetic as they have been in the past. We trust that now that the true state of the case has been laid before them by the Liberal party they will endeavor to atone for the past; but there can be no atonement till the Salisbury Government be hooted out of their cozy positions.

Government that sought to degrade me before the world and to lessen the influence that I command among the peasants of West Donegal must soon learn, if they have not already learned, that they have made a great mistake. This demonstration that awails me, my release does not look as if the people of Ireland would regard me as a dangerous criminal to be avoided and guarded against. Whatever influence my long imprisonment might have been expected to produce in my regard, Mr. Balfour and his subordinates had not the slightest doubt, I am sure, but that it would have the effect of breaking down my spirit, possibly my health, and causing me to regret the course which marked me for special persecution, and made it impossible for me for such a long time to discharge a faithful people through important duties, whether of temporal or spiritual necessity, which I owed to them as a parish priest.

He then assured his hearers that his future course would be the same as that he had pursued in the past. He added: "I emerge into public life to-day again in as good heart, thank God, as I ever enjoyed. (loud cheers) In better spirits, certainly than when I entered jail, with a heavy burden of faith and hope than ever it was, unchanged and unchangeable in my determination today, to stand by the poor in all their trials and sufferings, whether against iniquitous landlords, or cruel misgovernment. My determination is to stand as strongly as ever it was." (loud and prolonged cheering)

THE PARNELL INQUIRY.

The Weakness of the Times-Tory Case Becoming Apparent.

It is stated that Mr. Gladstone and Sir William Vernon Harcourt will be examined before the Parnell Commission in regard to statements in Capt. O'Shea's testimony relative to the Kilmalinagh treaty. Sir William Harcourt writes that at proper time he will take steps to contradict Capt. O'Shea's statement in material particulars. He says some of O'Shea's assertions were mere fiction. Joseph Kavanaugh, one of the Times witnesses, who shot at a man named Planché Cox in a tavern opposite the Law Courts yesterday, has been remanded for trial. He said he had admitted to Cox that he made a certain statement, which had appeared in the St. James's Gazette, but he intended to deny it when he was examined by the Parnell Commission. This confession caused the quarrel which resulted in the shooting.

Further advice state that the Kavanaugh-Cox affair has created a tremendous sensation in Parnellite circles and has also stirred up considerably the feeling among the Tories. The examination of Kavanaugh in the Police Court has proved the reckless manner in which the Times has gone about obtaining evidence to sustain its cause as well as the disregard of truth shown by its agents, whether upon their own or their employers' account. The witnesses in the case showed conclusively that even humble workmen were paid £5 per week—a greater sum than they ever had in their lives—to remain in London and answer to their names when called to the witness box, and the testimony altogether shows that the witnesses brought, including prisoner Kavanaugh, are the kind not to be believed under oath if their antecedents are known. The Evening Standard's heads its report of the Kavanaugh-Cox examination "Walterien and Crime" and accuses the Times of flooding London with human refuse in expectation of being allowed to disgrace the courts with that sort of witnesses in its behalf. London, the St. James's, has been turned into a sort of Texas, and Fleet street, the expense of the Times is defrayed with rows and taverns, with sundreels carrying revolvers and filled with strange oaths and whiskey. The admission of Cox that he could not, or would not, make under oath before the Commission the statement he made to his employer—the agents of the Times—upon which his sub-ora, had led a great many persons to believe that the Times case is founded upon a conglomeration of falsehood, hearsay, suspicion, and expectation which under the searching light of cross-examination and the burning heat of reason, will crumble to the dust and precipitate the fire fabric into the abyss of mendacity, together with its builders.

The Sun's London special says:—The evidence intended to crush Parnell and his friends was in their favor so palpably yesterday that the Tories are already asking if there is to be an early collapse of the Times case. Sir Chas. Russell scored a brilliant victory over the Parnellites on the Police Reporter Irwin a series of questions clearly indicating that the Irish negotiations and other Government officials have been actively engaged in getting up the case for the Times. It was elicited that most of the League meetings were held in districts where evictions had occurred, that at nearly all of these people were exhorted to be patient and abstain from crime, that outrages were most frequent in districts where the League was weakest and secret societies had the strongest hold, and that policemen were nearly always well treated at public meetings, even to the degree of taking a friendly glass with the speakers. One of the points made by Sir Chas. Russell was that Scramally, whose blood-curdling denunciations of landlords gave quite an anguinary tinge to the Attorney-General's brief, was and is regarded by the police and people in Ireland as a harmless, drunken crank. He is rarely allowed on the platforms, and usually pours forth his eloquence before the regular speakers arrive or after their departure.

New York, Nov. 4.—G. W. Smalley cables to the Tribune: The Parnell Commission has sat but three days this week. Most of the evidence taken was routine evidence, reports of speeches and the like, but Capt. O'Shea's testimony was regarded on both sides as important. Perhaps it will be more important politically than it yet appears to be. What he said about the Kilmalinagh treaty will have to be met. The Gladstonians always declared there was no Kilmalinagh treaty. Yet here is Captain O'Shea testifying to the negotia-

tions in detail, and the liberation of Mr. Parnell as the result of them. More than that. He swore that he destroyed the memoranda of these transactions at the request of Sir William Harcourt and Mr. Gladstone. Sir William publishes a letter to-day, saying many of Captain O'Shea's statements are pure fiction, but does not deny this particular allegation. The court upon rising yesterday stood adjourned until next Tuesday in order for the continuity of evidence, a course which Sir Charles Russell has from the first insisted upon. Editor Duffell, of the Times, had an interview with Lord Salisbury at the Foreign Office, on the 5th, with reference, it is supposed, to the Parnell charges.

BOOK NOTICE.

ECCLIESIAL HISTORY OF NEWFOUNDLAND. By the Very Reverend M. F. Howley, D. D., Prefect Apostolic of St. George's, West Newfoundland.

This volume treats of the history of the Church from its first establishment in Newfoundland down to the year 1860, and gives besides an introduction to the subject treated a summary of the previous events connected with the discovery of this New World by Columbus and pre-Columbian explorers. The Very Rev. author states as his reasons for not carrying the work down to a later period, his desire not to make the work too bulky, his anxiety to make it a jubilee offering to our Holy Father Leo XIII., the importance of the glorious episcopate of Dr. Mullock, which makes it worthy of a volume itself, instead of its being tacked on to the end of a book already swollen by length, and lastly, the insufficiency of the materials on hand to complete as it deserves the biography of that illustrious prelate.

The end of the fifteenth and the beginning of the sixteenth century was a period during which geographical research was wonderfully developed, and it was at this period that Newfoundland was discovered. Missionary zeal since induced priests to follow to the newly discovered countries which, though became known to Europeans, and Christ was preached to the savage inhabitants. Thus, as early as 1534, missionaries accompanied Jacques Cartier to Canada and Newfoundland, but on the arrival of Sir Humphrey Gilbert to take possession in 1583 the Book of Common Prayer was ordered to be used as the only liturgy throughout the island. No serious effort, however, seem to have been made to establish religion in the country until Lord Baltimore, George Calvert, as head of the Newfoundland Colony, established a settlement on the island under the name of Ferryland, and in 1627 two priests arrived there, and Mass began to be celebrated regularly, though in England the penal laws were in full force. An unsuccessful effort was made, however, by a Protestant minister resident at Ferryland, Rev. Mr. Stourton, to have the exercise of the Catholic religion prohibited, though the colony was really a Catholic settlement in which liberty of conscience was granted, just as it was in Maryland under the same Lord Baltimore. Lord Baltimore left Ferryland in 1629, owing to a series of unfavorable circumstances, and in 1628 Sir David Kirke gave a new impetus to the colony and brought out one hundred men to prosecute the settlement.

Later the French made a settlement at Placentia, and in 1796 the island fell into the hands of the French and remained in their possession till the treaty of Utrecht in 1713, when it was regained by England. The Catholic religion continued to be professed openly, and the number of Catholics increased thickly through immigration from France. In 1763 the population was 13,112, of whom 4,795 were Catholics, but as the fixed population was about 7,500, more than half were Catholics; however, the persecuting spirit which led to the enactment of penal laws in England caused similar laws to be enforced in Newfoundland, and heavy fines and other punishments were inflicted on all who were discovered practicing the Catholic religion. In 1806 the Catholics numbered considerably more than half of the population, which was, by the census taken in that year, 26,505, and the Catholic religion was tolerated from the year 1782, though still it was subjected from time to time to persecution until near the close of the century. In 1798 Father James Louis O'Donnell was consecrated Bishop with the title of Vicar-Apostolic of Newfoundland. At the present time religion is in a flourishing state and the Catholic education of the children is fully provided for.

The spirit of faith which animates the people cannot be better described than by an account of the zeal with which all entered upon the erection of the grand cathedral at St. John's, which was commenced in the year 1839 by Bishop Fleming. The occasion is thus described on page 353: "Ever," says Dr. Mullock, "even in the eyes of faith, did a people exhibit greater enthusiasm than did the Newfoundlanders in the erection of this temple. Hundreds and thousands of tons of stone, landed at the Bishop's wharf by the gratuitous labor of the people, were by them gratuitously carried to the cathedral grounds three hundred feet over the level of the water. One day a thousand tons of cut granite for quoin, window moldings, and string courses would arrive from Dublin; in a few days the whole would be landed and deposited on the cathedral ground without a shilling's expense for labor or cart-hire. Again, cargoes of stone from Kelly's island would continually arrive, gratuitously conveyed in ships belonging to St. John's and the outports; and again the people, day after day, month after month, year after year, discharged them, and conveyed them to the building, untiringly laboring for the glory of God."

The Very Rev. Dr. Howley describes all these vicissitudes through which the Church passed with most copious extracts from the authorities from whom the information is derived, and the elegance of diction which characterizes the work makes it most interesting reading. Nothing less could be expected from the Very Reverend Doctor's known industry and literary eminence. We hope that his interesting history will be read by all who take an interest in the progress of religion in this country, and we wish the book the wide circulation it merits.

CATHOLIC PRESS.

Should Emperor William meet Luther in the new world—and Heaven guard him from such a calamity!—how the blessed "Redeemer" would give the Kaiser a dash of his old-time "Table Talk" for these recent courtesies to the Pope.

It is none other than Spurgeon the great London pulpiteer who thus stigmatizes Godless England: "Do not look upon England as a Christian country. It is a great mistake to think that it was. They were living in old heathen land again. He spoke to minister the other day, and asked him if some of his people were Christians, and he replied, 'No, they are just heathens.'" And this is the very citadel of Protestantism, and amid the loud glory of the Lambeth Conference! Verily, charity should begin at home; and evangelize zeal, instead of sending cargoes of bibles and missionaries to other heathen lands, should seek to Christianize heathen England.

Catholic Columbian. The Philadelphia Times happily remarks that "Balfour, accusing the Gladstonians of crime, is a spectacle that must make the brutally-evicted tenants rub their eyes, and stare."

Owing to the lady missionary's health having given way in China, the Rev. Thompson, Episcopal, and his apostolic spouse have had no prospect from having no encouragement; missionaries should not have them, either.

The New York Independent is unequal to the conception of the fact, that, under nominally Catholic governments, it every Emperor, King, duke, earl, or other potentate, could have been permitted to set aside the laws of God and of His Church, (as for instance, as to divorces, concubinage and the like) if St. Thomas a Becket had not stood ever firm proclaiming the sacredness of the divine law and commands, and, thereby arrayed against her Henry the Eighth and Napoleon the First, and similar tyrants with perverse passions. It is a curious exercise of spiritual functions to Henry the Second of England, he would not have had to seal his devotion to a high principle by the sacrifice of his life before the altar. Our should always keep his hands from meddling with "the things that are God's" Where this rule obtains, the Church enjoys repose and peace.

Catholic Citizen. Balfour, the English "statesman," has come out in high feather this week crowing over the fact that he has killed his man—Mandeville. Just now there are two figures who attract attention in England:—Balfour and the Whitechapel murderer. Both get in their work.

New York Catholic Review. The Christian Alliance, as it styles itself, is one outcome of the fall-cure fever. It held a meeting at the Central Baptist Church of this city on Tuesday, October 9th. Many Protestant clergymen were present to pray and deliver address. The meeting was largely attended, especially by women. In the afternoon an "Inquiry meeting" was held under the charge of the Rev. Charles W. Ryder, of Providence, Rhode Island. Here are some specimens of the inquiries made to and answered by Mr. Ryder. He was asked "If a person has true faith and prays to be relieved from pain, would God certainly answer the prayer?" "Yes certainly," answered Mr. Ryder cheerfully, "if the person has true faith." Mr. Ryder makes very free with the Almighty. A mother rose, presenting her son, a young man who had suffered from epilepsy all his life. He had true faith, but did not grow much better. The young man told his own story of suffering and prayer. Whereupon the irrepressible Mr. Ryder asked him if he took medicine. The poor young man admitted that he was taking some potent medicine for his disease. "I'll tell you what's the trouble," said the infallible Mr. Ryder, "you're trying to help the Lord out with patent medicine. You have not enough faith. What you must do is to look right in the face of the Lord and say, 'God, I give you time home.' Quack medical doctors are despicable enough, but quack spiritual doctors—what are they? Protestant clergymen of repute should denounce this patent bungum. It is 'spiritualism' in the pulpit, and the preacher is the medium." Methodist revival and "shots of glory" partake of the same character. There is a spirituality from below as well as from above.

United Ireland. The engaging candour of the constables help us to a notion of what constitutes an illegal assembly in the eyes of the police. Bonstable Lipsitt, in Ballinasloe, swore that cheering for Mr. Gladstone was, in his opinion, an obstruction of the police in the discharge of their duty. District-inspector Hamilton, in Athlery, swore that cheering for Lady Anne Blyth was a worse offence than attacking the police with sticks and stones. That the police notion of an illegal meeting has not altered, and that they are still prepared to give full practical effect with baton and bayonet to their opinions, is sufficiently evident from the evidence of Sergeant Mitchell at the recent presentation at Kilmalee of seventeen of the most respectable inhabitants for taking part in illuminations and rejoicings on the release of John Dillon from jail.

Mr. Hilliard (solicitor for the accused)—"Is it because they groaned Balfour and cheered Dillon and O'Brien you called on the people to disperse?" "Yes," the people were charged and batoned that night." "On further cross examination he confessed—"He considered it would be an offence to groan Dillon or O'Brien, but it would be no offence to groan Balfour."

Which groaning would be more likely to create a breach of the peace at a popular meeting it is for the public to judge. After this there can be little wonder at the multitude of imprisonments for taking part in illegal assemblies. The Removables have adopted the constabulary definition of the offence.

Liverpool Catholic Times. "I do not think there is a single Church in Great Britain that can say: 'Within the bounds of our communion there is no false doctrine believed or taught.'" What a confession for a Protestant to make! Yet these words are taken from a speech delivered by a Presbyterian minister at the late Conference of the Evangelical Alliance. And on the very same day, at the same Conference, another speaker had the honesty to confess that he could not take refuge in the distinction drawn between the visible and the invisible Church, adding: "It was not of an invisible Church that our Lord was thinking when He prayed that His people all might be one, that the world might believe that God had sent Him." Here we have the Evangelical party admitting that, at least, there ought to be but one Church, and that there is not a single one of all the "Churches" into which they are divided to which a man may go with a certainty that he will not be taught error for truth. And it is plain that the Church of England cannot be exempted from this condemnation; for at the late Church Congress one of the speakers, a benefited clergyman of the Establishment, publicly and emphatically protested against what he called "the unauthorized and soul-destroying heresies" they had heard that day!

A Protestant Episcopal layman writes the Evening Wisconsin a letter in which the public is "set right" on the relations subsisting between the ministers and flocks of that denomination: "The clergy are our servants; we hire and pay them and expect they will keep in the front with the growth of thought. We don't dispute that they may have been called of God to the work of the ministry, but we assert that our rectors were called by us and their teachings must suit us or there will be a vacancy and an opportunity for labor in another field. History repeats its self. We accept suggestions from the pulpit, but take no orders." This is plain talk. It must be a little galling to the divines of the Episcopal Church to have that this layman is fairly accurate. Your wealthy business man, your railway manager, your leading lawyer and your extensive manufacturer compose the vestry of the Episcopal Church. Rev. Algerton Althibing, installed as rector, must observe that he is the hiring of these gentlemen. Must they make it plain to him that they pay him? Very well; they want value received. His pulpit contributions must entertain him. Must he teach the agreeable. If he please God "is well"; but at any rate he must please the vestrymen. Here are the makings of a very sordid religion. Respectability may be its God, but no moral impulse will ever go out to the world from such a sect. No premium is placed upon conscience; individual consecration to any timely truth or crying reform is repressed. The preacher is not allowed the liberty of his natural courage. Yet this is the system prevailing in the most respectable of Protestant sects. Put it to the ministers themselves: Does this sort of government breed the sincerest Christianity? Must not the preachers themselves feel cramped within its worldly limitations?

Catholic Columbian. We all know—bearing as many fulsome reports about the matter—how much money is annually raised in this country by Protestant Missionary Societies, for the conversion of the heathen. Statistics on the subject show that it costs enormously, in proportion to the questionable good effected. We quote from a late report, as follows: "Last year, in Ceylon, 424 agents of the Church Missionary Society spent over \$65,000 in making 190 adult converts out of a population of nearly three millions; but the re-lapses were more numerous than the converts, as there was a decrease of 143 native Christian adherents. In China 247 agents of the same society spent \$74,275 in making 116 converts out of a population of 382,000,000. In Northern India (Bengal, Bombay and the Northwest provinces) 715 agents made 173 convert at a cost of \$170,930."

For the benefit of the numerous Protestants readers, who have a leaning, when speaking of the Catholic Church, as so many love to do, disparagingly, to make use of the offensive term "Roman," we give what the Boston Pilot says regarding that matter. "Roman" says that paper—is etymologically as silly as "Americkish" or "Yanklah" would be. Sordidly, it has the same origin as "Paddy," "Dutch," and need to indicate nationality, but refined people do not go to the slums or the Know-nothing lodges for their vocabulary in alluding to a political or religious rival.

RIDGETOWN. The children in this parish, who have been under instruction at the hands of the energetic and zealous parish priest, Rev. M. Gamble, for some weeks past, on Sunday last received first communion at his hands. The little ones were carefully prepared. They were examined publicly before the congregation, all of whom expressed the utmost satisfaction at the prompt answers given. The choir, under the able direction of the organist, Miss McKinn, and assisted by Miss Berchard, of Chatham, and Mr. Wilson, High School teacher, deserve much credit for the artistic manner in which the music of the mass was rendered. The solo of Mr. Wilson, at the Offertory, was a masterly effort, and was particularly appreciated by the large congregation.

KIND WORDS. Father Northgrave, the able editor of the London (Out) CATHOLIC RECORD and the readers of that journal are to be congratulated upon the acquisition of Father Flannery's brilliant pen for its editorial columns. The copious contributions of these two scholarly priests will give a charming variety to the pages of our London contemporary, which cannot but enhance their present worth.—Buffalo Union and Times.

General Joseph Wheeler has become a Catholic. A dispatch from Macon, Ga., states that he was a pall-bearer at General Sheridan's funeral, and that he required service at St. Matthew's Church, in Washington, so impressed him that he began to attend the Catholic Church. Then he asked for instruction, and through a well known priest's explanation of Catholic doctrine, he became convinced that the Catholic was the only true religion.

Rare is the heart that in its utmost sorrow Finds not another heart to share its woe...

THE CATHOLIC RECORD.

Rest. "My feet are weary, and my hands are tired; My soul oppressed, And I desire, what I have long desired, To rest—only rest."

INTERESTING MISCELLANY. THE MIDDLE STATE. Conservative and thoughtful Protestants, as to the middle state between eternal happiness and suffering...

And, it is worthy of note, that this charge of new sort of conviction is taking place among that very class of Protestants who have by far distanced their brethren in learning, industry, and in careful investigation.

SOME STATISTICS OF THE SHRINE AT LOURDES. A fair idea of the fever which is witnessed unceasingly at the famous Grotto of Lourdes may be gathered from the following brief statistics of but one year of its history.

A CONVERSATION OVERHEARD IN BOSTON. EDITOR OF THE PILOT—The following conversation actually took place in my hearing. In fact I was subsequently appealed to by female No. 1 to decide whether or not she was right about Columbus.

A PASSPORT WORTH HAVING. It is a fact of the late Most Rev. Archbishop Alemany, of San Francisco Cal., that travelling in Spain, in 1862, before the canonization of the Japanese martyrs, he wore his Dominican habit wherever he went.

hood of this village at the yearly rent of \$3. It was managed for her the last twenty years by a nephew named Richard Walsh, who was looked upon by everyone as the probable successor to the holding.

THE LAND OF MISSIONARIES. Ireland is still the land of missionaries, just as it was in the early days of faith. It is a fact so well recognized that a curious development has been reached in connection with it, as witness the following advertisement which is taken from one of the Dublin morning newspapers:

A MARY'S ANSWER. Among the martyrs of Cochinchina, in these latter years, was a simple catechumen. The heathen scorned him for his ignorance, and mocked him for his inability to answer their objections against the nature of God, and for his obstinacy in dying for a God about whom he could give no account.

FREQUENT CONFESSION. Once upon a time there was a monk who had a great dislike to confession and the devil put it into his head that it was no use of his going every week, because he always had the same sins to tell, and grew no better.

FREE WILL AND LIBERTY. There can be no greater or more dangerous heresy than that which teaches man to exercise the free will which God has given him so as to reject the laws which have been established for the government of the universe.

A NOTEABLE CONVERT. A convert to Catholicism has been made in the person of Miss Kate Howard, a daughter of Joseph Howard jr. The curious thing about her conversion is that her family have ever since she was born, been conspicuous in Plymouth Church, Brooklyn.

POLICE EVICTED IN IRELAND! A few days ago a novel eviction was witnessed at Sierverus, some three miles from Waterford. It appears that for a great number of years an unmarried woman named Brown held a farm containing eleven acres in the neighbor-

hood of this village at the yearly rent of \$3. It was managed for her the last twenty years by a nephew named Richard Walsh, who was looked upon by everyone as the probable successor to the holding.

THE COST OF PAID-UP SINS. A good story is told of himself by a season ticket holder on the Boston and Maine railroad—a wide awed, jolly, generous, joke-loving gentleman, liberal in his religion.

WHERE SHE HAD HIM. Wife—The Bible says much in favor of women, John. I thought that the larvae kept their women in the background, but if they did, the Bible, which is their history, doesn't.

BISHOP D'ANAPLOUP ON MARRIAGE. Will you allow me to express a Catholic view regarding the question "Is Marriage a Failure?" In so doing I will first quote the words of Bishop D'Anaploup on the subject of marriage.

DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC, and GRAMS DIARRHOEA, DYSENTERY AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

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THE CLERGY TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that William Brox, General Greener, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Montreal.

TO SAVE LIFE. Frequently requires prompt action. An agent's delay waiting for the doctor may be attended with serious consequences, especially in cases of Croup, Pneumonia, and other throat and lung troubles.

AYER'S CHERRY PECTORAL. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

ST. CATHARINE'S. A purely Commercial School. Full course in Bookkeeping, shorthand and stenography. Young men should waste no time in studies that will do you no good.

ONTARIO STAINED GLASS WORKS. Stained Glass for Churches, Public and Private Buildings. Furnished in the best style and at prices low enough to suit within the reach of all.

WILLIAM HINTON, UNDERTAKER. Wholesale and retail. Outside the company. Always open. R. DRISCOLL & CO., 424 Richmond-st., London, Ont.

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NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. ... Established in 1834, under the Act of Quebec, 32 Viet., Chap. 38, for the benefit of the Diocese of Ontario of the Province of Quebec.

CLAS D. The 17th Monthly Drawing will take place ON WEDNESDAY, NOV. 21, '88 At 2 o'clock p. m.

PRIZES VALUABLE \$50,000. CAPITAL PRIZES \$5,000. One Real Estate worth \$5,000.

OFFICES: 19 St. James Street, Montreal, Can. Concordia Vineyards. Sandwich, Ont. Ernest Girardot & Co. Pure Native Wines.

ST. JEROME'S COLLEGE. BERLIN, ONT. Complete Classical, Philosophical & Commercial Courses, and Shortland and Typewriting.

NOTICE TO CONTRACTORS. Sealed tenders, addressed to the undersigned and endorsed "Tenders for the New Upper Canada College," will be received until twelve o'clock noon, on Thursday, the Fifteenth day of November next.

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SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohue, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] DEAR PEOPLE: We are going to say a few words to you to-day on the Promise of Marriage, which usually precedes the reception of the sacrament.

Complete Classical, Philosophical & Commercial Courses, and Shortland and Typewriting. For further particulars apply to REV. L. FURCHER, C.M., D.D., President.

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Mary's Wee.

BY MAURICE F. EGAN. Rare is the heart that in its utmost sorrow finds not another heart to share its woe...

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIV. MATRIMONY.

DEAR PEOPLE: We are going to say a few words to you to-day on the Promise of Marriage, which usually precedes the reception of the sacrament...

damages very heavy if the party receding from the contract is able to pay.

I will consider the matter from an exclusively ecclesiastical standpoint. A marriage engagement is called sponsalia by theologians, and is defined to be a promise of future matrimony, which is deliberate, mutual, expressed by a sensible sign, and made by parties capable of marriage either at the time the promise is made or at some specified future time.

In this definition the five conditions of sponsalia are contained. 1st. It must be deliberate. That is, it must be sincere, not feigned. The person making the promise must know that by making it he binds himself to keep it...

What two persons are engaged to get married, in the eyes of the Church, are neither, under pain of excommunication, nor refuse to enter the married state as soon as the condition is fulfilled, if neither party withdraws consent in the meantime, the sponsalia become valid without any renewal of consent.

Two persons are engaged to get married, in the eyes of the Church, are neither, under pain of excommunication, nor refuse to enter the married state as soon as the condition is fulfilled...

This is an interesting and practical question which sometimes arises: If a man who is engaged to marry a woman makes presents to her, but afterwards, through his own fault, and not through any fault of the woman, breaks his engagement...

Sponsalia are also dissolved by selecting a more perfect state, for instance by the profession, by a vow of entering Holy Orders, or by a vow of entering a cloister, and probably also by a vow of chastity or of receiving Holy Orders.

A notable change of state is sufficient to dissolve sponsalia, for instance, if a man who is engaged to marry a woman, before the marriage is celebrated, decides to become a priest, or to enter a convent, or to receive Holy Orders.

In this country, a failure to obtain the consent of parents as a general rule does not endanger the validity of an engagement to marry. If the parents have a just reason for dissenting, it would undoubtedly invalidate sponsalia, but, generally speaking, they have no such reason in a country where all are considered equal in rank.

A single bottle of Ayer's Sarsaparilla will establish the merits of this medicine as a blood purifier. Many thousands of people are yearly cured of chronic diseases by the faithful use of this remedy.

The Mode Operandi. The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood, to cleanse, regulate and strengthen.

H. A. McLaughlin, Norland, writes: "I am sold out of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It sells well, and I find in every instance it has proven satisfactory. I have reason to believe it the best preparation of the kind in the market."

From this tentative and informal company-keeping proceeds, in due course of time, the marriage engagement, concerning which it is important that Catholics have correct notions.

BROTHER THEODORE'S BEADS.

Some years ago in one of the Trappist monasteries there was a good lay brother very old and sick and worn out, who was never seen without his beads. It was Brother Theodore. Yet in other days he had borne other arms.

In 1813, Brother Theodore was one of Napoleon's grand army coming back from Russia conquered by the cruel cold. They had walked for long hours in the snow when Brother Theodore's division, overcome with fatigue and hunger, suddenly found themselves in front of the enemy's batteries attacking them in full force and stopping their way.

In this state of things what was to be done? Go back they could not! But how should they advance? Hide themselves behind the rocks as shelter from the bullets? They would thus condemn themselves to die of cold and hunger.

A rare thing in the annals of the French wars happened. Not a word was said about the retreat. Yes, there was one. One man alone, he was afterwards Brother Theodore, left the ranks and offered himself in these words:

"I will go alone if you desire it." Saying this he threw down his knapsack and placed his rifle on the ground. Then, on his knees in the midst of the snow, he made a great sign of the cross before all his comrades in arms, who did not dream of smiling at him, and recited the Our Father, the Hail Mary, the Apostles' Creed and the act of contrition with more fervor than he had ever done before.

Not taking up his rifle, he advanced at double quick pace in the direction of the cannon, in the face of two discharges which did not make him slacken his pace. With head down he still went on, with as much assurance as if there were ten thousand men behind him.

Our hero was master of the field. But he only said with his wonderful frankness and a coolness which nothing could disturb:

"Do you see? You have only to pray when you want to get out of a scrape!" The officer in his enthusiasm, which was shared by all the others, ran forward, and snatching his own Cross of Honor from his breast placed it on that of the young man, as he cried, with tears in his eyes: "My brave fellow, you deserve it more than I do!"

MR. DAVITT'S OPINION OF MR. PARNELL.

London University. At the Imperial Hotel, Dublin, on Thursday night, Mr. Michael Davitt gave a dinner to Dr. O'Reilly of St. Louis, U.S.A.

Dr. O'Reilly's health having been steadily improved in length, and said Dr. O'Reilly in America were united on the regeneration of their native country, though they might differ as to the means by which that end should be accomplished.

Mr. Davitt proposed the health of "Mr. Parnell." He said Mr. Parnell controlled a party without any fear of divided authority. A Conservative in the best sense of the word on both national and land questions, he could yet count upon the respect and admiration, if not upon the active help, of the most advanced Nationalist.

The New Pain King.

Poison's Nervine cures flatulence, chills, spasms, and cramps. Nervine cures promptly the worst cases of neuralgia, toothache, lumbago and sciatica.

Nervine 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 Nervine, the great pain remedy.

A Quarter of a Century. For more than twenty-five years has Hagyard's Yellow Oil been sold by druggists, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the flesh, for external and internal use in all painful complaints.

Thos. Myers, Bridgeville, writes: "Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, etc., immediately relieves has never been received by those who use it."

THE DEVOTION FOR NOVEMBER.

The month of November is at hand, and every good Catholic knows that two special feasts occur at its very opening. One is the feast of All Saints, the other All Souls' day.

The saints in the other life know our wants and pray for us according to the fervor with which we implore their intercession. Here is what the great St. Bernard says on this subject:

"They know in heaven infinitely better than on earth our afflictions, our desires, our miseries, our weaknesses, our cares, our temptations, our dangers, our misfortunes; they do not forget that they are still our brethren; they take a lively interest in everything that regards our welfare; they pray, and, as friends of our Father, they obtain for us the graces which you so much need."

This, indeed, should be a source of great consolation to us Catholics. These saints belong to the Church Triumphant in heaven, which is united with the Church Militant here on earth and the Church Suffering in purgatory.

Many of us have in our long lives passed away, and perhaps enduring the pains of purgatory for venial sins. The Church teaches that we have it in our power to relieve their agonies by praying for them, or by getting the Holy Sacrifice of the Mass offered up for them.

Therefore, in compassion for the poor sufferers, we should humbly approach the Throne of Mercy, and implore the Almighty, through the intercession of the Blessed Virgin Mary and all the saints, that He would relieve them of their pains and bring them to eternal rest.

Listen to the cry of those afflicted sufferers who, in the language of holy Job, plead and implore, each one of them, in this language: "Have pity on me; have pity on me; at least have pity on me; for the hand of the Lord is heavy upon me!"

A Rare Combination. There is no other remedy combination of medicines that meets more requirements, as does Burdock Blood Bitters in its wide range of power over such chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrophulous and all humors of the blood.

PROMPT, POTENT AND PERMANENT results always come from the use of Milburn's Aromatic Quinine Wine.

IT IS SAFE TO USE Freeman's Worm Expeller, as they will have purged the system and do not injure the child.

SICK HEADACHE caused by excess of bile or a disordered stomach is promptly relieved by using National Pills.

CARPET AND HOUSE FURNISHINGS.—R. S. Murray & Co. has always on hand the largest and most modern stock of carpets, curtains, hangings, wall papers, etc.

I have been troubled with catarrh for the past ten years and have tried a number of remedies, as they are a relief, but I purchased a bottle of Ely's Cream Balm. I consider it the most reliable preparation for catarrh and cold in the head.

FITS: All Pituitated free by Dr. Kline's Cures. Treatise and Sarsaparilla to FIT cases. Sent to you, without charge.

The Great Secret of the Canary Breeders of the Hartz. NINNY BIRD to cage birds and produce young, in small, medium, large, and extra large breeds, in all colors. Sent to you, without charge.

PIANO TUNING. PARTIES WISHING PIANOS TUNED and properly attended to should leave orders at A. S. Nordheimer's, 418 Richmond Street.—A. S. NORDHEIMER, Tuner.

"MISTAKES OF MODERN INFIDELS." New Book on Christian Evidence and Common Sense to Catholics. Highly recommended by the Rev. Monsignor of Quebec, Archbishop Ryan, Philadelphia, and other distinguished prelates, bishops, and other prominent clergymen and laymen. Cloth 50c. Paper 25c. AGENTS WANTED, Canada.

Electricity, Mollere Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES. J. G. WILSON, NEUROPATHIST, 280 Dundas Street.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier?

Nathan S. Cleveland, 27 E. Canton St., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, debility, dizziness, indigestion, and loss of appetite.

J. Castright, Brooklyn Power Co., Brooklyn, N. Y., says: "As a Spring Medicine, I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

Ayer's Sarsaparilla, PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Price 25¢ per bottle, 50¢ per six bottles.

CATARRH ELY'S CREAM BALM. Cures the Croup, Whooping Cough, Sore Throat, Hoarseness, Influenza, Croup, and all other ailments of the throat, lungs and pulmonary organs.

HAY-FEVER Try the Cure. A specific is applied to each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cents. N.Y. HAY-FEVER, 26 Warren Street, New York.

ALLEN'S LUNG BALM. The Remedy for Curing CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

PAINFUL, POTENT AND PERMANENT results always come from the use of Milburn's Aromatic Quinine Wine.

CAMPBELL'S CATHARTIC COMPOUND. Cures Chronic Constipation, Indigestion, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Campbell's Compound (Liquid). This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. E. Campbell, is blown across the face of the label.

FOR THE BEST PHOTOS made in the city go to ELY BROS., 290 Dundas Street. Call and examine our stock of frames and pasteurizers, the latest styles and finest assortment in the city. Children's pictures a specialty.

WANTED: To sell Life and Poems of Rev. Pope Leo XIII. A wonderful Book. Edited by the Archbishop and leading clergy of the Church. Big money to energetic canvassers. PEOPLE'S PUBLISHING CO., Toronto, Ont.

DAVIS & LAWRENCE CO. (Limited), MONTREAL.

BREADMAKER'S YEAST. BREAD made of this Yeast sold at the lowest prices in Ontario. Bakers in nearly every town in Canada are using it. PRICE FIVE CENTS.

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CONVENT OF OUR LADY OF LAKE. Offers every advantage to young ladies who wish to receive a solid, useful, and refined education. Particular attention is paid to the French language, with thorough training in the practical as well as the higher English literature.

ST. MARY'S ACADEMY, WINDSOR. Located in the town of Windsor, opposite Detroit, and combines in its system of education, every modern and refined method of instruction.

TRINITY ACADEMY, CHATHAM. Under the care of the French Ladies. This institution is pleasantly situated on the great Western Railway, 50 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, Ont. The Studies embrace the Classical and Commercial Courses. Terms including all ordinary expenses, Canada money, \$10 per annum.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of the Association will be held on the first of the month in our rooms, Castle Hall, 115 King Street, Richmond, Ont.

DR. WOODRUFF. EYE, EAR, NOSE AND THROAT. Defective vision, impaired hearing, nasal catarrh, troublesome throats, and the adjustment of glasses.

New Fall Trouserings. New Fall Suitings. New Fall Overcoatings. New Fall Neckwear.

PETHICK & McDONALD. 393 Richmond St. First Door North of the City Hall.

BUILDERS' HARDWARE. Glass, Paints, Oils, etc. at bottom prices. Nos. 11 and 12, A. W. Wood's Building, 115 Dundas Street, London.

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To Farmers, Mechanics and others wishing to borrow money upon the Security of their own property. 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 to the end of term, with privilege to borrow or to pay back a portion of the principal, with any instalment of interest, if he so desires.

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McShane Bell Foundry. Finest Grade of Bells, Church Bells, Street Bells, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue to McShane & Co., Baltimore, Md.

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If you want Good Ordered Clothing or Furnishings, seek our Stock.

The Best and Cheapest in the Trade.

N. WILSON & CO. 112 Dundas. - Near Talbot.

A Legend.

BY ADELAIDE ANNE PROCTER.

The monk was preaching; strong his earnest words...

"Still let the glory, Lord, be thine alone."

"Oh Lord, I thank Thee that my feelings were so blest; that sinful hearts and eyes were melted at my pleading-knew a length Thy service and how safe Thou wert."

How sweet Thy service and how safe Thou wert, while souls that loved Thee saw before them holier thoughts of loving sacrifice."

So prayed the monk; when suddenly he heard an angel appearing thus: "Know, O my son, that I have had all been vain, but heart was stirred. And now I have died, and sinners won, by his, the poor lay-brother's humble aid, who sat upon the pulpit altar and prayed."

Special to the CATHOLIC RECORD. THE REV. GEORGES ANTOINE BELCOUR.

In the CATHOLIC RECORD of November 3-3d there is an article, taken from the Catholic Historical Researches of Philadelphia, which embodies a letter from the Rev. A. Belcour, and which has suggested...

The Reverend Georges Antoine Belcour was born on the 23-d April, 1815, at La Baie du Feuvre (then in the diocese of Three Rivers). His father was Joseph Antoine Belcour, his mother, Josephine Semire.

Mrs. Tache, in his "Vingt Années de missionnaires dans le Nord-Ouest de l'Amérique," says that in the month of June, 1847, the Rev. Father Aubert went to give a mission to the Indians of Wabassamika, a post established on the banks of the River Winnipeg by the intrepid Belcour, who visited it for many years and who at this juncture surrendered unreservedly to the Superior of Oblats.

In chronicle of the events of 1847, M. Tache says: "In the month of May, 1847, the Rev. Father Bernard left La Baie-aux-Canards (Lake Winnipeg), situated about seventy leagues from Saint Boniface. This mission was visited in 1840 by Mr. Belcour, and the following year an establishment was commenced an establishment of the Oblats. According to Mgr. Tache, Mr. Belcour laboured in the diocese of Mgr. Procher until 1859—twenty-eight years of mission work in the diocese of the "lone land," as the letter published last week's RECORD shows he had difficulties with the Government and with Hudson's Bay Company in and about 1847, at the close of which year he returned to Quebec. In 1849 he returned to the Indian Missions, his headquarters being Pembina. In the autumn of 1859, Mr. Belcour came east again, accepted the charge of the mission of Rustico, in Prince Edward Island.

Rustico is a name fairly well known to the public of these days on account of being the site of one of the famous mer hotels which dot the north shore "The Garden of the Gulf," but where Belcour went there it was a very humble place indeed. It had any amount of history to give it respectability, but it does not do much towards building parish in this matter-of-fact century.

Rustico (so named from an old town called Rustico) had an existence of only days when the white lilies waved over St. Jean, and the flocks of the Ave

own cavalry from whom we had only a few minutes before separated. General Gordon seemed to be somewhat disconcerted by it. I remarked to him, "General Gordon, your men fired on me as I was coming over here, and undoubtedly they have done the same to Merritt's and Gaster's commands. We might just as well let them fight it out." To this proposition General Gordon did not accede. I then asked, "Why not send a staff officer and have your people cease firing? They are violating the flag!" He said, "I have no staff officer to send." I replied, "I will let you have one of mine," and calling for Lieutenant Vanderbilt Allen, I directed him to report to General Gordon and carry his orders. The orders were to go to General Gaster, who was in command of a small brigade of South Carolina cavalry, and ask him to discontinue the firing. Lieutenant Allen dashed off with the message, but on delivering it to General Gaster was taken prisoner, with the mark from that officer that he did not care for white flags, that South Carolinians never surrendered. It was about this time that Merritt, getting impatient at the supposed treacherous firing, ordered a charge of a portion of his command. While General Gordon and Williams were engaged in conversation with a cloud of dust, a wild hurrah, a flash of sabres, indicated a charge and the ejaculations of my staff officers were heard, "Look! Merritt has ordered a charge!" The flight of Gaster's brigade followed; Lieutenant Allen was thus released. The last gun had been fired and the last charge made in the Virginia campaign.

MRS. ELEANOR COPPINGER, TEACHER, F. O. of Violette, pupil of Prof. Henry Appy, Rochester, N. Y., will receive pupils at her residence, 317 Central ave., London. Terms reasonable.

TEACHER WANTED FOR SCHOOL NO. 4, DOWNEYVILLE, a male teacher holding a second or third class certificate. Duties to commence Jan. 2nd, 1889. Applicants will please state salary, and send testimonials to E. O'Brien, Sec. Treas., Downeyville P. O., Ont. 24-37.

TEACHER WANTED. ROMAN CATHOLIC TEACHER, FOR THE R. C. SCHOOL, ORA, for the year 1889. To one holding a First or Second Class A Certificate, who will receive pupils at a school provided. Apply—Truists R. O. School, Ora.

TEACHER WANTED. AN EXPERIENCED MALE TEACHER, FOR S. S. No. 6, BRIDGTON, commence Jan. 2nd, 1889. Apply stating salary and enclosing testimonials to PATRICK NEALE, Elmfield, Ont. 57-24.

TWO TEACHERS WANTED. FOR THE R. C. SEPARATE SCHOOL, Altoona, for 1889. Male teacher, holding First or Second Class Certificate, for the Third Department, female teacher, holding Third Class Certificate, for Junior Department, state salary, 25 cents. For copies of references, Applications received up to Nov. 15th, 1888.—JOHN O'REILLY, sec.

FOR THE SEPARATE SCHOOL, TOWN of Peabrook, a male teacher, holding a Second-Class Certificate, and three months' experience in teaching in the Third-Class Certificate. Applications, with testimonials and state salary. A. J. Foster, Secretary. 24-24.

NEW AND GOOD BOOKS. GOD KNOWABLE AND KNOWN. By Rev. Maurice Knaynes, S. J., author of "Religion and Science: Their Unity Historically Considered." 12mo. Cloth, 30c.

REQUISITUM IN PACE. Short Meditations for the Month of November. By Rev. Richard F. Clarke, S. J. Mercator, Silver side, 5c. Per hundred, 50c.

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THE GLOUCESTER STREET CONVENT, OTTAWA.

GREAT CELEBRATIONS ON THE OCCASION OF LORD AND LADY STANLEY'S VISIT.

Gloucester St. Convent, conducted by the Sisters of the Congregation of Notre Dame, was en fête on Wednesday. Seldom in the annals of that excellent institution has a prettier spectacle been witnessed. The occasion of the rejoicings was the visit of His Excellency the Governor-General and the Lady Stanley of Preston. The distinguished visitors, accompanied by Capt. Bagot, Capt. Colville, Mrs. Bagot and Miss Lister, entered the hall of the institution at eleven o'clock. They were tendered a cordial reception on their arrival by the Rev. Father Gendreau, chaplain of the convent, the Rev. Mother Provincial, the Mother Superior, her assistant and Mother St. Eglert. There were also present in waiting Rev. Fathers Gauthier and Dallaire, of St. Jean Baptiste Church, Nolin and Nelles, of the Ottawa College, Principal MacCabe of the Normal School, and Mr. F. H. Langevin.

The Vice-Regal party, after the usual exchange of courtesies, were conducted through the corridor, over which spanned a triumphal arch, on which was artistically designed the motto, "Whicque Welcome Here." They soon reached the large music hall. Here fifteen little girls in white apparel, with sly-like step, recited before the illustrious visitors, singing sweet flowers on a carpet to the lady. The beauty of the scene was enhanced by the harmony that swelled from the orchestra. No less than fifteen different kinds of instruments were brought into requisition and played upon in this and subsequent renditions. The violin was performed on in truly artistic fashion by Miss Carmen Dunne and Miss Katie Martin, and the time honored harp and its favorite players in Misses M. Bradley and Mallette. The remaining artists displayed great talent. The musical exhibition on the whole was a thorough success and richly merited the encomiums liberally conferred by His Excellency. The good Sister St. Honoré, teacher of music and conductor of the orchestra, likewise came in for the well-earned credit of Vice-Regal praise.

While the musical artists were engaged, Their Excellencies admiringly observed the taste displayed in the reception hall. Several appropriate mottoes, lettered in gold, adorned the portals and richly gilt-walls. Flowers, evergreens and costly pendants hung in gay profusion all around. Facing His Excellency and fronting the dais, the motto, "Quo nobis guests twice welcomed," was quite conspicuously emblazoned. This was relieved on either side by the Dominion coat of arms and that of the Governor-General. At the conclusion of the music, young Miss Jeanette Chepeau, daughter of Dr. Chepeau, came forward and presented His Excellency with a bouquet, reciting at the same time appropriate verses in French, with a talent worthy of riper years. Young Miss Elmira Sims accomplished a similar task with equal proficiency in English.

The choir followed, singing the "Laudes," Miss Angeline St. Julien, daughter of Judge St. Julien, of Aylmer, took up the solo in an exceedingly artistic manner. She was cordially applauded by Their Excellencies.

Miss L. Barty then read the French address on His Excellency. This was followed by an address in English, read by Miss Carmen Dunne. These two talented young ladies acquitted themselves in excellent fashion. Miss Irene Glasmecher and Beatrice Mallette respectively advanced after each address with bouquets to His Excellency. It may be remarked, en passant, that the addresses were in themselves works of art.

The presentation to the Governor-General there were two, one in French, the other in English. The latter was read by Miss Annie Mitchell, the French one being read by Miss A. Harwood. These two gifted young ladies were well applauded. Two rich bouquets were then handed to Her Excellency by Miss N. Benoit and Miss Doney. The following are the addresses: To His Excellency the Right Honorable Sir Frederick Arthur Stanley, Baron Stanley of Preston, G. C. B. Governor-General of Canada, etc., etc. MAY I PLEASE YOUR EXCELLENCY.—Uniting our feeble voice with that of the nation, we, the pupils of the congregation of Notre Dame, bid you, Excellency, a most sincere and cordial welcome. As the worthy representative of our great, good, and noble Queen, we greet you with sentiments of profound respect, rejoicing in the choice that has been made of your Excellency to govern in her august name, this, not the least loyal portion of Her Majesty's dominions. We are both flattered and honored by the gracious condescension with which your Excellency has deigned to visit this institution, already favored by the presence of several of your noble predecessors. They also were pleased to honor an institution whose origin is coeval with that of the earliest settlement of Canada, and which has been the Alma Mater of many of those noble women whose names deserve to be inscribed upon their country's honor roll.

Beneath the shadow of these peaceful walls our days glide on in happy content. The great social and political changes which agitate and convulse the outside world affect us but little; still we are not indifferent to our country's weal, nor do we ignore the names of those noble men who have courageously fought and won her battles, whether their field of glory be the political arena; nor of those who still labor to promote her welfare. Their deeds are familiar to us; we are taught to admire and appreciate their devotedness and to pray for their success. Allow us, I pray, to express a wish that your Excellency's sojourn in Canada may be one of uninterrupted bliss, and attended with abundant blessings. May you find in your Canadian subjects that true loyalty for which they have ever been distinguished, and which has always won for them the esteem and affection of their rulers.

CONGREGATION DE NOTRE DAME. Ottawa, Oct. 31, 1887. To Her Excellency, Lady Stanley of Preston. MY LADY:—Sincerely appreciative of the great honor which your Excellency has to-day conferred upon us, we beg to

tender you the homage of our deep respect and esteem, and to welcome you with all the cordiality of our hearts to this our Convent Home. Many times in the history of this institution it has been the privilege of its inmates to be honored by the presence of our country's Nobles and Magistrates, but, on no previous occasion, we may venture to assert, was their joy greater than that we experience to-day in greeting your Excellency. We can say but little; on such an occasion as this, words fail to express our appreciation of the honor you confer upon us, but those happy faces, those joyous eyes before you are more eloquent than words, and a mother's heart will readily divine their meaning. Accept, most gracious Lady, our earnest wish that your stay in Canada may prove in every sense agreeable and happy, and that your Excellency may find in the civility and loyalty of your Canadian subjects, ample compensation for the sacrifices you have made in leaving home and country to come and reside with us. May we prove to your Excellency that amid the snows and frosts of this Canada of ours, are found women as true, and men as loyal as in any portion of Her Majesty's boundless dominions.

CONGREGATION DE NOTRE DAME. Ottawa, Oct. 31, 1887. Lord Stanley, in reply to the addresses, spoke first in French, and afterwards in English. He begged to return thanks for the cordial welcome tendered to himself and Lady Stanley. It was to them as it was to all his illustrious predecessors, a source of sincere satisfaction to visit an institution like the Congregation de Notre Dame, famous for its intimate connection with the antiquities and early history of Canada, and for the good work it has always done, and still continues to do, in imparting a sound moral education. He took the young ladies into confidence and held that he would prefer addressing a large public audience to addressing them. Young ladies as a general rule were good critics, and from the great exhibition of talent he had the pleasure of witnessing, he could easily infer that they were no exceptions to that general rule. Having paid a touching tribute to the exquisite music, the rendition of which afforded such intense delight, he believed great credit was due to the lady teacher, Sister St. Honoré. He hoped the young ladies' paths through life would be strewn with flowers. He felt assured that they would, one and all, meet with many an occasion of putting in force the maxims of self-restraint they learned within their peaceful convent walls. His kind thoughts about the curriculum of studies they pursued, and the high standard which they pursued, as he had not yet inspected all the work done, but he could easily infer from the efficient manner they had acquitted themselves in the reading of the addresses, in singing and in music, that other branches were not neglected. In conclusion he begged to address a word to them in behalf of Lady Stanley. They would both carry away with them and retain in both cordial and grateful remembrance the very cordial and gratifying reception they had received from the worthy Sisters and pupils of Notre Dame.

The National Anthem brought the proceedings to a finish. The Vice-Regal hall was conducted through the institution. They examined the various departments with interest and expressed themselves as deeply gratified with the neatness, finish and elegance of Notre Dame. A holiday was granted the pupils by request of Their Excellencies.

THE FINAL CHARGE.

SHERIDAN'S OWN NARRATIVE OF THE CLOSE OF HOSTILITIES AT APPOMATTOX. Beyond us, in a low valley (near Appomattox Court House, after my flank movement) lay Lee and the remnant of his army. They did not appear to be a well-organized force, but a loose, uncoordinated mass, except in the advanced troops under General Gordon, whom we had been fighting, and a rear guard under General Longstreet, still farther up the valley. Formations were immediately begun to make a bold and sweeping charge down the grassy slope, when an accident camp from Causter, filled with excitement, but in and dashed up to me with the message from his chief: "Lee has surrendered! Do not charge; the white flag is up!" Orders were given to complete the formation, but to halt, looking to the left, to Appomattox Court House, a large group was seen near by the lines of Confederate troops that had fallen back to that point. General Causter had not come back, and, supposing that he was with the group at the court house, I moved on a gallop down the narrow ridge, followed by my staff. The court house was perhaps three-fourths of a mile distant. We had not gone far before a heavy rain fell, and the ground became very muddy. I halted for a moment, and, taking off my hat, called out that the flag was being violated, but could not stop the firing, which now caused us all to take shelter in a ravine running parallel to the bridge we were on, and down which they travelled. As we approached the court house, a gentle ascent had to be made. I was in advance, followed by a sergeant carrying my battle flag. Within 100 to 150 yards from the court house and Confederate lines, some of the men in their ranks brought down their guns to aim on us, and great effort was made by their officers to keep them from firing. I halted, and hearing some noise behind, turned in the saddle, and saw a Confederate soldier attempting to take my battle flag from the color bearer. This sergeant had no idea of submitting to and had drawn his sabre to cut the man down. A word from me caused him to return his sabre and take the flag back to the staff behind. I remained stationary a moment after these events, then, calling a staff officer, directed him to go over to the group of Confederate officers and demand what such conduct meant. Kind apologies were made and we advanced. The superior officers met were General J. B. Gordon and General Cadmus M. Wilcox, the latter an old army officer. As soon as the firing was over, a furious firing began in front of our

VISITORS TO TORONTO will please note that one of the finest displays of watches, jewelry and silver ware in the city may be seen in the window of No. 77 Yonge street, two doors north of King.

CEASAR TOO GRASPING. From the Catholic Sentinel. The New York Independent asks the Catholic Standard of Philadelphia to "fill the reasons why it is that the secular princes and potentates of the earth have always, with few exceptions, been jealous of the Church, and it observes that "it would seem to be to the discredit of the Church if it could not live at peace with rulers of its own faith." The answer is given in a very forcible and lucid presentation. Those at a distance who have not visited the Vatican would do well to write to him for cost and estimates both for repairs and new work, and they may rely upon finding as fair a system as any other as if they were on the ground. Mr. Causter has not been in business in this city for about ten years, during that time he has built up a very fair trade and enjoys the confidence of a large circle of friends who are acquainted. He is a good specimen of what our Catholic young men may achieve in business if they are willing to work hard, and to do so in their own Dominion. Our readers who visit Toronto should not fail to pay him a visit.

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by the dollars of the American servant-maid. That is the sort of keeping which is altogether honorable. But why should not they sympathize also with the needs of their kindred, or give them better hopes in the future than they had in the past, of which they had so bitter an experience? In my opinion this aid from America is honorable alike to those who give and those who receive it (applause). This fair and constitutional agitation gives some means of resistance, some hope of escape from the overbearing force of his oppressor. This question of the Irish nation in America in one of the most serious and the most grave upon which it is possible to dilate. You have in America an Irish nation, a nation you cannot coerce. You cannot put them in prison, you cannot proclaim their meetings, you cannot stifle their voices, you cannot close their mouths. You can insult, you can irritate, you can exasperate. It is to that statesmanlike task that Mr. Chamberlain's speech affords an admirable lesson. These millions of Irish in America act and react upon the policy of the United States just as they do upon the policy of England. Of all things in the world that which most desires is a cordial FRIENDSHIP WITH AMERICA. It is for that reason that I long for the conciliation of Ireland, of the Irish people in Ireland, and of the Irish people in the United States. First, for the good of Ireland; second, for the credit of England, and, not least, because I believe it is absolutely essential to a good understanding between England and America. No man who knows anything of the relations between the two countries can be ignorant of the infinite mischief which is wrought by the bitter and insulting language which men in the position of Mr. Chamberlain addressed to a great and influential section of the American people. He has