# Catholic Record.

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

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#### Catholic Record

London, Sat., June 14th, 1890.

EDITORIAL NOTES.

Now that the electoral battle has been fought to a finish, and the time for reflection having arrived, a few of our citizens, we doubt not, will conclude that they have much reason to feel not a small degree of shame because of the intemperate and unmanly part they played in the stump oratory department of the work. Mr. Richard Bayley, P. Q, allowed himself to say that "a vote for Mowat was a vote for the Pope," and he was generally very bitter as well as unjust in his reference to the Catholics and to their schools. The excuse we know will be advanced that such and such a gentleman is an estimable citizen, that his heart is in the right place, and that he would not ordinarily do any injustice to a fellow-citizen of a different creed, but that in the heat of an electoral contest, filled with a desperate desire that his chief should "get there," as the expression goes, he may be pardoned for indiscretions which at other times would deserve rebuke. This excuse, however, will not, we fancy, hold good with the thoughtful and intelligent population of the city of London, and Mr. Richard Bayley and his associates will have to take rank as bigots and vendors of religious strife.

THE conduct of Principal Woods, of the High School, is still more outrageous and indefensible. The taxes of Catholics go into the treasury from which his salary is drawn; and Catholics, therefore, will look upon his meddling in the contest-in Ballykilbeg fashion, too-as most outrageous. So far as Catholics are concerned, his usefulness as Principal of the High School is well nigh destroyed. It might here be mentioned that it would be well were Mr. Woods, Mr. Hughes, and some other educationists, to bear in mind the fact that their conduct forms a very strong reason in the minds of Catholics why the Separate school system should be con-

Many others, too, are forever parading before the eyes of Catholics the greatness and glory of the Public schools, and the benefits to be derived from attendance thereat, while at the same time their every-day conduct in regard to their Catholic neighbors, misrepresenting the doctrines of their Church and ridiculing all they hold most sacred, serves but to raise higher and higher the wall that separates the two systems.

"The canvassers of all the parties in the field say they find the Hebrew vote solid for the Government; the reason why is variously stated, but it cannot be that they have exacted class concessions."-

May it not be that the shrewd Hebrews see in the prosperity of the country under a good and economical Govern ment a guarantee for their own prosper ity? But why do not the pretended Equal Righters and Conservatives appeal to Christian prejudice against the Hebrews, that Christians should vote against a Government whom the Jews thus solidly support, as they do against Catholics? We can give the answer: In spite of the hypocritical pretence of the fanatics that they desire union among Christians for the purpose of propagating Christianity with more success, they hate the Catho olic Church more than they do Judaism. It was, indeed, one of Mr. Dalton Mc-Carthy's most triumphant arguments against Mr. Mowat at the Equal Rights meeting on Monday night before the election that Mr. Mowat was supported by the three French-Canadian members of the Legislature. But it did not require these facts to transpire, that we might know how the fanatics hate Catholics and the Catholic Church.

THE Toronto World has a cruel sneer at the meddling parsons of the Dr. Hunter, Dr. Austin, Dr. Sutherland, Dr. Carman and Rev. D. J. Macdonnell stamp, who tried to manipulate the elections to suit their purposes. The World says: "The parson in politics is evidently a failure." Alderman Moses, their pet candidate in Toronto, was 4,663 behind the lowest of the successful candidates-and the Third Party candidate in South Oxford, for whom Rev. Professor Austin stumped the Riding, was nearly 1,000 behind Dr. McKay, the deservedly popular supporter of Mr. Mowat's administration.

WE ARE pleased to notice that the Reform vote in each Riding of Lambton dates. The moral victory of the Equal Dr. G. C. Workman, Professor of The most determined revisionists were

by the most powerful microscope. Their candidates, Messrs. Coulter (West), and Barnes (East), were nowhere, having polled respectively 172 and 260 votes.

THE Montreal Star says : "The most remarkable thing about the elections is the poor showing made by the Equal Rights, Third Party and Labor candidates. As factors in the Legislature they will be

THE Canadian Nation, the organ of the parsons' party, and of course bitterly opposed to Catholics, said in its issue of

"There is not a more popular candidate in the city to day than Ald. Moses. The electors have confidence in his integrity, as he has been faithful to the tegrity, as he has been latinitied to the trust reposed in him on previous occa-sions. The principles with which he is identified in the present contest are en-dorsed by the independent electorate of Ontario, and the liberality of sentiment he has evinced for the cause of temperance deserves richly the recognition of every elector who desires to see this important

The Nation's very popular candidate was literally buried under an adverse majority, and Mr. Butler, its South Oxford pet, met the same fate. Of Mr. Butler, the Nation of the same date said :

"Mr. Butler, Canada's New Party candidate in South Oxford, will assuredly make an excellent run and his chances of being elected are very encouraging.

Like the Ray, Mr. Baxter, the Nation dabbles in prophecy with wofully bad success. Tae defeat of Dr. Sutherland's candidate in West Lambton on the previous contest in that constituency, the same journal calls "a great moral victory." We are happy to congratulate it on the large number of moral victories which its party gained during the election of last week.

MR. DALTON MCCARTHY is the most beaten of men by the late electoral contest. He took specially under his fatherly care the Equal Rights or Conservative candidates of North York, ttawa, and Toronto, all of whom have been defeated by overwhelming majorties, ranging from 700 to nearly 1500. As the ballots have gone against him, we wonder if he is preparing yet to get his victory by bullets, as he threatened to do during last year's dog days. Ontario is anxiously awaiting the final decision of the valorous bullet moulder.

spoke on "the kind of ministry we need." Among other qualifications judged as necessary the rev. gentleman stated : "We need a patriotic Ministry; a Minister must not be a party politician; he must be loyal to his country; he must take broad views on all public questions; he must be a patriot in every respect." No one could possibly 'quarrel with Mr. Austin for holding views so generous and so enlightened, and if, as he mentioned two lines further up, his life were a commentary on what he preaches, Rev. be a model clergyman. But the records of Rev. B. F. Austin's public career. during the last twelve months and more, are sufficiently indicative of his partizan. ship as a party politician. He placed himself in the very front rank of the Equal Rights party. He has been stumping the country against the leaders of the Grit and Conservative parties, whom he styles "lofty politicians," because they are unwilling to amend the constitution and introduce civil war by smashing confederation into its original fragments. During the late contest in the Elgins he canvassed personally from house to house in favor of the James L. Hughes, Creighton and Meredith party, and secured many votes we fear by undue critical influence. Mr. Austin ought to practice what he preaches. It would improve his health, and tend very much towards the moral and physical health of the Alma Ladies' College, were he to leave politics severely alone and mind his business. Jamais en derriere.

One of the most deplorable phases of the campaign which the Liberals are steadily waging is the attempt to arouse an antagonism between the farmer and the manufacturer .- London Free Press, 9th. This may or may not be the case, but we would like to add that "one of the most deplorable phases of the campaign lately held in Ontario was the attempt to arouse an antagonism between Catholics and Protestants," and the Free Press people took unto themselves the task of performing a very large slice of the

unlovely business. THE Guelph Conference of the Methodist Church at its meeting in Stratford influenced the Assembly to resolve that exceeded the united votes given to the last Saturday, adopted a resolution con-Conservative and Equal Rights candidemning the Rationalistic teachings of obnoxious clauses of the Confession.

Righters cannot now be detected even exegesis in Victoria College. In the meantime the results of such teaching in other Protestant colleges as well as Victoria will bear fruit in the plentiful

> COMMENTING upon the exclusion of colored people from Protestant churches in the United States, the New York Tribune has the following appropriate remarks :

"Archbishop Ireland is roundly abused by Southern journals for declaring in St. Augustine that 'No church is a fit temple of God where a man because of his color is excluded or made to occupy a corner. He spoke as a consistent Roman Catholic when he denounced the shame and scandal of putting negroes in corners and lofts of churches of his communion, and of closing the doors of Catholic institutions against unfortunates of the colored race. To the honor of that Church be it said that prejudice and exclusion grounded upon race have never been tolerated in the established practice of its ministra-tions to mankind. Its gospel has ever been a gospel of social equality in the sight of heaven."

In striking contrast with this stands the action taken at a recent convention of Protestant ministers at Charleston, S. C., where a resolution was adopted refueing to allow colored delegates a place in the and the schools are still to be called "non-Assembly.

THE Catholic Church in Japan is in a condition so flourishing as to give great consolation to the Holy Father, The traditions of the Church were preserved in Nazasaki since the attempted extermination of Caristianity nearly two hundred years ago, when the Dutch merchants lent their cannon to the Japanese Government to aid in their cruel work.

New Mexico, which has a population of 180,000, is clamoring to be admitted as a State, equally with Idaho and Wyoming. Hitherto the claims of New Mexico have been treated coldly, both because it is a Catholic Territory, and because it is Democratic. The present Republican majority in Congress are still endeavoring to evade the question of its admission, though much inclined to extend State rights to the other two Territories, though their population are respectively 113,000 and 100,000. There is this difference between the Knownothings of the States and the Ontario Equal Righters, that the former are not such hypotrites as to conceal their purpose to repress Catholics under false colors. They openly pro-AT THE Methodist conference held in claim their hostility; but they have never Chatham on Friday last Rev. B. F. Austin | yet gained a large following. The spirit of persecution animates a large proportion of the people of Ontario, but we are glad to see that the majority favor relig. ious liberty in its true sense.

An interesting gathering was assembled last Sunday in the Paulist Catholic church of New York. Nineteen organizations of veteran soldiers who fought in the civil war attended a memorial service, filling the vast church, and the two priests who officiated were also veterans, Rev. Walter Eillot, late a sergeant in the Boyle, of Massachusetts, late lieutenant in the 37th New York volunteers. Father Elliot is a member of the Paulist Order. This event is very significant at the moment when the Boston and New York bigots, the Fultons and their clansmen. are initiating a movement to deprive Catholics of the Franchise under pretence that they are enemies to the Republic There are many veteran soldiers who are now priests in every part of the United States. There is not the least fear that the bigots will gain their purpose.

THE Republicans of Wisconsin, foreseeing that the Bennet School Law will be fatal to the party, if it be adhered to as a party measure, resolved recently at a meeting at Madison that they would not make it an issue at the next election as they cannot afford to do so. The law undermines parental rights. However, it is not so much the Catholic vote of the State that the Republicans hope thus to retain, for the Catholics have all along been Democrats for the most part. It is the Lu heran German vote which the Republicans have lost by the passage of the Bennet Law. A recent Lutheran Convention at Milwaukee unanimously resolved to oppose any party which will not promise to repeal the obnoxious

DURING the debate in the General Assembly at Saratoga on revision of the Westminster Confession of Faith it was made evident that a change in the doctrine of the Church standards would imperil millions of dollars worth of Presbyterian Church property, in the way of seminary and Church endowments, and it was this consideration chiefly which

not prepared to risk the loss, and it was of unworthiness will not ambition considered better to sacrifice Christian truth than real estate. But the matter is certainly only delayed. The Revision movement is too powerful to be entirely crop of Rationalistic divines which will suppressed by the money consideration. inevitably spring up within a few years. Dr. Vandyke said: "You can no more stop it than you can keep back the spring by piling up last winter's ice." It was not to be expected that the Assembly would adjourn without some resolution being adopted insulting to Catholics. Accordingly the following resolution was passed in reference to the decision of the Supreme Court of Wisconsin, which declared the reading of the Protestant Bible in the schools to be an act of sectarianism, which was not to be enforced upon Catholic children :

"Whereas a recent decision of the Supreme Court of one of our States has affirmed the bible to be a sectarian book we see in this no mere local matter suc as affects the people of a single State, but the culmination of an effort being made by a relentless foreign hierarchy to overthrow the system of Public school throughout the land."

It appears, therefore, that it is the desire of the Presbyterian divines to force the mutilated version of the bible, as issued by the Bible Society, upon Catholic children, sectarian." We would have similar "non sectarian" schools in Ontario if the political parsons could only gain the sway which they still continue to hope for in this Province. But what a clamor would be raised If we hope to force the Douay version of the Bible on Protestant children! We may readily imagine their indignation from our experience of the misrepresents. tions which were resorted to when the 'Ross Bible" was lesued as a text book.

Ex-KING Milan is again figuring in a way which adds to the score of disrepute which attaches itself to his name. It is not very long since he dragged the Schismatical Church of Servia into the mire with himself, when he obtained that the Patriarch Theodosius, head of the Servian Church, should grant a decree of divorce in his favor against the inno cent Natalie, his queen. He is now to answer as co respondent in a divorce suit which N. Ristics, formerly Prime Minister of Servia, is about to bring against his wife. It ought to convince any reasonable Christian that National Churches, subservient to monarchs, are absurdities, when we find them obliged to adapt their doctrines and practice to the criminal whims of Kings like Milan and Henry VIII. When the nations concerned were subject to their one legitimate Chief Pastor, marriages were not so easily dissolved.

balloons. In some ridings they held out until the closing of the polls on election AFTER THE BATTLE. day, and in these Mr. Meredith found The great contest is now over. The support. In the majority of counties, smoke of battle has cleared away, and however, the utter hollowness of the men can see clearly where the victors balloons was discovered soon enough, stand, where the vanquished prostrate and their worth estimated at their actual value. They were lie and where the spoils of victory may be gathered up and borne away in reckoned by large majorities of 5th. Ohlo volunteers, and Rev. James triumph. Mowat, Fraser, Hardy and sensible people as nothing in many a well-fought political field, tense. And in these counties Meredith's star went down below the horizon, most have once again been crowned with the probably never to appear again. The palms of unsullied triumph and glorious Equal Rights party, that grew out of the victory. It would be like trenching too much on the limits of truth to predicate agitation on the Jesuits Estates Act, has completely collapsed. One solitary as much of the inglorious defeat sustained by their opponents, Meredith, Creighton, Hughes and all the rest. While the friends of Mowat's moderate, fair-dealing and honest government held out no false promises, or made no display of pretentious and impossible smile his broadest and shine his brightest future achievements to induce adhesion while reaching out the hand of forlorn fellowship to Mr. Meredith in the latter's to their party or to catch a single vote the most unscupulous means were re forced retirement from the front ranks sorted to by the opposing politicians to of politics. Long since, we fancy, the Opposition leader might have emerged deceive and befog the electorate. Mr. from the cold shades had he listened to Mowat was represented as the ally of wiser counsels than those volunteered the Pope and the complaisant tool of by the Toronto Mail, the Empire and the Archbishops and Bishops. In some places people were asked to choose Week. It is much to be feared, as it is very much to be regretted, that a man between Pope Leo and Queen Victoria. of Mr. Meredith's undoubted ability Pastoral letters or private instructions of prelates to their flocks were handed should be set aside, and his great talents round and circulated widely to embitter and splended abilities as a young states. man be left in abeyance or perhaps Protestant feeling and excite hatred and abhorence of ecclesiastical authority. sacrificed forever on the altars of bigotry and too anxious ambition. But Mr. In the back townships Mowat was represented as encouraging the invasion Meredith chose his own platform, and issued his fatal programme f French Catholics who would soon put an end to British civilization, and blot in his London Opera House speech. out the English language in the Pro-Had he allowed himself to be warned in time by the shout of indignant protest vince of Ontario. The little French catechism with a picture of the Blessed with which it was received from one end Virgin Mary was taken around and exof the Province to the other, he might nibited on public platforms, and people have recalled some of his words and vere made to believe that in Prescott, modified the extreme views that were Russell and Essex, Protestant children bound to find no echo except in the were forced by the Minister of Educahearts of the most ignorant or the tion to read lessons out of that little most depraved. Archbishop Cleary Popish book. Such low, vulgar and gave him an opportunity of retractmendacious bigotry as the above was ing some things and of amending others, but he heeded not the only employed by the leaders of the Opposition at public meetings alchance that offered of laying the storm

course aroused in the heart and soul of every Catholic and of every true citizen lead men who, in every other walk of life gentlemanly and honorable, are death and oblivion is of easy access, but willing to stoop to such infamous methods when striving for a little brief difficult to be traced back again. Life authority! We have not read or heard bartered away cannot be recalled . . . . of any such unbecoming tactics on the facilis descensus Averni sed remeare part of Mr. Mowat and his followers. vias superas que revertere ad auras. Hoc They were satisfied with explaining their opus, Hic labor est policy, and refuting the many slanders and calumnies heaped on their adminis-THE ELECTIONS. tration. In the disposal and sale of To the Editor of the Catholic Record : public lands they exhibited facts and To the Editor of the Catholic Record:

DEAR SIR—Never before in the history of political campaigns in this Province did its justice loving citizens feel more gratified than they do at the result of the one which was decided on the memorable fifth of this month. Not alone on account of the material interests of the Province which were at take figures that could not be gainsaid, which reflected honor on their integrity and obtained credit for their singleness of interest in the public weal. In their dealings with the French-

Canadian population they gave proof

of masterly direction and consummate

politics the antedeluvian notion that

power may be reached by an appeal to

bigotry, or that there is longer use or

employment for the Protestant horse in

this enlightened century. Bigotry,

however, reached its climax in some

which had hitherto been so zealously guarded and promoted, and which would prudence. Without any attempt at undoubtedly be jeopardized, if not seriously injured, by the advent to power of the Tory party and their insatiable followers of the "Rykert" type; but more particularly is it so because of the diabolical means adouted by their transfer of the properties of the diabolical means adouted by their transfer of the diabolical means and the state of t coercion they induced those faithful and valued subjects of French origin to adopt English as the language of the schools. In regard to Catholic education Mr. Mowat and his Ministers were adopted by that party from one end of the Province to the other, in their mad and like Ulysses and his companions while navigating between Scylla and Charyb. desperate attempt to obtain control of the Government, and which only a ruth-less and disappointed horde, dead to dis. They had Catholic sensitiveness and Catholic rights as by law constievery sentiment of justice, of truth and of honesty, would ever dream of adopttuted on one side and they had to face ignorant bigotry and fanatical no-Popery ing, be their case ever so hopeless, or the prize to be won ever so alluring. That their disappointment has been great, on the other side. Although in the matter of prima facie support of Separate their exposure complete, and their defeat overwhelming, is evidenced by schools they yielded before the storm the gloomy and ominous silence which which Mr. Meredith raised around their the more thoughtful among them preears, yet they made a very serve, unbroken even by any expression and determined stand for of comfort, of cheer, or of sympathy by any one, unillumined by one ray of hope, and undignified even by the respect which the rights of Catholics to enjoy every privilege accorded them by the constiis ever due, and always accorded to those, who, though vanquished, have used only tution as provided in the British North America Act. For this manliness on just and honorable means of warfare, in a manly endeavor to obtain a victory. That the electors of the county of Wellington, irrespective of creed distinction, nobly responded to the call of duty, and sealed forever, if such an act were possible, the lips of those designing knaves, and fanatical zealots who endeavored to inaugurate a reign of bigotry, and a resource of persecution against the just and honorable means of warfare, in a their part they were entitled to a generous and unanimous support from the Catholic electorate, and we firmly believe they obtained that support at every polling booth in Ontario on the 5th of June. It would have been most dastardly on the part of Catholice, as it regime of persecution sgainst the religious minority of this Province, would have shown an ungrateful, unprincipled and craven spirit, had not is amply proven by the large majorities rolled up for the Liberal can-didates in the three ridings of the county. But to the County of Grey is due the marked distinction and enviable they gone to the polls as one man, and helped to stamp out of Canadian

representatives, who proved treacher-ougly false to their trust—one of them being no less a person than the reputed first Lieutenant of the Tory Leader and constitutencies and found many willing editor in chief and manager of the Emvictims. In these the opposition to honest government was applauded and That our co-religionists in these two sustained by threadbare majorities. counties, as well as, I presume, in overy other country in the province in which they dwell in sufficient numbers gave a good account of themselves, and by working shoulder to shoulder with their liberal Protestant fellow.ctt/zens contributed But the rumors set affoat and the lies retailed in order to secure a solid Prctestant vote were like so many air

honor of having rendered such a de-

served punishment, as will not be for-gotten in a lifetime to two of its Tory

largely to the magnificent result, I have every reason to believe. The rumor is rife in this county that Col. Clarke, the member for East Welling-ton, and who so ably filled the speaker's chair during two terms of the Legislature, will be taken into the Cabinet to fill one of the vacancies. A more worthy memgive such general satisfaction, could not but possibly be found for pre- tion. Not only is he with all classes of reformers but he is universally respected by the Conservatives thoughout the county as well. His great experience in legislation, gathered during an unusually long term in Parliament, his occupancy for such a length of time of the dignified completely collapsed. One solitary isolated star appears in the East, in East Durham, to shine for that party. If Durham, to shine for that party. If shining and smiling with a sepulchral stoney smile can be of any service to Cansada. Mr. Campbell of East Durham will petitor. Not only is this the case; but petitor. Not only is 'chis the case; but together with his a pointment to such a position, being a deserved recognition of his perso al merit and long service to his party, it would also be taken as a graceful tribute to the electors of the county of Wellington who have always controller. Wellington, who have almost continually sent three Reform members to the Legislature at Toronto. Whether, therefore, viewed in the light of his own long services, viewed in the light of his own long services, and personal merit, or as a representative of the foremost agricultural and banner reform county of the Province, Col. Clarke has claims to the position which undoubtedly stand unrivalled by those of any other member of the Legislature.

Representable yours

Guelph, June 9th, 1890. M.

A dastardly attempt was made to blow up with dynamite the monastery of the Grande Chartreuse in the department of Isere in France, fourteen miles from It is believed that the cowardly perpetrators were certain persons who endeavored unsuccessfully to levy blackmail on the monks, and who took this mode of getting revenge. The monastery was badly injured.

Cardinal Lavigerie has established on the border of Biskra, a house of refuge for escaped slaves. It will be in charge of a new reigious order called the Brothers of the ahara. Similar establishments will be erected at several other points of the

The largest Catholic parish is that of Miles City, Montana, of which the area is 60,000 square miles. Rev. Cyrille Pauwelyn is pastor. It is expected that it will soon be subdivided. most everywhere. To what depths which his imprudent and aggressive dis-

in this Dominion. The way to political

ests of the Province which were at stake

The Meeting.

The tree of life has been shaken, And but few of us linger now. Like the Prophet's two or three berries In the top of the uttermost bough. We cordially greet each other In the old familiar tone; And we think, though we do not say it, "How old and gray he is grown!"

We speak of friends and their fortunes, And of what they did and said, Till the dead alone seem living, And the living alone seem dead.

And at last we hardly distinguish Between the ghosts and the guests, And a mist and shadow of sadness Steals over our merriest jests.

#### **KNOCKNAGOW**

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER XXXIX.-CONTINUED.

"Is it the gift or the giver you are thinking of?" Grace asked, as she marked the flush deepen upon her cheek.

Bessy looked as if she did not comprehend the question, but after a minute's reflection she understood it very well.

"I believe," she replied thoughtfully, "I was thinking of nothing but that I had a pair of gold earrings. I was often wishing to have them, but they were too dear for myself to buy them." for myself to buy them." "You seem to be very candid," returned

Mary.
"It is too much that way I am," she re-

"Some wise man has said," Grace observed, "that the proper use of language is to conceal our thoughts; and, to a certain extent, I agree with him."
"Indeed you do not," said Mary. "You know nothing is more odious than duplic-

reasoning," said Mary, with a smile. "I fear real gold is not always a proof of true

Bessy Morris suddenly became very industrious, and Miss Kearney thought she was trying to make up for the time lost but her thoughts recurred to the dragoon, and her brow flushed as she recollected that she had replied to one or two of his Bessy's mind was busy as well as her fingers. Miss Kearney's warning theretoe. fingers. Miss Kearney's warning, though given half in jest, startled her, and she began to examine her conscience in reference to her conduct towards the soldier. She could not conceal from herself that she had done her best to attract him, and was flattered by every evidence of her success. She had tried to "get inside" other girls, and it gratified her vanity to see herself preferred to them. She even thought her heart was touched, she felt so pained when she fancted her admirer was wavering in his allegiance. But when she became quite sure he loved her, she found that she did not really care for him; and, perhaps to get rid of his attentions was one reason for her leaving Dublin. The intensity of his passion was so evident when she met him in her grandfather's house, after returning from the wedding, that it quite frightened her, and, in spite of the candour upon which she had just plumed herself, she shrank from telling Miss Koarney that her martisl suitor had

nothing about him except that he had met him in Clonmel. stopped sewing, and, resting her she stopped sewing, and, resing ner hand upon the table, commenced tapping it nervously, just as she had done while sitting in her grandfather's chair, after the soldler's passionate farewell. Happening to glance through the window, a sad, wistful look came into her face; and it was so evident that this look was called up by some object upon which her eyes rested that Grace followed their direction, to see what it could be that made Bessy Morris look so sad, and, as she thought, yearn-ingly. Grace could see nothing in the direction of her gaza but three tall tree

profound secret, and Billy Heffernan said

standing all alone upon the bare hill.
"I often remark those lonely looking trees," she observed; "and when the wind is drifting the snow or the cold rain over the hill, I quite pity them. I fancy they must feel the cold. And they sometimes remind me of three tall nuns."

"They are more like round towers, or some, hing of that sort," said Mary.
"Thea," shadow is now on the house where I was born," said Bessy Morris.
"Indeed!" aid Grace. "I thought you

must feel inten sted in something must feel inten sted in something up there, you looked so earnestly in that

"My mother was the daughter of a respectable farmer," Be say continued. "And though my father was the son of a tradesman, he was considered a good match for her, as his father was able to give him three hundred pounds, which was given as a fortune to my mother's sister. I suppose you know, miss, a weaver was a good trade in Ireland long ago. But the rent was raised and crops failed, and my father was ejected. 'Twas a cruel case, every one said, and no one ever offered to take the farm since; so t comes into my mind sometimes

that it comes into my mind sometimes that I'll live there again."

"Is your mother dead?" Grace asked.

"She is, miss. The day the sheriff was there to turn them out she clung to the door, and one of the balliffs, in dragging the them has more the grace. her from it, threw her upon the ground, and it was thought the fall killed her; I believe it was her heart that

"And is your father allve?"
"I hope he is, but I don't know."
Grace locked at her with surprise.
"When he heard my mother scream,"
continued Bessy, "and saw Darby Ruadh
fling her upon the ground, he lost all control over himself, and taking hold of one
of the policemen's guns he dragged it
from him and knocked the bailiff down
with the butt end of it. He then swore
he'd shoot the first man would lay a hand
on him; and they were all so much taken
by surprise that they let him walk out of
the yard, and he had a good start before
they ran after him."
"Did they catch him?" Grace asked

eagerly.
"No, miss," returned Bessy, "he hid himself in an old sandpit on the farm and

escaped."
"D: you remember your father and mother?" Mary asked.
"I do, miss, well," she replied. "My mother was a beautiful young woman. She died the next night at my grandfather's. And I remember my father coming to take his leave of her though the soldiers and police were converted to "I do, miss, well," she replied. "My mother was a beautiful young woman. She died the next night at my grandfather's. And I remember my father coming to take his leave of her though the soldiers and police were scourging the country after him, for 'twas thought Darby Ruadh would not recover, as his skull was fractured. There was nothing but meetings of magistrates, and rewards offered, and houses searched, and people arrested to give evidence. You'd think it was war that was in the country. My grandfather advised my father to go to America, 'and let me see the man, 'said he, 'that'll offer to take your farm. You were robbed, and no man but a robber will offer for your land. This trouble about the bailiff will blow over, and you can come home again. And I'll be a father and mother to little Bessy,' says he, when he saw my father taking me in his arms and kissing me. And he kept his word," she added, wiping the tears from her eyes.

"And did you never hear from your stream of the my man and the sing me. And he kept his word," she added, wiping the tears from her eyes.

"And did you never hear from your stream of the my man the did the little girl he'd rather than any of them?" "She was called the Dick to Indian the same and little girl he'd rather than any of them?"

her eyes,
"And did you never hear from your

father after?"
"Never," replied Bessy. "except once a
man from the colliery mentioned in a
letter that he saw him out west, and that
he had carpets on his floors. But though "But a little diplomacy is necessary to get on smoothly through the world. You have told us nothing about your admirer," she added, turning to Bessy Morris.

"And do you wish very much to see

mirer," she added, turning to beer mirer," she added, turning to beer mirer, "Who and what is he?"

"If they are real gold," Bessy observed, contemplatively, as she looked at the earrings, "his love must be true."

"I am not sure that is quite correct of my father. That was another motive of my father."

"I am not sure that is quite correct of my father. That was another motive that induced me to become a dressmaker;

for I said to myself I'd get employment in the different towns in America, and

love."

"But sure he would not go to such expense," returned Bessy.

"Oh, I have no doubt but he admires you very much," replied Mary; "and, unless he is rich, so costly a present may be a proof of the ardour of his regard for you."

"Well, he's only a sergeaut in the army, miss," replied Bessy.

"Oh, I have no doubt but he admires might come back to look for you."

"That's true," returned Bessy. "But I'd keep up a correspondence with Judy by the pup a correspondence with Judy Brophy, or some one. I don't think I can ever have an easy mind till I am sure of what happened to him, at any rate. I am aways thinking he is poor and neglected, and was ashamed to write to us."

that she had replied to one or two of his letters. He might, she thought, accuse her of faithlessness; and her conscience told her the charge would not be altogether without foundation.

"I will request of him not to come tagain," she said to herself; "and if he be a men of anist he will respect to a will be altogether."

again," she said to nersell; and if he beamen of spirit he will respect my wishes."
"Surely that is Apollo in the garden with Adonis," Grace exclaimed. "I wonder where are they going? I thought he was to be away on business all day—what

was to be away on business all day—what do you think, Mary?"

"If that is not his fetch, it seems he has come back," replied Mary. "But as to where they are going, I wonder you should

where they are going, I wonder you should think it necessary to ask."
"Oh, yes," returned Grace with a toss of her head, "the attraction in that quar-ter must be very strong indeed. But they might at least have the politeness to income whather we would go."

inquire whether we would go."

Mr. Lowe turned back before he and

"She is such a model of industry, I don't think you can induce her to go out — but let her answer for herself."

After a little hesitation Mary came to the window, saying, "Well, if you have patience to wait for a few minutes we will go."

but he always thinks first of his preclous self, and would only remember poor me when I was already gobbled up."

"Are ye going to keep us waiting all day?" the subject of this not very flattering criticism called out.

"He is not inclined to go "fair and go."

Mr. Lowe bowed, and went to tell the doctor, who was standing with folded arms near the laurels, and looking intensely sentimental.

tensely sentimental.
"Well, now," said Grace, as she went on
arranging her hair—on observing Bessy
Morris move her chair so that she could see the two young men in the garden—
"which of those two gallant gay Lotharios
do you think is the best looking ?"
"I think Mr. Richard has the advan—

tage," Beesy answered.
"He is particularly well got up just

now," returned Grace, glancing over her shoulder through the window, "and does really look handsome."

"Twas always given up to him miss," rejoined Bessy, "to be the handsomest young man in the parish. 'Tis often I heard it said that he was the handsomest boy, and Miss Mary the handsomest girl going into the chapel of Kilthubber. Though some would give Miss Hanley the palm."

"Why, Mary, you are quite famous! And do they never talk of those who go to church?'

"Oh, yes miss. Miss Isabella Lloyd has a strong party, who say she is by odds a finer girl than either of them. I'm told she is to be married to Captain French—and a fine couple they'll be. He's to and a line couple they if be. He's to throw the sledge with Mat Donovan next Sunday. But, talking of handsome men," continued Beesy, while her eyes sparkled with admiration, "there is a handsomer man to my mind than any of 'em."

Mary ran to the window with quite an excited look. Was there some one who, to her mind, was a handsomer man than her remarkably handsome brother? She smiled at what she mentally called her foolishness, and the flush faded from her beak. But her was anything cheek. But her eyes eparkled, too, when she saw the person to whom Bessy alluded.

"Why," exclaimed Grace in astonishment, "'tis Fionn Macool!" ment, "'tie Fionn Macool?"
Who is that, mise?" Bessy asked.

"Oh, that's what I call him," she replied, pointing to Hugh, who had just some into the garden.

"You couldn't call him a grander name," returned Beesy. "He was the great chief of the Fenians long ago. The top of Slievenamon is called Shee-Feen after him. My grandfather would keep telling you stories about him for a month."

"What way does he tell the story of

with the butt end of it. He then swore he'd shoot the first man would lay a hand on him; and they were all so much taken by surprise that they let him walk out of the yard, and he had a good start before they ran after him."

"Did they catch him?" Grace asked eagerly.

"No, miss." returned Bessy, "he hid."

Bessy, "As hid."

"Yes, that was the way, miss," replied Bessy, "he hid."

"Yes, that was the way, miss," replied Beesy,
"The longest-legged or the longest-winded was to have him. Do you call him a hero? The man was a savage; and the poor girls that came to grief in the race were most fortunate."

"She was called the Fair haired Grauna —she was a namesake of your own—for Grauna is the Irish of Grace."

"Ob, I am quite proud to be the name-sake of a lady so distinguished. And who knows but it may be an omen, and I may, like her, be clasped in a warrior's arms. Oh, those brave days of old, when one might win the love of some noble knight ans peur et ians reproche. When I think of it I am sick of your Apollos and your Adonises. In fact, Bessy, I could almost envy you your 'sergeant in the army.'"
"Whether you joke or no, miss," replied Bessy, laughing, "'tras something like that was in my mind when I met him first."

first.

"I wonder at you, who are such a patriot, Grace," said Mary, "to talk in that "Oh, I was only thinking of the soldier

in the abstract," replied Grace with a frown. "And will not Mr. Lowe be an English soldier one of these days?"
"So I understand," returned Mary.
"And how would you like," she added, turning to Bessy, "to have your husband with those soldiers who passed this way the other day to shoot down the poor people whose houses were going to be levelled if they offered any resistance to the crow-har beloads"

levelled if they offered any resistance to the crow-bar brigade?"

"That's true," Bessy answered thoughtfully. "And I thought, too, how my grandfather was flogged in '98."

"But, Bessy," said Grace, as she drew on her gloves near the window, "how can you say such a black-looking fellow as that is handsome? I always set him down as the ugitest fellow I ever saw, And though I have modified that opinion somewhat latterly—particularly since I saw Mr. Beresford Pender—still it does make me wonder to hear him called a handsome man. Where, in the name of goodness, is the beauty?"

handsome man. Where, in the name or goodness, is the beauty?"
"Well, I don't know, miss," she answered,
work and looking at laying down her work and looking at Hugh Kearney, "but see how strong, and manly, and honest, he looks. If a lion was rushing to devour you, or a ship sinking under you, wouldn't you feel tafe if his arm was around you !

that it quite frightened her, and, in spite of the candour upon which she had just plumed herself, she shrank from telling Miss Kearney that her martial suitor had already "steered his barque" to Knocknagow; for she devoutly hoped no one in the neighbourhood would ever know anything about it, as Peg Brady had promised faithfully to keep the dragoon's visit a day is so fire?"

Inquire whether we would go."

Mr. Lowe turned back before he and the doctor had reached the stile, and Grace threw open the window.

"Going to pay your devoirs to the early of Castleview?" she excitaimed.

"Yes, the doctor is going to call at Mr. Hanly's; and perhaps you and Miss Kearney would stand his ground in his cool way. But I strongly suspect Adonis would cut and run. Not out of cowardice exactly, the always thinks first of his proclosure. but he always thinks first of his preclous

Grace observed. "Are you ready, easy. Mary ?"

"I'll be ready in a moment. I merely

have to direct this letter to Father Car-roll."

"By the way," returned Grace, "you did not show me that note Barney threw up to you the other evening. It has just occurred to me that Barney put Bessy's letter in his hat, too, and forgot it, and as hers was a love letter, perhaps so was

That's all nonsense," said Marv. "Did you ever see my brother Eimond, Bessy," Grace continued, "and what did you think of him?"

"He's a tue pleasant fellow, miss," returned Bessy. "He used to be fishing with Mr. Hugh, at the river, and they sometimes called in to have a chat with my grandfather."

I thought he would come home a Christmas," said Grace, "but something turned up to prevent him. I wrote to him to say that he has no business here any more." And she nodded her head

Mr. Lowe, in a way that made both Mary and Bessy Morris laugh.

"And did you tell him that Anne sent her love to him?"

her love to him?"

"Yes, but that's nothing. I am quite sure Annie will end her days in a convent."

"I thought Edmund would be sure to win that prize for which so many are contending."

"You mean Minnie Delany? No, it

will never come to anything. He has something in his head that I cannot make out. I heard Father Carroll and Arthur O'Connor jesting about it. Edmond says that he and Arthur always fell in love with the same lady by some fatality; and only that Arthur is to be a priest they would be sure to run foul of each other. Oaly think of a duel between two such

you want to have Richard vowing venge-ance sgainst us. And she ran so precipi-tately out of the room that Grace shock her head and knit her brows, as if she thought that between her brother and Arthur O'Connor and Mary Kearney there was most certainly a mystery, which, as yet, she could not make nothing of. She followed Mary to the garden, leaving Bessy Morris in the little room, alone.

CHAPTER XLI.

MISS KATHLEEN HANLY THINKS IT ADVIS-ABLE TO BE "DOING SOMETHING."

"Ask Hugh to come." And Mary's somewhat anxious look brightened as she saw Hugh submitting to be led on with them by Grace, who seemed to take his compliance as a matter of course. Mary was a little afraid of being left alone with Mr. Lowe. His admiration has risen to such a height that it was really no vanity in her to consider a downright declaration of love within the bounds of possibility. Her good sense enabled her to see the folly of such a proceeding, and her good nature—to say nothing of the real likeing she had for him—made her shrink from wounding his feelings in any way. She said to herself that he would soon forget her in the bustle and excitement of the gay world. And if he passed on with nothing more definite than a bow and a smile—or she might have no great objection to a sigh—it would be better for both. ABLE TO BE "DOING SOMETHING." world. And if he passed on with nothing more definite than a bow and a smile—or she might have no great objection to a sigh—it would be better for both. So that Hugh's docility was a great relief to her, and she talked cheerfully, and even gally, as they passed on through the hamlet, stopping occasionally to say a kind word to the woman and children, who always greated her with smiles and sometimes with blessings. Nelly Donovan was examining one of her beehives, which had barely escaped being overturned by Kit Cummina's cat in endeavoring to escape from its deadly enemy, "Friskey Laby" (in Knocknagow the patronymic of the owner was invariably bestowed upon his dog)—and Nelly became so eloquent in detailing the injuries and verations brought upon her by Kit Cummina's cat that Mr. Lowe forgot his own woes and stopped to listen to Nelly Donovan's harangue with a more cheerful expression of countenance than he had been seen to wear for several days before. Then old Mrs. Donovan appeared, smoothing her whitt hair over her temples, after removing her spectacles, and had a,word to say in private to Miss Kearney; so that a quarter of an hour was lost before the party came up with the doctor, who was waiting at the corner of the clipt hedge, and gezing pensively towards the old castle. Catching a glimpse of the redoubtable Kit Cummins herself with arms akimbo inside the thresglimpse of the redoubtable Kit Cummin herself with arms akimbo inside the thres

hold of her own door, evidently prepared with a defence of her persecuted cat, the with a defence of her persecuted cat, the doctor thought at this rate they'd never reach the house on the bill; and, to avoid further interruptions, he proposed to turn in by the short cut through Tom Hogan's farm. Whereupon Kit Cammins thrust her hair under her cap, and tried to bottle up her wrath for a more favorable opportunity; but, finding the effort too much for her, she relieved her feelings by a long and well-sustained invective upon her next door neighbor and all belonging to her. And the never-varying response on such occasions—"Gir r r r out, you bia'guard!" fell with such plersing distinctness upon Mr. Lowe's ear that he stood still in the middle of Tom Hogan's field, and gaze8 around in amazement—though the partition between Kit Cum

field, and gazes around in amazement—though the partition between Kit Cummins and her next door neighbor was so thin that the purring of the vagabond cat could easily be heard through it.

Attorney Hanly laid down his newspaper, and left the room so abruptly that his wife stared after him for a minute, and commenced rubbing her eyebrow. Mrs. Hanly had dropped an occasional hint during the morning, intended to lead up gradually and naturally to a certain subject with which her mind was occupied. But the abrupt and unexpected exit of Mr. Hanly seemed to have hopelessly disarranged her plans. Looking through the window she saw Mr. Isaac Pender shambling up the avenue; and the attorney

bling up the avenue; and the attorney soon appeared wrapped in his great coat, and met the old agent half way between the gate and the house.

"Run, Lory!" exclaimed Mrs. Hanly, as if she saw there was but one chance

money."

Lory started off without his cap, and quite terrified old Isaac by simply pro nouncing the word "money" and holding out his hand. It seemed to have a standand-deliver effect upon Lory's father too; for he at once thrust his hands into his waistcoat pockets, and then into the his waistcoat pockets, and then into the pockets of his great-coat. The result appeared in the shape of two or three pound notes, two or three shillings in silver, and two or three pence in copper. Rolling all these into one bundle, Mr. Hanley thrust them into his son's hand, who are heart to the house rainfulne.

who ran back to the house rejoicing.
"Well, it is better than nothing," said "Well, it is better than nothing," said Mrs. Hauly, after counting the notes. "But I wonder why did he mind giving me the odd coppers?" Lory asked, dropping them into his pocket, and resolving to have a game of pitch and toss with Barney Brodherick and Jack Delany's apprentice the first convenient opportunity.

"Ah, you don't know all the plans he as," observed his mother. 'Don't you see I am now to suppose that he has given me all the money he has, and left himself quite penniless?"

Lory uttered that startling two-fold sound he intended for a laugh, and evi-dently looked upon his father as a clever fellow. "I may as well keep this for my-self," he remarked, looking at the silver

in his open hand. Scarcely had he uttered the words when his hand was struck, and the money sent rolling about the floor.

"You must not keep it, sir. I don't know what you want of money. Come here and hold him, Kathleen."

There was a tremendous struggle be-"You mean Minnie Delany? No, it till never come to anything. He has omething in his head that I cannot make ut. I heard Father Carroll and Arthur he has and Arthur always fell in love rith the same lady by some fatality; and may that Arthur is to be a priest they rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But in spite of all she could do Lory rould be sure to run foul of each other. But and there is to stop its arking. Mrs. Hanly quietly placked up one shilling which rolled to stop its arking. Mrs. Hanly quietly pone shilling which rolled is applied to stop its arking. Mrs. Hanly quietly placked up one shilling which rolled is spite of all she could do Lory rould be sure to run foul of each other. But and the sold of the third and thrust it into the sure of the sure of the

arm quite immovable, she paused to parley and take breath.

"Now, what do you want that money for?" Rose asked, as she twisted up her hair.

"For the novelty of it," added Lory, jingling the coppers, which were all safe in the other pocket.

"No, sir; it is not for the novelty of it. I have found you out. Miss Lloyd, who hates you, because she thinks 'its purposely to frighten her you talk loud, told me that she saw you call for three pints of beer at Bourke's; and that you dralked and swaggered in a most awful manner. She could not understand half what ye said; but it was plain to her ye were steeped to the lips in infquity, she said."

"And where was she !" Lory asked.

"She went in through the yard gate when she saw you in the shop, and remained behind the door while ye were there."

"I'm sorry I didn't know she was "To the lips in infquity, she said."

She has, after the custom of the premature newspaper reporter, already composed

"And where was she?" Lory asked.
"She went in through the yard gate when she saw you in the shop, and remained behind the door while ye were there."

there."
"I'm corry I didn't know she was
there," returned Lory; "I'd put Brummagem up to kiss her, and pretend he
thought it was Kitty, the servant girl."
"O mercy!" exclaimed Rose. "What
am I to do with him?"

am I to do with him?"

"Who is this person you call 'Brummagem?" her mother inquired.

"That horrid fellow with the black face," Rose answered. "They call him 'Lovely Delany,' too. I suppose because he is such a monster of ugliness."

"Don't mind her," said Lory. "He's Jack Delany's nephew. His face is black because he's a blacksmith; and they call 'Brummagem,' because he was born in Birmingham, in England. I suppose they call him 'Lovely' on the same principle that you are called 'Rose," said Lory, with a laugh that would have been the death of his enemy, Miss Lloyd, if she

with a laugh that would have been the death of his enemy, Miss Lloyd, if she were within reach of it.

"Don't be impertinent, sir," retorted Rose. "And didn't I see you playing pitch-and-toss at the end of the grove with this person and Joe Russel, and your other interesting friend Barney Brodherick alias Wattletoes."

"I suppose it was he gave poor Lee the

"I suppose it was he gave poor Joe the black eye," Mrs. Hanly observed. "Ob, no," said Rose, "that happened the last day he drove us into town. Grace Kiely can tell you all about it."

A CRITIC SHARPLY CRITI-CIZED.

GAIL HAMILTON'S "ITALY AND THE POPE.

Kate Vannah in Globe Quarterly Review. The editor of the North American Review for February, 1890, announced "a vivaclous paper—from a woman's point of view
—on 'Italy and the Pope,' by Gail Hamilton'' (otherwise known as Miss Abigail Dodge). I have read the paper with interest, a little surprise and some amusement.

ment.
As to its "vivacity," it is marked by a certain vivacity of inception, apathy of progress, and prematureness of decay. The above italics will explain its incoherence of matter, startling suppositions without proofs—"the cause concealed, the effect notorious"—all of which will pass for strong reason with unthinking minds, ever ready to condemn what they do not understand. understand.
Miss Dodge, like many other writers

Miss Dodge, like many other writers not of the Roman Catholic faith, comes to us preposessed by the high authority of the secular press and bigoted historians. Hence it is not strange that she regards everything Catholic with a preconceived neutrality, or with the eyes of prejudice. It is at once evident to the Catholic reader that whatever heights she may have attained in political polemics. have attained in political polemics, Miss Dodge comes to us not by any means crammed for ecclesiastical discus

It is with certain qualities as with certain senses: those who are entirely deprived of them can neither appreciate or comprehend them.

It is only natural that a writer who

confines himself to histories mulcted of justice and truth should fail utterly—and oftentimes ludicrously—to comprehend the spirit of the Church.

The author of the paper in question is "like a child, which, insensible to the glowing significance of a Greek statue, only touches the marble and—complains of cold!" The most clement apology to be made for her I have found in a paper from her own pen, entitled "Catholiciam and Public Schools," in the North Ameri-can Review of November, 1888. She preaces her sketch thus:

I am speaking entirely from a point of sight of a Protestant—a Protestant not only by every trait and tincture of hered-ity, but by every conviction of reason— a Protestant to whom some of the assumptions of the Roman Church seem not only unwarrantable but well nigh intolerable.

Now, then. "Italy and the Pope' opens with a coup de theatre. The curtain ses upon two striking figures—the King of the entire Catholic world and the King of Italy. Miss Dodge accords precedence to the latter. I trust that she will pardon me for reversing the order. Humbert stands at the helm, watchful, gracious, constant, calm."

"Leo is borne along just as inevitably

as Humbert, and just as rapidly, but struggling, plunging, flinging (?) against the current with vain and vociferous violence." The alliteration of this statement admits of no question, whatever misgivings we may have about facts, or the Holy Father's proficiency in swimming. "Leo XIII. is a spoiled child, hurling

down his toys with petulant willfulness because fate will not re instate him in the Thirteenth Century." The secret of his wish to retrograde is not given.

The second scene is even more impres-

The second scene is even more impressive. The Pope is to celebrate Mass in St. Peter's for the first time in eighteen years. We like to see Mass spelled with a capital, en passant, since Mass is a renewal of the Sacrifice of Oalvary.

Miss Dodge is there, impatiently waiting, greatly annoyed by the delay of the princely celebrant. After a long while, however, "the great bronze doors opened wide, and, far, approaching, thrilled a strain of music, enchanting to such a degree" as to cause the writer to forget certain notable decorations of St. Peter's, certain notable decorations of St. Peter's. Among these were "the yard-high mosaics in which the words of Christ have been

She has, after the custom of the prema-

ture newspaper reporter, already composed the obituary of Leo XIII., and founded a "new republic" as easily as the Brazilians.

After reminding us of certain inestimable privileges accorded to the Papal Court by the Law of Guarantees of '71, she continues: "I cannot see that the Pope is restrained from the exercise of any important function of the holy office except that of burning Bruno."

Here we have the first symptoms of hysteria, and the attack continues through

bysteris, and the attack continues through
the entire article.

"The Pope," we learn, "is not a prisoner
at all though he chooses to call himself so.
It is pure childishness, constructive dishonesty and bad policy to style himself a
prisoner when he can really go where he
likes, and he remains in the Vatican solely
because he is fond of it."

This is much the assumest and he

This is much the argument used by a hyper-sensitive spinster who wishes it distinctly understood henceforth and forever that she is an unappropriated blessing not from necessity but from choice. But who believes us when we make this bold assertion?

assertion?

If, perchance the paper under discussion should be read to Leo XIII, he will quote at Miss Dodge the famous Meredithian

couplet : "Golden wires may annoy us as much as steel bars
If they keep us behind prison-windows."

"The Pope," we are told, "is at once a devout and a professional Catholic. Queen Margaret of Italy is a devout Catholic, while Humbert is a moderate Catholic." What is a moderate Catholic?

It is a Catholic who just clears the law,

so to speak.

When a moderate Catholic, be he prince

or pauper, has become so apathetic that he does not even clear the law, the portals of the Courch are flung wide: he is at perfect liberty to scale the walls and practice his moderate religion al fresco, with others There is an old Breton proverb: "He who does not answer to the rudder must

answer to the rocks."

An Italian noble tells Miss Dodge that "the men in Italy do not go much to con-fession. They have no time. The king goes once a year or so." "Once a year" is

goes once a year or so." "Once a year" is clearing the law.

'Or so" might tip the balance either way. I know not into which side of the scale the noble meant to drop it.

Victor Emanuel had "no time" also. But it was rumored that, when death approached, the ambassador dispatched by his old friend Pope Pius IX. was admitted, albeit unaided by Cavour, and his services not despised by the dving king, who had

not despised by the dying king, who had been a "moderate Catholic." been a "moderate Catholic."

All moderate Catholics hope for the same chance. I heard the "bravery of the unrepentant thief" lauded the other day; yet even the moderate Catholics prefer to imitate the penitent thief, in extremes.

That latest inspiration of the fermenting Piedmontese, Brano, is having its little hour. To day, a king; to morrow, nothing.

ing.

Miss Dodge will have it that the Holy Father "sulks," refuses to be comforted, "because he cannot burn Bruno," an irreligious charlatan. This thunderbolt of rash judgment is

smplushed (if I may coin a word) the next moment thus: "I do not suppose that benignant faced old man would really burn a fly; but it is difficult, otherwise, to conjecture why he weeps." It certainly does take a woman to stand

Logic on her head. About Bruno. It is pitiful—too pitiful to be amusing—to observe how men will become the dupes of their fancies by affecting to discover motives and analogies. the most unconnected imaginable with the objects themselves.

When one learns that Bruno taught, when one learns that Bruno taught, among other things, that all religions are false; that Christ was an imposter and the inventor of impostures; that there is no punishment for sin; that the soul is a product of nature, not a creation of God; that it passes from one animal into another, and is the same in man as in beast—It is easy to understand the joy of Swinburne at Bruno's resurrection—Swinburne, an apostle of what Southey denominated as the "Stanic school of poets." It is easy, also, to understand the admiration evinced for Bruno by Col. Ingersoll, whose latest utterances upon "The Improved Man" are of a stripe with Bruno's classic savinos. classic sayings.

If Miss Dodge will read the article entitled "Brunolatry" in the Irish Ecclesiastical Record (June, 1889,) she will find much to her own enlightenment, if not to the glory of the above mentioned "reformer," so called. It is better sometimes not to follow great reformers of abuses beyond the threshold of their homes, a certain Encellah author talls as Errest beyond the threshold of their homes, a certain English author tells us. Everything that patience and prudence could suggest was done by the Church to wean Bruno from insubordination and error. Then the Church decided, "to a victous dog, a short chain." But as to his being burned, there is large doubt; and, even so, Protestant historians bungle matters sadly in discussing the action of the Church and the action of the State.

However, I am rather inclined to think that the Holy Father, prostrate upon the floor, was doing penance, and praying for an elevation of the moral tone of Italy, not "weeping because he could not burn Bruno," as Miss Dodge suspects.

She gives a covert accusation of toady-ism, next, on the part of the Pope; and

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one must needs smile at the idea of a glant condescending to a pigmy.

She says "the Pope might as well have fallen in with the procession to Brun.'s statue as easily as to the Queen's Jubilee." She taunts the ruler of Catholic Christendom with inconsistency in "having sent one of his chief officers to congratulate the Queen on her fifty years of revolt."

Sending congratulations to Victoria is one thing; taking part in a procession, in

boots was denied him.

Then Miss Dodge worries because Catholic Christendom takes the Holy Father literally when he tells them of his being a prisoner, when there he has "not only a palace but a series of palaces," comprising, according to Lady Murray's actual count, 15,000 rooms, while 1,600 persons are required to keep up the style of the Vatican, etc.

can, etc.
"It is dishonest." she sobs, "to call him self a prisoner. Devout persons in remote corners of the Catholic world to-day are cherishing a wisp of straw as a part of the hard bed to which the Holy Father is re-

Must royalty sleep upon feathers if it really prefers straw for reasons occult to an unmortified person?

Only recently Leo XIII., the Visible Head of the Roman Catholic Church, and Queen Victoris, Visible Head of the Church of England, celebrated an anniversary memorable to each. I subjoin a few words upon those two occasions which appeared in the secular press from the

lee and thanksgiving. His people over the earth laid before him gifts and ren-dered him homage. The wealth and skill of the world were strained to the utter-most to do him reverence. What use most to do him reverence. What use does he make of it all? Does he, like Victoria, greedily fill the marble hells of the Vatican with the splendor which is undoubtedly his? Or does some nobler undoubtedly his? Or does some nobler understanding of the duty of power rest with him—some clearer consideration of the divine right of kings to show humanity the royal virtues of kindliness, of generosity, of unselfishness? The dally press has already given us the answer.

"The Pope gave to the churches of Rome whatever treasures were fitted to

Rome whatever treasures were fitted to add beauty to the service of God; to the museums whatever could train to delight and perfection the artistic sense of bi people; and to the charitable institutions throughout Italy the millions of money which the millions of his people had pro

Miss Dodge affirms that "the Roman world is learning to do very well without a Pope it never sees."

Statistics prove that the American Catholic world has flourished remarkably also, and it never sees the Pope.

If Miss Dodge will not consult Catholic writers.

But these subtle questions are more

intelligently treated by those writers who have purchased knowledge by the coin of experience. An eminent ecclesiastic in a Catholic periodical of recent lesue says The Pope is the head of an immense and living organism, necessary just as much as a similar organism is necessary for the preservation of civil society. Spiritual rule does not mean the government of souls in the abstract, or bovering about like angels; but it means a rule of men with bodies and senses, and every kind of human interest in matters which, it is true, relate directly but not exclusively to their

It was the introduction of the interwas the introduction of the interviews of the deceitful Pole with the Holy Father which gave me something of a shock. If Miss Dodge had friends at court, she certainly had not a friend at the papal court. She encountered some deserters and got such information. deserters and got such information as might have been expected from such a tainted source. That venal element of the aristocracy is not peculiar to Italy, however, as recent developments have shown. She allows readers of the un-pleasing Polish episode to infer that she approved rather than condemned the sentiments of the Pole, else why was it intro duced ?

A courteous and refined host was not harmed by the ungrateful flings of a vulgar visitor who sadly needed a whetstone for the sharpening of his wit. And nov we come to her meeting with the young monk of Chatrense. "He was a brawny six footer, broad shouldered — a great, placid ox of a creature," etc, etc. We have heard sil sorts of adjectives,

complimentary and otherwise—largely otherwise—heaped upon the monks who treat visitors with unfailing kindness and hospitality; but, if I may be permitted a little classic pun, I think Miss Dodge has

given us the bos adjective thus far.
With Miss Dodge is a nameless nymph
whom the ox regarded with "no hostility," she avers—"a nymph whose 'youth, straightforward simplicity, directness, earnest and intelligent vivacity' seemed to awaken a passing interest even in the ox, on whose head there was not a single bump of thought; not a ray of reflection in his large, dark eyes; not a line of introspechis healthy, handsome face. It is the misfortune of that class of Minard's Liniment cures Distemper.

tourists who have the fatal gift of heaven -a sensitive soul-and who are therefore more keenly slive to defects than to positive merits, to return to their native sod

emotionally withered.

If a monk be fat and healthy-looking

She taunts the ruler of Catholic Christendom with inconsistency in "having sent one of his chief officers to congratulate the Queen on her fifty years of revolt."

Sending congratulations to Victoria is one thing; taking part in a procession, in memory of the fat and fickle Henry, for instance, is another.

As some Catholic put it recently: Suppose a lawless element in Washington should erect a statue to the traitor Benedict Arnold, and thirty thousand in line, march part the White House.

Is it probable that the president would enjoy such a demonstration—a direct insult to him and to all loyal citizens?

It is safe to any that he would take a run over to Lakewood instead of prostrating himself upon the carpet, to guash his teeth and read his beard because Arnold escaped to Eugland before he could lay hands on him, or because the distinction of helping Andre off with his traitorous boots was denied him.

Then Miss Dodge worries because Catholic Christendom takes the Holy Father literally when he tells them of his being a prisoner, when there he has "not only a palace but a series of palaces," comprising, according to Lady Murray's actual count, 15,000 rooms, while 1,600 persons are revented to the provision of the residence of the resident desirable according to Lady Murray's actual count, 15,000 rooms, while 1,600 persons are revented to the provision of the residence of the resident desirable according to Lady Murray's actual count, 15,000 rooms, while 1,600 persons are revented to the provision of the residence of the reside

la vie contemplative?

I think not. Here is a beautiful definition given by Cardinal Manning:

"Meditation is the patient thought of wisdom musing upon divine things."

Prayer and action are so akin that their double action need never interfere the one with the other.

The venerable scholar above quoted lives la vie contemplative. This fact did not prevent him from going forth among the turbulent multitudes in London, receptly, and saying gently, "Peace;" and

That brave young martyr who is this very hour on her way to devote her life to the lepers of Molokai lived also la vie

ances of a cultivated traveller who made monasteries and monks the objects of twenty years' close studies—the Count de Montalembert, whose "Monks of the West" is such a delight and a mine of

abundant.

Be very sure there were thoughts of wisdom in the mind of the "great, placid ox of a creature" undreamed of in her worldly philosophy.

Far better, in its place, the lowliest bird Should sing aright to Him the lowliest Than that a scraph, strayed, should take the

And sing His glory wrong." The eminent scholars whose giant intel lects were the only lights in the darkness Statistics prove that the American Catholic world has flourished remarkably also, and it never sees the Pope.

If Miss Dodge will not consult Catholic writers, past or present, Gaizot and Ranke, though opponents of the Church, could enlighten her upon the Papacy, which subject they have studied as the consult Catholic writers, past or present, Gaizot and Ranke, though opponents of the Church, could enlighten her upon the Papacy, which subject they have studied as the consultance of the country of which subject they have studied as an and still more modern writers of to day find peace in almost every other shade who are "adding honor to ancestral of religious opinion, in what I must honors"-have they not lived a life of meditation ?

Rather than read St. Jerome, St. Augus tine, St. Anselm, the great St. Bernard, St. Teresa, St. Thomas Aquinas, and count-less other illustrious authors, Miss Dodge and many more from whom we look for better things, prefer to consult writers whose intellects have scarcely taken the first step in the career of knowledge, yet fancy they already know everything; "pretending to know all things, except the nescio—'I know not.'" (St. Bernard's reproof to Abelard).

The writings of those master minds who wrote for the glory of God and not for human praise is

"Knowledge ordained to live (although the fate
Of much that went before it was to die),
And be called ignorance by such as wait
Till the next drift comes b; "

In her paper earlier mentioned, upon "Catholicism and the Public Schools," there were some excellent and memorable things. I quote one:

"It would be better if Protestants would learn the meaning, the use and the weight of words, because it is in the line of right thinking and true culture." KATE VANNAH.

Gardiner, Me.

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The proof of the pudding is the eating, and the proof of the extraordinary power over pain of Polson's Nerviline is in using it. Polson's Nerviline never fails to perform wonders in every case of pain, cannot fail, for it is composed of powerful pain subduing remedies. It goes right to the bottom, and pain is banished at once. Nerviline cures all kind of pain, internal or external. Go to any drug store and get a bottle, and be delighted by its prompti-tude in doing its work.

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THERE ARE MANY INDICATIONS OF WORMS, but Dr. Low's Worm Syrup meets them in every case successfully.

MARY HOWITT.

INTERESTING FACTS ABOUT HER NOT FOUND IN HER AUTOBIOGRAPHY-HOW SHE LIVED AND DIED AS A CATHOLIC.

CATHOLIC.

Not long ago in the Catholic Review we gave an (K'ended notice of Mary Howitt's autobiography, and found fault with the meagreness of its account of her conversion. Mr. James Britten, a well known Englishman, in a short article lately gave an account which will satisfy Catholic interest, and which we condense for the benefit of our readers. In 1872 the heirs of a Catholic convert, Overbeck, the noted painter, were desirous that Mary Howitt's daughter Margaret should become his blographer. They gave to her all his pri-

painter, were desirous that Mary Howitt's daughter Margaret should become his blographer. They gave to her all his private papers, among which were numerous letters on disputed points of doctrine and Church history. Miss Howitt not only read these, but every accessible book to which they referred as well. In the end she became a Catholic in the year 1880.

Her mother assisted her occasionally, acquired a taste for Catholic literature, and read Faber's "All for Jesus." The chapter on Intercessory Prayer struck her with astonishment and filled her with delight. From that moment she devoted herself to the reading of Catholic works of devotion, but could not bring herself to accept the Catholic faith, fearing that such a step would be disrespectful to the memory of her husband, now dead a few years. She had a desire to receive baptism, and thought it might be received anywhere. Therefore she visited the Prince Bishop of Brixen, during one of her periodical visits to the Tyrol, and asked him to give her baptism. She was informed of the necessary conditions and went away astonished and grieved. To receive she must become a Catholic. a Catholic.

A dream-a vision-or what seemed to her a supernatural warning—left her no room for doubt, and led to her entrance into the Church. One night in her sleep she seemed to hear distinctly sounding through the room the words: "The end is Church of England, celebrated an antiversary memorable to each. I subjoin a
few words upon those two occasions which
appeared in the secular press from the
pen of Mary E. Blake, an intelligent
Catholic writer:

"Her Majesty has doubtless a perfect
legal right to bury her treasures where she
pleases. She may even have the moral
right to roll them up in lavender, and
bequeath them, with the rest of her temporal possessions, to the direct descendants of her august line, with stone walls
and supercilious lackeys to keep them
from the eyes of the world. But how
poor and paltry the action looks when
compared with that of the anointed ruler
who shared with her the glory of fifty
years of service!

"To the Pope of Rome also came jubi
lee and thanksgiving. His people over
the seath left brook limited for the second and thanksgiving. His people over
the seath left brook limited for the second and thanksgiving. His people over
the seath left brook limited for the seath left brook limited also flowed also despected to so, no matter how arduous her duties there.
Tennyson gives us an exquistle poem of St. Simon Stylltes, that "sign betwirt
the maious and excluse bom stylltes, that "sign betwirt
the maious and excluse the will be the sign betwirt
the maiow and the cloud," as he beautiful brown many betwirt
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the substantial. Old
all prejudice. When he entered theroom, and thou art not aswed." They
roused her from sleep, and thou art not saved."
They roused her from sleep, and thou art not saved."
There was the will be the will be the sign betwirt
the maiow and

she became a Catholic she used to speak of herself as a baby in the faith, learning day by day fresh truths and discovering new beauties in the faith she had adopted. Her whole countenance would become suffused with the peace and joy she had found in the one true fold, and she used to yearn after the souls she loved, who were still outside it. The Penny Cate-chism was her constant companion and chism was her constant companion, and she would have liked everyone she knew to possess a copy of it. There was noth-ing she enjoyed more than to converse with fellow Catholics on the great truths of her religion. Every day she seemed to become more strengthened in the faith and to realize in a striking degree the communion of saints, more especially the presence and communion of Jesus, Mary and Joseph, to whose protection, guid-ance and intercession she would attribute the daily events of her life."

A Protestant friend said : "While re-A Protestant friend said: "While regretting the particular direction that her piety was taken, I could not but feel that it was a step upward in the spiritual life. She was being delivered from the cold region of Unitarianism and the miasmatic bog of spiritualism, and finding a true peace in the Catholic faith." To this friend Mary Howitt wrote: "I thank you and bless you for the liberality of your faith, which allows you to give me credit for some good reason for settling in my old age at last, after having tried for half a century to find peace in almost every other shade believe is the true faith, come down from the teaching of our dear and Blessed Lord Himself."

We are all indebted to Mr. Bullen for this clear and convincing account of Mary Howltt's faith.—N. Y. Catholic Review.

What It Will Do. to 2 bottles of B. B. B. will cure Head-

ache. 1 to 2 bottles of B. B. B. will cure Bilious

ness.
1 to 4 bottles of B. B. Will cure Consti

1 to 4 bottles of B, B. B. will cure Dyspep-1 to 6 bottles of B. B. B. will cure Bad

1 to 6 bottles of B, B, B, will cure Scro fala. In any case relief will be had from the first few doses.

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constipation,

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"I have been taking Ayer's Pills and best of aperients.

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"Having used Ayer's Pills, with good results, I fully indorse them for the pur-poses for which they are recommended." —T. Conners, M. D., Centre Bridge, Pa.

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Yours, &c., Celia Jolinson. . II. COMSTOCK :

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W. II. COMSTOCK:
DEAR SIR: — Your Dr. Morse's Indian Root
PHIS have effected a most remarkable cüre. My
mother was suffering from kidney difficulties; tha PHIs have effected a most remarkable edire. My nother was suffering from kidney difficulties; the disease had got so firm a grip upon her that she could not walk a step. I bought a box of your pills and commenced giving her two pills every night; before she had taken all of one box she could walk about the house, To-day she is perfectly well and says that Morse's PHIs saved her life.

Yours, &c., L. W. Fraguson.

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#### Catholic Record

London, Sat., June 14th, 1890

THE VICTORY.

The short but decisive campaign which for some weeks has agitated the Province is now over, and a great and glorious victory has been gained by the lovers of peace and good-will. We have always contended for the equality of all creeds and races in the Dominionthough, by a perversion of words, our enemies have endeavored to claim a monopoly of the principle of Equal Rights, and in the battle which closed the campaign last Thursday, the real principle of Equal Rights has been unmistakably sustained by the people of Ontario. Mr. Mowat's Government has gained the most complete and overwhelming victory which the history of Canada records since the overthrow o the old "Family Compact" in 1848. The victory is a rebuke administered by the people of the P.ovince to bigotry and intolerance.

It cannot be denied that there is in Ontario a large element of the population which is readily moved by fanatical appeals to religious hatred, if those appeals be made against the Catholic Church. So large is this element that one of the great parties in the Province imagine that it could with impunity make such an appeal, and by means thereof ride into power over the ruins of religious toleration.

Twelve months ago the pretended Equal Rights party was organized by the assembling of nearly nine hundred selfdubbed delegates who loudly proclaimed that they represented the sentiment of Ontario in declaring a relentless warfare against the Catholic minority in the Province; and certainly, when we consider that the fanatical sentiments of that assemblage were re-echoed by all the Protestant Synods, Presbyteries and Conferences as well as the Orange Lodges, there was some good reason to suppose that fanaticism might rule in the counsels of the country. All the straws seemed to indicate that whatever party would trim its sails to the new breeze would gain a decisive victory in the next political campaign.

There was no doubtfulness in the de clarations of the newly constituted party. They asserted boldly that Ontario was with them, and that the issue her might, and the first step would be taken at once to deprive Catholics of their natural right to educate their children in accordance with their religious

To the credit of Mr. Mowat and his colleagues in the Government, it must be said that they refused to yield to the demands of the no-Popery phalanx. The Conservatives, yielding to the pressure brought to bear, adopted specifically the planks laid down by the Equal Righters ; and though Mr. Meredith did not distinctly say that he would move at once towards abolishing Catholic schools, he did state positively at the Pavilion meeting in Toronto, that, under certain circumstances, he would make the abolition of Separate schools a part of his policy. It is an easy step from the position which he thus assumed, to go to the extremity with which he threatened us; and in fact he pretends that circumstances now exist which would justify him in going to that threatened extreme measure. He said :

"Now my position is just this. We have these Separate schools engrafted in the Constitution. It is to be regretted that our Catholic friends cannot see their way to do without them. their way to do without them. But they are here, and we must deal with them. What I mean to say is just this: We cannot do anything to remove that law from our statute books, even if we were minded to do so; but I say this, if we cannot protect our fellow-citizens, then I say an agitation ought from this hour to arise and be continued until the Separate schools are swept away by its force." (Applause.)

It will readily be seen that Mr. Mere dith here appeals to the anti-Catholic prejudices of his audience for support in a movement which he proposes to inaugurate to deprive Catholics of a right which we at present enjoy, and the spplause which followed this announce ment indicates that his audience understood him well.

And why should Mr. Meredith and his party endeavor to suppress Catholic schools? They are certainly desired by Catholics, since wherever they are established, it is a very rare occurrence that Catholic parents send their children to any other than the Catholic school On the other hand, there is certainly no injury done to Protestants by their exstence. They are supported solely by the taxes of Catholics, and it is only by means of them that the liberty of Catholies to give their children a religious education is secured.

The plea which Mr. Meredith put forward, that the law is overridden by the fact that the clergy of the Church, and especially the hierarchy, have too much influence in the management of the Separate schools, is a false issue. The school trustees are elected for Separate ols in the same manner as Public chool trustees. Their management is equally in the hands of the people, and if the Catholic people willingly recognise the influence of the clergy in the conduct of the schools, it is their business It is no reason why they should be deprived of their liberty of having Catho-

The elections of last week have shown unmistakably the sentiment of Oatario to be, not as has been represented, hostile to Catholics, but favorable to the preservation of Catholic liberty. By repudiating Mr. Meredith and his platform the people of Ontario have declared that the Province to not to be governed on a no-Popery basis. At two general elections the anti-Catholic crusade has been pertinaciously preached, and, though it has been worked to the atmost, the verdict was given on both occasions against the advocates of fanati. clam and intolerance. The verdict of the people in 1886 was declaive. In the contest which has just taken place, though the efforts of the fanatics were almost superhuman, the verdict has been more decisive than ever. In spite of the Lodges, and the Ministerial Associations which entered so resolutely into the contest, intolerance has received a check from the stunning effects of which it will probably not recover for years. The no Popery cry was worked with great energy, but the Protestants, equally with the Catholics, of the Province have declared that they are not prepared to become the dupes of the disonest and fanatical brawlers who have raised the false cry that the Catholic hierarchy and priesthood are engaged in an aggressive warfare sgainst the liberties of Protestants, and especially against the Public school system.

It is certain that Mr. Mowat will be supported in the new Assembly by a majority of 21, being less than that which supported the Government in the last Assembly.

It is a gratifying feature of the contest that of twenty declared Equal Rights and Third Party candidates only two have been elected, Mr. Campbell of East Durham, and Mr. Barr of Dufferin. The former of these will support Mr. Mowat's general policy ; the latter has been a Conservative, and will probably continue to follow Mr. Meredith's leadership. Mr. Campbell succeeds Mr. Craig, who led the attack upon the French schools in Eastern Oatario by the resolutions which he brought up in the Assembly in 1889. These resolutions, though professedly nded to secure better English teach ing, were obviously meant as an attack upon the religion of the French-Canadians of Prescott and Russell, and Mr. Craig's speech on introducing his resolution was characterized by extreme bigotry. It is not surprising that the constituency of which Mr. Craig was a fitting representative should elect an Equal Righter, but, after all, if Mr. Cambell support the administration, as he was elected to do, the change will be for the better.

The Free Press of this city, commenting on the result, in its issue of 6th inst., said :

"Fortified as the Mowat party were behind the solid walls of the Roman Catholic Church, and buttressed in so Catholic Church, and buttressed in so many other ways by the questionable use of the public patronage and public moneys, the fight against them was maintained at tremendous odds, notwithstanding the moral vantage ground held by the Opposition."

This senseless reproach against the Catholic Church is re-echoed by the Mail, the Toronto World and other jour. nals which have been persistently guilty of fanatical attacks upon Catholics during the whole campaign. It is not true that the Church has taken any alsehood is repeated by these journals for the purpose of keeping up that spirit of discord which they have been so instrumental in exciting. The people of Ontario have rebuked them, however, so emphatically that we need not add another word. With the hostile attitude which the Conservatives assumed towards Catholic education the Catholic voters could not be expected to do otherwise than they have done. They used their rights as electors, and if their votes have contributed towards the success of a just and economical Governdispleased with them. But the Catholic deserve only to be persecuted with petty an existence only in his own merbid rote would have been insufficient to sustain Mr. Mowat if he had not at the same time the hearty support of the Protestant lovers of good government, The result is, therefore, due not to the Catholic vote specially, but to the cordial union of Catholics and Protestants alike in support of a good cause.

THE SCHOOL QUESTION IN WISCONSIN AND MASSA. CHUSETTS

A case which fully justifies the oppo altion of Catholics in the United States to State inspection of private schools occurred recently in North Brookfield Massachusetts. A certificate was refused by the School Committee to a boy of fourteen, named Denis O'Brien, a graduate of the Sacred Heart parochial school of that town, though the law decrees the such certificates should be granted at that age provided the qualifications of the candidate be up to what the law requires,

The boy was found to be a bright lad, and well grounded in all the branches required, as he had been thoroughly trained: the course followed in the Sacred Heart school being the same as that of the Grammar schools. Notwithstanding this, the chairman of the School Committee maintained that in the opinion of the Committee the Catholic school was not up to the standard of the Public schools, and that, therefore, the certificate should be refused. He said he had no prejudice against Catholics at all. This is. of course, just what we would expect a fanatic of his stamp to say, and the enemies of Catholic schools in Ontario say the same

thing,
Straightforward evidence was given as to the excellence of the school, and the evidently good training which the boy had received proved also the efficiency with which the school has been conducted The boy's father brought the case be fore the courts, and Judge Knowlton pointed out to the defendants the requirements of the law, thus leaving us to suppose that he will give his decision against the School Committee, but for the present

the decision is reserved. We can easily see from this that the object of the fanatics who are demanding that private echools, that is parochial schools, shall be inspected, is to inflict petty persecution upon Catholics. It is all who did not adopt the views of last for this reason that the Bishops of Wisconsin are so resolutely opposed to State inspection of schools, which are not and aspirations of the people of Ontario, alded by the State to the extent of one as the recent elections have made clear,

The Bennet Law, against which the Bishops have protested so strongly, estab. lishes this State Inspection, and it is against this feature chiefly that the protest has been issued by the Bishops. Ontario anti-Catholic journals persist in representing that the Bishops oppose the law because English is required to be taught in the schools. This is not the ground of their objection, for they state that the law is unnecessary, insemuch as English is taught in a satisfactory manner in all the parochial schools. They object to the dictation of the State in schools to which no State ald is given, and the objection is compelled to disown and snub him in a solidly grounded on the natural rights of

The objection to teaching English the law as the Catholics are, and there is little doubt that it will be repealed, after the next election.

Another misrepresentation has been repeatedly put forward by the anti-Catholic press of this Province. They speak of an unholy alliance between Cathlics and Lutherans for the purpose of destroying the Pablic school system. There is no such purpose on the part of the Catholics. The Catholics are not opposed to State schools, but they are opposed to the establishment of Godless schools as the only schools to which State ald shall be given.

As to the alliance between the Catholics and the Lutherans, it is not the work of the Catholics, but of the Lutherans, though the anti Catholic press are endeavoring to raise prejudice against the Catholics on account of it. The Bennet Law was passed by the Republican majority, against whom the Catholics, as a rule. had always voted. It was not to be expected that Catholic Democrats were going to become Republicans to reward that party for their intolerance, and the Cath. olics simply voted as usual for the Democratic candidates for the city mayoralty and council. The Democratic victory, by special part in the contest, but the nearly seven thousand votes, arose from the fact that the Lutherans, who had been mostly Republicans, voted for the Democrats in order to obtain ultimately the repeal of the Bennet Law. The Catholics simply voted as they usually did, for the Democratic ticket. If the indignation of our friends the enemy be at all a virtuous indignation, it ought to be directed against the Lutherans, instead of against the Catholics. But this would not suft the purpose of those who have on their lips "Equal Rights to all, special privileges lips "Equal Rights to all, special privileges to none." This means that special privileges because to be reserved for Lutherans are to be reserved for Lutherans.

In a Cannonic University Library at the leading political leaders of the Dominion, on both sides of politics, and The Professors have, besides, their own ment the Province has no reason to be and other Protestanta, whereas Catholice "Ultramontane aggressions," which have private libraries

From this statement of the case it will be seen how grossly the Mail and other no-Popery sheets have misrepresented the Wisconsin school issue.

Since the above was written, we have found that Charles O'Brien, the father of the boy whose certificate was refused by the Brookfield School Committee, has gained a complete victory. The chairman of the Committee was ordered by the sourt to do his duty according to the law, and in consequence of this order he sent the following note to Mr. O'Brien:

To Charles O'Brien:

To Charles O'Brien:

I will sign a certificate in behalf of your son, Denis, and all other similar applications in case of pupils more than fourteen years whenever the proper person makes application. Yours truly,

L. EMBESON BARNES.

It is thus acknowledged that the School Committee have been persecuting the Catholics of Brookfield for more than two years, contrary to law. This is a sample of the justice which would be meted out to Catholies in Oatario if the Oatholics were placed at the tender mercy of the James L. Hugheses and his ilk in this Province.

The Brookfield Committee refused al the time till now either to visit the parochial schools or to grant certificates to the children graduating in them; but the spirit of the Brookfield Catholics is shown in the fact that as soon as it was accertained how the Catholic boy O'Brien had been treated, all the Catholic children. ten in number, who had been attending the Pablic school were withdrawn and sent to the parochial school, which is now attended by every Catholic child in the parish. The Meredithites might learn from this that persecution will not suppress the Catholic Church. This fact is also sufficient to attest the efficiency of the Catholic school, and to show that the public are fully convinced thereof.

A WELL-MERITED SNUBBING.

Among the fanatics who have been making themselves particularly nauseous during the prevalence of the no Popery fever, the Rev. A. Carman, formerly "Bishop," now General Superintendent of the Methodist body in Canada, stands prominent. No one has been more rabid in indiscriminate attacks made upon year's Equal Rights Convention, which so glaringly misrepresented the views

The Right Hon. Sir John Macdonald. Hon, Edward Blake, Hon, Alexander Mackenzie, Hon. Sir John Thompson, Hon. Oliver Mowat, and even His Ex cellency the Governor General of the Dominion were not spared from being aimed at with the stream which flowed from his scurrilous pen; and if they were not besmeared with the filthy flow it was because they were beyond the reach of his malicious endeavors.

But the reverend ex-Bishop carried his spleen to such an extent that his own colleagues in the Methodist ministry have at last been most decisive and incisive manner.

On the day previous to the general election the Montreal Conference of the comes, not from the Catholic hierarchy, Methodist Church assembled in Ottawa but from the German Lutherans; hence and at its first session Dr. Carman pre-

The Doctor has been lately occupying himself with preaching political sermons, which, being filled with falsehood, found access to the public ear through the columns of a journal the most suitable in the Province for the dissemination of this kind of literature which in the pulpit of the Reverend General Superintendent took the place which ought to have been filled with the Word of God.

We had occasion before now to make some comments on these precious sermons, which, by a strange mockery of religion, were replete with scriptural quotations and references, for :

"Mark you this, Bassanio,
The devil can cite Soripture for his purpose
An evil soul producing holy witness
Is like a viliain with a smiling cheek;
A goodly apple, rotten at the heart.
O, what a goodly outside faisehood bath!" -Merchant of Venice

It would appear that the Doctor has by this time become so addicted to political

Ways that are dark, and tricks that are that he cannot even now refrain from recourse to them even on the most

solemn occasions. The Conference met in the Domin on Methodist Church, and one would suppose that the General Superintendent in his address to the assembled delegates, who were over one hundred in number, would have dealt with subjects which would have contributed towards their spiritual edification, by their tendency to excite them to Christian sentiments of peace and good will towards all men. Instead of this, he had but a few words to say on subjects which concerned Methodist Church matters. The principal part of his ad-

He read a document which he had written somewhat in the style of his. political sermons referred to above The Toronto dailes and other author ities unite in informing us that nearly every delegate present pronounced his production to be violent, par njudicious to an extreme. He declared that the political atmosphere at Ottawa is a "Sodom to whose vices both parties contribute in a bid for Roman Catholic votes. Both parties," he said, "are unprincipled and unscrupulous, and the political arena is one of meanness, suspicion and fraud. Public trust is prostituted for private advantage, and men obtain profit out of the public funds by means which are discreditable, corrupt and scandalous,"

He then turned his attention to the scandal which had been caused by a Minister of the Crown who had married a divorced woman. He said : "Men in high places are lacking purity, whose example, if followed throughout the ion, would leave a desolating track of death. The marriage contract is not respected, and such a marriage as he had referred to is a scandal."

At this point a dozen delegates left the church to mark their disapproval of the General Superintendent's tirade. What rendered it more galling was the fact that two of the delegates are being entertained at the house of the Minister of the Crown of whom Mr. Carman spoke.

We certainly do not approve of divorce, and we admit that the marriage of divorced persons is a scandal, and a bad example to the community, but there are other culprits who might have been condemned in general terms at the same time without confining the attack to a single individual, and without its being quite so personal as Mr. Carman made it. It has been asserted that he named the delinquent Minister of the Crown : but this was denied subsequently by the Conference.

The rev. firebrand then proceeded to leclare that constituencies are regularly debauched by the leading politicians of both parties, and that both parties are equally guilty of criminally truckling to Romanism—and that the Ontario Government's equally guilty with those of the Dominion and Quebec. As proof of all this he instanced the course of these several governments in regard to the Jesuit Estates Act, the Separate schools and the dual language questions. One delegate remarked that he spoke of everything which might tend to influence the pending elections in favor of the Equal Rights candidates. That this was his intention there can be no doubt, and the extent of the rev. doctor's influence may be inferred from the handsome majorities by which the Equal Rights candidates were elected to stay at home. Perhaps it is mainly due to Dr. Carman that in the city of Ottawa, where this brazen address was delivered. Mr. Donaldson was buried so effectually under an adverse majority of 1,460.

The Rev. Dr. Shaw arose, after the delivery of the address, and protested vigorously against the unseemly introduction of such matters into the proman's absurd effusions.

The substance of the address being published in the journals on the morning of the elections, the delegates had full opportunity to become ashamed of it. Oa Thursday evening the Rev. Jas. Hen. derson, of Montreal, called attention to the fact that an Ottawa journal had printed a report of the deliverance, adding that the Conference passed a vote of thanks to Mr. Carman. Mr. Henderson then moved a resolution expressing the dissent of the Conference from Dr. Carman's views, but two amend ments were moved in succession, both of which expressed dissent, that of Rev. Dr. Ryckman being passed. Dr. Ryck man's resolution expressed the dissent in the mildest of the terms proposed It was as follows :

"That this Conference having read the "That this Conference having read the report in this day's paper, of the address of the General Superintendent delivered, in this Conference yesterday, desires to say (1) that said report is not correct, inasmuch as no person was mentioned, and no thanks were presented by the Conference, and (2) that this Conference dissents from some of the statements in the said address, as being the expressions of the General Superintendent himself and not of the Conference."

Two or three delegates refused to hang about the neck of the General Superintendent this condemnation, which was unprecedented;" but Dr. Ryckman's resolution was passed almost

unanimously. If the snubbing administered to Dr. Carman was unprecedented, we may remark that his conduct has been also unprecedented, and it deserved an unprecedented rebuke.

The Catholic University Library at

CORPUS CHRISTI.

There is no duty which human frailty more apt to overlook than that of Thanksgiving. Out of the ten lepers who were healed by our Blessed Lord on His way to Jerusalem, after making a visit to divers towns of Judes, only one thought of returning to give thanks to Him for the great favor conferred upon him which restored him to the companionship of men, from which he had een cut off owing to the contagious lisease from which he was suffering This thankful person was one who scarce knew of God's infinite bounty, as he was a stranger, a Samaritan, and it appears that this made him appreciate the favor all the more keenly; whereas the Jewish lepers who were healed were contented o receive the favor, but thought no core of it, and returned not to give thanks. Then our Lord called attention to the importance of the duty of thankgiving.

The Samaritan "came back, with a loud voice glorifying God," and "he fell on his face" before Jesus "giving thanks." (St. Luke xvii.) Then it was that Jesus said: "Were not ten made clean? and where are the nine? There is no one found to return and give glory to God but this stranger."

It is to counteract this lukewarmness in God's service, this lack of inclination to return thanks for great blessings conferred upon us, that the Church has instituted the festival of Corpus Christi, which is peculiarly a festival of thanksgiving for the institution of a sacrament which is the choicest gift of God, and which for this reason is called the "Eucharist," a word which, derived from the Greek, signifies "a special grace or gift of God" and "a solemn act of thanksgiving for all God's mercles to us."

The name Corpus Christi signifies "the body of Christ," and the day is set apart by the Church that we may make a special manifestation of our gratitude to God for having left us that spiritual food which is the pledge of salvation to all who receive it worthly, for our Lord eays: "This is the bread which cometh down from heaven, that if any man eat of It he may not die." (St. Jno. vi. 50.)

Daring Holy Week the Church is so occupied in placing before our minds the mournful mysteries of Christ's sufferings, that though the day of the institution of the Blessed Eucharist occurs on Holy Thursday, there is not the opportunity of giving full scope to the joy wherewith so great a favor ought to be acknowledged, and for this reason another day, the feast of Corpus Christi, is set aside for this purpose, and wherever there is no impediment, as in Catholic commun. ities, this festival is celebrated with all the magnificence possible. It is a day of special thanksgiving, and we should use every means in our power to acknowledge with thanks God's great mercy in furnishing us with a precious food for the nourishment of our souls. and an acceptable daily sacrifice which is constantly offered up by the Catholic world, to commemorate and "show the death of the Lord until He come," for the Sacrifice of the Mass is a continual renewal of the sacrifice offered by Christ on the cross. The victim, Christ, is the same in both cases, offered in the Mass ceedings of the Conference, and was in an unbloody manner, though offered loudly applauded by the delegates, who on the cross with the visible shedding of His blood

St. Thomas says: "He assumed our nature to restore it to us for our salvation. For our reconciliation He offered His body on the altar of the cross, as a sacrifice to God the Father. He poured forth His blood both to purchase and to cleanse us, that, being redeemed from wretched slavery, we might be cleansed from all sin. And further, that we may always remember this inestimable bless. ing, He has given His body for our food, and His blood for our drink under the appearances of bread and wine." The festival of Corpus Christi is, therefore, to be celebrated with unalloyed thank. fulness, that we may fulfil the purpose of the Church in instituting it.

THE General Assembly of the Free Church of Scotland, "by a vote of 392 to 237, rejected a motion in favor of prosecuting Prof. Bruce, of Glasgow, for heresy. The ballot was taken amid great excitement, and the announcement of the result was received with cheers." This intelligence comes by a cable despatch. It means that the entire inspiration of Holy Scripture is no longer a doctrine of the Free Church, the contrary being the doctrine maintained by Professor Bruce. Tae Westminster Confession clearly states that "the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God." It would certainly seem to be unneces. sary to revise the Confession, since its professors are thus free to reject the most fundamental doctrines of Christlanity, and still be in complete harmony with the Church. As a Chicago organ of the Presbyterians expressed it, those who cannot believe the doctrines of the Con-

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fession may throw them like chicken bones under the table. If this can be done so readily, it will be quite unnecersary to revise. Presbyterians may retain the Confession intact as a venerable but antiquated and musty relic of the 17th century.

#### CAMPAIGN LIES.

It would be utterly impossible to enumerate the lies told during the late contest about the teachings of the Catholic Church, in order to secure a solid Protestant vote. The mean devices resorted to at the very last moment, the foul misrepresentations circulated in print on the very morning of election day, when it was impossible to contradict them or prove their falsity, helped considerably to roll up majorities for the party of bigotry. Nothing more despic able, however, came to light-nothing more disreputable than the forged Cath. olic Catechism which appeared in large type on the pages of the London Free Press on the morning of the 5th June. It is to be deplored that no law can reach such villainous proceedings. Talk of bribery or coercion or undue clerical influence, what are these illegal incentives to corruption compared with lying appeals to men's religious sensitiveness! No passion is so easily aroused, or so gospel ware and most bare-faced lies against innocent neighbors with whom they had lived on terms of mutual confidence and intimate friendship. The forged Catholic Catechism was no doubt intended for the class of people who seldom or never come in contact with Catholics, and are ready to swallow any lie, no matter how gross or improbable, retailed concerning the teachings bable, retailed concerning the teachings of Rome. Such misrepresentations, how ever, although productive of immediate harm, often do good in the long run. A so grossly and unjustly maligned. With sympathy is born a wish to know more. Enquiry is made, the other side heard, and the scales fall from the eyes of the hitherto bitter though unconscious opponent of right, justice and truth. The falsehoods whispered by lying agents, the stories invented and retailed from house to house against priests and Bishops, the hackneyed calum. nies, in new forms and new names, that have done duty for campaign literature, added to the forgeries of the Free Press correspondents-all these disreputable; tactics have gained unexpected majorities for the Conservative leader in localities where dense ignorance of Catholic teaching and practice prevails. Good will come out of it, however. The defeated party is determined to have the truth made known, and

#### A VIRTUOUS EQUAL RIGHTER.

shame brought to the doors of those who

The Toronto Mail, in spite of its bitter opposition to Mr. Mowat's government, has over and over again acknowledged that its measures have been good, and on Saturday last it expressed more emphatically even than usual its settled conviction that the affairs of the country are safer in his hands, and those of his colleagues, than they would be under the control of Mr. Meredith and his lieutenants. Yet Catholics have been most roundly and unmercifully abused by the same journal because it thinks proper to assume that they have supported solidly Mr. Mowat's government.

Surely the Catholic body deserve rather

the gratitude of the country for having contributed so effectually to the retention in office of what is thus acknowledged to be the best government which could be selected out of the present Assembly. Public indignation ought rather to be invoked upon the heads of those who, like the Mail, endeavored to overthrow our present rulers. But it may be said-and in fact the Mail has frequently assertedthat the Catholics were influenced by unworthy motives to pursue the course they took. We imagine that their motives may have been fully as pure as those of the boodlers who not very long ago attempted to overthrow the same good government by bribing with crisp hundred dollar bills eight or ten members of the Legislature who were thought to be somewhat amenable to the cogent argument of personal profit! And the hands of the Mail's manager are not quite clean of this dirty transaction either! Perhaps the Mail's indignation arises out of the fact that Mr. Mowat's majority is now too decisive to be endangered by any such machinations. The Mail's assumption of the character of a virtuous Nestor is rather ridiculous.

DIOCESE OF PETERBOROUGH.

On Sunday last the month of the Sacred Heart opened at Peterborough with feative celebration. It was a day of demonstration for the Associates, and especially the Promoters, of the League of the Sacred Heart. The Rev. J. Connolly, S. J., who had established the association at the close of a mission given in the cathedral, came from Montreal, on the invitation of the active rector, Father Rudkins, to perfect and extend the good work, also to reward the Promoters who had labored with such success, by conferring on them the diploma and extend the good work, also to reward the Promoters who had labored with such success, by conferring on them the diploma and gold cross of their order. On Sunday last the Sacred Heart must have been rejoiced at Peterborough. At the early Mass an immense number with badges on approached Holy Communion. At High Mass, His Lordship assisting on the throne, there was a sermon on the Devotion to the Sacred Heart, which, the preacher explained, is the quintessence of Catholicity, since it has for its object the immense love of the Son of God, the source of all His benefits to mankind, brought out before our eyes in the most touching of symbols, that of the Heart in which it dwelt and throbbed for our happiness. This love, exhibited by so many proofs during our Saviour's life, and continued in heaven, demands the consecration of our hearts to the Sacred Heart of Jesus and the removal of the obstacles to this devotion, which are all sinful passions, and especially the vice of intemperance.

After Mass there was a meeting of the Men's Lague, to the number of two hundred, when the promise of the morning

Men's Lasgue, to the number of two hun-dred, when the promise of the morning offering to the Sacred Heart and general offering to the Sacred Heart and general Communion five times a year on the apcincism. And the most guilible of all classes of men, the most easily imposed on, are the ignorant masses of our Protestant populations. Even intelligent men and women allow themselves to be deceived and often led into mischief by itinerant peddlers of manufactured gospel ware and most bare-faced lies against innocent neighbors with whom

At 3 o'clock the juvenile league, composed of the school children, assembled in the church to receive their consecration to the Sacred Heart, and the boys their lie stands but on one leg, and when honest people come to find out the truth their sympathies are awakened towards that Church which they must acknowledge was and addressed the children in a few well-

and addressed the children in a few wellchosen words of encouragement.

The ceremony of the day, however, was
that which attracted a thronged church in
the evening—the blessing of the badges
and conferring of the gold crosses on the
gentlemen and lady promoters of the
Lesgue also the decoration of the boys who
had been distinguished by the faithful
observance of their promises. After the
Vesper paslms there was a sermon for the
occasion. Never, said the preacher, occasion. Never, said the preacher, was there a sublimer mission given to man than that entrusted by our Lord to His Apostles on the eve of His Ascension. Though it was chiefly given to Peter and his successors, and to the Bishops of the Church, assisted by the presented any extended the latty three presents of the latty three presents. Blahops of the Church, assisted by the priesthood, nevertheless, the lalty were not excluded. Every Catholic is called to be an Apostle, to help on the work of the Church by zealous co-operation with the episcopate and clergy. The Apostles of old testified their gratitude, and, under Diving inspiration, eart their solutions. of old testified their gratitude, and, under Divine inspiration, sent their salutations in their episties to those noble men and women who had helped them in the work of the gospel. In all ages the Catholic Church has gratefully recognized the aid extended to her by kings and queens and the generous and self sacrificing zeal of the laity. At the present time, on account of the manifold perils which beset the flock of Christ, the episcopate and told such wicked lies of their Catholic neighbors. It is a consolation to know that the great majority of Protestants in Ontario is above prejudice and in favor of justice and fair play to their Catholic fellow-citizens. Magna est vertias et prevul clergy feel more than ever the want of an clergy feel more than ever the want of an enlightened and devoted body of laity to aid them in carrying out their sublime but difficult mission. "What we need," said an illustrious Archbishop at the Baltimore Cougress, "is salvation armies that will go out into the high-ways and bye-ways and drive in the careless and straying to the churches to hear our preaching and receive our sacraments." The League of the Sacred Heart is an army a the disposal of Bishop and clergy, equipped under enlightened and active officers, including the most powerful of weapons—prayer, the

powerful of weapons—prayer, the sacraments, self-sacrifice and zeal for every good cause. The Church of God to-night, in the person of her Pontiff, recognizes the zealous deeds of the Pontiff, recognizes the zealous deeds of the league of Peterborough by blessing their budges, by conferring on its promoters the insignia of her gratitude and of her praise, lavishing on them her indulgences, encouraging them, too, to renewed efforts in extending the good already accomplished.

After the sermon His Lordship proceeded to bless the badges and distribute the Pennices' (2016)

the Promoters' crosses to a large number of the prominent ladies and gentlemen of the congregation, the organ and choir intoning all the while their sweetest

His Lordship Bishop O'Connor. Who His Lordship Bishop O'Connor, Who had shown the great interest he took in the work by presiding at all the meetings and ceremonies of the day, terminated the celebration by a few appropriate words expressive of his satisfaction and best vishes for the progress of the society.

The Lague of the Sacred Heart

Peterborough numbers eight hundred members and has two hundred Messengers of the Sacred Heart in monthly circulation. The officers of the ladies' branch, to which The officers of the ladles' branch, to which this good is mainly due, are: President, Mrs. Dr. J. Sullivan; Vice-President, Mrs. John Maloney; Treasurer, Mrs. Thos. Dolan; Secretary, Miss C. Leonard; Assistant Secretary, Miss C. Leonard; Councillors, Mrs. T. Flury, Mrs. Justus Dunn, Mrs. John Delany, Mrs. N. T. Laplante, Mrs. P. Bagley, Mrs. N. Mercler and Miss K. Archambault.

Cor.

On the 11th of May Bishop Bonacum, of Lincoln, Neb., conferred Holy Orders on two candidates, of whom one was a con-

THE ELECTIONS. MEMBERS AND MAJORITIES. LIBERAL. Member Fraser ... 216 Cornwall. .Mack .. Durham, W Lockhart Rayside. Cleland... Hunter... Grey, S..... Haldimand Baxter. Vermilyea.... Hastings. Biggar. Huron, E Garrow Kent, E C. Mackenzie.... Lambton. Middlesex. Harcourt .. Freeman Norfolk. Northumber'd, W. Field... Oxford, N. Oxford, S. McKay .. ..Sharpe... ..Chisholm Parry Sound .... Abrens... Ballantyne.. Blezard. Peterborough, W.Stratton. Renfrew, S.. Dowling ... Russell Robillard Toronto. Victoria, W Waterloo, N. Wellington, S.....Guthrie ...... Wellington, E.....Chas. Clark...

1	Wellington, WAllan	i
	Wentworth, N McMahon	2
	Wentworth, SAwrey	
,	York, E	5
	York, WGilmour	
	York, N Davis	8
	OPPOSITION.	-
	Constituency. Member.	M
	Algoma, ECampbell	1
1	Algoma, WMacDonell	
	AddingtonReid	2
	Cardwell	
	CarletonMonk	
	DufferinBarr	
	Dandse Whitney	1
	Elgin, EGodwin Elgin, WMcColl	. 1
ı	Elgin, WMcColl	1
d	Essex, N White	6
١	FrontenacSmith	
1	GrenvilleBush	2
1	Gray, CRorke	
	Halton,Kerns	
١	Hamilton Stinson	
1	Hastings, N Wood, A F	8
	Kent, WClancy	
	Kingston Metcalfe	
1	Lanark, S McLenaghan	3
4	LeedsPreston	5
	LennoxMeacham	
	LincolnHiscott	1
	LondonMeredith	8
	Middlesex, ETooley	
	Muekoka:Marter	1
	Northumberl'd E. Willoughby	2
	Ontario, NGlendinning	
I	Prince EdwardJohnson	
1	Renfrew, NDunlop	

Durham, E ......Campbell...... CORPUS CHRISTI.

Toronto.

Welland

Victoria, E .

Constituency.

Miscampbell.....

FQUAL RIGHTS. Maj

On Sunday last the solemnity of this great feast was duly observed by the congregation of the Cathedral in this city. High Mass was celebrated by Rev. Father Nunan, Rev. Father Tiernan preaching a sermon of a most appropri ate description, vividly portraying the meaning of the festival of the day. The singing of the choir was of an unusually grand character, Dr. Verrinder, the organist, having made special efforts to provide music suitable to the occasion. After Mass took place a grand procession in honor of the Blessed Sacrament. The Holy Eucharist was carried by Rev. Father Nunan, Rev. Fathers Tiernan and Father Nunan, Rev. Fathers Tiernan and Kennedy acting as deacon and sub-deacon. The canopy was borne by four young men who were formerly altar boys. The procession, consisting of the school children, and the congre-gation, marched around the grounds, after which all again entered the cathedral, where other devotions concluded the where other devotions concluded the touching ceremony. It was most edify-ing to witness the ardent devotion of the people on this most solemn occasion. During the procession the cathedral choir, together with the children, sang some eautiful and appropriate hymns.

#### FIRST COMMUNION.

At the Sacred Heart Convent in this At the Sacred Heart Convent in this city, on Thursday last, the feast of Corpus Christi, ten of the pupils made their first Holy Communion. They had previously been carefully instructed by Rev. Joseph Kennedy and the ladies of the Sacred Heart. Mass was celebrated by Rev. Father Tiernan, and immediately before administering the sacred rite he addressed the children in terms with he addressed the children in terms suitable addressed the children in terms suitable to the occasion, explaining the nature and greatness of the act they were about to perform. The ceremony throughout was of a very touching character and will, no doubt, leave a lasting impression on the minds of the youthful candidates as well as on those who were present on the occasion. The singing of the conthe occasion. The singing of the convent choir was very impressive and devotional. The names of the communicants were Stella Regan, Jennie Reid, Lena Graves, Maud McDonald, R.

three previous days and had special atten-tion paid them by the pastor for this august occasion. They were neatly attired and formed a beautiful procession at the school and marched to the church in charge of their teachers, the Sisters of St. Joseph. The pastor calebrated the St. Joseph. The pastor celebrated the Mass and addressed the children before receiving the adorable mystery of the Sacrament of Love.

CATHOLIC PRESS.

London Universe.

Lord Randolph Churchill, who is always astonishing somebody or other by his vagaries, has at last done a deserving thing in taking up the cause of that exemplary order of teachers, the Irish Ohristian Brothers. He maintains that they should receive a due share of State ald towards their primary schools, which are admirably conducted. For the last three years it transpires that no less than forty per cent, of the children, for whom result fees had been pald by the Intermediate Elucation Board, have been trained and instructed by this humble and assiduous fraternity, hallowed by recollections of Genald Griffia. But the Commissioners of National Elucation so called do not see that they should give the pecuniary help London Universe

Two Boston women publicly kissed a negro, to shame a mob in Waycross, Ga, last week. The mob assaulted the negro for daring to talk freely to the white women. The ruffians who would do such a thing for such a cause were also vile acquark the kirches. also vile enough to lie about the kissing But even if the Boston women did kis the negro, to show their respect for him and their detestation of a cowardly mob, we have as must reason to be proud of Boston's spirit in this affair as Georgia

Miss Mary Donnelly, of New Haven, Conn., is a heroine. She is employed in one of the shops of that city, and while on her way home from work one after noon recently, she risked her life in an effort to rescue an old man from mortal effort to rescue an old man from mortal darger. While passing over the railroad tracks at one of the public crossings, the old man's foot became jammed between the rail and the planks of the crossing. For several seconds he struggled desperately, but unsuccessfully, to free himself. His foot was held as if in a vise. An engine was approaching rapidly. Fortunately Miss Donnelly reached the crossing at that moment; she comprehended the situation at a glance, and, springing from among moment; see comprehensive to sixuation at a glance, and, springing from among her half dozen companions, she reached the old man's side, and with her scissors deftly cut the shoe, released the im-prisoned foot, and dragged the old man out of danger not a moment too soon.
The New Haven City Government has
thanked the brave girl in the name of all the citizens.

Our esteemed Protestant contemporary, the New York Independent, commendent to the prayerful consideration of the Pro "to the prayerful consideration of the Pro-testant Episcopal Convention of South Carolina in particular, to the Congrega-tionalists of Georgia, and to all Protes-tant Christians, South and North as well," the wisdom of the American Oath well," the wisdom of the American Oath olic Bishops on the Negro-question. It quotes with approval from Archbishop Ireland's great discourse in Washington, a few weeks ago, adding: "That is pre-cisely the same doctrine we have been preaching, and some of our readers have been getting tired of. But a necessity is aid on us and we must continue preach ing it. Just think of it. The question before the South Carolina Episcopal Convention is whether it shall exclude all negroes, or all but one. And the Georgia Congregationalists got up two general bodies last year, for the sake of keeping white people apart from those who were only partly white. Archbishop Ireland —we wish he were Pope—says: 'I know no color line, I will acknowledge none;' and he shames our caste Christianity With his solution there is no problem The insoluble problem is how to maintain caste and yet be Christians and patriots. There is no answer to it. Who can imagine Jesus Christ refusing to eat

Boston Republic It must be a painful shock to the deli-cate sensibilities of the Toronto Orange men, who petitioned the Emperor of Germany to remove all Catholics and Jesuits from his dominions, to learn that the young monarch has comformed the cross of the Order of the Crown on Father Bollig, S. J., the second librarian of the Vatican library. The letter in which the announcement of the honor was conveyed sets forth that the Em-peror bestowed the distinction in recog-nition of the learned Jesuit's great ser-vices to the many scholars of all coun-tries who have been facilitated in their researches by his ald.

Irish American Mr. O'Brien's Irish novel, "When We Mere Boys," has already run through two editions in Great Britain, where it has been issued at the price of 6s. 6 i. sterling, and is the most popular book that has appeared in a long while. Stanley's work, on his African experiences, which has been very much "announced" in the en very much Beglish papers, has not yet appeared, and will cost two guineas when it does come out; but it is not likely that its circulation will overtake that of the story of

Catholic Mirror.

The Methodists have just opened a new home for deaconesses in Washington, D. C. Our separated brethren who were wont formerly to denounce everything in the shape of a nunnery, have at last found At expedient to adopt the idea to a limited—a very limited—extent them-

Protestant journal edited by a son of the man who brought Henry Ward Beecher to Brooklyn, noticed the recent excellence of Catholic schools, as proved by the success of Catholic pupils in competitive examinations. Mr. Howard, the editor, wrote: "The reason for this remarkable showing is easily explained. The teachers in the Catholic schools are The teachers in the Catholic schools are inspired by a higher motive than gain. The greater number of them belong to religious Orders, and have been specially educated for the vocation of teaching. Personally they receive no salaries. The money they get from some parishes goes into the common fund of their Order which cares for their necessities and provides them with a home. If they are Order which cares for their necessities and provides them with a home. If they are compelled to go a distance to teach, they are provided with car-fare, but no more. They possess not a penny which they call their own. Living according to a strict daily rule themselves it is only natural that they should command order in their class received.

Board, have been trained and instructed by this humble and assiduous fraternity, hallowed by recollections of Genald Griffiu. But the Commissioners of National Elucation so called do not see that they should give the pecuniary help accorded to others. Is this because in the school books used by the Brothers there is some spice of genuine nationalism, and the pupils are not encouraged to ignore the history, antiquities, and ancient grandeur of their motherland and the faith which has kept it pure and sincere through centuries of persecution? In any case, to Lord Randolph the thanks of Irishman are owing for his action in this instance.

Boston Pilot.

Two Boston women publicly kissed a negro, to shame a mob in Waycross, Ga, last week. The mob assaulted the egro for daring to talk freely to the white women. The ruffians who would do such the first work and the stins of the present. If, on the other hand, we preach on the concrete sins of the present day you say we are sensation mongers. And if we avoid both these faults by asserting generally that it is a good thing to be bad, you say we are dull and vapid. We all realize how delicate a situation and vapid.

London Universe There is a prize-fighter with a brilliant touch of patriotic imagination in the United States. Strange to say he is on tan American but a practical Englishman. He claims to be a nephew of the late lamented and distinguished Tom Sayers, and he calls himself "The Roaring Lion of Queen Victoria," His baptismal name is Robert Nelson Hill. He has challenged John L Sallivan, who is not particular as to what he is called, provided he gets enough of the villainus figurest to what he is called. villainous firewater to paint his neighbor-hood a violent red. It would be a comfort to decent people if the roaring British lion would chaw up the big rowdy and get pulverized himself in the effort. Northwestern Chronicle.

Man cannot do without religion. Those who try to take it away from us endeavor to put something else in its place. The Positivist and the Agnostic would destroy Christianity if they could. would destroy Christianity if they could,
But the former gives us Nature for a
God; the latter offers us the Unknowable. Nature, that is, humanity, is a
very human God; and the Unknowable
spelled with a capital U may look very
learned, yet cannot be the object of
religious worship, for man cannot adore
that which he has no means of knowing
to be worthy of his veneration. to be worthy of his veneration. Glasgow Observer.

Cardinal Newman boasts a Cardinal Newman boasts a quality which is singularly rare amongst literary en-distrust of his powers as a writer He has always been reluctant to publish, and when he has consented it has been from a motive of duty to his Church, and not because he thought he had written anything striking. That wonderful poem, "The Dream of Gerontius," was rescued from the wastepaper basket. The great doctor had written it as a literary exercise, and had in a fit of discontent thrown it into the yawning basket. It was, we believe, a Catholic dignitary, now holding a high position in London, who rescued the poem and preserved it for the world's reading Even when the poem was voted superb by his friends, Dr. Newman—as he was then—was reluctant to let it go to the from a motive of duty to his Church, and printers, and had to be coerced and consent. The Cardinal's manuscript has always been the printer's joy. The handwriting is clear, firm and legible, and the lines are run closely together. and the lines are run closely together. To this day His Eminence's handwriting shows but little of that shakiness which comes with age. The illustrious theolo-gian now deputes most of his correspon-dence to his secretaries, but in rare cases he will answer letters in his own hand. Newman autographs are fairly plentiful, for in his day the Cardinal labored like a slave at correspondence, chiefly with intending converts or Anglicans who had begun to question their Anglicanism. The signature "J. H. Newman," in the small, prettily formed letters is not unfamiliar.

New York Freeman's Journal. New York Freeman's Journal.

No wonder the Pope listened with interest to Archbishop Corrigan on Monday when our distinguished Prelate unfolded the story of the progress of Catholicity in New York, New York's material growth is one of the greatest marvels of the world; but more wonderful still has been the growth of the Caurch. Soon it will be one of the greatest cities in the world, and when that peroid arrives it will also be one of that peroid arrives it will also be one of the greatest Catholic cities on earth.

Over ten thousand local leaders from all parts of England and Scotland have been visiting Mr. Gladstone at Hawarden. He has inspired them by his magic contact with the ardor of missionaries, and they have gone home to labor with zeal in the cause of Irish Home Rule. On Tuesday he returned to London, where he will remain until the close parliamentary session. It is said that the Liberals are determined on a policy of vigorous obstruction in the House of

It is generally the case. Count Cam. pello, formerly canon of St. Peter's, Rome, who became a convert to Protest. antism, has returned to the Roman Church. He will perform a three weeks' penance in a convent, after which it is municants were Stella Regan, Jennie the shape of a timetally, haves its told a Reid, Lena Graves, Maud McDonald, R. Reid, Lena Graves, Maud McDonald, R. Ilmited—a very limited—extent them—selves hence the establishment of the institution just mentioned. But the house of Sr. Mary's CHURCH, About forty children made their first Communion on last Friday, in St. Mary's Communion on last Friday, in St. Mary's Church. They were in retreat during the convent will not last.

Count Campello remained silent, and seemed rather ashamed of his act. That was a good sign.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

President Fitzgerald has received from President Fitzgerald has received from Mr. Parnell a telegram approving of the determination of the American National League not to hold a Convention, in view of the present relations of parties in the Imperial Parliament, and the strong prospect of success to which the Home Rule cause has attained. The cablegram is as follows: follows:

"Your action postponing the convention has my entire approval, and if the cable-gram had reached me in time I should have advised the recent meeting of the council. (Signed)

In a letter to the Freeman's Journal Archbishop Walsh says the Tenants' Defence Fund now amounts to over £60,000. The Fund, the Archbishop declares, represents an assertion of the most fundamental principles of Christian morality, that is that the property of the poorest tenant is as sacred as that of the richest landlord.

The North American Review for Lune

poorest tenant is as secred as that of the richest landlord.

The North American Review for June has an article by Mr. Parnell on the Irish Land Purchase Bill of Mr. Balfour. He says it is insufficient and dishonest, though ostensibly borrowed from the plan which he had laid down when in America. It is insufficient, because it would only reach one-fourth of the Irish tenants, and in this favored minority there are many who have not the right to be favored at the expense of the State. It would take £166,000,000 to enable all Irish tenants to become owners, and British taxpayers will not guarantee one fifth of that sum. It neglects to exempt improvements from being charged for rent—a most important oversight. It gives aid to non-resident tenants who hold large tracts for grazing purposes, but make no outlay on their holdings. In this way three-fourths of Connaught, one third of Manster and one-third of Leinster are held. It is not to benefit such tenants as these that the Irish people ask for redress, and that they shed their blood at Mitchelstown. The large absentee owners are favored by the Bill, and the small resident owners are left out. Such an arrangement cannot settle the and the small resident owners are left out. Such an arrangement cannot settle the Irish question. This Bill would give to four land owners £24,000,000 out of the £40,000,000 wherewith the provisions of the bill are to be carried out. Such a plan as this cannot settle the Irish question. Coercion must be ended if it be desired to make a fair settlement, for under the present regime the tenants are unable and the small resident owners are left out. the present regime the tenants are unable the present regime the tenants are unable to make free contracts with their land-lords. This Bill, Mr. Parnell adds, would create embarrassment when the question of Home Rule would come up, as it surely will, on Mr. Gladstone's return to office. He would be glad to accept any effort of the Government to settle the difficulties of the Irish Land question, but this Bill is a failure. It promoses to jut away fruit. failure. It proposes to jot away fruit-lessly millions of money, which would never be available for the purpose again. A proper settlement which would allow tenants for their improvements would greatly lessen the amount required to be guaranteed, but for this the Bill does not

provide.

Mr. Parnell strongly urges all Irishmen in the British I-les, who are in favor of Home Rule, to register without delay, as it is almost certain that there will be a general election in 1890 or 1891.

Mr. T. W. Rassell, the Unionist mem-

Mr. T. W. Russell, the Unionist member for South Tyrone, is now convinced that he will not be re-elected, and he is endeavoring to get the nomination for East Fife, the Nationalists being now in the mejority in South Tyrone.

Archotshop Croke, at his regular visitation in Mullinahone, on May 12, confirmed one hundred and fifty children, all of whom took at his back the total she

of whom took at his hands then—was reluctant to let it go to the stinence piedge till the age of twenty one. Before leaving the Archbishop handed \$50 to the parish priest, as a mark of his sympathy with certain tenants evicted the previous week. The tenants held a meeting immediately after, and passed a vote of thanks to the Archbishop, not only for his sympathy, but also for his generous contribution in support of the evicted enants.

The agent of the Clongorey estate has made an offer to the tenants which has been accepted conditionally. The tenants are to pay one year's arrears instead of three. To this they agree provided that the estate shall reinstate all of the tenants who have been evicted, and place them upon the same footing in the future as those remaining, and that the houses destroyed shall be rebuilt and put into the possession of the evictees without expense to them. This will probably be agreed to, and the Conglorey troubles will then be ended.

The ailment of the eyes, from which Sir Caarles Gavan Duffy has suffered for more than a year has become so serious that he has had to leave Nice for Wiesbaden to put himself for several months under the care of an eminent oculist.

Last year's statistics show that 70 800 emigrants left Irish ports during the year. 70,477 were natives of Ireland. It is the old and sad story that the country is being depopulated through misgovernment. There is some improvement visible in the fact that this number is less to 411 than in 1999 and 1411 the property of the p is less by 8,411 than in 1888, and less by 12,500 than in 1877. But it is some 3,000 above the numbers for 1886 and

The Freeman's Journal states that the Parnellites played a practical joke upon the Conservatives whereby the Govern-ment were defeated on Mr. Russell's ment were defeated on Mr. Russell's motion to adjourn the debate on the Irish Agricultural Laborers' Bill. When the Conservative whips went to the telephones to summon a long list of members from the clubs for a hurried division they found the instruments in possession of Parnellite members, who held conversations over the wires with fictictious friends until the division bell rang, when of course it was too late for



The Promise 'Neath the Remorstrance

A strange and beautiful message
Came in the Forty Hours',
As I knelt in our sweet, hushed chapel
'Mid the incose of glowing flowers,
High up in the marble columns,
The remonstrance, blazing with light,
Stool like the promised foreshadow
Of the great Beatific Light.

7ith my "white cloak" folded about me, At my hour of prayer I knelt, fidst the unseen, throbbing angels, In the place where His glory dwelt, felt the invisable harpers Were there with their golden strings: almost felt the contact Of their snow white, rustling wings.

III. y heart was full of thanksgiving— Too full to utter a prayer: could only kneel in stlence, And love Him for being there, Ils mercy to me was so gracious, His love so tender and sweet, longed to draw closer, closer— To lie at His wounded Feet.

and then my eyes I lifted.
To the 'monstrance throned in light;
the tapers shone on the crystal lens,
Illuming the Host so white.
Lad this thought came like a message
Borne by the angels above:
Those you love on earth, like that crystal

Then I made, ere I left, a promise
That whenever I knelt in prayer,
at the hour of Senediction,
Their names should be whispered there.
Pil never see the remonstrance
Thronged in a blaze of light
But I'll think of the strange, sweet promise
That went from my heart that night.

you Jesus, your dearest Love."

INTERESTING MISCELLANY.

Bury thy sorrow, O, hide it with care! Bury it deeply; the world has its share. Think of it calmly; when curtained night,
Tell it to Jesus and all will be right.
Tell it to Jesus, He knowsth thy grief:
Tell it to Jesus, He'll send thee relief:
Hearts grown aweary with heavier woe,
Drop into darkness; go, comfort them, go.
Bury thy sorrow, let others be blest,
Give them the sunshine, tell Jesus the rest.

Around the throne of the kingdom of Around the throne of the kingdom of the Resurrection we shall see by faith those whom we shall bereafter see in vision—the Blessed Mother of God, sin-less always; the beloved disciple, who was without spot; Mary Magdalene, once stained through and through, now white as snow. There they stand, the type of saints and penitents, in the kingdom of God, redeemed by the same Lord and Saviour, washed in the same precious blood, arrayed in light; the penitent, blood, arrayed in light; the penitent, white as the sinless, because sinless forever, for all sine are done away.—Cardinal Manning.

PROGRESS IN ENGLAND.

PROGRESS IN ENGLAND.

Cardinal Manning reports such a spread of Roman Catholicism that he has been obliged to appeal for tunds for a training college to provide the necessary clergy. Englishmen, converted from the English to the Roman Church, are gradually replacing the Irish or Belgian priests who used to fill the London parishes. It is add that there is accreely a Roman Cath. said that there is scarcely a Roman Catholic Church in London where one or more of the priests has not at one time been in English orders,—New York Sun.

WE SHOULD BEAR OUR CROSS.

Those who love most suffer most and to such the cross is often sent through the affections. Well for them if, casting aside the dross of human passion, they are made to discern the false from the true, the wise from the unwise, the dangerous from the secure; for the heart of man is never safe in its attachments unless it leans, like the Beloved Disciple upon the Heart of Jesus Christ,

ONE OYSTER MAKES A MEAL.

The biggest edible oysters in the world are found at Port Lincoln, in South Australia. They are as large as a dinner plate, and the same shape. They are sometimes more than a foot across the shell; and the oyster fits his shell so well he does not leave much margin. It is a new sensation, when a friend asks you to lunch at Adelaide, to have one oyster set before you fried in butter or egg and bread crumbs. But it is a very pleasant sensation, for the flavor and delicacy of the Port Lincoln mammoths are proverbial in that land of luxuries,

TALLEYBAND'S MEMOIRS.

It is thought that Telleyrand's memoire It is thought that Telleyrand's memoirs will at last see the light. The Revue d'His tore Diplomatique publishes, by permission of the Duc de Broglie, a number of letters written by Talleyrand to Mme. de Stael in the years 1793 and 1794. Talleyrand would not allow the publication of his memoirs during his life, and he intrusted the task to Mr. Audral. The latter, for one reason or another, failed to execute his trust and left it to the Duc de Broglie. his trust, and left it to the Duc de Broglie. whom he appointed his heir. In French literary circles it is thought that it is now about to be carried out.

FOR THE SICK ROOM.

There is a French legend connected with the preparation called Vinaigre a quatre Volcurs. During the plague at marseilles a band of robbers plundered the dying and the dead without injury to themselves. They were imprisoned tried and condemned to die, but were pardoned on condition of disclosing the secret whereby they could ransack houses infected with the terrible scourge. They gave the following recipe, which makes a delicious and refreshing wash for the sick room: Take of rosemary, wormwood, lavender, rue, sage and mint a large handful of each. Place in a jar and turn over it one gallon of strong cider vinegar, cover very closely and keep near the fire for four days, then strain and add one ounce of powdered camphor gum. Bottle and keep tightly corked. It is very aromatic, cooling and refreshing in the s room, and is of great value to nurses.

A CLEVER BOY.

"Father," said a hopeful sprig, "how many fowls are there on the table?" "Why," said the old gentleman, as he looked complacently on a pair of finely roasted chickens that were smoking on the dinner table. "Why my son, there

'Three," replied young smartness. "Three, sir?" replied the old gentle-man, who was a plain, matter of fact man, and understood things as he saw 'I'd like to have you prove

"E sily done sir; easily done! Isn't that one?" laying his knife upon the

"Yes, that's certain," said his father."
"And isn't that two?" pointing to the second, "and don't one and two make three?"

"Really." said the father, turning to the old lady, who was listening with astonishment to the learning of her son : "really this boy is a genius and deserves encouragement. Here, mother, you take one fowl and I'll take the second, and John may have the third for his learn-

TWO UNBELIEVERS. TWO UNBELIEVERS.

The following story is told of Littre, the great French savant: Legouve says that shortly after Littre's daughter was born he (Littre) said to his wife: "My dear, you are a good Christian. Bring up your daughter in the ways of religion and plety which you have always fol lowed; but I must exact one condition, and that is that when she is fifteen years of age you will bring her to me. I will then explain my views to her, and she can choose for herself." The mother accepted the condition; years rolled on, the fifteenth birthday of the child soon came, and the mother entered her husband's study. "You remember what you said to me and what I promused," said she. "Your daughter is fifteen years old to-day. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?" Shall I bring her in ?"

Shall I bring her in?"

"Why, certainly! replied Littre, "But for what special reason? To explain to her my views! Oh, no, my dear; no, no. You have made of her a good, affectionate, simple, straightforward, bright and happy creature. Happy, yes; that is the word that in a pure being describes every virtue. And you fancy that I would cover all that happiness and purity with my ideas! Pehaw! my ideas are good enough for me. Who can say that they would be good for her? Who can say that they would not destroy, or at least damage, your work? Bring her in so that I may bless you in her presence for all that you bless you in her presence for all that you have done for her, and so that she may

"I, too," added Legouve, at the close of his little anecdote, "have around me believers whom I love, and I would consider myself a criminal if I troubled their religious convictions with my doubts and my objections, especially when I know that they find in those convictions nothing but joy, consolation and virtue.'

AN OJIBWAY CHIEF'S QUICK RETORT. The Indian has a keen appeciation of humor, and is like a child in his mirthful ness. No orator can see the weak points in his adversary's armor, or silence a fool-

in his adversary's armor, or silence a fool-ish speaker more quickly.

Old Shah bah-skong, the head chief of Mille Lac, brought all his warriors to de-fend Ft. Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have the special care of the Indians that for this act of bravery they should have the special care of the Government and never be removed. A few years later a special agent was sent from Washington to ask the Oilbways to cede their lands and to remove to a country north of Leech Lake. The agent asked my help. I said: "I know that country. I have camped on it. It is the most worthless strip of land in Minnesota. The Indians strip of land in Minnesota. The Indians are not fools, Don't attempt this folly. You will surely come to grief," He called the Indians in council and said: "My red brothers, your great father bas heard how you have been wronged. He said, 'I will send them an honest man.' He looked in the North, the South, the East and the West. When he saw me he said: 'This is the honest man whom

this treaty."

Old Shah-bah-skong sprang to his feet devotion to the Blessed Virgin.

Angela had passed more the have blown over my head and silvered it over with gray, but they have not blown my brains away."

Tae council was ended.

CHARLEMAGNE AT HOME.

Many young people, and perhaps many old once, have thought: "If I were only a rich and powerful king in what splendor would I live! I would always wear the finest garments and eat nothing but delicacies. I would be just as idle as I pleased, and associate only with those who I would be just as idle as I ould do the same.'

There is a notable instance in history of a powerful sovereign who held different opinions. One could not well, even today, be greater than Charlemagne. He had the whole civilized world at his feet, and a word from him could, if he chose, make a million subjects tremble; yet he was a man of the simplest tastes. He pre-ferred a book to a feast, and would rather

them, through a pleasant whim of Char-emagne, took a new name in that court emagne, took a new name in that court academy, the Emperor himself being called David. It is amusing to think of Alcuin calling out: "Davy, my boy, if you insist upon whispering in study hours you cannot go out and play ball at recess." At night, when all the royal household were sleeping, Caarlemagne would steal out upon the house top, Alcuin by his side, to study the courses of the stars.

great Emperor's dress, in winter, was a woolen tunic and a sheepskin coat.

Over his shoulders was throw a mantle of blue, and his shoes were not shoes at all, but sandals—strips of strong cloth wound round and round his feet, as was the custom at that period. When he noticed that any one of his courtiers was of the stars.

An ancient historian tells us that the

you dressed as I do you would not be in such sorry plight. Clothes are for use, not show.

not show."

The tastes of the Empress were as those of her husband, and she was never happier than when keeping her household accounts and stopping the waste in the royal kitchen. She attended personally to all the palace expenses, and had an eye on every department of the servants' labors. She took an especial pleasure in looking after the kitchengarden; and, after the needs of the palace table were served, she always sent every vegetable and all of the fruit to the poor of the neighborhood.—Ave Maria.

DAUGHTERS.

HOW MANY OF THEM DO THEIR WHOLL

It all that mothers are to them came home to the perceptions of daughters at an earlier period they would be more anxious than they generally seem to be to spare those mothers, to prolong their days, and save them from much of the exertion and anxiety that are likely to shorten their lives, and that if only from merely selfish reasons, says Harper's Basaar.

How many daughters are there who, if it lies between them to do it, do not let their mothers rise in the morning and make the fire and prepare the breakfast; who, in the interim between cooks, do not let the whole burden of care and the chief endeavor of work come upon mother; who do not let the mother get up in the night and attend to the calls of sudden ills; who, if it is necessary to watch with the sick, do not hold them selves excused, and the duty to be a maternal one; who do not feel it their privilege to be ready for callers and company while the mother is still in working deshabille; who are not in the habit of taking the most comfortable chair, and who, in the matter of provis-How many daughters are there who, if chair, and who, in the matter of provis-ion of toilet, do not think almost any-thing will do for mother, but they them-selves must be fresh and fine in the

How many daughters are there who, when pleasure taking comes in question, do not feel, even if perhaps unconsciously, that the mother has had her day and ought to be contented, and they should be the ones to go and take the enjoyment? It would seem as if the mere sentiment of self-preservation would teach daughters a better line of conduct. It is the mother making the central spot of the house usually that makes home possible. It is the mother from whom the greater part of the happiness of the home proceeds. It shed dies the home disintegrates, or it is not unusual that another comes in to take her How many daughters are there who usual that another comes in to take her place—a foreign alien element, before whom the old union and happiness may

possibly fly.

To preserve this home and this hapiness one would imagine, should be the first effort of the daughter, that she should out of regard for her own comfort and grat ification, as well as for that of others, every means to make life easy to the mo every means to make life easy to the mother to insure her health and length of days. Never again will any daughter have such a friend as this mother; no fond adorer's eyes will ever follow her with the same disinterested love as this mother's eyes do, nor will any give her the sympathy she does. It is a wild folly on the daughter's part that lets the mother waste her strength, instead of seeking by every means possible to save and increase it, for while a good mother is with her family they are entertaining an angel. whether they are entertaining an angel, whether

THE GLORY OF JUNE. WHEN WAS IT FIRST CALLED THE MONTH

OF THE SACRED HEART ? The month of the Sacred Heart wa years have blown over my head and silvered it over with gray, and in all that time I have never done wrong to any man. As your friend, I ask you to sign this treaty."

Old Sleek L.

asid: "My friends, look at me! Angela had passed more than eight winds of more than fifty winters blown over my head and silvered it with gray, but they have not blown brains away."

Angela had passed more than eight years in her convent school without having obtained the only title for which she longed—that of a Child of Mary. What could she do to touch the heart of our Blessed Mother, and through this dear mediator induced her companions to admit her to their number?

"Suggest to me," she said to one of the religious, who possessed her confidence, Mary's honor during this month, and I shall do it, in order to gain admission into her sodality."

"It seems to me," replied the nun,
"that one means of pleasing the heart of
Mary is to honor that of her Son; do you

pray to It every day?"
"Yes, my mother, for a long time past
I have not allowed a day to go by without repeating the Act of Consecration which is in our hymn book: and it is this little practice, I think, which has contributed to inspire me with a little love for the Sacred Heart and with a ferred a book to a feast, and would rather have a talk on philosophy with his friend, the scholar Alcuin, than to be the centre of any royal pageant.

There was a school in the palace, of which the illustrious Alcuin was head master and the Emperor chief pupil.

The princes and princesses belonged to during my thanksgiving after Holy Com-The princes and princesses belonged to during my thanksgiving after Holy Comit also, and no doubt they learned their munion, I asked myself why there is not lessons like any other scholars. Each of a month of the Sacred Heart, as well as a month of Mary. There is nothing to prevent it, it seems to me; but a book would be necessary, and there is none

the close of the month of Mary of that year—1834. She obtained leave to make

able moment, and encouraged by a sign from the Mother, advanced towards the Bishop and laid before him the object of her request. Not only did he offer no objection to her petition, but he approved the new month, with those benevolent words which fell so naturally from his lips. "We will institute it," added he, "for the conversion of sinners and the salvation of France."

You may judge for yourself how much

vation of France."

You may judge for yourself how much this last intention increased their fervor. Monsigneur de Quelan, not content with giving his approval of the month of the Sacred Heart, volunteered to regulate its practices. Angela was full of joy; her hopes had been realized beyond her expectations. The month of the Sacred Heart, as we may well imagine, was celebrated with great devotion in this favored convent. Such was the humble orgin of this salutary practice of piety.

USEFUL PRACTICES FOR SANCTIFYING THE

MONTH OF JUNE.

1. Before reading the exercise for each day, implore the assistance of the Holy Ghost, begging of Him the grace to render it profitable to you; then read each chap stance of the Holy

it profitable to you; then read each chapter attentively, pausing to let those sentiments which touch you most appealingly sink deeply into your heart, there to take root and blossom forth into life giving virtues. Conclude each day's exercise with an Act of Consecration.

2. Endesvor to enkindle within yourself, from the commencement of this month of June, an ardent desire to obtain of the Sacred Heart of Jesus the grace of which you stand most in need and the overcoming of your predominant fault.

3. Assist every day, if possible, or at least every Friday, at the Holy Sacrifice of the Mass, for this intention; also, in a spirit of gratitude for the ineffable love of Jesus, and in reparation for the ingratitude of men. tude of men.
4. Perform all these plous exercises in

order to become worthy of communicating oftener than usual. Do not permit the month to pass without at least once prouring the happiness of uniting yourself to the divine Heart of Jesus in the sacrament of His love, with the best possible

dispositions.

5. Place in your room, or carry on your person, a figure of the Sacred Heart; kiss it reverently, look upon it with affections.

6. Repeat frequently, during the day, the beautiful ejaculatory prayer: "May Where.

7. Apply the indulgences you may gain, during this month, to those souls in Purgatory who, while on earth, were most devoted to the Sacred Heart,

8. Contribute, as far as in you lies, to the propagation of this touching devo-9. Make often, during this month, es-

pecially on Fridays, a visit to the Sacred Heart. 10. Make a resolution, on the last day of these pious exercises, to continue to honor the Sacred Heart during the entire year, to recommend to that divine Heart your dearest interests, to consecrate to If your family, your friends, all those to whom you are united by the bonds of charity.

IN THE DEPTHS. THE HORRORS OF THE MARCH, THE ETER-LASTING MARCH THROUGH AN AFRICAN

The following is an extract from the peech of H. M. Stanley at the reception endered by the Emin Relief Committee in London, giving an account of his terrible journey through the heart of a tropical forest:

"Day after day, week after week, from dawn of morning to near eve, with a noon interval of rest we are urged on unrestingly. Step by step we gain our miles, and penetrate deeper and deeper into that strange conservatory of nature, the inner womb of a true tropical forest. Toe warm vapors rise from it as from a great fermenting vat, until so dense are the exhalations in a few days that only the flaming bolt can let in the sunlight on that impervious and endless e above our month's unbroken march we halt for rest, and for the first time attempt to question natives who have hitherto art. fully eluded our efforts to gain intelli-gence. We asked them if they knew of any grass land lying east, north, or south of their district, and they reply in the negative in a manner that seems to imply that we must be strange creatures to suppose that it would be possible for any world to exist save this illimitable forest world to exist save this illimitable forest world. Taking a blade from the river bank—for only a few straggling blades can be found—we hold it up to view. 'What, no field—no limited stretch of land with something like this growing?' 'No,' they reply, shaking their heads, compassionately withing our absence (All like pitying our absurd questions. 'All like this,' and they wave their hands sweepingly to illustrate that all the world was alike, nothing but 'trees, trees, and trees!' Great trees rising as high as arrows shot toward the sky, uniting their crowns, interlacing their branches, press ing and crowded one against the other until neither sunbeam nor shaft of light may penetrate it.
"No sooner are these words heard by

our men than their imaginations conceive the forest under the most oppressive and forbidding aspect. Hitherto it has been a tract of land of uncertain extent growing trees, which a few week's march would enable us to pierce through, a mere pleasant variation in the experiences of an African journey maker; but a month had already elapsed, and they now heard with their own ears that the forest was without end. The little religion they knew was nothing more than legendary lore, and in their memories there dimi lore, and in their memories there dimiy floated a story of a land that grow darker and darker as you traveled towards the end of the world, and drew nearer to the place where a great serpent lay supine and coiled round the whole earth. Ab, then the ancients must have referred to this, where the light is or gheatly where the Over his shoulders was throw a mantle of blue, and his shoes were not shoes at all, but sandals—strips of strong cloth wound round and round his feet, as was the custom at that period. When he noticed that any one of his courtiers was uncommonly well-dressed he would take him on a hunting excursion, and make him leap hedges and thickets until his fine clothes were ruined. Then Charlemagne would remark, naively: "If felicitations. Angela, grasping a favor-

ing thunder burst and the rolling echoes and the wonderful play of the dazzling lighting. And when the night comes—with its thick palpable darkness, and they lie cuddled in their little damp huts, and they hear the tempest overhead, the howling of the wild winds, the grinding and graning of atoms tossed grinding and groaning of atorm-tossed trees, the dread sounds of falling giants, and the shock of the trembling earth,

trees, the dread sounds of falling giants, and the shock of the trembling earth, which sends their hearts with fiful leaps to their throats, and a roaring and a rushing as of a mad, overwhelming sea—oh! then the horror is intensified.

"It may be that the next morning, when they hear the shrill sounds of the whistle and the officers' voices ring out in the dawn, and the blare of the trumpet is heard, and there is stir and tumult of preparation, and action, that the morbid, thoughts of the night and memories of terrible dreams will be effaced for a time; but when the march has begun once sgain, and the flies are slowly moving through the woods; they renew their morbid broodings, and ask themselves, 'How long is this to last? Is the joy of life to end thus? Must we jog on day after day in this cheerless gloom and this joyless duskiness, until we stagges and fall, and rot among the toads? Then they disappear into the woods by twos and threes and sixes, and after the caravan has passed return by the trail, some to reach Yambuya and upset the young officers by their tales of wee and and war, some to fall sobbling under a spear-thrust, some to wander and stray in the dark mazes of the woods hopelessly lost, and some to be carved for the cannibal feast. And those who remain, in the dark mazes of the woods hopelessly lost, and some to be carved for the cannibal feast. And those who remain, compelled to it by fears of greater dangers, mechanically march on, a prey to dread and weakness, the scratch of a thorn, the puncture of a pointed cane, the bite of an ant, or the sting of a wasp. The smallest thing serves to start an ulcer, which presently becomes virulent and eats its smallest thing serves to start an ulcer, which presently becomes virulent and eats its way to the bone, and the men dies. These sores range like an epidemic, and dozens are sufferers. Then the recklessness with which the men eat up their stores of provisions! What might have lasted ten days is eaten up in two or three, and they starve the rest of the time, for the spaces between the banans plantations may be only a day's march, but they may be twenty days. But it requires a calamity to teach blacks as well as whites how to live.

THE LEPER QUEEN.

STORY OF THE THISTEENTH CENTURY A STORY OF THE THISTENTH CENTURY.

Isomo, cloth, 50 cents.

This is the story of a Christian maiden, daughter of a Hungarian noble, who, when leprosy, introduced from the East by the Crusades, was desolating the provinces of her father, Dagobert, resigned her patrimony and devoted her young life to the service of the persecuted lepers. The plot is well wrought out; and the minor incidents prior and subsequent to her great act of heroism are related with exquisite graces and devotional feeling. The story, unlike others of a like nature where religion is the motif, is intensely interesting and pathetic. We cheerfully recommend this book, not alone to children, but to the larger class of adults, whose appreciation of a charming literary style will save "The Leper Queen" from being lightly read or thrown aside. Benziger Brotners, New York, Cincinnati and Chicago.

THE PASSION PLAY.

the Manchester Guardian two interesting articles on the Passion Play at Oberammergau, in which he describes, in sym pathetic and picturerque language, the impression made upon his mind by what he calls the dress rehearsal of the sacred he calls the dress rehearsal of the sacred play. He stayed at the humble home of Joseph Mayer, who represents the part of Christ, and after repelling the assertions made against Mayer as being an averacious hypocrite, charged with ambitious self-seeking and the abuse of the sacred feelings for personal ends, he states that he believes him to be "an entirely devout sincere, humble, minded the player. tirely devout, sincere, humble-minded man, who does not love that fame of the world which is always half disfame, and then draws a picture of the simple artizan as a man and a portrayer of Christ in words of exceeding sweetness and strength. The Archdeacon believes with words of exceeding sweetness and strength. The Archdeacon believes with Mayer and his comrades that the world has outgrown the needs of the Passion Play, and that the vulgar curlosity of the tourist in his thousands tends to rob it of all reverence. Some months ago the ancient cross on the summit of Kobel was destroyed by a great storm, and the tradi-tion runs that when it should fall the peacants of the little Tyrolean valley and they are said to accept the omen.

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—D. M. Fisher, O:wego, N. Y.

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Moses had Asthma.

Moses had Asthma.

Moses had Asthma.

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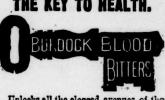
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These ghosts of the past, as I read them, Before me seem sadly to rise With a message of sorrowful meaning In the depths of their shadowy eyes. "We have passed," they say, "solemn and

We have crumbled away into dust. With our sparkle and beauty and bright

"And other bright hopes and sweet visions Are hovering around you to day; But be warned, even as we have departed So, too, will they vanish away!"

TRUE FREEDOM ONLY THROUGH CHRIST.

MODERN PAGANISM A SLAVERY-SERMON BY DR. SULLIVAN. The Very Rev. Dr. William Sullivan,

who is now delivering a course of sermons at the Church of Corpus Christi, Brixton Rise, on Sunday evening took for his text the words of St. Paul to the Galatians, 'The freedom whereby Christ hath made The freedom whereby Christ hath made you free." There were many places, he said, in the Apostolic writings where the new dispensation was spoken of as one of liberty. It was a favorite expression of St. Paul, and there was a very striking assertion of the fact in the Epistic read that day at High Mass, in which St. James spoke of the Gospel as the perfect law of liberty. If they considered that expression—the law of liberty—it would strike them at first sight as being strange, because the word law implied restraint, whereas liberty implied the absence of restraint. How, then, could a men talk of the law of liberty, which was surely a contradiction in terms? The explanation of that reeming contradiction was that the Gospel of ing contradiction was that the Gospel of our Lord was of such transcendant perfec-tion that, while it allowed man the utmost tion that, while it allowed man the utmost liberty, it imposed at the same time all necessary and salutary restraint. No one had known how to strike the balance between liberty and restraint like our Lord and Saviour Jesus Christ. That

felt these chains, nor did he recognize them as chains until he become a Catholic. It was with him as with

It was with him as with
PROTESTANTS WHO WERE CONVERTED
In our day, who felt that they had escaped
from thraidom into liberty. Their hearts
went out to God for having brought them
out of error and bondage into the full life
of liberty and truth. He would give
them one striking example of that feeling
on the part of converts from Protestanttype Liberty and 1860 a communication

far more wonderful still He who in three years was able to lay down a system of law so perfect that after nineteen hundred years no one was able to suggest one more perfect. It was impossible, with all the accumulated intellect of nineteen centuries, to suggest a moral theory or code of laws more perfect than that given in the pages of the Evangeliats. He proposed that night to point out the truth of what he had said as to that freedom which was brought into the world by Christ. In was brought into the world by Christ. In was notaget into the work by christ. In the first place there was no doubt that the whole world was in bondage, and that from time to time various attempts were made to free the world from that bondage. There were men that tried to strike the There were men that tried to strike the fetters from the old world by force, and the revelation of our Lord and Saviour thought that the force of arms would be sufficient to win liberty for men. The effect of those attempts, however, was only upon a man's flugers, yet as soon as our Lord came He struck off the fetter of effect of those attempts, however, was only to rivet their chains more closely upon to rivet their chains more closely upon mankind, and the five great empires of which they read in prophecy—and whose fate history showed us fell out exactly as fate history showed us fell out exactly as fate prophets had foretold—did not free the world, but only enclosed it in an armed girth, and, having begun by enslaving the nations of the earth, ended by the twilight of Judaism, but to the murky darkness of the pagan world. Those men were trying to take us back, not to the world, but only enclosed it in an armed girth, and, having begun by enslaving the mations of the earth, ended by darkness of the pagan world. Those men were trying to take us back, not to the murky darkness of the pagan world. Those men would persuade us that there was no God, not on the scale.

Turning to the woman, he said: "May God forgive me, good woman, for my mosoul, and no future life, and would remankind, and the five great empires of in a short time God in him in great good humor, he cut off anthe ADORATION OF TREMING MILLIONS.

In Eogland to-day we had an attempted to take us back, not to the murky darkness of the pagan world. Those men would persuade us that there was no God, forgive me, good woman, for my mosoul, and no future life, and would remanying the mations of the earth, ended by the twillight of Judaism, but to the murky darkness of the pagan world. Those men would persuade us that there was no God, forgive me, good woman, for my mosoul, and no future life, and would remanying the mations of the careful world world became despotem was the result of those at tempts to free the world by force. The old Roman empire was depotism incarnate. Force could never give liberty any more than force could drive a man into culture to not force could drive a man had or intellectual progress. Liberty was a flower of gentle growth, and must be tended as carefully as the most delicate bud in our gardens. That was why our Blessed Lord, though He might have used force, never did so. Never was an age

under, and of which they were so weary?
Judea was in a state like that of France,
and our Lord might have delivered it and
the world by force, but He choose a more
perfect way. Then legislation had been
tried by others who thought that by the
passing of laws the liberty of individuals
and of nations might be severed, but it passing of laws the liberty of individuals and of nations might be secured, but it was found that legislation left men exactly as they were before, and that no man was MADE MORAL BY ACT OF JPARLIAMENT, because no enactments of men could get into the sanctuary of the immortal spirit, because no enactments of men could get into the sanctuary of the immortal spirit, and unless the inward spirit of man was prepared for liberty the gift of it was worse than useless to him. Let them think what would be the effect upon society of opening all the doors of the prisons in the land that night, and letting loose upon us the men and women there confined. No good would be done to those prisoners, and to let them loose upon society would be only to send them back to a state worse than that they were in before. Therefore they could see that legislation could not free us. Again, others had tried civilization, and said let us free men by civilizing them. Unquestionably, civilization had an immense effect upon men, but that effect was chiefly in bringing the intellect into prominence, and in producing what was distinctly an aristocracy of the intellect. But civilization alone was not only not an emancipator of mankind

not only not an emancipator of mankind but it was an engine of the greatest cruelty and most utter slavery that it was possible to conceive. Indeed, a novelist of the day had in one instance spoken only the absolute truth when she stated that VICE WAS THE NECESSARY CONSEQUENCES

VICE WAS THE NECESSARY CONSEQUENCES
OF CIVILIZATION.
He might point out instances to justify
that assertion in the history of the ancient
world. The civilization of our own times
was not nearly so cultured as that of old
Athens or of pagan Rome, and yet there
were men in the present day whose object
was to restore that old civilization of the
heathens, one side of which was too repulsive and too horrible for words.
Because of their civilization and their
culture those ancient peoples were sunk culture those ancient peoples were sunk in vice to a degree not to be told in decent language. St. Paul had attempted to describe their state in the first chapter of his Epistle to the Romans. There could

Lord and Saviour Jesus Christ. That was

THE GREAT DIFFICULTY OF LEGISLATION in the present day. Parliaments sitting in London and Parls and Vienna and the whole world over found their great difficulty to be to strike that balance, and every father and mother experienced the same difficulty in their own homes. But our Lord and Saviour Jesus Christ, by His Divine instinct, was able to lay down a code of morality which should free the world, and at the same time impose all necessary restraint, so that St. Paul, who surveyed its working with the eyee of a cultivated man, said, "Here is teaching which does impose restraint upon my liberty, but which at the same time gives me liberty that I never experienced before." St. Paul was a man who could appreciate the freedom given by Christ because his whole previous life had been a servile bondage to rites and ceremonies. But while St. Paul was a Jew he never felt these chains, nor did he recognize them as chains until he become a Catholic. It was with him as with tion of the old world. GNORANCE WAS THE SOURCE OF EVERY

MISFORTUNE
under which man labored, and his first
necessity was truth. What was wanted
by the man haunted by some goblin terror
but to know the truth, to know that that
fear had no foundation? All that men rear had no foundation. All that men wanted for all their woes was truth, and if ignorance was fatal to our happiness in every department of human life surely the ignorance of God was most fatal of all. No man could live his life to any advanevery department of converts from recommendation appeared in the Globe newspaper, which announced that Cardinal Newman was about to become a Protestant again. He would like his life to any advantage without the knowledge of God. Solomon was a wise man, and had a wide experience of human affairs, and St. Paul Solomon was a wise man, and had a wide experience of human affairs, and St. Paul had travelled the whole world over, and like Ulysses, had seen the ways and manner of bondage and the feit exactly as St. Paul did, that he had been delivered from error and bondage, and given a liberty of which he had age, and given a liberty of which he had never dreamed or conceived before he became a Catholic. A very wonderful thing must be that Gaspel of Jesus Christ, and the sun and moon and stars. They were as degraded in intellect as they were in morals, and, notwithstand far more wonderful still He who in three far more wonderful still He who in three far more wonderful still He who in three far more wonderful still the wood of the people were there, the great mass of the people were there, the great mass of the people were the wondant in the face of these three the people were the wondard that the life to any advantage without the knowledge of God. One day, as John was standing in his shop door, a poor woman came up and experience of meat. "Gliks who wanted meat anounce of meat. "Gradinal Manning has warmly congration of meat. "Gradinal Manning has warmly congration of

world. Of the prevailing religious sys-tems at Rome, he said, the philosophers thought them all equally false, the people thought them all equally true, and the magistrates thought them all equally useful. There were, he believed, about a hundred of those different systems of pagan worship. That ignorance would have continued to the bitter end but for

those philosophers of the present day would substitute for God and Christianity what he called

cosmic emotion, and would ask his fellow-men to conmade and would ask his fellow-men to contain the sge in which He lived. He had but to utter one syllable and the men of that country would have risen in arms and proclaimed Him their King. Judea in the sge of Christ was in a condition very much like that of France in the present day—sensitive to the last close the broad to be paganism of ancient Rome? What had the Boulanger agitation shown but that the whole nation was sensitive to the quick, and was ready to fling itself into the arms of any adventurer simply because he represented something simply because he represented something different from that which they suffered

he could the universalized conception of A MULTITUDE OF AGES.

he could the universalised conception of AULTITUDE OF AGES.

Those were some of the portentous follies preached by men who had not got the truth which made men free, and they proved that that would become more absolutely and entirely creatures of this earth than the very worst of the old pagns or the most degraded fetich worshipper that had ever lived — worse, because they had had the opportunity of knowing God and Christ. Well might Cardinal Newman express impatience at seeing theories so hollow and absurd put forward for our acceptation by reasonable men. If they left Christ and followed Spencer and Huxley and Carlyle they would find that science would no more help them against their bondage to evil than the force or legislation or civilization of the past. The one balm of Gilead, the one hope of the world, was in the truth as it was in our Lord and Saviour Jesus Christ,—London Universe, May 17. May 17.

OUR BOYS AND GIRLS.

KEEP IN THE MIDDLE.

Children, did you ever play that the street was poison and the sidewalk safe, and then try how long you could walk on the curbstone without stepping into the gutter? and did you ever see a boy or girl who did not step off it once in going home from school? Just when you feel sure of your footing and begin to run you lose your balance, and off coes

you feel sure of your footing and begin to run you lose your balance, and off goes one foot on the ground below.

If the street really were poison you would think it very silly to walk on the edge of the sidewalk instead of safely in the middle; but we have seen children, and grown people too, walking just as near to a line as they could without touching it. How long do you think they can do so before they lose their balance and step over the boundary, staining the pure souls that God gave them? Why just about as long as the children could keep from slipping off the curbstone.

It is only a question of time. Take care ; do not walk too near the edge.

THE EOY TOOK A CHAIR, A young teacher in an intermediate school wished to communicate with a teacher at one of the grammar schools about a mile away the other day. For this purpose she chose one of her bright scholars and dispatched him with a note directed to the young lady. When the directed to the young lady. When the messenger arrived at his destination the teacher chanced to be illustrating some lesson to her pupils at the blackboard. She therefore sent word to the boy to take a chair. When at leisure she summoned the boy, who was supposed to be seated in the corrider, but he had disappeared. The young isdy was non-plussed, but the mystery was solved when, some time later, he have returned bearing with him the the boy returned, bearing with him the chair which had been given him to sit upon. He had accepted the invitation "to take a chair," and had carted it upon his shoulders back to the school he came shoulders back to the school he came from. The teacher, after she had recovered from the shock of seeing him drag the strange chair up to her and deposit it by her side with a conscious air of daty well performed, had sent him back with it. He was pretty well tired out when he returned, and his only explanation was a sob, and "you told me to take it."—Providence Journal.

THE WEIGHT OF A PRAYER. John Clark was the villege butcher. On the marble counter of his shop stood huge rounds of beef, while from the stall nuge rounds or beer, while from the status hung tender legs of mutton, covered with fat as white as John's apron. He was not a bad man, but was fond of saying that folks who wanted meat should pay for it."

One day, as John was standing in his

The poor woman's face grew sad, but John who thought it a good joke, cried: "Come tell me what I am to write. What will your prayers be if I give you the meat?"

Lifting her eyes to heaven the woman

prayed:
"May our dear Lord, who has promised "May our dear Lord, who has promised a reward for a cup of water given in His name, send down His choicest blessings on you and yours in this life, and reward you eternally in the life to come."

John wrote as she spoke, and when she had done he threw the paper on one side of the scale, while on the other he placed a thay place of meat. Strange to say, the name was the hander.

a tiny piece of meet. Strange to say, the paper was the heavier!

John examined the scale, but could not understand it; but as his joke had put him in great good humor, he cut off another and larger piece of meat, and added this to the little bit. This time, instead of being astonished, John began to be frightened. He saw the finger of God here, and picking up a hig round of heaf threw

duce us to a condition compared with ened my heart, and made me forget that which the fetichism of the South Sea it is to God that I owe all that I have. before them some of those portentious come to me and be sure you shall have follies of the niueteenth century. One of what you want. In the meantime, pray

The woman departed with a glad heart, and from that time John was never known to turn a beggar from his door.

larger than she could easily carry; and one of the children knocked it out of her hands and broke it, for mischief, in the hope that the stepmother would beat her; but she put the pieces together, and made the sign of the Cross, and the pitcher was made whole again. Auother time her stepmother, who had

never taken the trouble to teach her to sew, gave her some linen, and told her to make a shirt, threatening her with I know not what if she failed. And she, being shut up in a room alone, dropped on her knees and prayed for help; at which a beautiful lady came in, who spoke very kindly to her, and, taking the linen from never taken the trouble to teach her to her hand, cut and sewed it as no linen was ever cut and sewed before. And when the little girl showed it and told the story, everyone knew that the kind lady could have been no other than the Madonna.

have been no other than the Madonna.
Grown to be a woman, Santa Ross had a habit of speaking the truth, which did not much please people; and as she did not shrink from reproving wickedness in high places, she was disliked and much persecuted by people in authority. But those who were in trouble, or who had any sin on their consciences, used to come to her for counsel and comfort. She had great wisdom, but cared so little for her own comfort, or for the world's opinion, that many thought her crazy; and the nuns in a Franciscan convent which she wished to enter refused to admit her. She told them that the time would come when they would be glad to have her; when they would be glad to have her; as came to pass after she died, when they thought it the greatest honor to have her buried in their convent church.

GRATITUDE'S INTEREST.

A New York letter in the St. Loui A New York letter in the St. Louis Republic says: Years ago, so runs the story, a New Yorker came penniless to a friend, borrowed \$2,000 without being able to give other security than his bare word, and started west to begin life anew. The lender remained behind for years without hearing from the borrower, and finally was reduced by misfortune to ablect powerty.

abject poverty.

Not many days ago, when about to be evicted for non-payment of rent, he begged his way across the Cortlandt street ferry with the hope of finding employment with an acquaintance in Jersey City. As he left the ferry-boat a crowd from an incoming train was a crowd from an incoming train was hastening on board, and one of the travellers stopped him and claimed acquaintance. It was the man to whom he had lent \$2,000. He had come back rich from fortune hunting. The two returned to New York, dined

together, and exchanged experiences. The returned fortune-seeker, on finding his old-time benefactor penniless, drew a check and handed it to him. It was for \$100,000 and in a few days it was followed by \$900 000 more—\$1,000,000 in gratitude for that early favor.

WILLIAM O'BRIEN.

The London Star says that there are in Wm. O'Brien's novel many touches which to those who know Mr. O'Brien are to those who know Mr. O'Brien are evidently autoblographical. For instance, literature's first kiss—with its glowing and touching description of the youthful litterateur's feelings of rapture on seeing himself in print for the first time—was doubtless suggested by a very similar event in the life of Mr. O'Brien himself. When he was casting about somewhat hopplessly for cocupation, he happened to be in court when Captain Lomasney—one of the Fenian leaders—was being tried; the muse inspired him, and he wrote a description and sent it to the Cork Herald It was accepted, and thus began Mr. O'Brien's accepted, and thus began Mr. O'Brien's connection with journalism—an event that has done much to shape the history

of the earth, have been sfilteted with every kind of sorrow, barbarous and refined, for centuries. Race and religious hatred is their inheritance, but a day of restitution has nearly come. I hope to see the dawn, and I hope you will see the noontide of the day when they are admitted to the possession of their own soil and administration, as far as possible, of their own local laws, while still sharing in the legislation which governs and consolidates the empire.

A box of Ayer's Pills has saved many a A Dox of Ayers Phile has saved using a fit of sickness. When a remedy does not happen to be within reach, people are liable to neglect slight aliments and, of course, if serious illness follows they have to suffer the consequences. "A stitch in time saves nine."

time saves nine."

F. Burrows, of Wilkesport, writes: that he was cured of a very dangerous case of inflammation of the lungs, solely by the use of five bottles of Dr. Thomas' Eclectric Oil. Feels great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual.

Popular People

are invariably pleasant people, Popular remedies are also as invariably pleasant to use and certain in their results, Nr. John McConnell, of Chesley, Ont., says:—Nasal Balm is a good medicine for cold in the head. It is a popular remedy.

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Is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint,

when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and came near rending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

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Branch No. 4, London,

C. M. B. A.

Among the Haligonians.

Halifax, N. S., May 26, 1890.

Were it not for untoward circumstances Halifax, N. S., and not Bathurst, N. B., would have laid claim to the distinction of forming the first Branch of the C. M. B. A. in the Maritime Protinction of forming the first Branch of the C. M. B. A. in the Maritime Provinces. However, they have got ahead of us in that respect, but they must look to their laurels, as we propose, God willing, to have here a Branch which shall not only be the strongest in the Eastern section of the Dominion, but a credit in every respect to the organisation. Arrangements having been previously made by Mr. James Spereman, now resident in this city, and formerly President of a Branch in Berlin, Ont., we were last week favored by a visit from District Deputy T. P. Tansey, of Montreal, who, in a manner calculated to inspire at once confidence in the Association by his earnest and vigorous management, duly installed the officers of and organised St. Mary's Branch No. 132. Following is the list of officers. Spiritual Adviser, Rev E F Murphy President, James Byerensan First Vice President, John CO'Mullin Second Vice President, John Co'Mullin Tressurer, John Devine Marshal, John Flemming Guard, Patrick Tompkins
Trustees, Daniel Carroll, Thos J Mulcahey, James J Hopewell, James W Power and T P Hamilton
Delegate to Montreal Convention, Rev E F Murphy

gate to Montreal Convention, Rev E F

Delegate to Montreal Convention, Rev E F
Murphy
Alternate, John C O'Mullin.
Membership of the Branch has, for rea
sons which we considered prudent, been
limited at the start to fifteen, but
we have already in process of completion
applications of twice as many more and
do not propose to rest short of fifty at
least. In the course of a few months
two more Branches will be organized,
one at St. Patrick's parish and another
at St. Joseph's, and probably one at
Dartmouth, the town on the opposite
side of our harbor.

J. R. C.

List of officers of Branch 131, C. M. B A., North Sydney, Nova Scotis, organized by District Deputy Tansey, May 15th,

President, James Desmond
First Vice-President, John McCormick
Becond Vice-President, John Desmond
Recording Becretary, Joseph McDonald
Financial Becretary, Anthony F Gannan
Treasurer, Charles J Quinnau
Assistant Recording Boc, Robert Phalen
Marshal, James Collin
Guard, William Rogers
Trustess, William Hagrarty, John Mctanc, Dennis Louis, Rev D J McIntoh and
nthony F Gannan
Delegate to Grand Council, Rev D J McIntoh

Alternate, William Haggarty: There are now 135 Branches in Cana

and several more just about ready to be The number of members in Canada is

Assessment No. 8 has been issued, calling for the payment of the beneficiaries of 21 deceased members; 4 in Canada and 17 in the United States,

Branch 135, St. Hyscinthe, P. Q., was organized on Monday, June 2nd, 1890, by District Deputy T. P. Tansey, assisted by President C Dandelin of Branch 84, Montreal. This Branch starts with a good membership, and numbers among its members the leading citizens of St. Hyacinthe. The credit of the formation of this Branch is entirely due to President N. A. Boivin, who worked it up under many difficulties to a successful issue. The C. M. B. A. has received the approval of His Lordship Bishop Moreau. Brother Bernard already being a member of Waterloo Branch, there is no doubt as to the future of 135. The Deputy and President Dandelin can vouch for the fraternal feelings shown them by the members. The following Tois Branch starts with a them by the members. The following are its first officers :

Single Vice President, Henri A Beauregar Second Vice President, Leon Plamondin Recording Sec, Robert Deschenes Assistant Secretary, August L Guertin Flamorer, Louis A Lapalme Marshal, Joseph H Morin Guard, Basil Masse Trustees, for one Guard, Basil Masse Trustees, for one year, Joseph H Morin Joseph Chenette and L N Trudeau; for two year, H A Beauregard and Louis A Lapolm Representative to Grand Council, H A

Beauregard Atternate, L N Trudeau.

Resolutions of Condolence. At the last regular meeting of Branch 23 Seaforth, Ont., held in their hall June 2nd it was moved and unanimously carried:
That we learn with regret of the death of Mr. John Kale, father of our worth Marshal, Brother John Kale, be it there

Resolved, That we, the members of this Branch, tender our sincere sympathy to Brother John Kale, and his relatives;
That a copy of this resolution be sent to the CATHOLIC RECORD, C. M. B. A Monthly and Monneral C. M. B. A. Journal for publication.

J. B. WEBER,
P. KEETING,
P. KLEINKHAMMER.

P. KEETING,
P. KLINKHAMMER.

At the last regular meeting of Branch 23, Seaforth, Ont., held in their hall June 2nd, the following resolutions were moved by Brother P. Keinkhammer and seconded by Brother P. Keeting:

That since our last regular meeting it has pleased Almighty God in His infinite wisdom to remove by death our much respected Brother, Thomas rurcell, be it therefore Resolved, That we, the officers and members of this Branch tender our sincers sympathy to the bereaved widow and family; and further

Resolved, That our charter be draped in mourning for thirty days, and that a copy of these resolutions be sent to his family, siso to the CATHOLIC RECORD, C. M. B. A. Monthly and Montreal C. M. B. A. Journal for publication and entered in the minutes of this meeting.

J. B. WEBEER,
P. KERTING,
P. KERTING,
P. KLINKHAMMER.

Attention is directed to the advertise ment of the World Publishing Co., in another column. Agents will, we think, find the business alluded to a very profitable one. The shrines are of beautiful design, and Catholic families will be anxious to place them in their homes, calculated as they are to en-courage devotion to our Blessed Lord and His Immaculate Mother.

Archbishop Feehan has authorized Rev Maren Farrah to build a church for the Arabs of Chicago. They have the Syrize liturgy, but adhere to the Pape. PREJUDICE.

Harriet Martineau was a very remarkable woman. Born at the beginning of the present century, she achieved a brilliant success as an entertaining writer on political economy and a variety of social and domestic subjects. When she died last year her name had lost much of its carlier, influence and formiliarity, but influence and formiliarity. earlier influence and familiarity; but it has been brought to the fore once again by the posthumous publication of her has been brought to the fore once again by the postbumous publication of her autobiography—a book which is full of interest from many points of view. Miss Martineau belonged to a Unitarian family, but as she advanced in life she broadened the basis of her belief, and joined the ranks of the Secularists. Nevertheless we find her declaring in one of her letters that she "longed to be a Catholic," and she certainly exhibited a sense of fair play in her literary attitude towards the Church which was far in advance of the spirit of the days in which she lived and of the people with whom she had to do. There are two striking instances of this in her autobiograpy, which we propose to tell as nearly as possible in her own words.

In 1851 Miss Martineau set to work on a novel, and she sent the first volume

In 1851 Miss Martineau set to work on a novel, and she sent the first volume of it in manuscript to her dear friend Charlotte Bronte, the immortal author of "Jane Eyre." "She wrote gloriously acout it," says Miss Martineau; "but three days after came a pathetic letter from the publisher. He dared not publish it on account of some favorable representations and auguries on behalf of the Catholics. That was a matter on which Charlotte Bronte and I had perpetual controversy—her opinion being one in which I could by no means agree. "Their good deeds,' said she, 'I don't dispute; but I regard them as the hectic bloom in the cheek of disease. I believe the Catholics, in short, to be always doing evil that good may come, or doing good that evil may come.' Yet did my representation of the Catholics in no way snake her faith in the success of my novel; and her opinion, reaching the publisher the day after he had written his apprehensions to me, aggravated, as he said, his embarrasament and distress. his apprehensions to me, aggravated, as he said, his embarrassment and distress he said, his embarrassment and distress. He implored me to lay aside this scheme, and send him a novel like 'Deerbrook,' That was no more in my power now than to go back to thirty years of age. Charlotte Bronte entreated me merely to lay aside my novel, if I would not finish it on a reasilation, saying that some things aside my novel, if I would not finish it on speculation, saying that some things in it were equal to, or beyond, anything I had ever written. I did intend at first to finish it; but other works pressed; the stimulus, and even the con-ception, passed away; and I burned the manuscript and memoranda a few months since."

months since."

In 1854 Miss Martineau met with another instance of the spirit of intolerance which was then rampant among Protestants, but which has happily since considerably died away. She had been presaingly asked by Charles Dickens to contribute a story to the Christmas number of Houshold Words. She selected therefor an historical fact, and embodied it in a tale which she conveyed to Mr. Wills, one of the editors of the magasine. The story was much praised; but it was declined because it "gave a favorable view of some one under the influence of the Catholic faith." "This," says Miss Martineau, "appeared to me so incredible that Mr. Dickens gave me his 'ground' three times over with all possible distinctness, lest there should be any mistake; he would print nothing which could possibly dispose any mind whatever in favor of Romanism, even by the example of real good men. In vain I asked him whether he really meant to ignore all the good men who had lived from the Christian era to three centuries ago: and in vain I pointed out that Pere d'Estelan was a hero as a man, and not as a Jesuit, at a date and in a region where Romanism was the only Christianity, Mr. Dickens would ignore in any publication of his all good Catholics, and insisted that Pere d'Estelan was what he was as a Jesuit and not as a man—which was, as I told him, the greatest In 1854 Miss Martineau met with an which was as a Jesuit and not as a man—which was, as I told him, the greatest eulogium I had ever heard passed on Jesuitim. I told him that his way of going to work—suppressing facts advantageous to the Catholics—was the very way to rouse all fair minds in their defense; and that I had never before felt so disposed to make popularly known all historical facts in their favor. My confidence and comfort in regard to Household Words were gone; and I could never to take the physic or his 'cosh.' I took the physic, and after vomiting it escaped the purging. The next day I remarked the matter to the then assistant surgeon, who laughed and

and comfort in regard to Household Words were gone; and I could never again write fiction for them, nor anything in which principle or feeling was concerned. But there was worse to come. I had supposed that the editors would of course abstain from publishing any harm of Catholic priests and professors, if they would admit no good; but in this I found myself mistaken, and great was my concern. I had just been reading a short account of the tale called 'The Yellow Mask,' with its wicked priest, when I received from the editor of Household Words another request for an article. I will cite the portion of my letter which contains the reply to this request. 'Another paper from me? you ask, No—not if I were to live twenty years. The last thing I am likely to do is to write for an anti Catholic publica. ask. No—not if I were to live twenty years. The last thing I am likely to do is to write for an anti Catholic publication, and least of all when it is anti-Catholic on the sly. I have had little hope of Household Words since the proprietors refused to print an historical fact (otherwise approved of) on the ground that the hero was a Jesuit; and now that they follow up this suppression of an honorable truth by the insertion of a dishonoring fiction, they can expect no support from advocates of religious liberty or lovers of fair play. No one wants Household Words to enter into any theological implication whatever; but you choose to do it, and must accept accordingly the opinions you thereby excite. I do not forget that you plead duty; and I give you credit for it—precisely as I do to the Grand Inquisitor. He consecrates his treatment of heretics by the plea of the dangers of Protestant impact was in the streatment of by the plea of the dangers of Protestant by the plea of the dangers of Protestant ism, and you justify your treatment of Catholics by the plea of the dangers of Romanism. No, I have no more to say to Household Words and you will prefer my telling you plainly why, and giving you, this much light on the views your course has occasioned in one who was a hearty well-wisher to Household Words as long as possible," Such are the two incidents in Harriet

Martineau's autobiography which illustrate the conventional tone and bearing of Protestants towards Catholicity. How much longer are we to hear from their lips that cuckoo song about Popish in tolerance and suppression of inquiry, about free thought and private judgment, and all those other stock in trade phrases so void of reality and so wearisomely iterated?

WORSE THAN SIBERIA.

IRISH PRISONERS ARE TORTURED AND DRUGGED IN ENGLISH JAILS.

OHN DALY'S NARRATIVE OF THE TOR TURES INFLICTED ON HIM UNDER THE SANCTION OF ENGLISH LAW.

SANCTION OF ENGLISH LAW,
From the report of the Commission of
Inquiry on the treatment of Irish political
prisoners in Chatham jail, we make the
following extracts from a rather lengthened statement submitted to the Commission by Mr. John Daly. The document
occupies ten closely printed columns of
the report, and the references to his treatment extend over the period ranging from
his first entrance to the prison on the 6th
of August, '84, to the inception of the
inquiry:

inquiry:
On first entering the prison, John Daly On first entering the prison, John Daly states that he was put on tailoring work, and subsequently to the cleaning of chains, handcuffis, etc., which continued for seven out of nine months' probation, the remainder being occupied in oakum plexing. During all that time he should have had an hour's walking exercise daily, but instead was compelled to work in the ground yards connected with the penal cells. About the eighth month of his probation he complained to the dector of losing the use of his legs for want of exercise, and after that he was granted an hour's walking exercise daily. In Nov, '84, and between 6 and 7 o'clock, a.m., Wasder Durgan accused him in his cell of making a noise with a tin ware, but this Daly denied. Next the warder reported him on the ground that he was "telegraphing" by means of the noise to the man in the next cell. This Daly states was absolutely untrue, and for it he was subjected to the day. utely untrue, and for it he was subjected

BREAD AND WATER.

BREAD AND WATER.

On the 2nd of January Warder Bass again charged him with "telegraphing," and making use of an offensive expression, had him reported, and for which he was again put on two days' bread and water. About this time John Daly complained to the two officers in charge of not being allowed either salt or a spoon to season or eat the gruel he got, and remarking it was un Christian-like, one of the officers, Parker, replied, "Do you call yourself a Christian" to which Daly made no answer, whereupon the same officer used another and more vio. ly made no answer, whereupon the ne officer used another and more viosame officer used another and more vio-lent observation. On a subsequent occa-sion another warder accused him of hum-ming, which Daly denied, and next day, being charged with insolently banging the door, which he also denied, he was subjected to two days' bread and water. In March he was given a needle and thread with which to sew buttons on his clothes, and being then one ounce abort thread with which to sew outtons on his clothes, and being then one ounce short in the quantity of oakum he had picked, he got two days' bread and water, and, strange to say, this was a day or two after he had complained to the doctor of not getting exercise. All this time and subsequently HIS LIFE AND THAT OF HIS FELLOW.

HIS LIFE AND THAT OF HIS FELLOW-PRISONERS WAS MADE MISERABLE through the conduct of the officers on night duty, who seemed to amuse themselves banging the trap-doors of the cells, which made a horrible noise, so much so that it was impossible to sleep except when one became exhausted. Daly continues: "I, in April, '85, was put on the works at the carpenter's, and I soon found out what a wretched time I was in for from the officer in charge, who, either for from the officer in charge, who, either from instructions or personal dislike, showed a marked difference in his conanowed a marked difference in his conduct towards myself and the other prisoners, Gallagher and Burton excepted."
Reverting then to the early days of his imprisonment, in '65, John Daly says:
"An officer, Mr. Memmery, came to my call with

CARRY ON HIS BACK LARGE DOORS AND FRAMES, which were made very heavy by the quantity of iron in them. "These we had to carry a distance of forty or fifty yards, and at night when going to bed I found my shirt stuck to my back with hard clotted blood, owing to the skin having been torn from my back." Subsequently to this Daly was reported for having a bit of pencil and a note on his person, and got thirteen days' bread and water. A couple of weeks' later he got two more days' bread and water on a charge of talking preferred against him by the warder who had got into trouble because of the discovery of the pencil by the warder who had got into trouble because of the discovery of the pencil referred to above. On the 15th of March, '86, he applied to see his sister, and the request being presumably granted he was reported on the 20th of April for talking to his fellow-prisoner, Egan, for which he got two days' bread and water, and, subsequently, asking the governor why he had not been visited by his sister, he replied: "You see you got into trouble, and I had to countermand the order." That is to say, an order, supposed to be sent to his sister mand the order." That is to say, an order, supposed to be sent to his sister in Limerick on the 15th of March, was countermanded because he got into trouble six weeks later.

During the years of '86 and '87 Daly,

from the physical suffering he had been enduring, became very weak in health, and in March '87 bad an independent medical examination granted by the Home Secretary in response to a statement made by Mr. William Abraham, M. P. On the morning of the examination he was in bed in the infirmary, and some time before the doctors came the principal warder brought him a large pot of hot coffer, which he requested him to drink. This Daly declined to do, stating that he would wait till a little later on, but "the warder would have him drink it right away," and watched him till he had drank it. "Now," writes John Daly, "I had been looking forward to the examination with a view of making a full statement to the gentlemen of the treat ment I had received, but I was not able to say what I intended, and the only way I can account for it is that there must have been something in the coffee which dulled my intellect for the time being."

THE POISONING.

After referring at length to the medical

been something in the coff-se which dulled my intellect for the time being."

THE POISONING.

After referring at length to the medical department and the treatment he was receiving from the doctors, and which, according to the statement was intermittent and neglectful in character, John Daly states in about November, '89, having complained of his feet, from which he had been a great sufferer, he was treated week after week one way or another but got little or no relief. On the 18th of November Dr. Visey saw him, and told him to continue the powder he had got, and he would also put him on medicine, and on that date also, at lo'clock, he gave him the first dose. "The effect of that," John Daly says, "was for my face to flush, then great thirst with slight pain in the stomach. I drank a large quantity of water." About 5 o'clock Compounder Durgan opened the trap-door of the cell, and said: "Daly you have enough of the powder." I said, "Yes, thank you, and Mr. Durgan, will you please mention to the doctor that this medicine has a very strange effect upon me. It has caused me most violent thirst." Durgan found fault with the manner in which he was addressed when he was not titled "Sir." "His knowledge of drugs," continues the narrative, "should have told him there must have been something wrong with the medicine, but Mr. Durgan did not convey the message to the doctor." Daly suffered considerably, and taking a third nose next day experienced the symptoms described; loss of sight, and shooting palns.

This third dose intensified his condi-

shooting pains.
This third dose intensified his condition, leaving him unable to walk, and, with loss of speech, he had to be taken with loss of speech, he had to be taken between two men up stairs to the infirmary. Daly, for the inquiry, then submitted the following queetions: Was it belladonna I received? Would the symptoms described be produced by belladonna, and, if so, what quantity must the eight oz. bottle have contained, and if that quantity was likely to be put in a mistake by a proper compounded or in a mistake by a proper compounded or otherwise? Having referred in detail to the general prison treatment, John Daly mentions the following facts, which, he says, will serve to throw which, he says, will serve to throw light on the dangers he is exposed to: On the 19th of February a prisoner in the workshop put a small bit of newspaper cutting into his hand—cut so clean that a prisoner could not have done it. He had only a bare glimpse of it, but could see Sir Henry James, M. P. it, but could see Sir Henry James, at Bury, and the names of Parnell and Davitt, no date, and he destroyed it immediately, as he believed it was a trap. On the following Tuesday the same prisoner gave him another portion of a news-paper, remarking to be careful of it. This man he knew wanted to betray him. PIGOTT'S VISITS

In his examination before the inquiry John Daly called attention to the visits of Pigott, when he protested against what he proposed to do. He rejected Pigott's terms, which would commit his name to infamy forever, and damn him in the mind and memory of his country. name to inlamy forever, and damn him in the mind and memory of his country. In the presence of the deputy-governor Pigott stated that any person who would give evidence which would enable the government to trace crimes which had been committed in Ireland to had been committed in Ireland to Land Leaguers or to Parnell would receive a letter and certificate of protection, and that he (Daly) would receive the same. The certificate of protection in Chatham prison was nonsense; what was implied was protection outside of Chatham prison. To Pisott's infamous Chatham prison. To Pigott's infamou Chataam prison. 10 rigotes inismous insinuations, he replied: "If one word of mine in support of what you state would let me march a free man out of that gate I refuse to speak that one word, I will save in heart of the state I will remain here until I rot." To this Pigott said :

"WE WILL USE FORCE,"
the observation being made in the presence of Major Clayton, who added,
"Then use force, and that will compel him." Pigott again visited Daly saying:
"I would not come here to propose to you anything unless it was for your own future well being. That is for your own good." After the visit of the agent of the Times and Pigott, John Daly said he had a visit from Mr. Littlechild, of the London Detective Department, who came with a view of doing what the others had done, and who expected that he would be treated with confidence. "WE WILL USE FORCE,"

NEW DRY GOODS STORE.

The excitement at the New Bargain The excitement at the New Bargain Dry Goods Store continues unabated. They are selling the finest quality of dress goods there at fully one-third less than regular value. Parasols one-half the regular prices; sateens, prints and ginghams at one fourth the regular market. hams at one fourth the regular market prices. Hosery, Gioves, Trimmings and Staples away down. In fact this is a regular bonanza for the ladies of London and surrounding country. We feel assured that the London ladies are too wise to let such an opportunity go by unheeded. Their place of business is 136 Dandas street, McPherson's old stand. opposite the Market Lane.

Such was the respect entertained for the Very Rev. Father Keegan, Vicar General of Brooklyn, whose death was recently announced, that the flags on the city buildings were at half mast through respect to his memory.

Guelph, Ont.

ROYAL CANADIAN INS. CO.

FIRE AND MARINE.

HENRY TAYLOR, AGT:

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OBITUARY.

William P. Henry, London.

William P. Henry, London.

William P. Henry died at the residence of his mother, in this city, on the 7th inst., in the teentieth year of his age. He was the second son of the late John Henry. The second son of the late John Henry. The second son of the late John Henry. The second son of the late John Henry the second son of the late John Henry. The second son the second second son the second son the second son the second second son the second son the second sec

LATEST MARKET REPORTS.

London. June 12.—GRAIN—Red winter, 1.65 to 1.66; white, 1.65 to 1.66; spring, 1.65 to 1.66; corn, 92 to 1.00; rep. 90 to 1.00; barley, mait, 80 to 90; barley, feed, 65 to 75; oats, 1.07 to 112; peas, 105 to 1.10; beans, bush, 90 to 1.40; buckwheat, cental, 75 to 85.
PRODUCE.—Eggs, dozen, 12; eggs, basket, 10; eggs, store lots, 9; butter, best roll, 12 to 15; butter, large rolls, 12; butter, crocks, 12; store packed firkin; 10 to 11; lard, No. 1, 16, 12 to 13; lard, No. 2, 16, 10 to 11; lard, No. 1, 16, 12 to 13; lard, No. 2, 16, 10 to 11; lard, No. 375; alsike seed, bush, 5 50 to 5.60; Timothy seed, bush, 1.60 to 2.00; hay, ton, 7.00 to 8 50; flax seed, bush, 1.40 to 1.50.

POULTRY, (dressed)—Fowls, per 16. 6; fowls, bair, 60 to 70; spring chickens, 50 to 73; ducks, pair, 75 to 1.25; ducks, 1b., 6 to 7; gesee, each, 75 to 85; gesee, 1b., 7 to 7; turkey, 1b., 8 to 10; turkeys, each, 80 to 1.75; peafowis, each, 65 to 75.

MEAT.—Beef by carcass, 6 50 to 8 00; mutton per 1b., 7 to 8; spring lamb, per qr. 1.00 to 1.25; veal by qr., 5; veal by carcass, 4 to 6; pork, per cwt., 650 to 70.

LIVE STOCK.—Milch cows, 35.00 to 45 00; live hogs, cwt., 35 to 4.00; pigs, pair, 4.50 to 100; fat beeves, 4 to 450; spring lambs, 400 to 4.50.

Montreal, Que., June 12.—FLOUR—Receipts.

100 to 4.50.

Montreal, Que., June 12.—FLOUR—Receipts, 6.90 bbts.; sales, none reported, market quiet; prices unchanged. Grain, No. 1 hard Manitoba wheat, nominal, at 1.22 to 1 23. Provisions, unchanged. Training to 1 23. Provisions, unchanged. Graining to 1 23. Provisions, unchanged. East Buffalo, N. Y., June 12.—CATTLE—Five cars on sale; trading dull and values irregular, without particular chase in tone of market. Gaives supply heavy; sold early at 4.50 to 5.50, but later particular chast to be very choice to realize over 5.00.

SHEEP AND LAMBS—Offerings, 9 cars; trade mostly local; best lambs, 6.75 to 7.00; best sheep, 52 to 55; common grades dull. HOGS—Thitty-five cars on sale; market dull and lower; mediums and heavy, 8.85; mixed, 3.80; Yorkers, 5.70 to to 3.85; pigs, not CRICAGO LIVE STOCK.

CHICAGO LIVE STOCK. CHICAGO LIVE STOCK.

Chicago. June 12—CATILE—Receipts, 5.
300; market steady; beeves, 480 to 5.00;
steers 383 to 470; stockers and feeders, 2.50
to 385; sows, bulls and mixed, 1.40 to 3 30;
Texas steers, 2.50 to 425. Hogs Receipts,
10,000; market dul; weak; market and light,
3.55 to 375; heavy, 3.55 to 380. Sheep—Receipts, 4.00; market weak; calves, 3 90 to
5.60; western, 4 20 to 5.10; lexans, 3 25 to
4 80; lambs, 5.00 to 7.00.

Rev. C. W. Townsend, formerly Super-ior of the Oxford Protestant mission at Calcutta, has entered the novitiate of the Jesuite, at Tronchrennes, Belgium; he is preparing for the Western Bengal mission.

MARRIED

DIGNAN-BROWN.—In this city, on the 4th of June, at St. Peter's Cathedral, by Rev. Father Fierman, assisted by Rey. Father Noonan, Mr. John Dignan, of London township, to Miss Loretto Brown, of this city.

In Sudbury, on May 22nd, Mr. Eiward B Lee. May his soul rest in peace.

TEACHER WANTED.

TEACHER WANTED.

MALE OR FEMALE, HOLDING 2ND
Or 3rd class certificate, to teach in 8.

S. No. 7, Dover East, County of Kent; must
be able to teach English and French, as this
is a French Separate school; must be up in
conversational French, as many of the little
ones cannot speak English; duties to begin
on third Monday in August, 1890; apply and
state salary, experience and age, also send
testimonials.

A. PINSONNEAULT,
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Sec. Treas.

ST. ANN'S CONVENT. T. ANNS CONVENT, RIGAUD, P. Q.—THIS INSTI TUTION is situated in a very healthy and beautiful concentrate the foot of Rigard Monatain, or the Sisters of St. Ann. A thorough, compile End of the Sisters of St. Ann. A thorough, compile End of the Sisters of St. Ann. A thorough, compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of St. Ann. A thorough compile End of the Sisters of tee is imparted. The usual branches of a request aim unicontaction are taught with theroughness. Special at unicon is given to moral and religious training and point ortment. Plano is optional. Board and tutton, go, per num. For prospectus and particulars apply to the SUPERIORESS.

AGENTS WANTED.

FORTUNE FOR AGENTS.

Shrines Magnificent and Cheap-Every Family Buys a Pair at Sight-Thirty a Day is a Low Average of what our Agents are Doing-Read the Following Carefully.

"The wonderful preservation of the statue of the BLESSED VIRGIN in St. Mary's Church at the Johnstown flood, which was not even solled, when everything around, below and even above it was completely destroyed and the church wrecked, will be remembered by the devout Catholic when Johnstown itself will be forgotten. The Louisville cyclone adds to the strangeness, for the Church of the Sacred Heart was destroyed, and the Louisville Courier-Journal says 'only one thing escaped destruction, and that was the statue of the Virgin Mary, which stands out amid the rums not damaged in the least,"

out amid the rules not damaged in the least."

Again, in the fierce fire which destroyed the Temple Theatre at Philadelphia, Pa, the sacred war figures were unharmed, aithough in this flery furnace for a whole day, which completely destroyed everything else, including other figures in the same room. The same room is the same room is suited of the present day.

The SHRINE TO THE BLESSED VIRGIN The SHRINE TO THE BLESSED VIRGIN accounts to the correct Catholic beas, set back in a casket shirted with white cloth, and surrounded by a lixil gill frame. On each side of the BLESSED VIRGIN is a vase of imported waxed flowers and at her feet is a printed prayer. A cross goes on the top and a picture wire is also attached, making it complete and ready to hang up, "a thing of beauty and a joy forever" to the Catholic mind.

a picture wire is also attached, making it complete and ready to hang up, "a thing of beauty and a joy forever" to the Catholic mind.

The statue is artistic, and on the back is a copyrighted circular which has made such as a copyrighted circular which has mades such as sensation and produced such an impression on the ninds and hearts of the Catholic people.

Nothing has ever, and probably never will, sell as these do. There is an opportunity to place one in every Catholic bedroom and parior. The demand is immense.

The following Shrines can also be furnished in similar style: St. Joseph and Child, St. Patrick, Lady of Lourdes, St. Joseph and Child, St. Patrick, Lady of Lourdes, St. Joseph, St. Patrick, Lady of Lourdes, St. Joseph and the BLESSED VIRGIN for a pair, as nearly all orders are for pairs. No experience required to sell these goods. From five to ten dollars a day can be made by almost any one.

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Norway, Me. JOSEPH A SNOW.





Is especially suitable for

INFANTS In Hot Weather.

IT REQUIRES

ONLY WATER

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Try it this Summer.

I took Cold. I took Sick,

I take My Meals, I take My Rest, AND I AM VIGOROUS ENOUGH TO ANYTHING I CAN LAY MY HANDS ON

getting fix too, For Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT FLESH ON MY BONES AT THE RATE OF A POUND A DAY. I

Scott's Emulsion is put up only in Salmor color wrappers. Sold by all Druggists a 50c. and \$1.00. SCOTT & BOWNE, Belleville.



Perfectly Well FILMOR, Dubuque Co., La., Sept., 1889
Mas K. Finnigan writes: My mother and sister
need Pastor Koonig's Nerwe Toule for neural pia.
They are both perfectly well now and never tired
praising the Toulc.

Several Cases Cured.

Several Cases Cured.

PITTSBURG, PA., May, 1889.

The wellknown Rev. Pastor A. J. Z., who will readily give his name on request, writes us: An orphan under my care suffered from epilepsy for four years, which had advanced very far, but three bottled of Pastor Koenig's Nerve Tonic cured him entirely.

Another bottled of Pastor Koenig's Nerve Tonic cured him entirely.

Another by suffered from cramps in such a degree, that he became violent at times and endaugered him own life. Treatment in several hospitals by competent physicians gave only temporary relief, but after using several bottles of Pastor Koenig's Nerve Tonic he was cured entirely, and as been well and healthy ever since our Pamphlet for sufferers of nervons diseases will be sent free to any address, and poor patients can also obtain this medicine If the past of the past of

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DEFENCE OF THE JESUITS" By Rev. W. Flarnery, with song and music of " Devil's Thirteen,"

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