As to Cromwell's services to politic-

al liberty, what were they? He set

Parliament at defiance, he claimed

Parliament, and, who, though duly

elected, should not be allowed to sit.

By identifying democracy with

bloodshed; civil tyranny; intolerable

restrictions upon popular social free-

dom; and religious intolerance, Crom-

well kept back for nearly two centur-

ies the advancing movement of the

British people towards the civil, pol-

itical, social, and religious liberty we

natural reaction from his tyrannous

rule. Existing evils in society may be

truly said to remaining evidences of

When, then, I am asked to throw in-

cense on the altar of this strange

god, this Moloch, I respectively de-

cline, as I am a Christian, and as a

passionate lover of liberty I detest

the memory of the worst tyrant who

Yours truly,

JNO. HAGUE.

the "Curse of Cromwell."

ever ruled in England.

Town," Wexford, "is now so in your the Prayer Book in private houses."

twenty can challenge any property in | There is nothing in history more

their houses." Then he goes on to horrible than the language used by

ask for English people to be Cromwell in narrating the murder of

sent out to take possession single persons who were defenceless,

power, that I believe scarce one in How very, very tolerant!

"Confessional in the Church of Eng- | following :--land," which appeared in the "Fortnightly Review," the writer takes use of this statement :---

"In France-I say France instead of in the Roman Catholic Church, because this matter has nothing to do with theology—a priest has to be licensed to hear confessions by the Bishop or the Vicar-General, who must have a genuine personal acquaintance with him; his license must be renewed once a year; he is carefully instructed in 'the art of dealing with penitents; to scandalize children, even with the most honest intentions (or women either, I suppose, but that is a less repulsive crime) is pronounced by his books of theology a "mortal sin," and on my moderately well-founded suspicion of his doing so, he may be removed to another parish, while if a second similar case occurs his confessor's license is not renewed. This, too, in a country whose regard for decency English folk are accustomed to consider as hopelessly inferior to their own."

Remember that the writer of the article from which we quote is speaking of confession in the Church of England. On this special point he adds:---

"Auricular confession cannot be stopped in the Church of England; it is not only allowed but recommended by the Prayer Book, and, for reasons which are well known to every one, has numerous and influential advocates. The question is, Shall it or shall it not be decently regulated? If not, I hope sincerely that every tives who desire to confess their sins ful cause of sin. to a prest will use every endeavor to induce them to join the Roman Catholic Church, where the practice is at least properly safeguarded."

There is no small amount of common sense in these remarks. But if we wish to judge impartially of any institution, or system, or custom, or practice, let us examine its effects upon the whole community. Individual cases can form no just criterion. In all Catholic countries, it goes established institution; in all mixed countries, it is a practice in the direct ratio of the number of Catholics in those countries. By taking the morality statistics of various nations we can reach a pretty fair estimate of the results that flow from the Confessional, and from the absence of that institution.

Some time ago a certain Mr. Walsh, in the course of a lecture, given in England, said :- "The Confessional has produced in many countries immorality and vice." In reply to this remark, Mr. T. J. Laws, writing to the "Kettering Evening Telegraph," said :---

"To paraphrase Mr. Walsh's own words, I will not say it is untrue-I will prove it to be so. Statistics are more reliable and more truly eloquent than invective. In addition to the figures I have sent you before, far the most moral portion of the Un- | moderation."

In the course of an article upon the | ited Kingdom, I beg to submit the

ON THE CONTINENT.

Germany (two-thirds

France (Catholic) 74 per 1000 Italy (Catholic) 65 to 66 per 1000

By the above it will be seen that the most immoral country in Christendom is Sweden, which is also the most Protestant. Catholics are very scarce in Sweden. Now to dissect, as it were, an Empire peopled by believ-

GERMANY.

ILLEGITIMATE BIRTHS.

Brandenburg (Protest-

Schleswig - Holstein

(Protestant) 91 per 1000

Berlin (Protestant) 130 per 1000 Magdeburg (Protestant) 91 per 1000 Hanover (Protestant) .. S1 to 1000 Coblentz (Catholic) .. ., 30 per 1000

olic) 20 per 1000

The above are German Government man in the country with young relations. Walsh will admit is a fruit-

EXPENDITURE ON DRINK PER HEAD, 1898.

England and Wales £4 2s. 212d. Scotland £3 1s. 112d. Ireland 2. £2 14s. 1034d. -Dr. Dawson Burns.

Catholic Ireland scores again, Now a few figures with regard to suicideand the confessional is a grand re-

without saying, the Confessional is an SUICIDES (GERMAN GOVERNMENT

Schleswig-Holstein (Pro-Saxony (Protestant 35.5 per 1000 Berlin (Protestant)34.4 per 1000

Silesia (Protestant)..28.3 per 1000 Westphalia (Catholic) ..12.9 per 1000 Rnineland (Catholic) .. 10.3 per 1000

I will leave the figures I have given to speak for themselves to all level-headed men and women."

And, with Mr. Laws, were are content to leave the beneficial effects of the confessional to the infallible test where it is an established institution. Figures speak with more force, if not with more eloquence, than mere "assertions without proof, declamation without argument, and violent which prove Catholic Ireland to be by censure without dignity, truth, or

RATIO OF ILLEGITIMATE BIRTHS

Sweden (Protestant)110 per 1000

Protestant) 87 per 1000 Prussia (Protestant)

Spain (Catholic) 55 per 1000

ers in both religions;

ant 101 per 1000 Pomerania (Protestant100 per 1000 Prussia (Protestant)

Westphalia (Catholic) 👑 21 per 1000 Rhineland (Catholic) .. 27 per 1000 To take the principal towns:

Aix - la- Chapelle (Cath-

statistics for 1886,, and are surely eloquent enough. So much for one phase of immorality. Now let us consider the subject of drink, which 1

medy for mental worry.

STATISTICS, 1886:)

Brandenburg (Protest-

It is with no small degree of pleas- | Christian Church, or rather group of spoke of Cromwell as "an example of | proofs of these characteristics, and received a lot of eulogies of the Dictator by a number of Puritan papers. The following is Mr. Hague's acknowledgement of the receipt of those

159 St. Famille Street, To Rev. Wm. Gerrie,

Pastor, Congregational Church, Toronto Dear Sir,-I am obliged by your enclosing me cutting re Oliver Cromwell. Having been for forty years an editor, and contributor to reviews, magazines and newspapers, I am very familiar with the class of literature you have culled from, and its sources, and its limitations, and its prejudices, and its gross misrepresentations. The truth is that Congregationalists have made a god of Cromwell and their worship is as insane as that offered to Mumbo-Jumbo by savages. But, if they would study history philosophically, they would realize that the utter failure of their sect is owing to the blighting influence of

ure that we publish the following let- individual Churches, for, as you hold, ter. It comes from an Englishman, there is no such thing as a Congregaand one who is not a Roman Catho- tionalist Church in a general sense, lic, but whose keen appreciation of which regards the massacre and plundhistorical exactness renders his opin- j ering of enemies as consistent with a ions of paramount importance. The ! Christian life, antagonises the Word letter is in reply to a sermon, by a of God, and does violence to the Congregationalist pastor, who, in it, Christian conscience. Even Carlyle, the apostle of violence as a moral practical religion" and as "a man of force, says, "The claim the Irish peoprayer." Mr Hague-author of this ple started with, in 1641, was for letter-wrote to the pastor for his religious freedom . . . it was hardly recognizable to any Protestant man as just; and those frightful massacrings and sanguinary blusterings have rendered it, for the present, entirely unrecognizable." He adds, "Treachery and massacre: What could come of it?" What did come of it? To this day the bitterest malediction of an Irishman is, "The curse of Cromwell on you!" True, Carlyle talks in his usual brutal style of Cromwell being God's avenger, but any murderer can use that plea, I know men who deserve the gallows, but I have no more right to execute them than Cromwell had, for his authority only rested on brute force and the support of a fanatical set of religionists who were Christian only in name. That Cromwell was a liar, is clearly shown by his letter dated "Before Wexford, 11th Oct., 1649." In that letter he says, "I shall engage myself that no violence shall be offered to their goods and that I shall protect the town from plunder.:' Yet he goes on to chuckle over boatfuls of the in-Cromwell's association and deeds. A of them." He proceeds to say: "This

of the goods, and propery, and and of fugitives from towns he had trade of the Irish whom he had caus- besieged the man revels in human ed to be massacred! Then for all this | slaughter, and attributes his fiendcarnival of murder and thieving, and ishness to the spirit of God the allspoilation, he says: "We pray God merciful, to God Who by His Son has may have all the glory !" Blasphemy commanded us to love our enemies never reached a lower depth. If such and to show charity to all men. deeds glorify God, then God is an almighty fiend, and worshippers of such a God are the basest of idolaters. Cromwell is praised for estab- the right to say who should sit in lishing religious toleration. Turn to his letter dated, "Before Ross, 19th October, 1649," and you will read, "If by liberty of conscience you mean liberty to exercise the Mass, I let you know, where the Parliament of England have power, that will not be allowed of." In his letter dated, "Dublin,17th Sept., 1649," Cromwell gloats over 1,000 inhabitants at Tredah being "put to the sword," and he adds, "I believe all their friars were knocked on the head promiscuously but two, "In England Cromwell causes John Southworth, a Roman Catholic priest to be executed for celebrating Mass. As to the Church of England no one denies, indeed the apologists of Cromwell proclaim it as being one of his chief titles to honor, that he did his best to destroy that Church by persecution, by prohibiting the free exercise of its worship, and robbing it of its property. One apologist regards it as proof of Cromwell's tolerance that he allowed the use of THE AGE OF RETIREMENT The New York "Herald" has a very -should be affected by such a law. amusing and suggestive cartoon entitled "The Age of Retirement." "It

A CONTRACTOR OF THE PROPERTY O

"pro bono publico." But on this point we are not prepared to pronounce, as some special member works well with the army, navy, pol- might happen to be of our opinions in ice, etc. Why not have it enforced by regard to public affairs. There are law in other walks of life?" So says workmen, faborers, mechanics, and the "Herald," To illustrate its mean- general tradesmen, who would not ing that organ presents a series of oppose such a law if applied to some pictures. There is Queen Victoria on old-time professional agitators and her throne, and the Prince of Wales leaders. There are very religiously inseated in a "waiting roon," and un- clined people who think that there demeath is written, "An age of re- exist ministers of the gospel who detirement law for crowned heads serve to be allowed to retire-for a would at least find one warm sup- time anyway, until they can learn porter in England," Then we have something about something apart the age of retirement for wealthy bus- from the "errors of Rome," We know iness men; it is put down at seven- of certain classes of public officials ty. The age of retirement for board- who firmly believe in a law of this ing house poultry is seven years. kind, especially when applied to their There is, then, a strict law for the resuperiors. It might be no harm to entirement of old jokes, which become il- force a retirement act upon some legal after 575 years of existence. Then teachers, whose sight has become too an age should be fixed for the retire- dim, and whose nerve has become too ment of cab-horses. Stage-door mash- shaken to permit of their "teaching ers should be forced to retire after the young idea how to shoot." Even they have reached sixty. Although in military circles, there are many these are only a few of the cases that who would deem it a blessing if there might be mentioned, and to which were a very strict law defining a the cartoon makes reference, still they | very short period of activity for Comsuffice to show how valuable to the manding officers - especially those rising generation would be such a sent out from England, to turn our law. Of course the "Herald's" hum-volunteers into regulars. It would orist and artist only deal with ques- be a boon to the country if certain tions of general, or universal applica- journalists, of the antiquated stamp. tion; however, we might be able to were forced into retirement after the period of their usefulness had exthat would furnish admirable picpired. But of all the categories of the tures to complete the "Herald's" set. human race none seems more in need Having once obtained a general law of a law obliging permanent retireregarding the "age of retirement," | ment from active life than that of we would have no trouble in sug- | certain females commonly called gosgesting the applicability of it in sips. In fact we should not be sorry special or individual cases. We would to learn that a period had been set like to see an age of retirement de- by law to the existence of Road Comfined and made obligatory for street mitteemen. Health Committeemen, beggars, organ-grinders, tramps, bur- Water Committeemen, and various glars, pick-pockets, lottery-men, gam- other kinds of committeemen. who blers, and all such like citizens whose seem to become more hardened with occupations are more or less benefici- years and tow grow old in the peral to the general public, and whose petration of a system that becomesrepose would be productive of much under their management - a chronic more good than their activity. Party state of inexperience despite their exmen may think that members of par- perience, of public ruin, despite their liament-who are not of their party individual prosperity.

CATHOLIC ASSOCIATION WORK IN

executive of the Catholic Association | you do your duty, as I am confident of Belfast, his Lordship Bishop Henry | you will, the Catholic people, whose made the following allusion to the methods of the organization, over not be unmindful of your services. which he presides, in the endeavor to carry out its programme of securing. for Catholics, representation in the governing bodies. His Lordship said:

find instances-even in this city --

"The methods which we have so far adopted in the Catholic Association demonstrate that if we are anxious to promote the interests of the people the best way to set about it is to organize our forces more perfectly, to work unitedly and loyally together, and above all to attend carefully and constantly to the important work of registration. The Congregational Committees can be of great service in putting and keeping on the register the full strength of the Catholic vote in the various districts. Even in districts where the Catholic vote is, absolutely speaking, weak, it may possess at times considerable rehabitants being drowned, "near 300 | lative strength in defeating an objectionable opponent, or in securing

In his admirable address, before the the return of a friendly candidate. If interests are in your keeping, will and whatever funds are required for the work of the Association will. I have no doubt, be forthcoming."

> What a powerful plea for Home Dr. Henry thus closes :---

> of the aristocracy and the landlord eight Nationalists have been returned

Rule we find in the peroration to that admirable discourse. It is evident that such organizations as this Catholic Association must have a great influence in turning the scales in favor of Ireland's cause. Most Rev.

"We should be glad to find that there is a revolution passing over the entire country. It is delightful to read of the Catholic and National successes throughout the whole country. Power has passed from the hands classes into the hands of the democracy. Five hundred and twentyto manage the local affairs of this country against one hundred and ten, THE COWAN CO., TORONTO.

right to manage our own affairs, and who call themselves Unionists. Now. I hold distinctly that those representatives in the County Councils, numbering five hundred and twenty-eight will voice the opinions of the good people of Ireland, and will make England understand that she cannot any longer deprive us of our right to selfgovernment, or that she cannot any longer overtax us to the amount of three millions per year, but that we must have what is the inalienable right of every nation-the right to manage our own affairs independent of the parliament in England. This is a result that to my mind will come to pass within a very few years, for when those County Councillors findand there are a great many of them most intelligent men-when they find that they cannot carry on their local affairs without the extra expense of going to London for this, that, and the other, they will rise up in rebellion against such a system, and de now enjoy. The gross immoralities of mand that Ireland must cet. Home the age next to his period were the Rule." OUR QUEEN OF THE MAY.

who say that we should have no

BY AGNES BURT.

Spring on the air, it's breezes are flinging. Birds on the wing, are joyously singing:

May flowers and blessoms, in beauty OFFINE. The shrine of Our Lady, our "Queen of the May."

Queen of the angels. Queen without 'Ave Maria," we honor thy name,

"Mother of Jesus," our star on life's Pray for the erring ones, spray for me.

Hail to the thee Mary, had, full of grace, Gabriel's message, rings through all

space, Filling our hearts, with a sense,-Thou art near---To bless us, to aid us, in sorrow to cheer.

Then pray for thy civildren, sweet Mother divine, ---

Obtain, that our lives may be model-Ask thy "Dear Jesus," to name us-

His own--When death's conquering mandate bids, each of us, "Home, May 1st, 1899.



starvation howls at the doors of thouwho are well to do and sur rounded by plenty. Ill health, in the majority of tion, pure and simple. It means that

improperly or insufficiently nourished. Improper, insufficient nourishment is starvation.

When a man's head aches it is because the tissues of the brain do not receive sufficient nourishment from the blood, or receive impute and unhealthy nourishment.

ceive impure and unhealthy nourishment. When a man gets mervous and sleepless, it means that the blood is not properly nourishing the nerves. When his skin breaks out with blotches and pimples and emptions, it means that the skin is being fed upon the impurities of the blood. Almost every known disease is primarily due to improper nourishment through the blood, which is the life-stream. Dr. Pierce's Golden Medical Discovery is the greatest of all blood-makers and purifiers. It gives edge to the appetite, corrects all disorders edge to the appetite, corrects all disorders of the digestion, makes the assimilation of the life-giving elements of the food per tion and excretion, and vitalizes the whole body. It makes firm, muscular flesh, but does not make corpulent people more corpulent. It cures 68 per cent, of all cases of lingering coughs, bronchial, throat and kindred affections, which, if neglected, lead up to consumption. It is the best of all nerve tonics and restoratives. Kept by all medicine dealers.

all medicine dealers.

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