

that He was a marvellous good man; but all unite in, to have some love and for Him within their hearts, believe that it is the most of age which should be cultivated.

Rev. Fathers of the Congress. Paul—you whose silver jubilee to-day in this sanctuary, this pulpit—should in the heart to give, your rally, faith and love for Jesus Christ, the age; you know what I know it has created an altar upon it the motto of which: "To the unknown God," that it is looking for a new

For the Record.
The Silent Worshipper.

"I look at Him, and He looks at me."
"Je J'ai vu, et il m'a vu."
—Life of the Cure d'Arz.

"Why kneel so silent there, my child, as motionless as stone?"
Each day I kneel in silence mild in rapture, still, alone.

The Lord thy God, whom you adore,
Living God is He,
He died, but rose no more;
This risen God have we.

And yet why kneel before His shrine
As if thy lips were dumb?
Why speak not to thy Lord divine?
Why hast thou hidder come?

"In vain I come not, Father dear,
Altho' I kneel in prayer,
My Saviour looks on me—
I see in Him all that is good—
A God that is ever true,
He sees in me a weakling rude
Unworthy of his sight."

I see in Him perfection's source—
A balm for every ill.
He knows I have recourse
To Him, my wants to fill.

He is the model of our hearts
Whom we all should gaze
To follow, to imitate, to love,
Our virtues to raise.

Each day I come because I know
My Lord is ever there,
And loves to dwell in my heart,
Who to His words and His care."

"Kneel on, sweet soul, in silence kneel
Before thy God of love,
Would that all hearts could likewise feel
And likewise faithful prove." S. S. T.

WAR ON WHISKY.

THREE BISHOPS IN NEW YORK LECTURE ON THE EVILS OF IMPERTEMPERANCE.

NEW YORK, January 31, 1885.

Three bishops, a large delegation of the local clergy, representatives from thirty-three Catholic temperance societies, and an immense congregation gathered in the new Church of St. Paul the Apostle, Ninth avenue and Sixtieth street, last night, at a grand temperance meeting, under the auspices of St. Paul's Guild. The great church was brilliantly lighted, and the vast audience sat and stood patiently nearly three hours while the services lasted.

The Paulist Fathers have been hard at work in the temperance cause, and this meeting was but one of many that have been held under their direction. When this church was founded Father Hecker refused the proffered help of liquor dealers. He told them he did not want their money. The Fathers have been strenuous advocates of political action, and have used their influence openly to secure temperance legislation. The meeting was opened by Father McMillen, of the church, who introduced the speakers.

BISHOP KEANE.

Bishop Keane, of Richmond, spoke of the significance of this grand meeting in the early days of the new church. The suggestions of the occasion were those of gratitude to God for the many men, in the words of the Bible, "a little lower than the angels." From the first, the devil had been envious of man, and was seeking all the time to drag man down. The Bishop continued:

"Take all the poor down-trodden men of all the world, what means has the Evil One made use of to work out his end? It is drink that has been the instrument of the devil's work to drag men down. What is it that has ruined so many of God's loved ones? What injures men most, robs them of their own self-respect, of the dignity that God gave them? It is drink. Why should we not hate drink, then? My heart is filled with indignation against whatever instrumentally drags men down."

"God made man to be happy, and the sanctuary of the family is the holiest method of securing that happiness. The Church itself is called God's family. The family is the unit of the Church, and it is God's will that every child should be for his mother the Child Jesus, and that each family should be the copy of the holy family of Nazareth. As the envy of the devil seeks to drag down individuals, it also seeks to drag down homes. Suppose you should visit all the homes from which the devil has driven happiness and purity, and made them the dwelling place of hatred, and ask what it is that has driven forth the happiness, what would be the answer? It would be that drink was the instrument of all that destruction."

THE DRINK DEMON.

"Therefore, many years ago, I resolved not only to hate drink myself but to teach others to hate it, so that they may have the dignity and honor of Christian men. That was a true utterance of the assembled prelates nineteen years ago that denounced the evils of drink. Nineteen years of hard work have more and more convinced me of the great work to be done. Cardinal Manning, crowned with the glory of a lifetime, declared that total abstinence was the only real remedy. The Cardinal knew what he said was true. Therefore, the third Plenary Council of Baltimore declared its approval and blessing of the temperance movement, which has the blessing of God's priests and bishops and of the Holy Father himself."

"Oh, my friends, have nothing to do with drink. Don't take any of it. Don't try to take a little of it. Don't temporize and experiment. It is total abstinence alone that can do the work. Drink is our enemy. Be men and arm yourselves against the enemy. Do you want to do good? Then join the temperance society and do good to your fellow-man. Hoist the banner of temperance and do what you can to make your fellow-man shun the curse of drink."

BISHOP SPALDING.

Bishop Spalding, of Peoria, said that a very large proportion of the misery of life springs out of drunkenness. The excessive use of drink tends to degrade men, to make failures of life, to make men poor and sickly, and in every way diminishes the good, the brightness and the dignity of life. It is better to help men to escape from the brink of the abyss, to save them ere they fall. No institution can take the place of father's or mother's care. It may be well to try to save the drunkard, but it is better to create a public opinion that will make it reprehensible to use the dram shop. Then the men are saved in time. The mothers and children are saved from the ruin which, when it once

contaminates the blood, is almost ineradicable.

BISHOP IRELAND.

Bishop John Ireland, D.D., of St. Paul, said there was a law here, at least on days in the week the saloons should be closed. The saloons should be closed on Sunday, so that the poor man should not be exposed to temptation. Was the law observed? There was a law that liquor should not be sold to minors or drunkards. Was the law observed? There was and is a widespread movement to disobey the law. The traffic continues, and the cry is raised that national freedom is attacked. But it is the personal freedom to send men to the grave that is thus defended. He continued:

"Americans must rise in their majesty and say that these things shall not be. The men who traffic in liquor have gone further. They have sought to take possession of our municipal councils, our State legislatures, and even of Congress. Take the vilest of the dens and you can count the number of votes that it controls. The liquor traffic is so potent that it puts its men in office and keeps them there. The saloon-keeper gets the power and makes the law. Oh, the shame of America, that the blessings of freedom should be thus abused; that the enemies of the people should be placed in power!"

THE SHAME OF COWARDICE.

"But a few years ago there was an open attack on the Union by rebels. There was something honorable in the open efforts of rebels. But the opposition urged by the liquor traffic is secret, deadly and more dishonorable than the rebellion. The liquor men are at work. They have the money to control votes, to purchase legislatures, and what are temperance men doing? The energy that the liquor men display must be the example for the temperance men to follow. How is it that the power of manhood and courage has not before this remedied the evil? When any liquor man is nominated the temperance men should work honestly against him. Tell the men in office that they must enforce the law. See that they are sustained by public opinion. The great want of the day is the strong, earnest display of an earnest public opinion in favor of temperance. Do you ever hear of great manifestations of Catholics to sustain the temperance laws? It is a shame that the freedom of worship is not maintained. It is because men will not stand up with votes in their hands and say that these days of bigotry and persecution must cease. So it is with the temperance question. If it does not succeed it is because you are cowards, and do not dare to stand up for what you believe to be patriotic and religious."

"The saloon-keepers must not be permitted to open their saloons a few hours on Sunday. The law says they shall be closed all day. To have them open a few hours would be the entering wedge to have them open all day. They are not to be trusted to make this trial. When they say they will sell only beer, we know they will sell all. We cannot compromise with evil."

"It chafes me to see 5,000 or 6,000 citizens of New York here, showing their interest in the work of temperance. The Catholic Church has spoken well her wish on this question, and the mandate has gone forth from the Plenary Council that the Sunday law must be observed, and Catholics must seek to secure even more stringent laws. The words of the Church should be ever present in the minds of Catholics. Priests and bishops must labor to induce Catholics in the liquor traffic to leave it, and to get some other way of obtaining a livelihood. God grant that the words may be listened to. God grant that in New York it may soon be said that Catholics are leaving the liquor traffic."

GRATTAN'S PARLIAMENT.

MR. PARNELL'S SPEECH AT CLONMEL.

On January 9th, the Freedom of Clonmel was presented to Mr. Parnell, in the Town Hall, in the presence of all the town, it may be truly said. There was a great assembly of leading men, including many priests.

The Town Clerk stated that Mr. Parnell was the first honorary freeman admitted to the freedom of Clonmel (cheers, and cries of "No one better deserves it").

Mr. Parnell, after returning his thanks, said:—

The principle of local self-government in Ireland is, of course, one entirely separate and distinct from that of national self-government. We claim for Ireland and for the masses of the people, the restoration of her Parliament (cheers)—her independent Parliament, of which she was cheated and deprived towards the close of the last century (cheers). That Parliament was, in deed as well as in name, an independent one—it had a right to grant supplies for imperial purposes, as well as for Irish purposes. If it had been composed of men of sincerity—who were elected by the people of Ireland, instead of men elected by a very small class amongst the people, undoubtedly it would have preserved the nationality of the country, and strengthened its own constitution and power, and we should have in existence to-day an assembly of which we would have been proud, and which would have been working for the happiness, peace, and prosperity of Ireland, without the necessity for agitation, or for movements such as that of the Irish Land League. But the question of local self-government is one which would have to be developed, even under an independent Irish Parliament. If we had an independent Irish Parliament to-morrow—and we never can claim anything less, Mr. Mayor, and we do not intend to claim anything less, than the Parliament of Grattan (cheers)—if we had such an assembly, it would also be necessary for us under its directing care and guidance to develop our institutions of local self-government (cheers). Even so absolute a non-representative body it will be possible for us to do much to strengthen, increase and develop those institutions of local government in Ireland, of which this Council of Clonmel is a conspicuous example (cheers). I believe that no country in the world is governed, so far as its local institutions are concerned, in so absolute a non-representative fashion (hear, hear). I have shown that even corporations and town councils like your own, the best examples of government in Ireland, are so limited in their representation that they reflect the opinion of but a small portion of the population, and that therefore there is great room for improvement in these bodies (hear, hear). I shall also now show that as regards the rest of the local government of Ireland still more pressing grounds exist for a wholesale and radical sweeping away of the present system. I do not think that you can sweep them all at once, but I think that it can be done gradually, and that you can be substituted for the present system something better—I refer to the fiscal powers of the grand juries. Those fiscal bodies are named by one man, the High Sheriff, and those bodies levy and spend taxes to the annual amount of over £1,000,000 sterling in the United Kingdom. It is quite certain that the further maintenance of these bodies is hopeless, and that their powers must go to the elective bodies who represent the ratepayers of the county (hear, hear, and cheers). We can then look after the development of the industrial resources of the country, we can reclaim our barren lands, and attend to the making and improvement of our harbors, and many other industrial matters to which I have not time now to further advert. Going further, however, and examining the system of local government in Ireland, I have to point out to you that all the boards that control Irish departments are non-representative, being nominated by the Board of Education, the Board of the Local Government Board, the Fisheries Board, the Board of Intermediate Education, the Board of Public Works, and a variety of other bodies of the same description and known by the same name, which gave rise to a witicism on the part of a celebrated man, that Ireland was the most he-boarded country in the world (hear, hear). I cannot say that we could improve those bodies in our claim for local government. We ask that they should be entirely swept away, and that some system representing the will of the people should be substituted in their place. I believe that all these things could be done concurrently with our movement for the restoration of national self-government. The attainment of these reforms would not interfere with our chances of obtaining the larger reforms, nor is it to be taken by our enemies as an admission that we had given up our demand for national rights (hear, hear, and cheers). And that we had consented to the many matters of vital importance to the country (cheers). At present the question of education, primary, intermediate, and university, is upon a very unsatisfactory footing (hear, hear). The National teachers are starved; they are left to live in houses not fit for the habitation of pigs; their salaries are only on an average one-third of that which is given to their more fortunate brethren in England and Scotland. The education of the country is being directed after a fashion, under the auspices of the National Board of Education, that we are bound to reproach and reform (hear, hear, and cheers). No Irish history can be taught in any National school (cries of "shame"). You are prevented from learning the history of your own country, and not only the history of your own country, but that of several other countries. It is a fact that there is more Irish history taught in England under the School Board than there is in the Irish schools under the so-called Irish National Board of Education (cries of "shame"). If we come to the question of intermediate and University education we find the grievances and anomalies still more intensified (hear, hear) and if we take some other boards to which I referred—namely, the Local Government Board and the Board of Public Works—we also find that the most vital interests of the country are committed to the hands of men who are mostly Englishmen, men who are ignorant of our

Wants and wishes ignorant of the peculiar condition of our country, and who mis-manage what is entrusted to them (hear, hear).

Almost every engineering operation which they have executed for many years past has proved such a contemptible failure as to make sensible and practical men wonder how trained engineers could have so entirely forgotten all their craft as to have committed such glaring and palpable blunders (hear, hear). Time prevents me from going further into this question of the Irish members, and I hope in the near future we will successfully operate upon it (cheers). I have to thank you, fellow-citizens, in conclusion, for the great kindness which you have exhibited to me personally to-day (cheers and cries of "You are worthy of it"). I leave Tipperary a better man than I came to it (loud cheers). Now, I can come amongst you and can see your stalwart forms and handsome faces. I can shake your vigorous hands with a feeling that I am amongst no common race, and I cannot do so without feeling strengthened and invigorated by your determination and by your well-known patriotism (cheers). The more Irish members can go amongst their friends and countrymen the better it undoubtedly is for them, that they may be strengthened (hear, hear), but I believe that to Tipperary belongs the undoubted honor of strengthening the weak-kneed to a greater extent than the people of any other county (hear, hear, and cheers). No half-hearted man who meditates treachery to his country and the sale of her rights can come amongst you without being found out (hear, hear). By your union, by the spirit and discipline which you have exhibited during this election, you have done a great service to Ireland (hear, hear). I thank you on the part of my colleagues and on my own part for the services you have done. I rejoice that once again in her history Tipperary has proved that she is fearless, united, and patriotic (loud cheers).

A PRESBYTERIAN CONDESCENSION.

N. Y. Freeman's Journal.

Over in Brooklyn once the night there was held a meeting of Presbyterians to talk about Sunday school work. Rev. Dr. Cuyler, among other things, said: "Forty years ago half of New York city was directly under the influence, religiously speaking, of evangelical sentiment; to-day the proportion is about one-fourth. We are the same in Brooklyn. I don't care at this time to enter into the question of Roman Catholicism as against Protestantism, but I will say that even the Word of God as preached by the Free Church, with its errors and prejudices, is infinitely preferable to the black skepticism of Ingelsoll. Roman Catholics can help us in the fight of order against misrule."

It will be considered ungrateful not to express thankfulness for the condescension of a gentleman who represents a number of Presbyterians. Protestantism, which holds to some essential truths, while denying other essential truths, is, too, preferable to "the black skepticism of Ingelsoll." But not "infinitely preferable" for the difference between religions Protestantism and "black skepticism" is by no means infinite. Religious Protestantism, every year by year holds less Christian truth, is a gradual descent towards skepticism. The Catholic Church is immutable. Who can truly say this of the Protestant sect? The Rev. Dr. Cuyler, if he observes carefully the signs of the times, must admit that the sects are growing more and more skeptical.

Dr. Cuyler, somewhat ahead of his brethren, begins to see that the Church and religious Protestants are fighting a common enemy. But religious Protestants have no rallying point, except the Bible, which unfortunately is wrested by each individual Protestant according to his inclinations. The Church, fixed in her interpretation of the Sacred Scriptures, permits no such divergences. Mr. Newton may reason away the Bible by quoting from the Bible, and who shall say that he is not a Protestant, or that he has not that right?

Not so very long ago the Presbyterian's admission that the Church teaches the Word of God, and the Protestant Episcopalians' denial of the Trinity, would have seemed equally culpable in the eyes of the orthodox.

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This institution embraces the Classical and Commercial Courses. Terms to be paid in advance. For further particulars apply to Rev. Denis O'Connell, President. 46-1/2.

IRISH BENEVOLENT SOCIETY

The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. A. S. P. President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION

The regular meetings of the Catholic Mutual Benefit Association will be held on Thursday and Friday of every month, at the hour of 7 o'clock, in our rooms, Castle Hall, Adelaide Street, East, Toronto. For further particulars apply to the Secretary, ALEX. WILSON, Pres., C. HEVEY, Sec., 46-1/2.

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St. Paul was struck by lightning and his goods were destroyed. He applied to the Royal Canadian Ins. Co. and received \$10,000. J. BURNETT, AGENT, Taylor's Bank, Richmond Street.

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

THE OINTMENT. Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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