

# The Catholic Record.

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

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## NICHOLAS WILSON & CO

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### An Answered Prayer.

Up to St. Patrick's sacred shrine  
A band of lowly orphans went,  
And knelt them down to humbly pray  
Before the Blessed Sacrament.  
Their baby hands were folded tight,  
Their baby eyes were upward bent,  
Their baby lips petitioned,  
Unto the Blessed Sacrament.  
While sorrow to each little voice,  
A pathos, sweet and touching lent,  
“Dear God our benefactor cure!”  
They asked the Blessed Sacrament.  
“Dear God our benefactor cure?”  
They softly said, who softly went,  
Upon the wings of angels bright,  
Who guard the Blessed Sacrament.  
There they remained for early morn,  
Their minds upon one thought intent,  
Until the Angels rang out  
Above the Blessed Sacrament.  
And God in heaven to their prayer  
A willing ear in mercy lent,  
And granted them the boon they craved,  
Through Christ, the Blessed Sacrament.

“When Mr. Edward Murphy, a representative Irish gentleman of Montreal, and a great benefactor to the charities of that city, once met with an accident in a very dark and stormy night, which almost resulted in a fatal result, the little orphans of St. Patrick's, of their own free will, spent a whole morning before the Blessed Sacrament, earnestly repeating the heartfelt request: “Dear Lord, cure dear Mr. Murphy!” His recovery was so quick and complete, as they sat or knelt, absorbed in prayer, so that the miracle of the Blessed Sacrament was mercifully pleased to accord a favourable answer.”  
From the Ave Maria of March 3rd.

### Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC.

#### LETTER IX.

The English reformer, Cranmer, was the outraged innocent that said “This hand hath offended!” Luther, Melancthon, Zwingli, Calvin, even Knox, and other worthies of the Reform, had braved with impunity the remorseless fury of the Catholics; but the sainted Cranmer sealed his faith with his death! Fox, whom no one believes, has given us a flaming picture of England's great reformer burning at the stake. Sure enough it was a cruel death; but if any man ever deserved to be burnt, that man was Cranmer. The Lutherans, who called the Marian martyrs “The Devil's Martyrs,” gave him a place. The particulars of his life show that he was practically a dissimulator of his faith, a hypocrite, a perjurer, a bloody persecutor, a plant tool for anyone that could command him, and a treasonable subject. Macaulay, in his review of Hallam's C.H., says all that is necessary to know Cranmer. I can give only a few extracts: “Cranmer rose into favor by serving Henry in a disgraceful affair of his first divorce; he was first the marriage of Anne Boleyn with the king. On a frivolous pretence he pronounced it null and void. On a pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attacked himself to Cromwell, while the fortunes of Cromwell flourished. He voted for cutting off his head without a trial when the tide of royal favor turned. He conformed backwards and forwards as the king changed his mind. While Henry lived, he assisted in condemning to the flames those who denied the doctrine of Transubstantiation. When Henry died, he found out that the doctrine was false. He was, however, not at all for people to burn. The authority of his station and of his gray hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution. . . . Equally false to political and to religious obligations, he was first the tool of Somerset, and then the tool of Northumberland. When the former wished to put his own brother to death, with out even the form of a trial, he found a ready instrument in Cranmer. . . . When Somerset had been in his turn destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession. . . . If he had shown half as much firmness when Edward requested him to commit treason as he had before shown when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes (Marian persecution) that it ever underwent. . . . But that is not all. He was, indeed, redeemed by his martyrdom, it is said, redeemed everything. It is extraordinary that so much ignorance should exist on this subject. The fact is, that a martyr is a man who chooses to die rather than to renounce his opinions. Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. . . . If Mary had suffered him to live, we suspect that he would have heard mass and received absolution, like a good Catholic, till the accession of Elizabeth; and that he would then have purchased, by another apostasy, the power of burning men better and braver than himself.” Hallam says that Cranmer recanted less than six times. Yet between his recantations, he found

time to concoct out of his own head a catechism, to collect from Catholic books the matter for a new liturgy, and to draw up articles of Faith. And although he declared, when he was engaged in these labors, that he was “under the inspiration of the Holy Ghost,” like all other reformers he was continually making radical changes in his work. But it may be in his favor that he was only a subordinate. Henry, while he lived, was the ruling mind of the reform; and after his death other nearly as imperious overpowered poor Cranmer, which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest.”  
Queen Bess is the Protestant virgin! Green, in his History of the English People, speaks of her: “Her levity, her frivolous laughter, her unwomanly taste, gave colour to a thousand scandals. Her character, in fact, like her portraits, was utterly without shade. Of womanly reserve or self-restraint she knew nothing. No instinct of delicacy veiled the voluptuous temper which had broken out in the romps of her girlhood, and showed itself almost ostentatiously throughout her later life. Personal beauty in a man was a sure passport to her liking. She pateted handsome young squires on the neck when they knelt to kiss her hand, and fondled her Sweet Robin, Lord Leicester, in the face of the court.” p. 373. Again: “Nothing is more revolting in the queen, but nothing is more characteristic, than her shameless mendacity. It was an age of political lying, but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom.” p. 378. Fuller makes, concerning her, the suggestive observation that she was “cunning in her chastity.” Her suppliant virtue she probably inherited from her mother, but her duplicity and constant lying seem to have been acquired habits.

Now, then, look at the sanctified countenances that pretended to effect a reformation in religion; the canting gossippers that revelled in plunder, sacrilege, and lust, that practised every form of hypocrisy, cruelty, and vice that is loathsome and revolting. The sins of any one of them were sufficient to sink to perdition the whole reform tribe, and how any one but half conversant with their characters and their doings can honor their names or respect their memories is more than I can understand.

The reform appeared in five parties, and every party in the fullness of its enlightened piety and charity, hated and condemned the other four. And this, mind, was in the very beginning of the Reform. Trace any one of these parties down to the present, and what is its history? Bitter upbraidings from members of its own bosom, because it had never learned the gospel truths; and the quarrel invariably terminated in a split. The original party had a split; each of the splits had its own split; and so on. The result is that only a few of the original parties can be found today, teaching what it taught at first. Lutheranism is dead; the Anabaptists, where are they? Both Supralapsarianism and Infralapsarianism are too austere for profitable use in this enlightened age; and Anglicanism has so far strayed from its path chalked out by Cranmer and his condisciples, that, according to the latest reports, it has actually battled its way into “Catholicism.” Protestantism in history is a picture of contemptible wranglings, of implacable feuds, of beastly scandals, of stalwart lying, of rough joustings for first places to snatch plunder, and of heartless indifference to the careers and the necessities of the indigent and the helpless. But the climax of utter nonsense is reached when the words Protestantism and Truth are coupled together. What men have ever handled the truth as the Protestants have handled religion! And what is it to-day? If the man in the moon were to drop down amongst the Protestants, to learn the religion of Christ, what would be his experience? Everyone of the hundred and more sects would tell him a story, different from that of any other sect, and append to it the salutary caution that he must be on his guard against the insensate denunciations of any other denomination. I think that before the poor old man got half through his inquiries, he would be made, by the varied contradictions, what thousands upon thousands of today have been made, a doubter; he would regret that he ever ventured on such a useless trip, and would heartily wish himself back home again. I once heard a preacher say that this multiplicity of denominations and creeds is conducive to, I forget what; but his explanation, I thought, would have been more briefly and intelligibly expressed had he simply repeated the commercial maxim that competition is the life of trade. But St. Paul condemned Protestantism long ago. He said: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” Palmer, in his Treatise on the Church, has: “The division of modern sects calling themselves Protestants, afford a strong argument for the necessity of submission to the judgment of the universal church; for, surely, it is impossible that Christ could have designed his disciples to break into a hundred different sects, contending with each other on every point of religion. It is impossible, I say, that this system of endless division can be Christian. It cannot but be the result of some deep-rooted, some universal error, some radically false principle which is common to all these sects. And what principle do they hold in

common, except the right of each individual to oppose his judgment to that of all the Church? This principle, then, must be utterly false and unfounded.” (Vol. II, p. 113).

The man whose horizon is limited to the boundaries of his own township and whose knowledge of the past runs no farther back than the revel at his grandfather's silver wedding, may carry about with him the magnificent ideas that, whether true or false, Protestantism in its career has been steadily increasing and rapidly becoming the dominant institution of the universe. His idea would be countenanced only by some miserable sectarian weekly. It is granted all around that Protestantism, since its first establishment, has made no conquests. Greene, in Hist. of English Protestantism, says: “But as the very instant of its seeming triumph, the advance of the new religion was suddenly arrested. The first twenty years of Elizabeth's reign was a period of suddenness. The progress of Protestantism gradually ceased. It wasted its strength in theological controversies and persecutions, above all in the bitter and venomous discussions between the churches which followed Luther and the churches which followed Calvin. It was degraded and weakened by the prostitution of the Reformation to political ends, by the greed and worthlessness of the German princes who espoused its cause, by the factious lawlessness of the nobles in Poland, and of the Huguenots in France.” p. 468. On page 469, there is: “Even learning passed gradually over to the side of the older faith. Belarmino, the greatest of controversialists at this time; Baroni, the most erudite of church historians, were both Catholics.” For additional confirmation of the same fact, Macaulay's critique of Ranke's Popes may be examined.

What good has Protestantism achieved? Within two hundred years it has not converted a single tribe; it is a question whether it has improved the morals of any nation; it has never made a move towards helping those that could not help themselves; it has erected no institutions; it has never dreamed of anything like the Truth of God; and, instead of impressing a people with the obligations of charity and forbearance towards each other, it has more generally succeeded in sowing the seeds of dissension and strife. It has been a success only first as a devastator, and afterwards, as an obstacle. The political rights of Protestants, as to their own civil and religious liberty is arrant nonsense. Guizot, in History of Civilization, says: “In Germany there was no political liberty; the Reformation did not introduce it; it rather strengthened that enfeebled the power of princes; it was rather opposed to the free institutions of the Middle Ages than a friend of their progress.” p. 227. The reformers allied themselves with princes to crush the common people; and as for religious liberty, every page of the Reformation history shows that the reformers brought into use every power and plan to force into the people the new religion. Mr. Hallam says: “Whatever may be the bias of our minds as to the truth of Luther's doctrines, we should be careful in considering the Reformation as a part of the history of mankind not to be misled by the superficial and ungrounded representations which are sometimes given in modern writers (D'Aubigne for example) Such is this; that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or, that he contended for freedom of inquiry, and the boundless privileges of individual judgment; or, that his zeal for learning and ancient philosophy led him to attack the ignorance of the monks and the crafty policy of the Church, which withheld all liberal studies. These notions are merely fallacious refinements, as every man of plain understanding, (except, perhaps, D'Aubigne), who is acquainted with the writings of the early reformers, or has consulted their history, must acknowledge.” His. of L. Vol. I, p. 165. Balme shows plainly that Protestantism is the offspring, and not the cause, of private judgment. In his own masterly way he says truly: “The essential principle of Protestantism is one of detestation; this is the cause of its incessant variations, of its dissolution, and annihilation. As a particular religion it no longer exists; for it has no peculiar faith, no positive character, no government, nothing that is essential to form an existence; Protestantism is only a negative. If there is anything to be found in it of a positive nature, it is nothing more than vestiges and ruins; and it is without force, without action, without the spirit of life. It cannot show an edifice raised by its own hands, it cannot, like Catholicity, stand in the midst of its vast works and say, “These are mine.” Protestantism can only sit down on a heap of ruins, and say with truth, “I have made this pile.” Prot. and Cath. Compared, p. 69.

LAYS OF TULLAMORE.—Messrs. T. O'Brien & Co., of St. John's B., will send copies of this book to any address on receipt of 15 cents in stamps. In a former issue we were in error by placing the price at 25 cents.

AN EXCELLENT LITTLE WORK.—We have received from Messrs. Brown, 36 and 38 Barclay St., New York, a copy of the new edition of St. Alphonsus Liguori's “Instructions on the Commandments of God and the Sacraments of the Church.” This edition, printed from new electrotype plates, has the advantage of being carefully edited by Rev. Eugene Grimm, O. S. B., which insures its freedom from the errors common to most editions. The price of the book is 35 cents.

### LATEST PHASES OF THE IRISH QUESTION.

It is positively stated in the London Star, that before Sir Michael Hicks-Beach would enter the Cabinet, he insisted on and obtained a distinct guarantee that there should be no more Press prosecutions. This is the secret of their sudden discontinuance.

In a reply to the Plymouth Liberals, on receiving from them an illuminated address, Mr. John Dillon says: “The kind Englishmen and women who feel and speak as you do are undoing the work of centuries of oppression and hatred in a way that seems almost miraculous.”

In regard to the Cork Press prosecutions Reynolds's Newspaper says:—“Mr. Patrick Corcoran, the former printer of the Cork Examiner, is in prison under the Irish Coercion Act. His only crime is that of discharging the duties of his occupation. But, as the custom is, his name was registered as the publisher of the Examiner. Surely the English and Scotch societies of compellers will make Mr. Corcoran's case their own by protesting against the intervention of the law against the Irish man with members of the ancient and honourable craft of printing, under circumstances such as these.”

Mr. Wm. O'Brien has entered an action for libel against the Cork Constitution, (Conservative,) claiming £5,000.

Four thousand emigrants called from Queenstown for America in the last week. The annual St. Patrick's day demonstration was proclaimed in Falcaragh and Clonahane. A large force of constabulary and one hundred men of the 60th rifles were drafted into Falcaragh to get an opportunity to make a second Mitchellstown of that quiet locality, if any Irishmen would be presumptuous enough to demonstrate in honor of Ireland's patron saint. The opportunity was not gained, however, as there was no public demonstration.

On the morning of the 17th inst., the Rev. Dr. O'Reilly, treasurer of the Irish National League, showed Father Cronin of the Buffalo Evening and Times a check for ten thousand dollars, just received from Father Conaty of Massachusetts for the cause. Not a bad way of commemorating St. Patrick's Day.

The Irish eviction returns for the quarter ended September 30th, 1887, gives the number of persons evicted as 4,933, and for the quarter ended 31st of last December, 590, showing a considerable diminution. Only one person was re-admitted as tenant in Ulster during the previous quarter and none in Connaught or Ulster during the latter quarter. Mr. Balfour boasted of a reduction in agrarian offences for the quarter ending with December, 1887. He regarded it as a triumph for co-operation, whilst he suppressed the eviction figures for the same period. Therefore, the offences which usually arise out of the provoking operations of the crowbar brigade, the battering ram, and the torch, were less than in the previous quarter of the year. The Irish members are not likely to overlook the lesson taught by these figures, that the crimes of Ireland are traceable all to the cruelty of evicting landlords, and that the Coercion Act has earned no credit for suppressing them, notwithstanding that this was the pretence whereby its passage was secured.

At the Oxford Collegiate Union Mr. Morley replied to Lord Randolph's attacks on the Home Rulers in his usual logical and effective manner. Mr. Morley took care to remind his audience that, in the days of Isaac Butt, Lord Vere Churchill was a Home Ruler, and very appropriately observed that he might once more become an advocate of Irish legislative independence. The League said the right honorable gentleman, was as strong as it ever was, and the plan of campaign cannot be put down.

Lord Ripon, when he was addressing the Junior Reform Club in Liverpool, taunted Mr. Balfour with failing to come to close quarters with O'Brien's facts. “It was one of the most powerful assaults ever made upon a British minister,” said Lord Ripon. Mr. Balfour shirked the challenge. He skulked behind a harangue made up of paltry jibes and insipid frivolities about Mr. O'Brien's weight. He found it easier to prattle about the weight of his prisoner's bottle than to tackle the weight of his arguments.

An enthusiastic welcome was given on the evening of the 21st, to Mr. Dillon, M. P., at Home Rule demonstration organized at Brighton by the Brighton Liberal and Radical Association. The meeting took place in the Dome, which was crowded by an audience of nearly 4,000 persons, presided over by Mr. U. J. Head.

At Belfast, on the 22nd ult., Baron Downe opened the assizes for the county and town of Carrickfergus. There was not a prisoner for trial, and the High Sheriff presented the judge with a pair of white gloves. His Lordship congratulated the jury on the state of the district.

On St. Patrick's night there was an unusually large attendance in Newcastle Town Hall to celebrate the feast of Ireland's Apostle. The Mayor, Mr. W. D. Stephens, presided. Among the speakers were Mr. Denis Kilbride, M. P., who denied Mr. Balfour's assertion that the Coercion Act had caused a decrease of crime in Ireland; the cause of the admirable “restraint which the Irish keep over their impulsive characters under great provocation, is the knowledge that they have the great and noble heart of the English democracy at their back.” Speaking of evictions Mr. Kilbride said: “It cost the Government £200 to evict him and another fellow-tenant. He thought that was rather hard on the British tax payer. He was not quite sure if the British tax payer thoroughly understood the whole question that he would be perfectly satisfied to pay these vast sums of money out of his pocket in order that the classes should continue to tremble on the masses. The speaker concluded by

### ENGLAND'S RUSSIA.

ATTEMPTS TO HOLD PROCLAIMED MEETINGS.—DELIANT IRISH MEMBERS OF PARLIAMENT—CONFLICT WITH THE POLICE.—THE MILITARY CALLED OUT.

Dublin, April 8th.—As a reply to Mr. Balfour's statement that the National League was losing its vitality under Government repression, the Irish members of Parliament said they would show the Irish Secretary that the League was not dead. Accordingly eight meetings were announced to take place to day in various parts of Ireland. Where each side was determined to make good its boast, the result was inevitable. Attempts were made to hold the meetings, but the Government were amply prepared to prevent them, and as far as heard from conflicts took place with the police, and in one or two instances the rioting was so serious that the intervention of the military was requisite.

The proposed League meeting at Ramsgate was postponed for a week on account of the presence of a formidable police force.

Kilrush, April 8.—Last night some policemen were trying to prevent the erection of a platform for the meeting announced for to-day, were pelted with stones by a mob and were compelled to charge the crowd. Many civilians were badly injured.

Mr. Tanner, M. P., held a meeting outside Macroom at five o'clock this morning. He then burned a copy of the Government proclamation. At 2 p. m., the advertised hour, he attempted to hold another meeting, when the police removed him from the grounds. There was only slight excitement. About six thousand persons belonging to the various League branches of Kilrush assembled at 2:30 p. m. There was a large contingent on horseback.

The police, led by Magistrates Welch and Irwin, charged the crowd, injuring many. A number of triumphal arches were torn down. Father Glynn, of Kilshill, was attacked by two policemen with rifles. A farmer fell one policeman to the ground with a blackthorn stick. A riot being imminent, the Berkshire regiment, with fixed bayonets, led by Captain Lynch, charged the crowd and many persons were wounded. Order was somewhat restored on the crowd being appealed to by priests and Messrs. Redmond and Crilly, members of Parliament. Mr. Redmond then attempted to organize the meeting which had been heretofore announced, but was prevented by Magistrate Irwin. Mr. Redmond protested that the Government's action in proclaiming the meeting was illegal and, together with the priests, advised the multitude to depart. Ten persons were seriously wounded by batons and bayonets, and mounted policemen were injured with stones.

Ennis, April 8.—Messrs. Davitt, O'Connor, the Rev. Mr. Corry and other League leaders left Carmody's hotel in Ennis at two o'clock in the afternoon and drove ten miles into the country, followed by eighty hussars under Col. Turner. By preconcerted arrangement Mr. Condon, M. P., remained in the town to hold the proposed meeting in an unoccupied corn store. The programme leaked out, and a cordon of soldiers was placed around the building. The doors of the building had been barricaded, but were soon swept by sledge-hammer in the hands of the police. This aroused desperate resistance on the part of the people, and many were injured, including a reporter of the Irish Times. Fifty persons were arrested, among them Mr. Dunleavy, editor of the Clare Independent, Mr. Halpin, a poor law guardian, and Patrick Carmody, a relieving officer. Rath is falling in torrents. Cavalry and infantry are patrolling the town.

Loughrea, April 8.—Mr. O'Brien attempted to hold his meeting while the police were dispersing the people. Mr. O'Brien spoke for ten minutes. He called the police cowards for not arresting him instead of treating the people like dogs. Mr. O'Brien left the shop's residence at 2 p. m., followed by a crowd numbering 4,000 persons, and took his way to a field outside the town where a platform had been erected. He was met by an imposing force of police and military which barred the way. Mr. O'Brien then called to the people to halt, and addressed the magistrates to the following effect: “I wish to hold a meeting to talk the people the truth about English rule in Ireland; but no meeting will be held if it has been resolved to disperse the people forcibly.” The magistrate replied that he could not allow the meeting to be held. Mr. O'Brien then insisted upon his right to hold the meeting, saying that he took all responsibility upon himself, and asked the magistrate that if force were used to stop him, it would not be upon the people. A long colloquy between the two then ensued, Mr. O'Brien insisting that his arrest would end the meeting, and that if any other action was taken a responsibility would rest on the police. At this point he then advanced toward the platform and the police immediately attacked them, knocking down those who resisted. Only Mr. O'Brien and two clergy men were left on the reporters' stand. Stones now began to fly, and the police brought their batons into requisition. As this critical moment Father Meager, in a few well-chosen words, begged the crowd to desist from violence, but his efforts were only partially successful. The police then pressed upon the people and cleared the field. Several civilians received scalp wounds. At 4:30 Mr. O'Brien addressed a meeting at Temperance Hall. A few clergy men and about twenty of the leading Nationalists were present. Police arrived on the ground after the meeting had closed.

### LITTLE CZAR BALFOUR BALKED AGAIN.

The following cable despatch clearly shows what a shrewd, cruel and cowardly tyrant, Balfour, has once more been disappointed in his estimate of the condition of affairs in Ireland. It is indeed a most extraordinary circumstance that any civilized nation would tolerate such acts as this creature has been guilty of in his administration of what is called law in that unfortunate country.

London, April 9.—The Parnellites have won a victory in Ireland. It was not a very brilliant victory, but it was a significant one, for besides proving the untruth of Mr. Balfour's boast that the National League was a dead letter in the suppressed districts of Ireland where Government oppression has been strongest, it has shown to the brave, unconquerable leaders of the Irish party that the heart of their country is yet strong and that it beats with a firm pulsation still, trusting to their guidance. Meetings of the league were held yesterday at several places in the districts where Mr. Balfour told the Government that he had successfully suppressed the League, and that it would not be possible for the Nationalist to again address the people there in the name of the League.

They were not only well attended, but Messrs. O'Brien, Davitt, John O'Connor and others spoke to the assembled crowds. The extraordinary preparations which the police had made prevented, of course, any lengthy proceedings or anything like speeches, but the mere fact that the league had the power to draw large crowds together in spite of the consequences that might result was in itself a victory.

The police, acting under orders recently given, made the most determined efforts to break up the meetings, and made savage charges upon the people. Bloodshed was only averted by the noble conduct of the priests, who stood between the people and the constables, and advised the former to disperse quietly. The leaders, much to their own and everybody else's surprise, were not arrested.

Wm. O'Brien openly defied the police, and dared them to arrest him, as did also the other speakers. But the Government appeared determined to avoid making any more Irish martyrs, as martyrdom has been exceedingly popular in Ireland of late, and has done the Government no good in the eyes of the English electors.

SECURE SEATS EARLY.—The grand entertainment to be held in the Opera House on next Tuesday, should be liberally patronized. It will be one of the most interesting and instructive ever given in this city. The proceeds will be applied to the cathedral debt. These two circumstances should serve to crowd the house in every part.

NEWS NOTES.

The Berlin papers continue to attack Dr. Mackenzie very savagely. This fact intensifies a hatred against the Empress, as being her countryman it is believed that she is instrumental in having him attend the Emperor. The wonder is that the German Government permits these onslaughts. The Czar and the Pope have approved the preliminaries of a Convention. When details are settled, the Czar will send a Minister to the Vatican.

Owing chiefly to a projected marriage between Prince Alexander and the Princess Victoria, which for State reasons Bismarck opposed, the latter resigned the Chancellorship. His resignation has been postponed for the present. At the birthday banquet of Prince Bismarck, the Crown Prince gave a toast to Prince Bismarck, saying, “The whole Imperial family hope that the Chancellor will be to the present what he was to the late monarch. This is regarded as evidence that his resignation will not be accepted, and that he will in consequence retain the Chancellorship.

MAKE IT A POINT TO BE THERE.—Prof. Buel's grand panorama of Canadian scenery and pictures of Canada's greatest men is spoken of by the press of the country in the most complimentary terms. The Czar and the Pope have approved the preliminaries of a Convention. When details are settled, the Czar will send a Minister to the Vatican.

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MUNICIPALITY'S GREAT WORK.—We are pleased to be able to announce to our readers that we are now enabled to supply copies of the great picture “Christ before Pilate.” The price is only one dollar. The original painting was recently sold by auction for the sum of \$120,000. Address, Thos. Coffey, London.

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A CATHOLIC, 32nd year. Wanted for the office of the Public School. Knowledge of French, English, and Spanish. Apply, in person, to Mr. J. F. B. at Penetanguishene, Ont., or at St. Catharines, Ont.

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