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URED! Sacred Heart. "O Sacred Heart of Jesus I implore
Than I may daily love Thee more and more.
—Catholic Columbian.

"Two years ago the Rev. Mr. Norris, a Baptist dergyman at Guil. ford, Me., had trouble with his congregation because of his Greenback views, and the Baptist Conference sent him to Burmah as a missionary,

ate him.

Catholic Record,



"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century

VOL. 3.

cal garments. We give in our tailor-We give in our tailor-ing department special be sent to Burmah. If this could be attention to this branch of the trade.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

CLERICAL.

Sunday, 12—First Sunday after Pentecost,
Trinity, 2 Cl. Double.
Monday, 13—St. Antony of Padua, Confessor.
Double.
Tuesday, 14—St. Bazil, Bishop, Confessor and
Doctor. Double.
Wednesday, 15—St. John a Sancto Facundo,
Confessor. Double. (From 12 inst.)
Thursday, 16—S. Corpus Christi. 1st Cl.
Double, with Octave.
Friday, 17—St. Philip of Neri, Confessor. 2nd
Cl. Double. (From 26 ult.)
Saturday, 18—Of the Octave. Semi-Double.

In Memoriam. Mother M. Joseph, who died at Loretto Convent, Toronto, May 10th, 1881.

Rest, spouse of Christ! life's toilsome jour-ney o'er,
Thy suffering's changed to joy forevermore.
Rest! thy allotted task has well been done,
Thy battle nobly fought—the victory won.

When lite was young—when hope and health beat high; When pleasure, gaudy pomp and wealth did vie. To layish on thee gifts-thou spurned'st them In answer to thy Jesus' loving call. " My child give me thy heart," fell sweet and

In loving accents on thy listening ear, And earth's allurements vanished from thy gaze—
As melt the mists of night before the sun's bright rays.

Through weary years of toil and suffering, To his dear cross thy patient soul did cling, And pressed it closer as it heavier lay, As Jesus pressed its load on Calvary's way.

Thus sanctified by sorrow's chastening rod, Calmly thy soul arose to meet its God; And trembled not as death's dark shade drew near, For love triumphant banished servile fear. Rest! spouse of Christ! in realms of endless light,
Thou'st gained thy throne—thy crown of

light.
Thou'st gained thy throne—thy crown of glory bright;
And mid the virgin band with lilies fair,
Thou followest the Lamb forever there. A PUPIL OF LORETTO, Guelph.

CATHOLIC PRESS.

In the revised New Testament, the verse "Blessed art thou among women" is omitted from the angel's salutation to Mary. But it will still

PROTESTANTS believe that Catholics may be saved and that heathens will a husband? Why should not the be lost. Are they not illogical and Christian Brother be equal to the urchristian in sending mission-aries to Mexico, Italy, France and Spain, while millions of the pagans of Asia and Africa are going down to death ignorant of the Gospel? —Baltimore Mirror.

FREQUENTLY during the month of June the faithful Christian heart will unite fervently with the Sacred Heart of Jesus, as it is a season devoted in a special manner to the honoring of that Heart whence flowed the Blood and Water of salvation. We should make a practice of reciting daily some little prayer or of making an ejaculation to the

THE General Presbyterian Assembly in session in Buffalo, the other day, condemned in strong terms the present public schools system, as being detrimental to the national welfare, as wellas the souls of the rising generation. The secularization of edu-cation was declared to be little better than infidelity, with the inevit-able result of infidelity. It is only a matter of time when the whole world will recognize the fact that the Catholic Church was correct in its antagonism to a system of instruction that leads minds further from Buffalo Union. God, rather than bringing them to a contemplation of eternal truth.-Catholic Columbian.

There lately the natives killed and

Parson Newman, who, through

WE have received ran Burmese cannibal has lately a large stock of assured his countrymen that the goods suitable for cleri- flavor of a red-hot Radical is very superior. The Rev. Dr. Fulton, of done by our Government, it would cause the Burmese to regard us with sensible Protestants of an incubus. -Freeman's Journal.

If the soul is all, and the body nothing, it is sometimes asked why is so much importance attached to the burial in consecrated ground? It is for the very reason that the soul is so important, because the prayers used in the dedication and consecration of cemeteries redomed to the souls, whose bodies lie there, and, furthermore, the faithful, visiting these sacred places—beautifully call-ed God's-field—offer up their prayers for their departed brethren. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—Catholic

"OF all horned cattle," wrote Horace Greeley, "your college graduate is the most worthless animal in a newspaper office." And in last week's Freeman's Journal, Maurice Egan is just as merciless on the same vealy gentleman. The cruelly iconoclastic manner in which the Freeman's associate editor's pen slaughters those innocent fatlings that so sigh to fill "a long-felt want" and can't stifle the yearnings for a higher life, is enough to have him classically damned in about fifteen languages. Mr. Egan should be more prudent. Those calves may yet become big bulls; and then how they'll bellow and roar, albeit they cannot goar !- Buffalo Union.

Why do Sisters of Charity make more faithful, tender nurses than hired nurses? because they believe it is their vocation to be good Samaritans; they consecrate their live to it, they pray far grace to fulfil it, and they never make it a stepping stone to a life of profit or leisure. Why, therefore, other things being equal, should not the Sister who feels time between teaching and teaching young man who, whilst teaching, is thinking of law, medicine or divinity, as his future profession?—Catholic Columbian.

THE General Assembly of the Presbyterian Church of the United States opened its ninety-second annual meeting in our city last Thursday, May 19th. The commissioners and ruling elders constitute a large and respectable body, and represent, according to printed reports, 5,439 churches, 5,044 ministers and 578, 671 communicants. They are, we must suppose, representative men of the Presbyterian body, and doubtless earnest, intelligent and educated men, firm and sincere believers in revealed truth and Christian faith according to their knowledge and conscientious convictions; and as such we bid them a hearty welcome to our beautiful Queen City of the Lakes. We can afford to overlook an occasional fling at the pope, and the Church of Rome, from the disciples of John Knox; and charitably imputing that to the prejudices of education and ignorance of Catholic doctrines, we rejoice to see zealously laboring for the preservation and propagation of whatever of revealed religion and Christian doctrines they still hold instead of that wretched apostacy of the sixteenth century .-

The eighty Protestant divines who for ten years have been at work revising the King James's translation of the Bible, have given to the world their version of the New Testament. We have examined the four gospels. The important alternations are very few—the doxology is cut off from the Lord's Prayer, the closing verses of the last chapter of St. Mark have an imputation of spuriousness thrown

and still more nearly paralled with made forthwith a member of their the revision of that production made in 1849 by the Most Rev. Francis quently become the means of vio-Patrick Kenrick, the sixth Arch-bishop of Baltimore. Our Protestant friends may thus see that they are indebted to the Catholic Church not only for the Bible itself, but for the best English version of it; and the much good feelings, and relieve publication of this revision may force on their attention these questions— Since the writings of the Evangelists are lost-the earliest Greek manuscript of the Scriptures extant, now in the Vatican Library at Rome, being of the fourth century-what guarantee have Protestants that they have the Bible at all? If they cannot be certain that they have the Bible, of what use to them is their private interpretation of the book they call the Bible, of what use to them is a revision which only tends to raise doubts by pointing out passages alleged to be interpolated or erroneously deciphered, of what use to them are the supposed teachings of Christ, since they cannot be sure what those teachings are? Truly this revision will bring grist to Bob Ingersoll's mill.—Baltimore Mirror.

> THE distance that separates man from God can never be traversed by man. What is known of the Supreme Being must have been revealed to man. Providence decrees in a way that we do not understand, and cannot comprehend, otherwise we would be equal to God. Still we do not give up our reason, because we cannot fathom God's designs. It is the highest act of reason to acquiesce to the Divine Will. Unreasonable men, alone, act otherwise. "The fool hath said in his heart there is no God." The owner of a valuable horse out in Bloomington, Ill., is reported to have been an "earnest Christian" up to the other day, when lightning killed his valuable horse, and did not touch a number of worthless ones standing near it. He is reported to have resum-ed former habits of profanity and sin, declaring that if there is a Providence, "It is against him any way." That is the feeling of all who seek an excuse for a bad life. It is possible this ex-"earnest Christian" hopes to convert God to his side by becoming profane. He is equal to

MARRIAGE is to women at once the

it is the promise of future bliss raised faithful to his God during life, we do on the death of all present enjoyment. She quits her home, her parents, her companions, her occupa-tions, her amusements, everything on which she has hitherto depended for comfort, for affection, for pleasure. The parents by whose advice she has been guided, the sister to whom she imparted every embryo thought and feeling, the brother who had played with her, by turns the counsellor and the counselled, and the younger children, to whom she has hitherto been the mother and the playmateall are to be forsaken at one stroke; every former tie is loosened, the spring of every hope and action is to be changed; and yet she flies with joy into the untrodden paths before her. Buoyed up with the confidence of requitted love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipations to the happiness to come. Then woe to the man who can blight such fair hopes; who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection at home; who can, coward-like, break the illusions that won her, and destroy the confidence which love had inspired!

And, more than all, tenfold misery should be the portion of him who gains the affections of some trusting woman by appearing to be better than he is, and suffers future time to develop his bad qualities after her fate is irrevocably linked with his. -Catholic Columbian.

WHEN the Catholic Church rebeen ted astray by false teachers, she carefully prepares them for the reception of all the graces that are within her power of dispensing. A trial time as well as a course of in-struction is exacted that the hearts upon them, three whole clauses of St. of the converts may be drawn to

like politics in their missionary. They are in the direction of the Greenbackers are esteemed to have a delicate flavor of truth, but a vete- and other priests at Rheims in 1582 As soon as a weakling of the Catholic Church falls into their clutches, he or she is surreptitiously taken and lating the consciences of well intending persons and are accomplices in their crime. Failing, now-a-days, to draw many to them, the preachers, as the representatives of their sects, have devised the plan of alluring young people by means of marriage. The weak ones fall, in a moment of thoughtlessness or temptation, the minister is at hand to witness the pronouncement of the marriage vows. A convert from Romanism is then heralded throughout the country and the preacher has distinguished him-self. Mixed marriages are without the Church's blessing when at their best, but they are veritable curses when performed in defiance of her authority. *Woe to those who bring down Heaven's curses in such a manner, for not only one generation but numbers of succeeding generations will rise up in their defiant wicked lives and lay the cause of their mis-ery to the day that a father and mother defiantly joined in marriage without the blessing of God. The consciences of such must be quickened before long and the result of such marriages is soon discovered in their unhappiness .- Catholic Colum-

DEATH comes to all alike; the millionaire, the pauper, the elevated, the lonely, the young, the old, and claim all seasons as its own. A majority of mankind live as if for claim all seasons as its own. A majority of mankind live as if for no other purpose than to enjoy their butterfly existence, and then sink into nothingness. The charms of life were theirs, and all that could induce to earthly delights; but happing the continuance by the Legitimists of their secret committees and dynastic hopes.—Philadelphia Standard. ness was never found. Those, who in life, wield a mighty influence in the world, sink to the same inevitable grave. Their memory may linger for a while in the minds of a loving for a while in the minds of a loving few, but the grass grows above the silver mounted coffin, and multitudes pass the resting place of the mortal remains, heedless of him who once lived and acted amongst them. "Is this the end of man?" asked the doubting ones. "No," answer the Christian, whose faith leads him be yond the gloom of the grave, and the gleam of life eternal bursts upon him. The body is given to the earth, whence it came, like a faded flower, but the life, the soul is indestructable; it came not from earth, and earth cannot claim it. As we kneed at be true that all generations shall call her blessed, this to the contrary not-withstanding.—Baltimore Marror.

Therefore, other things being equal, should not the Sister who feels divinely called to adopt teaching as a life work be equal to the young lady, who, distracted with love, divides her becoming protane. He is equal to the man who, getting provoked with himself, pounded his own head with himself, pounded his own head with a rock.—Catholic Columbian. it came not from earth, and earth Marriage is to women at once the cannot claim it. As we kneel at ministers who are loose on many vital happiest and saddest event of her life: the grave of one who has been points of theology, and are constantly beso in the spirit of charity that unites all members of the Church, and if the soul, that once possessed that body, is still suffering for the defilement that keep it from heaven, we beg God to accept our suffrages in its behalf. We go to the grave, not because there s anything there that is pleasing, but because it revives the memory, and brings the loved one before us again as in life, thus intensifying our earnest prayers .- Catholic Columbian.

again. After a long theological course in "Chambers' Encyclopedia" and much reading of Moncure D. Conway's correspondence from Europe, he considers himself fully equipped to settle any religious ques-When he has added a thorough reading of the erudite works of A. Cleveland Coxe, Bishop of Western New York, to his course, he will be competent to fill any ministerial position. At present, however, he is unorthodox. A week or so ago he discovered "a schism in Southern Italy." But, although an almo t microscopical examination has been made, no trace of this schism has been found. It was probably a fossil schism—a schism of the Dodo period. In the language of the Times' theologian, St. Matthew is spoken of as the "Proteus of theological controversy." This phrase is classical, as well as theological; the theologian goes on, with the calmness of a great mind accustomed to religious novelties, to announce that the Rev. M. D. Conway had written from London, ceives into her fold those who have where the Irish dispatches are manufactured, that a new version of St. Matthew's Epistle had been seen. In this version, the *Times* says, "there were no miracles," and while it showed the regenerative character of baptism, yet it also shewed that Our Lord, true God and true man, rethe collapse of the World's Fair, is again deprived of a place, might be sent to Burmah, to inspect a consolship, and then the natives could do the rest. It would be a pleasure to the rest. It would be a pleasure to the man and a great relief to the country. The Burmese evidently special country. The Burmese evidently special consols the collapse of the World's Fair, is again deprived of a place, might be appreciated. Luke's report of the Lord's Prayer are omitted, the story of the woman taken in adultery is put in brackets, and a dozen sentences here and there are entirely expunged from the text. The minor changes are many, and then the police from this stronghold, and the ceived his sacred character "neither at conception or birth, but at bup-proached, a shower of stones came on the great step might be appreciated. She does not take them hap-hazard and declare them hers, before they have proven themselves sincere. With some of the seets, if not all, and it is to be hoped that something the very opposite is done invariably.

THE Times' theologian is at it

LONDON, ONT., FRIDAY, JUNE 10, 1881. are as easily manufactured as Associated Press dispatches. It was easy to make an entire Mormon Bible, and it is easier to make an observable of the secure order. But for their interference there would have been bloodshed. Bible, and it is easier to make an "Epistle of St. Matthew." It is astonishing to see a "great daily" allow an irresponsible and ignorant writer to handle religious subjects; nobody has ever given the *Times* credit for much fairness or knowledge where religion is concerned; but this kind of theological writing, the fruit of a study of "Chambers' Encyclopedia" and other profound theological works, is an insult to the intelligence of even its most bigoted and narrow minded readers-and it has a good many of these .- N. Y. Freeman's Journal.

> WHAT was once said spitefully of the Bourbons, that "they learned nothing and forgot nothing," can now be asserted with absolute truth of the followers of the elder branch of that ill-fated family in France. There is an election approaching on which the choice of seventy-five Senators depends. The only hope which the Conservatives have of holding their own is by the earnestly concerted action of all their factions. But so far are the Legitimist leaders from encouraging a movement in this direction that they are secretly planning most impracticable schemes for placing the Comte de Chambord on the throne; and the eloquent Comte de Mun has sacrificed his popularity to become their spokesman. But even with his aid their following promises to be so inconsiderable that we hope they the elder branch of that ill-fated family to be so inconsiderable that we hope they will in good time see the folly of their ways and think first of the Church and of "Henry V." afterwards. Eminent writers in the Catholic and Conservative press are pointing out the importance of concerted effort, notable among them being M. de Gaillard, in the Correspondent, and

THE Reverend Dr. Cuvler writes thus in the Evangelist: "We Protestants are not in the habit of expending much breath or ink in commending the sayings traying the cause of orthodox religi which they are sworn to defend. which they are sworn to defend. Weak-backed representatives of orthodoxy are more mischievous than open opposers. Be something or nothing, old Dr. Emmons used to say, 'but don't be only somethingish.'" Let us be thankful for somethings. Let us be that the above. This not often that poor, papist idolators can pick up ezen such slight crumbs of justice from the richly righteous tables of Protestant divines.—

EXTRAORDINARY SCENE IN IRE-LAND.

The Siege of New Pallas Castle.

LIMERICK, May 22, 1881. The state of affairs in New Pallas district remains much the same. The sher-iff is still unable to execute his writs of eviction. The military force, consisting of 100 picked men of the Ninth Regiment and a similar number of the Fifty-seventh, and a similar number of the Fitty-seventh, returned to headquarters early this morning without attacking, as any assault on the castle in which the occupiers of the land have fortified themselves could not but have resulted in most serious consequences. During the course of the day a council was held between the resident magistrate, the sheriff, and the military and police officers. It was resolved to magistrate, the sheriff, and the initiary and police officers. It was resolved to invest the castle and starve out the occupants. With this object a number of soldiers and police formed a condon around the castle to prevent the besieged from obtaining provisions. It is plain that all who are in the castle are as determined as ever to hold out. They seem termined as ever to hold out. They seem to be in the highest spirits, and to be am-ply supplied with creature comforts of all

The holders of the castle are loudly cheered by those who are outside. The bridges had been broken down, as the bridges had been broken down, as the idea got abroad that artillery was to be sent to storm the castle. The destruction of the bridges was intended to obstruct the passage of the cannon. It seems that the disturbances began after the sheriff's visit to the farms of two tenants. Neither stock nor property of any kind was to be found, nor was any resistance offered until the eastle was reached. Here they sought a certain Timothy Quinland. As soon as the sheriff and his party ap-

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THE RETREAT.

When the expedition faced for home they found out another broken bridge before them; and, while they were making the passage, the crowd, who had broken away from the priests, opened fire with stones. Immediately the police were given order to load. Father O'Donnell sprang forward in front of the levelled rifles, and shouted out that he would be responsible for order. Meantime a body of police rushed on the crowd of men and women in the rear. Swords and batons were flourished. A reporter was roughly handled, and the police struck out excitedly, right and left. This was the last collision, and the police then safely crossed the bridge. Half an hour later two Land League bands, with banners, and accom-THE RETREAT. lision, and the ponce their sates, cossess the bridge. Half an hour later two Land League bands, with banners, and accompanied by thousands of people, arrived on the townland, from Tipperary, and, being too late for the disturbances, proceeded to celebrate the defeat of the landlords. It was intended to evict John Anderson, of Coales and the bailiff through fear.

Castletown; but the bailiff, through fear, refused to act with the sheriff, and the eviction had to be abandoned. eviction had to be abandoned.

As the troops were filing off past Anderson's house a mob assembled along the road and behind the hedges on the east side, and began to pour in a shower of stones. Several of the troops were struck and wounded. The district is in a most turbulent state. The local priests declare that if any further attempt is made to turbulent state. The local priests declare that, if any further attempt is made to carry out the decrees by force, they cannot restrain the people, and a most disastrous collision will be the result. The civil power backed by military force, is powerless, and the next steps are awaited with the greatest anxiety by the authorities, who have ordered the troops in Dublin to be in readiness to proceed to the South at an hour's notice. South at an hour's notice

TRUTH AND FALSEHOOD.

Protestants think it strange bigotry in Catholics in refusing to attend their places of worship, and not encouraging them in the cause of religion. They claim to be interested frequently in Catho ic affairs, and in a spirit of liberality are often present at Catholic services. They seemingly take no account of conscience in the matter, and regard liberal views in religion in a different light from views in politics or business affairs. The Catholic believes as firmly as he believes his own existence, as firmly as he believes his own existence, that truth is one; that contrary to truth there are many falsehoods; that by truth alone he can be saved. He feels as sincerely as man can feel that his faith is the true faith, and consequently all opposed to it as false, and cannot therefore admit for a moment that other systems of belief are true. He cannot admit liberal views without being guilty of a consequence. He cannot attend or encourage a religious service that is founded only on opposition to what he feels and knows of a certainty to be true, without he is an unreasonable to be true, without he is an unreasonable man, and consequently a lunatic. He does violence to his conscience, if he be sane, by taking cognizance of falsehood. A non-Catholic, on the contrary, does not believe anything, or is "liberal" enough to admit that all religions are good, no matter how contradictors, and that to be true, without he is an unreasona no matter how contradictory, and that eternal life can be obtained by any of them. He cannot do violence to his conscience, or in his belief be considered unreasonable. if he should attend any religious service, including the Roman Catholic. Some say that the Catholic is not charitable in denying the religious advantages of non-Catholics. They really have no concep-tion of the meaning of the word "charity" which can only be founded upon "faith." Faith is one and not contradictory; charity must be one, and must have for its grand object the love of Almighty God. We must love our neighbor's soul for the love of God. It would be no love of that soul to admit that by its life of falsehood it can attain a life of eternal truth. It is charity to warn our neighbor of the loss he is about to incur, and not to encourage him in the means of suffering a greater loss. Hence what a crime Catholics commit by being present at a worship that they know and feel is false! A Protestant, on the contrary, does not commit the same crime, because he may not feel that he does violence to his conscience. Now, are we unreasonable? In fact, is it not a proof of the unity and divinity of our faith that the Church has never, in the whole history of her existence, deviated from the truth, or intimated, even remotely, that doctrines conflicting with her's might be true?—Catholic Columbian.

Somebody Else Besides the Irish Seen Drinking.

After dark in London, writes Prentice Mulford, at the East End, do they really set about the business in dead earnest of getting drunk. All day long have they skirmished and trifled with this venerable English i stitution, but after dark the business commences. The "public" is full of men and women. There is one with eight compartments, all joining a circular bar. Four barmaids are pushed to their utmost Four barmaids are pushed to their utmost pumping ale or serving out gin. A few are drunk—these excite little remark. The rest are getting drunk. It is a Babel and a confusion of tongues. You look at this shabbily-dressed crowd, and wonder where their drink-money comes from. Ragged little girls, just high enough to hold their quartern up to the edge of the bar, are here also. This is not a holiday. It is an ordinary East End London night at this recling, roaring, crammed 'Public.' k is as it was lest night, and as to morrow night will be. This is the ordinary programme.