as of Christ has verified many pro-ce. The Jews find themselves in modition predicted by the prophets, ut an altar, dispersed among all us yet confounded with none, rewithout an altar, dispersed among all nations yet confounded with none, reserved until the end of time as witnesses of the truths they still deny. No mere man has ever given evidence of such wisdom, purity of soul and majesty of character as belongs to the life of Jesus Christ. 'Considered as a whole,' says M. Brach, the celebrated rabbi converted to the Catholic Church, 'the prophecies form a most perfect picture. The most ancient prophets sketch the first outlines; as time rolls on they complete the traits which were left imperfect by their predecessors; the nearer they approach the event, the more their colors brighten, and when the picture is finished the artists disappear. The last, Malachias, on retiring names the person (John, the Baptist), who is to raise the curtain on it.'"

"Forbid Them Not."

Master! our need is not yet over past, Though long Thou hast ascended out of we know Thy love is ever infinite. Still dost thou shelter from the storm; blast;
And, while Thy world does in its orbit last,
The little children, in their woeful plight,
Helpless, and crying for some kindly might
To litt the heavy butdens on them cast,
We must, like them of old, bring up to

And ask their shelter from Thy tender We cannot turn aside all mortal harms, Or every sorrow, every pitfall see, When human strength and human love Take them, dear Lord, Thyself, and hold them in thy care. R T. C.

THE CARDINAL ARCHBISHOP ON THE PAPAL JUBILEE.

London Tablet, January 7. London Tablet, January 7.

The Jubilee of the Sovereign Pontiff was celebrated on Sunday at the Pro Cathedrel, Kensington, with a solemnity and impressiveness well befitting the chief shurch of the archdiocese on an occasion at once so auspicious and so unique. The decorations were of an exceptionally elaborate character, and extended even to the exterior of the building, the entrance energially displaying a cieverly designed especially displaying a cleverly designed arrangement of Papal and of national emblems. The Cardinal Archbishop assisted emblems. The Cardinal Archbishop assisted at the High Mase—which was sung by the Bishop of Amycle—and officiated at the To Deum and Benediction, by which it was immediately followed. The sermon was preached by his Eminence from the words: "Simon, Simon, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fall not, and being once converted, confirm thy brethren."

A DAY OF JUBILEE

converted, confirm thy brethren."

A DAY OF JUBILEE

To-day, said his Eminence, is a day of Jubilee, a day of gladness, which runs throughout the world—it is a day of joy in the whole Catholic unity of the Universal Church. And why? For an event of which the world—even if it understood it—would perhaps takes little account. It is the day on which fifty years ago, our Holy Father Leo XIII. offered up for the first time the Holy Sacrifice of the Mass—that "pure oblation" which is offered up from the sunrise to the sunset. It is the custom of the to the sunset. It is the custom of the Church, when a priest has been ordained, that after his first Mass he should sit at that after his first Mass he should sit at the altar and the faithful come up and lies the hands which have been anointed to offer the Holy Sacrifice. It is an act of congratulation and of prayer for him, and one which brings a spiritual benediction upon themselves. And when a priest has offered the Holy Sacrifice for fifty years, morning by morning, it is a day of joy that I can compare to nothing but to making a good death. And it it be a day of Jubilee for a priest, surely it is a day of Jubilee for a Pontiff For remember who a Pontiff is. He is the VECAR OF CHRIST AND SUCCESSOR OF PETER.

effer and his successors are in the midst of the bishops and priests of the Church. Our Lord gave to all His apostles the priesthood, the power of absolution, the aniversal commission to teach all nations. In these things they may be a succession of the commission of the commission of the commission of the commission. priesthood, the power of absolution, the universal commission to teach all nations. In these things they were all equal with Peter. But there were two powers in which Peter stood alone. First in the words with which I began, He promised of Peter, and in Peter to all who should succeed him, a stability of faith which, having once failed, as it failed in him, has since never failed. Once in weakness he fell away from his Divine Master, and that in following Him sfar off, and then for a moment in denying Him; but from that day to this hour that promise has been verified—he has been "converted," and has "confirmed his brethren." And the Pontiff is not only Vicar of our Lurd, but successor of Peter. Further than this: He is the pastor of the whole flock of God upon earth. After the resurrection, our Divine Lord said to Peter: "Feed My sheep." To no other apostle did He say these words. Though uttered in the hearing and presence of the other spottles they were addressed to Peter alone. The whole flock is committed to his care, and the bishops of the Church exercise just that jurisdiction which he, in his wisdom and supreme power, concedes to them. and supreme power, concedes to them.
This Primacy was granted by his Divine
Master to Peter, whose successor he is.
To DAY IN THE CITY OF ROME.
There is problem.

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There is another reason why on the day of joy the Jubilee should run throughout the world: To day in the city of Rome the alms of the whole world are laid at the alms of the whole world are laid at the feet of Leo XIII., as at the feet of the apostles in the beginning the faithful laid their offerings. And not only the alms, but there is a mani estation of the love and of the joy of all Caristian nations, for there are offerings of every kind—all manners of arts, every kind—all manners of arts, every kind of skill and eraft, while from Italy itself the products of the earth, and of the herds, and of the field are, I doubt not, laid at the feet of Leo XIII., as they were at the feet of Pius IX. Further than this, there are offerings made to-day of a kind never made before. Germany and England have laid at the feet of the Sovereign Pontiff books that have been written by Catholic hands in the last fifty years. Germany—learned, number of which I am afraid to

state. Poor England, which has been robbed and impoverished, which until thirty-six years ago had no Church, I may say, has laid at the feet of the Sovereign Pontiff over a thousand volumes which Catholic hands have written—the fruit, the intellectual and spiritual fruit, of the restored Church ir this land. And all these manifold oblations are only a token of the love and veneration of the whole flock on earth for the Caief Shepherd of the sheep But why should there be at this moment a special joy in the Jubilee of Leo XIII. If There was indeed a filial outbreak of juy at the Jubilee of Pus-IX. In like manner there is to day—and, I will say, with some reasons and motives of a special kind.

PHUS IX AND LEO XIII.

I have read some very wonderful

reasons and motives of a special kind.

PIUS IX AND LEO XIII.

I have read some very wonderful attempts to contrast our Holy Father Pope Pius IX., of blessed memory, with our Holy Father Leo XIII. The world has drawn these contrasts in order to disparage the one and praise the other. Catholics praise both, and thank God for both; for they know this, that every Pontiff from the beginning—and there have been two hundred and fifty seven of them—has been diverse from his predecessor and from his successor. And why? Because the transitions and changes of the world cast on the Pontiffs a different kind of warfare and of duty; but they have all been identical in themselves, immutable, without a shade of change—for the office of Peter is unchangeable. That office is:

To be the guardian of the faith and morals of the Christian world—to be the guardian of the liberty of the Church. To be the guardian of the faith and morals of the Christian world—to be the guardian of the liberty of the Church. And this has been fu filled in every age. The vestment, the apparel, the raiment external to the person, may vary according to the vicisitudes of the times, but the Pontificate is always the same. The whole revolution of Europe was beating upon Pius IX. For thirty and more years he stood invincible, without swerving, without receding, without withdrawing his foot, Pius IX. bore the whole brunt of the world's enmity until he was robbed of all things. That was his office.

LEO XIII. IN SPIBITUAL WARFARE. His successor entered into a new period, and that period is one in which it is the office and the duty of the Pontifit to advance, to leave behind him all that his predecessor had lost, as lost for a time, and to toil for the salvation of souls. Leo XIII., from the first moment that he held his spiritual power, began to rouse the faith and zeal and energy of pastors and peoples throughout the

of pastors and peoples throughout the world. He became militant—not in of pastors and peoples throughout the world. He became militant—not in a temporal sense, but in the field of our spiritual warfare. More than this: He saw that the world stood in need of another sowing of the great truths of the supernatural, and even of the natural order, and with a wonderful insight he has taught the whole Church on earth, and taught the world too. The world has departed from even the truths of the natural order, those truths which men ought to know by the light of nature; and Leo XIII, began by calling on the pastors of the world to teach the priest-hood and the people the true philosophy—that is, the truths of nature upon which the whole society of the world rests; and then to teach with the most precise and zealous care the true rests; and then to teach with the most precise and zealous care the true theology—that is, the explanation of the holy faith; and once more, the history of the Christian world. He has thrown to the sunset. It is the custom of the Church, when a priest has been ordained, that after his first Mass he should sit at the altar and the faithful come up and kies the hands which have been anointed to offer the Holy Sacrifice. It is an act of congratulation and of prayer for him, and one which brings a spiritual benedic tion upon themselves. And when a priest has offered the Holy Sacrifice for fifty years, mon'ng by morning, it is a day of joy that I can compare to nothing but to making a good death. And it he adsy of Jubilee for a Pontiff For remember who a Pontiff is. He is the VICAR OF CHRIST AND SUCCESSOR OF WICKLESSOR OF CHRIST AND SUCCESSOR OF HEIST. AND SUCCESSOR OF HEIST AND SUCCESSOR OF HEIST AND SUCCESSOR OF HIS Divine Master. As our Divine he stands in the place of his Divine Master. As our Divine Lord was Head of the apostles, 20 Peter and his successors are in the midst of the bishops and priests of the Church. and being once coan and being once the strength of the whole Church; Peter is the infallible teacher of the whole world, and Peter lives for ever. Therefore all the nations of the world who know the name of Jesus Christ, and are in the unity of the one faith, are rejoicing to day as on a day of Jubilee.

THE PAPACY IN THE PRESENT AND THE PAST.

which had been abandoned lifted up their hands to him, and by the time of St Gregory the First be reigned with an informal sovereignty over the willing hearts of the people of three-and twenty petrimonies. But even then there was no Europe. Europe, we know it, began on Christmas Day in the year 800, when St. Leo III. consecrated Charlemagne Emperor of the West, and out of that Empire have sprung Germany and France, and from these again have sprung the other civil powers. Europe then began to spring up And who was the Sovereign that was before all Sovereigns? Who was the Sovereign that consecrated the beginning of Christian Europe, that is, of the Caristendom of which we are a part? It was the Vicar of our Lord. And from that time on wards medieval Europe was in relations of unity with him—unity of faith, unity of communion, unity of submission to his suppreme pastoral authority. And he of communion, unity of submission to his of communion, unity of submission to his supreme pastoral authority. And he sustained toem all—that is to say Coristian law and the administration of Christian justice, and the spiritual decrees by which he maintained the peace of the world sustained the work which had sprung from his Pontificate.

THE DECARROR OF SURPER.

sprung from his Pontificate.

THE DECADENCE OF EUROPE
And what is Europe now? Desolved,
disintegrated, and threatening, East and
West, the most terrible destruction that
the Christian world has ever known
How came it about? Precisely by
revolt against the Vicar of Jesus Carist.
What is called the Renaissance, or the
restoration of intellectual culture, sowed
the seeds of the Reformation, and the
Reformation is precisely the rejection Reformation is precisely the rejection of the supreme and divine authority of the Vicar of Jesus Carist as the teacher and pastor of the whole flock upon earth. And the Reformation a upon earth. And the R-formation a hundred years ago was translated from religion into politics, and was the cause from which the revolutions that deso lated Europe sprang and are spreading at this day. And the last great achieve ment of the revolution has been the usurpation of Rome by the King of Sardmis, or, as he is now called, of Italy I'nat usurpation is an act in which every civil power has by tacit connivance made itself a partaker.

ONLY TWO POWERS THAT CAN GOVERN MANKIND

MANKIND There are only two powers that can govern mankind, and these two powers are the moral power and the material power. There is no alternative but that. power. There is no alternative but that.
The Caristian world was governed by the
moral power, the Vicar of Jesus Carist,
until the revolution, which

until the levolution, which has broken up the Christian unity, of Europe, introduced the supremacy of the material power, which at this day is represented. y some fourteen millions of armed nen. I am not going to dwell on that Every day lately you have been reading that the clouds are fully charged with Every day lately you electricity, and that they are approaching one another, and the flash and flame

f war may come any day.
THE ISOLATION OF THE HOLY FATHER Secondly, the Holy Father is not only in absolute isolation, but he has been robbed of all things The patrimony. which still remained to him, narrowed as it was, was occupied long ago. Then followed the usurpation of Rome itself which had been in his possession first by the providence of God, and secondly by the providence of God, and secondly by prescription, and thirdly by the consent of Europe, and by the Christian law, and by the principle of justice which reigned among men, Leo XIII. is the oldest sovereign in Europe. All others are but of yesterday, and they have risen and tallen and passed away and are forgotten.

talien and passed away and are torgotten. There have been I know not how many Europes The Europe of yesterday is not the Europe of to day, and in all probability the Europe of to day will not be the Europe of next century. He has, therefore, been despoiled of all means of sustenance. He has returned to the poverty of his Master, and the poverty of the Apostles. Do I fear it? No; it is my confidence, for in this poverty he has been restored to the absolute liberty which Peter had in the beginning when he said "whether it is better to obey man rather than God, judge ye." The world has made itself merry over

and being once converted, confirm thy brethren." That is, Peter is the strength of the whole Gurch; Peter is the infallible teacher of the whole world, and Peter lives for ever. Therefore all the nations of the world who know the name of Jesus Christ, and are in the unity of the one faith, are rejoicing to day as on a day of Jubilee.

THE PARACY IN THE PRESENT AND THE What is the special condition in which the Holy Father finds himself at the present moment? Until the other day there was never a time when some of the civil powers of the world were not in obedience to, and in annily with the Holy See. There has never been a time when there has not been some warfare or hostility on the part of one or other of the civil Powers of the earth against the Vicar of our Lord and the Holy See; but there never was a time when the whole circle of the civil rulers of the world had conspired together to hide the surfaces from him, and leave him without help and in absolute isolation. And what makes this abandonment, this forsaking of the Sovereign Pontifi, like that of his Divine Master upon Calvary —so craimal, I will say? It was he who created and consecrated them all. There was no Europe, there were no civil powers, as we now understand the term, until Peter and the successors of Peter held the supreme spiritual power which the possess to this day in the city of Rome. No sconer was Constantine a Christian than, finding Rome to be heathen, and the successors of Peter held the supreme spiritual power which the typosees to this day in the city of Rome. No sconer was Constantine as Christian than, finding Rome to be heathen, and the senate to be heathen, and the successors of Peter held the supreme spiritual power which the typosees to this day in the city of Rome. No sconer was Constantine as Christian than, finding Rome to be heathen, and the successors of Peter held the supreme spiritual power which the city? And if reports that have the heather than the providence of the City of Rome. The vasial place which the day is the "THE PRISONER OF THE VATICAN. believe so little that comes in the way of rumor from abroad—we have a significant fact like a thermometer to take the temperature of the city of Rome. The Mayor of Rome, a man of Catholic spirit, the other day went to the Cardinal Vicar and expressed his congratulation upon the Holy Father's Jubilee, and we are now told that by order of the King and advice of his Minister, he was removed from the mayoralty. I would ask any honorable man is it true or not true that Leo XIII, is at this moment confined by a moral necessity within four

come down and reason upon the level of human interests and human criticism

UNITY OF THE CATHOLIC WORLD

Thirty nations of the world were represented in the last great Council of the Vatican, and smid all that diversity of tongues there was not one who did not know the Voice of the Good Shepherd. They are united to him in faith, which is the mightiest power that can bind the intellect and the will of men; and they are bound to him by love, which is the bond of the indissoluble unity of the Church; and they are bound to him by the consciousness of the fact to him by the consciousness of the fact that his office is to teach the bishops and the pastors of the Caurch, to guide them, and to confirm them in "the faith once delivered to the saints." Throughout the delivered to the saints." Inroughout the whole Catholic unity there are certain sayings of Holy Scripture and of the saints, which are axioms. One is this: "Where Peter is there the Caurch is." And another, "Jerusalem which is from anove is free." The Church depends and home a human power, and is our Mather. apon no human power, and is our Mother And agair, "Where the spirit of the Lord is, there is liberty." THE LIBERTY OF LEO XIII. -CATHOLICITY

IN ENGLAND.

If the poverty of Leo X(II. be great, his liberty is greater than his poverty.
And at this moment he reigns with a
greater power than ever Pontiff reigned
before. The antagonists of the Church
—where are they? Those that have where are they? Those that have been the most hostile are so troubled and barrassed in their own territory that they can do him no harm. And the spiritual animosities and superstitions which once afflicted men, as they afflicted England, are disappearing. The people of England are casting their idols of silver and gold to the moles and to the bate; they are coming now to know and to understand what the Catholic Church is. They know, too, that the Catholic Church will accept no man who cannot make an act of faith with all the freedom of his intellect, his conscience, and his will; that there is no legal constraint, no civil obligation impared. science, and his will; that there is no legal constraint, no civil obligation imposed upon the freedom of a man; and that the Catholic Caurch appeals to the intellect, the heart, and the will of men if haply they will receive the truth.

THE GROWTH OF THE CHURCH.

And it is to be noted that the growth

and progress of the Catholic Courch to day is greatest in those lands and among those people that are above all the freest upon the face of the earth. Look at the upon the face of the earth. Look at the United States. The progress, the growth, the expansion of the Church in the United States within the last century is, as tar as I know, without a parrallel in the history of the Church upon earth And so it is in Australia, which is itself. And so it is in Australia, which is itself but of the other day. The history of the feith in Ireland, again, is witness that the Church of God needs no human authority, no Establishment, which is but the crutch of the lame and the fore-runner of downfall. Invinsible in its own intrinsic life and power, it is dependent only on the Vicar of Jesus Corist in this world and on its Divine dependent only on the Vicar of Jesus Carist in this world and on its Divine Head at the right hand of His Father in heaven. Why, then, should we be auxious for the Holy See, even if it be isolated and impoverished? Leo XIII. reigns over a larger Christendom than was ever known before. The Christendom of the heainning was even in the heainning was even the beginning was even the property of the heainning was even the property of dom of the beginning was cooped up in the Roman empire. The Christendom of the Middle Ages was the Christ

of Europe,

THE CHRISTENDOM OF TO DAY.

The Ciristendom of to day is the
Caristendom of the new world, over the
Atlantic and in the Southern seas. And
it is entering into the far East, and bearing the light of the Gospel among the ing the light of the Gospel among the millions, and myriads of millions of the Eastern world. And even Africa, that dark land, is now intersected by waterways which are carrying the Evangelists that the state of the carrying the Evangelists and the carrying the Evangelists. of the faith from the north to the south. Never did the world know such a Christendom as that over which Leo XIII. reigns to day. Therefore let us have great courage, great confidence, and great gratitude to our Divine Master. Our duty is to believe with the Church to feel with the Caurch, to think with the Church. And I will say, let us believe and feel and think with the believe and feel and think with the Head of the Caurch Let us pray in the presence of our Divine Lord in the Exposition of the Blessed Sacrament for the intentions of our Holy Father. And as we pray let us remember that though the world may be dissolved, the Church of God is eternal—for this is the victory that overcometh the world—our faith.

There's a blessing in the bottle on whose label we can read
Dr. Plerce's Favorite Prescription, for the woman who has need
Ola remedy for troubles none but women ever know.

'Tis her best and truest friend, and happy thousands call it so,
As they think of years of suffring that were theirs before it came,
Bringing them the balm of healing, and

bringing them the balm of healing, and they bless the yery name

of this wonderfully, and deservedly, popular remedy for the various ills woman is heir to. "Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years.

A Great Sufferer. That person who is afflicted with rheu-matism is a great sufferer and greatly to be pitied if they cannot procure Hagyard's Yellow Oil. This remedy is a certain cure, not only for rheumatism but for all external aches and internal pains.

Special to the CATHOLIC RECORD. ST. JOHN, N. B.

January 17th, 1888.

A large crowd assembled at the Intercolonial station, January 13th, and awaited the arrival of the evening train from Halfax, on which was Sir Thomas Henry Gratan Esmonde, the youthful and distinguished member of Parliament, who has for some months been lecturing through the United States and Cauada. Mesrs. Jas. Barry, Plesident; Frank Mc C fferty, Richard O'Brien, J. Keefe, Patrck Gleeson, J. Nugent, T. Kickham and R. F. Quigley, of the Irish Literary and Benevolent Society, met Sir Thomas at Hampton and accompanied him to St. John, where Vice-President R. Coleman, Secretary T. O'Brien, Mr. James Colland President R. J. Walsh of the Father Mitthew Association, and many others joined the party, which proceeded to the Ryal Hotel.

joined the party, which proceeded to the Ryal Hotel.

Sir Thomas Henry Grattau Esmonde held a recaption Saturday afternoon, in the Royal Hotel, where a large number of persons call-d upon him. At noon he went out for a drive in company with several gentiemen who undertook to show bim the principal places of interest in the city.

in the city.

A very large audience assembled in the Mechanica' Institute in the evening, to hear Sir Thomas talk upon Irish affairs. He was introduced to the audience by the President of the Irish Literary and Benevitation. President of the Irish Literary and Benev-olent society, who took occasion to thank those present for their attendance and their interest in the affairs of Ireland. The Irish people at the present time needed all their sympathy, because of the inhuman treatment accorded them by the present government. Sir Thomas received a very warm we'come which be acknowledged a gracefully. His address occupied edged gracefully. His address occupied about fifty minutes, and was a very deliberate and calm statement of the Irish question and the efforts of the nationalist party to obtain homerule. He talked in a conversational way, received a very attentive hearing, and frequent and enthuslatic applause. He said he had heard of the warmth of the Irishmen of St. John, but his reception was warmer than he had anticipated.

President Barry said the following resolutions had been handed him to submit to the meeting: edged gracefully. His address occupied

to the meeting :-

Resolved, That this meeting heartily Resolved, That this meeting heartly approves of the constitutional agitation for the amelioration of the unhappy condition of Ireland so vigorously and effectively maintained by the Irish parliamentary party under the able leadership of Mr Parnell, expresses its hearty sympathy with that work and its warm regard for the Irish leader whose constancy and faithfulness have been unmoved amid the severest tests and whose fidelity to his severest tests and whose fidelity to his country's cause has been unshaken country's cause has been unshaken through anxiety, suffering and peril. That it approves of the broad and comprehensive policy of the great English statesman, William Ewart Gladstone, whose noble efforts to secure to the Irish people such a system of self government as will relieve their present ills and give them contentment and happiness is proof alike of his fairness as a man and of his patriottem in the interests of the empire; and this meeting expresses the hope that, by the blessing of Divine Providence, he may live to see his efforts crowned with the fullest success. the fullest success.

That this meeting observes with regret, and condemns the arbitrary measures of coercion which have been adopted towards the Irish people, in order to prevent them from giving expression to their grievances, and of making known their desires for the improvement of their country, measures by which freedom of speech, freedom of publication, trial by jury and personal liberty have been for the time almost suppressed, and the constitutional rights of free men taken away in the vain hope that thereby a peaceful agitation may be crushed. That these proceedings are not in accordance with the ideas of British liberty entertained in this city, and deserve the disapprobation of all lovers of freedom and of justice.

That this meeting cordially welcomes to St John, Sir Thomas Henry Grattan Esmonde, whose honored name, whose descent from an eminent Irish patriot and That this meeting observes with regret,

descent from an eminent Irish patriot and uescent from an eminent Irish patriot and statesman, would entitle him at any time to the warm consideration of our people, but who is doubly welcome as the earnest and eloquent advocate and supporter of Irish liberty; that it heartily congratu-lates him on his devotion to the cause of his fellow-countrypen and trusts that he lates him on his devotion to the cause of his fellow-countrymen and trusts that he may speedily witness the full realization of his hopes and aspirations in the accom plishment of the work in which he and plishment of the work in which he and his colleagues are engaged, so that, under a generous system of home rule, such as Canada enjoys as a matter of right, the Irish people may have all the blessings that flow from the full enjoyment of constitutional liberty.

stitutional liberty.
Sheriff James A. Harding delivered an Sheriff James A. Harding delivered an eloquent address upon the resolutions which reselved frequent and enthusiastic applause. He referred to the struggle in New Brunswick for responsible government, and the similarity of their position to that of Ireland to-day. The New Brunswick delegates had to go to England then; the Irish delegates occupy a reat in England's Parliament to-day. He did not suppose, or had the honorable speaker given him any reason to believe that Ireland wishes to dissever herself from the mother country. mother country.

Notice—No, no.

She wanted a vote in her own government, (hear, hear,) and could her right to write and speak in favor of this be gain-sayed? He heped that Gladstone would sayed? He heped that Gladatone would be spared to give Ireland what she wanted, home rule. He referred amid great cheers to the career of Hon. D. Arcy McGee in Canadian parliament, and con-cluded that there was no class of people in the world better able to govern them-selves than the Irish. He moved the adoption of the resolutions, which were seconded by Dr. Travers, who said that adoption of the resolutions, which were seconded by Dr. Travere, who said that they were such as every free man must endorse. The resolutions were put to the meeting and carried unanimously. It was further resolved that a collection be taken up in aid of the nationalist fund. The following telegram was received by Sir Thomas during the meeting:—

Fredericton, Jan. 14. Irishmen of Fredericton regret your inability to accept their invitation to lecture here. They would have given you a most generous welcome. Need it be said

that they are in hearty sympathy with your mission, and with your noble (fforts in Ireland's cause.

P. McParke, chairman,
M. McDade,
Sec'y to committee of arrangements.
Sir Thomas left for Portland, Me, by

Sunday evening's western train. He was heartily cheered by many persons in the

THE ATTACK ON THE WINCHES-

PROFESSOR GALBRAITH DEMOLISHES SOME

United Ireland. We go to press before the result of the fight at Winchester is known. The contest was expected to be exceedingly close. The Rev. Professor Galbraith,

close The Rev. Professor Garage T C D, went over specially to speak for Mr. Vanderbyl, On Saturday he for Mr. Vanderbyl, Unsequenters of an spoke for about three-quarters of an hour. He said—I do not wish to appear here either as an orator or a pleader, but simply as a witness liable to examia-ation and to cross-examination. My ation and to cross-examination. My qualifications as a witness rest on the fact that I have been an active Home Ruler from the first day of its organization in May, 1870, when I was one of those who, with Isaac Butt and Alexander Sullivan, imposed the name of Home Rule on that remarkable movement, and I acted as its honorary secretary for the first reight years of its progress. The I acted as its honorary secretary for the first eight years of its progress. The two questions to which I desire to address myself are the question of separation and the question of Catholic ascendancy, these being the questions on which I have been uniformly interrogated by Englishmen who are always at the catholic and the catholic and the catholic area. formly interrogated by Englishmen who are disposed to sympathise with our cause. With regard to the question of separation, I have to say from my knowledge of Irelaud that there are not more than a handful of extreme men who dream of such an event. It is the strong conviction of all Irishmen, both Catholics and Protestants, that such an event would only bring min upon our interests as an industrious ants, that such an event would only bring ruin upon our interests as an industrious people; finally, even if it were possible to cherish any such hope, that it would be utterly futile, as no force we could bring to bear would enable us to cope with the forces of the Empire for the space of a month. Utter ruin and defeat must of necessity be the result, a result which means map could contemplate exact with necessity be the result, a result which same man could contemplate except with horror. Every Irlsh leader who has appeared on the stage of politics, either O'Connell, or Butt, or Parnell, either O'Connell, or Butt, or Parnell, has repudiated such a doctrine; nor do I know any period of Irish history in which it prevailed, except in the last few years of the eighteenth century, when such leaders as Theobald Wolfe Tone and Lord Elward Fitzgerald, utterly despairing of obtaining common justice for the people, and flushed with the great revolutionary movement in France, were led into insurrectionary movements, the object of which was te movements, the object of which was te found an Irish Republic. The names of these men hold a place in the affections of the Irish people. Their motive and their methods are forgotten. With re-gard to religious ascendency and perse-cution, I have to say that what there is is a miserable remnant of that Protestant is a miserable remnant of that Protestant ascendency, which for so many generations have hunted and oppressed Catholics. There are none so timid, none so cowardly, as the slaveholder whose slave has been emancipated, although I am sure, and history proves it, that the emancipated are ready to extend more generosity than they have experienced. There is a hatred against the men you have miured that is proexperienced. There is a hatred against the men you have upured that is proverbial. After giving his own experience as to the feelings and conduct of his Catholic fellow countrymen, Professor Galbraith read to the meeting several interesting testimonies written by Protestant Irishmen living among 6 tholic neighbors in the South and West of Ireland, and concluded an able speech by asking could any man in his senses believe that in the present condition of the world religious persecution was even

THE CROSS.

the world religious persecution was eve

a possibility.

Washington Church News.

How men can reject that emblem of Christiauity which was sanctified by the death of our Divine Lord is a mystery totally incomprehensible to every Cathelic. * * * The cross has ever been the emblem of Christianity, and to love the ones is to love the One who died upon it. It was left to Protestantism fiteen centuries after the tragic scene of Culvary to tear down the cross from Christian churches. * * * Why de Catholics love the cross? Because heaven was opened by the cross alone, and from was opened by the cross alone, and from the fact that Christ loved it.

NOT OPPOSED TO SCIENCE.

Catholic Sentinel

Catholic Sentinel.

The idea that the Church is opposed to science or learning has been exploded; the idea that the Caurch is a menace to civil government and human liberty in its best sense has been dispelled by the history of the Church in this country; the notion that the Church is not progressive in the highest sense is belied by her present boundless activity in every field of intellectual effort, and thus the lying and slanders of the reformers are being slowly but surely undone.

The Great Dismal Swamp,

of Virginia, is one enormous quagmire of decayed vegetation, a region of gloom and desolation; but not more so than the human system when blocked up by decayed animal matter, which poisons the blood and brings gloom to an otherwise happy household. Dr. Pierce's Pleasant Purgative Pellets remove all waste matter, and give Nature a chance to build up.

In a Dangerous Condition.

In a Dangerous Condition.

Any person troubled with irregular acting kidneys or any form of kidney complaint, however slight it may seem, is in a dangerous condition if the trouble is neglected. Burdook Blood Bitters should be taken at once; it is the best regulator of the kidneys, liver and blood known to the world.

FOR NETTLE RASH, Itching Piles, Ring-worm Esuptions, and all skin diseases, use Prof. Low's Sulphur Soap.