FOR RELIGION'S SAKE.

A Whole Nation Subjected to Cruel Outrage and Oppression.

The wretched condition of Ireland under the penal laws, the injustice accorded Catholic Lords and commons who attended the first Irish parliament of William the Third, the persecutions endured by priests and people while those infamous laws existed, form the topic of a lengthy, interesting paper by P. G. Smyth, in the October *Catholic World*.

Notwithstanding the cruelty resorted to, the English found, as they ever have, that the Irish are not easily crushed. "Those vexatious priests and friars," says the writer, "will not down or disappear. They hide on the moors and the mountains, in caves and woods, in the cabins of the faithful peasantry, occasionally in the 'priest's hole' or secret chamber in some Jacobite mansion. They say Mass and administer the sacraments and spiritual consolation to the oppressed people, and brave the rigors of the law. Fearless and devoted as the pastors of the early Christian Church are they, these lion-hearted Irish clergy of the penal days."

So the machinery in Dublin was set in motion and more strenuous efforts to enforce the laws were made. Against this new tyranny, Sir Toby Butler, who had been solicitor-general for King James, made a strong appeal.

"Many a jury has good Sir Toby faced, but never one so utterly unsympathetic and prejudiced as this. Dealing with some of the clauses of this new 'Act to prevent the future growth of Popery,' he says:

"'For God's sake, gentlemen, will you consider whether this is according to the golden rule, to do as you would be done unto? And if not, surely you will not, nay, you cannot, without being liable to be charged with the most manifest injustice imaginable, take from us our birthrights and invest them in others before our faces.'

"But his earnest pleading to these precursors of the A. P. A. fall upon scornful and impatient ears. Next day the bill is ordered to be engrossed and sent up to the House of Lords. Here the appeal is repeated, and with like miserable result; so finally the measure becomes law—and such law!" Parental rights were disregarded. The child who became a Protestant made the father a life-tenant; while children under age were taken from their parents and given to Protestants. No Catholic could purchase land, he could not inherit property from a deceased Protestant relative, nor was he eligible for an office, unless he renounced his creed. Finding it could not, however, destroy the Irish clergy, the next resort of the government was the registration of their names and the parishes "of which they pretended to be Popish priests," each one being required to furnish two "sufficient sureties" of fifty pounds sterling.

By this method the names and residences of the priests were obtained, and when five years later they were ordered to take the oath of abjuration, or suffer death for treason, their only escape was to leave their parishes and assume disguises.

Dr. O'Rorke, appointed Bishop at that time, and though bearing letters of recommendation from leading men of Europe, and enjoying the friendship of the English queen, was dogged by the priest-hunters and only saved his life by hiding in the cabins of peasants.

The religious orders of women were not exempt from the persecution. "In the same year," writes Mr. Smyth, "that the Sligo magistrates tried to ferret out information as to the whereabouts of Catholic Bishops and priests. Mayor Edward Eyre, of Galway, led a file of soldiers to the Franciscan convent in that city, thrust the nuns into the streets, ordered them to quit the bounds of his jurisdiction, and converted their convents into a barrack. The nuns made their way to Dublin, where their religious habits soon attracted attention, and by rude official hands they were led to jail. Such was the fanatic fear and alarm caused by the arrival of these few weak women in the capital that special governmental orders were at once issued for the arrest of Archbishop Edmund Byrne, of Dublin, Bishop Nary and Dr. John Burke, provincial of the Irish Franciscans; but probably the execution of the order was as difficult as the enforcement of the act upon which it was based."

Of the men who assisted the Government in hunting clergymen to the death, while many were Jews, the most notorious, perhaps, was John Mullowny, of Mayo, nicknamed "John of the priests;" and his history, and death, administered by the hands of peasants as he was in the act of killing a friar at the funeral of a priest, one of the apostate's own victims, are graphically described.

"It had been ascertained," the article continued, "that there were 1,080 registered priests in Ireland, yet despite the cruel manner in which the laws were enforced against them, and the ruthlessness with which they were continually chased like wolves, only thirty-three of them came in and took the odious oath of abjuration, and of these not more than a dozen abandoned their faith to accept the £30 per annum which Lord-Lieutenant Wharton offered as a bribe to any Irish Catholic priest who would turn Protestant.

"Another bribe offered by the wily Wharton was an annuity from the estate to any child of an estated Catholic who became a Protestant. If a Catholic wife turned Protestant she thereby became entitled to receive a share of her husband's chattels. As for the heir of a Catholic, he had, to become at once the virtual owner of the estate, merely to 'read his recantation' in the nearest Protestant church and obtain such a certificate as the following, which is a *bonafide* specimen:

Mordecai, by Divine Providence Lord Bishop of Killala and Achonry, greeting: We do hereby certify that William Fenton, now an inhabitant of the parish of Kilmacshalgan and Templeboy, hath renounced the errors of the Church of Rome and that he was by our order received into the communion of the Church on Sunday, the 24th of April last, and that the said William Fenton is a Protestant and doth conform to the Church of Ireland, as by law established. In witness whereof we have heretofore affixed our manual seal this 4th day of March, 1737—Mordecai, Killala and Achonry.

"Bitter were the family feuds, great the filial injustice, many the gray heads that went down in sorrow and dishonor to the grave under the operation of the penal clauses that encouraged the son to rob the father. . .

"Sometimes the son did not get the better of the father in the trick of apostasy. Owing to an after-dinner dispute between Christopher Nugent of Westmeath and his son Lewellyn, or Lally, the latter determined on revenge and set out for Dublin. The father, divining the son's object, also set out for the metropolis, where, by taking a shorter road, he managed to arrive first, and proceeding without delay to Christ Church, promptly 'read his recantation.' On leaving the church he met his son, entering with similar interested purpose, at the door, and galled him with the jeer, 'Lally, you are late.' . . . .

"One day when a Catholic gentleman of good old family Mr. Kedagh Geoghegan, of Donover, in Westmeath, drove into Mullingar in a carriage drawn by four fine horses, he was approached by a rich Protestant named Stepney, who proffered £20, and claimed the four horses as his, according to law.

"'Just one moment, Stepney,' said Geoghegan, and with his own hand he shot the four noble animals dead. Then, with a brace of pistols held by the barrels in each hand he returned to the would-be legal robber.

"'You can't have those horses, Stepney; I have shot them; and unless you are as great a coward as you are a scoundrel, I will do my best to shoot you. Choose your weapon and take your ground.'

"The baffled poltroon retreated amid the contempt and derision of his co-religionists. . . .

Another Geoghegan, fearful that a kinsman would outwit and rob him by the 'verting system prescribed by law, turned Protestant. In Christ Church when the sacramental wine was presented to him, he drank off the entire contents of the cup, and was in consequence rebuked by the officiating minister for his lack of decorum. 'You needn't grudge it to me,' he retorted: 'it is the dearest glass of wine I ever drank.'

"That afternoon he entered the Globe Coffee-room in Essex street, which was crowded by members of the 'ascendancy' and the higher class of Dublin citizens, and, gazing round defiantly, with his hand on the hilt of his sword, said:

"'I have read my recantation to-day, and any man who says I did right is a rascal.'

"This occurred on a Sunday. Next day he sold his estate, and on Tuesday returned to Catholicism. When twitted on his rapid change he declared: 'I would rather trust my soul to God for a day than my property to the fiend forever.'

"Suddenly in the midst of all this shabby oppression, while the wretched Parliament of the English colony in Ireland was concocting fresh schemes for the degradation of the Irish Catholics, came tidings which shot through the hearts of the latter a grand, wild thrill of joy and exultation. It was the news of Fontenoy! The Irish Brigade had at length met their hereditary foes, exacted a bloody vengeance for years of wrong and oppression, and notably helped to humble the might of England before the world.

"'Cursed be the laws that deprive me of such subjects!' swore King George; and next year, with the object of relaxing those laws, he sent to Ireland as lord-lieutenant the courtly Earl of Chesterfield, now an old beau of fifty-two. The 'Mass-houses' were allowed to re-open, the priests might appear in public without fear of the handcuffs, the people visit the holy wells without terror of the lash."

The New Version.

A clever eastern woman remarked the other day: "I notice that well-bred people now do not talk about the world, the flesh and the devil; they speak of environment, heredity and circumstances."

Right will Triumph at Last.

Might is not right, and God's great law of compensation awaits all wrong-doers; for if the mill of the all-powerful Redeemer of mankind grinds slowly, it grinds exceedingly well, and to those who wait come all things.

We know whereof we affirm when we state that Ayer's Pills, taken promptly, at the first symptoms of colds and fevers, arrest further progress of these disorders, and speedily restore the stomach, liver, and bowels, to their normal and regular action.

Nearly all infants are more or less subject to diarrhœa and such complaints while teething, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints, and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

AN EMINENT CANADIAN CATHOLIC.

Hon. J. J. Curran, the Solicitor-General of Canada.

Chicago New World.

In tracing the remarkable career of the Hon. J. J. Curran, of Montreal, the rising generation of Canadians have a model to follow and an instructive lesson to learn from what may be achieved by industry, native ability, perseverance and rectitude of principles. A strong combination of all these qualities were early noticeable in J. J. Curran. Born of humble parents he had no propitious influences working in his favor derived either from affluence, parental influence or the protection of rich friends. In the absence of these he had, however, an advantage which perhaps outweighs them all, and that he undoubtedly owes to his parents. I mean a good, honest, Catholic training in childhood, and the spiritual oversight and guidance of his venerated parish priest. To these holy influences in early life were added as good an education as limited means could bestow. These benign foundations combined with an uncommon amount of intellectual vigor in the future Solicitor General were the mainsprings in the formation of a character which has made its honorable mark and stamped its impress on the moral and political life of Canada.

The display of keen mental faculties in his school-boy days made it clear that young master Curran had a mind that inclined to the legal profession: this knowledge led to the determination that he should be allowed to follow the natural bent of his character. Nor did his aptitude in mastering the rudiments of law belie the favorable forecast made of him, for no sooner had he graduated and entered upon the practice of law at the Montreal bar than his clever pleadings drew the favoring eyes of the senior counsel upon him. And his advance was rapid, honorable and enduring. He had not been very long a practicing lawyer when he became familiarly known as "John Philpot" Curran. In this appellation there was an implied honor and compliment, because it revived in the person of the rising young barrister of Montreal a pleasing recollection of the genius, wit and legal attainments of the celebrated original in Dublin, who rendered fearless and patriotic service to his countrymen at an unhappy period when ordinary men were afraid to speak a word on behalf of the persecuted Catholics of Ireland.

Both as a practitioner at the bar and as a public speaker Mr. J. J. Curran steadily gained renown, and his hearty co-operation in the beneficent labors of St. Patrick's Society, the Total Abstinence Society and all the principal Irish Catholic associations in Montreal city, brought him increased influence and hosts of warm social and political friends who faithfully stood by him when the crucial time came to test his popularity and win for him a seat in the Dominion Parliament. In spite of all opposition "he got there" with "flying colors," and once seated on the floor of the Ottawa House he soon opened the eyes of the older members by his enlightened grasp of public affairs and by the skill and prudence with which he put his views before the House. Thus he secured the notice of the late lamented Sir John Macdonald, at an early age of his political career, and was marked out for future honors in the Government. He also enjoyed the confidence and esteem of the late lamented premiers, Sir John Abbott and Sir John Thompson. The latter eminent statesman and lawyer united the offices of Premier and Minister of Justice in himself, and finding his official burden too heavy, he sought and found an able lieutenant in the Hon. J. J. Curran, who, in his capacity of Solicitor-General, lifted a great portion of the burden from the shoulders of the overworked prime minister.

On one occasion of political excitement the continued popularity of Hon. Mr. Curran was severely tested in his old constituency of Montreal Centre, by the appearance of a strong opponent in the person of Mr. Guerin. When the ballots were counted Mr. Curran's majority was found to be one thousand two hundred and thirty. This was in the general elections of March, 1891, and in a division of the great city which includes the famous Griffintown with its hosts of distinctively Irish Catholic voters, a French-Canadian district and a strong Protestant contingent. All of these diverse elements had to be conciliated and welded into a solid mass of zealous supporters. On another notable occasion the Solicitor-General's hold upon the entire community was verified, when the leading merchants of Montreal, without regard to creed, race or rank, gathered in one enthusiastic body to honor their able representative. This eulogistic testimonial was accompanied by a purse of $7,000.

The subject of this brief sketch, Hon. J. J. Curan, Q. C., LL. D., Solicitor-General of Canada, was born in Montreal City in 1842. His father—Charles Curran—was a native of County Down, Ireland, and his mother—Sarah Kennedy—belonged to Wexford. Emigrating to Canada early in the present century, they settled in the metropolis, and in the Catholic schools of his native city he began his preparatory studies, and then entered upon his classical course at St. Mary's College, Montreal, and completed his education at St. Joseph's College, in Ottawa, now enlarged into the University of Ottawa. In 1862 he graduated as a B. C. L. from the faculty of McGill College, and in March of the following year he was called to the bar of Lower Canada, and by a patent from the Quebec government he was made a Q. C. in 1876. Six years later the Dominion Cabinet conferred a like legal distinction upon him, and in the same year at Manhattan college, New York, Cardinal McCloskey bestowed upon him the title of LL. D. As a member of the bar Hon. J. J. Curran stands in the foremost rank, and as a forensic speaker he has probably no superior in Canadian courts to-day. And his reputation for nice legal judgment and deep knowledge of both civil and criminal law is widespread. But he is not a mere hair splitting or austere lawyer tied down by uniform rates to the bar technique of his chosen profession, for he is an enlightened, broad-minded statesman as well. This he has amply demonstrated by his solid service in the House of Commons in the responsible office he now fills and by his former services to his party and to the Dominion as a whole.

But neither the weight of official duties nor the close study of the law have in the least destroyed the genial element in his warm, Celtic, Irish heart. Seen in his own happy home in the bosom of his wife and family, in the social circle, or presiding over one of the great Catholic societies, he appears under favorable and congenial aspects. Nor is he sparing in his gifts and energies, for if it should happen that a worthy priest in Ontario or Quebec or any other province should deem his presence at a picnic or large social gathering an advantage, Mr. Curran will be there, even at considerable sacrifice to himself. As a platform speaker or an all-round public orator the present Solicitor-General has many things to commend him to public favor. A man of handsome presence and splendid physique an audience give him their attention before he opens his lips. He is, indeed, a finished orator whose graceful utterances and sonorous voice make him an ideal platform speaker. In his place in parliament he contributes many valuable and well-reasoned speeches on the leading questions of the day. There his deliverances are accorded that earnest attention which prudent and weighty words deserve from the legislators of the nation.

A man of Hon. Mr. Curran's large heart and sympathetic nature would draw popular favor from people of any nationality, but his claims to the warm affection of his own people are undeniable, because he identified himself at the age of eighteen years with the principal Catholic societies, and ever since he has not ceased to take the deepest interest in everything that concerns their welfare, together with the moral and material well being of Catholic Montreal, and of his co-religionists throughout the whole Dominion. Wm. Ellison.

A Difference of Opinion.

The anti-Catholic monomaniac, Fulton, says the confessional is a cesspool of vice.

The Rev. Canon Humble, a Protestant clergyman, in "*The Church and World*," 1866, says:

"The high morality of Ireland is owing, in great part, to the habit of the people (Catholics) going to confession, and the low tone of morals in Scotland is, I fear, to be greatly attributed to the impossibility of having recourse to this sacramental ordinance."

Dr. Forbes, a Protestant, and one of Her Majesty's physicians, in his "Memorandums Made in Ireland," says:

"The result of my inquiries is that, whether right or wrong in a theological or rational view, this instrument of confession is, among the Irish of the humbler classes, a direct preservative against certain forms of immorality, at least. * * * Among other charges preferred against the confession in Ireland and elsewhere is the facility it affords for corrupting the female mind, and of its actually leading to such corruption. So far from such corruption resulting from the confessional, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, both Protestants as well as Catholics—that the singular purity of female life among the lower classes there is, in a considerable degree, owing to this very circumstance. With a view of testing, as far as was practicable, the truth of the theory respecting the influence of confession on this branch of morals, I have obtained, through the courtesy of the Poor Law Commissioners, a return of the number of legitimate and illegitimate children in the workhouses of each of the four provinces of Ireland on a particular day. It is curious to remark how strikingly the results there conveyed correspond with the confession theory; the proportion of illegitimate children coinciding almost exactly with the proportion of the two religions in each province; being large where the Protestant element is large and small where it is small?"

Another writer, Mr. William Gilbert, in an article in the *Christian World*, 1864, states that:

"While under the guidance of their priests, Irishwomen, as a class, enjoy, and with justice, a reputation for respectability of conduct, unsurpassed, if equalled, by any women in the world."

And thus is Fulton's mouth closed by reliable Protestant evidence.—N. Y. Freeman's Journal.

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla, which is the one great blood purifier.

Can Recommend it—Mr. Enos Bornberry, Tuscarraro, writes, "I am pleased to say that DR. THOMAS' ECLECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

THE PEOPLE MARVELLED

At the Rescue of Mr. Metcalfe of Horning Mills—Badly Crippled With Sciatica and an Intense Sufferer for Years—For two Years Was Not Able to do Any Work—Dr. Williams' Pink Pills Restores Him to Health.

From the Shelburne Economist.

The completion of the local telephone service between Shelburne and Horning's Mills by Messrs. John Metcalfe and W. H. Marlatt, referred to in these columns recently, was the means of bringing to the notice of a reporter of the *Economist* the fact of the remarkable restoration to health some time ago of Mr. Metcalfe, the chief promoter of the line. For about two years Mr. Metcalfe was a terrible sufferer from sciatica, and unable to work. While not altogether bedfast, he was so badly crippled that his bent form, as he occasionally hobbled about the streets of Horning's Mills, excited universal sympathy. The trouble was in one of his hips, and he could not stand or walk erect. His familiar attitude, as the residents of Horning's Mills can

"Walked in a Stooped Position."

vouch, was a stooped over position, with one hand on his knee. Mr. Metcalfe says: "For about two years I was not able to do any work. Local physicians failed to do me any good, and I went to Toronto for treatment, with equally unsatisfactory results. I also tried electrical appliances, without avail. I returned home from Toronto discouraged, and said that I would take no more medicine, that it seemed as if I had to die anyway. My system was very much run down and the pains at times were excruciating. I adhered for several months to my determination to take no more medicine, but finally consented to a trial of Dr. Williams' Pink Pills, strongly recommended by a friend. Before I had taken them very long I felt a great deal better, my appetite returned, and the pains diminished. After using the pills for some time longer I was able to stand and walk erect and resume my work, in the full enjoyment of health and strength. People who knew me marveled at the change, and on my personal recommendation many have used Pink Pills. This is the first time, however, that I have given the facts for publication."

On being asked if the sciatica had ever returned, Mr. Metcalfe stated that once or twice, as the result of unusual exposure, he had experienced slight attacks, but he always kept some of the pills at hand for use on such occasions, and they never failed to fix him up all right. Mr. Metcalfe, who is fifty two years of age, is in the flour and provision business, and, as proof of his ability to do as good a day's work as he ever done in his life, we may state that the most of the work connected with the erection of his six miles of telephone line was performed by himself. Mr. Metcalfe also mentioned several other instances in which the users of Pink Pills derived great benefit, among them being that of a lady resident of Horning's Mills. The *Economist* knows of a number of instances in Shelburne where great good has followed the use of this well known remedy.

The public are cautioned against imitations and substitutes, said to be "just as good." These are only offered by some unscrupulous dealers because there is a larger profit for them in the imitation. There is no other remedy that can successfully take the place of Dr. Williams' Pink Pills, and those who are in need of a medicine should insist upon getting the genuine, which are always put up in boxes bearing the words "Dr. Williams' Pink Pills for Pale People." If you cannot obtain them from your dealer, they will be sent, post-paid, on receipt of 50 cents a box, or $2 50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

THE MOST remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

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Our baby when three weeks old was badly afflicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her body was raw and bleeding when we concluded to try CUTICURA REMEDIES. We began with CUTICURA (ointment) and CUTICURA SOAP, and *after the first application* we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemishes, and to-day has as lovely skin and hair as any child. She was shown at the Grange Fair, and took a premium as the prettiest baby, over sixteen others. MR. & MRS. PARK, 1669 Belleview Ave., Kan. City. Sold everywhere. POTTER DRUG & CHEM. CORP., Boston.

Thomas A. Johns.

CURED BY TAKING

AYER'S Sarsaparilla

"I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines which were highly recommended, but none gave me relief. I was at last advised to try Ayer's Sarsaparilla, and before I had finished the fourth bottle, my hands were as

Free from Eruptions

as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

Ayer's The Only Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills Cleanse the Bowels.

COOK'S FRIEND BAKING POWDER

Should be used, if it is desired to make the Finest Class of Gems—Rolls, Biscuit, Pancakes, Johnny Cakes, Pie Crust, Rolled Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaren's Cook's Friend.

—OBJECTS OF THE—

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The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN,

Catholic Agency, 42 Barclay St. New York. NEW YORK.

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