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Dodge, 110 West 125th st., New York.

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A BEARTY WELCOME.

Special to the CATHOLIC RECOFD. Last Monday evening will long be cherished in the memory of the Catholice of Merritton. It was the event of the zeturn of Rev. Father, Allain, from Europe, after an absence of nearly four months

Upon the arrival of the Rev. Father on the 8:20 p. m. train he was met at the G. T. R. station by Very Rev. Dean Harris, Rev. Father Smyth and James Cogan accompanied by Branches 15 E. B. A and accompanied by Branches 15 E. B. A and 61 C. M. B. A., when a hearty ovation was tendered him, after which the Rev. Father was escorted to St. Joseph's Hall, where the ladies of the congregation had prepared a sumptuous repast. As soon as congratulations were over the whole com-pany repaired to the dising room, where full justice was done the inner man, after which the cloth was removed and toasts, which the cloth was removed and toasts, speeches and songs were the order of the evening. Very Rev. Dean Harris acted as master of ceremonies. It is needless to say that he was the life of the company. The following toasts were proposed and responded to in an arthurisate proposed.

sponded to in an enthusiastic manner:
"His Holiness Leo XIII." "Her Gracious Majesty the Queen," 'Our Guest." Upon this toast being proposed Mr. James Cogan came forward and read the following address of welcome to Rev. Father Allain:

ling siddress of welcome to Rev. Father Allain:

Very Rev. And Dear Father—Your dutiful parisnioners beg to tender you a most heartfelt and cordial welcome on your arrival nome from your extended European tonr, and in the language of ever hospitable Erin we bid you a "Caced Mittle Fatthte"

We are pleased to know that the first land which freeted you on your arrival in the od world was that of our foreighters, and which from its geographical position on the map of Europe, would seem to be destined by nature as the connecting link between the old and the new worlds.

We are nappy, also, that the opportunity was afforded you of visiting the land of the Gaul. the home of your ancestors. La Belle France, a land of brilliant achievements in intersture, chivarry and arts; a land between which and our own unfortunate country there has for ages existed close bounds of sympathy, a land which, from the earnessage of the Christian era, has done and the promote and wancement of civil zation and the promote and wancement of winessing the models of all should be promote an accountry there has for ages existed close bounds of sympathy, a land while a, from the earnessage of the Christian era, has done and the promote an another evidences of the progress of these and other promote and the promote and the

the old world which can be obtained only by sight. Upon your departure from among us we told you that you would be missed, but not until it became a reality did we comprehend how much we were attached to you, and our earnest prayers have always been for your safe return.

safe return.

In conclusion, beloved pastor, we hope
and pray H is Grace our Archbishop, will, in
his wisdom and goodness, permit you to
remain as our pastor for many years to

ome.
Signed on behalf of the congregation:
HENRY HOREY,

The rev. gentleman in his reply spoke as follows: On occasions like this it would require silver tongued orators and clever artists to give color, shape or form to one's feelings. It was impossible to overdraw the portreying of his gratitude and admiration. He knew full well that one of the characteristics of the Irish people was their proverbial he ole love and warm-heartedness for their neighbor, often forgetting themselves to think of others, always ready to draw good out of evil, which accounted for their being the most tolerant people in the world, but their love and respect for the priests springs from another and holier motive. They see in them not only neighbors see in them not only neighbors they reverance them not only on a count

the sacredness of their mission. They see in them the ambassadors for Carist. As their pastor, though an unworthy one, he gratefully accepted their kind words and their grand reception and offered the same in their name to Him who ruled over all. He then spoke of the pleasant trip he had through the different countries of Europe and thanked them for their good prayers for his erfe return. He claimed their request had been granted, He had never enjoyed such good health and his journey had been a very pleasant one. In return be had not forgotten them. Specially did he remember them at the hely altars in the shrines of Lourdes and Loretto, and again, when it was his privilege to have an audience with the Holy Father he had obtained his paternal bless he would give them a more detailed account of his travels. He claimed he was more pleased with the natural sceneries and beauties of Ireland and felt more at home with the faithful sons of St. Patrick han in any other country in Europe. He had met bishops, priests and laymen in Ireland and conversed with them on the great question of the day. All seemed firm in the belief that the grand old man, Hon. Mr. Gladstone, will soon succeed in his noble task and make Ireland once more a noble task and make Ireland once more a happy nation. He thanked God that he had around him but one class of people—good, honest, hard-working men. "We have no landlords here," said he, "and we don't want any." After thanking the Catholic societies and all members of the congregation for the active part they had taken to do him honer on his raturn, the work. his return, the rev

guest resumed his seat, amidst rounds of polause. applause.

The following toasts were then given:

'The Clergy,' by Rev. Father Smyth;

'Gladstone and Home Rule," by Mr.

James Cogan; the fraternal societies,

'The E. B. A.," by Thos. Sulkin, 'The

C. M. B. A.," by H. Horey. The last, but

not the least, was the toast to "The Ladles,"

which was ably responded to by Messra. which was ably responded to by Mesers.
D. Cogan, M. Haley and Jno. P. O'Reilly.
The Misses Napter and Cogan and Mr.
Byron contributed largely to the evening's
entertainment by choice selections of vocal and instrumental music. Upon the singing of the National Anthem the reception was brought to a close, long to be remem-bered by the Catholics of Merritton.

THE EQUAL RIGHTS BANNER.

SACREDNESS OF PROPERTY .- DOU CEUR TO PLACATE OR CORRUPT, WHICH? THE MERCIER GOVERN-MENT.-MOWAT DURST NOT-PHIL-OSOPHY OF JESUIT HISTORY.-THE UNITED STATES.

To the Editor of the Catholic Record: SIR-Passing along Sparks street on the ever-memorable fifth I had a solilo-quy too good to be let die still born, On seeing the banner "Equal Rights to all, and special privileges to none," I put to myself the ancient question: What's in a name?" Logicians explain that a name proper is a metaphorical chalk mark for classifying or distin guishing one thing from another, which thing denoted. Hence savants assure us "there's nothing in a name." Had there been left any room for a doubt about the magic of a name to conjure with, we would unhesitatingly pronounce selection most felicitous.

EQUAL RIGHTS TO ALL attracts recruits from every point of the compass, comprises among its disciples the best and most humane of our race. t has been, as it will continue to be, in all ages and nations the shipboleth of every great benefactor of mankind. All races and creeds could securely and peaceably nestle under its ample folds. The platform is universal as space, illimitable as divine love. The concep tion of the millenium constitutes the realization of equal rights to all. But never has the truth of the aphorism, "nothing in a name," been more aptly illustrated than on this occasion, with the glorious emblem in the van, the consecrated shibbo-leth of the most intolerant faction which the convulsions and corruptions have ever brought from its lowest depths to float a noisome carcase on its surface. The a nosome careage on his surface. The cup of hope that they have tarned a new leaf is ruthlessly dashed from the lips ere yet tasted, when the objects, the mission of this Equal Rights Association are con-templated.

SACREDNESS OF PRIVATE PROPERTY. Methinks, sir, with all their ingenuity in devising a name, these equal rights folk, with their pulpit allies and instigators, have all this time been BARKING UP THE WRONG TREE,

their fine-spun resolutions, vigorous pro-tests and imaginative rhetoric to the contrary notwithstanding. It will, I presume, be conceded by the most turbulent and communistic of the leaders that the inviolabilty of the rights of property forms the chief corner-stone of the social edifice as at present constituted. I am not now discussing whether or not this is the test which human ingenuity could devise. Whoever, be he monarch, Government, legislature or mob, lays violent hands on this institution, or wrongly, whether according to law or not appropriates the fruits of others' industry without compensation, is as much a communist and anarchist as the bomb throwers of Chicago or the levellers of Garmany. There are only three possible ways of acquiring property, that is, having an interest in it: 1st, by labor; 2nd, by gift; 3rd, by theft. The most extra vagant of the advocates of the Quebe minority will scarcely contend that it was by the first method, labor, nor yet by the second, gift, so that if Quebe Protestants have acquired any interes at all in this property, it must be through the only remaining method— theft. It will not, it cannot, be denied that the property in dispute belonged to the Jesuits, acquired through the lawful and honorable methods of labor and gift, nor yet will it alter or modify the issue that the Jesuits are this, that, or the othe thing. The confiscation of these estates was a gross violation of the fundamental laws of properly, to which the Jesuits, not merely on high moral grounds, but on the common plane of justice, equity of some personal qualities or accompilshments they may possess, but with a true
Christian spirit they revere them on account of the holiness of their calling,

of circumstences in the slightest degree invalidates their claim. If the Jesuits have voluntarily, without undue pressure or coercion, been content to com-promise their claims, and taken a much less sum than the market value of the property, that is their business; and the apparently aggrieved, if it has aught to say in the matter of the settle-ment, should feel thankful that the com-promise results to its advantage. If, on the contrary, the Jesuits on their representatives were coerced into an unfair settlement by holding in terrorem over them that their claim was outside the law, and irrevocable by the modes called legal, which are not always just, they are as badly wronged as in the original confica-

> unfair dealing, and a valid claim for further compensation hereafter. A BRIBE TO PROTESTANTS.
>
> Where, it may in the name of common sense be saked, in this whole transaction comes in the claim of the Quabec Protest-anisto a share in the apolis? Why should they get sixty thousand out of the Jeanits? estates? Where is their title? What was it intended for? Was it an attempt to corrupt or placate? Why should a settlement with the Jesuits involve a douceur to Quebec Protestants? Where is the money to come from? Evidently either from the Jesuits estates or the Provincial tressury. If from the former then have the Jesuits been cheated out of so much of their property. Were the Jesuits consenting parties in making a gift of that part of their property to the Protestants? If the money has come out of the consolidated exchequer then in all fairness the Catholics of the Provinces should get a properties. Provinces should get a proportional amount for sectarian purposes, as is this avowedly given. These questions require answers; nor will it do to say that the Jesuits got the money for sectarian purposes. They got it simply and solely as any other owner as compensation for a very valuable property; and they are at liberty to make such use of it as they liberty to make such use of it as they think proper as would any other individual or corporation, who made over his title. Where is the analogy for an en-downment of Protestants for sectarian purposes, contrary to the sound principle of entire separation between Church and State ?

tion, have good cause of complaint for

bered by the Catholics of Merritton.

THE MERCIER GOVERNMENT.
There is, in my opinion, just cause of complaint against the Mercier Government, to internal medicine in the treatment of scrofulous sores, ulcers and aboesses of all kinds.

THE MERCIER GOVERNMENT.
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should come from the other side, the complainants should be the Catholics of Quebec, for they are the aggrieved and outraged parties. Mr. Mercler and his organs with a great flourish of trumpets claim support for the generosity of his government to the Quebec minority in handing over to them public money for sectarian purposes. But they forget to tell that it has been at the expense of the majority; and has not even the pretended virtue of robbing Pater to pay Paul. A man can, and it may be laudable to, be generous with his own money, but a public man has no right to be generous with public funds, of which he is only a temperary custodian or trustee, or divert porary custodian or trustee, or divert them from their legitimate use, no part of them from their legitimate use, no part of which is the endowment of sectaries. Such division is not generosity but public robbery; and he who ventures to practice it should receive reprobation instead of applause. In accepting this bribe, for there is not the least doubt it is so intended, we get, not with standing their bluster, a glimpure at their true inward east bluster, a glimpse at their true inwardness. Show them the skin of a shekel, or something, though spurious, which glistens like a shekel, and all their high sounding resolutions. It is a skin of a shekel, and all their high sounding resolutions. utions, like Bob Acre's courage, ooze out at the tips of their fingers, or vanish into at the dos of their fingers, or vanish into thin air like the baseless fabric of a vision. What would be said of the Mowat Government if in settling such a legacy belonging to any Protestant association they coupled with the compact a gift to the "Papists" of Ontario for sectarian purposes under the filmsy gaise of educational? They would be literally ridden on a rail. Yet this is precisely what Mr. Mercier has done. What's sauce for the goese should be sauce for the gander.

goose should be sauce for the gander. A word in conclusion about the much abused Jesuits. The standing charge, amongst others of their opponents is their expulsion from every European court, and their suppression in every European country. Nothing possibly could so strongly commend them to my judgment as these very incidents in their history. What good institution has exaped the suppression or persecution of the suppression or persecution of European monarchies? What project for the amelioration of mankind has not encountered the determined opposition of the governing classes of these nations? What schemes can European aristocracles father as theirs for the diffusion of knowledge and the growth of freedom amongst the masses of the people? Have not they (the governing classes) done all in their power to stunt and minimise human progress all over

Europe? "To reign!

In that word see, ye ages, comprised The cause of the curses all annals contain. These suppressions and expulsions should be the Jesuits' highest titles to favor, esteem and honor, instead of re-proach. Does it ever occur to the sage. clous heads of the Jesult mud-slingers to account for the anomaly that instead of being expelled and suppressed they are charlshed, and regarded as one of the great props of enlightenment and constitutional freedom, one of the most potent civilizing influences in the United States, the home of democracy, the citadel if not the cradle, of civil and religious liberty? Perhaps the United States is not

orthodox enough for the equal righters. Yours etc., J. L. P. O'HANLY. Ottawa, 8th November, 1889.

A FRIEND GOD-GIVEN. Alone no more forever! In the dark ness of the night, in the solitude of the desert and of the sea, and in that more awful solitude which the stranger in a strange land knows and suffers, feeling himself the unrecognized decimal in the infinite multitude, thou art with me, my ever-watchful and protecting Guar-dian Angel! I know not thy name, nor the fashion of thy form or features; but in my dreams, waking or sleeping, I seem to see thee, clad in robes of beauty, thy wings folded in perfect peace, thy shining brow half shaded by locks ceiestial, and thy calm eyes, that never close in slumber, fixed on mine with a glance of love unspeakable. Often I must grieve thee, for I am human and thou art divine; but because thou art divine thou wilt pity and forgive my human weakness. How can I sin in thy sight, immaculate spirit! How can lyield to the temptations of the traducer With what anguish must thou follow my wilful and stumbling steps, throwing thine arms about me in the moment of my fall; seeking, alas! vainly, to lead me back into the straight way : pricking my conscience with the thorn of reproof till it cries out against me in thy name and with thy voice!

Silent counsellor how often hast thou stood between me and the unseen or unstood between me and the unseen or unheeded danger that was threatening me!
How tenderly hast thou smoothed the
pillow on my bed of pain, and witnessed
with grief the torments of this poor body!
In my saddest hour, perchance, thou hast
mingled thy tears with mine, and folded
me to thy heart to compassionate me—and
I not mindful of thee! Heavenly guest,
whose home is in my heart I give thee a whose home is in my heart, I give thee a thousand times ten thousand welcomes! Let me not lose thee, nor forget thee, nor cease from reposing trustfully in thee, O loving and beloved! In my last hour may by erms receive my fainting soul, and thy bosom sustain it in its agony!— "A Troubled Heart, and how it was Comforted at Last,"

Not Only For Man.

I can say that your Hagyard's Yellow Oil is the best thing I ever saw for croup, coughs, colds, cuts or burns, and it is good for man or beast. Miss E. M. Hopkins, Claremont, Ont. Yellow Oil cures rheumatism, neuralgia and all pain.

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THE MARTYRDOM OF FATHERS BREBŒUF AND LALLEMANT.

Brekenf was led spart, and bound to a stake. He seemed more concerned for his captive converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising Heaven as a reward. The Ircquois, incensed, scorched him from head to foot, to ellence him; whereupon, in the tone of a master, he threatened them with everlasting flames for persecuting the worshippers of God. As he continued to speak, with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot fron down his throat. He still held his tall form erect and defiant, with no sign or sound of pain; and they tried another means to overcome him. They led out Lallemant, that Brebouf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his superior, he could not hide his agitation, and called out to him, with a broken voice, in the words of St. Paul: "We are made a spectacle to the world, to angels and to men." Then he threw himself at Bret out's feet; upon which the Iroquois selzed him, made him fast to a stake, and set fire to the bark that enveloped him. As the fismes rose he threw his arms upward, with a shriek of supplication to Heaven.

his arms upward, with a shrick of suppli-cation to Heaven.

Next they hung around Bretæuf's neck a collar made of hatchets heated red hot; but the indomitable pricat stood like a rock. A Huron in the crowd, who had been a convert of the mission, but was now an Iroquois by adoption, called out, with the malice of a renegade, to pour hot water on their heads, since they had poured so much cold water on those of others. The kettle was accordingly slung, and the water boiled and poured slowly on the heads of the two missionaries. "We baptize you," they cried, "that you may be happy in heaven; for nobody can be saved without a good baptism." Bretwaf would not flinch; and, in a rage, they cut strips of flesh from his limbs and devoured them before his eyes. Other renegade Hurons called out to him : You told us that the more one suffers on earth, the happier he is in heaven. We wish to make you happy; we tor-ment you because we love you; and you ought to thank us for it." After a succession of other revolting tortures, they scalped him; when, seeing him nearly dead, they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his courage. A chief then tore out his heart, and

Thus died Jean de Bretouf, the founder of the Huron mission, its truest hero and its greatest martyr. He came of a noble race,—the same, it is said, from which sprang the English Earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling with so pro-digious a constancy. To the last he re-fused to flinch, and "his death was the

astonishment of his murderers."
Lallemant, physically weak from childhood and slender almost to emaciation. was unequal to a display of fortitude like that of his colleague. When Bretouf died, his companion was led back to the house whence he had been taken, and tortured there all night, until, in the morning, one of the Iroquois, growing tired of the pro-tracted entertainment, killed him with a hatchet. It was said that, at times, he seemed beside himself; then, rallying, with hands uplifted, he offered his sufferings to Heaven as a sacrifice. His robust companion had lived less than four hours under the torture, while he survived it for nearly seventeen. Per-haps the Titantic effort of will with which Bretouf repressed all show of suffering conspired with the Iroquois knives and firebrands to exhaust his vitality; perhaps his tormeutors, enraged at his fortitude, forgot their subtlety, and struck too near

the life. The bodies of the two missionaries were carried to St Marle, and buried in the cemetery there; but the skull of Bretonf was preserved as a relic. His family sent from France a silver bust of their martyred kinsman, in the base of which was a recess to contain the skull; and to this day the bust and the relic within are preserved with plous care by the nuns of the Hotel Dieu at Quebec.—"The Jesuists in North America in the Seventeenth Century," Francis Parkman.

A CONVERT. A lady of some note in Dublin society has became united to the Catholic Church. The fact is worth noting, as showing the liberality of some of the Tory Protestants. Miss Madden, the lady in question, is the Miss anadom, the lady in quantum of the daughter of a prominent dignitary of the Disestablished Church, and eister of the member for the Dublin University and Solicitor General for Ireland. She was a deaconess of the Protestant hospitals connected with the North Dublin Union, and the guardians, many of them Orangemen of the most flaming tint, were almost extravagant in their laudation when she resigned. But at this time it was not known that she had resigned to become a Catholic. The leading Tory organ, the Mail, now apologizes for the unanimous encomiums passed upon Miss Madden for the conscientious and energetic discharge of her duties by telling its readers that the fact of her having joined the Catholic Church "was not known to the Protestant guardians at the time." This is very good, or, perhaps, very bad.

A Plain Statement.

All poisonous waste, and worn out matter ought to escape from the system through the secretions of the bowels, kidneys and skin. B. B. cleanses, opens and regu-lates these natural outlets for the removal of disease.

Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

The New World. Eupepsia is derived from the Greek, and means a condition of perfect digestion.
This condition is always attained by those who use Burdock Blood Bitters, the only