

a couple of generations ago, unless it was to cast a slur on the Irish. When lecturing the Detroit reporters it comes with bad grace from him to take a reckless fling of this kind. In this our day no one can afford to defame the Irish people. By doing so, he takes a drop in the estimation of the public and we may also tell him that when an Irishman gets struck he has a habit of hitting back.

FOR ONCE at least we can commend a clergyman of the Methodist church for a manly, independent utterance in his pulpit. To the pews he says:

"The preacher does not come here to entertain you, as a lecturer or orator. That is not the aim of the ministry. God forbid! But there is too much of that sentiment in the minds of the people. The Church of Christ may as well go out of business and hand over all that kind of thing to the theatre and lecture hall, if that is to be the aim and object."

But what will the pews think of this. No doubt there are many good souls in the congregation who will hearken to his voice, but there are many more, perhaps the greater number, who, if they undergo a close examination of conscience, will find that they go to church almost for the sole purpose of being entertained by the preacher on a topic of the day, with flights of pretty phrases meaning nothing, and ears attuned to pleasurable emotions by the soprano in the organ loft. All this provided the weather is fine. If it is boisterous the church services have not sufficient attraction to entice them to brave it.

A DESPOT

Since the days of Pitt and Castlereagh we have had no more relentless enemy of the freedom of the masses than Lord Lansdowne. At the moment we have not the figures to show how much land he has in Ireland, but unless our memory is at fault a great section of the country belongs to him. How he came into possession of it, or rather, how his ancestors became the proprietors, is a matter which we think the noble lord would not care to have investigated. If a nation becomes a thief and uses its power to despoil the people of a sister Isle of their justly acquired property, and divides the spoil amongst its favorites for services rendered, the nation and the recipient of the stolen property are no better, from the moral standpoint, than the sandbagger who relieves a man on the street of his pocket-book. Lord Lansdowne has been one of the most steadfast opponents of giving Home Rule to Ireland. He has even descended to the ways of the tricky politician so that he may stave off the enactment of a measure that will give a new life to the Emerald Isle. He has introduced an amendment to the veto bill which would prevent the establishment in any part of the United Kingdom of a separate legislature. The present government has gone to the country twice, their policy being to bring about a reform of the House of Lords and the granting of Home Rule in Ireland, and each time has been sustained by a large majority. Now Lord Lansdowne wants another election on the Home Rule question alone, but with all the arts of a politician, buttressed by an intense selfishness, he will fail. The present English government is composed of men well equipped to beat back every attack made by those greedy landlords who would, were they given their sweet will, transform nearly all of England, Ireland and Scotland into one huge game preserve.

A SUBSCRIBER sends us a Moncton Transcript containing a lecture by the Rev. Mr. Batt. His subject was the coronation. We take it that he expects us to review Mr. Batt's discourse. We would ask to be excused. Were we to devote our editorial hours to criticism of such preachers as this rev. gentleman, we would not be worth living. We will take just one nugget from the hot tempered deliverance of the Rev. Mr. Batt:

"Only the other day when I was attending conference in St. John, it came to my knowledge that certain statements had been issued by those in high authority in the Roman church, that it was missionaries to Canada, inasmuch as Canada had virtually become Roman Catholic throughout its borders. What do you think of that? said the speaker. It made my blood boil to think that such statements could be made about this fair Canada of ours; this Protestant Canada, which we all so much love."

We regret exceedingly that his blood boiled on the occasion and trust by this time that his temperature is normal. But remark the splendid evasiveness of the Rev. Mr. Batt: "It came to my knowledge." How, may we ask, did it come? We ask the rev. gentleman to give his authority. The Catholic and Protestant population of Canada may be found in all the almanacs, by which it will be seen that the Protestants still outnumber the Catholics. We will not say that the Rev. Mr. Batt has made a deliberate misrepresentation or that he should get a certain lecture from Truth. Gentlemen of the jury, the case is in your hands.

NOTES AND COMMENTS

THE LATE REV. Dr. Teefy received from his alma mater, the University of Toronto, the honorary degree of Doctor of Laws in June 1896. On that occasion he delivered to the assembled graduates and undergraduates an address which, read in the light of his life's work, is an admirable epitome of the aims and ideals which were the governing influence of his career. Like all Dr. Teefy's utterances this was clothed with those manifold graces and dignities of expression which caused it to stand out from the ordinary run of such addresses with clear-cut distinctness. But it was more than a mere literary effort, or the rhapsody of an orator. It was a spiritual message to the modern world, so prone to grovel in the things of earth. It was a witness to the eternal truths to the propagation of which Dr. Teefy had consecrated his life and his genius. And it was a reproof, not less stern because felicitously expressed, to the materialistic tendencies of modern secular education. As such, we make no apology for reproducing the following extract as the keynote of the whole deliverance:

"I come to you," said Dr. Teefy, "as the last and least of the oldest line of teachers of the civilized world—the line of the Catholic priesthood. Its character is upon my soul, shaping my life, and ordering all my thoughts. After leaving your hands, Mr. President, now the only professor left of my undergraduate days, a voice came to me as it came to one of those great real doctors of my Church, saying *tolle et lege*. I obeyed. Then it was I learned that there were sweeter songs than those of Greece, the songs of St. Ignace, in that a voice made straighter for man's liberty than had been heard from Athenian platform or Roman forum—it was the voice of Him who taught unselfishness and Who commanded us to love one another. I learned that there was a higher and more real science than mathematics or chemistry—a science whose principles rest upon the everlasting hills, and whose heights overlook the land of eternal life. When, therefore, the priestly power was bestowed upon me I felt more deeply than many of my co-religionists, who were more favorably situated so far as a scientific knowledge of their principles was concerned, might feel. I felt that that system of education was alone the proper one in which religion was the guide, the light and standard. God the supreme object of knowledge is surely not to be ignored. His science will at least rank with chemistry and astronomy. Then there is the great fact of the Incarnation which to Christian people must ever cast its haloed tint upon every pursuit of life, but most of all upon the education of mankind and the formation of character. I come to you therefore, Mr. Chairman, the representative of the old Church that with steadfast purpose insists upon religion going hand-in-hand with science."

IT HAS recently been stated that there are in the United States, four hundred and ninety-one Catholic churches dedicated to St. Patrick, the Apostle of Ireland. Of those, five are cathedrals, the largest and most costly being St. Patrick's, New York. The diocese of Peoria, Ill., is in the lead in this respect, St. Patrick being the chosen patron of many of its churches. Wisconsin has the distinction of possessing a St. Patrick's Church with a German congregation and pastor, a signal tribute, it must be said, to the name and fame of Ireland's patron throughout the Universal Church. If to the list of churches were added the schools, convents, and houses of charity dedicated to the great Apostle, it would be an even more eloquent testimony to the hold he has upon the race to whom he gave the Faith.

THE SEVENTH annual report of the superintendents of parochial schools in the Archdiocese of New York shows that there are 77,363 names on the registers and that the average daily attendance is 71,484, a gain of 3,243 over the previous year. In Greater New York alone—that is including besides New York City, the boroughs of Manhattan, Bronx, Richmond and the municipality of Yonkers, the registration is 67,242. This surely is a force to be reckoned with in the future, and a notification to the country at large that Catholics are not only willing, but able to make great sacrifices for the religious education of their children. When it is remembered that the Catholics of the United States, under the iniquitous system that prevails, have not only to maintain their own schools, but to contribute to the general educational fund of the country, it may be seen that their sacrifice for principle is not inconsiderable. That is the system which Dr. Clifford and the Protestant Alliance would introduce into England. Patriots of that kind are very valiant when the financial burden is not on their own shoulders.

HERE are some excerpts from the said Dr. Clifford's Toronto addresses:

"In my opinion the State is as divine as the Church."

"Theology is not religion and not Christianity. Do not be perturbed by theological unrest."

"The salvation of the individual is important, but the emphasis is not on that. The great thing is social service."

When it is recalled that by "theological unrest" is meant the whittling

away of such glimmerings of divine revelation as the sect may have, it goes to show that to all intents and purposes the individual referred to is only a degree or two removed from practical atheism.

THIS is the season of school and society picnics and excursions, and with very many of them it is customary to circulate among the parishioners, programmes relating thereto. It is very much to be desired that those who have the preparation of such programmes should exclude liquor, saloon and pool-room advertisements from their pages. One that recently came under our notice had no less than eight of these advertisements, one side by side with that of a dealer in prayer-books, devotional articles, etc.

It strikes us as very little to the purpose that Catholic club-houses should be opened, or literary, athletic and social organizations be established with a view to keeping our young men off the streets or away from undesirable associations, if at the same time alluring invitations to visit this or that saloon where the finest brands of liquor are to be had, or pool-rooms which ordinarily reek with the most undesirable elements, are to be housed beneath their very noses under Catholic auspices. If fraternal societies deem it material to their welfare to exclude liquor dealers from membership, it would seem to follow that liquor advertisements are very much out of place in such programmes as we have referred to.

THE CANADIAN Congregationalist in a recent issue prints a paragraph to the effect that when Harriet Beecher Stowe was once congratulated on the authorship of "Uncle Tom's Cabin" she replied: "I did not write the book. God wrote it. I merely did His dictation." Whether the anecdote be true or not (and from what we know of Mrs. Stowe, we should say that it is at least very probable) its publication as a matter of course by the Congregationalist sheds a curious light upon its editor's idea of the desecration. That a book, so emphatically human in its character and which, as a matter of fact, was directly responsible for the shedding of rivers of blood, should be attributed by its author to the Almighty is shocking to say the least, and trends very close upon the blasphemous. That the editor of a religious paper should to all intents and purposes endorse the fanatical author's effrontery, and pass it on with a testimonial is surely worthy of remark.

IRELAND A NATION

Mr. John Redmond, despite the many cares of the trying political crisis through which he is so successfully leading the Irish Nationalist Party, finds time to write occasional and illuminative articles on the Home Rule question, which are calculated to go a long way towards educating the English masses on the true meaning of the Irish national demand. We have no quarrel with the tone of the articles—they are cogent, clear and convincing—but we doubt to the propriety of publishing them in an English Sunday newspaper of very questionable tone. No doubt the paper has a very large circulation, and is read by the class of people the Irish Leader wishes to reach, but yet we doubt if the end justifies the means. In his latest contribution to the columns of this particular paper Mr. Redmond places before his readers the two-fold foundation of the demand for Home Rule. There are wrongs to be righted; there is an ideal to be preserved; in other words, there are practical and sentimental reasons why Ireland wants self-government.

In support of the latter contention he reminds us that Ireland is not a British province or an English Shire, but a nation with a strongly marked individuality, differentiating it from England, Scotland, or Wales, and which it is impossible to suppress or ignore. Home Rule means the recognition of Ireland's nationality, and a concession to the national sentiment of the country. During the last thirty years many reforms have been won for Ireland, but the obtaining of these has rather intensified than lessened the devotion of the people to their national ideal. As the material prosperity of the people has increased, and as education has spread, their insistence upon Home Rule has become, if possible, stronger year by year. Irishmen are often represented as fickle. In the matter of politics how do they compare with England? In the latter country a mass of floating opinion swells the tide, now of one party, now of another. But in Ireland the great stream of national opinion,

"Like to the Pontic sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb, but keeps due on
To the Propontic and the Hellespont,"

flows straight on year after year, generation after generation. If the demand for Home Rule rested on grievances alone, then by removing the grievances you automatically removed the demand. But above and beyond the fact that foreign rule means home ruin, there is the

sentiment of nationality, and as this national sentiment is unconquerable, so will Ireland continue to demand its recognition until the day of its deliverance dawns. Even if the Union had made Ireland prosperous instead of bringing her to the verge of bankruptcy, even still in the words of the late Liberal Premier, Campbell-Bannerman, "Good government is no substitute for self-government." Patriots like the world over cannot but sympathize with this struggle of a historic people against absorption by a rich and powerful neighbor. Canadians who are so strongly against, and justly against, annexation with the States must have a fellow feeling with the struggling Gael. Ireland wants to be a nation within the empire. Home Rule will confer that boon upon her, and then strong in her new-born hope, she will take her rightful place in the galaxy of self-governing states that have grown up beneath the protection of the Imperial Name. "To give to Ireland," wrote Lecky, "the greatest amount of self-government that is compatible with the unity and security of the empire, should be the aim of every statesman."

"COLEMAN."

THE TROUBLE IN MAINE

We are glad to be able to publish this week the following official pronouncement from Right Rev. Louis S. Walsh, Bishop of Portland, in regard to the movement set on foot by some of his parishioners to dissolve the Corporation Sole and place the management of Church property in the hands of lay trustees.

DIOCESE OF PORTLAND

The Bishop's House, Portland, June 24, 1911.

Dear Rev. Father:
Holy Writ tells us "there is a time for silence and a time for speech." My duty to the Church now compels me to speak and publish a true statement of fact in regard to the recent Interdict against six laymen in the Diocese of Portland, because so many misstatements, and hence public misinterpretations, have appeared from several sources, some, no doubt, unintentional, others plainly false and malicious. Let it be distinctly said at once that there was and is nothing personal in this matter from any point of view and that the present Bishop does not allege and is not aware of any word or act of these parties that was personally offensive to him and hence he can have no personal ill feelings whatever. The Catholic Church Authority however has been put in a false position and it is simply a question of maintaining law, order, authority, dignity and harmony within the Catholic Church.

1. The notification of the Decree of May 9, 1911, is as follows: After giving the names of the parties, it reads: "The Interdict has been decreed because of the grave public scandal, given by their various words and acts in a recent attack on Church Authority, Church property and Church law in the diocese of Portland. This Interdict has been duly made known to them and will hold until due reparation has been made."

2. An Interdict is one of the severe yet only correctional or medicinal penalties of the Church as a religious society and may be decreed for a legitimate authority for a grave public offense. It is not an excommunication or expulsion from the Church but a deprivation of certain rights and privileges in the hope and for the purpose of securing due reparation and firm purpose of amendment; in a word, it is a temporary suspension of individual or society rights, and, in the present case, deprives the parties of the use of the church, of the sacraments, and of Christian burial.

3. The Interdict, long and fully considered by the Bishop and upon the advice of the Diocesan Board of Consultors, was issued early in April and made known privately to each party by a priest designated for that purpose, in the hope that the parties might see and do their duty as Catholics. It was published in the above form at the urgent request of several priests, who declared under the penalties of excommunication that they had no right whatever to represent the Canadian people or societies and who feared that some of their faithful people were being deceived and injured by them.

The words of the Decree prove conclusively that the Interdict was not imposed because these parties offered a petition to the Legislature, since the right of petition is a constitutional right of every freeman or adopted citizen of our Republic. This point is not in the controversy. Two of the parties did not have their names on the petition though one of them did in reality present it. Hence, outside of moral suasion and kindly pastoral admonition, not a word was said nor an act done by the Bishop to interfere with such right. The matter, manner and spirit of any petition or Bill are subject to all the rules of reason, equity, justice, Church discipline and the principles of propriety; hence the wording of the Decree "the grave public scandal by their various words and acts in a recent attack on Church Authority, Church property and Church law," in one word, the main feature and spirit of the whole affair from the start at the convention of Brunswick in 1909 to the day when the Decree was issued.

5. These various words and acts are partly in the Bill proposed as substitute for the Corporation Sole; several sections of this Bill are (a) subversive of the constitution of the Church, in open defiance of the Councils of Baltimore and opposed to the laws of the Diocese, (b) would mean practical control and perhaps even confiscation of Church property by laymen, (c) would disrupt unity and order in every parish where applied, (d) would not, could not and did not have the approbation of any reputable theologian, canonist, financier, administrator or even any respectable educated Catholic at all familiar with

the little Cathedral of Rome, Baltimore or Quebec, (e) in one word, was a scandalous attempt to overthrow the legitimate authority of Bishop and priest and to bring lay socialism into the administration of Church affairs. This is the judgment not only of the Bishop of Portland and many other Bishops, who examined it, but of all honest men who read the Bill and tried to analyze its meaning. The various words and acts were also flagrant in the speeches and letters that appeared in a few places, notably in Biddeford, and in newspapers before, during and after the legislative session. Partly again in the dark and deceitful methods of obtaining signatures to the petition among the people who often did not see the Bill and knew not what they were doing. Partly because the so-called "Committee of the National Cause" by its sub-committee assumed a new role and took unto itself a new and false title in appearing before the Legislature, viz: "Members of the Executive Committee of the French American Catholics of the State of Maine." Partly because of the open and veiled threats taken against the Bishop and the authorities of the Catholic Church in Maine. Partly because the personal and, according to many selfish ends and political expediency of the chiefs became more and more evident. If anyone wishes to be personally and absolutely convinced of these facts and at the same time is not easily scandalized, let him simply read the files of the two French-Canadian papers, one of Biddeford and one of Lewiston, during the last few years and he will have only one opinion about their methods, language and spirit which so Catholic, worthy of the name, can fail to condemn and no honest or truthful person will ever approve.

6. Every honorable person and official method was used by the Bishop before the Bill was presented and since that time to bring the Petitioners to a Catholic appreciation of things; they were warned about the anti-Catholic spirit of the entire affair and its consequences; priests and laymen used their influence to show them the error of their ways; but all efforts were futile, and the Interdict was finally issued by the Bishop as a solemn duty and as a necessary and responsible act of his office for any scandal given, but does not and cannot pardon without sorrow for the past and a firm purpose of amendment.

The Corporation Sole is in no way, shape or manner connected with the alleged grievances of the French Canadian people or societies. It is simply a permissive title for holding property, one among many, which was approved by the Council of Baltimore, by the Synod of the Diocese, by a great many States and Dioceses. The power and freedom of a Bishop would be just as great under other legal titles, and in fact far greater under some, while the simplicity of form and security both in the title and in the title of Church honor, under the title of Corporation Sole, are not equalled by any other thus far proposed.

The publicity of this affair has been greatly increased by the recent meeting at Biddeford and by the sad circumstances connected with the death of the late Doctor Fortier, and under both these topics many misstatements have appeared. The Convention, so called, at Biddeford, was indeed under the absolute control of five out of the six men interdicted and their continuance in office, probably because no one else dared or dared to take the office, makes the issue clear, simple and very easy to meet, since the only resolve of the convention seems to have been to uphold the parties interdicted and to urge the continuance of their agitation. The crime and scandal are greater now than before; the malice of the chiefs of the movement is proclaimed to the world and the Interdict amply justified. It was not a convention of Catholic societies but a convocation of so-called "Circles" and "Clubs" just gotten together for the occasion, as anyone who saw the proceedings and the words of the regular Catholic societies may have seen delegates who were chosen before the Interdict was known, but a cursory glance at the lists proves that a very large number of the delegates were from Biddeford and it is perfectly well-known that several of the persons, registered from other places, were not present.

The report sent broadcast that the Bishop had issued an order prohibiting French American societies to enter the church, is false in every respect, since the Bishop has never issued any order on these matters, and all the legislation thereon was made in the Synod of 1896 by the late Right Rev. Bishop Healy. Catholic societies having Chaplains and Catholic banners and insignia are allowed to enter the churches.

The charge and malicious report so often published within recent years that the teaching of French in the parochial schools was forbidden is equally false and absurd, there is not a single fact to sustain it. The same may be said of nearly all the figures and statements given out by the above Committee. Sweeping charges are not facts and slander is not truth.

Lastly, the regrettable circumstances connected with the death and burial of the late Doctor Fortier have also been misreported. He was practically in a condition of disobedience, contumacy and sedition by his speeches, writings and most flagrant public acts for a long time past. He was warned several times by the Diocesan Authorities, urged to change his life in another way, told plainly that if he did not repair the grave scandal given by him and happened to die in that condition, he would certainly be deprived of the rights and honors of the Church. This warning was finally made known in person by the Bishop to his Pastor about ten days before his death, but he persistently ignored all these warnings, and the Bishop used all possible indulgence both before and after his death.

The undersigned Right Reverend Bishop of Portland may at some future

time give an entire history of these troubles which began in the last years of the late Bishop Healy. They are to be regretted by all who have the real interests of the Church and the people at heart, but they often have only a superficial influence on the real life of the Church among the people and have been frequently presented to the public in false colors. When carried to their logical consequences, as they certainly have been in the present case, they necessarily force the Ecclesiastical Authorities to use the Coercive Authorities of the Church against the leaders and all who co-operate with them.

The present Bishop is not only willing to have the entire matter sifted and appreciated by any legitimate Church Authorities, but he has repeatedly proposed such a course to any and all of the parties interested.

You are free to read this statement and make it known in any way that you deem expedient to protect the honor of the Church Authorities and to prevent any further deception among the people.

Sincerely yours in Christ,
Louis S. Walsh,
Bishop of Portland.



The Late Most Rev. Denis O'Connor, D.D.

The Eucharistic Congress

Madrid, June 23.—Spain officially welcomed the twenty-second International Eucharistic Congress to-day, King Alfonso delegating Don Carlos, who made a speech of greeting.

The Church of San Francisco, in which the proceedings are being held, was filled with prelates, priests and laymen from all nations. A solemn special service with discourses by the papal legate and the Bishop of Namur followed.

Every train is bringing in additional delegations and arrangements have been made that promise to give the congress the same brilliancy as marked the gathering at Montreal last fall.

THE EUCHARISTIC CONGRESS

CATHOLIC SPAIN TRUE TO ITS TRADITIONS

Press Despatch

Madrid, June 29.—The eucharistic congress, which has been in session here for several days, reached its climax to-day in a great procession which started at 3.30 from the Church of St. Jerome, in which monarchs are crowned, and crossed the capital to the palace in great pomp and splendor. Open air altars and triumphal arches erected on the street, decked with precious rich embroidery, bunting and garlands, converted the city into an immense temple. It was the most gorgeous spectacle ever seen in Madrid and it is estimated that it was witnessed by half a million spectators. The weather was hot.

One hundred tons of flowers were strewn along the route of the procession. The whole garrison of Madrid, commanded by a field marshal and three generals, took part in the parade. Two squadrons of Halbe, diers escorted the Archbishop of Toledo, who carried the host to the dais. The participants in the great ceremonial included

20,000 children, 20,000 working-men and women, seven archbishops, 65 bishops, 3,000 priests, deputies from the ministry and the Chamber of Deputies, grandees, the mayor of Madrid, the councillors, the king-at-arms, knights of the Golden Fleece, sailors from trans-Atlantic steamships and King Alfonso and noblemen in state carriage. The procession wound up with the municipal guards in their violet uniforms.

From a magnificent altar hung with Gobelin tapestries and decked with jewels in the vast Castelar Plaza, the Pope's legate blessed the people and the bells of all churches in the city pealed. The palace was hung with tapestry. The king and court received the archbishop, who bore the host at the state entrance to the palace. The congregation of Nocturnal Adoration formed a cross with torches amid the immense crowd. The scene was magnificent.

As the sun set behind the Guadarrama mountains a salute of 21 guns was fired. The Legate then gave the papal blessings to the kneeling sovereign, clergy and the multitude. To-night the city was brilliantly illuminated.

WHAT THE ASCENDANCY CLIQUE FEAR

T. P. O'Connor in his letter recently to the Chicago Tribune says that the Veto Bill will be the law by the end of July, and that "There will open in the autumn the Big Home Rule fight, both sides being now driven to concentrate on that as the final issue between the two parties." He adds that "The Tories in their hearts are not so violent against Home Rule as formerly, but they are tied hand and foot for the moment by the Orange faction."

And why are the Orange faction, that is, the Protestant Ascendancy party in Ireland, so much against Home Rule? This question the Orangemen have never yet answered with particulars or specifications. They talk about "persecution" by an Irish Parliament with a Catholic majority. But what sort of line of persecution, and how? In what way would an Irish Parliament persecute Protestants? Would it deprive them of their personal liberty? Would it have them put in prison without cause or trial? Would it take their property from them? Would it seize and confiscate their land or their houses or their money in any way? Would it stop their religious worship and close up their churches?

Of course there can be but one answer to any of these questions or to any other questions that could be framed implying persecution or injury, in any shape or degree, of Protestants by a Catholic majority in an Irish Parliament. Of course nothing of the kind would be attempted, or thought of for a moment. There would be no wrong or injury whatever done to Protestants in Ireland under Home Rule. The Protestants know this perfectly and many of them recognize and acknowledge it and repudiate the Orange faction and their cry of persecution.

Nor could the Orange faction give any but a negative answer to any of the questions suggested. Not a man of them could or would say, or has ever said, that he would fear from Home Rule injury of the kind named or any injury. Then what is the explanation of their opposition? Why are they against Home Rule? The question has been often answered. Why are the Protestant Ascendancy Party opposed to Home Rule? Because they are an Ascendancy party and they want to maintain their ascendancy. Because they have all but all the good things—the fat places—the big salaries—under Government in Ireland, and they want to keep them. They know that under Home Rule there would be equal justice—a "square deal"—for all. This they don't want. They want to be left as they are—in possession of the "paddy."

That is the true and only reason why the Orange faction are dead against Home Rule, and they don't even profess or pretend that they have any other reason.

Let us adore and imitate the tender heart of our Lord Jesus Christ for the redemption of souls.—Sister M. Genevieve Todd.



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