Gathered Home. IN LOVING MEMORY OF PATHER M'INTO In the ellent hour of midnight Beath's pale angel, noiseless, fied, "I have gethered one fair fily For my Lord to-day," he said.

Oh the illy, the white lilv !"
Keep you only in your sight
that bright glimpe of the fair dwelling
Our dear loved one has to-night.

We zen hands, a chalice in them, Amiling face so white and fair. Curtained eyes like hidden starlight, Silken curls of golden hair.

Hushed and still we gase upon him, And we scarcely know our loss, But to morrow we will feel it. Almost crushed beneath the cross.

In a glorious robe of brightness, is our sainted priest arrayed, All unstained by earth the white Such a little time he stayed. Ah, we'll miss him at our altars, for his rest we'll oft breathe prayer, Lonely are our poor without him, Little children miss his care.

Wide the shining ga'es were opened As our dear priest entered home, Floated back to us the message, "Like him follow Christ and come,"

FATHER FLANNERY AND REV. MR. AUSTIN.

"THE ACKNOWLEDGED RECORD OF

To the Editor of the Journal :

To the Editor of the Journal:

SIR—Under the above heading Rev.
Mr. Austin attempts to prove what I
told him, and, through your columns,
the public, that he could not prove, viz:
That the Jesuits ever acknowledged
themselves guilty of any of the horrible
crimes imputed to them, or that they
ever obtained from any government an
opportunity to defend themselves and
prove their innocence of the foul charges
laid against them. From what Mr.
Austin promised in his former letters,
and from what your readers were made laid against them. From what Mr.
Austin promised in his former letters,
and from what your readers were made
to expect, I fancied that it would be
established; that in some country or
other, in some court or other, some one
Jesuit Father, in good standing with his
order, had been accused of some henious
crime, and had been allowed the same
chance of defending himself that is ac
oorded by British law to even the most
degraded criminal, Instead of doing
this, Mr. Austin makes an attack upon
the Canadian Government for baving this, Mr. Austin makes an attack upon the Canadian Government for baving incorporated and endowed the Jesuit Society, and for not having incorporated the Orange Order. What has this to do with the question at issue? Does it prove that the Jesuits have cried "guilty" to any charge levelled against them, which Mr. Austin undertook to actability? (The collisions") has against the control of the collisions of the against them against the against them against them against them against them against the against them against the against them against the against them against them against them against them against them them, which Mr. Austin undertook to establish? "The politicians," he says, "have hoodwinked the Orangemen, but are unable to hoodwink the Jesuits." The Orangemen must feel highly complimented by Mr. Austin when they are set down as inferior in sagacity to the monks of the Jesuit Order. But I must leave the Orangemen to defend them selves. When Mr. Austin concludes his sentence by declaring the Jesuits "the sentence by declaring the Jesuits 'the worst horde of religious or political Ish maelites known in history." There is no reason why I or any other person should not say that the Methodist preachers are the worst, most hypocritical and most tyrannical horde of mountebanks that ever disgraced history, Calling names proves nothing. But, as Mr. Austin and I are both Irish, and Home Rulers, we had better leave Billingsgate kulers, we had better leave Billingsgate severely alone, and confine ourselves to the question at issue, viz: Has any Jesuit in good standing with his order ever acknowledged himself guilty, or been proven guitty, of the crimes laid at the door of the Jesuit Order?

1. The disputed record, for instance, the poisoning of Clement XIV., who suppressed them, Mr. Austin quotes the Encyclopædia Brittanica, a Protestrut work, which declares that the Popo's physician denied the poisoning. Would this not be sufficient in any court o justice to clear the Jesuits, or anybody else, of having committed so foul a crime? The record is disputed only by those who are anxious to fasten crime

where it does not belong.

The Revocation of the Edict of Nantes, by which 60 000 luguenous were ban-ished from France in 1685, was not the work of the Jesuits, as stated by Mr. Austin. At that time the Jesuits were not in favor at the court of Louis XIV This monarch was then in conflict wit lishing the Gallican liberties so much admired by Bishop Carman (as stated in his letter to the Globe) and was prepar ing the contest of the Franchises agains Innocent XI. It is well known that both the Jesuits and the Pope disap proved of the violence exercised against the Calvinists. It was this very censure which provoked the expression uttered by Talon, 'The Pope effects' Talon, "The Pope effects to give ace a disgust for the very things that would be profitable to religion." The "Revocation of the Edict of Nantes" was a measure altogether political, in which neither the Jesuits nor the Pope had any share. King Louis XIV. was at that time waging war against William of Orange in Holland, and finding that the Huguenous rejoiced at his reverses, his anger knew no bounds. "Here in our midst," he exclaimed, "we have another Holland. Let them be banished from our country." (Darras Histore Eccles,) vol. iv, 375.) The Huguenous, by their dislocations are the trouble on brought all the trouble on

It is an infamous calumny to say that William the Silent was killed by the Jesuits. It would have been just as reasonable to say that be was slaughtered by the Methodists, History mentions the name of the assassin—one Baltazar Gerard, who was executed for the crime, and who had no more connection with the Jesuits than Rev. Mr. Austin. Here curs to me that before allowing my e dragged into this controversy I should have bargained with Mr. Austin that for every lie I should convict him of he should pay a fine of five dollars to the Thomas Williams Home. It is a lie. also and a calumny to say that Henry
III. was killed by the Jesuits. He was
murdered by a fanatic named Jacques
Clement, who had never any, not the re
motest connection with the Jesuits, and I defy Mr. Austin to prove the contrary under the alternative of being an ignor-

the remotest transaction or connection with Jesuits in any way whatsoever. He was expelled from the Order of Feuillants as being a fool and a medman, and in a crazy fit struck down King Henry IV., who was a convert from Calvinism and the most attached friend of the Jesuits. When this brave monarch reestablished the Jesuits by an order signed at Rouen, September, 1603, the members of Parliament at Paris deputed their President, Abbille de Harlay, to remonstrate with the king (for those corrupt Parliaments were always opposed

remonstrate with the king (for those corrupt Parliaments were always opposed to the Jesuits). His Msjesty replied:
"I am thankful for the care you have of my kingdom and person. I am astonished on what grounds you found your opinion of the ambition of men who refuse dignities and bishoprics when off-red them, and make vows to God never to accept them.

"The University has opposed them for the reason that they are more successful in teaching, as is shown by the number of pupils in their colleges. You accuse them of teaching in their schools the murder of kings. One circumstance makes me believe this is not true. During thirty years that they have taught the youth of France, one hundred thousand scholars of all conditions have come from their colleges, and there can not be sand scholars of all conditions have come from their colleges, and there can not be found one of this great number to affirm having heard such language, nor anything akin to it, to give rise to those reproaches." It is most preposterous and most infamous, in the absence of any proof, to charge any body of men, especially religious and saintly men, with the crime of assassinating a monarch who, after his conversion from Protestantism, became so elequent and so devoted a became so eloquent and so devoted a friend of the Jesuits, But "ie, lie, lie, lie, was then the watchword of the fanatics, as it is to day. "Some of the lies will

Is that the motto of Mr. Austin? Is that

Is that the motto of Mr. Austin? Is that the moral, are those the ethics which he imparts to the tender plants confided to his care and supervision in Alma College? Heaven help the country in which virtue, pure, immaculate and self immolating must be maligoed and tor tured into crime while falsehood is allowed to predominate!

Mr. Austin mentions plots against the life of Queeu Elizabeth, can he mention one that is attributable to the Jesuits any more than to the Methodists of St. Thomas? If he does and proves it home against the Jesuits, I will be at his service to give lectures on "Truth," in service to give lectures on "Truth," in the Alma, for the next six months. Under Etizabeth the Jesuit were hunted Under Elizabeth the Jesuit were hunted down as if they were the most infamous of mankind. The principle that the "end justifies the means" was adopted against them. Camden, the Protestant historian, tells us in his annals that Elizabeth's Government "had recourse to fearly to discover the secrets of hearts. to fraud to discover the secrets of hearts. Letters were fabricated purporting to come clandestinely from the Queen of Scotland and the banished Catholicsthese were introduced into the houses o Papists in order that they might be found and used against them. Spies were to be found in every direction for the purpose of reporting what might be said, and no matter who the informer he was admitted as witness."

I shall stop here, so as not to harrow the minds of your readers with the de-tails of the horrible cruelties inflicted upon the innocent fathers, for no other crime then saying Mass and carrying the consolations of our holy religion to the dying as to the living.

Mr. Austin has stated that the Jesuits

were banished from several countries, but he does not dare to go into details, nor has the Mail or any other calumina-tor of the Jesuit Order, dared to tell the public, their dupes, for what reasons the saintly and heroic fathers exposed them-selves, like St. John the Baptist, to exile and death a thousand times over rather than cease to denounce evil wherever found, in college or court, in hamlet or palace. As to their suppression by Pope Clement XIV, many reasons existed, too long to enumerate in a newepaper article, suffice it to say the corrupt effete Bourbon monarchs of France, Spain and Por-tugal allowed themselves to be misled by lewd women like Madame Pompadous and her Jezsbel of a sister, La Grande Duchesse de Grammont, who intrigued with still more corrupt ministers of state to suppress the Jesuits, as Herodias and to suppress the Jesuits, as Herodias and her dancing daughter suppressed John the Baptist. The ambassadors of those powers had been terrifying the Pope with rumors of secession from the Church if he did not suppress the Jesuit Order. Yielding at last, he thought it best for the peace of the Church to throw them overboard as Jonas was thrown, but Jonas was restored, and so were the Jesuits in 1814 by Pope Pius VII. The Jesuits planted the cross on Canadiau soil, which they crimsoned with their blood in testimony of the faith before John Wesley was born. Bishop Carmen, who, in the Globe of April 24th, denounced them as worse than the heathen Chinee, and Rev. Austin and his Alma Chinee, and Rev. Austin and his Alma and the whole fanatical broad shall be forgotten when the Jesuit Fathers will be preaching the pure gospel to our descendants and teaching future generations in Oatario how always to discern truth from error and virtue from hypo

Cracy.
The Parliament of Paris, which is cited

The Parliament of Paris, which is cited against the Jesuits, was composed for the most part of Jansenists and Voltairians, who, with the Pompadors, the Courtesans and the Huguenots, were always the declared enemies of the Jesuits.

The evidence adduced by Mr. Austin of Pietro Sarpisis most mischievous as it is the most misleading of all the infamous calumnies so far retailed by this Rev. Libeller. Pietro Sarpi is set down as a Libelter. Pietro Sarpi is set down as a Roman Catholic. Mr. Austin might just as well have quoted Martin Luther or John Calvin as Roman Catholics. The works of Sarpi were condemned as advocating an odious system of duplicity and oppression. He preached rebellion against the authority of Pope Paul V, and was denounced in Rome as a Schisma tic and Protestant. Yet he is quoted by Mr. Austin as a Roman Catholic autho. upon the strength of which misrepresen-tation and argument is built up against the fair fame of the Jesuits, because they were cpposed to Sarpi, as all true Catholics should have been.

I will now close with the determination of lesing no work time in the discount.

Henry IV, King of France, was stabbed to death by one Ravillac, who was never at a Jesuit college, never had

Austin's calumnies. It is much easier, and requires less time to throw dirt at a beautiful mansion than to pick off the mud afterwards. I am going to be absent all next week, and, when I return, if Mr. Austin agrees to pay \$5 to the Home for every historic lie he tells I will do the same, and fight it out on that line if it takes all summer. I am, yours, etc, W. Flannery.

St. Thomas. April 27, 1889

St. Thomas, April 27, 1889

JESUITICAL.

The correspondent columns of our leading morning papers must have afforded intelligent readers much food for amusement lately. Regular daily instalments of protests and appeals sgainst the aggressions of Rome, and absurd, ridiculous slanders upon the Jesuits are served up. It will not be surprising if the name of the maligned order does not supplant all the old-fashioned bugbears used to terrorize naughty Protestant children into good behavior. Many of these correspondents have no doubt the excuse of ignorance, and remind one of the story told by the witty "Prout" of the "patriotic breeches maker of Cork"—Denny Mullins. At the time of the revolution in Greece he was called upon by some wags at a public dinner For the CATHOLIC RECORD. upon by some wags at a public dinner to respond to a toast wishing success to that movement: "Denny rose and rethat movement: "Denny rose and re-buked them by protesting that although he was a plain man he could always give a reason for what he was about. As to the modern Greeks, he would think twice before he eitner trusted them or refused them credit. He knew little about their forefathers, except what he had read in an author called Pope's Homer, who says they were 'well-gaitered;' and he had learned to re-spect them. But latterly to call a man spect them. But latterly to call a man a 'Greek' was, in his experience of the world, as bad as to call him a 'Jesuit;' though, in both cases, few people had ever any personal knowledge of a real Jesuit or a bona fide Grecian."

Jesuit or a bona fide Grecian."
So it is with our Ontario bigots. With out any personal knowledge—merely relying on the old Protestant traditions about the order—"they don't like them air Jesuits." To this class, presuming that their ignorance is not invincible, we might repeat the remarks of Muratori, made nearly 150 years ago about Jesuits of his day: "I could wish that some one among the could wish that some one among the enemies of the Church of Rome, who carry their aversion to the Jesuits so far as to asperse the zeel of those admirable missionaries, and their purity of inten-tion in the laborious functions which tion in the laborious functions which they discharge among the infidels, would only accompany them awhile in their apostolic excursions, to see and ex-amine what they do, and what they suffer for the salvation of souls. He would undoubtedly, and that very soon, would undoubtedly, and that very soon, lay aside former prejudices, and perhaps what he had seen would suffice to make him renounce his error, which the sec taries can never pretend to have been propagated by apostles that could be compared with those of the Catholic Caurch."

But many of them—the preschers es

But many of them—the preachers es But many of them—the preachers es pecially—cannot plead ignorance; their calumnies and forgeries are suggested by envy and malica. The active zeal and self-denying lite of the Jesuit is a constant reproach, and they hate the order so that they seem to consider any lie or calumny justifiable. Dr. O. A. Brown and in one of his account as a fast that "the son, in one of his essays, says that "the Jesuits with whom he had been acquaint ed were men of the most guileless simplicity, and that if you are seeking the ideal Jesuit of the popular mind you will find him in a Presbyterian similater." These are seerch with the popular with the popular with the popular mind you will find him in a Presbyterian similater." minister." There are several ministers in Ontario at present—Presbyterian Methodist, etc.—to whom this remark will apply. One would scarcely think, says will apply. One would scarcely think, says the London Lamp, of going to John Authony Froude, the historian, for a favorable word on the Jesuits, yet his latest work, "The English in the West Indies," although it contains many indications of his hatred of the Catholic Chuvch in general and the Irish Celt in particular, has a few noteworthy pas the says of the Catholic particular, has a few noteworthy pas the says of the Catholic particular, has a few noteworthy pas the says of the Catholic contents and which will be found answered in the following:

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To the Edutor Severa sages. The following is an account he gives of a visit made when in Havana to Father Vinez, a member of the much-maligned order whose sons are striving now as much as ever to promote thei founder's motto, "The greater glo God," and the advancement of so God," and the advancement of science, learning and civilization, all over the world. "The afternoon," he relates, "was spent more instructively, perhaps more agreeably, in a different scene. The Marquis M—— had been a pupil of the Jesuits. He had personal friends in the Jesuit College at Havana, especially one Father Vinez, whose name is familiar to students of meteorological science, and who has supplemented and corrected the accepted law of storms by careful observation of West Indian hurricanes. The Jesuits were as well spoken of in Havana as the Moravians in hurricanes. The Jesuits were as well spoken of in Havana as the Moravians in Jamaica. Everyone had a good word for them. They alone, as I have said, took the trouble to provide the good people there with a sermon on Sundays. They alone, among the Catholic clergy, though they live progress and have no enthough they live poorly and have no endowment, exert themselves to provide a tolerable education for the middle and upper classes. The Marquis undertook that if we called, we should that if we called, we should be graciously received, and I was curious and interested. They have a college there, where there are 400 lads and young men who pay for their education

age; they are men of learning; they are men of science; they are the Royal Soci age; they are men of learning; they are men of science; they are the Royal Soci-ety of Cuba. They have an observatory in the college and the Father Vinez of whom I have spoken is in charge of it. Father Vinez was our particular object. courtyard like the quadrangle of a college at Oxford. From the courtyard we turged into a narrow staircase, up which we climbed till we reached the roof, on and under which the father had his lodgings and his observing machinery. We entered a small room plainly furnished with a table and a few uncushioned chairs -tables and chairs, all save the father's,

littered with books and papers. Cases

stood against the wall, containing self-registering instruments of the most advanced modern type, each with its paper barrel ucrolling slowly under clock work, while a pencil noted upon it the temperature of the air, the atmospheric pressure, the degree of moisture, the ozoue, the electricity. In the middle, surrounded by his tools and his ticking clock, at the father, middle aged, lean, and dry, with shrivelled skin and brown thread-bare frock. He received my companion with a warm affectionate smile. The Marquis told him that I was an Englishman, who was curious about the work in which he was engaged, and he spoke to me at once with the politeness of a man of sense. After a few questions asked and answered he took us out to a shed among the roof tiles, where he kept his large telescope, his equatorial, and his transit instruments—not on the scale of state-supported observatories but with everything which was really essential. He had a laboratory, too, and a workshop, with all the recent appliances. He was a practical optician and mechanic. He managed and repaired his own machinery, observed, made his notes and wrote his reports to the societies with which he was in correspondence all by himself. The out the societies with which he was in cor-respondence all by himself. The out fit of such an establishment, even on a it of such an establishment, even on a moderate scale, is expensive. I said that I supposed that the Government gave him a grant. 'So far from it,' he said, 'that we have to pay a duty on every instrument which we import.' Who, then, pays for it all?' I asked 'The order,' he answered quite simply. He then conducted us over the building and showed us the libraries, dormitories, playgrounds. and other arrangements and showed us the libraries, dormitories, playgrounds, and other arrangements which were made for the students. Of these we saw none, they were all out; but the long tables in the refectory were laid for afternoon tea. There was a cup of mitk for each lad, with a plate of honey and roll of bread; and supper would follow in the evening. The sleep ing gallery was divided into cells, open at the top for ventilation, with bed, table, chest of drawers, and washing apparatus, all scrupulously clean. So far as I could judge, the Fathers cared more for their boys' comfort than for their own. Through an open door our conductor faintly indicated the apart ment which belonged to himself. Four bars walls, a bare, tiled floor, a plain pallet with a crucitix above the pilow, was all that it contained. There was no parade of ecclesiasticism.

parade of ecclesiasticism.
"The libraries were well furnished, bu the books were chiefly secular and scientific. The chapel was unorna-mented; there were a few pictures, but they were simple and inoffensive, Everything was good of its kind, down to the gymnastic courts and swimming baths. The holiness was kept in the background. It was in the spirit and

"The cost of the whole establishmen was defrayed out of the payments of the richer students, managed economically for the benefit of the rest, with complete indifference on the part of the Fathers to indulgence and pleasures of their own. As we took leave, the marqui kissed his old master's brown hand, rather envied him the privilege."

This picture is not painted by a friendly hand, but it represents the Jesuit in Canada, as well as Cuba—mer friendly of learning—men of science—self de voted—self sacrificing—in five, th motive of their lives—ad majorem De gleriam.

Algonkin.

FULLY-ANSWERED.

"SUBSCRIBER'S" QUERY CAUSES COMMENT.

As our readers will remember, a letter was published in our columns a few days ago, signed "Subscriber" which dwelt at some length upon a subject of general interest, and which contained several inquiries which will be found answered in the following:

Messrs. H. H. Warner & Co, of Rochester, N. Y. These pamphlets are published in order that the public may become conversant with the symptoms and growth of disease peculiar to the kidneys, and which is, it must be admitted, the productive cause, in a majority of instances, of other organic disorders. The publishers of these pamphlets are also the discoverers and manufacturers of the noted Warner's Safe Cure, which is known to be the only means for the prevention and cure of kidney disease, as can be testified to in every means for the prevention and cure of kidney disease, as can be testified to in every community. In the pamphlets referred to there appear a number of testimorials from parties who speak in the highest terms of how they have in many intances been restored to health by Warner's Safe Oure, after having been given up by doctors to die, and attached to those statements are the fac simile signatures of the parties themselves. parties themselves.

I am personally aware that all the testi-monials published by this firm are genuine monials published by this firm are genuine and are the voluntary statements of persons who are auxious to manifest their gratitude for the unexpected return of health and vigor which Warner's Safe Cure has brought them. To make assurance doubly sure, it can be added that Messrs, H. H. Warner & Co. have for years, published a standing offer of \$5,000 to annow who will prove to an impartial years, puonised a standing outs of \$5,000 to anyone who will prove to an impartial referee that any testimonial published by them is not, so far as they know, bona fide and absolutely true. What more does "Subscriber" desire to convince him, Some hundreds more are taken out of charity. The Jesuits conduct the whole, and do it unaided, on their own resources. And this is far from all that they do. They keep on a level with the n addition to his own statement, that his in addition to as own statement, tout his neighbors all tell him that Warner's Safe Cure has done more good for them than they have received from the doctors. In view, Mr. Editor, of the many per-

sons who are sacrified daily to the bigotry and ignorance of physicians who persis in treating patients for symptoms, called consumption, apoplexy, brain troubles, and nervous disorders, when the real cause is disease of the kidneys—which should be detected and quickly eradi-cated by the u-e of Warner's Safe Cure—I maintain that the value of those pamph-lets, which place in the bands of the public the mesns of knowing the truth, cannot be over-estimated FAIR PLAY.

CATHOLIC PRESS.

Boston Republic.

The Epicopal Church in South Carolina is rent in twain on the negro issue. Briefly stated, the trouble is this: There is a number of colored Epicopal clergymen in the Palmetto State, and these ministers, naturally, want to attend the diccessan conferences when such meetings are held. The presence of the negro parsons at the conferences, however, caused a sult in the church, and, in consequence. split in the church, and, in consequence about one-half of the churches have, for split in the church, and, in consequence, about one-half of the churches heve, for some years past, sent no representatives to the diocean conventions. Now an effort is being made to heal the breach, but so intense is the antipathy of the seeding white Episcopaiians to their colored co-religionists that the most that the former will concede is that the colored ministers now on the bishop's list shall hereafter be allowed to strend the conventions, all others who may hereafter be admitted into the diocese to be excluded. The negroes object to such a compromise, and hence the fight is still on, and is daily growing more bitter on account of the approach of the date for the holding of the next conference. Contrast the attitude of these South Carolina Episcopalisms with that of the Catholics of the Alton (III) diocese! The former want to bar negro preachers out of their diocean conferences, while Father Augustus Tolton, the colored priest of Quincy, III, is especially honored by the latter, and at a late clerical gathering he was chosen the prestding officer by the unanimous vote of his white collesques. After all, the Catholic Church is the only true democratic one, and the only one in whose gazy all men, irrespective of birth, condemocratic one, and the only one in whose gaze all men, irrespective of birth, condition or color, are regarded as equals. Cleveland Universe.

At the Boston hearing on the anti-Catholic school bill Father Bodfish made Catholic school bill Father Bodfish made a rasping speech in which he fairly excorlated "ye puritane ones" of the Rev. Dr. Miner stripe. The newspapers thus represent Father B.: "Rev. Joshua P. Bodfish, rector of St. John's Catholic church, Canton, is a native of Falmouth, Mass., and in looks, soeech, manner a typical New Englander." Father Bodfish was formerly an Epicopalish minister, became a Catholic twenty-six years ago, and is over twenty three years a pricet.

Catholic Columbian. Catholic Columbian.

Catholic Columbian.

Congressman Townsend, who died not long ago, sent for the priest when he was about to expire to receive him into the Church. He has long been convinced that he ought to become a Catholic, but he postponed his conversation from time to time, until death called and he could to time, notil death called and he could offer it no longer. He tried with grace. If God had not been full of mercy towards him, he might have lost the faith that came to him long before he publicly accepted it, or, at the end, he might have been taken away too suddenly to get within the shelter of the Church. There are thousands of men and women that the tries are thousands of men and women that the tries are thousands of the church. like him. They know in their souls that the Catholic Church is the Church of God They feel urged by grace to j in it. But they hang back and put off the day of their conversion. They are afraid to displease their relatives; they dread the comments of Mrs. Grundy; they are reluctant to abstain from mest on Friday, to go to confession, from meat on Friday, to go to confession, to fast in Leut, and to practice the other requirements of the Catholic religion. Meanwhite time is flying, life is shortering, and death is approaching; and even if they are not summoned to their judg ment unexpectedly, the grace of the faith may be withdrawn from them for trifling with it, and they may be left in their sine. "To day if you should hear His voice, harden not your hearts."

N. Y. Freeman's Journal.

To those who have carefully followed the course of European history during th last twenty years it must appear that every wrong inflicted on the Church of Christ has met with its due punishment

bave persevered in their anti-Christian policy up to the present year. They now recognize their folly; though it is to be feared, too late to save the Republic, or France herself. Italy struck a blow at France herself. Italy struck a blow at her religious corporations, and now the infidel press of the peninuls sadly confesses that in doing so she has struck a blow at the foreign influence she so passionately desires. "At the beginning of our national movement," says the Fanfulla, the organ of Crispi, "and owing to a deplorable confusion of ideas, we thought that the suppression of the religious corporations was necessary to the unity of Italy and to its preservation. The result has been the decay of our missions. "By examining the matter dispassionately we can ing the matter dispassionately we can now estimate the gravity of our mistake, and we can easily forsee that if we do nothing for the missions, the new Italian schools abroad will be useless for recovering lost ground. The interest other nations show in selzing the posts which our missionaries, unprotected and few in number, have had to abandon, is the best proof that we have done badly in allowing them to be taken from us."

Boston Pilot.
The Toronto Mail, however, goes on endeavoring to bolster up a defence in the libel suit which the Jesuits have brought against it. The home supply of Orange nursery fables proving inade-quate—strange circumstance in view of Mr. Goldwin Smith's "Jesuit Question in Canada," in a recent number of the New York Independent—the Mail has sent commissioners to France and Belgium for a new and varied collection. They will arrange with "prominent statesmen," it is said, to come over and give evidence against the Jesuits. Why not arrange with the London Times for the services of Mr. Le Caron.

Rev. Mr. Brushingham, a Chicago minister, said in a recent sermon that there are more divorced people north of Mason and Dixon's line than there are Mormons in maintain that the value of those pamphlets, which place in the bands of the
public the mesns of knowing the truth,
cannot be over-estimated FAIR PLAY.

Hard and soft coins cannot withstand
Holloway's Corn Cure; it is effectual every
time, Get a bottle at once and be happy.

have re-married are made welcome in these churches, and ministers consent to perform the marriage ceremony, an act of God in the religious view, with persons as perties who are ineligible according to the teaching of Christ for such union." Chicago is a pretty good field for missionary work in this direction. A well known lawyer in that city has admitted that he has procured hundreds of divorces by fraudalent collusion between the interested parties; and there is something besides the usual extravagance of American humor in the story of the Chicago judge who said that any body who would commit blgamy, when he could procure a regular divorce in ten minutes, ought to be sent to jail for life.



GUARANTEED.

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664 Little While." "A little while," and ye shall see Me!
Surely thon tarriest long;
Bridegroom beloved, when shall this night
of weeping
Be turned to song.
With Heaven so far between us,
And earth so near to lure us and beguile,
How ions? Oa Thou did'st promise but to
tarry
"A little while."

"A little while;" the sorrowing and the sighing Are not for ever.
These obarms that earth and sense have wound around me Thine hand shall sever.
How long ere I awaken Where nothing enters that can me defile. I hear the voice of my Beloved saying gently, "A little while."

"A little while," my heart and flash are fail-

"A little while," my neart and it is are falling ing.
So long the right,
My feet are wore, mine eyes are dim with atraining
Towards the light,
Oh! when wilt Thou array me
In glorious body, no more weak and vile?
Come quickly! Thou did'st promise but to tarry
"A little while."

"A little while," I say with wistful glances
At you bright stars
Where is the promise of thy Master's coming?
The world replies.
How long shall he weary with hearing men
Thy name and law revile?
On reach them that Thou did'st but mean to

"A little while." "A little while," the whole creation waits Thee,
In hope and fear.
Surely the sound of that swift-driven charlot
At length I hear.
O earth, earth, earth, arouse thee!
Wake from thy tears! put on thy glory,
smile: smile!
Surely He cometh, and He will but tarry
"A little while."
"Rev J. CARMICHAEL, M. A.
Norwood, April 19.

LORD SALISBURY AT BRIS-TOL.

Lord Salisbury delivered an address to the people of Bristol on St. George's Day, which chi fly consisted of a eulogy of the work of the Primrose League. Only a very short synopsis is given by the cable, yet enough to show that it was replete with empty bombast and palpable misre

with empty obmost and paparon misro-presentation. The wonder is that any audience could listen to it with patience. He was very laudatory of the Primrose League which, he said, "is a noble instru-ment to blerd the classes and the masses." Every election which has been held within the last few weeks shows the impotence of that League and the utter absurdity of the bosst. Can any fact speak more loudly than this, that by six contests Mr. G adstone has increased his following in

"The Government," he said, "will settle the troubles which are menacing the peace of the nation." Three years have elapsed during which the Government was strong In its majority, starting with 120, and clated with victory. Surely it was under such circumstances that they might have settled the burning questions which are so hotly debated from one extreme of the three kingdoms to the other—but instead of this they have alienated Ireland more of this they have alienated Ireland more and more, they have ground down her people by acts of oppression, un equalled during the century, they have used all the power of the Empire in evictions never excelled, if equalled, by the cruelties of the past, and the country is on the verge of desolation through poverty and extermination, and to keep up this state of things they are obliged to up this state of things they are obliged to awe the people with an aimy of 30,000 soldiers who might be better employed in putting the Empire in that state of defence which has been proved to be so much needed at the present time. Besides all this, Ireland is no longer a recruiting field for new soldiers to assert the prestige of the Empire abroad. The natural coasequence is the dreaded advance of Russla in the East, which England is unable to check, chiefly because she is exhausting herself by tyramizing over her sister island. This is all that the Salisbury Government has been able to effect in the zenith of its power. What will it do now that it is meeting with reverses at every election, and that its forces are demoral ized by so many numistakable defeats?

We have said that every election has anade manifest the impotence of the Primrose League to tave the Government, Even Birmingham, the strong. hold of the present combination, is not an exception; for there, more than anywhere, the evidence of coming disruption is complete. There the two wings of the combination which upholds Lord Salisbury's incompetent yet tyrannical Cabinet are in open hostil ity at this moment.

His Lordship said that "the coun'y of Conwall, by its distinct racial origin, its hold of the present combination,

Cornwall, by its distinct racial origit, its language, its tradition, and its history, has as much claim for a separate Parliament as Ireland. . . Such a claim would sacrifice the first interest of industry and

commerce to a mere empty sentiment."

We are not told whether this was loudly applauded by his audience, but as His Lordship mut have known how much nousense his Tory hearers were capable of enduring, we presume it was.
So we must infer that according to the
Tory view a dislike on the part of the
population to being ant down in the population to being shot down in the streets, for holding peaceable meetings, to be sent to prison and to be literally tortured to death, for cheering for Mr. Gladstone or for encouraging the National cause, or resisting unjust spoliation of their holdings, is all mere empty sentiment! The sooner a Government that entertains such views is nailed within its coffin the better for the peace of the country.

better for the peace of the country.

As to "the interests of industry and commerce," it is a well known fact which need not be demonstrated now that it is the policy of allen ruin which has paralyzed and destroyed both industry and commerce for Ireland. The Premier's statements are simply a tissue of infamous absurdities, the mere repetition of which proves his utter incapacity to deal with

re questions he treats.

The comparison of Cornwall with Ire land is another grand point of England's premier. Who ever heard that the interests of Cornwall have been neglected interests of Cornwall have been neglected by the British Parliament, as have those of Ireland? Who has ever heard that the people of Cornwall have been goaded to desperation by wholesale evictions such as those which ended in the death, by scores, of infirm and sick old men and women and children in Ireland? Where in Cornwall ever occurred the disgraceful scenes of unpunished police violence and

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