

when lying suits his purpose, and he has resorted to it in this case with as little scruple as a robber would feel about giving a false alarm to throw an intended victim off his guard.—*Pilot*.

Certain weak-minded Catholics are continually apologizing. They are constantly feeling the necessity of making apologies—not apologies, like St. Paul or Cardinal Newman, but inane excuses for goodness and nobility. Their whole aim seems to be to make the Church look well in the eyes of non-Catholics. They are anxious to be classed apart from the mass of believers; they are even capable of saying, in order to recommend themselves to the tender mercies of dissenters, "We are Catholics, you know, but not good Catholics." They do not exactly deny their faith, but they are entirely willing to whittle away as much of it as possible. This cowardice is commoner than many of us will allow. A Catholic child educated in a public school, in which the whole atmosphere is non-religious, is not likely to grow up feeling the dignity of his position as a Catholic. "Colorless" histories, founded on Hume, Macaulay, and Froude, are not calculated to inspire him with a high appreciation of the noble part the Church has played in the world since her Founder came on earth. He soon discovers that Catholics are not always considered the "best" people in a worldly point of view, and, as his friends are generally Protestants or Liberals, he can only stand well with them, he imagines, by "minimizing" as much as he can without absolutely apostatizing.—*Catholic Review*.

In two epistles, the great Apostle of the Gentiles urges the early Christians to sing hymns. Writing from Rome to the faithful in Ephesus, in lesser Asia, he said: "Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord." And to the Colossians he wrote: "Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God." There is no music so sweet as church music; no ballad so lovely as a canticle. Where, for instance, is the love ditty that can equal in beauty the immortal strains of the *Adeste Fideles*? It is not solitary in its excellence. We have many such grand and soul-melting hymns. If we only had congregational singing, our people would be better acquainted than they are with the treasury of melody we possess. And what so proper as that Christians, who have received the gift of song, should devote their talent to the glory of God and His saints? In order to encourage the faithful to sing spiritual canticles, and to cheer, as far as possible, the singing of dangerous profane songs, Pope Pius VII. granted an indulgence of one hundred days every time that a person shall, with at least a contrite heart, practice this pious exercise; and to those who do so every day, he granted a plenary indulgence once a month on the usual conditions. This indulgence should not be neglected. Our homes should be brightened with song, but with such as becomes future inhabitants of Heaven to sing.—*Catholic Mirror*.

CHARLES STEWART PARNELL had his American tour cut short, unexpectedly, by the dissolution of the Parliament, of which he was a member, and the calling of a new one. Mr. Parnell is no common man. His mission to America, primarily, was not for money, but to work up a sentiment in the United States, to bear on the English Government. But Mr. Parnell has done a grand work, for Ireland, even financially. He occasioned the gift of a hundred thousand dollars from the reckless young spendthrift, who ignores the "cannibals" ways of his father, and leaves the great machinery of the New York Herald to the control of the stupidest set of imbeciles that ever yet ran a thing to its destruction. It was more than Irish wit, it was truth, that recorded the "donation" of the vagabond that never earned an honest dollar, as made "by Mr. Parnell" to the cause of Irish suffering. Young, vagabond, Bennett's hundred thousand dollars had never been flung on the wind, except for Parnell. The obsequious toadies, that have hunted notoriety by putting in their contributions, may look to themselves, Parnell, clearly, was the cause of the untidy Herald's contribution. It has written its own story. Those who have hunted popularity—by sending through it, are to be laughed at.—*New York Freeman's Journal*.

BEACONSFIELD is a shrewd politician, and the present trick will answer its purpose. England will

decide against Home Rule for Ireland, and to make that decision all the more emphatic, will consent to write their imperial pleasure in the blood of Zulu and Afghan. The people of Ireland will almost unanimously decide in favor of Home Rule, and practically the question will be as far from settlement after the election as before. But one statement made in his letter to Marlborough is worthy of note. He says that England will be called to take a prominent position in continental politics, and she cannot do so with a Home Rule agitation at home; in other words, he thinks England must be strong on the Continent, and she cannot be strong with Ireland ready to stab her in the back. But does Mr. Disraeli think that Ireland will abide by the vote of an English popular election? He must be very little acquainted with Ireland or her people. The English government will find that what is now an imperial question will soon become an imperial crisis. Home Rule is written on the wall, and the landlord feast will soon be ended.—*Western Watchman*.

The day must be past when Catholics can be accused of opposing popular education because they oppose Godless education. The sophism is too shallow, and cannot continue to deceive the people in the face of the well-known efforts of Catholics throughout the entire country to give their children an education that will combine first-rate intellectual culture with sound religious training. We rejoice that in Virginia nearly every Catholic mission has its Catholic school, often supported only by heroic exertions of priest and people, and standing in very favorable comparison with other schools around them. We have no desire that the public school system should be abolished. No doubt there will always be a fraction of the population who will need its aid, or will accept no other. But, knowing well that even an imperfect form of Christianity is better than its entire absence, we most sincerely hope that the Christian spirit of all denominations of believers will gradually induce them to establish Christian schools for their children, and that our country will thus be saved from the inundation of irreligion which has submerged other lands, and which threatens ours.—*Catholic Herald*.

ENGLAND is so good and pious a country, as everybody knows, that she can't have much need of missionaries at home, so she sends some over to America to aid the work of righteousness here. The advance-guard of the Army of Salvation arrived in New York last week. It consists of a "General," a "Captain," and six "Lieutenants," the latter being young women. Some private, if this queer army contains any, will probably come by-and-by. In the meantime the advance guard of officers, each of whom wears an old-looking uniform, with "The Army of Salvation" displayed as conspicuously as possible, will start the preliminaries for a vigorous campaign. It is getting up to a hundred years since the rear guard of another English army sailed away from New York, without much regret on the part of the inhabitants. Washington marched down Broadway the same day, at the head of his Continentals, and took possession of the English camp at the Battery. The Army of Salvation is, of course, a different kind of army from the one that sailed away nearly a hundred years ago. But, if we did not know what a thoroughly moral, Christian people the English are at home, we might wonder why this army does not keep all its forces there, instead of sending part across the seas. Can it be a new phase of Beaconsfield's vigorous foreign policy, which Bright and Gladstone have been making so much fuss about?—*Pilot*.

A DISTINGUISHED writer has asked what is likely to be the future of the children of Israel. It is clear that the Jews, here as in the Old World, and more rapidly here than in the Old World, are losing the faith of their fathers. Judaism, divine in its origin, but no longer invested with the divine sanction nor inspired or guided by the Holy Ghost, is undergoing the same process of disintegration and decay which the Protestant sects are suffering. Judaism, now wholly human, like Protestantism, is leading its adherents to infidelity. Every day, as Protestants see this, the devout and pious among them turn to the one Church which Jesus Christ established in the world, and in her bosom find refuge, peace and salvation. The number of conversions from Protestantism to the holy Roman Catholic Church, here and in Great Britain, is continually on the increase. But nothing is more rare than the conversion of a Jew. They are rapidly parting with their own

faith, but very seldom do they embrace any form of Christianity in its stead. In a few years the great majority of Jews in the United States will probably have ceased to be Jews, save only in name. But how many of them will become Catholics? All roads lead to Rome; but very few Jews have made that journey. A Jew who becomes a Catholic is a most excellent Catholic; he seems to desire, by the fervor of his faith and the burning zeal of his charity, to make some reparation for the sins of his people. Jews should be the best Catholics in the world, and God has told us, through the months of Jewish prophets, that the time will come when they will be all that they should be.—*Catholic Herald*.

From the Catholic Columbian.

THE few days of Holy Week at least should be observed by Catholics with a spirit of fervent faith and in full recollection of the sorrowful scenes presented.

HAPPY is the Catholic who can sing his alleluia on Easter morn with a conscience cleansed in the Blood of the Lamb of God. Why will anybody refuse himself such happiness?

SOME of those trashy, sentimental story papers of the east are advertising Irish stories, just to draw Irish custom. Let them alone if you value an uncorrupted mind and love your children's souls.

"Why am I a Catholic" has for its answer the entire reason of our existence on earth. Those of us who comprehend its meaning and act accordingly are the ones whose lives will not be spent in vain, and who will, on their death-bed, feel no remorse for past life.

TO BE a favorite amongst a certain class of people is a very dangerous position for either young man or young woman. In nine cases out of ten it means the same as ruining their after life. The rehearsals of numerous crimes in the daily papers frequently conclude with the words "he or she was a great favorite" in society. The man who was a great "favorite with the ladies" now languishes in a Chicago jail for having four wives living.

TALMAGE, the sensationalist, made an appeal a couple of weeks ago to all who have had the pleasure of listening to his sermons or of reading them. He asked that all such individuals send him one dollar to clear his church of debt. He has found out that he has been preaching to the ears of his people but failed to make his words sink down to their hearts or cause loosening of purse strings. Talmage is a charming talker and very interesting, but in the pulpit is only a clown, and without sensationalism is dead. Truth is lasting, and is the very essence of true oratory which must be imperishable in its fruits. The more a preacher talks and the less his hearers understand him, the greater will be his fame amongst those whose religious views are subject to their own fancy.

ALTHOUGH no nation on earth has been more attached to the faith than Ireland, still in all her fervor and religious zeal, she flings back the charge of bigotry and of harsh treatment of those who differ from her in religion. As thoroughly Catholic as she is, she sustains, loves and assists the Protestant leaders that have from time to time risen to champion her cause. What distinctly Protestant country has done as much for Catholics? In such cases, Catholics were never allowed to become leaders. There is no Protestant people on the face of the globe who will concede honors to a Catholic. Parnell, a Protestant, bears the following testimony to Catholic tolerance in civil affairs:—"My ancestors have been Protestants since the Reformation. It is my pride that I represent a Catholic County, and that my countrymen have accorded me in all parts of Ireland and America, a recognition which is the best retribution of the mean and malignant charge fostered by pro-English enemies. What other nation has ever accorded to their religious rivals, in so the term may be allowed, such toleration? And this is their history. Gratian was a Protestant. Wolfe Tone was a Protestant. The Emmets were Protestants. Tom Steele was a Protestant. So was Smith O'Brien, John Mitchell, and John Martin. Is not that enough to satisfy the American nation that this struggle, as well as former struggles, is national and not sectarian."

WE do not see why the king-killers should be exported to the United States. There is an intimation in the Paris correspondence of the London Standard that Hartmann, charged at the French capital with connection with the Moscow explosion, is to be sent either to England or the United States. Whatever yearning England may entertain for so distinguished a guest will not be shared upon this side of the sea. We have Harmanians

enough here already. It is true that we have no kings for them to kill, but we have a plenty of discontented folk who talk with murderous enthusiasm, in our lager-beer and other potatory saloons of regicide, and who have shown no indisposition to disobey what few laws we find to be necessary in this land of the free. If they cannot make away with monarchs, they can incite mobs, fight corporations, talk mischievous nonsense about Government, incite strikes and make themselves mischievous.—*Catholic Herald*.

A MEMBER of the Baptist Church in New York has been excommunicated for indulgence in profane language, and without sufficient cause, he thinks. He did not deny that he had called his father an "old devil," but then the old gentleman had provoked him, and he could not see much harm in that. "He would also own that sometimes when his patrons had failed to pay their bills when the money had been faithfully promised he had let slip such expressions as 'To the deuce with them, anyhow.' 'The deuce take it,' or words to that effect. Sometimes when he had dined at a table, while waiting through a board, he had said 'Damn it,' and once or twice, when he had hit the end of his thumb with the hammer, instead of hitting the head of a tennypenny nail, he had so far forgot himself as to say 'Gosh damn it.' This he would not deny, but the charge that he was habitually profane was absolutely false." The elders, however, were shocked by such impious expressions; and the young man was cast into outer darkness. He now probably regrets that he had thus diluted his profanity, since the punishment for "Gosh damn it" was quite as severe as it would have been for stronger terms of provocation. Other churches of his sect will probably take this into consideration, though the deacons seem to think that the line ought to be drawn at "Gosh damn it." The young man will doubtless appeal to a higher court, and the courts will decide how far a Baptist may go without actually uttering a great big D and avoid excommunication.—*Catholic Review*.

DR. FRANCIS DILLON EAGAN, late rector of St. James's Protestant Episcopal Church, San Francisco, lectured Sunday night in St. Bernard's Hall to a numerous audience. The reverend lecturer stated that twenty years of his life he had passed in the ministry—at first as a Methodist, later as a Protestant Episcopalian. His early religious training had been warped and perverted—Hogan on Popery and D'Aubigne's "History of the Reformation," and similar works, had thoroughly prejudiced him and darkened the light that dawned in more mature years. In early manhood he was ordained and received as a member of the Methodist Episcopal Church of Philadelphia. In his studies he found it impossible to reconcile the theological teachings of John Wesley with the system of religion of which he is the reputed father. There was a direct antagonism between the Anglican Church and itself, and also with all other Protestant denominations. Anglicanism was too much of an ecclesiastical mermaid, too elastic, at once severely ritualistic and too widely latitudinarian. He must seek a church where unity existed. Suddenly he awoke from his delusion, the occasion being a letter from the Rev. Canon (Archbishop) of San Francisco, who closed with the benediction and formula of "one only Catholic and undivided Church." He sought authorities, exhausted every source of information, and finally brought the answer humbly on his knees.—*Tablet*.

WE availed ourselves of the pleasure of visiting, last Sunday, the Mission in charge of Fathers Kelly and O'Keefe. The principal church is situated in the township of Stephen, at Offa, the name of the Post Office, but is more generally known as Limerick. About one hundred families attend worship every Sunday at this place. The second church is some five or six miles distant, and has a congregation of about thirty families, in the township of McGillivray, and is known as the "Fruit Church." Another is erected in Exeter, and has also quite a number attending. Excellent schools are connected with the two first-named churches. We have reason to believe that the education of the children in these schools is equal to that of any rural school in Ontario. From the state of things in this section, we should judge that there must have been something akin to Catholic colonization prevailing in Ontario some thirty or forty years ago. In the immediate vicinity of the church at Offa, there are six thousand acres of land, divided off for the most part into farms of one hundred acres each, and the owners of this large belt of country are, with two exceptions, all Catholics. There are signs of thrift and independence on every hand, and it must be a matter of gratification to the parish priest and his curate, to witness what must be, to a large extent, the result of their arduous labors in the cause of religion. Crime of any kind is almost unknown. Everywhere is peace, and harmony, and prosperity. The people have good reason to feel proud of their churches and schools, and also their good pastors, and we feel sure the latter cannot but feel comforted by the reflection that they are administering the consolations of our holy faith to a people who have made themselves worthy that faith, by their steady advancement, morality and socially.

WE were glad to have an opportunity of renewing the acquaintance of our old friend Mr. Quarry, the popular postmaster. New STORY.—Next week we will commence the publication of an interesting continued story, entitled: "Too Strange not to be True," by the distinguished writer, Lady Fullerton. It will be one of the best ever published in a Canadian newspaper. Now will be a good time for our friends to ask their neighbors to subscribe, that the first chapters of the tale may not be missed.

DAVID GLASS, Q. C., lectured in Paris Wednesday night in aid of the Irish Relief Fund. There was a large attendance on the occasion, and \$100 was subscribed.

C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible. All matter for this department should be addressed—Grand Recorder C. M. B. A., 291 Queen's Avenue, London, Ont.

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Branch secretaries should always send the "Beneficiary Report" with remittances on Assessments. Unless this is done, the Grand Recorder cannot certify to a correct return to Supreme Council.

Assessment No. 15 is issued for death No. 29, John J. Maher, of St. Bridget's Branch, No. 8, Buffalo, N. Y., who died on the 10th January 1886, aged 22 years.
Death No. 19, Robert Hart, of St. Ann's Branch, No. 33, Hornellsville, N. Y., who died on the 21st December, 1879, aged 24 years, is payable by surplus.

We are often asked the following question:—"If I pay my assessments when other members of the Association die, have I good security that my heirs will be provided for when I die?"

All officers and members, who are authorized to receive any money for the Association, are under bonds, and you have the pledge and written obligation of the officers and every member of the Association, to pay your heirs \$2000, the amount provided by the constitution of the Association and the Beneficiary Certificate which each member receives. The funds are kept in the possession of the members themselves, and upon the death of a member it is to the interest of all members to pay the assessment. By so doing they protect themselves and families. The increase of membership will always more than balance the most litigious, and the liability of members will not, as some imagine, increase with the increase of membership. The liability of our C. M. B. A. members will not be greater in a membership of 100,000 than in a membership of 2000.

All classes, rich and poor, should join this Association. No matter how well situated a man is, he cannot but improve his condition by obtaining a membership in the C. M. B. A. By this act he puts an additional safeguard around the interests of his family. The Association is of supreme value to the man of moderate station, especially to the thousands of the industrial classes throughout the country who possess the strong arm, active brain, and invincible will, which is the only capital to those who are fighting the battle of life single-handed and alone, working their way up inch by inch, and with nothing to depend upon but their own perseverance, the father with a growing family depending upon him for support and education; the son with a widowed mother and orphaned sisters; the father whose homestead is being paid for by instalments, need this Association for their protection.

THE \$1000 INSURANCE.
The proposition of Grand President Lavin of Michigan, to adopt a second class rate of insurance granting a benefit of \$1000, at death, with an assessment of 55 cents at each death, is worthy of consideration. The members of the second class could be members of the ordinary branches, namely, Brantford and Elm. Secs. and Grand Recorder would have to keep separate accounts of the beneficiary funds. They could pay the same monthly fee, and correspondingly diminished proposition fee. All the additional labor would be to keep beneficiary accounts. If this would be of any benefit to a large number of working men who, perhaps, cannot afford to keep up the \$2000 class, it ought to be adopted. It might be well to provide for a change from the \$1000 to the \$2000 class, and vice versa. But it would not be wise to create separate branches for each class. Each member would obtain benefits in accordance with the amount of his contribution to the different assessments. However, the Supreme Council will consider this question, and it is competent to decide it, and will do so for the best interests of the C. M. B. A., which is really the best interest of each individual member.

H. W. D., Amherstburg.
TO SUBSCRIBERS.

We have, as our friends will notice, said very little from time to time about those whose subscriptions are overdue. We do not, as a rule, like the system of continually dunning our friends as though we were afraid they would never pay. We will simply make the request this week that all who owe will send us the amount as soon as possible, more particularly those who have not paid for the past year. We are desirous to make the Record the leading Catholic weekly in Canada. If our friends will only bear in mind this request, and send us the amount as soon as possible, it will materially assist us in accomplishing this object.

DELINQUENTS.

A few persons, not knowing perhaps that they were acting unlawfully and contrary to usage, have ordered the Record to be stopped, through the postmaster. We do not wish to force the paper on any one. If they wish to stop it they have a perfect right so to do, but they have no right to refuse it while in arrears. Publishers never stop sending a paper until the subscriber has settled his indebtedness. Refusing to take it from the post office makes no difference to the publisher. The papers will be considered by law the property of the person to whom they are addressed until arrears are paid.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of the Y. M. C. U., held in their hall on the 15th inst., the following resolutions were unanimously adopted; that:

Whereas, It has pleased Almighty God to remove from our midst, fortified by the sacraments of our holy Church, our beloved brother, William Berthor, junior; Resolved, That this Society, while deeply regretting the loss of so good and useful a member, also desires to express to his bereaved parents and sisters its heartfelt sympathy for the great loss they have sustained in one who was dear to them and to all who knew him; further Resolved, That whilst mourning his loss from amongst us, we are consoled by the belief that our loss is his eternal gain, and that he has gone to receive the crown of glory that awaits all who love and serve God faithfully here upon earth.

Resolved, That this Society, as a tribute of respect to the memory of its deceased member, drape their hall in mourning for thirty days, that a copy of these resolutions be published in the CATHOLIC RECORD, the *Chatham Plant*, and *Banner*, and that a copy be presented to the family of the deceased, and entered in the minutes of this Society.

Com. on Resolutions (N. FADY, R. SOMMERVILLE, J. BRENNAN.
Chatham, Feb. 16th, 1886.

The barn and outbuildings belonging to Timothy Collins, on lot No. 10, North London Road, Edinburg, one and a half miles from Lucan, were totally consumed, together with their contents. They are supposed to have been set on fire by tramps staying there over night.

New Advertisements.

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