(Continued from third page.)

SUPPLEMENTAL AND ALL AND

On the Superiority of Christian Civilizatios.

The doctrines of Christianity, especially those of the origin of man, the doctrine of the Incarnation, and of the destiny of the immortal soul rended to bring up the individual, no matter who he was, to the plane of equality with other men. How ennobling is that coeffice of the immortality of the soul, now questioned by unbelievers! How different the desimy to sink into the earth like the beast of the field and be forgotten forever, and from that described in the destiny of the last child of Adam that shall stand on this earth amid the wreck of creation and in view of the living sun, and destined to survive it and live forever! Such was the destiny of lowliest slave. Again he was of the nature which had been united to Divinity in the Incarnation, and thus become a brother of the Son of G.d. You know how Popes and Councils protected and emsncipated such mon during all the centuries of the Church's exis-

#### Poor unde: Paganism and under Christlanity.

With regard to the poor, we know that pagan civilization practically ignored them, except perhaps to regard their poverty as almost a crime. Even Plato would have them expelled from his model "Republic" if they became too numerous for the comfort of their more fortunate fellow citizens. We know that in the city of Rome when she had three millions of people within her bounds, and worshiped at the shrines of thirty thousand gods, she had no asylum for poor. She had her gods of elequence, of war, her goddesses of wisdom and of love, but no god or goddess of blessed charity, no god of the poor. This title was reserved for the true God alone, for "who is like unto our God, who dwellesh on high, and beholdeth the numble things in heaven and in earth, lifting from the earth the weak and from the dunghill the poor, that He night place them with the princes, with the princes of his people?" Wealth, then, under pagan civilization, despised poverty, when lo! a mighty revolution takes place at the birth place of Christ, at the cradle of the new civilization Beholu wealth, royal wealth, at the very feet of poverty, adoring it. See these kings of the East, sety, adving it. See these kings of the Last, with their gold, frackincense and myrrh, protrate before poverty, in whose garb Deity itself is invested. And when that Child grew to manhood He commenced His first sermon, the great sermon on the Mount, with a benediction on poverty: "Blessed are the poor in spirit, for theirs is the kingdom of t.caven." He practised during life the poverty which he blessed. He lived as the carpenter's son of Nazareth. And during His public career, though snowering during His public career, though snowering blessings temporal as well as spiritual on men, making the blind to see, and the deaf to hear, and the lame to walk, and cleausing the lepers, and raising the dead, yet "He had not where to lay His head." He died naked on the to lay His head." He died naked on the cross, in supreme poverty. From that moment poverty was not only not a disgrace, but a benediction, for "whom God foreknew He predestined to be made comformable to the image of His Son," and that is the image of perfect poverty. From the infuncy of Christianity in substitions for the poor were placed under the special direction and protection of the Christian Church. The appointment of deacons, mention. Church. The appointment of deacons, mentioned in the Auts of the Appstles, was chiefly for the care of this class, and St. Paul tells us that when the other Apostles sent Barnabas and himself to preach the Gospel, they charged them "to take care of the poor, which thing," says the Apostle, "we were careful to do." In the the Apostle, "we were careful to do." In the time of the first Christian Emperor, Constantine, the State gave over the care of the poor to their best protectors and friends, the Christian clergy, and in every age since we see the priest and the poor associated.

## And Especially the Sick Poor.

This care of Christians for the poor was shown most strikingly in their devoted self-sacrifice to-wards the sick poor, especially inregard to lepera and sufferers in times of plague. According to the stern beheat of the Mosaic Law, the lepera were obliged to live apart from the people, but when the Mosaic dispensation passed away, the fervent early Christians established lazarettes or heavily for the case of the mosaic dispensation passed away, the following words of th or hospitals for the care of the poor lepers, and daily waited upon them when the rest of the world—even their own relatives—had abandoned them. This spirit lives in the brave Father Damien, now gradually dying of leprosy, but fearless and even joyous at the very portals of death. Another priest has recently volunteered to join him, and Sisters of various orders offer themselves for this loathsome work. During the terrible yellow fever visitation in Memphia a few years ago, five Sisters called on me in St. Louis to receive my episcopal blessing before going down to that city of death. I asked them if they fully understood the danger they had volunteered to risk. They replied that they had done so, and had earnestly begged their had done so, and had earnessly designed their superior for the privilege of going, as people were dying there utterly abandoned for lack of nurses to attend them. "But people who go there now," I urged, "often die within ten days." 'Ten days!" replied a bright, happy founded and sheltered works of the highest looking Sister, "why. we can do so much good in ten days, and there is no one else to do it." As they descended the steps from my hall door As they descended the steps from my nan-door they seemed to me as going in procession to their early graves. Four of them descended into their graves within a short time. A noble young Episcopal clergyman, whom I knew well, went down to the plague-stricken city about the same time, and when it was urged about the same time, and when it was urged on him that people going from without into that city were more liable to be affected by the plague than those who continually lived there, he replied, in almost the words of the Catholic Sisters, "One can do so much good, even in a single week. I will go in the name of God.' He acted there not only as a spiritual adviser, but as nurse for the sick, and acted from the purest supernatural motives, and died in the midst of his work. Nine Catholic priests fell victims of charity there. But the most striking evidence, perhaps, of Christian heroism in this regard is found in an incident that occurred in Alexandria in the third century, and which forms a suggestive contrast to the pagan civilization of the time. In that great city the Christians formed the poorest portion of the community, and were prosecuted by their pagen brethren. A plague broke out among the citizens, and more than decimated them. Comparatively few of the Christians became infected by it, probably because of their more temperate lives. The infection was so appalling that the nearest relatives abandoned the dying or buried. Now came the time for Christian revenge, Out trom the Christian quarters of the city issued the men whom these plague stricken people had persecuted. The army of charity advanced on them; they waited on their dying enemies, nursed them, and when they died bore them to their graves, and in many instances lay down beside these graves to die victims of forgiving beside these graves to die victims of forgiving charity—heroes of true Ohristian civilization. Alexandria became afterwards one of the great

#### centres of Christianity. Paganism Essentially Cruel.

I might continue to multiply these evidences of self-sacrifice amongst Christians, but I think enough has been told to convince you of the real blessings to humanity conferred by the civiliza-tion of Christianity. To what I have said two objections may arise in the minds of some of my hearers; the first, that I have been unfair to paganism and pagans, and the second, that I have been so absorbed in what the Catholic hare been so absorbed in what the Cabbolic Church has done for civilization, that I have almost ignored the works of Protestant benevolence. To the first I reply, that I think I have shown that the crimes and cruelties of paganism lesson to posterity of the essential connection of Christianity would arise from its very principles, whereas those of Christianity and true civilization. What was inguism moral teachings; in the language of the convert from paganism; Lactantius, the Christianity and true civilization. What was convert from paganism; Lactantius, the Christianity and true civilization. What was convert from paganism; Lactantius, the Christianity and true convert from paganism. Lactantius, the Christianity and true civilization. What was convert from paganism. Lactantius, the Christianity and true civilization. What was convert from paganism. Lactantius, the Christianity and true civilization. What was convert from paganism. Lactantius, the Christianity and true civilization. What was convert from paganism. Lactantius, the Christianity and true civilization. What was convert from paganism. Yet we must remained the following from the Right Path.

A WESTER But some one may say that it is utterly impossible that we should go back to the paganism from which Christianity has liberated us. There is no danger of our going back to precisely the old forms of that human nature is always the same, and true civilization. What was converted to the paganism of true civilization. What was converted to the paganism of the substantian to the good of the converted to the paganism of the substantian to the good of the paganism of true civilization. What was conve

The state of the s

that shed blood, as did Mars and Bellona? How could they spare even their own parents, who adored Jupiter, who drove away his own father? How could they be merciful to their own infant children who renerated Sature, the devourer of this children? How could purity have any value in the eyes of those who paid divine honors to an adulteres, who had been nothing more the common victim of the justs of all the gods? How could reprise and freque he avoided hy man. How could they return their god Mercury? He, more year, taught them that cheating was not fraud, but smartness. How could they return their passion who venerated Jove, Hercules, Bacchus and Apollo as gods, while their lusts and frightful lastivious nees, of very blackest dye, were not only known to the learned, but brought out upon the stage of the theaters, add made the choice material of songs, that every one might the more surely know them? Could men, however good naturally be good under supply training? he unright know them? Could men, however good naturally, be good under such training?—he upright, will taught injustice by the god.! To appease the god you adore, you must do the things you know to be pleasing and agreeable to him The most devout worshipers are those who seek to imitate their god, and thus truly did the worship of the gods destroy the morals of the heathous.

#### Natural Goodness of some Pagans,

If many pagans were good and noble-and unquestionably they were—it was because of the natural goodness of their hears, which were better than their religion, and also because of the truth of natural religion, such as the existence of God, and future rewards and punish-ments, which, though mingled with false doctrices, produced many admirable results.

#### Charity Amoug Non-Catholic Christians.

Another objection may be urged to what I have said - namely, that I have alluded chiefly to the action of the Catholic Church, as if there was no Christian civil zation amongst those cutside of its pale, or as if they, too, had not made great sacrifices in its cause. God forbid that I should deny to buman nature, even without Christianity, much that is noble and benevolent, God forbid that I should deny to Protestants the possession of great and self-sacaifeing benevolence, especially in view of the fact that to that faith belongs our fellow-citizen, Mr. Childs.

## Historian iccky's Testimony in Favor of the Church.

In the last three centuries Protestants have done noble work in the cause of benevolence, and have done it from high motives of Christian charity. Look at the institutions of beneficence erected by the various denominations, including the gentle Society of Friends, in our city. But, ladies and geotlemen, look at the lifteen cantu-ries that preceded the "Reformation," especially the times of the transition from pagan to Christian civilization. Who was it that bore the bund of the persecution of ancient paganism? Who was it that fought the battle in defence of helpless childhood, and feeble woman, and suf-fering prisoners? Who was the monk that faced the gladiators in the Collecum, and by his death abolished gladiatorial contests? Who now makes most sacrifices for suffering humanity? But let us hear one who cannot be suspected of any partiality to the Catholic Church. t e which is superior to force; by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the very foundation of modern civilization, Herself the most admirable of all organizations, there were formed beneath her influence a vast network of organizations—political, muncipal and social—which supplied a large proportion of the materials of almost every modern atructure." In another page the same author says: "That Church, which often seemed so haughty and overbearing in its dealings with kings and nobles, never failed to listen to the poor and to the oppressed, and for many centuries their pro-tection was the foremost of all the objects of its policy.'

# Our Present Pontiff on Civilization's Debt

the following words of our present great it increases. Statistics show us that it he like the following words of our present great it increased thirty per cent. in Germany. It is possing on the obligations of civilization to portion as faith loses its hold upon the children the Charch, he says: "We know with cer
of mea. One thing is remarkable in the statistainty. Venerable Brethren, that civilization has no firm foundations unless it rests upon the eternal principles of truth and upon the un-changeable laws of right and justice; and unless true love binds the wills of men together and harmonizes by its aweetness their mutual relations and dusies to each other Nor is there any one who can rightly deny that it is the Church which, by preaching the Gospel Catholics and the Lutherans, suicide is almost throughout the world, has carried the light of unknown. So that it is not to be attributed to truth amongst nations who were brutalized and national temperament, but to that loss of faith steeped in foul superstition, and has lifted them up to know the divine Creator of the world and to recognize their wretchedness; that it is the Church which has removed the misery of slavery and nobility of their nature . . . . which founded and sheltered works of the highest charity for the relief of every kind of sorrow, everywi ere civilized the human race in its public and private life, rescued it from its misery and brought it by every possible effort to a manner of life britting the dignity and bope of man.... Therefore may she claim that to her, by every title, belongs the praise of being to civilization a fostering nurse and mother.'

# Degradation in Countries Falling Away from

As a confirmation of what I have said, that it is the spirit of Christianity which has so ameliorated the condition of suffering humanity, let us observe the countries of the world which have remained unconverted, and those also that tried to unchristianize themselves. Take as a specimen of the first class the vast empire of China, and of the second France in the delirium days of her anti-Ohristian revolution. It is cortain that the Chinese ought to be, humanly He could not be worse. Besides, I have hope speaking, amongst the most civilized people on that God will reward a poor man in the end if the earth. They are, perhaps, the most univer-sally educated, at least in what we call a common school education. Almost every man in China can read and write, and the country has onna can read and write, and the country has a fair share of higher education. The Chinese are exceedingly industrious, hard-working, shrewd business men. They have everything tending to civilize them, except Christianity, and because of this defeat they remain comparatively uncivilized. Childhood is degraded, as in the times of pagaa civilization. Children are publicly exposed for sale, and purchased in the market places. Woman is still, as of old, the slave of man, whilst prisoners and the poor are almost in the condition in which I have described in the pre-Christian times. Again, look at France, once so gloriously Christian, in the full nontide of her un-Christian days. She sought, crime of perjury, and in the fact that it is not in the mad paroxysm of the revolution, to as certainly and as severely punished now as in cast aside her Christian doctrines and traditions, and with them lost, for a while, her ing to realize the importance of doctrinal teach-Ohristian civilization. She abolished the Sab-bath, desecrated the sanctuary, shattered the tabernacles, broke the statues of Christ and His saints, and flung off the Christian yoke. By one wild, desperate spring, she plunged into the chasm of worse than paganism. Christianity with folded arms looked on from a distance, to see how France could live without her. Deeds of bloud, fearful as those of Roman story, characterized the new regime. The mere hu-manitarian theories of infidel philosophy could never elevate her. When tried, they melted in

destrines only lead to differences of opinion and sectarianiam."

# Connection of Morality with Destrinal Teaching.

One of the most fatal and demoralizing superstitions of this century, ladies and gentlemen, is this attempted separation of morality from doctrinal teaching. Doctrines are as the granite foundation to the whole edifice of Christain ethics, and with them that edifice must stander crumble into ruins. What underlies the value of the holy childhood but the doctrine that the child has an immortal soul? Abolish this, lock at the child only in the light of its utillicy to the State, and soon infanticide will commence again, and deformed children will be put to death when men shall have lost the ten derness which Christianity has produced and fostered. Most men eadmire the Church's action in regard to diverce. They believe that her conservatism in this respect is essential to the preservation of the family and the sanctity o! human love But all her actions and her suffericgs in maintaining this principle are motive by a Goc:rine that marriage is indirsoluble, and be-cause of this dectrine of, the Pope him elf and all the Bishops of the world united with him cannot grant a single divorce. Look at the great motives of human action. Behold that young man contending with fearful temptation, wrestling with some "mid-day demon." The pleasure promised is certain and alluring. Religion whispers in his ear, "Fear God, listen to your conscience, you know that to yield is wrong. Remember the punishment which God has threatened, remember the barry of the property of the heaven you rerounce if you yield, and the hell whose punishment you will deserve." Now all this warning is based on doctrines. Only whisper in his hear, "There is no hell, God is indulgent, or takes no cognizance of human action," Strike down the great truth and you are the country of th strike down the great motive. Again, look at the marvellous inscitutious of charity throughout the world, Sisterhoods and Brotherhoods such as I have already described. These people have aworn that in poverty, chastity and obedience they shall wair upon sufferers whom they bever saw before, and with whom in many cases they can have little human sympathy. How account for this phenomenon? Not by fana-ticism, which is short-lived and uncertain, whereas these sacrifices have lasted for nearly nineteen hundred years. No, ladies and gent'e men, there is but one solution; all this work of charity is built on a single doctrine, that Christ has identified Himself with the poor and the outcast, and that in attending to them we please Him. The fevered brow is the brow crowned with thorns, the prisoner in the juli is the captive of Pontius Pilate, the man dying on the scaffold the crucified sufferer of Calvary. Thus Christ is loved and tended in His represent atives. Deny this single doctrine and you rob the sick, the poor, the prisoner and the dying of their consolers, and civilization of one of its most glorious triumphs,

# The Balm Religion Brings to the Afficied.

Look, again, at the influence and doctrinal te ching in the hour of affliction. Look at tha poor, broken-hearted wretch who feels that the world has rejected him. Why should he live? Why should he endure "the stings and arrows of this outrageous forcupe?" There is nothing left to live for, and suicide scems his only relief. Then Christian faith descends like a comforting Angel of Gethsemane and whispers to him.
"There is One beyond the stars who takes cognizance of every eigh and tear and heart-moan. He has said that if a mother should forget her child, He will not forget thee, His creature. Bear your sufferings for a little time; He will aid you in bearing them and reward you for having borne them?" But tell him, "There is no God to hear you; or, if there he a God, He is relegated to the unknown and the unknowable by agnosticism. There is no God; or, if there by one. He is too far away and too glorious to care for a broken-hearted wretch like you." Take away the doctrine of faith, and suicidewhich is becoming so common—is the resurt of the child of misfortune in the hour of misery.

#### Sulcide Increases Where Faith Decays. And, as faith diminishes, suicide must in-

Statistics show us that in ten years ties of suicide, and that is the disproportion of women to men. Women are supposed to be lieve more and trust more deeply than men, and in one list of one hundred and sixty-six cases, where suicide was attributable to weariness of life, there were found but six women to one hundred men. It is known that among Germans who endeavor to act out their faith, as the and of hope which makes life wearisome. It is remarked of the Irish, who have deep faith, that suicide is almost unheard-of amongst them; and this is to be attributed, at least to a preat ex tent, to the influence of faith upon them in the hour of their trying afflictions. Some have asserved that it is rather pugnacity than piety.
An Irishman does not like to be beaten in a fight, even in the "fight of life," and regards suicide as an act of cowardice, which in truth it is. But this is not sufficient to account for his victory over affliction. I remember asking a poor fellow who had been very badly treated by paor tenow who had been very hadly treated by his Irish landlord, and who had other-wise great sorrows, if he ever felt tempt-ed to commit suicide. His mother-tongue was Irish, and English came later to him as a sort of step-mother tongue, and he oc-casionally blundered in it. "No, Your Rever ence," he replied, "I never felt tempted to commit auicide; "that is, never on myself, Your Reverence!" "And why did you not think of it in all your misfortunes?" "Why, because if I died immediately after committing suicide I could not ask pardon of God Almighty, and I would go to hell for all eternity to live under as bad a landlord as I had in Ireland. he is only patient and bears the sufferings the Almighty sends him." All this poor man's hopes were founded on dootrines. Mere senti-

ment would have little influence on him.

I might continue to show to you that doctrines underlie and give motive to all the great works of Christian civilization. To expect effects without causes, to abolish the root and the stem, and hope that the flower and the fruit will remain for any long period, to attempt to retain the morality of Christianity without its doctrinal teaching, is as illogical as it is destruc-

#### tive of true civilization. Result of Lightly Regarding Perjury.

ing to realize the importance of doctrinal teaching. Perjury suposes belief in two great truths
—lat, that God may be called to witness what
we state; 2nd, that He will punish any man
who calls on Him to witness a lie as the truth.
In proportion to the depth of our faith in these truths is our dread of perjury. If we deny them entirely, perjury is no more than lying, which is proverbially easy to many people. Thus are imperilled our lives, property and character, as they also are dependent on ar

from shedding human blood who worshipped gods | manity in its infancy to rise and walk, but now | Ohristianity than Senecs, and yet they could that shed blood, as did Mars and Bellons? How | it needs no such assistance. The Church must | not save society from the civilized barbarism of

#### Paganism Under Another Rame

We must remember that though the new re-We must remember that though the new religion of the future of which some men dream may not be called paganism, it is paganism under another name. We occasionally hear of the "Religion of Humauity." What is this but paganism, which delifed all that was true and beautiful and good with all that was vile in our nature, and called these things by various names, the deities of its religion. If any one whispered to the infidel philosophers of France who sought the destruction of the Christian religion that the day would come when they ligion that the day would come when they would find themselves worshiping at a pager altar, they would have smiled in derision. But talse principles soon act themselves out into institutions. Human reason was defied, and the goddess of reason—a dancing girl of Paris— stood on the high altar of Notre Dance, a fit symbol of the prostituted reason that ruled the hour. But after a time some philosopher might "Why not a goddess of love, a power stronger than reason and more universal in its influence?" We will not call her Venus, because that would cound like old paganism. We will call her glorious "Human Love." "But," cries out another, "we should, above all, have a god of spotless French Honor, and another of Military Glery," and so on through the whole range of human passions, good and bad, untill the Pantheon should be complete. Man is a religious being. If he worships not God, he will worship himself. Deny the doctrines of faith, and you try to kill Christianity and establish some form of paganism.

#### A Christian Bishop's Protest.

In the name of our Christian civilization, I a Bishop of the Christian Church, lift up my voice to-night to warn the representative men who hear me that the popular modern system of teaching morality without the doctrines that motive it, whether that system be called Christ ian ethics, or moral instruction, or un entarian teaching, is sapping the very foundations of Christianity and Christian civilization.

#### The Best Test of Civilization.

Therefore, ladies and gentlemen, to sum up what I have been saying to you, because the spirit of unselfishness is the best test of the civilization of mankind, and because, judged by this criteriou, Christian civilization stands infinitely above all others, because in regard to the weak and unfortunate of our race it has changed the face of the world and the sentiments of mankind, because it has effected these beneficent results by the teaching of great positive doctrines that give motives to self-sacrifice and by a powerful organism known as the Catholic Church, and because in proportion as men ignore these two influences, the doctrines and the Church, there is danger of their losing the civilization which these p oduced, therefore it is all-important that those who do not accepthe Church should at least insist on the teaching of those positive preserving doctrines of morilty, and that the children of the Church should re-new their love and allegiance to her, and unite for the preservation of Christian civilization with those outside her pale in every effort to preserve even human faith in every conserva-tive principle that upholds Christian civiliza-

# THE JESUIT QUESTION.

Appeal of the Evangelical Alliance to the Protestants of Canada.

In addition to the petition to Her Majesty the Queen and the brief form of petition for general use in relation to the Jesuit's Estates act, the Dominion Evangelical Alliance has issued the following :-

To the Protestants of Canada. FELLOW-COUNTRYMEN—The executive committee of the Dominion Alliance for the Dominion ion of Canada, constituted at Montreal in October 1888, address you on an issue of grave national concern, to which they invite your

thoughtful consideration. That issue is "the act respecting the Jesuits' estates," passed by the Legislature of Quebec in 1888, which, in our judgment, is unwise, unjust, disloyal, perilaus to public order, and ominous to greater evils in the future.

One of the first acts of this committee was to

petition the Governor General in-council for the disallowence of the said act. But His Excellency was advised that the act be "left to its opera- Over the poor as she gave them their food;

The consequences of this decision and of the legislation to which it refers seem to us too vital and far-reaching to permit of silent acquiessence. The occasion demands an appeal to the supreme authority in the Empire.

A position has, therefore been prepared for transmission to the Queen, which is herewith laid before our fellow-subjects, so that they, if they see fit might join in its prayer. The pro-per official course for such positions to take is through the Governor-General to Her Majesty. At the same time, let our intercessions to fervently presented to the King of Kings, that he may so direct and over-rule all the counsels and proceedings of those in authority, as that equal justice may be done to all, our ancient rights and liberties be preserved, the Queen's throne upheld and "the word of God have free course and be glorified" throughout our land.

God Save the Queen." It behooves us to remember, moreover, that the power of self government which, in constantly increasing measure, is enjoyed by the Queen's subjects in Canada, imposes duties upon our-selves which cannot be discharged by any others, however exalted their position. It is partly du to past neglect to use powers already possessed that present evils have come upon us. Let this reproach lie on us no longer. "Eternal vigilance is the price of liberty."

It is entirely beyond the sphere of the Evan-

gelical alliance, or its executive committee, to indicate in what manner, and by what agencies, liberty, right and truth are to be maintained in the several provinces and in the Dominion at large. That must be left to the decision of the electors, to whose mandate all legislatures and

electors, to whose mandate all legislatures and governments must bow.

We may not "say peace! peace! when there is no peace." If we tamely submit to aggressions, we may have "peace," but it will be the peace of the grave. We should be the unworthy sons of heroic sires, if we did not resist the insatiable demands that are coming upon us. Does anyone dream that the \$400,000 are the full and final claim for "compensation?" This is hardly even pretended. The "Progurator of the Jesuit Fathers," writing to the Premier of Quebec on the terms of the settlement, exults over "that glorious concordat," and takes it as a pledge "that the establishment of the Jesuit Fathers, in this province are always allowed in accordance with their deserts, and if they ask for it, to participate in the grants which the Government of this province allows to other institutions." First, the "compensation" for the estates, and then other public moneys are to be handed over to the ecclesiastical bodies, un-controlled by the Government or the Legislature. The downward course is clear.
Let us not be deaf to the warning, but, each

in our place, defend our rights and liberties, our country and our Queen.

W. H. HOWLAND, president
REV. A. CAMPBELL, secretary.

Montreal, April 1st 1889.

The Queen's hall has been secured for a public meeting on the evening of April 15th to discuss the Jesuit question. Colonel O'Brien, M.P., Mr. Dalson McCarthy, M.P., Mr. Charlton, M.P., and others have been invited to address if. to address it.

paganism.

# H. HALLETT & CO., Box 155, Portland, Main

## SIR CHARLES RUSSELL, Q.C.

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Sketch of Parnel's Great Counsellor.

His masterly conduct of Mr. Parnell's defence in the Times Forgery case has made Sir Charles Russell so large a sharer in the public attention fixed on his distinguished client, that a few words about himself and the well-known Irish family of which he is a member will be opportune. He is the son of Arthur Russell, Esq., of Newry, County Armagh, Ireland, and was born at the family residence in 1833. He chose the law, was admitted to the bar at Lincoln's Inn in 1859, and became Queen's Counsellor in 1872. He was elected M.P. for Dundalk, County Louth, Ireland, io 1880.

Mr. Russell early scored a distinct success in his profession, and before middle life had an enormous practice both in the civil and criminal courts in London, and in the North and West of England. Nothing short of ability of the first order could have induced Gladstone to ap point him Attorney-General for England. He was the first Catholic to fill the office since England's defection from the Catholic faith. His tenure of it was but brief, however, owing the defeat of the Gladstonian Government in

July, 1886.
When Sir Charles first entered the House of Commons he did not identify himself with the Irish Nationalists. Indeed, his complete con-version to Home Rule is coincident with that of ites trusted him utterly, and often found h s in fluence extremely useful. He was married in 1838 to Ellen Mulholland.

eldest sister of the well-known Irish novelist and poet, Rosa Mulholland. The union has been blessed with a large and talented family. Lady Russell is a woman of fine presence and noble character, and her husband is very happy in his home life.

The Ray. Matthew Russell, S.J., of St. Francis Xavier's, Upper Gardiner street, Dullin, is a brother of Sir Charles. Father Russell's deservedly high reputation in literature might be wider and higher had he not given so much of his time to developing the talent and making the reputation of others.

A charming little volume published two years ago, "Memories of Attie O Brien," by Mrs. Morgan John O'Connell, derives half its interest from its revelation of the retiring, kind-hearted, unselfish Priest and scholar, who actually conducted by letter the literary education of the return of the re ot a remote and unknown contributor; and through her first struggling expression, blank ignorance of the business side of literature, and unconscioueness of her own aptitudes, discerned

and drew out the true poet and story-teller.

The uncle of Sir Charles and Father Matthew
Russell was the celebrated Irish Priest, Very
Rev. Charles William Russell, D.D., a long time president of Maynooth. He was also man of letters, the author of the life of the cele-brated linguist, Cardinal Mezzofanti; a member of the Royal Commussion on Historical Manuscripts, a contributor to the Encyclopædia Britannica, North British Review, etc. Cardinal Newman was his close friend and admirer, and was wont to say that Dr. Russell had more to do with his conversion to Catholicity than any other human being; and this, not so much by argument and controversy as by the mildness, gentleness and suggestiveness of his ways.-Pilot.

[FOR THE TRUE WITNESS. THE DEAD SISTER OF CHARITY. E. W. OWENS.

Cold are the hands, ah ! they long had worked wearily
E'en in their pleasure—the doing of good;

Over the poor as she gave them their food; Motionless now what shone radiant purity. Heavenly still the the spirit has fled— Spirit! who knew her can doubt its security?

Sister I to many an angel, the motherless Wept not in sorrow when she hovered near; Pitying, praying, concoling -no other less Humble, less powerful—her presence was dear Dear to the lonely and shining through sorrow

Ours be thy rest, oh, immaculate dead!

drear, Bright as the sun through its veiling the clouds; Emblem, at night, of a radiant morrow near; Wrapping in swaddling-clothes, draping in

Gone! Yet we see her, in fancy's fond straying Btill Guarding, still soothing her charges below. Gone! She's in Heaven—yet with them and

praying till Drops from above the true balm for their woe.

Memory of her! Her good works have be gotten it.

Flowers may fade but their perfume remains; Captives in love may be mouldered, forgotten Lasting for aye are the links of their chains.

\* \* \* \* \* \* Richer the soul for its visit terrestial, Grander fore God if its mission's done well, Brighter it shines on the record celestial, Gem of the home where it ever shall dwell; E'en as the dew-drop to fancy none clearer, in

Silvering the leaf of some beautiful flower

Passes again to its mother air dearer in

Sweetness exalted by its world of an hour. April 2nd. '69.

[FOR THE TRUE WITNESS.] ODE ON CLONMORE CASTLE (CASTLE MANNAGH.)

The old castle walls of sainted Clenmore.
Were built by the monks that liv'd there in yore;
'Tis little they think who live near that place
What learning was there, what virtue and grace;
Ror do they e'er think that in ages gone by
Great saints therein pray'd and praised the Most High.

Clonmore-Mannagh was once stately and grand, Bre Cromwell destroy'd it with vandal hand, He laid it in ruins with chain'd cannon calls; The holes which they made are yet seen in its walls. The menks who then liv'd in that holy place Were martyr'd in cold blood, but died in God's grace.

Sad 'tis to think on the ince of Clonmore; its castle is now with ivy grown o'ar, Stables were made in that one; hely place, And of its grand altar there stands not a trace, The Christians who in that fam'd abby pray'd Wereby kind hands near its Caltic Cross Isid. O' may yet some rich Hibernian restore That ancient abbey as 'twas found in yore,

Sauris East, P. E. Island, } March 17th, 1889.

Note.—Castlemannagh means "Castle of the Monks," Clonmore means 'big meadow." An ancient Celtic Cross stands in the grave-yard near that ancient abboy. Some parts of the old castle walls are yet standing and look as strong as when built.

E. P. FORD, M.D.

MR. SEWALL OF AUBURN HAS A 10-

A WESTERN PHILOSOPHER.

The truth is as often crushing as crushed.
Never cry; be picturesque, and sob pitigrilly.

The rich man's theory is the poor man's face.

If you wish to flatter a man ask him for his advice,
You hear more talk of general poverty than of genteel wealth.

STRIKE.

Mr. George W. Sewall, of Auburn Park, Ill., in the last drawing of the Louisana State Lottery, held one-tenth of ticket No. 40,789, the second capital prize of \$100,000. He said: "I was asked incidentally by a friend to purchase a ticket in this drawing. I did so, paying one dollar for the same, and gave the matter no thought until I received my money through the Adams Express company. Mr. Sewall has already invested the proceeds of his lucky draw in Cook county (Ills.) bonds.—Chicago (Ills.) Arkansus Traveler, Feb. 9.

### PROTESTANT "SISTERHOODS."

Where Monasticism is like a Fish out of Water.

The experiment made by the Protestant Epis. copal sect to establish "Sisterhoods" in imita-tion of the Female Religious Orders in the Catholic Church, is everywhere meeting with disaster. The new idea flourished among certain females of that peculiar persuasion as long as it was new, novel and interesting, but the moment Love's dart made a dent in the fair maden's heart, that instant she fell from grace, left the mock cloister, cast aside the borrowed costume, and gave her hand and heart to some Henry Jenkins Jones.

The latest disruption of these make-believe Sisterhoods occured in St. Louis, and the Western Wa'chman of that city thus describes

western Warchman of that city thus describes the causes which led to the final fiasco:

"The papers last Wednesday contained the aunouvcement that the Episcopal Sisters of the Good Shepherd had given up St. Luke's Hospital and would henceforward devote themselves exclusively to the work of teaching. The one all-cufficient reason impelling them to this stay was the physical was still the fair to this step was the physical impossibility of six sisters doing twenty sisters' work. They came here a dozen, and now their number is reduced to six.
They had not in the fifteen years of their regidence in St. Louis received a single recruit.
What better evidence could one receive that the resion to Hone Rule is coincident with that of Gladstone. But so sincere was the man and so great his respect for the sincerity of others, so high his character for probity and disinterested-high his character for probits and his character for probits are probable for the single high his character for probable h existence, or the power to perform the functions of organic life. Celibicy is one of the conditions of monasticiem; and as long as the bis-hops and ministers of the Anglican Church continus to wed, "Sisters" well continue to be simple old maids. A virgin church, with a virgin priesthood and a code of morally that places virginity above matrimony and declares it the glory of humanity, can maintain sisterhoods and prother noors and communities; for under the dispensation of her laws and in the atmosphere of her divine economy celibates feel themselves at home. In Protestantism monature fight out of waters. hoods and brotherhoods and communities; for sticism is simply a queer fish out of water."-

## HOW TO READ.

AID TO MEMORY RESTORED TO BY GREAT SCHOLARS.

When Mr. Gladstone reads a book he does so pencil in hand, marking off on the margin these these passages he wishes to remember, querying those about those which he is in doubt, and putting a cross opposite those which he disputes. At the end of the volume he constructs a kind of the volume he constructs a kind of index of his own, which enables him to re-fer to these things he wishes to remember. Darwin records a meeting with Buckle, in which he learned the historian's system of collecting facts. "He told me he bought all the books which he read, and made a full index of each of the facts which he thought might prove serviceable to him, and that he could always re-member in what book he had read anything, for his memory was wooderful. I asked him how at first he could judge what facts would be serviceable, and he answered that he did not know, but that a sort of instinct guided him. From this habit of making idices he was enabled to give the astonishing number of references on all sorts of subjects which may be found in his 'History of Civilization.'" Darwin's own method, as discribed by his son, was not very dissimilar. "In each book, as he read it, he marked passages bearing on the work. In reading a book or pamphlet he made pencil lines at the site of the page, often adding short remarks, and at the end made a list of the pages marked. When it was to be catalogued and put away the marked pages were looked at, and so a rough abstract was made."—Pall Mall Gazette.

Oliver-"I do not think I am quite myself this evening." Jeanetts—"Alsow me to

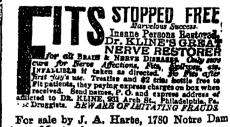
A Scotch grave digger once said : "Trade is dull the too. I haena burried a leeving cratur for three weeks."

Gentleman (to little boy)-"I say sonny, where is the blind man you were leading about yestesday?" Boy—"He went to the Art Gallery to look at the pictures."

One day a little boy came home from school and announced: "Mamma, I am at the head of my class." "Indeed! How did it happen?" "Oh, Kitty Gray stayed at home!"

# INFORMATION WANTED of one Ellen Elligett, daughter of John Elligett deceased, who lived in the Parish of Kilkonnelly, County of Kerry, Ireland, Blacksmith. The party who desires this information is James Elligett, a brother of Ellen. The last known of Ellen Elligett was that she left Ireland for

Canada about twenty-six years ago. Parties having any knowledge of the whereabouts of Ellen Elligett are requested to address JAMES ELLIGETT, Fremont, Ohio



"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler

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Known Throughout the World. FOR THE CURE OF BAD LEGS, BAD BREASTS, OLD WOUNDS SORES AND ULCERS.

SORES AND DICERS.

It is an infallible remedy. If effectually rubbed on the Mook and Chost, as sait into meat, if Cures for Throat, Bronchitis, Coughs, Colds, and even Asthmator Glandniar Swellings, Abscesses, Piles, Fistnias, Gost, Eksumatism, and every kind of Skin Diseas, if has never been known to fall.

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