

CANADA'S IRISH BARD.

The Collected Poems of Dr. J. K. Foran, the Well-Known Journalist.

Boston Republic.

High up in the list of modern poets of Irish birth and blood must be placed the name of Dr. J. K. Foran, LL. B., of Montreal, Can. Dr. Foran, as well as being a gifted poet, is also a brilliant journalist. He is editor of our able contemporary, the Montreal *True Witness*. A volume of this writer's poems has just been issued by D. & J. Sadlier & Co., 1669 Notre Dame street, Montreal. This collection gives one a good idea of Dr. Foran's abilities. They show him to be very versatile; the poems are upon all sorts of topics. As the author says, in his preface, they were "written at haphazard and in all manner of places, from the forests of the Black river to the Halls of Laval, from the Indian wigwag to the House of Commons; in newspaper offices, law offices and government offices; in court rooms and lumber camps; in monastic retreats and election campaigns." The collection is divided into various groups, comprising poems which are patriotic, historical and descriptive, memorial and pathetic, religious, Jesuit, domestic, humorous and juvenile, Indian translations and early poems at college.

While we admire many songs in each of these groups we must confess a special liking for the patriotic effusions. There is a vigorous swing in these lines, which cannot but captivate the reader. A devoted citizen of Canada, Dr. Foran sings lovingly her praises. Nor does he forget the land from whence he sprang, the green isle of Erin. Some of the best of his patriotic poems are intensely Irish. Listen to these fervent lines in the poem, "Ireland to Victoria," written in the jubilee year of 1887:

Look back awhile, through tear and smile,
Upon those fifty years;
And contemplate a nation's fate—
A nation steeped in tears!
Behold the glare of deep despair
On many a noble face;
While dark sails sweep the farrowed deep,
With children of our race.

While famine crept where plenty slept
In happier days of yore;
And mothers wept while children slept
In sleep to wake no more;
While terror trod our holy soil,
And alien lords held sway;
While from their door the starving poor
Were pushed in crowds away.

Then let us see old Ireland free,
Before this year is o'er;
Your jubilee will golden be—
Ah! then we ask no more!
On wings of fame Victoria's name
Shall down the future glide;
The Celtic spears, when danger nears,
Will bristle by your side;
And Irish cheers, in future years,
Will swell the ocean tide,
Where'er the ear shall gladly hear
Your name—our country's pride!

It will be seen from the above that Dr. Foran, though a capital poet, was not a good prophet, if he really reckoned upon Victoria doing anything to alleviate the condition of Ireland's people. Victoria's name may glide down the future on wings of fame, but it will be as the implacable foe, and never the friend, of Home Rule.

Lack of space prevents us from quoting Dr. Foran's poems in the various other groups. We cannot forbear, however, giving just one stanza in another patriotic song, on "The Manchester Martyrs," which was written for the A. O. H. celebration in Montreal, on the twenty-seventh anniversary of the execution of the three heroes, Allen, Larkin and O'Brien:

Yes, the nation will remember,
And that story will be told
To the children of their children
Till the day when men behold
Ireland's rainbow on the hilltop,
And the glory of the race
Rising out of past oppression,
Flashing down the future's race.

In the autumn thousands gathered—
And they came "to see them die;"
In the springtime that is promised
Men will hear another cry:
When the freedom that the martyrs
Sought to plant on Ireland's soil
Takes its root and grows in beauty,
A *Te Deum* unto God.

Hon. Edward Blake.

Hon. Edward Blake, M. P., in the course of a speech in Edinburgh, paid a warm tribute to the Church in Ireland. Controversing certain of the statements and arguments the Tories advanced in opposition to Home Rule, he showed in particular that what Unionists were contending for was the maintenance of the religious ascendancy which Protestants established even in districts where they were an obvious minority of the population. Taking the counties of Donegal, Waterford, Tipperary, Kerry and Sligo, he affirmed, among other things, that whilst the aggregate population of these was in the proportion of 640,000 Catholics to 73,000 Protestants, the aggregate grand juries of the five counties were composed of 114 Protestants and only two Catholics. He had told many an English audience that they would not stand for twenty-four hours in their counties the state of things they were now forcing upon the Irish people in their counties.

When it was said that what the Irish Roman Catholic priests really wanted was an opportunity to endow and establish the Roman Catholic Church, he was a Protestant, declared that there was no greater example in the history of the world of the capacity of a Church to stand without endowment, without establishment, as the Church of the poor, kept impoverished to assist the Church of the rich, than the Roman Catholic Church of Ireland, and there were no people within his knowledge who were more tolerant, who were more disposed to ignore religious distinctions in secular affairs than the people who belonged to that Church in Ireland.

Against Treating.

The scriptural injunction to "Put not the cup to thy neighbor's lips" has met with the approbation of the lower house of the Michigan Legislature, and the Waite "Anti-Treating" Bill is in a fair way to become a law of the State. This unique measure was introduced early in the session by Representative Waite, of Menominee, and Thursday was brought up and passed by the Lower House of the Legislature and is now pending in the Senate.

It is decidedly a unique measure and many regard it as a long step in the direction of a solution of the temperance problem. The bill provides: "Section 1. That it shall be unlawful for any person to purchase for or give to another any spirituous, malt, brewed, fermented or vinous liquors by the drink in any saloon, barroom, bar in tavern or clubroom, where the same is kept for sale, by the drink, or to treat another in any way in any of said places to a drink of such liquor."

"Section 2. No person shall sell to another a drink of said liquors knowing the same to be intended for another as a treat to be drunk in such places."

"Section 3. Any person violating any of the provisions of this Act shall be deemed guilty of a misdemeanor, and on conviction thereof be subject to a fine of not more than \$25 nor less than \$5 or imprisonment in the county jail for a period not exceeding ten days."

"SET THE CHURCH FREE."

What Cardinal Gibbons Says to a French Interviewer.

M. de Narfou of the Paris *Figaro* publishes an interview with Cardinal Gibbons in that journal, in which the Cardinal outlines very clearly the position of the Church in America and the great strength she has gained through the liberty which she enjoys. The following is a translation of the interview and of the journalist's impressions of the prelate:

"Physiologically," says M. Paul Bourget, "Monsieur Gibbons is of a race of ascetics on whom it seems that Providence has left just enough flesh notwithstanding their mortifications, to keep soul and body together."

True to this description was to us the appearance of His Eminence the Cardinal-Archbishop of Baltimore—features sanctified and emaciated, blue eyes of an extraordinary limpidity and perspicuity; his smile of angelic sweetness; his contour straight and lean. He is at present the guest of the Seminary of Saint Sulpiac, domiciled in its modest *salon*, furnished with monastic simplicity. Man and surrounding at once brought reminders of the ancient saints. How *mal a place*, I thought, in this age of voluptuous materialism!

LOOKS MUCH YOUNGER THAN HE IS. Cardinal Gibbons is sixty-one years of age, but he looks not over fifty, and when in animated conversation he seems imbued with immortal youthfulness.

The advocates of the separation of Church and State in France illustrate their theories with the condition of ecclesiastical affairs in America. They point out the fact that in the United States, where Church and State are severed and freedom of worship reigns, the Catholic Church enjoys a formidable power.

I believe that it would be of great interest to the public—the religious as well as the irreligious—to learn the opinion on this subject of a prelate who is said to be one of the most progressive clergymen of the nineteenth century, and who is at the same time one of the warmest friends and admirers of the Pope. He is known to exert great influence also on the policy of His Holiness.

THE AUTHORIZED VEHICLE OF TRUTH. "The Church," said Mgr. Gibbons, "is the authorized vehicle and the sovereign dispenser of truth. All that is, therefore, required, should the Church accomplish her divine and benevolent mission, is liberty. This liberty we enjoy in the United States. We ask no more, as it is granted us there to the fullest extent. But, remember at the same time that there exists no official relationship between Church and State with us; there is simply a cordial *entente* which will no doubt continue. Washington placed America in his Declaration of Independence under the protection of God. Since then all our legislative assemblies, all our large public meetings—yes, many of our commercial conferences—open and close their proceedings with prayers for Divine blessing. In fact, our public life is thoroughly impregnated with the idea of God. The Government never refused to come to our aid when it is considered expedient. This was obvious, for instance, at the last council when the post office authorities established a special bureau to serve the Catholic ecclesiastics."

CATHOLICS ARE GOOD CITIZENS. "On our side, we aid the Government to the best of our ability, to fulfill with dignity its human functions, which are also ordained from on high; we claim, with St. Paul, that all authority is of God, the civil as well as the ecclesiastical. We, therefore, respect its sway. We are subject to the laws of the various States in which we are represented. Liberty and authority—two forces—constitute the strength of a nation. Only that nation can be prosperous which maintains and respects both."

While listening to the brilliant utterances of the venerable prelate, they seemed to me an echo of the words of Mgr. Dupanloup, whose conservative views are well known, who expressed himself in the same manner in a letter to M. de Broglie.

CARDINAL AND THE KNIGHTS OF LABOR.

It is asserted that Your Eminence induced the Pope to excommunicate all Catholics who would continue to be identified with the Knights of Labor. Is this true? I asked.

I will never forget the intelligent and amused expression in the Cardinal's countenance as he uttered these words:

"The Pope listened to my counsel. I explained the situation to him. And now the Knights of Labor have no better friend in the world than Leo XIII. Do not believe for a moment," he continued, "that the Knights of Labor are in sympathy with that rabid socialism which now agitates Europe. It is purely a labor society, created for the defence of the workman's rights. On the whole, the society nourishes a profound respect for religion."

I cannot remember of ever having enjoyed an interview like this one. When the audience was at an end he spoke lovingly, kindly, just these simple words, "May God bless you, my son."

Path of a Protestant Lawyer.

Peter H. Burnett, a native of Nashville, Tenn., and the first governor of California, died last week at the age of 87. He entered the Catholic Church in the late fifties, and subsequently wrote a book in defence of his conversion entitled, "The Path Which Led a Protestant Lawyer to the Catholic Church." In 1884 he published "Reasons Why We Should Believe in God, Love God, and Obey God."

It was the profound reverence of the worshippers at a midnight Mass which impressed Judge Burnett and caused him to begin that examination of Catholic belief, which ended in his conversion and peace of soul.

Need we have of Grace.

It is the Holy Ghost who effectuates conversion in man; therefore He is necessary to all that live in sin. Of himself the sinner can never move to conversion to God. It is true that he must also co-operate with the grace which the Holy Ghost bestows upon him; nevertheless the Holy Ghost Himself is the most important, the most necessary, affair.

Imagine to yourselves a deep and dreadful precipice. On its opposite side stands a man. He is all alone and might perish from misery, for there is no one to assist him. He would fain go to those on the other side of the precipice, but how should he cross it? The first step he would make in that direction would cast him headlong into the horrible depths and his life would miserably perish. Then some one has pity on him. Taking a plank, or a light temporary bridge, he lays it across the chasm. Now the man can be saved, but he must also contribute thereto; he must cross the bridge. Still, the principal thing is the plank, the bridge. Thus is the sinner separated from God: a wide gulf lies between him and his Creator. Alone he can no more return to God; he would have to perish in his sinful wretchedness. Let then One have mercy on him, and this is the Holy Ghost, who builds a bridge; and this bridge, this saving plank, which can yet save the sinner from eternal ruin, is Divine grace.

He Kept the Change.

Into one of our far western towns there drifted an Englishman, an Irishman, a Scotchman and a Welshman. These four went into business together and were more than fairly prosperous, the first break in the co-partnership being caused by the death of the Englishman. He made a verbal will, by which he bequeathed all he possessed to his three partners, with this proviso—that each of them deposit \$100 in his coffin and that this be buried with him. As the legacy was a considerable one, and as the partners had a sincere regard for their late associate, they quite willingly acceded to his queer request. The funeral over, the partners returned to the store and the following dialogue took place:

Sawney—Well, Pat, what kind of money did you put in poor John's coffin? I put in five twenty-dollar gold pieces myself.

Pat—Oh! I could spare the silver the easiest, so I laid down a hundred big silver dollars in one pile, so I did. And Taffy, what kind did you put there? Taffy—Well, then, I'll tell ye. I put a short on currency this week so I just put in my check for \$300 and took the change.

Duty of Catholics.

Everything that contributes even in the smallest way to the propagation of a kinder feeling among non-Catholics, and their disposition to seek a better understanding of our faith and Church, is to be encouraged and nurtured by those who appreciate the importance and value of Catholic truth to human souls.

Do our Catholic brethren generally comprehend the responsibility that rests upon them individually for the promotion and cultivation of this missionary object? Do they realize that they have a duty beyond that of merely applying to their own spiritual benefit, the priceless treasure of true faith?

How many fail to grasp the vast intent of the divine mandate, "Love thy neighbor!"—*Catholic Universe*.

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NOT A STEPMOTHER.

One of the notes of the Church is her Catholicity. In all ages and in all countries she has found herself at home whilst carrying out the mission confided to her by her Divine Founder. She knows no difference in race, color and social condition. With an equally loving embrace she clasps to her bosom the rich and the poor, the learned and the unlearned. Among her children she numbers the wisest and the greatest of our race, and at the same time she glories in being called mother by some who but yesterday emerged from the darkness of barbarism.

In Europe, in America, in Asia, in Africa, she can point to her children who look up to her as their spiritual guide and comforter. In the palace, as in the hovel, she is busy in carrying out her divine mission. The environment is nothing to her when it is a question of saving souls, whether it is administering to the spiritual and material welfare of darkest Africa, or whether it is shedding a gleam of hope and comfort on the leprosy-stricken sufferers of the Pacific. She ever shows herself the same tender-hearted, mother. The contrast between her and Protestantism in this respect is so striking that it has on more than one occasion elicited comment from Protestants themselves.

In our own large cities, where so much of human suffering and misery are concentrated, this contrast is brought out prominently. The Catholic Church, who knows so well how to sound the depths of the human heart and who, as a result of this knowledge, can so thoroughly sympathize with man's trials, is now as she has ever been—the friend of the poor and the despoised.

Whilst the Protestant sects are disposed almost unconsciously to hold aloof from the unfortunate in the worldly sense of that word, the Catholic Church eagerly places herself at their service. With her it is not a perfunctory performance of what she deems to be a duty, but a work of inexpressible love.

Perhaps the difference between the Church and the sects cannot be better expressed than by quoting from an address delivered the other day by Rev. E. S. Holway, at the weekly conference of the Baptist ministers of New York city. The "Downtown Churches," the subject selected by the reverend gentleman for his address, is in itself suggestive of the differentiation between the rich and the poor which exists in the Protestant Churches. No Catholic priest would ever think of addressing language like this to his fellow-priest:

There never was a time when Evangelical churches in the centre of dense populations had a more critical period than at present. What is going to be the future of the downtown churches? It has been said that the religion of Jesus Christ is on trial. Some say the gospel of Christ is a failure. The true question is: Are we ministers a failure? Are we to come up to the fulfilment of our duties in respect to preaching the Gospel? Many churches are moving uptown to more congenial and fashionable locations. By each removal a greater burden is left on the church that remains downtown. I would like to put a tablet on the wall of the church that moves uptown to a more congenial place, and inscribe on it the following: "This church is for the glory of God and the salvation of man; none but the respectable need apply."—N. Y. Freeman's Journal.

AS TO PURSUING.

"The Roman Catholic Church can be relied upon always to pursue secretly, and, when it dares, openly, any one who has the temerity to change his convictions and become a Protestant. Though, if he contents himself with becoming an open and avowed agnostic or infidel, he will quite likely be allowed to pursue his way in peace. In this respect its course is unchanged."—Christian Advocate.

Dr. Buckley states the case too strongly. It is a fact that he who deserts the ranks of his regiment, his party, or his Church, is looked upon with disfavor by his former comrades, who are grieved, disappointed, and vexed by his desertion from what they believe to be the true cause. But this fact must not be attributed to religious or to party inspiration. It is a propensity of human nature, and is found wherever man is found. Whatever he may say to the contrary, man is naturally intolerant, and it requires a high degree of grace to curb and overcome the propensity; a degree of grace to which Dr. Buckley has not yet attained, for he unjustly accuses the Catholic Church of pursuing secretly those who leave her fold. Individual Catholics and Protestants alike will treat with harshness him whom they consider a deserter from the true cause; just as will the soldier. This is natural, whatsoever religion one may profess; and to attribute to religion, no one knows the hardships of being "pursued" better than does the Protestant who becomes a Catholic. He knows what it is to experience that ugly sensation caused by seeing old friends and acquaintances with whom he grew up turn their faces from him or scowl at him or avoid him as a leper. But it does not occur to him that those who treat him thus are following explicit and secret instructions of the denomination to which they belong. He knows perfectly well the feeling that inspires their actions; he knows he is looked upon as a deserter. He knows that to be true to his conscience he must forfeit their good opinion of him; he must count the cost

and take the consequences. This is all very hard indeed, but it is human nature, and it is profligate work for the various religious organizations to spend their time throwing it at each other.

In another point Dr. Buckley misrepresents the Church; that is, when he says that Catholics are more tolerant of infidelity than of Protestantism. Protestantism teaches many Christian truths, while infidelity denies them all. Why, then, should the Catholic be more tolerant of the latter? He should at least give the Catholic credit of having average common sense. Man tolerates most those from whom he dissents least, and tolerates least those from whom he dissents most. Why, then, should the Catholic prefer the infidel to the non-Catholic Christian? Dr. Buckley should be reasonable, and give others, as far as possible, the credit of being so. Does he imagine that Catholics were not delighted at the manner in which he "pursued" Ingersoll?—N. Y. Freeman's Journal.

CROSS ON PROTESTANT CHURCHES.

May be Seen on Edifices of Nearly All the Sects.

There is a cross upon the high tower of the Presbyterian church which has been erected at Scarborough, Westchester county, in memory of the late Elliott F. Shepard, and was dedicated on Tuesday. Not very many years ago the cross could not have been put upon the tower, steeple, belfry or any other part of a Presbyterian church. It was regarded as the sign of "Popery." The change in this respect has been very marked within a generation. The cross is now to be seen not only over Episcopal churches, but also over those of many of the churches of nearly all Protestant communions. It has come to be generally regarded as the universal symbol of Christianity.

It has stood for ages over all Roman Catholic places of worship. It is in the ancient catacombs of Rome. It is found among the bones or the ashes of the martyrs who were put to death in the early centuries of Christianity, and of those of the saints who fell asleep peacefully soon after the propagation of the Gospel of the Nazarene. High over the vast dome of St. Peter's in Rome shines the Latin cross as it shone centuries ago and as it had previously shone over the basilica erected on the same spot by Constantine, and as it had most likely shone earlier yet over the oratory of Anacleto which stood there. High over every Russian cathedral and church stands the Greek cross. You see the Catholic cross over Episcopal churches in England and in this country. It now surmounts many a Protestant church of other denominations in the United States.

It is the sacred scaffold that once stood at a place called Golgotha.—New York Sun.

Burial Service for Infants.

We are often asked if it is necessary to bring the bodies of children who have died under seven years of age, or before they reached the age of reason, to the church for funeral services.

No. It is not necessary. But it is a beautiful practice in Catholic countries and in many of the cities of this land, to bring them to the church and have "The Mass of the Angels" sung over them. They have entered among the angels, and together with the angels they are rejoiced by this service.

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