Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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MODERN AGNOSTICISM.

[From a pastoral letter to the clergy and laity by Archbishop O'Brien, of Halifax.] It is sometimes by reason of the un-It is sometimes by reason of the unsearchableness of God's wavs that faith
in a soul tried by the disappointments of
life may, through impatience at not
knowing the reasons of these trials, nor
God's designs in permitting them, grow
weak and lapse into doubt and error;
and that many who have not the gift of
faith—thinking there should be no mysthem refuse to accept tery hidden from them, refuse to accept the revelation of Christ. Not only that, but they deny the existence of a super-natural order, and seek to bring down the human soul and its noble faculties to the level of mere material things. With a wearisome iteration of obscure phrases, and of words that express old-time ideas in polysyllables of recent adaptation, they succeed in making themselves believe that they are profoundly learned; and if they can only copy a sentence from some German writer they impress on a certain number of the public a similar belief. It is disheartening to see how readily the average man outside the fold is misled by every catchphrase, and how eagerly he pins his faith to novel theories, provided only they are not Catholic. A man who may have acquired distinction in some one branch of physical science endeavors to explain all glory but not the power and action of the supernatural. physical science endeavors to explain all facts and phenomena of creation by the laws of that one branch. A moment's reflection should teach us that he can no more succeed in this than could an ape more succeed in this than could an ape in constructing and operating a steam engine. Yet, by a dexterous use of the magic word "evolution," or that other one of which dabblers in science are so fond, viz., "environment," with the addition of some hezy expressions that have no particular meaning, the professor leads captive the intelligence of fairly intelligent men, and they join with him in despiting or denving the existence of gent men, and they join with him in deubting or denying the existence of God; or they seek to lull their conscience to rest by adopting the creed of cowards and superficial thinkers, viz., agnosticism, or, in other words, that God's writings in current literature, in which writings in current literature, in which existence can neither be proved nor dis proved. This is the fashionable form of proved. This is the fashionable form of unbelief at present. Its professors hope to escape the reproach of atheism, as to escape the reproach of atheism, as well as the stigma of vulgar materialism. But they insult God by practically denying with the atheist His existence; and they degrade reason with the materialist, not by making it a function of matter, but in that they deny its power and capabilities. And yet these are the very men who pose as the champions of human reason, while in truth they are its

This error of agnosticism, although This error of agnosticism, although new in name, is very old in reality. It may come like a revelation to some that it is old and vulgar, and altogether unreasonable. It was quite widespread in the days when St. Paul wrote to the Romans. Then, as now, its professors mocked at the Gospel, and "professing themselves to be wise, they became foels;" then, as now, "God gave them up to the desires of their heart, to unup to the desires of their heart, to uncleanness, to dishonor their own bodies among themselves;" then, as now, they changed the 'truth of God into a lie,' and

human reason, while in truth they are its

the faith that had been revealed: like the Catholic Church he was the cham pion of human reason and upheld the dignity of its power. He met the agnos ties of that day on their own ground, and pointed out how they could learn to know God through His works. He says:
"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things de, His eternal power also and divinity; so that they are inexcus able." (Rom., i, 20). Therefore, the supernatural and unseen order can be known by man with invincible certainty. The visible things of creation—the trees, flowers, birds of the ai, the running waters instinct with myriad life—are so many books in which the mind of men ad the existence of their invisible Creator. Human reason can prove with absolute certainty that a supreme and final cause, endowed with intelligence and free will, actually exists. It is no working hypothesis;" no mere scientilic assumption introduced for reason ing out to a desired end ; it is no theory more or less probable; it is no postulate even; it is a fact which can be demonstrated with the severest mathematical precision. This is why the Apostle pro sounced the agnostics of his day What shall we say of those of our age? Their advantages are as sunlight to the glow-worm's lamp when compared with those enjoyed by men whom St. Paul held to be "inexcusable." They have eighteen centuries of Christian enlightenment; they have vast storehouses of philosophic knowledge in the works of St. Thomas Aquinas, and a sufficiency in any of the they may have neglected these; yet were they to reason calmly, with a desire to know the truth, from effect to cause, they could deduce, with of a demonstration in Euclid, from the existence of a simple primrose the existence of an

be a cause for the existence of that primrose; and though we may go back through a long chain of intermediate causes, working through agas and eons, back before the formation of the earliest geological stratum, back to the vapor period of our sphere, back to the first plasma, or elementary matter, we must, as an absolute necessity of logical induction, eventually come to a first cause, the fountain and source of all these intermediate ones. To deuy this is to deny one's reason; and this is precisely what those wide mouthed professors who are opposed to Christianity are continually and in Ireland refer to the painful are opposed to Christianity are continu ally doing; and yet they are applauded and quoted as authorities by professing Christians.

In our reasoning from effect to cause

there is no assumption, no "working hypothesis," no begging the question and no obscurity of larguage to confuse and mislead. All is clotted with the invincible certainty of the logic of casusupernatural.
Sound principles of philosophy must

prevail and reason's noble attributes must be recognized if we would spread the truth of Christ. Men must have reason before they can have faith in act. The modern unbeliever, as a rule, degrades reason and denies its capabilities; there is, therefore, no basis for faith in his soul. Those who have inherited the faith lose it in proportion to the misuse they make of their reason. It is the story, "esteeming them selves to be wise they became fools."

They would not read Catholic books nor style appears to make up for absence of ideas and connection of thought, and imbued with its fallacies, and neglecting their religious duties, but easily fell under the tempter's sway. Having abused and in part denied their reason, faith was sapped, and soon destroyed. This is the genesis and the abridged history of the fail from the faith of some young men in our

Our duty, dearly beloved brethren of the clergy, is plain. In the confession of shifting creeds and loud-mouthed denials the clergy, is plain. In the confession of shifting creeds and loud-mouthed denials of the supernatural, we must, like St. Paul, uphold the dignity of human reason, the oneness of the revealed truth, and the evidence of God's action in the universe. Take occasion from time to time to give short and plain instructions on these subjects, using, like the Apostle, both the conclusions of reason, as shown in our philosophies, and the teachings of Divine faith. Never weary of setting forth a fact too often overlooked, viz, that only in the Cathoids system can the conclusions of right reason and the truths of revelashifting creeds and four-mouthed density of the supernatural, we must, like St. Paui, uphold the dignity of human rea-son, the oneness of the revealed truth, and the evidence of God's action in the uniof right reason and the truths of revela-tion be harmonized and made mutually helpful. Not being "ashamed of the Go pel;" knowing it to be the "power of God unto salvation;" and being assured

contradict truth;" and she imposed on the teachers of philosophy the duty of proving from human reason the existence f God, and the simplicity and spirituality of the soul; adding that these can be known by the light of reason. As truth, then, can never be opposed to truth, it follows that no discovery in any branch of knowledge can be opposed to, or can injure by one jot or tittle, any other truth whatsoever, whether natural or super-natural. The reason of all truth, both natural. The reason of all trial, joint revealed and naturally acquired, is in God, the source and cause of all being and all reality. Hence, whilst by His revealed word He may and does teach higher and more profound truths than He teaches by the intelligence through the book o nature, still, when rightly understood, they can by no possibility involve a contradiction. Scientists from time to time tradiction. Scientists from time to time are obliged to readjust their views and to abandon their pet theories. The gelatin ous mud from the depths of the ocean, called Bathybius, and thought by Huxley to be of organic origin, has been shown to be the outcome of chemical action; and the explosion of Darwin's elaborate theory on coral formation, which, like Bathy blue, it was proclaimed would shatter Christendom and shiver the Bible into atoms, are instances in point. We learn from them to be caucious in admitting ovel conclusions, and to smile at the vain attempts so often made to oppose the truth of the Gospel. Should St. Paul, or an angel from heaven, preach a gospel different from that which we have received, we would cry, "let him be ana-thema." (Gal., i, 8). This is our secur thema." (Gal., i, 8). This is our secur-ity and the insurmountable barrier to unbelief. In this we have to fight single handed; for any man, or body of men, who admit the possibility of a change or hand books of Catholic philosophy in who admit the possibility of a change or revision in the smallest article of revealed truth, much though they protest or deny, judice, or pride of intellect, or from open the door to agnosticism. We ask in all charity and good will, where, outside the Catholic Church, is the power to stay and conquer modern unbelief? All, all, except she admit the fatal weakness existence of a truth of their teachings. Would that
There must men of good will might think seriously

In their Lenten pastorals nearly all the Bishops in Ireland refer to the painful controversy over the national leadership. Bishop Gilboely, of Elphin, says: beloved country, as regards political mat-ters, requires of me to give you a few words of advice as to your moral and religious duty in this crisis. You are aware that the Bishops of Ireland, myself amongst the number, have fully and anx nously considered the duty of the Catholics of Ireland in reference to the leadership

of Ireland in reference to the leadership of the Irish representatives in Parliament. They declare that they consider the late leader utterly disqualified, not by his non-Catholic creed, whatever that may be, but by the scandalous disclosures of his infamous life, to continue to lead a Obristian and Catholic people, that Catholic Ireland cannot trust, respect, or obey him. His political acumen is not deuised, but it cannot be viewed separately from his loatsome immortality; and even if it could, he should, on political as well as religious grounds, forfeit every claim to the continued respect and confidence of our people. The Liberals of Great Britian repudiate his leadership, the Bishops and priests of Ireland can have no contact in politics with him or with those who continue to uphold and justify him; his own barefaced persistence in clinging to the leadership in spite of such repudiation, should of itself prove to any thoughtful leadership in spite of such repudiation, should of itself prove to any thoughtful man that he is thoroughly reckless of the

Surmount opposition.

Bishop Donnelly of Clogher, says:

"You have seen our Parliamentary
Party disrupted, our National organiza tion broken up, ccanes of deplorable vio-lence enacted, and our country made a spectacle to the world around us; and all this through the agency of a man who, after great public services, which we shall ever acknowledge, has fallen into shame. ful crimes, and who, instead of retiring, even for a time, from the gaze of the world, has come forth brazeu-facedly, world, has come forth brazen-facedly, from the Divorce Court and all its scan dalous disclosures, insisting that he shall still be recognized as the leader of the Irish nation. You have seen this man without whose aid we could never expect the attainment of our National

The Bishop of Galway says:

"Terrible is the responsibility of any
man or set of men whose utterances are
calculated to poison the minds of our
Catholic people with ungodly principles
and to undermine the foundations of faith
in the Catholic country. in this Catholic country. In working out the political problem of our unhappy country we are called upon to still accept as the Moses of our race a man steeped to the lips in moral turpitude. And if our people are expected to close their eyes upon the moral record of their Moses, it may soon come to pass that they shall be told that they must not be squeamish as the methods of political warfare either. Abyes invokes abyes' in the headlong course of godless politics (Ps. xii) Against such reversal of the traditions of our Catholic country we must not cease to The Primate, Archbishop Legue of

Armsgh, deals with the subject at great Among other things he case ength. Among other things he cays:

"It is painful, above all, to be obliged o condemn the conduct of a gentleman

opes, the ruin of our cause, the old curse

point to the dark stain on its folds. What I say I have no doubt others in my position will also say. I am confident I do

MORLEY SCORES BALFOUR. A FIELD-NIGHT IN THE COMMONS.

BALFOUR SNEAKS BEHIND T. W RUSSELL

one in the House of Commons, for, ac cording to the predictions of the various of a jury. The bench had been deliber to salvance, and the champions on both sides were to lead the political cohorts. Morley's motion of censure on the Irish Executive for their action in the Tipperary prosecutions had been fixed for discussion on Monday evening; and this, it was assumed, would be the first gun of a big battle; for every one recognizes that, under the present Tory rule, Balfour is the Irish Executive; and the Tory papers, which never three of beslavering him with the short meant to be released to try a great State case, to the tribunal to fail the tribunal that it was a continuation of the personal dispute between bimself and Mr. Morley then proceeded to denounce the vindictiveness of the Irish Executive, whose actions, he said (which would not the provision of a jury. The bench had been deliber the vision would be incomplete without it. He now found that it was a continuation of the personal dispute between bimself and Mr. Morley then proceeded to denounce the vindictiveness of the Irish Executive, whose actions, he said (which would not have facely in the tribunal.

The selection of Magistrates Sannon and Irwin was about the most monstrous act that the section of the personal dispute between bimself and Mr. Morley witnesses were summoned. The selection of Magistrates Sannon and dispute the visual to the tribunal.

It was a prostitution of the presonal dispute between bimself and Mr. Morley then proceeded to denounce the vindictiveness of the Irish Executive, whose actions, he said (which would not have facely in the tribunal that it was a continuation of the personal dispute between bimself and Mr. Morley with the second that it was a continuation of the personal dispute between bimself and Mr. Morley with the tween Mr. Balfour said that at first be was under they is motion, but that the second when the tribunal that it was a continuation of the personal dispute between bimself and Mr. Morley is motion, but that t man trebly armed in simple truth; and after a weak attempt to get off one of man that he is thoroughly reckless of the interests of our country, and influenced only by an insane ambition to defy and and left his place to be taken, and the dirty work of calumny and misrepresen tation to be done by the recreant T.

W. Russell, the meanest and most obsequious political cur that now yelps, as he is ordered, in the train of the Ministry and the Orange Tory landsords.
Of course, Baltour was certain before,
hand of the final result of the vote (there was practically no debate); for the Government "whips" had done their part, and had mustered every available man of the Tory Whig combination, who can always be depended on to follow their leaders into the Ministerial lobby, when it is a question of voting down any proposition looking to rendering the smallest measure of justice to Ireland or the Irish prople. But, even with every argument in their favor, and twenty seven of the Irish members absent, from one cause or another, the Government only succeeded in defeating Morley's motion by a very reduced majority, while the fact that two hundred and forty five members of the English House of Com mons, by their votes for Mr. Morley's resolution of censure, declared that the sham trials by which William O Brien and John Dillon and their associates have been consigned to prison were an outrage and violation of all Constitutional

into contempt, and was a violation of the rights of citizens. In urging it he said that the motion, instead of being put out of date by recent events, was most contempt to the first that the motion instead of being put out of date by recent events, was most contempt to the first the first that the motion instead of being put out of the first that the motion instead of being put out of the first that the motion is the motion is the first that the motion is the motion is the mo of date by recent events, was most oppor-tune in view of the fact that two prominent Irish members of Parliament but a couple of days previously, passed on their way into prison within sight of the House The imprisonment of these mem-House The imprisonment of these members of Parliament was the climax of the Tipperary prosecutions. He appealed to House as to whether, until September last, his attitude toward the Irish police had been hostile; but after seeing for him self in Tipperary the working of the tremendous coercion machine, his eyes had been opened so as to estimate to what a putch of demoralization, brutality and law lessness the agents of Mr. Balfour had been brought by Mr. Balfour's standing up for every act of theirs, right or wron (caests), crediting every statement of the police, and refusing to make any inquiry, whom, in common with the great body of my countrymen, I admired and trusted—them (cheers). After passing ten minutes yes, trusted to such a degrees that, till the in Tripperary, Mr. Morley said he saw fact was forced on me by evidence I could mere cheering made a pretext for the no longer resist, I refused to believe that, violent dispersal of a small crowd. The holding in his hands the destinies of a police adopted a course on that occasion nation, he could batter them away for a for which, in England, Colonel Caddell nation, he could barter them away for a shameful intrigue. Talk of fidelity to the country, of never having proved False to Ireland, with such a fact staring us in the face.

"Are we, Irishmen, then expected to sacrifice our sense of decency, to tarnish almost the only little gem that has been repared to us? And what are we to pain And what are we to gain used brutal, ferocious and absolutely un-We are to gain blighted provoked violence, of which any hopes, the ruin of our cause, the old curse of our race, dissens on, a dissension, too, which shall be permanent, all compromises to the contrary notwithstanding. I think I have a right to speak for myself—I believe I can speak with confidence for the clergy of the archdiccese, and for the laity too, with very few exceptions. Speaking in their name and my own, I pledge myself, on my own and their behalf, that we shall never follow a banner which we are aggeration. He (Mr. Morley) was ready and many own and their behalf, that we shall never follow a banner which we are aggeration. He (Mr. Morley) was ready and and to unfurl, lest the nations should iplined force in the world ought to be

fault of his that an action had not be n at Mr. Balfour, the Government fully brought (cheers).
At this point Mr. Balfour signified dissent, and Mr. Morley asked him if he meant to say that he (Mr. Morley) shrank

from going into a court of evidence.

Mr. Baifour—No; but your friends succeeded in postponing the trial until

March.
Mr. Morley, continuing, said that the preciding Judge had held that the reasons London, February 20.

Judging by the manner in which it opened, this week bade fair to be a stirring one in the House of Commons, for, ac cording to the predictions of the various

for a moment be tolerated in England) had altenated the people of Ireland, Alludding to Mr. T. W. Russell's amendelaborate preparations to back up his platform sneers at Morley's statement of what he saw in Tipperary; and that, in particular, the Calef Secretary had had verbatim copies of the police testimony ment, alieging that the action of the police of the failure of the Coercion Act; and thus, after three years, the Government confessed is inability to cope with the alleged complexey. This was probably the last time be would speak against the Coercion Act in the present Parliament The noiseless foot of time was rapidly bringing the day near when the present Government would be brought to account. The country would then require an explanation as to how the Overcion Act - s fraud upon the nation—had been admin-istered in a spirit of fraud on Parliament (cheers). Mr. T. W. Russell said that Mr. Morley

had spent three hours in Tipperary and bolted by the next train. He ridiculed the statement that the crowd was harmless. No Tipperary mob had ever before been held up to admiration as a pacific crowd. His amendment asked the House to vindicate the action of the police in view of the conspiracy of which Mesers. Dillon and O'Brien had been convicted. Their inciting advice turned Tipperary, which was one of the most prosperous towns of Ireland, into a place as desolate as if it had been swept by an avenging army. He would not contest Mr. Morarmy. He would not contest Mr. Mor-ley's right to share in the faction fight but why, while in Tipperary, did he not inquire of the people the causes of the local ruin? He would have learned that their misery was due to boycotting, ac-companied by every kind of violence Thanks to the Government, honest Irishmen had now a better chance of pursuing lawful business. Village ruffianism had been suppressed. Mr Morley sought to the hands of the Executive and prevent the protection of friends of law and order Mr. Gladstone expressed surprise that the Government countenanced an

amendment such as that of Mr. Russell,

evading the main accusation against

Mr. Balfour as assisting to violate the civil rights of the people. Assailing the authors of the Pian of Campaign was not an answer to the charge. Mr. Balfour hanged the 'truth of God into a lie,' and worshiped and served the creature rather than the Creator." (Rom. i, 22). Did he lear their laughter or heir wrath, and deny God's truth, or only profess it with bated breath and with an air of apology? Far from it: like the unchanging nature of its abstraced by the frantic ambition of professes it with bated breath and with an air of apology? Far from it: like the unchanging nature of the satterd by the frantic ambition of professes it with bated breath and with an air of apology? Far from it: like the unchanging nature of the satterd by the frantic ambition of this unbappy man, and our Catholic Cauron of to day he boldly professes it with bated breath and the despel, for it is the power of God unto salvation, to every one that being the catholic Cauron of the Gaspel, for it is the power of God unto salvation, to every one that being the catholic Cauron of the cat an answer to the charge. Mr. Balfour defended the officers and the Executive period when all sides felt that the country had special need of their service (Cheers). It was a noble stroke to close the prison doors on Mesers. O'Brien and Dillon on the eve of the discussion of a question on which they were best entitled to speak. (Cheers). Doubtless the Mouse would again distinguish itself by voting confidence in the Government. The conflictee in the Government. The vote, however, would not avert their coming doom nor obscure the ever grow the gridenes that the ing evidence that the country was deter-mined that the fellow subjects in Ireland should soon enjoy the same precious and invaluable liberties possessed by Britain.

(Cheers)
Mr. Gladstone spoke for half an hour He manifested no special enthusiasm till toward the close of his speech. Then his voice, in ringing tones, declared that the loom of coercion and the Government was assured. In the early part of his speech Mr. Gladstone turned his back upon the Government benches, and addressed his remarks directly to Mr. Russell. On the remarks directly to Mr. Russell. On the Conservatives shouting "Order!" Mr. Gladstone asked what the noise was about. Sir William Vernon Harcourt said : "They are howling at you. Those are their good manners." Mr. Giadstone turned about, manners."

Ar. Gladstone dais speech. Mrs. Gladstone occupied a seat in the ladies' gallery in full view of her busband. For the first time since their rupture the Irish members were grouped all together Parnell exchanged words with Messrs. McCarthy and Sexton, but ignored Mr. Healy. Mr. Smith, First Lord of the Treas

shared the responsibility. The Government was equally solicitous with Mr. Gladstone that every individual in freland should enjoy the perfect freedom they claimed in behalf of bycotted tenants in Tipperary. (Cheera) The debate was continued in an empty

house by Mr. MaNeil, and Mr. Corbett. An abortive attempt to count out the House brought a better audience for Sir Thomas Esmonde, Mr. Wyndnam, and Mr. Harrison. Interest then flagged till Mr. Balfour finally arose, when the burches filled up.
Mr. Balfour said that at first be was un-

happened to be present when a few heads were broken in the Tipperary riot. He would not have discussed a matter subjudice in the indecorous manner in which the Opposition did, but the accused never denied that they were guilty of the crime charged to them.

Mr. Morley, having reminded Mr. Bal-

four that some had been acquitted in the conspiracy trial, Mr. Belfour retorted that they were acquitted on purely technical grounds, and that the moral guilt attached to them all the same. Mr. Balfour attacked Mr. Morley for going to Tipperary as a wire puller — a course which no Privy Councillor had ever taken before. But for his presence the trumpery riot would not magistracy, and declared that if being subject to abuse was held to disqualify a magistrate, the Irish agitators would have raised such a fund of vituperation that who, for example, in this House could be selected to try Mr. Healy? Was there anyone here whom that gentleman had not honored with abuse? If the Government was defeated at the get eral elections their successors must either adopt the Conservative policy of suppress-ing boycetting and intimidation, and thus branding their present speeches as open hypocrisy, or Ireland must be given over to anarchy; and the only hope then would be that criminal organizations would be broken up by intestinal conflicts.

Mr. Morley's motion to consure was re-

jected-320 to 245. The division was on strict party lines, Mr. Gladstone having paired and the whole Idsh party supporting Mr. Morley.

The discussion over adjournment was

long and angry and threatened an all-night sitting. The House finally adnight siting The journed at 1 30 a. m.

DISSOLUTION IN ENGLAND.

The Liberals have already completed their preparations for the coming contest. The local candidates have been selected and their central election fund is ample. The Conservatives are not so well organzed. The intention of the Conservatives to make the labor question a prominent plank in their plauform is indicated in

various movements,
London, Feb. 27.—Information touchment Board, oppose the idea, the former desiring first to force the passage of an Irish total Government measure. Lord Salisbury is believed to favor the autumn as the fitting time to go to the country if he can settle the Behring Sea dispute with the United States.

ANOTHER OLD SETTLER GONE. "Death, like an ever-rolling stream, Bears all her sons away."

"Death, like an ever-rolling stream, Bears all her sons away."

There died on Feb. 27, on the first concession of London, one of the oldest remaining residents of London district in the person of Mr. Jemes Brooks. Mr. Brooks came with nis father from Hamosbire. England, in 1834, fity-seven years, and souled on the same tarm on which he died, and on which he has been a continual resident. This gentleman saw all the vicissitudes of pioneer life in Canada haif a century ago, and cleared up the primeval forest and hewed out one of those spleodid Canadian homes with the pinek and energy that caaracterized these old settlers. When Mr. Brooks landed here London was but a small hamlet, called the "Forks," and the road that runs parallel to the river to Springbank—the first concession of London—was woods, and not chopped out. Continuously for fifty years, Mr. Brooks has done statute labor on the same road. He saw the rebollion of 1857 38 and stood guard at the Courthouse in connection with Captain Mc. Kenzie's (Hyds Park) company. Mr. Brooks was a man of sterling integrity and highly respected by all who knew him. He had exceeded by one year the sillotted turescore years and ton, and leaves a family of three to mourn his loss. The funeral look place, on Monday last, from the family residence to see the soul of the deceased by Rev. M. J. Tieraan, wno afterwards preached an appropriate sermon. The large funeral cortege then proceeded to St. Pater's cemeiery, where the remains were interred.

May 13, 1892, will be the centenary of the birth of Pius IX A committee has been formed in Italy to celebrate the occasion, (1) by completing and solemnly inaugurating the monument Mr. Smith, First Lord of the Treasury, who spoke somewhat indistinctly, accused, the Opposition of levelling general charges at those who were en gaged in administering the law in Ireland, instead of detailing the charges so as to enable the accused to defend themselves before Parliament and the country: Taough the motion was aimed BY JOHN BOYLE O'REILLY.

II.-CONTINUED

"Does the prisoner speak to any one

ked Mr. Wyville.
"No; there's no one to speak to her but me; and she never hopens her lips to

Can I see her, and speak with her?" "Yessir," said Officer Lodge; "but be carefu -sho's not safe."

officer Lodge carefully locked the outer door, and then approached the lockup. He knocked on the door heavily

with the key, as if to rouse the prisoner.

No sound came from within. He turned
the key in the lock, and opened the door.

Mr. Wyville entered the lock-up,
which was a room about twelve feet square, with one window. A wooden bench ran round three sides of the room, and in the farther corner, upon the bench, was something like a heap of clothes. It was the prisoner, who sat upon the bench, her back to the wall, her knees

drawn up, and her face suck upon them.
A tattered shawl covered her, so that she presented the appearance of a heap of wretched clothes
She did not move as the door opened,

nor, for a minute afterwards. But as some one had entered, and the door had not been closed, she became aware of the intrusion. She raised her head, and looked around on the floor, slowly, till her glance fell on Mr. Wwville's feet.
Then she raised her eyes till they rested

on his face.
She seemed to have been in a sort of daze or waking dream. She did not take her eyes away, but looked at the strange face before her as if she were not yet

She was a woeful wreck of womanhood Her eyes had cavernous circles around them, and her cheeks were sunken, as if with consuming disease. Her hair, unwith consuming disease. Her hair, un-kempt, was covered with the old shawl but its etraggling locks fell across her forehead. As she locked at Mr. Wyville hand and pressed backward the tangled

hair from each side of her face.

Wretched as she was, and lost, there was something beneath all the stains that spoke of a face once comely and soft and

"Harriet Draper!" said Mr. Wyville with unusual emotion in his deep voice, and speaking in a subdued tone. She moved uneasily at the name, and

her large eyes grew fearfully bright. "Harriet Drsper, I have been searching for you many years. May God pardon the man whose crime sent you here!"

"Ach!" gasped the woman, suddenly burying her face again, as if she had been stabbed in the breast. Then she started, and sprang to the floor, and put her hands "O God! what did he say?" sh

hoarsely whispered, as if speaking to her-self; "O God! God! to pardon him, and She took away her hands, and looked

severely for a moment at Mr. Wyville. He met her gaze with a severity greater "Yee; God pardon bim, for through him you have been made guilty," he

"Who are you?" she cried, becoming excited.; "Who are you that present to know me? No man made me commit crime. You lie! you lie! you don't know me—you don't know him!"

Her acies became high with excitement, and her ever blead as with france.

and her eyes blazed, as with frenzy.
"Harriet Draper, I know you and I know him—your guilty husband. I have searched for you for years, to ask you to lighten your toul of one gravious crime.

Before long, you will need repentance; for your health is broken, and you cannot die with this terrible burden on your con-

she cried, still fiercely, but in a lower have such deadly enemies!" tone "What have I done?" "You have committed murder!"
She looked at him without a word, and lucreased the pitiful fixity of her gezs by

relsing her hands to press her temples, as if to keep down pain.
You murdered Alice Walmsley's child !"

Her eyes closed, and she grasped at her breast with both hands, and tottered back-ward, sluking on the banch with a long

You killed the child, and you saw the innocent mother dragged to prison for your crims. You have remained silent for nine years, and destroyed your own life, while she has borne your punishment. You shall now confess, and save her who has suffered so much to save you "
"Ha! ha! ha! ha!" screamed the

woman, in a laugh so sudden and hellish that Mr. Wyville stepped back appalled. He had expected a different result. Again and again the horrid laugh rang through the place, till it had exhausted the strength of the ferocious and most miserable being no uttered it, and the tank heavily on the bench.

Save her!" she cried at length, clenchirg her hands, and shaking them over her ead. "Ha! ha! save her! Save the false woman that sent me here! I hate her! She brought her suffering on herself by stealing my husband — he was only a fool in her hands!"

She rocked herself to and fro for a time, and then cried wildly:
"Why should I forgive her? Why

should I save her? Am I to bear all the misery she made? He was my husband, and he loved me, till she made him false!"
Here she became wildly excited, almost

screaming her words.
"If she were free to-day she would seek

him out, and go back to him. Why
should I save her to do that? Begone!
I will not! I know nothing about her.
I would rather die than speak a word to

A fit of coughing, that almost convulsed the miserable frame, now selzed the woman; and when it had passed she sank it?"

reason, or her life. He looked down upon the unfortunate being with profound pity. He had expected a depraced and selfish nature, shrinking from confession through selfish fear. He saw, instead, a woman's heart, criminal through its own love and truth, and cruelly u. just through jealousy of its rival.

Dirkest and saddest of human eights —

the good tortured from its straight course until it actually had become evil; the augelic quality in a heart warped by decelt and wrong until it had become the fiendish part.

fiendish part.

"O, man, man!" murmured Mr. Wyville, as he looked upon the wreck, bat
only saw the evil doer beyond her, "your
sin is deeper than the sea. Not here, not
here must I seek to right the wrong."

He walked from the place with bowed head. Officer Lodge, without speaking, locked the door and followed him. Mr.

locked the door and followed him. Mr.
Wyville sat down in the court-room, and,
after a long pause, said to Officer Lodge:
"Has this man, Draper, ever been here
—eince the crime was committed?"
"No, sir, be han't never been seen;
but they say as he has been here; that he
came in the right to his own folks once. He can't never live in Walton, sir."
"Has he been outlawed?"

"Has he been outlawed?"
"No, sir, there was no one to go sgain' him. The law let him pass; but the people couldn't stomach him—though they never thought he was as bad as this."
"You have heard, then, what I have said to this woman? It will do no good to said to the woman? It will do no good to
speak about it. She has made no confession—nor will she confess till the hand of
death is upon her. When is she to be
tried for this last offence?"

"In two weeks, sir; and she'll get at

least seven years."
"Well, my kind friend, remember she has been cruelly wronged; and so long as she is in your charge, treat her with mercy. She is not the author of her crime and

Officer Lodge promised to be kind, though his heart overflowed when he thought of poor Alice Walmsley and her great wrong. He also promised to send by mail to Mr. Wyville a report of Harriet Draper's sentence.

Mr. Wyville thanked him, but offered "I shall see you egain before long," he

raid, as he left the little court room. His journey to London that night was mainly consumed in reflection on the tangled web of crime and injustice in which he had become so deeply interested.

Two days later Mr. Wyville eat in the effice of the governor of Millbank, relating

to him the story of Harriet Draper and Alice Walmsley.
"Good heavens!" cried the kind old governor; "the case must be brought at once before the Directors." "No," said Mr. Wyville, "not yet—and

not at any time before them. Release cannot right the wrong of this injured woman. She must be cleared by the confission of the criminal—and then we shall

send her case to the Queen."
"Well," said the governor, "but how are you to get the confession ?"

"Tale woman, Harriet Draper, will come to Millbank within two weeks. If she does not confess before the convict hip sails, she must be sent to Western Australia next month. "We never send convicts in their first

year," said the governor.

"She must go," taid Mr. Wyville,
warmly; "break your rule for the sake of igetice

"I'll break it for your sake, Mr. Wy-ville," said the governor. "I shall put her name on the roll." others. Oan this be done?"

"Yes; we can enter her on the hospital list, and send her before the others to the ship. She will be confined on board in the hospital."

Mr. Wyville held out his hand to the

governor.
"I thank you sincerely," he said; "I am deeply interested in this cess."

When he had gene the bluff old major walked up and down his office, and mopped his head with his big handker-chief.

hief.
"It's like good health and a good con--what are you talking about?" science to come near that man," he said to himself. "Howstrange it is that he should

III.

A CAPTAIN FOR THE HOUGUEMONT. In Mr. Wyville's house, in the library

or study, sat Mr. Hamerton. He had been writing for hours. On the table beside him lay a heep of documents, with large red seals, like title-deeds; and in another heap lay a number of letters, addressed nd stamped.

Mr. Wyville entered, and they talked

for some minutes in a serious vein. It was evident that Mr. Hamerton was engaged in some more important business than usual, and that he had advised with Mr. Wyville during its progress.

Lord Somers called, as usual, on his way to the Department; and shortly after-

ward Sheridan arrived, Mr. Hamerton continued to write, and a cursory conver eation began, the gentlemen glancing at the morning papers.

An exclamation from Lord Somers

broke the commonplace.
"Hello! What the deuce! Why, Hamerton, this must be your place. Are you going to sell Broadwood?"

'Yes," said Hamerton, and he went on

with his writing.
"The whole estate and manor house?" asked the peer, in plain astonishment.
"The whole thing," said Hamerton, in the same prosaic tone.

Will Sheridan took the paper, and read the advertisement: Megnificent and historic demesne and manor house of Broadwood — 400 acres of rich land — entire village of Broadwood — valuable church living—intique furniture, pictures, armor, etc—in a word, the entire surroundings of an English aristocrat of the first standing, advertised in the daily papers to be sold by suction, not as a whole, but in lots.

"What do you mean by that?" asked Lind Somers; "why not sell the right to one purchaser?"
"Because he couldn'; buy it." answered ecause he couldn': buy it," answered

the stolid Hamerton, who was in a mood for anothegms.
"What! you want too much money for

Mr. Wyville remained eilent; he feared that more excitement might effect her

I am naturally interested, independent of my sincere interest in your affairs."

"Well, you spoke of buying the right, Now, Somers, no one mau could buy or hold the right to so much land as Broadwood, in this populous and poverty-stricken country—yes, poverty stricken—there are only a few rich people. Eighty out of every hundred are miserably poor. The best a rich man could do would be to hur the title-deeds: but the abstract right buy the title-deeds; but the abstract right of ownersbip would remain with the farmers who tilled the land."

"I don't understand you," said Lord

"I propose to sell the deeds to the men who already bold the land by right."
"You will break up Broadwood, and sell it to your farmers?"

Lord Somers was seriously effected by this extraordinary announcement; but he knew Hamerton too well to remonstrate

Mr. Wyville, looking across his paper observed both speakers, and listened to the conversation, evidently pleased. "You will be no nearer to your repub

lican idea when this is done," said Lard Somers, at length; "you will have sold the land; but the money it brings has not been earned by you." "Quite true," answered Hamerton.

"Why keep it, then ?"
"I shall not keep it."

"Why Hamerton—what do you mean? What will you do with it?" "I shall invest it in schools and a library

for the people of that section for ever, as the lawyers say. Mr. Wyville and I have been looking at the matter, and we think this money will establish a school with three technical branches—chemistry, engineering and agriculture.
"And you? will you teach in the

chools for a living?" "Oh no; I am going to Australia."
"To Australia!" said Lord Somers and Sheridan in a breath. Then Sheridan

" Are you going to settle there?"

never return here,"
"I am glat," cried Sheridan, starting
up and seizing Hamerton's hand. "Austrails is going to send out the largest-hearted men that ever owned the earth. You will be at home there. You will breathe freely in its splendid sir. Oh, I am proud to see such men turn by nature

to the magnificent South!" Mr. Wyville had approached the table with a look of intense pleasure. He laid with a look of intense pleasure. He had his hand almost caressingly on Will Sacri-dan's shoulder. As they were placed, these three men — Wyville, Sheridan, and Hamerton — they formed a remarkable

"You are dangerous company," said Lord Somers, looking at them with ad-miration. "You almost tempt me to folow you, or go with you, to Australia

When do you sail?"
"Mr. Sheridan and I will sail on the convict ship in three weeks," said Mr. Wyville. "Mr. Hamerton will take my steam yacht, and follow when he has settled his plans — perhaps a week later."
"I am dumb-founded," said Lord
Somers. "I cannot speak on this new
thing. I only forces that I shall be very
lonely, indeed, in London when you have
gone."

After some further conversation on this "You have engaged a captain for the convict ship?" he said to Lord Somers. "Yes; Captain Rogers, late of the P. & O. Company's service."

"You were not aware that I whated to recease him for we ware that I whated to recease him for one wash?" said World!

engage him for my yacht?" said Wyville.
"No; I should be sorry to take him
from you. But his articles are signed
now, and good commanders for such a
service are not easily found."

"If I find you a suitable captain, and guarantee his command, will you oblige me by cancelling Captain Roger's com-"Certainly-if you give him, instead,

the command of your steamer."
"Thank you; that is my intention." "But have you found another captain for the convict ship?" asked Lord Somers.
"Yes—I have been looking into the matter with the view of saving you further trouble. I have settled on a man who is classed as a first rate master mariner and commander, and who is now in Lon-don, disengaged."

"I shall make a note of it." said Lord Somers, taking out his pocket-book.
What is his name?" "Draper," said Mr. Wyville ; "Captain

Samuel Draper."
"That will do," said the Secretary. "I "That will do," said the Secretary. "I shall have new articles made out. Will you see to it that he is engaged at once, and sent to the ship at Portland?"
"Certainly. I shall attend to it to-

day."
Mr. Hamerton and Sheridan, who had been talking together, at the other end of been taking together, at the content to the room, now approached, and the conversation became general. Soon after, Lord Somers said "Good morning," and proceeded to his Department.

CAPTAIN SAMUEL DRAPER. In the inner office of Lloyd's great ship.

ping agency in London, on the day following Mr. Wyville's conversation with Lord Somers, the former gentleman sat while one of the clerks in the office brought him books and documents.

"This completes Captain Draper's record," said the clerk, handing a paper to Mr. Wyville. "It is from his last "Thanks. Now, can you give me his address in London ?"

"Yes; No. 37 Horton street, East."

"Yes; No. 37 Horton street, East,"
Mr. Wyville left the cilice, and the
clerk collected his papers, from which the
visitor had taken notes.
Mr. Wyville halled a cab, and said to
the driver, "Horton Street." It was a
long way off, and during the slow progress through the crowded streets Mr.
Warnile avanuated his notes and arranged

gress through the crowded streets Mr. Wyville examined his notes, and arranged them carefully in a certain order. At last the cab stopped.

"What number?" asked the driver.

"I shall get out here," said Mr. Wyville. "But you may wait for me—say half an hour."

He walked down the quiet little street, with its uniform brick houses, green blinds, and white curtains. It was a street of comfortable residences of small business men and well to-do mechanics. Number 37 was in no way different from the neighboring houses.

Mr. Wyville rarg the bell, and an old lady, with glasses pushed up to her forehead, and a piece of sewing in her hand, opened the door, and looked inquiringly at the caller.

"Does Captain D:aper live here?" he

asked.

"Yes, sir; but he is out at present," said the intelligent old lady.

"I am sorry; I will call sgain," said Mr. Wyville, turning to go.

"He will be in soon," said the old lady; "he comes in to dinner always."

"Then I shall wait, if you please," said Mr. Wyville, and he entered the house, and sat down in a comfortable little parlor, while the old woman, drawing down her glasses, went on with her sewing. her glasses, went on with her sewing.
"Captain Draper is my grand-nephew,"

sald ebc, after a silent interval.
"Indeed!" said Mr. Wyville. "Then
you will be pleased to know that I come to offer him a good command."

to offer him a good command."
"Oh, I am delighted!" said the old lady; "he is so good, so conscientious. I always said as Samnel would come to something "igh. He has been waiting for a ship for nearly a year. I know be doesn't please his owners, because he is too consciention."

too conscientious."

"You will also be pleased to bear, madem, that his owners this time will be quite conscientious, too."

"I am so delighted?" said Captain Draper's grand aunt.

At this moment the outer door opened, and immediately after Captain Draper entered the room. It was rather a chilly day, and he had buttoned his coat close up to his throat. He was not a robust figure—rather slim, and bent forward. ing to his throat. He was not a robust-figure — rather slim, and bent forward. The past ten years had laid a strong hand on him. The charm of his younger man-hood, the bolsterous laugh and hearty on n.m. The charm of his younger man-hood, the boisterous laugh and hearty manner of waving his hand, was much lessened; but the cold watchfulness of his prominent blue eyes was proportionately

He had a long and narrow face, thin ne had a long and narrow face, thin jaws, covered with faded side whiskers, worn rather long. His upper lip and chin were shaven, showing his wide mouth. His lips were dry, as of old, but now they were bluer, and more offensively cracked. On the whole, he was a decentioning man in actuary appearance. looking man in outward appearance : as he walked rapidly through the streets, with shoulders bent forward, one would say be was a consumptive burrying home. accompanied with a quick watchfulnes f eye, and an ugly sneer in the muscles f the nose, that would make his face de testable to any one who had the power of rapidly perceiving character.

Mr. Wyville read the face as easily as if were a printed page. "Captain Draper, I presume?"

"That is my name," said the other, with a wide and unmeaning smile of the cracked lips, in which the rest of the face

ook no part.
"I have come from the Treasury to offer you command of a vessel in the service of the Government."

"Ah—that's good. In what branch of the service, may I ask?"

"Tree, may I ask !"

"Transport," said Mr. Wyville.
"Troops, I suppose?" said Draper, still emiling.
"No; convicts."

Captain Draper placed a chair so as to see Mr. Wyville's face in the light. As he took his seat he had ceased to smile.

"Ah! — convicts. Where are they

"Western Australia." Captain Draper remained silent so long that Mr. Wyville spoke again:
"You are willing to take such a versel,

are you not?"
"Well, I want a ship — but these convict ships I don't like; I don't want to— Are they male convicts?" he asked, inter-"Yes, mainly; there will be three hundred men, and only fifty female convicts on board."

"Fifty." Draper stood up and walked across the room to the mantel piece. He leant his elbow on it for a time; then he took up a little glass ornament in an absent-minded and nervous way.

Mr Wyville sat silently watching him.

As Draper raised the piece of glass his hand templed and his face worked. He

hand trembled and his face worked dropped the glass to the floor, and it was shattered to pieces. This recalled him. He smiled at first, then he laughed aloud, his eves watching Mr. Wyville.
"Well — I don't want that ship," he

said; "I don't like convicta."

"I am sorry," said Mr. Wyville, rising;
"you were highly recommended, Captain
Draper; and as the duty is considered

onerous, the voyage will be quite remun-erative for the commander."

Draper's cupidity was excited, and he seemed to hesitate. "Do you know anything about these

convicts ?" he asked. "Yes; what do you wish to know?"
"How long have they been in prison! "On an average, about three years."
"Three years; did you ever know any

to be sent after nine or ten years?"
"No; not one such case has occurred for the past twenty years. It would be Yes; well, you know, I don't care

about them — but I have a curlosity. I suppose they're all right—all about three "That will be the average, certainly."
"Well, I think I'll take the ship.
Where does she lie, and when is she to

Mr. Wyville gave him all the particulars; and when his questions ceased Mr. Wyville drew out a set of articles to be

"You came prepared, eh?" said Draper.
"Yes;" said Mr. Wywille, gravely reading over the form. "We were anxious to
secure your services, and I thought it just as well to save time. Please sign your name here—and here. Thank you. Now I shall say good day, Captain Draper." "The ship is ready, you say?" said Draper, following him to the door; "then

am expected to take command at once

"No; not until the day of sailing. "No; not until the day of sailing. Your officers will see to the preparations for sailing. At 2 o'clock, p. m., on the 10:b, you will take command, and sail."

"Well," said Draper; and as he looked after the strong figure of Wyvilla, he muttered to himself: "Well—just as well; they only average three years. But I'd rather go on board at once, and see them before we sail."

TO BE CONTINUED.

A BAD PRACTICE.

STANDING IN FRONT OF CATHOLIC OHURCHE'S BEFORE AND AFTER SERVICES TO GOSSIP.

"I will meet you after Mass in So said a Catholic young man when asked by a companion when he was to see him on the following morn ing. This, and many similar statements, has led to a very disagreeable condition in the surroundings of local Catholic churches at the close of services. Young girls and young men stand grouped on sidewalks and roadways until the imme-diste vicinity of sacred buildings take on anything but a Sunday appearance. Indeed the crowds that have been seen standing on some of the streets in the city on Sunday, have led strangers to remark that the front of the church is a centre from which all gossip spreads The gathered crowds would remind one of scenes in a country village where parishioners have travelled miles to parishioners have travelled miles to church and gladly and justly avail themselves of the chance to exchange greet-ings, compare notes, wish each other good heath and then depart.

While in small towns the practice of gathering around church doors is not a

disagreeable one, in cities made up of a cosmopolitian population the best that can be said is that it affords young men and young women a chance to pass slangy compliments perhaps or allow a favorable time for the criticism of the manners and time for the criticism of the manners and styles of other less pretentious church go ers. In front of some churches in the city the practice has become almost scandal ous. To pass the time of day, to express pleasure at the health of a neighbor of pleasure at the health of a neighbor or friend, to wish a continuance of the blessings which a common Father gives to another in a common family, will not cause sin or scandal in any; but it has been noticed by many people here that Catholic young men stand in front of church doors to egle and smile at young girls, while the latter stop ou a side walk to answer the flippant talk of irreverent

young fellows.

Then, again, it is noticeable around and about the environments of Catholic churches here, that the younger people proceed from the doors with a great ush and a jump and walk away rush and a jump and walk away in hilarious groups, apparently totally for getful of the size and spiritual import-ance of the sacrifice they have attended. In some instances this kind of thing has been known to continue until the de-parting worshippers are well on their way toward home. To those who ob-serve those things and feel keeply the pain which irreverence brings to a religious heart the sight of so much pengious near the sight of to muca abandoned joyousness is anything but pleasant or edifying. Much of the trouble arises from thoughtlessness, and yet it would seem that Catholics above all others should be most careful and thoughtful. A change would be wel come certainly, and those who should strive to make it are the young men and young women who feel guilty.

FAITH PROMOTES CIVIL LIBERTY.

Archbishop Ryan. In regard to civil liberty, faith promotes it by giving a divine sanction and dignity to our obedience to civil authority. "All power is from God," and in observing the civil power we submit to God's ordinances. I believe republicanism to be the most rational form of Government, but it a not I believe republicanism to be the most rational form of Government, but its success depends upon the personal goodness of its citizans. Justice elevates a nation, sin makes people miserable. Hence the permanence of our institutions depends on the consciences of citizens, but the conscience of the citizen is most powerfully if fleened by father and religion. irfluenced by faith and religion. In days of old God sent His prophet with a vessel of oil to anoint the brows of kings, in this new world He will send him to anoint the foreheads of the people who shall be as Kings and shall be governed by themselves with power from God, and glortous Christian faith shall give sanctity

HAPPINESS.

The latter half of the 19th century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it. Among centuries that have preceded it. Among these discoveries none will take higher rank than those in medicine, calculated to relieve "the ills that flesh is helr to," restore vitality, and prolong life. Ladles everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly the greatest remedy for their peculiar allments yet discovered. These pills are the result of an almost life study and are the result of an almost life study, and are a certian nerve tonic and blood builder. supply the elements necessary to enrich the blood and transform pale, sallow or the blood and transform pase, sanow or greenish complexions to the pink and glow of perfect health. These pills are an unfalling cure for nervous debility, palpitation of the heart, loss of appetite, paintain or the near, loss or appette, headache and all the irregularities of the female system that entail so much misery and distress. Every suffering woman should give them a trial For sale by all dealers, or will be sent, post paid, on receipt of price—50 cents a box — by addressing The Dr. Williams Medicine Co, Brockville, Ont. Beware of imitations.

Editorial Evidence.

GENTLEMEN, — Your Hagyard's Yellow
Oil is worth its weight in gold for both internal and external use. During the late
La Grippe epidemic we found it a most
excellent preventive, and for sprained
limbs, etc., there is nothing to equal it.

WM. PEMBERTON,
Editor Dubis Description Editor Delhi Reporter.

An tractive or Torpid Liver must be aroused and all bad bile removed. Burdock Pills are best for old or young. FOR NETTLE RASH, Summer Heat and general toilet purposes, use Low's Sulphur Soap.

As a PICK ME-UP after excessive exertion or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.



IRELAND'S DEVOTION TO THE BLESSED VIRGIN.

The following quotation from a sermon of the gifted Father Burke, O. P., shows how Our Ludy has always been loved and honored in Catholic Ireland:

"One great feature in St. Patrick's preaching was devotion to the mother of God. Of this we have abundant proofs in the numerous churches built and dedicated to God under her name, Teampoill Mhvire, or Mary's Caurch, became a familiar name in the land. In the far West of Ireland, where the traditions of our holy faith are still preserved enshrined our holy faith are still preserved enshrined in the purest of our grand old Celtic lanin the purest of our grand old Celtic lan-guage, the sweet name of the Mother of thod is heard in the prayers and songs of the people, in their daily familiar con-verse, in the supplications of the poor, not under the title of 'Our Lady' or of the 'Blessed Virgin,' but by the still more endearing name of 'Mary Mother.' And so it was that St. Patrick sent his Catholic detailing home to the hearts of the nearly doctrines home to the hearts of the people. He preached Jesus Christ under the name by which He is still known under and adored in that far Western land, 'the Virgin's Son,' thus admirably illustrating the gin's Son,' thus admirably illustrating the mystery of the incaroation, and preaching Jesus through Mary; and Mary herself he preached with all her graces and glories as 'Mary Mother.' The example of virginal purly and maternal love he made the type of the Irish maiden as d mother; and so well did they learn their high lessons that they have been for ages the admiration of the world and their sfillsted country. The devotion to Mary sunk deep The devotion to Mary sunk deep the heart of the nation. So well had try. The devotion to Mary sunk deep into the heart of the nation. So well had they already learned to love and appreciate her that in a few years after their conversion to the faith, when they would express their love and admiration for the first great Irish Virgin saint—Brigid they thought they had crowned her with glory when they called her 'the Mary of Ireland' This devotion to Mary was a protecting shield over Ireland in the day of her battle for the faith."

SEXTON'S ELOOURNT WORDS.

There are few, if any, incidents on of any representative assembly that can be compared in thrilling dramatic interest be compared in thrilling dramatic interest to the pa-sage of arms between Mr. Sexton and Mr. Parnell during the stormy debate of December 1st. The former had been, together with the members of the opposing majority, openly, formally accused of having allowed "their integrity and independence to be supped and destroyed" by the radical wing of the Liberal party. "Integrity" proudly replies Mr. Sex.

"Integrity," proudly replies Mr. Sex-ton, "is not an unconditional acceptance of the views of any man. Independence is not submission to the will of any man. We are your colleagues, Mr. Parnell, but we are not your alaves. I claim in the face of the world; I claim in the presence of the Most High, that the integrity of the Irish party is unstained, and that its independence is absolute. The question—the urgent question—is between the leader we have loved, whom we never can forget and whose useful tenure of his position circumstances have rendered impossible—and between the Cause to which our fealty is due. If the leader is retained, in my judgment, the Cause is lost. If the Cause is to be won,

the leader must retire."

This is the very soul of the Irish question: the Cause of Ireland must be the supreme law of every National leader. The leader must be guided by the vital in-terests of that Cause; nor should these interests and that Cause ever be made secondary or subservient to the interests of any one man or party.

LUCKY MAN —Among the guests at the St.
Lawrence Hail is Mr. J. Maccolmson registered, Toronto. This gentleman is the holder of the ticket that has drawn the prize of \$2,500 of February drawing. He presented himself at the office of the Province of Quebec Lottery. The check was already filled up and/eashed five minutes after at La Banque du Peuple." Contrary to many people who refused to have their name known to the public, he has cheerfully authorized Mr. S. E. Lefebyre, Manager of the Province of Quebec Lottery, to publish his name.—Montreal Herald, Feb 24, 1891.

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure blood. The taint of scrofula, salt rheum, or other foul humor is heredited and transmitted for generations, causing untold suffering, and we also accumulate poison and germs of discovering the state of the s

we asso accumulate poison and germs of discase from breathe, we eat, or we drink. Nothing clusively than the than the positive power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of scrofula or salt rheum, removes the taint catarrh, neutralizes

catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system. Thousands testify to the superiority of Hoodies. Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-mation and statements of cures sent free.

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Deposite Revere House, London,
Has always in stock a large assortment of
every style of Carriages and Sleighs. This
is one of the largest establishments of the
kind in the Dominion. None but first-class
work turned out. Prices always moderate.

MARCH 7, 1891.

LUTHER'S SUICIDE. AMPLE EVIDENCE OF THE

HAT HE HANGED HIMSEL ING PAMPHLET - EXPOSURE O DOCTORED REPORT ISSUED BY LU COMPATRIOTS AT EISLEBEN—CAI BELLARMINE S TESTIMONY—STO

Reverend Paul Mejanke, who Reverend Paul Majunke, who, years ago, was editor of the mania, and is a very able writer, it meanly a year, been keeping the tants of Germany at the fever it excitement by a pamphiet, which already gone through four edition in which he pretty conclusively estable fast that Luther ended miles have that it is most necessary. Ine may, he shows that it is most proba Luther committed suicide by h The most redoubtable champions testantism in Germany, as well most insignificant defenders of the have taken up arms against him in of their idol, Martin Luther. But proven himself more than a ma proven himself more than a mit them all, and their assaults have of the effect of giving him the oppu-of strengthening his position and ing it, in fact, impregnable by the cation of supplementary pamphle Rev. Paul Majunke states in

marks prefatory to the second ed his pamphlet on the unfortunat of Luther, that none of his crit even the most actimonious, he seeded in bringing forward a single against the authoriticity of the do referred to in his pamphiet, nor the credibility of the facts adduced. pamphlet he states that immediat Luther's death on February 18, E sleben, the three preachers, A Justus Jonas and Michael Coult were in close communication w during his stay at Eisleben, asser order to agree on a common re-cerning the death and last days master, Luther, and that this reoccasioned by the various rumo, were in circulation at Eisleben ately after Luther's demise, relati manner in which Lather had d corroboration of the fact that sa was agreed on in consequence rumors, Rev. Paul Majanke ci lines from the funeral serm on over Luther on February 20— after his death. In said sermon MICHAEL COLLIUS SAYS among other things, that Luther buried, is dead not more than

and aiready there are found pe on by the evil spirit, who re Luther was found dead in bed. moreover, says that he does no that he, who was a liar from t ning, will invent many other lies; for the devil, he says, is cerned about Lather, but abou What were the reports that What were the reports that circulation immediately after demise? Although differing details, they all agreed in this: thad died a very sudden and death. These reports, of cour ally passed beyond the narrow of Eulebean and arread far and Eisleben, and spread far and

the most prudent and learn Catholic writers and controver not hesitate later on to embod not nestate in the most of their writings.

It will be sufficient to quot words of the celebrated Cardii mlne, who says: "Martin Lui lived after the epicureau fash" not also die after the epicurea not also die after the epicurea For having one night taken a meal, as was his custom, and woked all the guests to laugh stories and jokes, he after a gave up his soul to the devil, hance being distorted." These found in Cardinal Bellarmice delivered at Louvain from 15 and winted at Cologne in 161

and printed at Cologne in 161 p. 562). While there was no doubt i of the most prudent and learn writers about the sadden and w ing of Luther's life, the manuf doctored report of Justus Jon the contrary notwitstanding Luther is said to have died th saint, yet the exact manue Luther died was still shrouded and the vell of this myster lifted only by those who we of the death scene. The mained unsolved well night

years, when, at last, in the ye

and historian, the learned Thomas B. zius, cleared up th

CELEBRATED CONTROVE

Publishing the testimony of mess, who was no other ti servant. This servant was when Luther died. After J. he returned to the Catholic thereafter had personal re-thereafter had personal re-bozius himself or his friend time when Bozius was wri-brated work, "Ds Signi (Rome and Cologue, 1592 an In the chapter (tom. 2, lib. in which he treats of the se herestarche, Bozius says that ing feasted sumptuously in and having retired to rest ch the same night by suffocation ago he had heard that it he ago he had heard that it he tained by the testimony of want, who was then a you later years embraced the C that Luther had caused his hanging himself, but that a of the household who wer the effair were immediate

take an oath not to divulge

fact, lest, they were told, the newly invented gospel mig

Not only do his Cati Not only do his Car praise Boz us without at Protestants allow him a do commendation. Thus the testant encyclopædia, prin (Halle and Letpz g, 1733 that, although he was well sciences, especially in theolhimself, however, mosti Res. Paul Majunke here respect to the servant's statement, authentic on trinsic reasons, not improb among Catholic writers. exact phraseology of made by Luther's servant copies of it were made a. It was first published in pr LUTHER'S SUICIDE.

AMPLE EVIDENCE OF THE FACT THAT HE HANGED HIMSELF.

REV. PAUL MAJUNKS AND HIS INTEREST ING PAMPHLHT — EXPOSURE OF THE DOCTORED REPORT ISSUED BY LUTHER S COMPATRIOTS AT RISLEBEN—CARDINAL BELLARMINE S TESTIMONY—STORY OF

Reverend Paul Majanke, who, some Reverend Paul Majanke, who, some years ago, was editor of the Germania, and is a very able writer, has, for nearly a year, been keeping the Protestants of Germany at the faver heat of excitement by a pamphiet, which has already gone through four editions, and in which he pretty concludively establishes the fact that Luther ended miserably; nay, he shows that it is most probable that nay, he shows that it is most probable that Luther committed suicide by hanging. The most redoubtable champions of Protestantism in Germany, as well as the most insignificant defenders of the same, have taken up arms against him in defence of their idol, Martin Luther. But he has proven himself more than a match for proven himself more than a match for them all, and their assaults have only had the effect of giving him the opportunity of strengthening his position and render-ing it, in fact, impregnable by the publi-

ing it, in lace, impregnated by seasons cation of supplementary pamphlets.

Rev. Paul Majunke states in the remarks prefatory to the second edition of his pamphlet on the unfortunate death of Luther, that none of his critics, not even the most actimonious, have succeeded in bringing forward a single proof against the authendity of the documents referred to in his pamphiet, nor against the credibility of the facts adduced. In his pamphlet he states that immediately after Luther's death on February 18, 1546, at Ealeben, the three preachers, Aurifaber, Justus Johas and Michael Codius, who were in close communication with during his stay at Eisleben, assembled, in order to agree on a common report con cerning the death and last days of their master, Luther, and that this report was occasioned by the various rumors which were in circulation at Eisleben immediately after Luther's demise, relative to the manner in which Luther had died. In corroboration of the fact that said report was agreed on in consequence of said rumors, Rev. Paul Majanke cites some lines from the funeral serm in preached over Luther on February 20—two days after his death. In said sermon

MICHAEL COLLIUS SAYS, among other things, that Luther is not yet buried, is dead not more than one day, and already there are found persons, led on by the evil spirit, who report that Luther was found dead in bed. Collus, moreover, says that he does not doubt that he, who was a liar from the beginning, will invent many other and worse lies; for the devil, he says, is not concerned about Lather, but about his doc-

What were the reports that were in circulation immediately after Luther's demise? Although differing in minor details, they all agreed in this: that Lucher had died a very sudden and misera le death. These reports, of course, gradu ally passed beyond the narrow confines of Eisleben, and spread far and wide, and mereben, and spread far and wide, and the most prudent and learned among Catholic writers and controversialists did not heattate later on to embody them in

their writings.

It will be sufficient to quote here the words of the celebrated Cardinal Beliar mine, who says : "Martin Luther having lived after the epicurean fashion, did he not also die after the epicurean fashio 1? For having one night taken a very good meal, as was his custom, and having provoked all the guests to laughter by his stories and jokes, he after a few hours gave up his soul to the devii, his counten ance being distorted." These words are found in Cardinal Bellarmine's sermons, delivered at Louvain from 1570 till 1576,

writers about the sudden and wre ched en ing of Luther's life, the manufactured and doctored report of Justus Jonas & Co. to the contrary notwitstanding, in which Luther is said to have died the death of a saint, yet the exact manner in watch Luther died was still shrouded in mystery, and the veil of this mystery could be lifted only by those who were witnesses of the death-scene. The mystery re mained unsolved well nigh unto fifty

years, when, at last, in the year 1593,
A CELEBRATED CONTROVERSALIST and historian, the learned Orstorian, Thomas B. ziue, cleared up the mystery by publishing the testimony of an eye wit ness, who was no other than Luther's servant. This servant was still a youth when Luther died. After Luther's death he returned to the Catholic Church and thereafter had personal relations with Bozius himself or his friends, just at the time when Bozius was writing his celebrated work, "Da Signis Ecclesiae" (Rome and Cologue, 1592 and 1593).

In the chapter (tom. 2, lib. xxii, cap 3) in which he treats of the ead death of all heresiarche, Bozius says that Luther, having feasted sumptuously in the evening, and having retired to rest cheerfully, died and having retired to rest cheerfully, died the same light by suffocation. Not long ago he had heard that it had been accer-tained by the testimony of Luther's ser-vant, who was then a youth, but in his later years embraced the Catholic fatth, that Luther had caused his own death by hanging himself, but that all the inmates of the household who were cognizant of the effair were immediately required to take an oath not to divulge the damaging fact, lest, they were told, the cause of the newly invented gospel might suff r detri-

Not only do his Catholic brethren praise Boz us without stint, but even Protestants allow him a due measure of commendation. Thus the intensely Pro-testant encyclopedia, printed by Zadler (Halle and Leipz g, 1733), says of him that, although he was well versed in many that, although he was well verset in many sciences, e-pecially in theology, he applied himself, however, mostly to history. Rev. Paul Majunke here remarks, with respect to the servant's statement: "Tois respect to the servant's statement : statement, authentic on account of ex-tripsic reasons, not improbable on account of intrinsic reasons, not improbable on accounts
of intrinsic ones, found general credence
among Catholic writers." Soon, also, the
exact phraseology of the declaration
under by Luther's servant became known;
copies of it were made and distributed.

It was first published in print by Henricus

later the complex of the declaration
the canadian country of the complex of the comple

Sedulius, a religious of the Order of St. Francis, in hi fwork,

Francis, in his work,
"PRESSERFICOMES ADVERSUS HARESSES,"
published at Antwerp, in 1606 He had
examined it at Freiburg in the Breisgan.
The Protestant encyclopedia, above referred to, published in 1743, speaks favorably of Sadulius.
Luther's sarvant, who, as has been
above stated, later in life returned to the
bosom of the Catholic Church, says at the
beginning of his declaration that he had
been indeed formerly bidden to keep
silence with respect to the wretched man
ner of Luther's death, but that he must
obey God and the voice of his conscience obey God and the voice of his conscience more than man. He then relates that Luther had feasted sumptuously and drank to such an excess that he was thoroughly intoxicated, and had to be led

to his bed chamber by him and other servants and put to bed by them. After wards he states he had found Luther on wards he states he had found Luther on the morning of Feb 18, 1546, hanging near to the bed and wretchedly strangled. Theodorus Petreus, a Carthusian, em-bodied the servant's declaration in his work, "Ostalogus Hæretcorum," pub-lished at Cologue in 1629, and adds that he had also seen the same fact of Luther's suicide by hanging mentioned in a docu-ment kept in the library of his order at Cologue. Rev. Paul Majunke states that he himself found an eld document in a Silesian library wherein it is said that Silesian library wherein it is said that

Luther hung himself with a towel.

The above gives a scent outline of the contents of Rev. Paul Majnuke's pampa contents of Rev. Paul Majnuke's pamph let on Luther's life. His pamphlet on Luther's suicide by hanging brought out both the giants and pigmies of Lutheranism into the battlefield, but in supplementary pamphlets he seems to have successfully and effectually disposed of them, as he had previously disposed of their idol, Martiu Luther. In fact, the defence made by those who championed defence made by those who championed Luther's cause in the affair has served no other purpose but to unmask the weak and totally unsatisfactory nature

of their special pleading.
In one of his supplementary pamph-lets Rev. Paul Mejuuke says, in the prefatory remarks to the same, among other things: "The more I was engaged with

THE STUDY OF THIS SUBJECT (Luther's suicide) the clearer it was made to me that we have to deal here with an historical fact, while during two continuous centuries was recognized as such by the most reliable Catholic writer, and which, after it had been al ready partially lost sight of in conse-quence of the disturbances incident to the Tairty Years' war, passed almost into total oblivion through the advent of Josephinism and Februarism, and the censorship of books as practised by them It was, therefore, high time that that fact (Luther's suicide) should be recalled to remembrance. The consequences which flow therefrom each one may draw for himself. Just now it is again opportune to bring forward such an ocular demon stration, seeing that during the last two decades the Catholic Church in Germany, according to the unanimous testimony ot all her adversaries, has again give evidence of her invincibleness, wailst the Protestant 'Churcu,' also according to the testimony of those who profess it, has succumbed in the fight, nay, is threatened with total disintegration. A prominent and much named Pommeran

prominent and much named Pommeran ian member of the Reichstag recently said to me: 'In fitty years the whole of Pommerania will be Catholic.' An Han-overian member expressed the same sentiment with respect to Hanover. Whether that will happen—whether the return into the bosom of the Mother Caurch will assume the same proportions as it has taken in England, or greater ones—God alone knows. But so far as He has decreed that man shall be a co worker in His designs for the salvation

Those persons who are conversant with the German language will do well to procure and read attentively the decidedly interesting and learned pamphlets which the accomplished writer of the same, Rev. Paul Mejunke, has published on Luther's saicide by hanging—Rev. Michael Dausch in Baltimore Mirror.

HOW TO PREVENT CONSUMPTION.

"Life is sweet" is an old saying, an just as true as it is old. No one in his or her right senses courts death; all was always understood in the various sec rolong life to the utmost limit, and yet, in spite of this universal desire to live the alloted three score years and ten-and even longer-thousands upon housands of people through careles and neglect, are hastening the time when they must stand face to face with the grim reaper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this continent claims so many victims as con sumption, and reliable statistics prove that fully two-thirds of the deaths occur nsumption had their origin in ing from consumption had their or catarrh. Nothing but negligence this last disease to develop into consump tion, and the person who neglects to prompt ly and persistently treat catairh until all traces are eradicated, is simply hastening the coming of death. Even should catarrh not develop into consumption, it never-theless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole sys tem. For the cure of catarrh no remed ever discovered equals Nasal Balm, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes the secretions from the nestrils, stops the poisonous droppings into the throat and lucge, and makes the user feel that a new lease of life has been given him. This great catarrh remedy is on sale with all dealers, or will be sent on receipt of price - 50 cts. for small and -by addressing \$1 00 for large size bottless-

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DEVELOPMENT OF CHRIS-TIAN DOCTRINE.

N. Y. Cathone Raview.

The doctrine of scientific evalution is that man developed originally from a protoplasm which contained the germ and type of the future man. Of course and type of the future man. the protoplasm must have been created by divine wisdom and power; but that is not essential to the point we are going to discuss. As we have heretofore main tained, the protoplasm contained the promise and potency of the future full grown man. Whatever progressive stages he may have passed through, the elements and the lineaments of the future man were there, and they were regularly and legitimately developed. regularly and legitimately developed, according to the original type.

Without expressing any opinion as to the truth of this hypothesis, we remark that the development of Caristian doctrine has taken place after a somewhat similar process. The original germ, or type derived from the divine teaching of the great Author of Christianity, Hunself, is contained in the Apostles Creed. That was the first formal announcement of the divine avstem which our Lird of the divine system which our Lord came to reveal, and it was from that nucleus of principles that the future system of Christianity was gradually developed. Cardinal Newman, in his Development of Caristian Detrine, says Development of Caristian Detrine, says this development took place as the necessary result of the condition of the human mind. He speaks of such distinguished continental writers as De Maistre, Mochier and others, having adopted the view "that the increase and expansion of the Christian Creed and Ritual, and the variations which have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy or policy which takes possession of the intellect and heart, and has had any wide or extended dominion; that from the nature of the human mind time is necessary for the full comprehension and perfection of great ideas; and the highest and most wonderful truths though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired and through media minds not inspired and through media which were human have required only the longer time and deeper thought for their full clucida tion."

It is not to be supposed that the Apostles Creed contained all the teach ing of Christ. Rutinus, one of the early Fathers, distinctly says, that the apos-ties, when about to separate to preach the truth to different nations, agreed upon a "form of sound words watch should express the sense of their com mon teaching, and which they would give as a rule of faith to those who should believe." Tals was necessary first as symbol and bond of unity, and, second as a protection against the errors and vagaries of private judgment.

It is not necessary to suppose that even the Apostles tnemseives under-stood all that was implied in the symbol of faith which they drew up, or that they foresaw all the profound discussions and consequent developments of principle that would result in the ages to come. Taey knew, indeed, that heresies would arise, that perilous times would come and that many would be seduced from may not have comprehended the promise and potency which lay concealed in the symbol of truth which they gave, to produce the magnificent intellectual system which, in the progress of ages, has been dayelyoed from 16. If the doubting of their allegiance to the truth; but they developed from it. It the dostrine of natural selection and the survival of the fittest may not properly be applicable here, we may at least insist that the de ance being distorted." These words are found in Cardinal Bellarmice's sermons, delivered at Louvain from 1570 till 1576, and printed at Cologne in 1615. (Concio ix p. 562).

White there was no doubt in the minds of the most prudent and learned Catholic of the most prudent and learned Catholic of the most prudent and was chid entered by the constantly attacked, but ever victorious One, Holy, Catholic and Apostolic Church. For this end of the most prudent and learned Catholic of the most prudent and learned Catholic of the most prudent and learned Catholic of the most product and learned Catholic of the most prudent and are not at learned the market of the most prudent and are not and are not at learned the market of the most prudent and are not at learned the market of the most prudent and are not at learned the market of the most prudent and are not at learned the market of the most prudent and are not at learned the market of the most prudent and are not at learned the market of the most prudent and are not at learned the market of the most prud system, as it now exists, is a legitimate development of the original emoryo, and, hence, that the doctrine which she now teaches is the very same dectrine taught by the Apostles and embodied in the

Creed which bears their name. This view is confirmed by the fact that, when disputes have arisen in the Onurch as to the real meaning of a particular as to the real meaning of a particular article, appeal was always made to tradi-tion. When the blabops and doctors came together to legislate on the subject, enquiry was made as to how the question tions of the Church, and in connection with that testimony an appeal was made to the analogy of the faith, so that the to the analogy of the latth, so that the development was not in any case an addition of new truth, but an interpreta-tion of the old—the interpretation hence-forth entering into and becoming a part of the original symbol of faith. It was not only an expression of the mind of the Church as to what was reasonable and right, but also as to what is in consonance with the tradition of the Church and her

immemorial teaching. This view, of course, strikes a death blow at the Protestant notion of the Bible, and the Bible alone, as the rule of tatth. As has often been remarked, the faith was before the Bible; was preached in every nation, and churches were formed, and thousands of Christiaus died and went to heaven, while yet the fragments composing the New Testa-ment were scattered in the different cities and nations to which they were originally addressed. And, what most intimately concerns our Protestant friends, the historical continuity of development of Christian doctrine cuts off from communion with the true Courch all who reject her traditional

DAVITTS MOTHER.

Davitt, the founder of the Land Langue, is not ashamed of his mother, though, through no fault of her own, she became beggar. How many citizens of repubthe did, in a meeting at Manchester? Said he: "I am of humble and observed her it am of humble and observed her it is not a first the peaks to the p origin, the son of an Irish peasan; who was refused the shelter of au Irish work house, the son of an Irish mother, who had to beg through the streets of London for

WOMEN AS DOCTORS.

CARDINAL GIBBONS SAYS THEIR IN FLUENCE WOULD RESENARATE

It is perhaps not sufficiently understood that there is no obstacle in ecclesi astical or canon law to the education of women for the medical profession the persons inhibited by the Caurch from pursuing the profession of medicine are included priests, monke, clergyman generally, but not women.

I do not hesitate to say, with due deference to the judgment of others, that

in my opinion it is important to the well

being of society that the study of medi-cine by Christian women should be con tinued and extended. The difficulties that are said to attend their pursuing the necessary studies in the same with men may be obviated by judicious precautione, and these difficulties should not debar women from the profession o medicine. We permit women to exercise the art of painting, though its cise the art of painting, though its successful pursuit is not always free from danger to female modesty. In my judgment, in anatomical demonstrations men and women should be separated; but I learn that in the anatomical departments of Paris and Ganeva, Zarich, Berne, and Basle, and in the universities of Belgium, Spain and Itsly spanen work side by side by the and Italy, women work side by side with men, and that this, in the opinion of the professors, has been attended by good rather than bad results. I believe that in other departments, and wherever the proper restrictions are observed, the co education of the male and the female sex will exert a beneficial influence on the male. The prejudice that allows women to enter the profession of nursing and excludes them from the profession of medicine cannot be too strongly cen sured, and its existence can be explained only by the force of habit.

It has been urg d that women do not as a rule possess the intellectual powers of men, but their ability to pursue the usual medicine studies has been sufficiently demonstrated; and it is admitted, even by those who concede to men a higher order of intellect and greater powers of ratiocin ation, that what women may lack in the direction seems to be supplied by that logical instinct with which they have been endowed by God.

It is evident also that if female nurses may with propriety attend men as well as women, that privilege cannot reason-ably be withheld from the female playsician; indeed, the position of the nurse might be regarded as open to much graver objections inasmuch as the physician makes but a transient visit to the pati ent, while the nurse occupies the sick room day and night. The attend ance of female physicians upon women is often of incalculable benefit. Much serious and continued suffering is under gone by women, and many beginnings of grave illness are neglected, because of grave liness are neglected, because of the sense of delicacy which prevents them from submitting to the professional services of mea. There is also an infinite number of cases, known to all who have been concerned in charitable as recommends. or reformatory work, in which no influence or assistance can be so effectual as that of a physician who is also a woman and a Christian. The alleviation of suffering, for women of all clusues, which would result from the presence among us of an adequate number of well-trained females physicians cannot but be evident to all; but I wish to emphadze

> OUR LARGEST BELL. New England Magazine.

The largest bell in America is that of Notre Dame Cathedral, Montreal, which hangs to the south tower. It is six feet high, eight feet seven inches in diameter, and weights 24,780 pounds. It is ornamented with the company of weights 24,780 pounds. It is ornameated with images of the Blessed Virgin and St. John the Baptist together with emblems of agriculture, commerce and industry. It was east in London, and bears this inscription in Luxin: "I was east in the year of the Challeton on 1847, the transfer of the Christian era 1847, the two hundred and second since the foundation of Montresi, the first of Plus the Ninth's pontificate, and the tenth of the reign of Victoris, Queen of England I am the gift of the merchants, the farmers the mechanics of 'Ville Marle'" I opposite tower hangs a chime of ten bells the smallest weighing 897 pounds, the largest 6011, total 21,696 counds.

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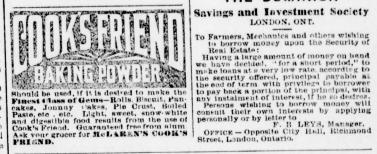


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(Author of "Mistakes of Modern Infidels. RFV. WILLIAM FLANNERY, THE VAS COFFEY.
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Catholic Becord.

London, Sat., March 7th, 1891.

LENTEN REGULATIONS.

[OFFICIAL]

The following are the Lenten regula-tions for the Diocess of London: 1st. All days of Lent, Sundays ex-

cepted, are fast days
2ad. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Tursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of fleth and fish at the

same time is not allowed in Lent.

The following persons are exempted from abstinence, viz: Children under seven years; and from fasting: persons seven years; and from fasting: persons under twenty-one; and from either or both, those who, on account of ill health, advanced see, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lant, except on Good Friday, as also on all days of abstinence thoughout the year by those who cannot call the property of the season of Lant, except on cause of the season of Lant, except on the season of Lant, except o

no easily procure butter.

NOT PARALLEL CASES.

The New York Churchman, a Protestant Episcopal organ, condemns the conduct of the Catholic priest who administered Extreme Unction to General Sherman on his deathbed, and says that according to the rules of the Catholic Church, this sacrament is not to be administered to any who have not previously received Baptism and Confirmation, which sacraments were never administered to the General. It adds that the bishop should call the priest to account for his disregard of the laws of the Catholic Church in this matter.

The Churchman is evidently not con versant either with the laws of the Cath olic Church or with the circumstances connected with the General's death. The Church does not require Baptism as a pre-Mrainary to the reception of other sacraments; but where de the Churchman learn that Confirmation is absolutely squired? We have seen hundreds of Catholies at a time receiving the Hely Communion before being confirmed; and the frequently happens that persons in canger of death receive the sacrament of Extreme Unction before they have been

The Churchman is, therefore, quite astray in its statement of what is the practice of the Catholic Church.

As regards the individual case of Gen. son, who is a Jesuit priest, that he was lar which justifies the assertions which baptized and received into the Catholic Church long before the civil war, but that from the time of the war he discontinued the practices which are prescribed by the Church to all Catholics. Yet the General declared in his will that he desired to be buried in Calvary cemetery alongside his wife and family. He knew perfectly well that this wish could not be carried out unlers he were a Catholic, and we may readily infer that it was his wish all along to die in the Catholic fold.

It was the case with him, as with many others, that until his last illness he did not falfil the obligatory practices of his religion, though he was otherwise a man of exemplary life; but we have no doubt that when Father Taylor was called to attend him in his last moments it was with his consent and at his desire. It was on the Wednesday before his death that Father Taylor was called in, and remained with him about two and a half hours. Extreme Uaction was administered to him the next morning, but it certainly would not have been administered unless it were his own desire. Rev. Father Sherman states that his father was baptized as a Catholic at the home of General Ewing when he was nine years of age. We have no information whether or not he had been confirmed ; but this is nothing to the point.

In referring to this subject, the Toronto Mail of the 25th inst. remarks :

"It is odd to see a Church of England paper finding fault with the conduct of a Catholic priest."

What is there cdd in the case? We suppose it is because the Anglicans are well aware that Catholic priests know their duties, and they have besides quite e lough to do to get the'r own ministere

McMullen to the Holy Communion by Rural Dean Wade was the CATHOLIC advised Bishop Baldwin to call Mr. Wade to order.'

The Mail is altogether astray in giving its readers this piece of intelligence. Of all the papers in Canada, the Mail most perelatently stirred up the discussion in regard to Dean Wade's course last Christmas, by its editorials, and by the admission into its columns of scores of letters from correspondents who discussed the matter from every possible point of view, except Catholic one. The Dominion the Churchman was the most indignant journal on the subject. For our part it mattered not whether Dean Wade's disregard of the canons of the Church of England were approved or disapproved by his Bishop. We merely called attention to the inconsistency of both actors, the Presbyterian and the Anglican alike, to show to what absurdities the golden rule of Protestantism - private judgment - leads its votaries. Public attention was called to the matter by nearly all the journals in the province, and in fact the whole thing seemed to have been got up for the purpose of giving notorlety to the principal actors in the case. It was scarcely to be expected that the RECORD should let it pass without some notice, and if we called attention to the absurdity of it, it was because we could not see it in any other light than as an absurdity. We had no desire at all to have Dean Wade called to order.

GROSS MISREPRESENTATION

If the Mail were worthy of credit, we should believe that the hierarchy of Quebec are busily occupied in the work of endeavoring to sell the Catholic vote of that Province to the highest bidder during the contest now going on between the two parties who are contending for the government of the Dominion,

There is in reality not a particle of evidence that this is the case, nevertheless Issue after Issue of that journal is filled with unfounded statements that the Bishops intend to use their influence in sustaining one party or the other. It is quite true that His Lordship the Arch. bishop of Montreal has issued a circular wherein he advises the electors to vote according to conscience, but in giving this advice His Grace says absolutely nothing which can be construed into taking part with one side rather than the other. Yet by means of glaring headlines the Mail endeavors to make it appear that he is interfering unduly in the struggle; and, indeed, some of the Mail's correspondents whose letters have been published in that journal absolutely assert that such is the case. It is from the misstatements of that journal that they have drawn their in spiration.

In the issues of that paper of the 24th and 25th Feb. we find such bead. lines as these : "Monsigneur Fabre conjures with his crosier. Quebec Catholics warned. The Church's understanding with Sir John Macdonald, Prelates attitude in politics;" and besides we find long editorials headed respectively, "the Church in politics" and "The voice of the Church." There is, however, really nothing in His Grace's circuare implied in these headlines, and the best proof that this is the case is that both parties are endeavoring to make it appear that they alone are in accord with the correct principles enunciated in the Archbishop's mandement.

The Mail itself acknowledges in the course of one of its articles, that "on the face of it the mandament is not an order that the Government be sustained. It is simply a declaration against a change which, in the view of the Church, would imperil the language, the religion, and the race," of the people of Quebec. By what right, then, does the Mail draw the inference that it is meant as a partizan document, or that it "appeals with a voice which almost assumes a tone of command" that the Government of Sir John Macdonald should be sustained? The only foundation which the Mail has for its implied assertion is because the Archbishop inculcates loyalty to our present form of Government and British connection, to which we owe the civil and religious liberty we enjoy. The circular adds :

"It is as a result of this sacred and inviolable liberty that fathers of families can give their children a Caristian edu in the schools of their choice that within a short period the country has been overspread with religious edifices; that parochial and other undertakings are founded and prosper without interference; that the construction of churches and the administration of church property are placed under the protection of the laws, without being subjected to any odious control; and finally, that the Church, thus independent in its action, can display the majesty and splendor of its worship."

Thus His Grace very properly points to the liberty which Catholics enjoy to act in accordance with law and order. under British connection, as a motive The Mail adds that the interference why they should be loyal thereto.

present occasion was only "tit for tat," Bishop or Archbishop may suitably year, after which t inasmuch as "the journal that was most recommend to his flock. Surely also he for the same period. exercised over the admission of Dr. has a perfect right to enumerate the motives which should contribute towards strengthening such a sentiment, and we RECORD of London. That paper even have good reason to doubt the loyalty of communities since the time of Luther the journalist who, for the sake of excit- have not any foundation in the laws or ing dissension between Protestants and Catholics, misconstrues the Archbishop's from hatred of the Catholic religion. noble words.

We may here add, that on Sanday, February 22ad, one of the Presbyterian ministers of Toronto, namely the Rev. G. M Mulligan, uttered sentiments from his pulpit very similar to those of the Archbishop, exhorting his congregation to loyalty, and we have not seen that any one has put a misconstruction on his words, similar to that which the Mail has put upon those of Archbishop Fabre. We may infer that the Mail has no desire to misrepresent any except the clergy of the Catholic Church.

Monsigneur Fabre may have his private preference for one party rather than the other, and as a citizen he has as perfect a right to his opinions on the subect as any other citizen. And, more over, if there were any danger threatened against religion in the present contest, it would undoubtedly be his right and duty to put his flock upon their guard to avert it if possible. But his circular makes no allusion to the existence of any such danger in the contest which is taking place this week; and even in one of the articles in which the Mail misrepresents him so grossly, the force of truth obliges that journal to acknowledge that "the elector who feels in his heart that unrestricted reciprocity does not mean annexation can vote with the Liberals, assured that he is not antagonizing the views of His Grace.' Why then does the writer say "that the Church should interfere at this jancture is entirely in harmony with her policy ?"

A NEW ANGLICAN BROTHER-HOOD.

The "Brotherhood of St. Paul" is the name of a new Order which has been established in the Courch of England with the sanction of the Bishop of London. The purpose of the Brothers is to lead s disciplined, devotional life in common, and to devote themselves entirely to the service of the Church in union with the parochial clergy. The chief officer will be the Warden, who is to be appointed by and responsible to the Bishop. The warden's duty will be to encourage, advise, and, if necessary, correct and admonish the brethren. The rules which these Brothers will follow are formed somewhat on the model of religious orders of the Catholic Church, but they will only bind themselves to remain one year in the community, and will renew their promise from year to year. After the expiration their choice make a promise for five years, or continue, as before, the premise from year to year. Daring their stay in the Brotherhood

they sgree to abstain from all worldly occupations, and to be obedient, in all things lawful, to the Warden.

The Lundon Telegraph, which gives a description of this new religious order, is edges that religious orders in the Catholic a certain shrewdness in the Genera Church have been very successful in works of charity, and it expresses the hope that as the methods of the Catholic Church have been successfully tested by time, that this new association, formed upon principles similar, may also prove itself "adapted to the needs of the day."

It will be noticed that the vow of obedience to the Superior of the Brotherhood of St. Paul is limited to "all things lawful." This is, of course, as it should be, but even with this limitation, which exists also in Orders which belong to the Catholic Church, we have been accustomed to hear It stated by Protestant writers and lecturers, that this vow is an unlawful one that it is, in fact, unlawful for a reasonable being to submit his will in all things, even though the restriction be in all things lawful, to the will of another.

It is evident that the Bishop of London does not sgree with these anti Catholic polemists; and, indeed, if it be intended that a religious order fulfil its purpose at all, it should observe obedience within these limits. The rules of the new order, though they are not to be of perpetual obligation, fully justify the wiedom of the Catholic Church in establishing religious communities.

Much stress will of course be laid upon the fact that the members of the new Anglican order do not take their vows for life; but the only result which can be expected to follow from this is that it will be the less efficient. The good to be derived from a religious community and the principle of the lawfulness of such 's community are conceded by the very fact that such a community is now held to be a desirable institution, and if it be lawful to make vows for one year or for five years, it is equally lawful to make similar vows for life. The principle is precisely the same in both cases. It is to be remarked slee that in some Catholic religof the New York Churchman on the Surely loyalty is a contiment which a lous orders the yows are taken for only one gentle General Superintendent.

year, after which they may be renewed

The new institution is an admission that the denunctations which have been so freely uttered egainst all religious principles of Christianity, but arise solely

A RAVING FANATIC.

The Rev. Dr. Carman, on whose un charitable and un Christian attacks upon 46 per cent. of the population of our Dominion we have several times had occasion to make some comments, is out with another of his "political sermone." It is somewhat noteworthy that the Mail, which is so ready to distort the patriotic utterences of the Catholic episcopate, should permit Mr. Carman to make, through its columns, the frantic appeals to the bigotry of Ontario for which he is so noted, without rebuking undue ministerial interference in political matters; out the explanation is that the Methodist General Superintendent is endeavoring to accomplish a work similar to that which the Mail is itself trying to promote, namely the disruption of the Dominion by rendering it impossible for

the people to live together in harmony. To the credit of the Methodists of the Dominion, it must be said that, last June, the General Conference while in session at Oltawa repudiated Dr. Carman's violent language uttered before that body, and we presume that they have in gen eral no sympathy with the fanaticism which their General Superintendent so persistently manifests, so that his appeals to their prejudices of Protestants need only excite contempt.

Still there are undoubtedly many who will be moved by Dr. Carman's mendacious attacks, and it is, therefore, proper that we should take some notice of

He commences his latest specimen of billingsgate by stating that the people of Canada are "bewildered, betrayed, perplexed, and confounded," and he calls upon them to get themselves out of their ead plight by praying and "voting as they pray." And what has brought them into this deplorable condition? He tells us that "wrongful aggression and oppression run riot in the land," and this state of things is brought on by "political subserviency allying itself to ancient, priestly tyranny to destroy free government, to insult the royal dignity we revere, and to incorporate and endow, in the perverted name of provincial rights, leagues and conspiracies that like a fire through a noble forest have left a blackened and barren track in the pathway of the nations."

Of course, knowing as we do Mr. Carman's antecedents, it would be easy for us to tell against whom these disof the second year, however, they may at tribes are aimed, even if he had not explained a little lower down that he has in view the much-abused Jasuits. He asserts that there exists "a Jesuit con spiracy against our liberty, or a political struggle to get into power and keep in power by Jesuit votes,"

When it is borne in mind that there is not more than seventy one Jesuit priests in all Canada, of whom perhaps one. doubtful whether it will be a success in third have votes, the empty felly of such the Church of Eagland, though it acknowl- language will be evident. But there is taken hold of the popular mind both in Superintendent:

Wisdom and cunning have their shares of nim.
But he is shrewish as a wayward child.
And pleased again by toys which childhoo pleased.

It seems to please the Doctor to heap vituperation on the Jesuits, because he knows that there are bigots to whom such folly is palatable.

As we have said, the number of Jesuit votes in Canada is exceedingly small. But we may presume that this is the Doctor's way of speaking of the votes of the Catholics of Canada. The Doctor evidently, in his love for Equal Rights would be very glad to have the Catho lies of the country deprived of the franchise entirely. This is a state of effairs, however, which Dr. Carman's abusive language will not bring about. Catholics contribute, equally with Protestants, towards the maintenance of Government, and in proportion to our numbers we shall continue to have a voice in the choice of a Government in spite of Dr. Carman's ravings.

Let us now see by what means the charitable and benign Dr. Carman proposes to get rid of Catholics, and especially of Jesuits. He says :

The prayers of Elijah and the seven thousand that had not bowed the kne to Baal effectually disposed of Jezabel.
And what right have we to expect dif ferent or contrary results while the same God holds the same law in His omnipotent right hand ?"

It is, therefore, the fate of Jazabel to which the Doctor would, if he dared, consign the Catholic people of Canada: that is to say, as Jehu commanded, concerning Jezabel:

"Throw her down headlong, and they threw her down headlong. . . and the wall was sprinkled with her blood, and the hoofs of the horses trode upon

It is a mercy that the Catholics Canada are not at the disposal of this

It is not necessary for us to vindicate the Jesuite from the abourd charges which Dr. Carman makes against them. These charges are as false as the docter is himself blood-thirsty, yet as he only gen eralizes, a general denial will suffice on

Another extract will show the extent of the Doctor's historical knowledge. He

our part.

"The mediaval abominations of the Jesuit, and the character they have though centuries won and established make aethmatic and uncertain breathing in a free laud.

This is a rare specimen of bombast and balderdash. But where did the doctor discover that the Jesuit order existed during the mediaval period? And if they did not, how could they be guilty of med'æ ral abominations ?"

Bat we shall not dwell any longer upon the vagaries of this "Daniel come to judgment: yes, a Daniel." The subject is too farcical to require serious treatment.

THE CHURCH IN GERMANY.

The North German Protestants are greatly alarmed at the good will manifeeted by the Emperor William towards the Pope and the Catholic Church, and protests have been sent to the Emperor against any relaxation in the law excluding the Jesuits from the empire. Among those who have protested are the Freemasons and several Protestant religious organizations.

The restoration of the Jesuits, should it be conceded, will finish the work of the abolition of the last remnant of Bismarck's persecuting code, and the Catholic party are resolved to maintain their present firm position in the Reichstag until it be gained.

The Kaiser is said to be in favor of readmitting the Jesuits to the empire, all other religious orders being already freely admitted; and it is certainly a strange state of affairs that the whole hate and power of Protestantism should be directed against one community which has been of the greatest benefit to the country, a community which was sustained by Frederic the First, when the irreligious Governments which for the time ruled in the Catholic States of Europe too successfully directed all their energies towards obtaining its total suppression. As the Catholics are, however, at the present time 36 per cent, of the German population, it seems incredible that their firmness should not in the end be crowned with success; and Herr Windthorst is not the man to relex ble efforte until his purpose be atteined. We may, therefore, confidently predict that the day is not distant when the Jesuits shall be recalled, though the existing laws are at present carried out with almost as much severity as is shown against the Jews in Russia.

It is known that the Emperor is at the present time very cordial with Pope Leo XIII. When the former visited Rame he was much impressed by the dignity and statesmanlike views of the Holy Father, and the two have been in constant friendly correspondence

It is understood that on the question of socialism there is a perfect accord between them, and that the Pope has written to the Bishops of Germany requesting them to combat vigorously the communistic and socialistic theories which have recently meny and aleas has thanked the Pope for the interest he has taken in endeavoring to prevent false theories on this question from spreading.

The Pope on his side regards the German Empire as a Conservative power which will use its great influence in preventing the spread of these false doctrines. As a consequence of this accord of sentiment, the friendly relations between the Pope and the Emperor have been greatly strengthened, and in spite of the anti Catholic stand taken by the Freemasons and the sectaries, the Enperor will make substantial concessions to the Church.

The Kalser further recognizes that fair treatment should be accorded to the Church, and that he will contribute much to the stability of the Empire by giving the fullest liberty to the Church which though comprising a minority of the people, is a powerful and influential minority, and is rapidly increasing its percentage on the whole population of the Empire, and has been doing so gradually but surely during the last twenty years. She is, besides, the only power which is able to assert unflinchingly the correct Christian principles which are the basis on which society resta.

Recently an authograph letter was written by the Holy Father to the Emperor, thanking the latter for the disposition he has shown to put an end to the difficulties which had arisen between the Church and the State. These difficulties were place, all the sects join in praising the act raised solely by the State, without a as an evidence of the good will which shadow of reason, and with the change is arising between the different sections which has taken place recently in the of Protestantism. They ignore entirely attitude of the Government, they must the breach of Church law which both soon entirely disappear.

The sum of \$4,000,000, of which the Bishops and clergy were deprived, during the operation of the Falk Laws, is also to be restored under a law which has been introduced into the Reichstag by the Gov. ernment. This is another evidence of the

A BIGOT REBUKED.

The spirit of fanaticism exhibits itself in about the same way in Canada and in the United States. In both countries it is the custom at fanatical gatherings to abuse the Catholic clergy and especially the Jesuite, and in Chicago recently at a meeting of the Junior Order of American Mechanics, know-nothing organization, the Rev. E O'Murray ranted in the usual style. He said, amid the loud applause of his audience, that he wished the Jesuits to be banished from the country. The Irish of America were consigned by Murray for the same fate.

But bigotry had not all its own way at this meeting. Judge R. S. Tuttle, of the circuit court, arese when the foul-tongued fanatic Murray was seated and gave him a most well merited and stinging rebuke. He said :

" I am not a Roman Catholic, nor the son of a Roman Catholic, neither am I an Irishman. My ancestors were Protestants, and I am an American, but as an American and a gentleman I must refuse to sit still in any gathering where any religious denomination, be it Protestant, Methodist or Catholic, is denounced as the Catholics have been denounced to night fought through the war by the side of rishmen and Catholics. I fought under he gallant Sheridan, who, more than any other of our generals, with, perhaps, one exception, was instrumental in bringing that starry flag through danger and peril to victory. You, I notice, have Lincoln's picture on your banners. What would Lincoln say if he were here and heard the attack on the countrymen and co religion-ists of Archbishop Hughes, who did so much to aid him in his efforts to bring our land safely to peace ?"

General Sheridan is so well known and his memory so beloved in Chicago that it would not suit the atmosphere of that city to hiss his name, yet there is no doubt the inclination of the Know Noth ings present would have been to do so, just as Sherldan's name was received with bisses in Boston at a similar auti Catholic gathering, but the Chicago meeting, abashed by Judge Tattle's noble language, received the rebuke in slience.

Sheridan and Sherman were two of the three most respected and brilliant generals of the North during the great civil war, and notwithstanding that Sherman was not a practical or devout Catholic for many years, it now appears that he was at least nominally such, and that he never gave up his faith, in which he died. The people of the United States have these two men too fresh in their memories that they should at this particular moment allow bigots of the Marray stamp to insult with impunity their race and creed. We may, therefore, expect that there will be a respite for a while from such talk as that of the Rev. Murray, at least on public platforms.

RITUALISTS AND EVANGERI-

A very strange scene occurred in the Anglican church of Oroca, Castlemecadan, Ireland, on Sunday, Feb. 8th. yet not so strange but that it has had fts parallel in Canada within not a long

time. For some months past the congrega. tion of the above mentioned church had the notion that their rector, Rev. J. M. Robinson, is a Ritualist; and as they are chiefly what are termed " Brangelicals." they determined upon making a quarrel by creating in the church one of these h have becom in the Church of England of late. The rector at first began by reading, after which he intoned the words of the general confession. While he intened them, the congregation, by a preconcerted movement, drowned his voice by reading the same words as loudly as they could. The clergyman was obliged to discontinue his attempt at chant, so he closed his book, and leaving the reading desk walked into the vestry. The congregation waited for some time, expecting a continuation of the service, and of the battle, but the rev. gentleman refused to put in a second appearance, and in the end the congregation dispersed.

It will be remembered that not long since a similar scene was enacted in St. George's church, Ottaws, when a large part of the congregation left the church because the Kyrie eleison was chanted, and established a new congregation.

Except as a means of making manifest to the world the fact that the Church of England is most hopelessly divided, we cannot see the common sense of such exhibitions. Once in a while there is an approach made by individual ministers of the Anglican and some one or other of the non-Conformist sects to a union church service, such as that which took place recently in Woodstock, and as in such case it is always in the Evangelical wing of the Church that such exhibitions take parties commit on such occasions. But bere, in one church, the people and the pastor disagree on details in the form of Church service, and the congregation, taking the law into their own hands, will not tolerate a form which is acknowledged to be perfectly legal; yet all the good-will entertained towards the Church, other sects, practically, if they do not stock it is supposed that some held out that there will result so of blending of the different eb ultra Protestantiem, whereas in of so called Ritualistic practices, an unconcealed suspicion that th approach to much dreaded Poper is to be avoided at all hezards an But this being the case, when pretended zeal for Christian un

peace which the Evangelicals pr their sole thought when they their method of unification? As to the Ritualism which

strongly objected to, because i posed to savor of Popery, we ca the fearful ones that differences the Caurch of England and the Church do not consist merel chapting or reading of the Kyr or the general confession. T numerous Evangelical Anglican which sing these prayers, and law, which is supreme over ritual, tolerates these practice Catholic Church has a hierarch priesthood, with real Apostolics sion, not a mere sham. We have sacraments, and the Perpetual foretold by the Prophet Malachi is no fear that the singing of the prayer will turn an Auglican int olic church, and surely the Eva whose professions of charity loudly proclaimed, might be a li tolerant of practices which fessedly lawful, and which, tend to the decency of divine w

We have in the Apocalypse tion) of St. John the Apostle a viv tion of the glory of heaven, and description the Ritual of Chri based. Surely the imitation imperfect, is lawful in a Christia for heaven ought to be our aim.

We read there (Chap incense of sweet odor repres prayers of the saints, and that angels sing before the throne new canticle acknowleging the our Redeemer. Why, then, s singing of such canticles be mad of schiem in the Church now? We imagine we hear some or

"Through the fear that Popish may be gradually introduced int ical denominations." Well, the denominations cease to proclaim their universal charity and the character of their respective stace they will neither ext charity to Catholics nor al practice approved in Scripture

LORD SALIBBURY'S PROACHING DOO

Baribation swift and sure

ing on the heartless policy against Ireland adopte Saffsbury Government five In all directions troubles of character are looming up Tory Government of Engla at its very commencement, coercion law of endless durat the struggling farmers and im tyrants and plutocrats who eyes sgainst eviction scenes ears to the wailings of helple mothers with children at t driven from the shelter of t ished homes-the Balfours an burys-may get their just d have trouble enough on t even before the indignant man lish Liberals burl them from the coming elections. Last despatches tell of the alarms the Foreign Office in Lond attitude of France in refusi to any accommodation wit on the Newfoundland fishe The same power is determ the last of England's red coa tian soil. Lord Salisbury h years dillydallying with French on both those issues, but th prevalent that an end mu come to all this dodging or the British Government. The intimate that "it is deemed to protract negotiations wi Another year must see injurious to the Government' or a grave diplomatic co France must supervene wh the endurance of both cour Salisbury is going to esca humiliation or war no po forecast. The Behring Sa although for the present h ance, is far from being se Canadian Minister of Justice in diplomacy all the c acumen of England's great

Sir John Thompson, by

Judges of the Supreme

United States, has proli

while the day of humiliation

Saliebury has taken adva

new complexion given t

question to wrap himself

openly, approve of the action of the discontented part of the congregation.

Of course, we are well aware that the essential difference between the two cases Hes in this, that in cases like that of Wood. stock it is supposed that some hope is held out that there will result some kind of blending of the different shades of ultra Protestantism, whereas in the case of so-called Ritualistic practices, there is an unconcealed suspicion that there is an approach to much dreaded Popery, which is to be avoided at all hezards and at any

But this being the case, where is the pretended zeal for Christian unity and peace which the Evangelicals pretend is their sole thought when they follow their method of unification?

As to the Ritualism which is so strongly objected to, because it is supposed to savor of Popery, we can assure the fearful ones that differences between the Caurch of England and the Catholic Church do not consist merely in the chanting or reading of the Kyrie eleison, or the general confession. There are numerous Evangelical Anglican churches which sing these prayers, and the civil law, which is supreme over Anglican ritual, tolerates these practices. The Catholic Church has a hierarchy and a priesthood, with real Apostolical succession, not a mere sham. We have seven sacraments, and the Perpetual Sacrifice foretold by the Prophet Malachi. Taere is no fear that the singing of this or that prayer will turn an Auglican into a Cath. olic church, and surely the Evangelicals, whose professions of charity are so loudly proclaimed, might be a little more tolerant of practices which are confessedly lawful, and which, after all, tend to the decency of divine worship.

We have in the Apocalypse (Ravelation)of St. John the Apostle a vivid descrip tion of the glory of heaven, and on this description the Ritual of Christianity is based. Surely the imitation, though imperfect, is lawful in a Christian Church, for heaven ought to be our aim.

We read there (Chap v) that inceuse of sweet odor represents the prayers of the saints, and that saints and angels eing before the throne of God a new canticle acknowleging the bounty of our Redeemer. Why, then, should the the telegrams. Tae Prince protested, singing of such cauticles be made a cause of schiem in the Church now?

We imagine we hear some one answer, "Through the fear that Popish practices may be gradually introduced into Evangel. ical denominations." Well, then, let these denominations cease to proclaim so loudly their universal charity and the Scriptural character of their respective churches, stace they will neither extend their charity to Catholics nor allow of a practice approved in Scripture, through

LORD SALIEBURY'S AP-

PROACHING DOOM Beritation swift and sure is impend ing on the heartless policy of against Ireland adopted by the Saffabury Government five years age. In all directions troubles of a serious character are looming up for the Tory Government of England, which, at its very commencement, passed a coercion law of endless duration against the struggling farmers and impoverished tyrants and plutocrats who close their eyes sgainst eviction scenes and their ears to the wailings of helpless age and mothers with children at their bress driven from the shelter of their cher ished homes-the Balfours and the Salis. burys-may get their just deserts and have trouble enough on their hands even before the indignant masses of English Liberals burl them from power a the coming elections. Last Saturday's despatches tell of the alarms created at the Foreign Office in London by the attitude of France in refusing to comto any accommodation with England on the Newfoundland fishery dispute The same power is determined to see the last of England's red coats on Egyptian soil. Lord Salisbury has been for years dillydallying with French diplomats on both those issues, but the opinion is prevalent that an end must very soon come to all this dodging on the part of the British Government. The despatches intimate that "it is deemed impossible to protract negotiations with France." Another year must see a settlement injurious to the Government's reputation, or a grave diplomatic collision with France must supervene which will test the endurance of both countries. How Salisbury is going to escape without humiliation or war no politician can forecast. The Behring Sea difficulty, although for the present held in abey. ance, is far from being settled. Our Canadian Minister of Justice has beaten in diplomacy all the constitutional acumen of England's great law-makers. Sir John Thompson, by bringing the case of the seal fisheries before the

Judges of the Supreme Court of the

question to wrap himself up in his an't Ca holle policy.

dignity and breathe awhile. The latest VAGARIES OF METHODISM. cablegram states that His Lordship in anxious to make all possible capital out of the split in the ranks of the Irish Parliamentary Party, dissolve Parliament and appeal to the country with a general election in autumn, but this very significant adderdum is attached, "if His Lordship can see a way to settling the Behring Sea dispute with the United States.

Another source of danger has forced

itself on the attention of Europe these

few days past. Empress Frederic has lately visited Paris, with a view to make art selections for the great exhibition in the Prussian capital. Her sojourn in the French metropolis has been viewed with angry eyes by the irreconcilables of that city. The Parisian artists, in a body, have refused to exhibit their masterpieces in the Crystal Palace at Berlin. Their action is applauded by the press generally in France. Demonstrations of disrespect were being threat ened, and M. Ribot, the Minister of Foreign Affairs, sent a polite note to Her Majesty advising her of the hostile intentions of the populace, so easily excited and driven to deeds of madness by the loud utterances of demagogues, in which Paris abounds. Her Imperial Majesty was requested to hasten her departure, and leave France very quietly at an unexpected hour in order to avoid all possibility of an unfriendly demonstration. The Empress left hurriedly on Friday morning, and reached Dover the same afternoon, where crowds of people, having heard of the treatment she received in Paris, had collected and gave her an enthusiastic reception. Queen Victoria was wild with indignation when told of what had happened, especially when it was teld her that the Prince of Wales was on the point of starting for France. It is said that she hurried to the dock yard to prevent his departure. "Wnat do you say !" she exclaimed. "Turn my daugh ter out of Paris! Nonsense; it is impossible!" The Queen repeated that it was impossible to believe any insult could be offered to her daughter in Paris. She blamed the Prince for his injudicious course and threatened to countermand in moderate terms, however, and the Queen consented to have her daughter

recalled immediately. Both England and Prussia are in a state bordering on fury over this un happy and unforeseen incident. The German papers insist upon it that France should be compelled to give a satisfactory explanation, and declare the inutility of any further attempts at reconciliation.

The North German Gazette says : "It is immaterial to Prussia whether French artists appear at her exhibition or stay at home, but that it is quite another thing if, at public meetings, the greasest insuits and vile threats are uttered against the ex Empress, and that the German people should accept them with-cut a protest."

The Prussian Ambassador intimated to M. Ribot. French Minister of Poreiga Affairs, that no further advances would be made on the part of Germany to con caliste France.

The irreconcilables, on the other hand, with Mr. Broulede at their head, say that it was impossible for them to suppress their feelings under the pain ful ordeal of having to witness the Em press leaving her incognito and giving audience to foreign Ambassadors ; while La Justice Clemenceau's paper, exceeds the bounds of moderation, and cries cut, Our army is ready, our armament is com plete, and our reserves are thoroughly trained."

Whatever view we take of the situa tion the prospects for a peaceful and prosperous reign of Toryism in England are of a most gloomy character. Of course England and Prussia would go hand in hand in diplomacy, as in war, against France. It is certain, also, the atter power would not be so self-confident were she not certain of Russia's belligerant interference in case of hostilities. Lately Italy has been making overtures to a closer alliance with France, and now that Crispi, France's declared enemy, has fallen into deserved disrepute and disgrace, there will be no real difficulty in the way of establishing an offensive and defensive entente between those two Latin nations, with a probability of Portugal, lately incensed against England, and

probably Spain, taking a hand. There is no doubt whatever that the reign of cruel Balfour and haughty Salisbury is on a steep decline and nearing

THE Hon. Mr. Gibson, who was defeated for Hamilton at the general election last June by Mr. Stiason, by a majority of 84, was elected, on the 24th inst., by a major. ity of 704. Mr. Stinson was unseated by the Court, and thus the new election was caused. This gain to the Mowat Government in the bye-elections counteracts the defeat of Dr. Abrens in North Perth, and leaves matters as they were at the gen-United States, has prolonged for a while the day of humiliation ; and Lord eral election. We welcome the result as Saliebury has taken advantage of the an evidence of how strongly the people of new complexion given to the vexed Ontario are opposed to Mr. Meredith's Cath

The glaring inconsistencies of Methodism were fully shown in the sermon delivered by the Rev. G. M Milligan on last Sunday evening at Toronto. The occasion was the centenary celebration of the death of John Wesley, who was oorn at Epworth, Lincolnshire, England, June 17, 1703, and died in London, March 2, 1791. The failure of the Angli can Church to reach the masses of Protestant England rendered necessary and made welcome the revolt of John Wesley against its stiff, meaningless formulas and the aristocratic hypocrisy of its worship and ceremonials.

John Wesley, as a duly ordained English Church minister, was commissioned to preach the gospel to the Indians in Georgis, and set sail for his new field of labor in 1735. During the voyage he fell in with some Moravian missionaries, disciples of Huss and Wickliff, whose Evangelistic principles of every man a Caurch to himself, set the mind of Wesley to work as to how a change might be brought about in the teachings and work of a Church untrammeled by Acts of Parliament, and over which he could exercise undisputed control. His mission to Georgia was a complete failure, and he returned to England in February, 1738. He immediately sought the society of the Moravians, who had a church in Alders. gate street, London. On hearing Luther's preface to St. Paul's Epistle to the Romans read he declared himself a convert to their teachings, exclaiming.

"I felt my heart strangely warmed, felt that I did trust Christ slone, for salvation: and an assurance was given me that He had taken away my sins, even mine, and savet me from the law of sin and death."

What led to the success of John Waeley as an innovator was his tireless activity and his zeal in preaching to the poor and the abandoned. The ministers of the Anglican Church enjoyed their fat livings, and spent their thousands in idleness and luxury, while the unfortunate curates, like the Vicar of Wakefield, found them selves "passing rich on £40 a year." The latter considered that enough was done if they took the rector's place in the pulpit. They cared little for the souls committed to their care, and were not at all inclined to do a work for which others were paid so munificently while they were pinched with poverty and had a hard struggle for life. Wesley broke through all the trammels of purse-proud Anglicanism, and appealed to the masses, who reeived him with open arms everywhere. and soon formed congregations that threatened to overwhelm the State aided Church. John Wesley did in his day the work now attempted with every prospect of success by General Booth ; and since Methodism has begun to erect cestly churches, with oushfoned pews and carpeted aisles, to which the poor and the ragged of the pepulation may not have access, the Salvation Army is just now appealing to the despised masses of Protestant Christianity, and Methodism is destined to take rank with high stilted Angileaniem, and loss its hold upon the affections and the respect of the lower strata of the Erangelical popu-

The glaring inconsistences of Methodiem are found in John Wesley denying Apostolis succession and the Episcopal order ation by the Church of Esgland to assume the rank and authority of a Bishop. This he did when he undertook to ordain

In 1784 he ordained Thomas Cooke and appointed him Bishop. He made him also superintendent of the Methodist societies in America, and empowered him to ordain others, and thus hand down the succession of primacy and jurisdiction, which he obtained at the hands of John Wesley, self-constituted Pope and Vicar of Christ.

"A leading point," said Rev. Mr. Milligan in his sermon of last Sunday, was that no man could form a creed or discipline for the Church," A few lines further down we find the rev. gentlemen stating that John Wesley was clearly raised by God to "formulate a creed, and that the mission and the occasion came to him just as in the case of Paul, of Luther and Knox."

"One idea," said the preacher, "was that the Church was an institution, that fficers were appointed from a regular line from the Apostles, and that the Church makes believers. The other was that believers make the Church, and that they have all powers of organization themselves. And this," said Mr. Milligan, "is the true idea. I would rather have it thus, and let every congregation make its own creed and ordain its own pastor. If not this, then let us go over at once holus

bolns and join Archbishop Walsh." We believe it would be the very best thing Mr. Milligan and his congregation could do to escape from absurdities and inonsistency and, worse still, spiritual

Among the names of the star scholar the Buffalo schools, there are three pupils from St. Vincent's Catholic Industrial school, and three from the German Catholic Orphan Asylum. The Catholic schools still keep the front rank.

THE JESUIT ESTATES.

On Monday last Rev. Father F.annery eccived from the Prime Minister of or covert. Quebec a very beautiful work, in large sized print, and neatly bound in Morocco. containing all the documents relating to the sattlement of the long vexed question of the Jesuits' Estates in the Province of Quebec. In it also are found all the letters that passed between the Holy See and Quebec's First Minister, all between His Eminence Cardinal Taschereau, Rav. Father Turgeon repre senting the Jesuits and the Hon. Mr Mercier. The debates in the Quebec Legislature and the final settlement of the whole difficulty are related in historic style. The work is printed on rich vellum paper with beautifully illumin. ated edgings on every page, and is a monument well worth preserving in memory of the grave events that caused so much useless agitation on the part of some bigots about two years ago. Following is the letter that accompanied the work sent to Rev. W. Flannery :

Rev. W. Flannery: CHER MONSIEUR-J'ai l'honneur de vous transmettre, avec la presente, le volume contenant les documents en rapport avec le reglement de la question les biens des Jesuites, et de vous prier de le conserver comme souvenir d'un des actes politiques les plus importants du monde entier, et en souvenir de la profonde estime avec laquelle j'ai l'hon-neur d'etre. Votre tout devoue, HONORE MERCIER.

Premier Ministre.

Rev. W. Flannery : DEAR SIR-I have the honor to send you with these presents the volume containing the documents relating to the question of the Jesuits' Estates in Quebec, nd to request that you preserve it as of one of the most important acts in the political world, and pledge of the profound esteem with hich I have the honor to remain, Devotedly yours,

HONORE MERCIER.

We append the reply sent by the recipient of so highly valued and so rich a favor :

St. Thomas, February 27, 1891, L'Honorable Honore Mercier, Premier Min-

re Province de Quebec : HONORABLE ET CHER MONSIEUR - J'ai honneur insigne d'accuser reception 'un magnifique livre contenant les docunents relatife au regiement de la question des blens des Jesultes, et que vous avez eu l'obligeance de me faire parvenir j'en al parcouru les belles pages avec nn vit interet et le plus grand plaiser Inutile d'ajouter que ce beau monument Inutile d'ajouter que ce usau monte de votre piete occupera toujours une place distingue dans ma bibliotheque, venements les plus memorables et les olus meritoires de votre heureuse ad-

Veuillez, Monsr le Ministre, agreer l'expression de ma recconnaissance et de l'estime la plus profonde avec la quelle J'ai Phonneur d'etre votre tres humble

GUILLAUMS FLANNERY, PTRE. REPLY IN ENGLISH. The Honorable Honore Mercier, Prime Minuster, Province of Quebec:

HONORED AND DEAR SIR-I have the honor to acknowledge receipt of a book containing the documents in relation to the Jesuits' Estates in Quebec, which you had the extreme kindness to send me I have perused its beautifully illustrated with a keen interest and with that this grand monument of your piety shall always occupy a prominent place in my library, and shall be preserved as a souvenir of the most memorable, and no doubt most meritorious, events of your

successful and happy administration. ed and dear sir, to ocept the homage of my thanks the profound esteem with which I have

the honor to remain, Your humble servant, W. FLANNERY, P. P.

> CATHOLIC PRESS. N. Y. Catholic Review.

must smile at the matrimonis vagaries of the ministerial profession en while wondering why the ludicrou should always acquire prominence in regarding ministerial matrimony. A German paper recently had the follow advertisement in its columns "Marriage — A Protestant minister in good position, of a pleasing personal appearance and aged thirty-five, living in a handsome city, enjoying a salary of one thousand dollars and a fortune of twelve thousand, desires to wed a young woman of good family. She must have a fair musical education and bring with her a dowry of \$20,000."
This morsei may be a trifle eccentric, but not unnatural. It can be placed in the eame column with Stevenson's descrip-tion of the wives of missionaries, or with the photograph of a bishop in a moustache! So little conscioueness have the tache! So little conectoneness have the preschers of the nature of a special vocation that their whole study is to keep themselves on the common level. This is why we laugh at their matrimonies and their episcopal moustache Pittsburg Catholic.

An esteemed contemporary gives the advice which follows, and we think it will do no harm to call attention to it, It says: "During Lent drop into t slot of charity all the dimes and nickles that are wasted on whiskey and beer. At the end of the penitential season, devote the money thus saved—to useful purposes."

Protestantism does not thrive in the province of Quebec. Such, at least, is the lamentation of the Presbyterian Review, of Toronto, which calculated on better results for its denomination. Its acknowledgment that its sect retreats before the progress of Catholicity, and that Catholics are filling up the vacant

homes of Protestants, does not surprise that, having arrived at that age, and us who know the vitality of Catholicity, seeing the many blessings, both spiritual when not hampered by persecution open

The Archbishop of Canterbury, of the Established Courch of England, must be very weak kneed, and rather deficient in both consistency and back-bone order to reconcile conflicting elements, so often found among Episcopals, he ad-vises rectors, in a late pastoral, "not to make any charges in their conduct of Divine service unless they are assured of the practical unanimity of their people in dearing such changes; that even if they have, ordinarily, such Ritualistic services as imply a belief in the Catholic doctrine of Holy Mass, still, they must sometimes, especially on the first Sun-day of the mouth, have a Low Church form of service which shall meet in all ways the desire of their parishioners who bappen to look on Holy Mass as an bomination; and the true pastor will delight to be one with his people, in adopting all ceremonies and all teach ings which shall meet their immediate views on Christian doctrine." Accord-ing to this shifting of the scenes on their ecclesiastical stage, questions of the real presence or no presence; succession Apostolic, or non-Apostolic; priest-hood, or no priesthood; are purely matters of opinion, and to be held of equal value, and of equal truth. The instruction simply amounts to this: that on no account must the pastor" presume to teach snybody sny thing; his duty is to be taught authorics tively by his congregation. All this would indicate a church with no better than a very sandy or quagmiry found talon.

Church Progress

Protestant preachers are beginning to complain that they are compelled to attend to the burial of "every athiest, infidel, scoffer, and every ungodly and wicked man who may chance to die among us, and send them straight to The burial part is easy enough, but no Protestant preacher ever yet presented a candidate for heaven to St. Peter. The daily newspaper gener ally canonizes people of the suicidal, ungodly and wicked class but such canonization is not recognized by the Power in whose keeping are the destinies of all mankind. Sectarian services over dead athiests, infidels and scoffers, is just so much useless waste of time.

Ave Maria. At an entertainment given recently by one of the non-Catholic organizations Calcago there occurred an incident which marked by as much frankness and moral courage on the one hand as there was bigotry and ignorance on the other. Among the exercises of the evening was an address entitled "Our Public Schools," by a Rev. Mr. Murray, of Englewood Ill., who gave utterance to violent denan clatton of Catholics and foreigners, particularly Irishmen. He assailed the priesthood with the greatest vehemence and concluded by proposing that the Jesuite be banished from the country after forty days? notice. Judge Tathili, who followed him in an address on "Patriottem," gave expression to the following sentiments: "I am not a following sentiments: "I am not a Roman Catholic, nor the son of a Roman Catholic; neither am I an Irish man. My ancestors were Protestants and I am an American; but as an Ameri can and a gentleman I must refuse to sit silent in any gathering where any religious denomination is denounced as the Catho ics have been denounced to night. fought through the war by the side of Irishmen and Catholics. I fought under he gallant Sheridan, who more than any other of our generals, with perhaps on erception, was instrumental in bringing that starry flog through danger and perit to victory. I notice you have Lincoln's picture on your banners. We at would Lincoln say if he were here and heard the attack on the countrymen and co religion ists of Archbishop Hughes, who did so much to aid him in his efforts to bring our land safely to peace ?"

Correspondence of the CATHOLIC RECORD On Saturday, 14 inst, His Lordship Bishop O Connor, accompanied by Rev. Father Whibbs, made his first official visit to the parish of Douro. The parishioners, wishing to give their bishop a wathy welcome met him a few miles worthy welcome, met him a few from the church and escorted His Lord ship to the presbytery, where he was welcomed by the pastor of the parish, Rev. Father Keilty. His Lordship proceeded immediately to catechize children, who were awaiting him in the church. After a lengthened examina-tion of two hours, in which His Lordship uestioned each child individually, h expressed himself as well satisfied with their knowledge of Caristian doctrine,

On Sunday morning Rev. Father Keilty said the first Mass. His Lordship the Bishop celebrated the second Mass at 8 o'cluck, at which all the children who were to be confirmed, together with great number of others, received Holy Communion from the hand of the bishop. The last Mass was celebrated at 10:30 b Rev. Father Whibbs, at which the cource was crowded to the door, every inch of available space being occupied.
After Mass His Lordship preached a very interesting and instructive sermon on th gospel of the day. He was listened to with the greatest attention by the large congregation assembled in the church Hl: Lordship then explained the nature of the samment of confirmation, which so many of their children were about to receive, together with the new religious obligations the children would thereby contract. Vested in cope and mitre, and assisted by Rev. Fathers Keilty and Whibbs, the bishop then proceeded to confer the sacrament on the one hundred and five children, whom he had declared the previous evening to be so well grounded in their faith.

After the sacrament was conferred His Lordship again addressed a short ex-hortation to those who were confirmed, reminding them of their newly imposed obligations and duties. To place them in a better position to fulfil those obliga-tions, the bishop requested all the male children to promise him that they would abstain from all intoxicating and liquors until they arrived at the age of twenty-one years. He reminded them

and temporal, which they enjoyed, they renew their promise to the end of their

Mr. John Moloney then stepped forward and read an address to the Bishop, on behalf of the congregation, in which they offered their tribute of respect, veneration and obedience, and earnestly hoped that the project watch they had conceived, of building a suitable temple of worship, would neet with His Lord-ship's approval. His Lordship briefly returned thanks for the address which they had presented him, remarking that the more he knew the people of Douro the more he learned to love and esteem them, and concluded by expressing the desire that they would hasten the com pletion of their church as speedily

A large number again assembled in the church on Sanday evening and listened attentively to a simple but instructive and edifying discourse on the solicitude which the sinner should have to correspond to the grace of Gid. His Lordship took as his text "Behold now is the acceptable time, behold now

is the day of salvation."
Or Monday morning the Holy Sacrifice of the Mass was again celebrated by the Bishop, attended by fashers Kielty and Whiobs. Qitte a number of the fathful people were again present, wishing to avail themselves as much as possible of the precious graces and blessings which an episcopai visit always brings to a parish. After Mass His Lordship bestowed his last benedicpeople and shortly after wards was driven home to Peterborough by the reeve of the township, Mr. John loney, bearing away in his neart many fond remembrances of his first official

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SAINT VERONICA.

THE SAINT WHO OFFERED OUR LORD THE LINEN CLOTH LPON WHICH HE PUT THE IMPRINT OF HIS HOLY

Everybody knows what St. Veronics Everybody knows what St. Veropica did. Our Lord was on the way to Cal wary. He had already fallen once Simon had been forced to help to carry the heavy cross that was bruising our Lord's shoulders and crushing H'm to the ground, when, suddenly, "a woman, tall and imposing in appearance, holding a little girl by the hand, issued from a beautiful maneion on the left and threw herself is front of the procession. This was Sera

we hnow the rest—how Veronics wiped the blocd and spittle from our Leri's Sacred Face and how that Sacred Face was miraculously imprinted on the lines

Now, who was Salut Veronica? Is Now, who was Saint veronical in there anything more known about her? Have the traditions of the faithful preserved for us nothing of her history but this one herois act? These are questions we might reasonably ask. In the Lives of the Saints (Little B. liandists) there are transmitted details about the life of Veronical Control of the Saints (Little B. liandists) there are interesting details about the life of Veronias which are at once edifying and instructive, and which answer some of these questions. Many of these are drawn from the Revelations of Stater Anne Catharine Emmerich, a pious nun of Westphalia, who died in the odor of sanc tity in the first part of this century.

First then with regard with the saint's ame. She was called Seraphia. The ame Veronica was given later. Some name Veronica was given later. name Veronica was given later. Some have tried to connect this name with the miraculous image of the Holy Face, by deriving it from the Latin word "vera" meaning "true" and the Greek word "ikon" image. The more generally received explanation of the name is this: It is a softened form of the Greek adjective the heartikes "the latin statesion can".

pherenikos," that is, "the victorious one," r "the one that has gained the palm." This epithet was given by the Greek poet.

Pindar to the victors in the Olympian games. The allusion is to the heroism of Veronica in pressing through the rabble and the soldiers, and her success in offer. ing to our Lord the touching service which

has immortalized her.

She was the cousts of John the Baptist and one of Our Lady's companions in the Temple, and during their stay in God's house a tender attachment sorang up be tween her and the future Mother of the Meestas. She assisted at Our Lady's mar riage with St. Joseph. And when the Child Jesus was lost in Jerusalem and His parents were seeking Him sorrowing, it was Voronica who received Him into her house and gave Him food. A graceful legend, which has been put into verse by a Polleh poet, tells how the Blessed Mother and st. Joseph sought our Lord and how St Eizabeth was the first to find Him and to carry the glad news to Mary, who immediately exclaims: "Well, then it must have been either in the Templa over Van have been either in the Temple or at Ver onica's you found Him."

Veronica, according to one of the Apertyphal Gospels—that is, one of the Gospels which the Church has not received as less an historical value - was the woman spoken of in the eighth chapter of St. Luke's Gapel. When Pilate was casting around for some way of saving our Lord from the fury of the Jews, he made an ap peal, this Gospel says, to the people, and asked if there was no one to bear testi mony in favor of our Lord. Then a woman, by name Veronica, began to cry out from afar off: "I am the woman who had an issue of blood. I touched the bem of His garment, and immediately the issue of blood which had lasted twelve years stopped." Three very ancient missals, one of the Ambroslan rite, another belonging to the Church of Jean in Spain, and a third found in Aosta in Italy, seem to con-firm this. For in a certain Mass the who wiped our Lord's Face, while the Gospel of the Mass is that of the woman who was cured by touching the hem of our Lord's garment, taken from St. Luke.

At the marriage at Cana, she prepared a basket of flowers to decorate the table: She was one of the Holy Women who followed our Lord, ministering to Him; or rather while Martha provided for her wants, Veronica looked after the Holy

She was instrumental also in bringing St. Mary Magdalen to our Lord's feet, giving her no peace, visiting her in time, until she drew her from her irregular

After the Passion of our Lord, she shared in all the events of the First Easter day and of Pentecost, and through every thing preserved most carefully the linen cloth on which our Lord's Face had been cloth on which our Lord's Face had been imprinted. Philip of Bergamo tells us that "Veronica, a woman of Jerusalem, a disciple of Christ, distinguished for hold ness and purity, was summoned at this time from Jerusalem to Rome, with the handkerchief of our Lord. This was by handkerchief of our Lord. This was by order of Tiberius Cosar, and the care of a valiant soldier Volusian, who was a favorite at court. The Emperor was confined to his bed by a severe illness. He fined to his bed by a severe illness. He had no sooner admitted this very holy woman and touched the picture of Carist than he found himself completely cured After this miracle, the prince conceived a great veneration for Veronica."

This cure of Tiberius throws some light

on the stories found in more than one writer of the great interest the Emperor took in the religion of our Lord. He sent to Pliate for a report of all that had been done in the case of our Lord. He pro posed to the Roman Senate to have our Divine Master numbered among the gods of Rome. And it was said that he had a tatue of our Lord erected in his palace

before which he burned incense. With regard to the whole matter the Bollandists say this: "What concerns the linen cloth given to Saint Veronica is beyond doubt for orthodox Caristians;

deux in France, there is a pilgrimage in her honor. At Rouen and at Valencienpes, throughout Northern France and in Belgium, Saint Veronics, under the name

of Venice or Venice is invoked by women in all their aliments.

These details, which are given only on the faith of the revelations of pious souls and traditions still current, may help to stir up a spirit of faith, may lead some at least to honor this great soul, and so obtain for many the spirit of fortitude and the contempt of human respect, both of which are so much needed in our day.

From Pilate's court, with rude acclaim, To Calvary's steeps the rabble came. Soldier and priest and proud Pharises Snared with the people their boisterous gle

With goaded stick and idle jest Around their Victim they mocking prest, A hapless Man, oppressed and sore, Burdened with the weight of the cross He bore.

Onward driven with faltering tread A crown of thorns upon His nead, Blood-drops trickle from wounds in His face Taunted and tortured to the fatal place, When loud and long on the startled air His cry of anguish is echoed the e. But ere He mounts to His tree of doom A light breaks through the gathered gio A woman waits with pitying hand, To brave the hate of that hostile band

From her head she snatches her kerchief white,
And then, before the wondering sight Of soldier, priest, and murderous horde, the wipes from the face of her wounded Lord The blood and sweat which had gathered there.
From twisted thorn and heated air.

Only a moment did the mob delay; Then, rudely brushing the woman away, They hastened on with impatient shout, Their brutal sentence to carry cut. But safe in her home that afternoon Veronica treasured a priceless boon-A kerchlef changed from white to red By the blood her trusted Lord had shed.

Like her, for misfertune our heart would bleed, And the voice of sorrow our pity heed, Some soul to its Calvary our hand delay, By wiping the blood of its wounds away.

WHEN YOU WILL HAVE NO PARENTS.

Some one said to a Grecian general "When was the proudest moment of your life?" He thought a moment and said . "The proudest moment in my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your parents that you con-quered your evil habits by the grace of God, and become external victor. Oh, desolse not parental anxlety?

The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you, and find them gone from the house, and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take out the white lock of brow just before they buried her, and you will take the cane with which your father used to waik, and you will think and wish that you had done just as they wanted you to, and would give the world if you had never thrust a pang through

their dear old hearts.
God pity the bey who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never been born-better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he is no balm powerful enough to heal the heart of one who wanders about through the disual cemetery, wringing the hands and crying: " Mother! Mother!" had been coffined and sepulchered

WHAT DOES THE FAST AMOUNT TO?

The principal thing, in keeping Lent, is the fasting, as we call it, on one meal. Now, if we actually were reduced to only one meal in the twenty-four hours it would be pretty severe; but, in point of fact, we have the collation, at which eight ounces, or half a pound, of solid food is allowed. Now, that is as much as many people would take anyway at tea time. And then you can have a cup of coffse or tea and a small piece of bread in the morning. So, when we come to sift the matter, the fast hardly amounts to more than this: that the breakfast is rather a light one. And then, for those who really have hard work, even what is left of the fast goes by the board alto-

Well, next there is the abstinence from Well, next there is the abstinence from flesh meat. Some seem to think this dreadful. "Oh!" they will say, "I can't eat fish; it make me sick." Indeed? Perhaps you are not very hungry, and do quiring it to be eaten; and if it has such a bad effect on you I would let it alone and try something else. And though fish is so uneatable, perhaps an oyster or two might now and then be worried down.—Paulisi

Severe frosts and freezing blasts must come, then come frost-b.tes, with swelling, itching, burning, for which St. Jacobs Oil is the best remedy.

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beyond doubt for orthodox Caristians; and it is the unanimous opinion of all the writers that Saint Veronics brought the holy picture to Rome."

After this it is believed on the faith of very strong testimony that Saint Veronica passed into France. At Soulac, near Bordany in France, there is a pillogimen as well as swelled neck and crick in the back; and as an inward specific processes. back; and, as an inward specific, possesser most substantial claims to public confi-

dence. Minard's Liniment cures Dandruff. THE LABOR QUESTION.

text, "Why stand ye here all the day idle?" he said that it was not clear that in that parable which he had chosen for his text whether our Saviour intended to say anything definite upon the absorbing question of the hour. He meant to point out the absolute gratuitousness of God's gifts; that man had no claim even upon exist ence and still less upon those higher privileges which come to him through the supernatural order. He who created men by His creative act redeemed them by the same gratuitous act. He meant to show the Jews that though they had been the chosen people of God since Abraham went forth out of that

CHALDRAN KINGDOM and became the founder of that marvel lous race which existed even to the present hour, still the Gentiles, whom they looked down upon and despised, should be called into the same kingdom and enjoy the same privileges as the Jows, and that they almost bordering on revolt, which was being felt, that men were laboring for too low a recompense and for too long a period It was being felt not only by the laboring classes but by those who employed them that the conditions were not just, and wanted revision. There were others who went further, and identified the labor question with a form of political belief which had obtained the name of Socialism, and who laid down as absolute law that

PRIVATE PROPERTY was a wrong, that other men should be compelled to labor, and that the wealth of the world should be cast into a common treasury to be administered not by individuals but by the State. He would not there comprehend Socialism in all its various aspects. The truth was one and indivisible, and always presented the same front, but error presented a diversity of aspect because it was error. They differed because the system which would argue against the lawfulness of private property was funda-mentally wrong, contradictory of human and of divine law, and therefore it was unlawful for any Catholic to aggregate himself to associations of that kind which would reduce the mass of man IN A SHORT TIME THEY WOULD HAVE AN

from His Hotiness the Pope in which that form of error would be condemned. With regard to labor, he asserted that it was a law absolutely universal; that it had its roots in God; that the first great worker was the Almighty Himself, and worker was the Almighty Himself, and that there was no more pregnant lesson taught in the pages of Holy Scripture than that in the opening chapters of Geneets, where God was described as working for six days, whatever the six days might be, and resting on the seventh. Labor, then, was an aboriginal law in which every body lay bound, and woe to the man who would attempt to live a laborless and an idle existence. Woe to him, because he was contradicting the law and the constitution of his nature. In olden days, stitution of his nature. In olden days, even in the most civilized states, labor was regarded as unworthy of the man who three fifths of the community lived in condition of seridom. In that condition Jesus Christ found mankind. That was the problem which our Lord had to face Labour was an indispensable necessity Carist, on the other hand, had come free men and to abolish sisvery. How was He to free men and yet reconcile them to a life of labor? That was the problem which faced Him when He came upon earth. He solved it BY BECOMING A LABORER

Himself, and it was an indisputable fact that they had in the nineteenth century that precise condition in which our Lord and Saviour found the world. Gad came down to soil His hands, as it was considered in those days, by taking upon Himself a condition of labor. Onristianity seemed by its teaching and its ethics to be in a person. Ohrist, by becoming a laborer and living a life of ideal perfection, was able at one stroke to break the bondage which bound three-fifths of the civilized world in always. Economy would be reasoned. world in slavery. Freemen would never have taken upon themselves the task of labor had not the first example been given by Him who was first, and who voluntarily became last They therefore ssw that the ground was cut from under the feet of those wno advocated Spialistic theories - that Socialism, at least, which would introduce a dead level in society.
Order was the first law of heaven, in which the Omnipotent dwelt. "Some are and must be better than the rest," and yet there were

BARNEST AND MISGUIDED MEN who would persuade the poor, who were suffering, not because of the law of labor, out for other reasons, that they would be able to ameliorate their condition for world a sort of millennium, where everybody would be good and happy. When society was sick of delusion it would have to go back and sue for a new lease of life from that Courch which created civilization, and which sustained

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THE FURMATION OF CHARACTER.

"The danger from our own will,"
The third of Dr. Sullivan's lectures on questions of the day at the Italian Church, Hatton Garden, on Sunday morning was devoted to the consideration of the great problem of the day—the relations between employer and employed. Taking for his text, "Why stand ye here all the day idle?" he said that it was not clear that in that parable which he had chosen for his text whether our Saviour intended to say anything definite upon the absorbing question of the hour. He meant to point out the absolute gratuitousness of God's gifts; have a lowering countenance, or a worldly or extentations, vain glorious countenance, or a cunning and discembling countenance. We know man by their look. We read men by looking at their faces—not at their features, their eyes or lips, because God made these; but at a certain cast and motion. and enape and expression, which their features have acquired. It is this that we call the countenance. And what makes this countenance? I'be inward and men-tal habits; the constant pressure of the mind; the perpetual repetition of its acts. Y u can detect at once a vain glorious, or conceited, or foolish person. It is s'amped on their countenance. You can the shuttle is always going, and the woof is always growing. So we are always forming a character for ourselves."

WHY THE INDIANS LIKE THE

The New York Sun says: "In considering the Indian problem it is worth while looking at Canada's relations with her red men. I think it was Gen Custer who said that Canada was pos-cessed of a lot of fish eating savages who are physically, weak and naturally docile, whereas our Indians are meat-caters and whereas our Indians are meat-eaters and are consequently vigorous and pugnacious. The facts are against the proposition. It is true that of Canada's 124 000 aborigines the great majority are a wretched and beggarly lot of fish-eaters, but she had 26 000 buffalo hunters, or plains many proposite like and Signary and plainsmen precisely like our Sioux, and she has a number of very uncertain at d unpleasant savages in British Columbia, who eat fish, it is true, but prefer carlt on and mountain goat, or, failing all threare said to eat their human captives with great relish. Taking all kinds together or separately, as you please, Canada has never had an Indian war or a tribal revolt. Riel's two rebellions were half breed uprisings, confined to what used to be called the bois byules or French "breeds." Two bodies of men deserve "breeds." Two bodies of men deserve nearly all the credit for this immunity from expense and blood-shed in Canada

They are the priest and the trader.

It is an interesting fact that on more than one occasion like that of the last Riel uprising the Canadian Government has relied upon (or at least has been indebted to) the good offices of Catholic indebted to) the good offices of Catholic oriests in restraining the fierce plane Indians from taking part against the whites. A kindly, modest, scholarly old missionary, Father Lacombe, then as Calgary, in Alberta, kept the Bloods, the Sarcis, the Piegans and the Blackfeet all at peace and on their reserves during the two penny war, though the bucks were very uneasy, moody, and anxious for a row when he began his diplomatic work. Father Lacombe and other priests have t ld me that the question of personal safety had never entered into their dealings with They were not in bodily danger in the old days of the buffalo or earlier when they were the first white men in the Indian country. This is true of the Cat priests here as well as in Canada. This is true of the Catholic stabbing of Father Craft was like the slaughter of the squaws by Col. Forsyth, an accidental outcome of a disorganized and sudden attack. The reason why pricets may come and go from tribes at peace to tribes at war, at any and all times, is that they have established a frank, honest, and friendly footing with the savages. I do not believe that it is even largely because they are men of peace. It is rather because they learn and speak the with the Indians, share what they have with them when it is possible, and act in what we would call a brotherly or, as they would prefer to call it, a paternal rela-tion to them."

A FRUITFUL CAUSE OF INSANITY.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listless and prematurely old men found in every community, one is almost forced to admit that the race is deteriorattog. The causes leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and often to insanity. To all thus suffering Dr. Williams' Pink Pills come as a boon They build up shattered perves, earlen the blood, stimulate the brain, and reinforce the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find then a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all deat ers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brock ville, Ont.

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should be remunerated in exactly the same way. They could see that he (the pracher), surveying the liturgy of the Counch, would be led by the Gospel of the day to touch upon that labor question which occupied the mind of every think ing man in the country at the present time. By labor was meant the prol uged and sustained exercises, either of the mind or of the hand, for some definite end. By the labor question which labor at present stood—that was to say, in the condition of dissatisfaction, aimost bordering on revolt, which was being felt, that more ware a labor to say that the property of the say in the condition in which labor at present stood—that was being felt, that more ware a labor to say in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was being felt, that more ware a labor to say the labor at present stood—that was to say, in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the labor at present stood—that was to say, in the condition of dissatisfaction, almost bordering on revolt, which was being felt, that more ware a labor to say the dissembling, certain correlation on the face as legibly as if they were written. Well, now, as it is with the countenance, so it is with the character. G.d gave us our intellect, our heart and our will; but our character is comething different from the will, the hart and the intellect. The character is that intellectual and moral texture into which all our life long we have been weaving up the inward life that is not a labor at present stood—that was to say the labor at present stood and the intellect. The character is comethin

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assistance required of them. fold is retained to distinguish ments from that of the celebr the sub deacon chants the Ep off this chasuble and resumes has finished; the deacon le before singing the Gospel sagain only after the Commun again only after the Commun while either of the ministers i the functions proper to his of allowed to wear a vestment th belong to his order. Every liturgy of Lent indicates th Mother Church. The bym angels brought from Heaves mas morning is suppressed : and prayers all refer to the Church is doing; the gradus by the mournful Tract, so-call the protracted chant. The the protracted chant. The longer dismisses the faithful ring Ite Missa Est, but in ring the Musea Est, but had continue their prayers by Lord, Benedicamus Domino while the people are told their heads to God, the priethem another pentiential p taries ego a practice, which a few placer, was quite gen of putting up a large pu which shut off the sanctua-holy mysteries were celebra view of choir and people; a perance to be undergone could behold the Divine Ma by their sins: The number of the Lenter

MARCH 7, 1891.

N Y. Catholic Review. SHORT SERMONS FOR PEOPLE.

BY THE SECULAR CLERG

Preached in St. Patrick's Cathedral

that we do not endeave more to to go up into the "bigh mountals under the guidance of our Holy in order that we may see Chris figured before us! The entire of Mother Church is replete with

tery of Christ transfigured. But tunately, they only that underst appreciate the beauty of the Lord forth in the majestic ritual. The that our worship is a more cer

that our worship is a mere cerempty and void of meaning, is gether undeserved if we consignorance of many—shall I say our people. The Church unfold their eyes, year after year, the ma allegory of the Christian life, sunderstand it not, simply becarefuse to seek the key.

At this season the liturgy is a full of mystery. You must h impressed, dearly beloved, with a ferences between the Divine serviand at other portions of the ecoyear. The first intimation of chon the eve of Septuagesims when

on the eve of Septuagesima where considering the Alleluia was su. The Church emphasized the characteristic and tion twice as it would not be he until it came to approprie the

until it came to announce the g of the Risen Lord. Then came t

of the Rieen Lord. Then came to f Septuagesima, the mystical minding us of the capitivity of In the liturgy of the period before the capitivity of Israel, which is cour present bondege in sin, is corought to mind, just as, after will abound with references to discounts "when the capital courts courts "when the capital courts courts courts "when the capital courts capital courts courts courts courts courts courts capital courts courts capital courts capital courts capital courts courts capital capi

"the heavenly country," where than who has successfully passe the espitivity of sin shall rest I ness. St. Augustine tells us the of these periods and the manner ing them: "There are two the

which is now, and is spent in the tion and tribulations of this life; which shall be then, and shall be then.

which shall be then, and shall be eternal security and joy. In figure we celebrate two periods: the tir Easter, and the time 'after East which is 'before Easter,' sign

which is 'before Easter,' signormow of this present life; the after Easter,' the blessedness of state. Hence it is, the the first in fasting and prayer, second, we give up our fasting ourselves to praise. The purple tragesima was simply to prepar

penance of Lent. In the reseason the deacon and sub dallowed to retain their dalmati

of joy, but now even these are reappearing only on Lectare emphasize the short period Church allows her children be

Church allows her children being on the closing scenes of demption. The folded chas in Cathedral and collegists are indicative of penance, folded as a matter of trad when the chasuble was what indicates "a little house," enveloping the wearer, it was a fold it to admit of the deacons assistance required of them.

Second Sunday in Lent. Matt. xv What a pity, dearly beloved that we do not endeavor more fr

THE MYSTERY OF LENT.

terious. Forty, says St. Jes punishment and effiction. punishment for sin, lasted f forty nighte; the ungrat were : fillcted by the Lord f in the desert. Ezechiel, president on his right side for Moses, the type of the Law
type of the Prophets, approa
after an explatory fast o
Our Lord chose this myst
for the duration of His fo number, therefore, of Lent down from the very beginn gestion of sclemnity and a to appease the wrath of G ue from ein.

In Lept the Church cons In Lent the Church con-dren as engaged in an unc-thence she encourages then soling words of the 90 h I which are found through of the season, and which to to the Lord for protection she teaches us three great she gives us object lessons out of the details of the co Jews, which resulted in th the Christ. Day after da she brings out some point enables us to understand t Secondly, by retaining the structions which she one Catechamens, who during were preparing for baptic two principal thoughts, of that we are not obliged if tism as were the Catechur Church; and another of us think of and pray for

BY THE SECULAR CLERGY. THE MYSTERY OF LENT.

Preached in St. Patrick's Cathedral, N. Y. Second Sunday in Lent. Matt. zvii., 19. What a pity, dearly beloved bretnen, that we do not endeavor more frequently to go up into the "bigh moun'alb apart" under the guidance of our Holy Church in order that we may see Christ transfigured before us! The entire liturgy figured before us! The entire liturgy of Mother Church is replete with the mys of Mother Church is replete with the mystery of Christ transfigured. But, unfor tunately, they only that understand can appreciate the beauty of the Lord as shown forth in the majestic ritual. The reproach that our worship is a mere ceremonial, empty and void of meaning, is not altogether undeserved if we consider the ignorance of many—thall I say most of our people. The Church unfolds before their eyes, year after year, the magnificent

their eyes, year after year, the magnificent allegory of the Christian life, and they allegory of the Christian life, and they understand it not, simply because they refuse to seek the key.

At this season the liturgy is especially full of mystery. You must have been impressed, dearly beloved, with many differences between the Divine service at this and at other portions of the ecclesiastical year. The first intimation of change was on the eve of Septungerims when the joy on the eve of Septuagesima when the joy ous chant of the Allelula was suspended. The Church emphasized the change by making her priests say the glad exclama-tion twice as it would not be heard sgain until it came to announce the good news of the Risen Lord. Then came the season of the Risen Lord. Including the eastern of Septuagesims, the mystical scienty reminding us of the capitality of Babylon. In the liturgy of the period before Easter, this capitality of Israel, which is a figure of the capitality of Israel, which is a figure of our present bondege in sin, is continually brought to mind, just as, after E-ster, i will abound with references to Jerusalem "the heavenly country," where the Christian who has successfully passed through the captivity of sin shall rest in blessed St. Augustine tells us the mystery of these periods and the manner of spend ing them : "There are two times : one which is now, and is spent in the tempta-tion and tribulations of this life; the other which shall be then, and shall be spent in eternal security and joy. In figure of these we celebrate two periods: the time 'before Easter,' and the time 'after Easter.' That which is 'before Easter,' signifies the sorrow of this present life; that which is 'after Easter,' the blessedness of our future state. . . . Hence it is, that we spend the first in fasting and prayer, and in the second, we give up our fasting and give ourselves to praise. The purple of Septuagesima was simply to prepare us for the penance of Lent. In the preliminary eternal security and joy. In figure of these penance of Lent. In the preliminary season the deacon and sub deacon were allowed to retain their dalmatics, symbols of joy, but now even these are removed, respressing only on Letter Sunday to emphasize the short period of joy the Church allows her children before enter-

ing on the closing scenes of the Redemption. The folded chasubles used in Cathedral and collegiate churches are indicative of penance. They are folded as a matter of tradition: for when the chasuble was what its conwhen the chasuble was what its name indicates "a little house," completely enveloping the wearer, it was necessary to fold it to admit of the deacons giving the fold it to admit of the deadons who has assistance required of them. Now the fold is retained to distinguish their vest ments from that of the celebrant. When the sub deacon chants the Epittle he puts off this chasuble and resumes it after has finished; the deacon lays it aside before singing the Gospel and takes it again only after the Communion, because continue their prayers by blessing the Lord, Benedicamus Domino On week days while the people are told to bow down while the people are told to bow down their heads to God, the priest reads over them another pentiential prayer. Centuries ego a practice, which still exists in a few places, was quite general, namely, of putting up a large purple curtain which shut off the sanctuary where the holy mysteries were celebrating, from the view of choir and people; a symbol of the perance to be undergone before they could behold the Divine Majesty offended by their sins:

by their sine: The number of the Lenten days is mysterious. Forty, says St. Jerome, denotes punishment and effiction. The Deluge, punishment for sin, lasted forty days and forty nights; the ungrateful Hebrews were sfillcted by the Lord for forty years in the desert. Ezechiel, ir phesying the sflictions of Jerusalem, was commanded to lie on his right side for forty days Moses, the type of the Law, and Elas, the type of the Prophets, approached God only after an explatory fast of forty days. Our Lord chose this mysterious number for the duration of His fast. The very number, therefore, of Lenten days, comes down from the very beginning with a sug-gestion of sciembity and a sense of power to appease the wrath of God and purify s from sin.

In Lept the Church considers her chil-Hence the control considers her control as engaged in an unceasing warfare. Hence she encourages them with the consoling words of the 90 h Psalm, verses of which are found throughout the liturgy of the season, and which teach us to look to the Lord for protection. Resides this of the season, and which teach us to look to the Lord for protection. Besides this, she teaches us three great lessons. First, she gives us object lessons of the working out of the details of the conspiracy of the Jews, which resulted in the crucifixion of the Christ. Day after day in the Gospel she brings out some point in the plot that enables us to understand the whole better. Secondly, by retaining the lessons and in-structions which she once used for the Catechamens, who during this holy season were preparing for baptlem, she suggests two principal thoughts, one of gratitude that we are not obliged to wait for bap tism as were the Catechumens in the early Church; and another of zeal by making us think of and pray for those all over

the world who, through the devoted off rts of missionaries are being instructed in the mysteries of religion in order to be baptized. Thirdly, the many lessons she retains which were intended for the peni-

Those, dearly beloved, are some of the mysteries of this holy season. But of what avail if you do not appreciate them? And how will you be able to appreciate them? By serking instruction in these them? By seeking instruction in these things. The means are various and are at your band. Read about them, ponder over them, bring the mystery of Lent into your daily lives, and so you will be the better able to comply with the injunction of St. Paul in the Epistle of to day (I. These in 1-7) namely "that away one These iv, 1-7) namely, "that every one of you should know how to possess his vessel in sanctification and honor," overreaching no man, circumventing no one in business: "because the Lord is the avenger of all these things, as we have told you before and have testified."

PICTURES FOR THE CHRISTIAN HOME.

There is an inherent love of art in There is an inherent love of art in nearly every human soul, and there are few homes, whether among the rich or the humble, where pictures are not found decorating the walls. There is often, we are sorry to say, but little discrimination exercised in their selection.

Pictures should always be chosen with

a view to their refining and elevating influence, and none should be allowed to influence, and none should be allowed to enter the sauctuary of the hearth that are calculated to effend modesty or violate the proprieties. Representations of immoral characters, whether they be instorial or belong to fiction, should be rigidly excluded, however beautiful or silluring as works of art. Ratter adorn rigidly excluded, nowever beautiful of alluring as works of art. Better adorn the home with pastoral scenes, land scapes, pictures of great men who were good and great in their day and general productions of fruits. tion, and representations of fruite, flowers, birds and the nobler species in the animal kingdom. Family protraits and large-sized photographs of friends, appropriately framed, constitute a not uninteresting feature in the artistic adornment of the home of refinement. Then why should not the Catholic fireside be illumined by at least one good pic-ture of our Blessed Mother occupying the place of honor in the reception the place of nonor in the reception room, so as to impress every visitor with the idea that he has come into a distinctively Catholic home, and not into the abode of Catholics who are ashamed of their faith! Moreover, by thus honor has the Blanch Visiton who is the Coordinate. ing the Blessed Virgin, who is the Queen of purity and modesty, we make amends for the errors of so many of our brethren who allow their homes to be polluted with the senuous images of a purely Pagan art. We would also have, in every Catholic

household, a picture or a statuette of the angelical youth, St. Aloysius Gonzaga, to serve us a reminder to the children of the beauty of holiness, and for the purpose of acting as an incentive to their efforts at leading good Ohristian lives.

THE GREATEST EDUCATOR.

It is precisely because the spirit of the Catholic Courch so fits in with all that is good in human nature, because her inluences so meet all the needs of human sgain only after the Communion, because while either of the ministers is exercising the functions proper to his office he is not allowed to wear a vestiment that does not belong to his order. Everything in the liturgy of Lent indicates the corrow of Mother Church. The bymn that the angels brought from Heaven on Christ mas morning is suppressed: the collects and prayers all refer to the penance the Church idence; the gradual is replaced. mss morning is suppressed: the collects and prayers all refer to the penance the Church is doing; the gradual is replaced by the mournful Tract, so-called because of the protracted chant. The deacon no longer dismisses the faithful with his stirring Ite Missa Est, but invites them to capations that prayers by blessing the dispensed by the Church of Christ. Her essential relation to education has therefore been recognized in all ages and in every country of Ohristendom. To the rations from whom we have re generations from whom we have re ceived the inheritance of Christian civil-ization it no more occurred that there could be a right system of education in-dependent of the Church of Christ than that there could be a right systhan that there could be a light sys-tem of character-moulding independ-ent of the religion of Christ. As a mere matter of course, as a principle of Chris-tian good sense, religion was the presiding genius in every school in which their youth were to be trained, and the enlight-coing refiging, chastoning, elevating ening, refining, chastening, elevating as simply indispensable in every home of learning of every Christian land.—Bishop

Nature Has Provided

A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of her domain. A new and wonderful discovery has recently been made by means of which tens of thousands will be freed from pair. Newline or nerve pain cure. of which tens of thousands will be freed from pain. Nerviline, or nerve pain care, represents in every concentrated form the most potent pain relieving substitutes known to medical science, and, strange to say, it is composed of substances solely vegetable in origin. Polson's Nerviline is the most prompt. certain, and pleasant repre the most prompt, certain, and pleasant pain remedy in the world. Sold in 10 and 25 cent bottles by all dealers in medicines.

Messrs. Stott & Jary, Chemists, Bow-nanville, writes: "We would direct manville, writes: "We would direct attention to Northrop & Lyman's Vegetable Discovery, which is giving perfect satisfaction to our numerous customers All the preparations manufactured by this well-known house are among the mos well-known house are reliable in the market. house are among the mos

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Minard's Liniment cures Burns, etc.

FANATICISM REBUKED.

this viie book in the columns of the Chicago Evening Journal, and sent the same to all Protestant journals in the the same to all Protestant journals in the country with the request test the editors would aid the anti Catholic crusade by

help us to spread the truth?" Here is the answer sent by the editor of Jewish Progress: "No, we will not. We know of no good that can be subserved by publishing articles tending to stir up religious animosities. There are too many of these rancorous pamphlets affoat already, and as the purpose is seemingly to sell a few books at the expense of a faith, it is a very good reason why all American journals should decline to apread the light, as it were. Jewish journals, above all, should treat such propositions with scorp, for it is only a short time since that such leaders of the Catholic Church as Cardinals Manning and Glbbons vigorously Cardinals Manning and Globous vigorously protested against Russian persecution of the Jews, which war is principally brought about by religious hatred. No, the Progress will not spread the 'truth.' Neither policy nor common sense dictates that we should pursue such a course." What an exalted opinion the Jewish

portion of our population must have of Christianity when some of its loudest and most zealous professors appeal to them to help spread falsehoods and uncharitable utterances against another body of Carls tians! All fair minded men, of whatever religious persuasion or belief, must re-spect the manliness of the editor of the Jewish Progress of San Francisco in rebuking the narrow and un-Christian United States -Boston Republic,

A PATHETIC INCIDENT.

At one of the schools in St. Louis, numbers of the pupils were in the habit of bringing luncheon with them, which at noon they are together. Among those who did not go home for dinner, the teacher in a particular room noticed a little girl who always sat looking wiatfully at her little playmates when they want at her little playmates when they went out with their luncheon, but who never brought any herself. The child was nearly but very plainly clad, and the closest student in school hours. This odd action of the child lasted some time when one day the teacher noticed that the little whing had annavently brought her little thing had apparently brought ber dinner. The noon hour came, and the children took their lunch as usual and went out to eat it, the little girl referred to alone remaining in the room, with her dinner wrapped up in a paper on the desk before her. The teacher advanced to the child, and saked her why she did not go child, and asked her why she did not go out to eat with the rest, at the same time putting out her hand towards the package on the desk. Quick as thought the girl clasped her hands over it, and exclaimed, sobbing. "Don't touch it, teacher; and don't tell, please? it only blocks" And that was a fact. Having no dinner to bring, and being too proud to reveal the poverty of her family, the child had carefully wrapped up a number of rmall blocks in paper, and brought the package to present the appearance of a lunch. It was nothing—a mere ridiculous lunch. It was nothing—a mere ridiculous incident in school life; but it was suffi-cient to make older and wiser heads than

A WORD OF ADVICE.

Little troubles are proverbially the one that causes the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, pro-ducing disastrous results. This is especsally true of cold in the head. The sufferer looks upon it as a trifling annoyance that needs no treatment and will speedily pass away. This is a grave mistake. There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the trouble runs the more serious the results. Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, con-stant hawking and spitting, and in many, many cases ends in consumption and death. No case may have all the symp oms indicated, but the more the suffere has the greater the danger. It is obvious therefore, that no case of cold in the head hould be neglected for an instant, and that to do so is courting further diseaseperhaps death. Nasal Balm, in the mos aggravated case of cold in the head, will aggravated case of cold in the head, wingive instant relief, and speedily effects a cure, thus preventing the developing of catarrh. No other remedy has ever met with the success that Nasal Balm has, and this is simply because it does all its manu-facturers claim for it. As a precautionary remedy a bottle of Nasal Balm should be kept in every house. Sold by all dealers

As the days grow lenger the sun grows stronger, and the wet and slush that follows are the sure forerunner of cold in the head. Nasal Balm instantly relieves and per-

JOHN HAYS, Credit P. O., says : - " His John HAYS, Credit F. C., says. — It's shoulder was so lame for nine months that he could not raise his hand, but by the use of Dr. Thomas' Echectric On the pain and lameness disappeared, and although three months has elapsed, he has not had

an attack of it since." Napoleon's Head.

Napoleon's head was of peculiar shape, but that did not protect him against headache. Sick headache is a common and very disagrecable affection which may be quickly removed, together with its cause, by the use of Burdock Blood Bitters, the never-failing medicine for all kinds of headaches.

FAITH THAT IS DEAD.

wednesday, were admitted to reconciliation on Maundy-Thursday, will teach us to be trankful for the mitigation of discipline which enables us to receive for giveness on such easy terms, while at the asme time reminding us that though the discipline has changed, the justice of the God to be appeased remains the same. Thus shall we be urged to panance.

These, dearly beloved, are some of the mysteries of this hole assumed the some of this hole. The shall we have a some of the mysteries of this hole assumed the some of the mysteries of this hole.

would aid the aut Catholic crusade by printing it.

The Jewish Progress published in San Francisco, was one of the journals to which the promoters of the book sent the clipping. The letter enclosing the slip ended with this appeal: "Will you help us to spread the truth?" Here is the special to the special make public profession of their faith, even of these I might with justice use the words of our Lord in the Gospel of St. Luke: "But yet the Son of man, when He cometh, shall He find, think you, faith on earth?"—Father Hunolt.

My love lies dead ; against the sunny lustre of her hair soft roses nestle and in the dear dead hands cressed and lightly held to the pure white coldness of her breast white lillies glisten; a bright sur-beam, stealing through the curtained window, lights with a halo the golden hair, forming a glory round a face most fair, angelically beautiful. O'er her bed of sleep no tears are shed and they who stand around silent from awe, feel a nameless bliss in gazing on a sleep like Thus loved and caressed, in death she is but doubly blest; in God's own bosom may thy home henceforth forever be till eternity!

heart once more and gaze with speech-less longing in thy sleeping eyes and with an untold reverence kiss thy silent lips; mine now, all mine; for when they lay thee 'neath the sod and my soul shall seek in vain to pierce thy prison, and once more, though dead, to have thee cabal of fanatics who tried to use his once more, though dead, to have thee columns for the dissemination of vile learning the catholic people of the bour to the silent agony of that, when hour to the silent agony of that, when my soul shall feel that nevermore I shall

This testimony to a work of civilization fostered by the Catholic Church comes from a secular newspaper, the Washing ton Star:
"In the day when great Carthage, the

and the day when great Circumses, the all-conquering Roman the work of reclaiming a part of the Desert of Sahara was abandoned. The first serious effort to resume this civilizing process in the course of more than two thousand years comes from a bishop of the Roman course of more than two thousand years comes from a bishop of the Roman Caurch whose See is Carthage. Cardinal Lavigerie is well known for his endeavors to suppress the North African slavs traffic. He takes a practical view of things and purposes to kill two birds with one stone. His plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the frience of the plan in brief is to stop the pl the infamous traffic by establishing a series of stations at intervals in the desert where there were in accient times wells for caravans, digging new ones where necessary. Around these stations settle-ments will be formed by irrigation and planting palms and other tropical plants and the cereals that will flourish in such a

and the cereals that will flourish in such a climate. Nearly one thousand eight hundred monks have responded to the Cardinal Bishop's request for volunteers and an experiment will soon be made."

Wherever the Catholic Church has penetrated, it has been the herald of civilization as well as the messager of the ilization as well as the messanger of the glad tidings of the Gospel.

POPE LEO'S SIMPLE LIFE.

From the Pall Mall Gazette. The Pope wrote no such latter and wide a short time ago.

The Pope had written to the President of the French Republic to announce that he was going to send Mme. Carnot the much coveted distinction of the Golden Rose.

The Pope wrote no such latter and the patronage of the patr

valued as a distinction, costs the Pope on

Mr. John Backwell, of the Bank of Mr. John Backwell, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give Northrop & Lyman's Vegetable Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then tried a standard at third bottle, and now I find

ness I formerly experienced

Dark and sluggish describes the con-dition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and ruddy and onget. To the bad should all tis consequences, and to secure good blood and its benefits in the safest, surest and best way use Burdock Blood Bitters, strongly recommended by all who use it as the best blood purifier.

DEAU LOVE.

O dear dead love, I fold thee to my behold thee ? - M. E. Morris, in Le Cou teulx Leader.

THE HERALD OF CIVILIZATION.

already exist, keeps the life current drug store. Educational. ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amberstburg, Ontario. This educational establishment highly recommends itself to the favor of parents auxions to give to their daughters solid and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms, half yearly in advance, Board and Tuttion, per annum. \$70 00; Music and use of Plano. \$44 00; Drawing and Painting, \$15 01; Bed and Bedding, \$10 00; Wasning, \$12 00. For further information, apply to the Sister Superior. A SSUMPTION COLLEGE, SAND.

It seems there is no foundation for The Pope wrote no such letter, nor is this the season when this order is conferred. The truth is, that Leo XIII., a Pontiff singularly unostentations, and in his man-ner of livelihood almost frugal, is reducing so far as he can the great and growing ex. penditure at the Vatican. Thus it is announced that at the forthcoming Con

elstory no new Cardinals will be created.

The Golden Rose, at all times highly each occasion of its presentation close upon £1 000.

Leo XIII's life at the Vatican is simplicity itself. It is stated officially that

his table expenses do not exceed 160 lire a mouth. The figure seems incredible, but the statement is definitely made. The Pope in his Cardinal days used to keep a chef and an under cook, and when he moved into the Vatican these members of his household followed him. In the lapse of years the chef died, and Leo XIII. has never replaced him.

Hood's Sarsaparilla is on the flood tide Hood's Sarsaparina is on the need tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

benefit from one bottle. I then tried a second and a third bottle, and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasant

Dark and Sluggish.

Minard's Liniment relieves Neuralgia,



WHAT YOUR GREAT GRANDMOTHER DID.

She hetcheled the flax and carded | healthful and vigorous, and enables the wool, and wove the linen, and the woman of middle age to retain spun the tow, and made the clothes the freshness of girlhood upon brow for her husband and ten children, and cheek, the light of youth in She made butter and cheese, she her eyes, and its clasticity in her dipped tallow candles, to light the step. the food for her household by an dollar, get a bottle and try it—try open fireplace and a brick oven. a second, a third if necessary. Be-Yes; and when she was forty years of age, she was already an old lady you'll know that there's a remedy to whose best days were over. Her help you. Then you'll keep on and

shoulders were bent and her joints a cure'll come. shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap.

Her great grand-daughter, with all the modern conveniences for the bottle-wrapper that'll get your

comfort, refinement and luxury, money back for you. may be as charming and attractive at forty-five as at twenty. Espe-who'd rather have the money than cially is this true if she preserves health? And "Favorite Prescripher health and beauty by the use of tion" produces health. which wards off all female ailments suffer when there's a guaranteed

Pierce's Favorite Prescription, is that there's a woman willing to and irregularities, cures them if they remedy to be had in the nearest

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PAY FOR YOUR NEWSPAPER.

Branch No. 4, London, Sects on the 2nd and 4th Thursday by menth, at 5 o'clock, at their has block, Bichmond street. P. vie, President; Wm. Oorcoran, R.

Deminion C. M. B. A. Directory.

Bro. T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Deminion of Casada. It will contain the names of sli the members and such other miormanion as will be of interest. It will form a very valuable and interesting volume, and, it is hored, will be the means of atill further extending the membership as well as bringing those who are already enrolled into closer relations of business and friendly intercourse. Ten thousand copies will be published for free distribution. The size of page will be 824 inches. Catholics generally will find this work an excellent advertising medium. The rates of advertising are: For full page, 812; half page, 87; quarter page, 85. Those of our members who are engaged in business will and this an excellent advertising medium. Address the publisher, T. J. Finn, Gazette office, Montreal. Dominion C. M. B. A. Directory.

C. M. B. A.

New Branch.

New Branch.

Merritton, Oct., Feb. 24, 1891.

DEAR SIR AND BROTHER—I have much pleasure in informing you had, with the able sesistance of the Rev. Father Aliain, of St. Mary's parish, St. Catharines, and Brothers Thos. M. Giblin and John McLean of Branch 61. Merritton, slee brother D. McCarthy of Branch 197. Cobourg, I organized Branch 164 at Port Dalhousis in Pebruary 21st. This Branch starts with twenty charter members, and I fest exitated from the zeal and earnestness manifested by the members that this number will be doubled before two months. I cannot speak in too hearty a praise of the Rev. Father Adiath, who has been an indefatty ble worker in the establishment of this Branch. If our organization was possessed of more priests with the same will and deviation to the C. M. B. A. that the Rev. Father has there would not be a Catholic hamlet in Canada but would be able to boast of a branch of the C. M. B. A. Me has already taken the necessary steps for the organization of a Branch in St. Mary's parish. St. Catharines, which I expect to organization of Genera for the current year, of Branch in St. Mary's parish. St. Catharines, which I expect to organize within the next ten days. Below I append the list of efficers for the current year, of Branch in St. Mary's Frist V & President, Joseph Bocker Recording Secretary, George Howe Assistant Secretary, John H McGrath Treasunal, John Howe Guarde, Mr Howe, Yours fraternally, John H. G. Horex, District Deputy.

Branch 36, Port Lambton.

Branch 36, Port Lambton.

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has. Ridge, N Hall

Resolutions of Condolence.

Resolutions of Condolonce.

Pertn, Ont., Feb. 24, 1891.
At a regular meeting of Branch 29, Perth, the following resolutions of condolonce were read and passed, on motion of Brother J. J. Kune. seconded by Brother E. Connolly: Resolved That whereas it has pleased Almiguty God to remove by death the mother of our esteemed Spiritual Adviser, Rev. Father Duffus, we hereby tender our entered by the property of the second property of the second which he is called upon to bear. trusting and believing as we do that his loss will through the merits of our Lord and Saviour. be the eternal gain of one who was a kind and affectionate mother.

Resolved, That a copy of these resolutions. affectionate mother.
Resolved, That a copy of these resolutions be given Father Duffus, and published in the CATHOLIC RECORD and C. M. B. A. Weekly.

JOHN DOYLE, Rec. Sec.

OHURCH AUTHORITY.

Buffalo Union and Times. New York's foremost Episcopa elergyman_the Rev. Dr. Dix, rector of wealthy Trinity—is delivering a course of Lenten lectures in which be talks like an old fogy "Romish" priest, at whose fossil views of religion the cultured creedmakers of to day smile pityingly. Here is what he said the other night:

"Dr. Dix spoke of the Church, which he declared to be by some regarded as nothing more than the stream of continuous thought and represented by others as a school for the speculative study of religion, whose ministers may preach what they like and the people may be lieve or not as they prefer.

"To this theory was opposed the idea of the Church as a divine institution, the difference lying in the principle of authority, which is the very life and essence of the Courch.

of the Church.

"They who reject the principle of authority," said the speaker, "must find something to put in its place. The most convenient substitution is 'influence.' The Church, no more a Divine institu The Church, no more a Divine institution, must influence the age. To do so it must be popular. Popularity and in fluence go together. To be popular the Church must keep abreast of the age, neck and neck. It must feel the public pulse. It must keep eve and ear open to the public wish. It must follow wherever the public run. No more dogmatic teaching. The Church, to be popular, must voice modern thought; her ministry must make the most of their natural gifts, having no other; they must epeak what the people like to hear; must speak what the people like to hear; they must 'draw.'
"We must go down on our knees to

the scientific person, make him a present of our Bible, our Creed, and all we have, and request him, please, to make a new new religion for us, such as he can com

"The Church must preach not of sin and grace, not of the precious blood of Christ, not of death and judgment, but of benevolence, philanthropy and altru ism, to use the last new fangled term Woat is the Church whose mission and work are outlined thus? It is a product of some process of evolution and develop ment wrought by natural laws? It is more than a thought of the current age, the pet fad of a mutual admiration society of German English and American rationalists, masquerading under the Church described in our formularies," v Dr. Dix can thus discourse upon

the Church, emphasizing especially the principle of authority and remain a minister of the Protestant Episcopal Church is what we cannot understand. But divine faith is a gift from God, weich does not always supplement mental conviction.

The Holy Father's alms to the poor and various good works during last year amounted to \$80,000, including over \$8,000 to the pour of Rome.

LATEST CATHOLIC NEWS.

Sunday, the let of February, was the two hundredth anniversary of the first landing of the Jesuite in Canada. The occasion was duly celebrated at the Jesuit colleges in Montreal and Quebec.

The Catholic missionary who civilized the Osage Indians was an Italian and a first cousin to Victor Emmanuel. The good priest ministered to these Indians from 1851 to 1877, when he died among them and in their service.

The Vatican library has increased by 100 000 volumes during the past year.
All the new books are gifts from foreigners, sent to the Pope on the occasion of his jubilee. The Vatican library has increased by

100 000 volumes during the past year.
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of his jubilee.

A Trapplat monastery is to be established in the Holy Land, by Abbot Don Maria Cleopha, who was formerly an officer of the French army. The site chosen is near the ancient city of Emmans, where our Blessed Lord appeared to His disciples after His Resurrection.

The Russians in Pittsburg, Pennsylvania, who have hitherto belonged to the Greek Church, have decided to throw off their spiritual and temporal allegiance to the Czar, and they are now attending the Polish Catholic church of that city. Bear in mind these three things : First

that the Author and Founder of the devo-tion to the Mother of God is Jesus Him-self; secondly, that the chief promoters of it were the Apostles and disciples of Our Lord; thirdly, that in nothing de we go beyond them.—Cardinal Manning The Christian Brothers of New York

are about to establish a new college on the banks of the Hudson at a cost of \$1,000,000. They have purchased sixty five acres of land for the purpose, pay-ing \$160,000, which is considered to be very cheap for the valuable property

On the 13th of February there was a most solemn and impressive ceremony in the chapel of the University of Ottawa, the occasion being the ordination of three priests, the Revs. J. Gascon, L. Blondin and O. Caervier. The Rev. Alex. Motard was also ordained deacon, and Revs J. Arnauld, J. Finn, O. Perrault and W. Camira, sub-deacons.

Baltimore has done nobly for the people of Ireland who are suffering from famine, the whole amount contributed for relief up to the present being about \$5,500. This result has been achieved through the earnest appeals made by His Eminence Cardinal Gibbons, Out of 277 020 Indians in the United

States, 87,375 are Catholics. These have 104 churches, 81 priests and 58 schools, which are in a flourishing condition. The children in attendance at the schools number 3,096. During 1890 there were baptized 3,807 children and 245 adults.

The Right Raw. John J. Keane, rector of the Catholic University of Washington, has been requested to name a day for the delivery in Buffalo of an address on Temdelivery in Bullato of an address on Temperance before a mass meeting of citizans, The request is signed by citizans of all creeds, among whom are Protestant ministers of the city of all denominations. Dr. Despres was unsuccessful in his

effort to reinstate the Sisters of Charity onort to reinstate the Sisters of Charity in the Paris hospitals. He said that his object was solely in the interests of the country and the poor, as the carelessness of secular nurses had been a frequent cause of deaths. The banishment of the nuns from the hospitals had been a serious calamity.

Cardinal Moran, of Sydney, said recently in an address, that, looking over an official census of the year 1836, he found that the total number of Cataolics in the Aus tralian colonies was 22 000, with six priests ministering to them. Now they had six ecclesiastical provinces with six Arch-bishops, and a great array of devoted clergy and Catholic institutions of ail kinds flourishing in every diocese.

Rev. Mr. Middleton, up to a few months ago assistant rector of All Saints Episcopal Church, Worcester, is now one n preparation for the priesthood, at the Catholic University, Washington. Mr. Middleton is a graduate of Hurvard College and the Episcopal General Seminary of New York. He was in the ministry about seventeen months, and reached his present religious convictions by careful study of Catholic doctrine.

STAY AT HOME, GENTLEMEN.

The warring factions in Ireland will make a serious mistake if either or both send delegations to America at present to cenvass for funds.

The charitably disposed people of this country are ready and willing to contri-bute generously for the relief of the distressed, and they are doing so already, through the joint committee of Parnellite and Anti Parnellite Members of Parlia-ment and through the funds opened by the Piloet and other agencies for trans mission to the bishops of the afflicted districts. The collection of money for the destitute is thus abundantly provided

If the contemplated delegations expect to gather contributions for political pur-poses, they will be sadly disappointed. The friends of Ireland in America will not furnish the sinews of civil war and thus help to keep alive the feuds which are to day the chief obstacle in the path of Home Rule - Boston Pilot.

THE CHURCH AND HER DEAD

The Church never forgets her dead children. Her children are never dead to her. She is one and the same Church, here and in the spiritual world. Here, the Church militant; there the Church triumphant. Her faithful children are never separated from her. Death cannot them, teaches them, defends them on earth. She follows them with her prayers into Purgatory: shorten and alleviates them pains, and finally transports them, freed from every defect and taint and stain of sin, like gold purified from gross in the fire, into the mansions of the Blessed to enjoy forever the ineffable blies of the Brattic Vision.

THE LINCOLN JUDGMENT.

AN INCENTIVE TO CONVERSIONS.

London Universe, Jan. 17. London Universe, Jan. 17.

Presching at the afternoon service in the Church of the Immaculate Conception, Farm street, on last Sunday, the Rav. Father Morrie, S J., dealt with the judg ment which had lately been given by the Archbishop of Canterbury in the Lincoln case. He said he fulfilled the request which had been made to him to deliver an address on that case with some little fear and trembling. He would not say an uncharitable nor an unnecessarily HARD WORD RESPECTING ANY ONE

HARD WORD RESPECTING ANY ONE who was outside the pale of the Catholic Ohurch. Therefore, if here and there he expressed himself a little too plainly in the course of the lectures which he inthe course of the lectures which he had tended giving upon the subject as to what he could not help thinking with regard to the judgment, he begged their kindly interpretation. He would deal, first of all, with that portion of the judgment which seemed to be favorable to the Rituslistic party in the Church of Eugland In the second place, he might take it in the opposite order, and look at it as being unfavorable to them, and see how it effected those who were of the opposite way of thinking; and, thirdly, he would way of thicking; and, thirdly, he would deal with the authority which it was sup posed to contain. Before, however, he took up the first of these aubjects, he could not help referring to a letter which was addressed by

THE ABCHBISHOF OF CANTERBURY

to the clergy of his diocese, and to which he should certainly make no aliusion were t not that it made a direct allusion to latholics. In the course of that letter the Archbishop thought well to say that he had no fear whatever respecting the pro-gress of the Catholic Church in England. He did two things respecting Catholics— he made a statement concerning them, and he called them a name. That statement was that, while there was a multiplication of buildings and institutions among Cath olics, there was no multiplication of souls and he said that the Catholic Church of Eigland made no statistical progress, and then he went by what he (the preacher) could not help considering a difficulty way to invent a title, he applied to them the title of "The Italian Mission." Of these things he should like to say something, and first of all about His Grace's statistics and first of all about H.S Graces statistics.

The Archbishop said that there was a multiplication of land, and buildings, and institutions among Catholics, but there was no multiplication of souls; and the comment he (the preacher) felt obliged to make upon that statement was that the Archbishop had made an assertion which it was impossible for him to prove. He did not possible for him to prove. He did not see how he could know anything of the kind. He was aware that amongst Cathoiles there were various persons who were rather interested in statistics of that sort, and he pleaded guilty to being one of those persons himself. He might try and ascertain the facts, and he should not find himself justified in being able to lay down anything like the positive assertion which the Archbishop had made. He did not know where the Archbishop could have gone to find out those statistics. So far as figures went (and be supposed that when talking of statistics they were deal-ing with figures) be could say when

QUEEN VICTORIA CAME TO THE THRONE here were 630 priests in the whole coun try, and now there were over 2800 Whether the increase was proportionate to the whole incresse of the population in England was more than he could say. Still, if they, instead of looking at the which their present Cardinal Archbishop had reigned over the diocese, he found that wolle in that diocese there were twenty-five years are 210 priests, there were 357 priests in the present year's directory. He would call that statistical progress; and still more had they reason to be thankful for the fact that while was this to be said, however, that the immense increase of Irish had affected he statistics of Catholics in the country. It might be that while their number taken away at another time.

was no such idea as that numbers of CATHOLICS HAD BECOME PROTESTANTS If such a statement were ever so true it would be a thing to lament, for it would mean that there would be found amongst the Catholic poor those whose circum stances were such that they had learnt to neglect their religious duties and had more or less thrown off the obligations which the Church to which they belonged entailed. It would not mean in the least that Protestants were making any accessions in the shape of gains from Catholics, that he thought would be a most absurd that he thought would pars on from that to the title which it pleased the Archbishop to apply when he spoke of the Catholic religion, as it appeared in England, being a new Italian Mission. To one of those words he (the preasher) had not a shadow of chiestless of the transfer of the second to the second that the transfer of the second that the transfer of the second that the seco objection. Catholic priests were in a mis-slopary country, but it did not speak well for England that they should have to exy so. In those days when all the parishes in England were Catholic, and all the churches and cathedrals were Catholic churches, no one would have thought of calling the Catholic religion a mission. It was true that Catholic priests were sent to England, but they were sens with authority by the right person, and of course in that way they were missionaries. When Sr. Augustine and his companions came to England, they, too, came on a mission, and for a long time

Essentially that mission work had been going on with varying success ever since the time when it was necessary that mis sionaries should come to the country, and so he did not think they could call that mission a new one. From that time when Queen Edzsbeth came to the throne and again upset the ancient religion of Eng. land there were missionaries here and there. Then the Archbishop called it

Italian. The Pope had sent Ostholic priests, and the Pope was an Italian, and therefore he supposed that it was an Italian mission. Yet he could not say that the term was applicable. How a German Ostholic or a Frenchman would be surprised if told that the Catholic Church in his country was Italian. A German or French Catholic obeyed the Pope as much as an English Catholic did, but that would not make the Church to which he belonged an Italian Church. If Catholics called the Establishment of England a Kentish Establishment because Canterbury was in director of the Buffalo orchestra, and Mr. Fred Lauts, manager of the Central Hall, Buffalo, and Mr. Caclus Hucke, of Establishment because Canterbury was in Kent he thought that anybody would say that it was a great missomer; and yet the term was as applicable for it as it was to call the Church in England Italian. There was an Italian mission once, and it was St. Augustine's. It was Italian in the sense Augustine's. It was Italian in the sense that it came from Rome, but he did not think that Dr. Benson could afford to throw it overboard, or call it bard names, or to intend anything very severe when he called it Italian; and yet he supposed that, as far as Catholics were concerned, he meant to be very severe. He would now turn from that subject to the famous judgment as the frost," overarched by the glorious rain subject to the famous judgment, as he thought it of immense importance. He, for his part, could not think that that judgment would have no effect, or that it would pass and nothing come of it. On the contrary, the effect produced in the end would be a deep and a lasting one. He thought that the result would be that by and by emany people would, in spite of the perfect against a formed a picture which words cannot de pict but which elicited universal enthusiasm and admiration. After the visitors had erjoyed this banquet, which leads to lavisuly spread, they decemded to the study hall where the bright expectant faces of the subject to the famous judgment, as he thought it of immense importance. He, for his part, could not think that that be that by and bye many people would, in spite of the perfect sense of security expressed by the Archbishop of Canter bury, become Catholics in consequence of his judgment, and he could not help come Catholics in consequence

what hard work it was for him to keep his via media, and to preserve balance between both sides! It seemed as if the Archdshop, foreseeing all the rejoicing on the Ritualistic side over his judgment, became anxious and said, "Let us give the Church of Rome a siap in the face; it cannot do her any harm, it may do me some good." There were five points that might be taken as being favorable to the Ritualistic party. They were not all of much importance; he did not know that individually they could be said to be of any importance at all, particularly when taken in the way in which they had been taken as external things having no many taken, as external things having no meaning, and yet for all that the judgment concerning them would produce great effects one of these days. The five subjects were the absolutions, the Agnus Deithe lighted candles, the mixed chalice, and the eastward position. There was one sentence in the Archbishop's judgment which came forcibly home to him, and that was a quotation from

BISHOP RIDLEY,
Let no minister counterfeit the Popish "Let no minister counterrest the Popish Mass by singing the Agnus Des before the Communion." It was only fair, however, to Dr. Benson to say that his quotations were as indiscriminate as they could possibly be, he showing himself impartial as a man could show himself by regarding every one as an authority, and amongst others Bishop Ridley. What a change others Bishop Ridley. What a change this judgment showed from the famous judgment of Blehop Bloomfield, by which candles were not to be lighted in the daytime. Now they might so light them, and the reason for doing so was because a catena of instances could be found in which they had been lighted othing could be more substantial or solid in that respect than the way in which the Archbishop contented himself always with honestly looking to the law of the Augli-can Establishment and drawing his conclusions as far as he could do so out of that law, and then deciding that where to be thankful for the fast that while twenty five years ago there were only 1100 children in the schools there were 2200 at the present time. It was true that they had had some difficulty in ascertaining whether the Cath olic population of the country had much increased, and it would appear from the Baptish at registers as though the totals were not much larger. He did not wish to be tied down to figures in an exact manner, because he was not speaking from full information. There was this to be said, however, that the immense increase of Irish had affected have new ceremonies, therefore abstain cal maxims will be forgotten, his power from it. That point in the judgment ful and beautiful testimony to the had brought out a most curious collection of the Holy Jesus will remain. tion of opinions from persons who quite honestly wished to carry it out. One good man, who signed himself

" EPISCOPOS. " said, "My practice will certainly be to put in a little water first and then carry the chalice to the altar, so when the wine is poured into it the mixture will be automatic." But you cannot do that, it is distinctly illegal," said another: "whother who late water or water into wine, it is mixing all the same." There was the sort of perplexity that arose when questions were proposed, the bases of which was as shifty and uncertain as those opinions were. In conclusion he said the Caurch of Eugland held a different position in their country from any other body outside the pale of the Catholic Church It had kept many Cathods practices and many of the leading truths of the Church Let the Archbishop of Canterbury, then, say what he liked, many had come from the Protestant Church, and many more would come to find the reality, and he have a religious had be reality. knew no religious body except the Church of Eagland that fostered so much that desire to the men's hearts for the truth of Catholio falth.

A Favorite Annual.

Benziger's Catholic Home Almanac for 1891 has been issued. It has a beautifu frontispiece of the Sacred Heart, in colors The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that will render the volume a treasure in every Cath olic home. The price is twenty-five cents. Orders sent to this office will be promptly

Prussia has 232 Catholic periodicals including 47 datites. I mly has 24 Cathoffe dalites.

A DISTINGUISHED VISITOR.

THE BERLIN COURT PLAYER AND COM-POSER, THE WORLD-RENOWNED HEN. XAVIER SCHWENKA, ENTERTAINS THE LADIES AND PUPILS OF LORETTO ACAD. EMY, NIAGARA FALLS, ONTARIO. Friday afternoon, February 27, Hen.

Valparaiso, Chili, honored the Academy of Loretto, Niagara Falls, by selecting this magnificent spot as the scene of his first performance on Canadian soil. The visit was delightfully informal in its character and eminently interesting.

Every beloony, and even the cupols, was mounted, so that the distinguished visitors might enjoy the unrivalled winter scenery. masonry by the elfin builders of the frost," overarched by the glorious rain where the bright, expectant faces of the numerous pupils from nearly every State in the neighboring Rapublic beamed an elequent welcome that words were inadaquate to express, for, in antic misgiving in the Archbishop's mind respecting Catholics when he put in that paragraph about "The new Italian Mission." When he (the preacher) read that judgment he was reminded of the way in which he saw a way in which he saw a

CHEMIST WEIGHING OUT HIS DRUGS,
a little more here and there to preserve the balance. What a difficulty he bad, what hard work it was for him to keep his via media, and to preserve balance between the median to be a manuer several of his own compositions, amongst them the much-played Polish Dance in E six minor, which he was for him to keep his way. two numbers a pretty little maiden advanced and gracefully presented an exquisite fibral tribute, after which he very condescendingly requested to hear one of the pupils play—a feat one will one of the pupils play—a feat one will admit requiring unusual nerve on the part of a school girl, rather it was responded to by the simplicity of the convent pupil, a characteristic ever ob-servable. As a delicate compliment to the composer, knowing, as Emerson says, "Our gifts for the most part are cold and barbarous because they do not represent our-selves," Miss Firrence Marion, of San Fran-cisco, California compiled by repeating his own Polish Dance, on which he copgratu-lated her and cordially shook hands with her. At the conclusion of the perform ance Hen. Scharwenks made a graceful speech in German, expressive of the pleasure it afforded him to perform before his youthful admirers, particularly as he would have lik d to have had his own two little daughters, who are in far off Germany, studying at this institution, of which he would carry away with him such pleasing recollections.

> NAPOLEON DIED IN THE FAITH. An effirt is being made by some of the

leading papers to show that Napoleon the Great was always a consistent Christian. Of course he was not the monster that England's writers depicted, but neither was he at all periods of his career an ex-emplary Catholic. He accomplished much good for religion against revolutionary paganism, but he also deeply wounded the Church and insulted the Vicar of Christ. He lacked the virtue of humility and needed the discipline of St. Helens to bring him to his knees. His belief in a God was often proclaimed, but he sometimes acted as if he could get along without the Lord of Hosts. He admitted that the world's conque ing beroes were lead on by Force, while the Master of the World triumphed by Live. The best that we can think of Napoleon is his final submission to the Church, and this may have been in answer to the prayers of the Supreme

There are thirty chaplains commissioned in the United States army, only two of whom are Catholics, though Catholics form more than half of the army.

Pontiff who knew how to return good



RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache.

Toothache, Sore Throat, Frest Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages. THE CHARLES A. VOGELER CO., Ballimore, Md. Canadian Depot: Terento, Ont.

Cheering news for newspaper proprietors comes from Onio. A paper in that State recently brought suit against forty, three men who would not pay their subscription, and obtained judgment for the full amount in each case. Twenty-eight of these prevented attachment by making affidavit that they owed no more than the law allowed. Under the decision of the Supreme Court, they were ion of the Supreme Court, they were arrested for petit larceny and bound over in the sum of \$300 each. Six of these did not give bond and were sent to jail. This is the result of the working of the new postal law, which makes it lar-ceny to take a paper and refuse to pay for it .- Western Printer.

An English correspondent of the the good work carried on at Woivey, Hinckley, by a convert, Mr. C. Arnold, aided by Rev. Austin Richardson, another convert. The correspondent states that during his residence at Ventuor, Isle of Wight, Father Richardson converted forty seven persons, among them being his own mother.

DIED On March lat, Julia Marie Teresa, infant twin daughter of T. J. O'Meara, railway mail clerk, aged 3 months.

C. C RICHARDS & Co.

Gerra,—My horse was so afflicted with distemper that he could not drink for four days and refused all food Simply apply-ing MINARD'S LINIMENT ontwardly cured him.

CAPT HEREERT CANN Feb , 1887.

C. RICHARDS & Co.

GENTS — I have used your MINARD'S LINIMENT for bronchitis and asthma and it has cured me. I believe it the best MRs. A. LIVING



Bermuda Bottled. "You must 50 to Bernuda. If you do not I will not be responsi-ble for the consequences." But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTTS OF PURE NORWEGIAN

COD LIVER OIL. sometimes call it Bermuda Bot-led, and many cases of CONSUMPTION. Bronchitis, Cough

or Severe Cold
I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contributes pophosphites which it contains. You will find it for sale at your Bruggist's, in Salmon wrapper. Be sure you get the genuine."

SCOTT & BOWNE, Belleville.

"Each Paim Leaf or Head is from 3 to 5 feet long, and opens like a fan, with a spread that forms an almost perfect circle. The beautifully-mellowed streaks of gold and green, ending in the lightly waying plumes, give them the appearance of rays of sunging. Pailed or woven in variously devised forms, they make adornments for the Atlar or for the Catholie Home that at once attract the eye by their simple beauty." 1875. FIFTEENTH YEAR. 1890.

REAL PALMS PALM SUNDAY SUPPLIED BY THOMAS D. EGAN.

NEW YORK CATHOLIC AGENCY 42 BARCLAY STREET, NEW YORK. For the fifteenth consecutive year I am

For the filtenth consecutive year I am ready to supply Real Palms for Palm Sunday, and respectfully solicit the patronage of the rev. clery.

My arrangements for the coming Palm Senson are, as they have been in the past, so complete as to assure thorough astirfaction to each and every one of my patron senson are the prompt delivery in prime condition, and in ample time for Palm Sunday, of the full quantity of Palms that may be desired.

be desired.

I have received abundant testimonials to this effect from the Most Rev. and Right Rev. Archbishops and Bishops, and from the Rev. Clergy throughout the land. From meny of them I have the honor to hold a standing order to supply them every year.

PRICES OF REAL PALMS When sent to one address.

When sent to one address.

25 Heads, \$100 200 Heads, \$13 50
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Less than 25 Heads at 25 cents each.

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VOLUME XIV.

EDITORIAL NOTI

Catholic Re London, Sat., March 14

Le Courrier du Canada, Q Monday announced, on wha siders the best authority, Andrew Stewart, ex . Chie Superior Court, Quebec, has the Catholic faith.

THE Dominion general elec was held last week, was carri great warmth in all the Pro resulted in the sustaining of Macdonald's government by majority. Amid the conflicti given by the papers of th parties respecting the side several of the Independents been elected will incline, it is to compute the exact maj will sustain the Governmen probable, taking all things sideration, that they will a majority of about 30 in the which, it is expected, will m transaction of business in determination with which th fought may be judged from two men bers of the Cabin feated: Hon, John Carling feated: Hon. John Carlin by a majority of 183, and Ho in Stanstead P. Q. The ma in most cases large for whi was successful in the var uencies, though in a numbe they were exceedingly small

TER Rev. Father O'Brie

livered recently an address

judice" in the Unitarian

Detroit, cited from an Infid

New York, entitled the Tr

oft repeated calumny whi

made against the Catholic repetition of this calumny i shows the ironical nature o the journal, which in a rece that as penance for the com tain sins the following are which must be made to th "swearing, 25 cents; cursi lying, 50 cents; disobedien 371 cents ; reading the Bib a Protestant, 10 cents." served that according to thi lics must hold the reading be the greatest of sins and t Protestant the least. Th many such tables of price Protestant controversialist from each other immense prices charged for various tables generally agree in m ing of a Protestant the eme list, as this way of represen invariably shocks the ner testant reader to a degree satisfactory to the concoct catalogue. Father O'B that from the prices asked that this was a closing rev. lecturer also mentio hoods which are frequently the Church as that the Pop that he directs the politice some kind of arrangement Hall of New York, and t over some day to put to who is not a Catholic. Equal Righters are as fo such inventions as are the of the United States pleasure that Father O'B to with great respect and andience, consisting almo Protestants. This prove calumny the spirit of fai in the United States; an

> THE Presbyterian Rev of the United States b keep the conclusions th at private until the mee eral Assembly next M stated that the Comm mous in the changes recommend, but we changes are importan not in any way impair tem which is taught in Confession. It is diffic changes can be imports in some way modify th is more than suspected dectrines of Calvinism eliminated. Presbyte lieve in them, and it we farcical to make a show under such circumsta ment that the doctrin changed certainly seen ested outsider who is of the committee to be

> in about the same way is

An attempt was authorities of Passaic, taxes on the parochial they are private instit formerly been levied several years past they as the parish priest of elaimed exemption for State laws. The civi ever, recently claime taxes, but the court b