

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, MARCH 7, 1891.

NO. 646

## MODERN AGNOSTICISM.

[From a pastoral letter to the clergy and laity by Archbishop O'Brien, of Halifax.]

It is sometimes by reason of the unsearchableness of God's ways that faith in a soul tried by the disappointments of life may, through impatience at not knowing the reasons of these trials, grow weak and lapse into doubt and error; and that many who have not the gift of faith—thinking there should be no mystery hidden from them, refuse to accept the revelation of Christ. Not only that, but they deny the existence of a supernatural 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 and words that express old-time ideas in polysyllabic and 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 eagerly the average man outside the fold is misled by every catch-phrase, 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 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 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 happy expression, he is able to make the intelligence of fairly intelligent men, and they join with him in doubting or denying the existence of God; or they seek to null their conscience to rest by adopting the creed of agnosticism, or, in other words, that God's existence can neither be proved nor disproved. This is the fashionable form of unbelief at present. Its professors hope 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 by making it the champion of the very capabilities. And yet these are the very men who pose as the champions of truth, while in truth they are its assassins.

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 considered themselves to be wise, they became fools; then, as now, "God gave them up 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 worshipped the creature rather than the Creator." (Rom. i, 22). Did their airs of superior wisdom impress St. Paul? Did he fear their laughter or their wrath, and deny God's truth, or only profess it with bated breath and with an air of apology? Far from it: like the Catholic Church of today he boldly proclaimed: "For I am not ashamed to confess the Gospel, for it is the power of God that bringeth salvation to every one that believeth." (Rom. i, 16). Nor did he fear to announce that the "wrath of God is revealed from heaven against all impiety and injustice of those men that detain the truth of God in injustice." (Rom. i, 18).

Nor was he satisfied with proclaiming the faith that had been revealed: like the Catholic Church he was the champion of human reason and upheld the dignity of its power. He met the agnostics 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 that have been made, His eternal power also and divinity; so that they are inexcusable." (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 air, the running waters insistent with myriad life—are so many books in which the mind of men may read 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 scientific assumption introduced for reasoning 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 pronounced the agnostics of his day "inexcusable." 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 innumerable hand books of Catholic philosophy in use in our colleges. Perhaps from prejudice, or pride of intellect, or from oversight, 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 all the rigor of a demonstration in Euclid, from the existence of a simple principle the existence of an omnipotent Creator. There must

be a cause for the existence of that principle; and though we may go back through a long chain of intermediate causes, working through ages 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 things, intermediate ones. To deny this is to deny one's reason; and this is precisely what those wide-mouthed professors who are opposed to Christianity are continually 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 language to confuse and mislead. All is clothed with the invincible certainty of the logic of causality. When we see human footprints in the snow we are certain some one has passed by; we see such marks clearly, however, than we note God's footprints in visible creation. Thus by the "things that are made," we clearly understand God's "eternal power and divinity;" and we recognize this natural and visible order as a veil which hides from our mortal view the beauty and glory but not the power and action of the supernatural.

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 less in proportion to the misuse they make of their reason. It is the story, "esteeming themselves to be wise they became fools." They would not read Catholic books nor listen to instruction; they were above all that! Not having been grounded in the first principles of true philosophy they undertook to discuss its most knotty questions; they read the glib but superficial articles in current literature, in which 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 fall from the faith of some young men in our day.

Our duty, dearly beloved brethren of 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 consciousness 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 Catholic system can the operations of right reason and the truths of revelation be harmonized and made mutually helpful. Not being "ashamed of the Gospel," knowing it to be the "power of God unto salvation," and being assured of the unchanging nature of its message, the Catholic Church fears no truth of science, no development of knowledge, no results of investigations in the depths of the sea, or in the bowels of the earth, or in the stony firmament above. Whatever of truth human research may bring to light can only add fresh evidence to the faithfulness of the testimony she has so long borne to God's unchanging word.

Long centuries ago, in what the ignorant call the "dark ages," the proclamation in a general council that "truth cannot contradict truth" and she imposed on the teachers of philosophy the duty of proving from human reason the existence of 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 supernatural. The reason of all truth, both 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 us higher and more profound truths than His touches by the intelligence through the book of nature, still, when rightly understood, they can be by no possibility involve a contradiction. Scientists from time to time are obliged to recast their views and to abandon their pet theories. The gelatinous 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 Bathybius, it was proclaimed would shatter Christendom and shiver the Bible into atoms, are instances in point. We learn from them to be cautious in admitting novel 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 anathema!" (Gal. i, 8). This is our security and the insurmountable barrier to unbelief. In this we have to fight single handedly; for any man, or body of men, who admit the possibility of a change or revision in the smallest article of revealed truth, much though they protest or deny, open the door to agnosticism. We ask in all charity and good will, where, outside the Catholic Church, is the power to say and conquer modern unbelief? All, except she admit the fatal weakness of not being absolutely certain of the truth of their teachings. Would that men of good will might think seriously

on this, and strive to understand the nature of the citadel of truth—the Catholic Church—"One Lord, one faith, one baptism, one God and Father of all;" his motto for the supernatural order; and "truth cannot contradict truth," her device for the natural. With these authorities expounded she is impregnable against all assaults of unbelief.

## THE BISHOPS AND PARNELL.

### SIGNIFICANT PASTORALS.

In their Lenten pastorals nearly all the Bishops in Ireland refer to the painful controversy over the national leadership. Bishop Gilbooly, of Elphin, says: "The present calamitous condition of our beloved country, as regards political matters, 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 anxiously considered the duty of the Catholic hierarchy in reference to the leadership of Ireland in the present 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 Christian and Catholic people, that Catholic Ireland cannot trust, respect, or obey him. His political acumen is not denied, but it cannot be viewed separately from his loathsome immorality; 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 Britain repudiate his leadership, the Bishops 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 man that he is thoroughly reckless of the interests of our country, and influenced only by an insense ambition to defy and surmount opposition.

Bishop Donnelly of Clogher, says: "You have seen our Parliamentary Party disrupted, our National organization broken up, scenes of deplorable violence enacted, and our country made a spectacle to the world around us; and all this through the agency of a man who, ever acknowledged, has fallen into shameful crimes, and who, instead of retiring, even for a time, from the gaze of the world, has come forth brazen-facedly, from the Divorce Court and all its scandalous disclosures, including that he shall still be recognized as the leader of the Irish nation. You have seen this man disregarding the voice of two-thirds of his Parliamentary colleagues, including the most stainless self-sacrificing, and treated of our public men—you have seen him, in his mad career, committing acts of the most lawless violence, calling to his aid the elements of disorder and revolution, and earning for himself the applause and support of our utmost enemies, whether intentionally or not, to alienate from us the sympathy of those without whose aid we could never expect the attainment of our National hopes. Is this thing to go further on? Shall we allow that organization which has been built up by years of toil and suffering, by the tears and prayers and unshaken sacrifices of the Irish people, to be shattered by the frantic ambition of this unhappy man, and our Catholic nation, famed for the purity of its people, to be ranged under the leadership of a notorious adulterer, whose crime has been aggravated by all its shameful surroundings? Shall we suffer the fruits of our political warfare either to be nullified, or to be utterly dissipated? A fulfillment, to be sure, utterly dissipated? A fulfillment, to be sure, if we can prevent it."

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 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 shattered by the political warfare either 'Abys invokes abyss' in the headlong course of godless politics (Ps. xli). Against such reversal of the traditions of our Catholic country we must not cease to protest."

The Primate, Archbishop Logue of Armagh, deals with the subject at great length. Among other things he says: "It is painful, above all, to be obliged to condemn the conduct of a gentleman whom, in common with the great body of my countrymen, I admired and trusted—yes, trusted to such a degree that, till the fact was forced on me by evidence I could no longer resist, I refused to believe that he had been guilty of the detestable of 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 tarish almost the only little gem that has been spotted to us? And what are we to gain by the sacrifice? We are to gain blighted hopes, the ruin of our cause, the old curses of our race, disease on a desecrated, 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 archdiocese, and for the laity too, who 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 ashamed to unfurl, lest the nations should

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 not stand alone.

## MORLEY SCORES BALFOUR.

### A FIELD-NIGHT IN THE COMMONS.

#### BALFOUR SNEAKS BEHIND T. W. RUSSELL.

London, February 20. Judging by the manner in which it opened, this week had fair to be a stirring one in the House of Commons, for, according to the predictions of the various "organs," there was lots of work cut out in advance, 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 tire of beslaughtering him with adulation, had given out that he had made elaborate preparations to sack up his platform notes for Monday evening; and that, in particular, the Chief Secretary had had verbatim copies of the police testimony taken before and during the Tipperary trial prepared for his use; and that he intended to mercilessly bombard Morley with extracts from this choice and precious paper, before the withered power of which the Tory prophets had no doubt even the sturdy Radical must go down in ignominious defeat. As for such brilliant "primroses" variations! In the crisis of the contest, the "brave Balfour" fumbled even under the eyes of his followers. He could not stand the assault of an honest man trenchant in simple truth; and after a weak attempt to get off one of his customary insolent sneers—which failed signally—he temporarily retired, and left his place to be taken, and the dirty work of calumny and misrepresentation to be done by the recreant T. W. Russell, the meanest and most obsequious political cat that now yelps, as he is ordered, in the train of the Ministers and the Orange Tory landlords. Of course, Balfour was certain before the fact 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 leader in the Ministerial lobby, which is a question of voting down any proposition looking to rendering the smallest measure of justice to Ireland or the Irish people. But, even with every argument in their favor, and twenty-seven of the Irish members absent, from one cause or another, the Government were defeated by a very reduced majority, while the fact of a two hundred and forty-five members of the English House of Commons, 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 law, was significant of the great change that has been wrought in English public opinion in the last ten years.

The House was filled from the galleries to the floor. Mr. Parnell sat below the gangway, between Mr. Thomas Bayley Potter and Mr. Timothy M. Healy. Mr. Thomas Sexton sat right behind Mr. Justin McCarthy, on the same bench as Mr. Morley. At 5:30 o'clock Mr. Morley arose, amid cheers, and, in accordance with the notice previously given by him, moved that the House adopt a vote censuring the Irish Executive for its action in the Tipperary prosecutions. Mr. Morley's motion declared that such action on the part of the Irish Executive was calculated to bring the law 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 opportune in view of the fact that two prominent Irish members of Parliament had, but a couple of days previously, passed on their way into prison within sight of the House of Parliament. The climax of the Tipperary prosecutions. He appealed to the House as to whether, until September last, his attitude toward the Irish police had been hostile; but after seeing for the first time in Tipperary the working of the tremendous coercion machine, his eyes had been opened so as to estimate to what a pitch of demoralization, brutality and lawlessness the agents of Mr. Balfour had been brought by Mr. Balfour's standing up for every act of theirs, right or wrong (cheers), crediting every statement of the police, and refusing to make any inquiry, however strong the evidence was against them (cheers). After passing ten minutes in Tipperary, Mr. Morley said he saw the violent dispersal of a small crowd. The police adopted a course on that occasion for which, in England, Colonel Cassidell and every man connected with it would have been cashiered. The scene at the entrance to the Tipperary court-house was further evidence of police lawlessness. It was not the dense, savage crowd some people supposed, but it was quiet and harmless as a crowd as ever saw; yet the police used brutal, ferocious and absolutely unprovoked violence, of which any dis-ciplined force in the world ought to be ashamed. Some of the constables did seem to be ashamed and disgusted. It was not that he (Mr. Morley) was unnerved by the sight of the broken heads brought to the surgeons; broken heads did not alarm him. It was the spectacle of the official agents of the law brutally violating the law. He was astonished that Mr. Balfour had accused him of exaggeration. He (Mr. Morley) was ready to attest to everything he said. It was no

fault of his that an action had not been 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. Balfour—No; but your friends succeeded in postponing the trial until March.

Mr. Morley, continuing, said that the presiding Judge had held that the reason for postponement were adequate. What the Court's decision was passed it was not intended that cases like those in Tipperary should be withdrawn from the provision of a jury. The bench had been deliberately packed to try a great State case, to which ninety witnesses were summoned. The selection of Magistrates Shannon and Ierwin was about the most monstrous act that even Mr. Balfour ever committed (cheers). It was a prostitution of the tribunal.

Mr. Morley then proceeded to denounce the vindictiveness of the Irish Executive, whose actions, he said (which would not for a moment be tolerated in England) had alienated the people of Ireland. Alluding to Mr. T. W. Russell, he said, "I am sorry that the action of the police executive was made imperative by the activity of the Irish conspiracy, Mr. Morley said he concluded that was an admission of the failure of the Coercion Act; and thus, after three years, the Government confessed its inability to cope with the alleged conspiracy. This was probably the last time he would speak against the Coercion Act in the present Parliament. The notable feat 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 Coercion Act—a fraud upon the nation—had been administered 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 Messrs. Dillon and O'Brien had been convicted. Their inclining 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. Morley's right to share in the fiction, but he would, while in Tipperary, did he not require of the people the cause of the local ruin? He would have learned that their misery was due to boycotting, accompanied by every kind of violence. Thanks to the Government, honest Irishmen had now a better chance of pursuing lawful business. Village raffishism had been suppressed. Mr. Morley sought to put the hands of the Executive and prevent the protection of friends of law and order in Ireland.

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, to violate the authority of the Plan of Campaign was not an answer to the charge. Mr. Balfour defended the officers and the Executive against the charge of violation of the law and the use of illegal force against the people. That was not a response to the charge that the Bench was packed with Magistrates whose justice was impugned (cheers). Counter charges of no were part of the practice of the Executive, who were trying to withdraw matters from the jury. (Hear, hear.) Mr. Balfour was always willing to accept wholesale statements of officials. It was indecorous of him to charge Mr. Morley with deliberately suppressing facts. By garbling evidence the Government aimed to exclude the people from the protection of a jury in order to let the Executive work their will upon their opponents. They (the Government) had thus succeeded in effecting the compulsory exclusion from the House of two of the ablest and most honored Irish members at a period when all sides felt that the country had special need of their services (cheers). It was a noble stroke to close the prison doors on Messrs. O'Brien and Dillon on the eve of the discussion of a question on which they were best entitled to speak. (Cheers). Doubtless the House would again distinguish itself by voting confidence in the Government.

Mr. Russell, however, would not accept their vote, in ringing tones, declared that the doom 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 Conservatives shouting "Order!") Mr. Gladstone asked what the notes were about, Sir William Vernon Harcourt said: "They are howling at you. There are their good manners." Mr. Gladstone turned about, bowed, and resumed his speech. Mrs. Gladstone occupied a seat in the ladies' gallery in full view of her husband. For the first time since their rupture the Irish members were grouped all together. Mr. Parnell exchanged words with Messrs. McCarthy and Sexton, but ignored Mr. Healy.

Mr. Smith, First Lord of the Treasury, who spoke somewhat indistinctly, accused the Opposition of levelling general charges at those who were engaged in administering the law in order to enable the accused to defend themselves before Parliament and the country. Though the motion was aimed

at Mr. Balfour, the Government fully shared the responsibility. The Government was equally solicitous with Mr. Gladstone that every individual in Ireland should enjoy the perfect freedom they claimed in behalf of boycotted tenants in Tipperary. (Cheers.)

The debate was continued in an empty house by Mr. McNeill, and Mr. Corbett. An abortive attempt to count out the House brought a better audience for Sir Thomas Esmond, Mr. Weyman, and Mr. Harrison. Interest then flagged till Mr. Balfour finally arose, when the benches filled up.

Mr. Balfour said that at first he was unable to suggest any motive for Mr. Morley's motion, but that the reason would be incomplete without it. He now found that it was a continuation of the personal dispute between himself and Mr. Morley, which appeared to have raged in his mind since November. He could not imagine a more trivial ground for a vote of censure than the fact that his secretary happened to be present when a few heads were broken in the Tipperary riot. He would not have discussed a matter so trivial in the high-toned 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. Balfour that some had been acquitted in the conspiracy trial, Mr. Balfour 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 tramper riot would not have occurred. He warmly defended the magistracy, and declared that if being subject to abuse was held to disqualify a magistrate, the Irish agitators would have related such a fund of vituperation that the trials would have become impossible. 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 general elections their record must either allow the Conservative policy of suppressing boycotting 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 intemperate castles.

Mr. Morley's motion to censure was rejected—339 to 245. The division was equal party lines, Mr. Gladstone having paired and the whole Irish party supporting Mr. Morley.

The discussion over adjournment was long and angry and threatened an all-night sitting. The House finally adjourned 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 organized. The intention of the Conservatives to make the labor question a prominent plank in their platform is indicated in various movements.

London, Feb. 27.—Information touching the Cabinet discussion of a programme leading up to the dissolution of Parliament has reached the Ministerial ranks, arousing increased expectancy of an appeal to the country in the autumn. Efforts to get a definite assurance from members of the Cabinet have been met simply by silence. It is reported that Mr. Henry South, First Lord of the Treasury, Chancellor of the Exchequer (Gibson), President Hicks Beach, of the Board of Trade, and President Caspary, of the Board of Agriculture, believe the time opportune to test the fortunes of the party in a general election. Secretary Balfour and President Ritchie, of the Local Government Board, oppose the idea, the former desiring first to force the passage of an Irish local 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."

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. James Brooks. Mr. Brooks came with his father from Hampshire, England, in 1821, fifty-seven years ago, and on the same farm on which he died, and on which he has been a continual resident. This gentleman saw all the vicissitudes of pioneer life in Canada half a century ago, and cleared up the primeval forest and hewed out one of those splendid Canadian homes with the pick and saw that characterized 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 steady labor on the same road. He saw the rebellion of 1837 and stood guard the Court-house in connection with Captain McKee's (Hyde 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 allotted three-score years and ten, and leaves a family of three to mourn his loss. The funeral took place on Monday last, from the family residence to St. Peter's Cathedral, where solemn Requiem Mass was celebrated by Rev. M. J. Ferran, who afterwards preached an appropriate sermon. The last funeral cortege then proceeded to St. Peter's cemetery, 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 to the great Pontiff at the Basilica of San Lorenzo, outside the walls; (2) by erecting a monument to Pius IX. at his native place, Sulgigi, (3) by presenting an address of loyal devotion to the reigning Pontiff Leo XIII. in a special audience on the day of the centenary.

MOONDYNE.

BOOK FOURTH. THE CONVICT SHIP.

By JOHN BOYLE O'REILLY.

II.—CONTINUED.

"Does the prisoner speak to any one?" asked Mr. Wyville. "No; there's no one to speak to her but me; and she never opens her lips to me." "Can I see her, and speak with her?" "Yes," said Officer Lodge; "but be careful—she's not safe."

reason, or her life. He looked down upon the unfortunate being with profound pity. He had expected a depraved 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 as just through jealousy of its rival.

I am naturally interested, independent of my sincere interest in your affairs." "Well, you spoke of buying the right. Now, suppose no one man 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 buy the title-deeds; but the abstract right of ownership would remain with the farmers who till the land."

Mr. Wyville rang 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.

A BAD PRACTICE. STANDING IN FRONT OF CATHOLIC CHURCHES: BEFORE AND AFTER SERVICES TO GOSPIE. "I will meet you after Mass in—'s store door." So said a Catholic young man when asked by a companion where he was to see him on the following morning.

IRELAND'S DEVOTION TO THE BLESSED VIRGIN. The following quotation from a sermon of the gifted Father Burke, O. P., shows how Our Lady 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."

LUTHER'S SUICIDE. AMPLE EVIDENCE OF THE FACT THAT HE HANGED HIMSELF. REV. PAUL MAJANKE AND HIS INTERESTING PAMPHLET—REPRODUCTION OF DOCTORED REPORT ISSUED BY LUTHERAN COMPATRIOTS AT EISELEBEN—CONTAINING BELLAIR'S TESTIMONY—STOOL LUTHER'S SERVANT.

SEXTON'S ELOQUENT WORDS.

There are few, if any, incidents on record in the most momentous debates of any representative assembly that can be compared in thrilling dramatic interest to the passage of arms between Mr. Sexton and Mr. Parrell during the stormy debate of December 17, 1890.

HOW TO ATTAIN HEALTH AND HAPPINESS.

The latter half of the 19th century will pass into history as one into which were crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it.

Purify Your Blood Hood's Sarsaparilla. 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.



H. Hallett & Co., Box 999 Portland, Maine

LUTHER'S SUICIDE.

AMPLE EVIDENCE OF THE FACT THAT HE HANGED HIMSELF.

REV. PAUL MAJUNKE AND HIS INTERESTING PAMPHLET—EXPOSURE OF THE DOCTORS' REPORT ISSUED BY LUTHER'S COMPATRIOTS AT BILBERG—CARDINAL BELLARMIN'S TESTIMONY—STORY OF LUTHER'S SERVANT.

Reverend Paul Majunke, 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 fever heat of excitement by his pamphlet, which has already gone through four editions, and in which he pretty conclusively establishes the fact that Luther ended miserably; 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 important 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 them all, and their assaults have only had the effect of giving him the opportunity of strengthening his position and rendering it, in fact, impregnable by the publication 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 acrimonious, have succeeded in bringing forward a single proof against the authenticity of the documents referred to in his pamphlet, nor against the credibility of the facts adduced. In his pamphlet he states that immediately after Luther's death on February 18, 1546, at Eisenach, the three preachers, Aurifer, Justus Jonas and Michael Colius, who were in close communication with him during his stay at Eisenach, assembled, in order to agree on a common report concerning the death and last days of their master, Luther, and that this report was in circulation at Eisenach 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 Majunke cites some lines from the funeral sermon preached over Luther on February 20—two days after his death.

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 centuries Luther was recognized as such by the most reliable Catholic writers, and which, after it had been already partially lost sight of in consequence of the disturbances incident to the Thirty Years' war, passed almost into total oblivion through the advent of Josephinism and Febronianism, and the censorship of books as practised by them. It was, therefore, a 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 demonstration, seeing that during the last few years the Catholic Church in Germany, according to the unanimous testimony of all her adversaries, has again given evidence of her invincibility, whilst the Protestant 'Church,' 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 Protonotary member of the Reichstag recently said to me: 'In fifty years the whole of Protonotaria will be Catholic.' An Honorary member expressed the same sentiment with respect to Hanover. Whether that will happen—whether the return into the bosom of the Mother Church will assume the same proportions as it has taken in England, or greater—He alone knows. But so far as he is concerned that man shall be a co-worker in His designs for the salvation of mankind, we must not and are not allowed to omit anything that may be conducive to the constantly attacked, but ever victorious, Ope, Holy, Catholic and Apostolic Church. For this end my Luther pamphlets have been written.

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

HOW TO PREVENT CONSUMPTION. 'Life is sweet' is an old saying, and just as true as it is old. No one in his or her right senses courts death; all wish to prolong life to the utmost limit, and yet, in spite of this universal desire to live the allotted three score years and ten—and even longer—thousands upon thousands of people die through carelessness 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 consumption, and reliable statistics prove that fully two-thirds of the deaths occur during consumption that their origin is preventable. Nothing but negligence caused this last disease to develop into consumption, and the person who neglects to promptly and persistently treat catarrh until all traces are eradicated, is simply hastening the coming of death. Even should catarrh not develop into consumption, it nevertheless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole system. For the cure of catarrh no remedy 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 nostrils, stops the poisonous droppings into the throat and lungs, and makes the patient inhale 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 \$1.00 for large size bottles—by addressing Faufard & Co., Brockville, Ont.

Stanley Books. Stanley books are now as common as coughs and colds. To get rid of the latter use Haggard's Peppermint Balm, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

DEVELOPMENT OF CHRISTIAN DOCTRINE.

N. Y. CATHOLIC REVIEW.

The doctrine of scientific evolution is that man developed originally from a protoplasm which contained the germ and type of the future man. Of course 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 maintained, the protoplasm contained the germ 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, according to the original type.

Without expressing any opinion as to the truth of this hypothesis, we remark that the development of Christian 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, Himself, is contained in the Apostles' Creed. That was the first formal announcement 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 Christian Doctrine,' 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, Moehler and others, having adopted the view 'that the increase and expansion of the Christian Creed 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 that the 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 which were human have required only the longer time and deeper thought for their full elucidation.'

It is not to be supposed that the Apostles Creed contained all the teaching of Christ. Rufinus, one of the early Fathers, distinctly says, that the apostles, when about to separate to preach the truth to different nations, agreed upon a 'form of sound words' which should express the sense of their common teaching, and which they would give as a rule of faith to those who should believe. This was necessary first as a 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 themselves understood 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 which would result in the ages to come. They knew, indeed, that heresies would arise, that perilous times would come, and that many would be seduced from their allegiance to the truth; but they 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 developed from it. If the doctrine of natural selection and the survival of the fittest may not properly be applicable here, we may at least insist that the development has been a perfectly logical and scientific one and that it has been distinguished by a historical continuity which binds every period to every other period, and certifies us beyond possibility of reasonable doubt that the Catholic system, as it now exists, is a legitimate development of the original embryo, and, hence, that the doctrine which she now teaches is the very same doctrine 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 Church as to the real meaning of a particular article, appeal was always made to tradition. When the bishops and doctors came together to legislate on the subject, enquiry was made as to how the question was always understood in the various sections of the Church, and in connection with that testimony an appeal was made to the analogy of the Bible. The development was not in any case an addition of new truth, but an interpretation of the old—the interpretation henceforth 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 consonant 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 faith. As has often been remarked, the faith was before the Bible; was preached in every nation, and churches were formed, and thousands of Christians died and went to heaven, while yet the fragments composing the New Testament 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 Church all who reject her traditional teaching.

DAVID'S MOTHER. David, the founder of the Land League, is not ashamed of his mother, though, through no fault of her own, she became a beggar. How many citizens of republican America would speak so frankly as he did, in a meeting at Manchester? Said he: 'I am of humble and obscure origin, the son of an Irish peasant who was refused the shelter of an Irish work house, the son of an Irish mother, who had to beg through the streets of London for bread from me.'

WOMEN AS DOCTORS.

CARDINAL GIBBONS SAYS THEIR FLUENCY WOULD REGENERATE SOCIETY.

It is perhaps not sufficiently understood that there is no obstacle in ecclesiastical or canon law to the education of women for the medical profession. Among the persons qualified by the Church for pursuing the profession of medicine are included priests, monks, clergymen 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 medicine by Christian women should be continued and extended. The difficulties attendant on procuring the necessary studies in the same schools with men may be obviated by judicious precaution, and these difficulties should not deter women from the profession of medicine. We permit women to exercise 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 Geneva, Zurich, Bern, and Basle, and in the universities of Belgium, Spain 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 by 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 combated, and its existence can be explained only by the force of habit.

It has been urged 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 intellect and greater powers of ratiocination, that what women may lack in that 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 privileges cannot reasonably be denied to female physicians. In fact, 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 patient, while the nurse occupies the sick room day and night. The attendance of female physicians upon women is often of incalculable benefit. Many of the most delicate and many beginnings of grave illness are neglected, because of the sense of delicacy which prevents them from submitting to the professional services of men. There is also an infinite number of cases, known to all who have been concerned in charitable 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 classes, which would result from the presence among us of an adequate number of well-trained female physicians cannot be over-estimated; but I wish to emphasize as strongly as possible the influence of such a body, that which there could be no more potent factor in the moral regeneration of society.—Cardinal Gibbons in the Century.

OUR LARGEST BELL. New England Magazine. The largest bell in America is that of Notre Dame Cathedral, Montreal, which hangs in the south tower. It is six feet high, eight feet seven inches in diameter, and weighs 24,780 pounds. It was cast in the foundry of the Messrs. V. G. and St. John the Baptist, together with emblems of agriculture, commerce and industry. It was cast in London, and bears this inscription in Latin: 'I was cast in the year of the Christian era 1847, the two hundred and second since the foundation of Montreal, the first of the Ninth of Pontifical, and the tenth of the reign of Victoria, Queen of England. The gift of the merchants, the farmers and the mechanics of 'Ville Marie'.' In the opposite tower hangs a chime of ten bells, the smallest weighing 897 pounds, the largest 6011, total 21,696 pounds.

The largest bell in the United States is the alarm bell on City Hall, New York, which was cast by Blake of Boston. It is six feet high, eight feet in diameter, and weighs 23,000 pounds.

SOME SYMPTOMS OF WHAT ARE: Fever, cold, variable appetite, restlessness, weakness and convulsions. The unfailing remedy is Dr. Low's Worm Syrup.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

There is nothing equal to Mother Graves' Worm Expeller for destroying worms. No article of its kind has given such satisfaction.

INSURANCE.

PIREX FIRE INS. COY. Established 1854. Cash Assets \$ 5,000,000. Paid in losses over \$ 1,000,000.

AGRICULTURAL INS. COY. Established 1854. Cash Assets \$ 3,000,000. Paid in losses over \$ 500,000.

Two doors north of Free Press office.

BENNET FURNISHING COMPANY LONDON, ONTARIO.

Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

Write for Illustrated Catalogue and prices.

BENNET FURNISHING COY. London, Ont., Can.

SMITH: BROS. Plumbers, Gas-Fitters, Steam and Hot Water Heating Engineers.

172 KING STREET, LONDON. Telephone No. 538.

STATUTES OF CANADA OFFICIAL PUBLICATIONS.

The Statutes and some of the publications of the Government of Canada are for sale at the Government Stationery Office. Also separate acts. Revised Statutes. Price for 25 cts. \$5. and for supplementary volume, \$2.50. Price list sent on application.

E. CHAMBERLIN, Queen's Printer and Controller of Stationery, Department of Public Printing and Stationery, Ottawa.

THE DOMINION Savings and Investment Society LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate: Having a large amount of money on hand we have decided, 'for a short period,' to make loans at a very low rate, according to the security offered, principal payable at the end of term with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to:

F. B. LEYS, Manager, OFFICE—Opposite City Hall, Richmond Street, London, Ontario.

TO ALL WHO NEED A highly nutritious food it is of especial interest to know that JOHNSTON'S FLUID BEEF Is the most perfect form of Concentrated Food. It is palatable, easily digested, and quickly strengthens and invigorates.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1891. Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11th, December 9.

Ninth Monthly Drawing, March 11th, 1891.

3134 PRIZES WORTH - \$52,740.00 CAPITAL PRIZE WORTH - \$15,000.00 TICKET, - \$1.00 11 TICKETS FOR \$10.00

ASK FOR CIRCULARS.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are priceless.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Croup, Whooping Cough, Hoarseness it has no rival; and for contracted Colds, Glandular Swellings and all SKIN DISEASES it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 53 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxfords Street, London, they are spurious.



INFANTILE SKIN DISEASES CURED BY Cuticura. EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether itching, disfiguring, itching, burning, scaly, crusty, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether scurvy, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1.00. Prepared by Potter Drug and Chemical Corporation, Boston. Send for 'How to Cure Skin Disease.'

WIVES & DAUGHTERS WEAR THE IMPROVED ALL LEATHERBONE CORSETS. NO SIDE STEELS TO HURT. NO SIDE STEELS TO BREAK. NO SIDE STEELS TO RUST.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

ONTARIO STAINED GLASS WORKS STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDING. Furnished in the most artistic and at prices low enough to bring it within the reach of all.

WORKS: 481 RICHMOND STREET. R. LEWIS.

COOK'S FRIEND BAKING POWDER.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

Should be used, if it is desired to make the finest class of dresses—Balls, Banquets, Parties, Casino, Jockey takes, Picnics, Bailed Parties, etc., etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for HOLLAND'S COOK'S FRIEND.

The Catholic Record.

Published weekly at 46 and 48 Richmond Street, London, Ontario.

Price of Subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES. (Author of "Mysteries of Modern Italy.")

REV. WILLIAM FLANNERY, THE "SACRIFICY."

Publisher and Proprietor—THOMAS COFFEY.

Messrs. Laro King John Nigh, P. J. Neven and M. C. O'Donnell, fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Rates of Advertising—ten cents per line each insertion.

Approved by the Archbishop of Toronto and the Bishop of London, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterborough, and leading Catholic Clergymen through out the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., March 7th, 1891.

LENTEN REGULATIONS.

[OFFICIAL.]

The following are the Lenten regulations for the Diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of fish 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 under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure better.

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 conversant either with the laws of the Catholic Church or with the circumstances connected with the General's death. The Church does not require Baptism as a preliminary to the reception of other sacraments; but where the Churchman says that Confirmation is absolutely required? We have seen hundreds of Catholics at a time receiving the Holy Communion before being confirmed; and it frequently happens that persons in danger of death receive the sacrament of Extreme Unction before they have been confirmed.

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

As regards the individual case of Gen. Sherman, we have the assurance of his son, who is a Jesuit priest, that he was baptized and received into the Catholic Church long before the civil war, but that from the time of the war he discontinued the practice 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 unless 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 fulfil 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 Unction 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 odd in the case? We suppose it is because the Anglicans are well aware that Catholic priests know their duties, and they have besides quite enough to do to get their own ministers to set in accordance with law and order. The Mail adds that the interference of the New York Churchman on the

present occasion was only "tit for tat," inasmuch as "the journal that was most exercised over the admission of Dr. McMullen to the Holy Communion by Rural Dean Wade was the CATHOLIC RECORD of London. That paper even 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 persistently 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 the Catholic one. The Dominion 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 notoriety 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 tell 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 Archbishop 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 mistatement of that journal that they have drawn their inspiration.

In the issues of that paper of the 24th and 25th Feb. we find such headlines as these: "Monsieur Fabre conjures with his crosser. 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 circular which justifies the assertions which are 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 mandement 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 partisan 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 Christian education in the schools of their choice that within a short period the country has been overreached 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 under British connection, as a motive why they should be loyal thereto. Surely loyalty is a sentiment which a

Bishop or Archbishop may suitably recommend to his flock. Surely also he has a perfect right to enumerate the motives which should contribute towards strengthening such a sentiment, and we have good reason to doubt the loyalty of the journalist who, for the sake of exciting dissension between Protestants and Catholics, misconstrues the Archbishop's noble words.

We may here add, that on Sunday, February 22nd, 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.

Monsieur Fabre may have his private preference for one party rather than the other, and as a citizen he has a perfect right to his opinions on the subject as any other citizen. And, moreover, 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 juncture is entirely in harmony with her policy?"

A NEW ANGLICAN BROTHERHOOD.

The "Brotherhood of St. Paul" is the name of a new Order which has been established in the Church of England with the sanction of the Bishop of London. The purpose of the Brotherhood is to lead a 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 of the second year, however, they may at their choice make a promise for five years, or continue, as before, the promise from year to year.

During their stay in the Brotherhood they agree to abstain from all worldly occupations, and to be obedient, in all things lawful, to the Warden.

The London Telegraph, which gives a description of this new religious order, is doubtful whether it will be a success in the Church of England, though it acknowledges that religious orders in the Catholic 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 agree 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 wisdom 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 a 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 for life. The principle is precisely the same in both cases. It is to be remarked also that in some Catholic religious orders the vows are taken for only one

year, after which they may be renewed for the same period.

The new institution is an admission that the denunciations which have been so freely uttered against all religious communities since the time of Luther have not any foundation in the laws or principles of Christianity, but arise solely from hatred of the Catholic religion.

A RAVING FANATIC.

The Rev. Dr. Carman, on whose uncharitable 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 sermons." It is somewhat noteworthy that the Mail, which is so ready to distort the patriotic utterances 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, or 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 Ottawa repudiated Dr. Carman's violent language uttered before that body, and we presume that they have in general 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 them.

He commences his latest specimen of bilgewater by stating that the people of Canada are "bewildered, betrayed, perplexed, and confounded," and he calls upon them to get themselves out of their sad 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 ran riot in the land," and this state of things is brought on by "political subterfuge allying itself to ancient, priestly tyranny against itself free government, to insult the royal dignity we reverse, 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 diatribes are aimed, even if he had not explained a little lower down that he has in view the much-abused Jesuits. He asserts that there exists "a Jesuit conspiracy 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-third have votes, the empty folly of such language will be evident. But there is a certain shrewdness in the General Superintendent:

"Wisdom and cunning have their shares of him. But he is shrewish as a wayward child, and pleased again by toys when childhood passes."

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 Catholics of the country deprived of the franchise entirely. This is a state of affairs, 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 choices 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 knee to Baal effectually disposed of Jezebel. And what right have we to expect different or contrary results while the same God holds the same law in His omnipotent right hand?"

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

"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 her."

It is a mercy that the Catholics of Canada are not at the disposal of this gentle General Superintendent.

It is not necessary for us to vindicate the Jesuits from the absurd charges which Dr. Carman makes against them. These charges are as false as the doctor is himself blood-thirsty, yet as he only generalizes, a general denial will suffice on our part.

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

"The medieval abominations of the Jesuit, and the character they have thought centuries won and established make asthmatic and uncertain breathing in a free land."

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

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

THE CHURCH IN GERMANY.

The North German Protestants are greatly alarmed at the good will manifested 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 edict, 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 Frederick 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 relax his efforts until his purpose be attained. 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 Rome he was much impressed by the dignity and statesmanlike views of the Holy Father, and the two have been in constant friendly correspondence since.

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 socialist theories which have recently taken hold of the popular mind both in Germany and elsewhere, and the Emperor 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 Emperor will make substantial concessions to the Church.

The Kaiser 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 rests.

Recently an autograph 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 shaded solely by the State, without a shadow of reason, and with the change which has taken place recently in the attitude of the Government, they must 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 Government. This is another evidence of the good-will entertained towards the Church.

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 Jesuits, and in Chicago recently at a meeting of the Junior Order of American Mechanics, a 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, arose when the font-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. I fought through the war by the side of Irishmen and Catholics. I fought under the 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-religionists 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 Ontario that it would not suit the atmosphere of that city to hiss his name, yet there is no doubt the inclination of the Know-Nothing present would have been to do so, just as Sheridan's name was received with hisses in Boston at a similar anti-Catholic gathering, but the Chicago meeting, abashed by Judge Tuttle's noble language, received the rebuke in silence.

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 Murray 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.

General Sheridan is so well known and his memory so beloved in Ontario that it would not suit the atmosphere of that city to hiss his name, yet there is no doubt the inclination of the Know-Nothing present would have been to do so, just as Sheridan's name was received with hisses in Boston at a similar anti-Catholic gathering, but the Chicago meeting, abashed by Judge Tuttle's noble language, received the rebuke in silence.

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 Murray 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 EVANGELICALS.

A very strange scene occurred in the Anglican church of Orono, Castlemacdonald, Ireland, on Sunday, Feb. 23rd, yet not so strange but that it has had its parallel in Canada within not a long time.

For some months past the congregation 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 "Evangelicals," they determined upon making a quarrel by creating in the church one of these scenes which have become so common 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 intoned 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, Ottawa, 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 place, all the sects join in praising the act as an evidence of the good will which is arising between the different sections of Protestantism. They ignore entirely the breach of Church law which both parties commit on such occasions. But here, 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 other sects, practically, if they do not

openly, approve of the action of a contented part of the congregation. Of course, we are well aware of the essential difference between the two, in this, that in cases like that of which we speak, there will result some blending of the different but ultra-Protestantism, whereas in that of so-called Ritualistic practices, an un concealed suspicion that the approach to much dreaded Popery is to be avoided at all hazards and cost.

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

As to the Ritualism which is strongly objected to, because it is supposed to favor of Popery, we can see the fearful ones that differences of the Church of England and the Church do not consist merely in chanting or reading of the Kyrie or the general confession. The numerous Evangelical Anglican churches sing these prayers, and law, which is supreme over a ritual, tolerates these practices. Catholic Church has a hierarchy, priesthood, with real Apostolic succession, not a mere sham. We have sacraments, and the Perpetual Eucharist, and the Prophet Malachi is no fear that the singing of the prayer will turn an Anglican into a Catholic church, and surely the Evangelical professions of charity loudly proclaimed, might be a little tolerant of practices which are feebly lawful, and which, as tend to the decency of divine worship.

We have in the Apocalypse a vision of St. John the Apostle a vision of the glory of heaven, and a description of the Ritual of Christ. Surely the imitation imperfect, is lawful in a Christian heaven ought to be our aim.

We read there (Chap. Incense of sweet odor represent prayers of the saints, and that angels sing before the throne new canticle acknowledging the hour Redeemer. Why, then, at slapping of such canticles be made of schism in the Church now?

We imagine we hear some one "Through the fear that Popishism may be gradually introduced into local denominations." Well, then, denominations cease to proclaim their universal charity and the character of their respective ages they will neither extend charity to Catholics nor all practices approved in Scripture full of giving encouragement to

LORD SALISBURY'S PROACHING DOO.

Distribution swift and sure against Ireland adopted Salisbury Government five years. In all directions troubles of character are looming up Tory Government of England at its very commencement, coercion law of endless duration the struggling farmers and imitators of the sister kingdom tyrants and plutocrats who eye against evulsion scenes ears to the wailings of helpless mothers with children as driven from the shelter of their homes—the Balfours and Auburys—may get their just due have trouble enough on their own even before the indignant mass Irish Liberals hurt them from the coming elections. Last despatches tell of the alarm of the Foreign Office in London attitude of France in refusing to any accommodation with on the Newfoundland fisheries. The same power is determining the last of England's red coatian soil. Lord Salisbury has years dillydallying with France on both those issues, but the prevalent that an end must come to all this dodging on the British Government. The intimates that "it is deemed to protract negotiations with Another year must see an injurious to the Government" or a grave diplomatic collision. France must supervene which the endurance of both our Salisbury is going to escalation or war no prospect. The Behring Sea although for the present peace, is far from being a Canadian Minister of Justice in diplomacy all the accumen of England's great Sir John Thompson, but in case of the seal fisheries Judges of the Supreme Court United States, has professed while the day of humiliation Salisbury has taken advantage to perfectly legal; yet all the other sects, practically, if they do not

openly, approve of the action of the dis-

contented part of the congregation. Of course, we are well aware that the essential difference between the two cases lies in this, that in cases like that of Woodstock 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 unqualified suspicion that there is an approach to much dreaded Popery, which is to be avoided at all hazards and at any cost.

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 favor of Popery, we can assure the fearful ones that differences between the Church 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 Apostolic succession, not a mere sham. We have seven sacraments, and the Perpetual Sacrifice foretold by the Prophet Malachi. There is no fear that the singing of this or that prayer will turn an Anglican into a Catholic 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 (Revelation) of St. John the Apostle a vivid description 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 incense of sweet odor represents the prayers of the saints, and that saints and angels sing before the throne of God a new canticle acknowledging the bounty of our Redeemer. Why, then, should the singing of such canticles be made a cause of schism in the Church now?

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

LORD SALISBURY'S AP-PROACHING DOOM.

Disgrace and ruin are impending on the heartless policy of coercion against Ireland adopted by the Salisbury Government five years ago. 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 tenants of the sister kingdom. The tyrants and plutocrats who close their eyes against evictions scenes and their ears to the wailings of helpless age and mothers with children at their breast driven from the shelter of their cherished homes—the Balfours and the Salisburys—may get their just deserts and have trouble enough on their hands even before the indignant masses of English Liberals hurl them from power at 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 come to any accommodation with England on the Newfoundland fishery dispute. The same paper is determined to see the last of England's red coats on Egyptian soil. Lord Salisbury has been for years dilly-dallying 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 abeyance, is far from being settled. Our Canadian Minister of Justice has beaten in diplomacy all the constitutional scoundrels 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 United States, has prolonged for a while the day of humiliation; and Lord Salisbury has taken advantage of the new complexion given to the vexed question to wrap himself up in his

dignity and breathe awhile. The latest cablegram states that His Lordship is 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 addendum 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 threatened, 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 told 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. "What do you say!" she exclaimed. "Turn my daughter 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 the telegram. The Prince protested, 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 unhappy and unforeseen incident. The German papers insist upon it that France should be compelled to give a satisfactory explanation, and declare the inutilty 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 grossest insults and vile threats are uttered against the ex-Empress, and that the German people should accept them without a protest."

The Prussian Ambassador intimated to M. Ribot, French Minister of Foreign Affairs, that no further advances would be made on the part of Germany to conciliate 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 painful ordeal of having to witness the Empress leaving her incognito and giving audience to foreign Ambassadors; while La Justice, Clemenceau's paper, exceeds the bounds of moderation, and cries out, "Our army is ready, our armament is complete, and our reserves are thoroughly trained."

Whatever view we take of the situation the prospects for a peaceful and prosperous reign of Torism 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 latter power would not be so self-confident were she not certain of Russia's belligerent 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 derelict 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 hangry Salisbury is on a steep decline and nearing its end.

The Hon. Mr. Gibson, who was defeated for Hamilton at the general election last June by Mr. Stinson, by a majority of 84, was elected, on the 24th inst., by a majority 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. Ahrens in North Perth, and leaves matters as they were at the general election. We welcome the result as an evidence of how strongly the people of Ontario are opposed to Mr. Meredith's anti-Catholic policy.

VAGARIES OF METHODISM.

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 born at Epworth, Lincolnshire, England, June 17, 1703, and died in London, March 2, 1791. The failure of the Anglican 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 ceremonies.

John Wesley, as a duly ordained English Church minister, was commissioned to preach the gospel to the Indians in Georgia, 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 Church 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 untrammelled 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 Aldersgate 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. I felt that I did trust Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

What led to the success of John Wesley 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 orphans, like the Vicar of Wakefield, found themselves "pining 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 received 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 stately churches, with cushioned pews and carpeted aisles, to which the poor and the ragged of the population 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 Anglicanism, and lose its hold upon the affections and the respect of the lower strata of the Evangelical population.

The glaring inconsistencies of Methodism are found in John Wesley denying Apostolic succession and the Episcopal order and yet availing himself of his own ordination by the Church of England to assume the rank and authority of a Bishop. This he did when he undertook to ordain priests.

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 a discipline for the Church." A few lines further down we find the rev. gentleman 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 officers were appointed from a regular line from the Apostles, and that the Church makes believers. The other was 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 bolus 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 inconsistencies and, worse still, spiritual anarchy.

Among the names of the star scholars belonging to the five highest grades of 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 Flannery received from the Prime Minister of Quebec a very beautiful work, in large sized print, and neatly bound in Morocco, containing all the documents relating to the settlement 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, Rv. Father Turgeon representing the Jesuits and the Hon. Mr. Mercier. The debates in the Quebec Legislature and the final settlement of the whole difficulty are related in historical style. The work is printed on rich vellum paper with beautifully illuminated edges 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 règlement de la question des biens des Jésuites et de vous prier de le conserver comme souvenir d'un des actes politiques les plus importants du monde entier, et un souvenir de la profonde estime avec laquelle j'ai l'honneur d'être. VOTRE TOUT DÉVOUÉ, HONORÉ 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, and to request that you preserve it as a souvenir of one of the most important acts in the political world, and also as pledge of the profound esteem with which I have the honor to remain, Devotedly yours, HONORÉ MERCIER, Prime Minister.

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

St. Thomas, February 27, 1891. L'Honorable Honoré Mercier, Premier Ministre Province de Québec:

HONORABLE ET CHER MONSIEUR—J'ai l'honneur de vous remercier de l'envoi d'un magnifique livre contenant les documents relatifs au règlement de la question des biens des Jésuites, et que vous avez eu l'obligeance de me faire parvenir. J'en ai parcouru les belles pages avec un vif intérêt et je suis grand plaisir inutile d'ajouter que ce beau monument de votre piété occupera toujours une place distinguée dans ma bibliothèque, et sera conservé comme souvenir des événements les plus mémorables et les plus méritoires de votre heureuse administration.

Veillez, Monsieur le Ministre, agréer l'expression de ma reconnaissance et de mon estime la plus profonde avec laquelle j'ai l'honneur d'être votre très humble serviteur.

GUILLELMÉ FLANNERY, PRB. REPLY IN ENGLISH.

The Honorable Honoré Mercier, Prime Minister, Province of Quebec:

HONORED AND DEAR SIR—I have the honor to acknowledge receipt of a book containing the documents in relation to the legal settlement of the question of the Jesuits' Estates in Quebec, which you had the extreme kindness to send me. I have perused its beautifully illustrated pages with a keen interest and with much pleasure. Unnecessary to add 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.

Be so kind, honored and dear sir, to accept the homage of my thanks and of the profound esteem with which I have the honor to remain,

Your humble servant, W. FLANNERY, P. P.

CATHOLIC PRESS.

N. Y. Catholic Review. One must smile at the matrimonial vagaries of the ministerial profession, even while wondering why the ludicrous should always acquire prominence in regard to ministerial matrimony. A German paper recently had the following advertisement in its columns:

"Marriages—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 must not be a trifle eccentric, but no more so. It can be placed in the same column with Stevenson's description of the wives of missionaries, or with the photograph of a bishop in a moustache! So little consciousness have the preachers 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 matrimonial and their episcopal moustaches.

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 the slot of charity all the dimes and nickels 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 us who know the vitality of Catholicity when not hampered by persecution open or covert.

The Archbishop of Canterbury, of the Established Church of England, must be very weak kneed, and rather deficient in both consistency and backbone. In order to reconcile conflicting elements, so often found among Episcopalians, he advises rectors, in a late pastoral, "not to make any change in their conduct of Divine service unless they are assured of the practical unanimity of their people in desiring 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 Sunday of the month, have a Low Church form of service which shall meet in all ways the desire of their parishioners who happen to look on Holy Mass as an abomination; and the true pastor will delight to be one with his people, in adopting all ceremonies and all teachings which shall meet their immediate views on Christian doctrine." According to this stating of the scenes of their ecclesiastical stage, questions of the real presence or no presence; succession, Apostolic, or non-Apostolic; priesthood, 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 "true pastor" presume to teach anybody any thing; his duty is to be taught authoritatively by his congregation. All this would indicate a church with no better than a very sandy or squagmy foundation.

Church Progress. Protestant preachers are beginning to complain that they are compelled to attend to the burial of "every atheist, infidel, scold, and every ungodly and wicked man who may chance to die among us, and send them straight to heaven." The burial part is easy enough, but no Protestant preacher ever yet presented a candidate for heaven to St. Peter. The daily newspaper generally 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 atheists, infidels and scollers, is just so much useless waste of time. Ave Maria.

At an entertainment given recently by one of the non-Catholic organizations of Chicago there occurred an incident which was 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 denunciations of Catholics and foreigners, particularly Irishmen. He assailed the priesthood with the greatest vehemence, and concluded by proposing that the Jesuits be banished from the country after forty days' notice. Judge Tathill, who followed him in an address on "Patriotism," gave expression to the following sentiments: "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 silent in any gathering where any religious denomination is denounced as the Catholics have been denounced to night. I fought through the war by the side of Irishmen and Catholics. I fought under the 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. I notice you have Lincoln's picture on your banners. What would Lincoln say if he were here and heard the attack on the countrymen and co-religionists of Archbishop Hughes, who did so much to aid him in his efforts to bring our land safely to peace?"

DIocese of Peterborough.

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 worthy welcome, met him a few miles from the church and escorted His Lordship to the presbytery, where he was welcomed by the pastor of the parish, Rev. Father Kelly. His Lordship presided immediately to catechize the children who were awaiting him in the church. After a lengthened examination of two hours, in which His Lordship questioned each child individually, he expressed himself as well satisfied with their knowledge of Christian doctrine.

On Sunday morning Rev. Father Kelly with the first Mass. His Lordship the Bishop celebrated his second Mass at 8 o'clock, at which all the children who were to be confirmed, together with a great number of others, received Holy Communion from the hand of the bishop. The last Mass was celebrated at 10:30 by Rev. Father Whibbs, at which the church was crowded to the door, every inch of available space being occupied. After Mass His Lordship preached a very interesting and instructive sermon on the gospel of the day. He was listened to with the greatest attention by the large congregation assembled in the church. His Lordship then explained the nature of the sacrament 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 cop and mitre, and assisted by Rev. Fathers Kelly 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 exhortation to those who were confirmed, reminding them of their newly imposed obligations and duties. To place them in a better position to fulfil those obligations, the bishop requested all the male children to promise that they would abstain from all intoxicating liquors until they arrived at the age of twenty-one years. He reminded them

that, having arrived at that age, and seeing the many blessings, both spiritual and temporal, which they enjoyed, they would no doubt of their own accord renew their promise to the end of their lives.

Mr. John Maloney 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 which they had conceived, of building a suitable temple of worship, would meet with His Lordship'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 completion of their church as speedily as possible.

A large number again assembled in the church on Sunday 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 God. His Lordship took as his text "Behold now is the acceptable time, behold now is the day of salvation."

On Monday morning the Holy Sacrifice of the Mass was again celebrated by the Bishop, attended by Fathers Kelly and Whibbs. Quite a number of the faithful people were again present, wishing to avail themselves as much as possible of the precious graces and blessings which an episcopal visit always brings to a parish. After Mass His Lordship bestowed his last benediction on the people and shortly afterwards was driven home to Peterborough by the reverend of the township, Mr. John Maloney, bearing away in his heart many fond remembrances of his first official visit to the parish of Douro. Com

Dr. Prices Baking Powder. A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes—40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells, Clock Tower Bells, Fire Bells, House Bells, Hand Bells.

JOHN TAYLOR & CO., Loughborough, Leicestershire, England. MANUFACTURING UNDERTAKERS. Wholesale and retail. Outside the county. Always open. R. DRISCOLL & CO., 424 Richmond St., London, Ont.

ALBERT GAUTHIER, IMPORTER OF BRONZES, CHURCH ORNAMENTS. CHANDELS, ALFAIR WINE, MANUFACTURER OF STATUES, BRONZES OF THE CROSS, PATENTING, DECORATIONS, BANANERS, FLAGS, BADGES, ETC., ETC. 1677 NOTRE DAME ST. MONTREAL.

NEW SPRING OVERCOATINGS. NEW SPRING SUITINGS. PETHICK & McDONALD, 303 Richmond St., First Door South of City Hall.

SAINT VERONICA.

THE SAINT WHO OFFERED OUR LORD THE LINCEN CLOTH UPON WHICH HE PUT THE IMPRINT OF HIS HOLY FACE.

Everybody knows what St. Veronica did. Our Lord was on the way to Calvary. 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 Him to the ground, when, suddenly, "a woman, tall and imposing in appearance, holding a little girl by the hand, issued from a beautiful mansion on the left and threw herself in front of the procession. This was Veronica—because of what she did on this day." So it is described by the holy writer, Catherine Emerich, in her revelations.

We know the rest—how Veronica wiped the blood and spittle from our Lord's Sacred Face and how that Sacred Face was miraculously imprinted on the linen cloth which she carried. Now, who was Saint Veronica? Is there anything more known about her? Have the traditions of the faithful preserved for us nothing of her history but this one heroic act? These are questions we might reasonably ask. In the Lives of the Saints (Little B. hand) there are interesting details about the life of Veronica which are at once edifying and instructive, and which answer some of these questions. Many of these are drawn from the Revelations of Sister Anne Catherine Emerich, a pious nun of Westphalia, who died in the odor of sanctity in the first part of this century.

First then with regard to the saint's name. She was called Seraphia. The 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 "phenakion," that is, "the victorious one," or "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 offering to our Lord the touching services which has immortalized her.

She was the cousin of John the Baptist and one of our Lord's companions in the Temple, and during their stay in Galilee a tender attachment sprang up between her and the future Mother of the Messiah. She assisted at our Lord's marriage with St. Joseph. And when the Child Jesus was lost in Jerusalem and His parents were seeking Him sorrowing, it was Veronica who received Him into her house and gave Him food. A graceful legend, which has been put into verse by a Polish poet, tells how the Blessed Mother and St. Joseph sought our Lord and how St. Elizabeth 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 Temple or at Veronica's you found Him."

Veronica, according to one of the Apocryphal Gospels—that is, one of the Gospels which the Church has not received as inspired by God, but which has a certain least historical value—was the woman spoken of in the eighth chapter of St. Luke's Gospel. When Pilate was casting around for some way of saving our Lord from the fury of the Jews, he made an appeal, this Gospel says, to the people, and asked if there was no one to bear testimony 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 hem of His garment, and immediately the issue of blood which had lasted twelve years stopped." Three very ancient missals, one of the Ambrosian rite, another belonging to the Church of St. John in Spain, and a third found in Astis in Italy, seem to confirm this. For in a certain Mass the prayers recited speak of Saint Veronica 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 flour to decorate the table. She was one of the Holy Women who followed our Lord, ministering to Him; or rather, while Mary provided for her wants, Veronica looked after the Holy Women. She was instrumental also in bringing St. Mary Magdalene to our Lord's feet, giving her no peace, visiting her in time, until she drew her from her irregular life.

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 imprinted. Philip of Bergamo tells us that "Veronica, a woman of Jerusalem, a disciple of Christ, distinguished for holiness and purity, was summoned at this time from Jerusalem to Rome, with the handkerchief of our Lord. This was by order of Titianus Cæsar, 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 had no sooner admitted this very holy woman and touched the picture of Christ than he found himself completely cured. After this miracle, the prince conceived a great veneration for Veronica."

This cure of Titianus 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 Pilate for a report of all that had been done in the case of our Lord. He proposed to the Roman Senate to have our Divine Master numbered among the gods of Rome. And it is recorded that he had a statue of our Lord erected in his palace before which he burned incense.

With regard to the whole matter the Bullard's say this: "What concerns the linen cloth given to Saint Veronica is beyond doubt for orthodox Christians; and it is the unanimous opinion of all the writers that Saint Veronica 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 Soule, near Bordeaux in France, there is a pilgrimage in her honor. At Arues and at Valenciennes, throughout Northern France and in Belgium, Saint Veronica, under the name

of Venice or Venise is invoked by women in all their ailments.

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 consolation and the contempt of human respect, both of which are so much needed in our day.

Veronica. From Pilate's court, with ruddy complexion, To Calvary's steep she came. Soldier and priest and proud Pharisee Shared with the people their boisterous glee. With roared shriek and idle jest Around their Victim they mocking pressed. A hapless Man, oppressed and sore, Burdened with the weight of the cross He

Onward driven with faltering tread, A crowd of thorns upon His head, Blood-drops trickle from wounds in His face, Faint and tortured to the fatal place.

When loud and long on the sterner air His cry of anguish is echoed there. But ere He mounts to His tree of doom, A light breaks through the gathering gloom.

A woman waits with pitying hand, To brave the heat of that hostile band. From her head she snatches her kerchief white, And then, before the wondering sight

Of soldier, priest, and murderous horde, She 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 out.

But safe in her home that afternoon Veronica trembled a pious heart.

A kerchief changed from white to red, By the blood her husband Lord had shed. By this blessed act, a lesson we read In the fearless doing of a righteous deed.

Like her, for misfortune 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 Greek 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 conquered your evil habits by the grace of God, and became external victor. Oh, despise not parental anxiety!

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 aloud 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 hair that was cut from your mother's brow just before they buried her, and you will take the case with which your father used to work, 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 boy 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 had been collared and snatched. There is no balm powerful enough to heal the heart of one who wanders about through the dismal cemetery, wringing the hands and crying: "Mother! Mother!"

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 usually 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 least 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 coffee or tea and a small piece of bread in the morning. So, when we come to think of the matter, the fast hardly amounts to more than 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 altogether.

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 makes me sick.' Indeed? Perhaps you are not very hungry, and do not need anything very much. When you are really hungry the fish will not taste so bad. But, then, who, except indeed the fishermen, wants you to eat fish? I do not think there is any law requiring 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 not something else, perhaps an oyster or two might now and then be worried down.—Fawcett Fathers.

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

Knights of Labor. The Knights of Labor aim to protect their members against financial difficulties, etc. Haysard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with Dr. Thomas' Electric Oil—a pulmonary acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swollen neck and crick in the back; and, as an inward specific, possesses most substantial claims to public confidence.

Minara's Liniment cures Dandruff.

THE LABOR QUESTION.

SOCIALISM AND CATHOLICITY.

London. The third of Dr. Sullivan's lectures on questions of the day at the Italian Church, Eaton 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; that man had no claim even upon existence 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

CHALDEAN KINGDOM and became the founder of that marvelous 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 Jews, and that they should be remunerated in exactly the same way. They could see that he (the teacher), surveying the liturgy of the Church, would be led by the Gospel of the day to touch upon that labor question which occupied the mind of every thinking man in the country at the present time. By labor was meant the physical and sustained exertion, either of the mind or of the body, for some definite end. By the labor question was meant the conditions in which labor is at present stood—that was to say, in the condition of dissatisfaction, 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 warranted 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 touch these comprehensive 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 not just, and warranted 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 touch these comprehensive 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 not just, and warranted revision.

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 possessed of a lot of fish-eating savages who are physically, weak and naturally docile, whereas our Indians are meat-eaters and are consequently vigorous and pugacious. The facts are against the proposition. It is true that of Canada's 124,000 aborigines the great majority are a wretched and benighted lot of fish-eaters, but the 25,000 buffalo hunters, or plainsmen properly like our Sioux, and she has a number of very uncertain and unpleasant savages in British Columbia, who eat fish, it is true, but prefer caribou and mountain goat, or, failing all these, are said to eat their human captives with great relish. Taking all kinds together, and separately, as you please, Canada has never had an Indian war or a tribal revolt. Her two rebellions were half breed uprisings, confined to what used to be called the bois brules or French '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 priests in restraining the fierce plain Indians from taking part against the whites. A kindly, modest, scholarly old missionary, Father Lacombe, then at Calgary, in Alberta, kept the Bois Brules, the Sards, the Piegans and the Blackfeet all at peace and on their reserves during the two penny war, though the bucks were very nervous, moody, and anxious for a row when he began his diplomatic work. Father Lacombe and other priests had it made that the question of personal safety had never entered into their dealings with the meat-eating or any other Indians. 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 Catholic priests here as well as in Canada. The slaying of Father Craft was like the slaying of the squaws by Col. Frey, an accidental outcome of a disorganized and sudden attack. The reason why priests may come and go from tribes at peace to tribes at war, at any and all times, 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 Indian language, hunt, and eat and sleep 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 relation 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 deteriorating. The cause leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetite, and excess 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 nerves, reinforce the blood, stimulate the brain, and re-energize 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 them a rare and speedy restorative. Dr. Williams' Pink Pills are sold by all druggists, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont.

For suppression, female weakness, nervousness, etc., Dr. Williams' Pink Pills never fail. They have no equal as a blood tonic and nerve builder. Equally good for men and women. Minara's Liniment for sale everywhere.

Stand Your Ground.

When you make up your mind to take Hood's Sarsaparilla, do not be induced by any other preparation instead. Clerks may claim that "ours is as good as Hood's" and all that, but the peculiar merit of Hood's Sarsaparilla cannot be equalled. Therefore have nothing to do with substitutes and insist upon having Hood's Sarsaparilla, the best blood purifier and building-up medicine.

THE FORMATION OF CHARACTER.

"The danger from our own will."

says Cardinal Manning, "this: It is our will that determines our whole destiny. You know, brethren, the difference between the features of your face and your countenance. God made your features, but you made your countenance. Your features were His work, and He gives to every man his own natural face—all different from each other and yet all of one type. But the countenances of men are far more diverse even than their features. Some men have a lofty countenance, some have a lowering countenance, or a worldly or ostentatious, vain glorious countenance, or a scornful countenance, or a cunning and dissembling countenance. We know men 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 angle and expression, which their features have acquired. It is this that we call the countenance. And what makes this countenance? The inward and mental habits; the constant pressure of the mind; the perpetual repetition of its acts. You can detect at once a vain glorious, or conceited, or foolish person. It is stamped on their countenance. You can see at once on the face of the cunning, the deep, the dishonest, certain corresponding lines traced on a face as legibly as if they were written. Well, now, as it is with the countenance, so it is with the character. God gave us our intellect, our heart and our will; but our character is something different from the will, the heart and the intellect. The character is that intellectual and moral texture into which all our life has been woven, and which is the result of the habitual or prevailing use we have been making of our intellect, heart, and will. We are always at work like the weaver at a loom; the shuttle is always going, and the wool is always growing. So we are always forming a character for ourselves."

WHY THE INDIANS LIKE THE PRIEST.

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 possessed of a lot of fish-eating savages who are physically, weak and naturally docile, whereas our Indians are meat-eaters and are consequently vigorous and pugacious. The facts are against the proposition. It is true that of Canada's 124,000 aborigines the great majority are a wretched and benighted lot of fish-eaters, but the 25,000 buffalo hunters, or plainsmen properly like our Sioux, and she has a number of very uncertain and unpleasant savages in British Columbia, who eat fish, it is true, but prefer caribou and mountain goat, or, failing all these, are said to eat their human captives with great relish. Taking all kinds together, and separately, as you please, Canada has never had an Indian war or a tribal revolt. Her two rebellions were half breed uprisings, confined to what used to be called the bois brules or French '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.

NOTICE.

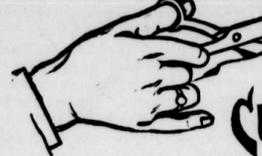
Weights and Measures. TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE.

Weights and Measures. TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

For suppression, female weakness, nervousness, etc., Dr. Williams' Pink Pills never fail. They have no equal as a blood tonic and nerve builder. Equally good for men and women. Minara's Liniment for sale everywhere.

For suppression, female weakness, nervousness, etc., Dr. Williams' Pink Pills never fail. They have no equal as a blood tonic and nerve builder. Equally good for men and women. Minara's Liniment for sale everywhere.



With your name and place of residence written on the dotted lines below.

If you will do this and send it to Drs. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa., you will get by return mail, a Book of 200 pages filled with the names, addresses, and signed indorsements of many well known Divines, College Presidents, and other professional men and women who have been restored to health and strength by the use of Drs. STARKEY & PALEN'S COMPOUND OXYGEN.

You will get this Book FREE OF CHARGE.

Name \_\_\_\_\_

Place of residence \_\_\_\_\_

Clipped from the CATHOLIC RECORD.

Pain's Remedy for Catarrh is the Best, Easiest to use and Cheapest.

CATARRH THE KEY TO HEALTH.

BURDOCK BLOOD PURIFIER.

Unlocks all the clogged arteries of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; and these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD PURIFIER.

For Sale by all Dealers.

T. MILBURN & Co., Proprietors, Toronto.

Donald Kennedy Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it is only a little sediment left on a nerve or in a gland; and the Medical Discovery slides right along, and you find quick happiness from the first bottle. Perhaps it is a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

DR. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET SYRUP AND CANNED FRUIT PRESERVE DELICATE CHILD SYRUP.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

DR. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET SYRUP AND CANNED FRUIT PRESERVE DELICATE CHILD SYRUP.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under the said Act, or who refuses to produce the whole or any part of his Weights and Measures for inspection when called upon to do so by an Inspector. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is especially requested to demand from the officer who makes the inspection, an official certificate (Form O. 4) with the words "Original for the Trader" printed at the head thereof, properly filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of each paid. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which ordinary license certificates are done; for if it is discovered that any trader who is unable to produce their proper stamped certificates, when asked to do so by an Inspector or Assistant Inspector, may, in all circumstances, have to pay over again their verification fees. E. MIALI, Commissioner. Department of Inland Revenue, Ottawa, April 11th, 1899.

NOTICE. Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are especially requested to send their instruments to the following Inspectors and act accordingly:— 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

BY THE SECULAR CLERGY. THE MYSTERY OF LENT. Frenched in St. Patrick's Cathedral, N. Y. Second Sunday in Lent. Matt. xviii. 19.

What a pity, daily beloved brethren, that we do not endeavor more frequently to go up into the "high mountain apart" under the guidance of our Holy Church in order that we may see Christ transfigured before us! The entire liturgy of Mother Church is replete with the mystery of Christ transfigured. But, unfortunately, 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—shall I say most of our people, the Church unfolds before their eyes, year after year, the magnificent 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 services at this and at other portions of the ecclesiastical year. The first intimation of change was on the eve of Septuagesima when the joyous chant of the Alleluia was suspended. The Church emphasized the change by making her priests say the glad exclamation twice as it would not be heard again until it came to announce the good news of the Resurrection. Then came the season of Septuagesima, the mystical seventy reminding us of the captivity of Babylon. In the liturgy of the period before Easter, this captivity of Israel, which is a figure of our present bondage in sin, is continually brought to mind, just as the Easter, it will abound with references to Jerusalem, the Christian who has successfully passed through the captivity of sin shall rest in blessedness. St. Augustine tells us the mystery of these periods and the manner of spending them: "There are two times: one which is more, and is spent in the temptations and tribulations of this life; the other, which shall be better, 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 prayer. The purple of Septuagesima was simply to prepare us for the 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, reappearing only on Lesnes Sunday, the emphasis the short period of joy the Church allows her children before entering 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 name indicates "a little house," it was necessary to fold it to admit of the deacon giving the assistance required of them. Now the fold is retained to distinguish their vestments from that of the celebrant. When the sub-deacon chants the Epistle he puts off this chasuble and resumes it after he has finished; the deacon lays it aside before singing the Gospel and takes it again 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 vestment that does not belong to his order. Everything in the liturgy of Lent indicates the sorrow of Mother Church. The hymn, that the angels brought from Heaven on Christmas morning in praise of the birth of Christ, 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 detaches the faithful with his striking *Te Missa Est*, but invites them to continue their prayers by blessing the Lord, *Benedicimus Domino*. On week days while the people are told to bow down their heads to God, the priest reads over them another penitential prayer. Centuries ago 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 celebrated, from the view of choir and people; a before they could behold the Divine Majesty offended by their sins.

The number of the Lenten days is mysterious. Forty, says St. Jerome, denotes punishment and affliction. The Daluge, punishment for sin, lasted forty days and forty nights; the ungrateful Hebrews were afflicted by the Lord for forty years in the desert. Ezechiel, in chastising the afflictions of Jerusalem, was commanded to lie on his right side for forty days, the type of the *Lave*, and Elias, the type of the *Prophets*, approached God only after an expiatory 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 suggestion of solemnity and a sense of power to appease the wrath of God and purify us from sin. In Lent the Church considers her children as engaged in an unceasing warfare. Hence she encourages them with the consoling words of the 90th Psalm, verses of which are found throughout the liturgy which are found throughout the liturgy which are found throughout the liturgy.

FANATICISM REBUKED.

Charles H. Sereel & Co. maintain a publishing house in Chicago through which a goodly share of the vile and venomous anti-Catholic literature of that city and vicinity finds its way to the public. One of the most recent publications of this house is entitled "Jerome Leaster." It is of the Falstaffian style of literature; it breathes the spirit which was found in the writings of Edith O'Grady and other "escapes," and which excites the enthusiasm of the Music Hall meetings. Messrs. Sereel & Co. secured a favorable notice of this vile book in the columns of the *Chicago Evening Journal*, and sent the same to all Protestant journals in the country with the request that the editors would add to the anti-Catholic crusade by printing it.

PICTURES FOR THE CHRISTIAN HOME.

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 enter the sanctuary of the hearth that are calculated to offend modesty or violate the proprieties. Representations of immoral characters, whether they be historical or belong to fiction, should be rigidly excluded, however beautiful or alluring as works of art. Better adorn the home with pastoral scenes, landscape, pictures of great men who were good and great in their day and generation, and representations of fruits, flowers, birds and the nobler species in the animal kingdom. Family portraits and large-sized photographs of friends, and 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 picture of our Blessed Mother occupying the place of honor in the reception room, so as to impress every visitor with the idea that he has entered a distinctively Catholic home, and not into the abode of Catholics who are ashamed of their faith? Moreover, by thus honoring 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 sordid images of a purely Pagan art.

THE GREATEST EDUCATOR.

It is precisely because the spirit of the Catholic Church so fits in with all that is good in human nature, because her influence so meet all the needs of human life, that she is the greatest educational power in the world; that she is "The Champion of Education in Every Land." For what is education but the developing of all that is good in human nature, the training of faculties, the moulding of character, the directing of conduct in such way as best to realize the ends of human life? And how can this be done save by the light and the aid of Him who is the Author of human nature, the Judge of human conduct, the end of human life?—light and aid which are precisely the treasures of religion dispensed by the Church of Christ. Her essential relation to education has therefore been recognized in all ages and in every country of Christendom. To the generations from whom we have received the inheritance of Christian civilization it no more occurred that there could be a right system of education independent of the Church of Christ than that there could be a right system of character-moulding independent of the religion of Christ. As a mere matter of course, as a principle of Christian good sense, religion was the presiding genius in every school in which their youth were to be trained, and the enlightening influence of the Church was regarded as simply indispensable in every home of learning of every Christian land.—*Bishop Keane*

Nature Has Provided.

A remedy for every ache and pain, and a 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 pain. Nervine, or nerve pain cure, represents in every concentrated form the most potent pain relieving substance known to medical science, and, strange to say, it is composed of substances solely vegetable in origin. Poison's Nervine is the most prompt, certain, and pleasant pain remedy in the world. Sold in 10 and 25 cent bottles by all dealers in medicines. Messrs. Steat & Jary, Chemists, Bowmansville, 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 most reliable in the market."

A Natural Filter.

The liver acts as a filter to remove impurities from the blood. To keep it in perfect working order use B. B. B., the great liver regulator. I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to day. Mas. C. P. WILKX, Upper Otisburg, N. B. Minard's Liniment cures Burns, etc.

FAITH THAT IS DEAD.

If it were enough to believe to gain Heaven, oh, then I could easily undertake to convert the whole world to the Catholic religion; for the greatest obstacle is, not the difficulty of submitting the understanding to the mysteries of our faith, but the difficulty of observing its laws, which make the Catholic religion hateful to them, because they are given to sensuality. I would say to those people, why are you afraid of our laws and precepts? Let them be as difficult as they may, what is it to us? All we have to do is to believe; we need not keep those laws. If faith alone were enough to gain Heaven, we should have no more to do than the devils.

DEAD LOVE.

My love lies dead; against the sunny lustre of her hair soft roses nestle and in the dear dead hands crossed and lightly held to the pure white coldness of her breast white lilies glisten; a bright sunbeam, stealing through the curtained window, lights with a halo the golden hair for 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 this. Thus loved and caressed, in death she is but doubly blest; in God's own bosom my thy home henceforth forever be thy eternity!

THE HERALD OF CIVILIZATION.

This testimony to a work of civilization fostered by the Catholic Church comes from a secular newspaper, the *Washington Star*: "In the day when great Carthage, the second power of the world, fell before 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 earnest of more than two thousand years comes from a bishop of the Roman Church whose See is Carthage. Cardinal Lavergne is well known for his endeavors to suppress the North African slave 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 famous traffic by establishing a series of stations at intervals in the desert where there were in ancient times wells for caravans, digging new ones where necessary. Around these stations settlements will be formed by irrigation and planting palms and other tropical plants and cereals that one thousand eight hundred and ninety-one 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 messenger of the glad tidings of the Gospel.

POP LEO'S SIMPLE LIFE.

From the *Pall Mall Gazette*. It seems there is no foundation for a rumor, a very picturesque rumor, that circulated far 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 letter, nor is this the time when this order is conferred. The truth is, that Leo XIII., a Pontiff singularly unostentatious, and in his manner of livelihood almost frugal, is reducing so far as he can the great and growing expenditure at the Vatican. Thus it is announced that at the forthcoming Consistory no new Cardinals will be created. The Golden Rose, at all times highly valued as a distinction, costs the Pope on each occasion of its presentation close upon £1,000.

A WORD OF ADVICE.

Little troubles are proverbially the ones that cause the most worry, annoyances and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, producing disastrous results. This is especially true of cold in the head. The unfortunate 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 of the throat, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, constant hawking and spitting, and in many, many cases ends in consumption and death. No case may have all the symptoms indicated, but the more the sufferer has the greater the danger. It is obvious, therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further disease—perhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give 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 manufacturers 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 longer the sun grows stronger, and the wet and slush that follows are the more foreboding in the head.

Nasal Balm instantly relieves and permanently cures. Sold in 10 and 25 cent bottles by all dealers in medicines. Messrs. Steat & Jary, Chemists, Bowmansville, 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 most reliable in the market."

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 disagreeable ailment 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. Dark and sluggish describes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and its 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. Minard's Liniment Relieves Neuralgia.

WHAT YOUR GREAT GRANDMOTHER DID.

She hatched the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles, to light the house at night, and she cooked all the food for her household by an open fireplace and a brick oven. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great-granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, urem them if they already exist, keeps the life current

EDUCATIONAL.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ontario. This educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education. The scholastic beginning of September and closes in July. Terms, half yearly in advance, Board and tuition, \$15.00; Music and use of Piano, \$4.00; Drawing and Painting, \$10.00; Bed and Bedding, \$10.00; Washing, \$2.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'CONNOR, President.

ST. JEROME'S COLLEGE, BEILLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FUNCKEN, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to Rev. J. R. TEEPY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthfulness, offering peculiar advantages to pupils even of delicate constitutions. Air, bracing, water pure and food wholesome. Extensive grounds afford every exercise. System of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The library contains classics and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Mutual assistance. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy with judgment of manner. Terms can be obtained on application to the Lady Superior.

PROFESSIONAL. ARCHITECTS. Offices—Rooms 28 and 29 Manning House, King street west, Toronto. Also in the Gerrie Block, Whitby. A. A. POST, R. A. A. W. HOLMES.

DR. HANAVAN, SURGEON TO "D" Royal School of Infantry, Office and residence, 389 Burwell street, second door from Dundas.

DR. LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot Street, London. Private funds to loan. FRANCIS LOVE, R. H. DIGNAN.

DR. WOODRUFF. No. 155 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours—12 to 4.



COPYRIGHT 1890

WHAT YOUR GREAT GRANDMOTHER DID.

She hatched the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles, to light the house at night, and she cooked all the food for her household by an open fireplace and a brick oven. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great-granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, urem them if they already exist, keeps the life current

DEVOTIONAL AND INSTRUCTIVE BOOKS.

For the Season of Lent and Holy Week. Lenten Manual, cloth..... 50 Lenten Manual, paper..... 25 Meditations for Holy Season Lent..... 35 Elevation of the Soul to God..... 35 Reflections on the Passion..... 15 Clock of the Passion..... 15

Month of March Books.

A Flower for Each Day of the Month of March, 16c each or \$4.00 per hundred. Month St. Joseph, cloth..... 60 The Power of St. Joseph..... 50 The Crown of St. Joseph..... 30 Devout Client St. Joseph..... 25 Life St. Joseph, paper..... 25 Life St. Joseph, cloth..... 45 St. Joseph: short Meditations for March 15 Novena to St. Patrick..... 20

Holy Week Books.

With Instructions when to Stand and when to Kneel—cloth 55c, colored edge 75c French Morocco..... 1.00 All or any of above sent free by mail on receipt of price.

D. & J. SALLIER & Co.

Catholic Publishers, Booksellers & Stationers, Catholic Churches, Colleges, Universities, Statuary and Religious Artisans. 123 Church St. | 1669 Notre Dame St. TORONTO. | MONTREAL.

BURDOCK B PILLS. A SURE CURE. FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE BILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Also Wines a specialty. Only Native Alibi wine used and recommended by His Eminence Cardinal Tscherning. Specially recommended and used by His Rev. Archbishop Lynch and Bishop Walsh. We also make the best Native Claret the market. Send for prices and circular.

The Messrs. Ernest Girardot & Co., of Sandwich, being good practical chemists, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altars to the clergy of our diocese. JOHN WALSH, Bp. of London.

GEORGE C. DAVIS, DENTIST. Office, Dundas Street, four doors east of Richmond. Visited air admiral, or the painless extraction of teeth.

RISH SOX, hand-knit by Donegal peasant; pure Wool, very warm, durable and comfortable. Twelve pairs sent post free for Five Dollars. Men's long knickerbocker Hose, 6 pairs sent post free for 5 or 7 Dollars, according to quality. Post Office Orders payable to B. & E. MCHUGH (Limited), Belfast, Ireland.

Le Courier du Canada, Quebec, Monday announced, on whose sides the best authority, Andrew Stewart, ex-Chief Superior Court, Quebec, has the Catholic faith.

The Dominion general election was held last week, was carried out with the best of order, resulted in the sustaining of MacDonald's government by a majority. Amid the confusion given by the papers of the several of the Independents were elected will incline, it is to compute the exact majority will sustain the Government, probable, taking all things into consideration, that they will a majority of about 30 in the which, it is expected, will a transaction of business in which the fought may be judged from two men born of the Cabinet, fed by a majority of 183, and Hon. in Stansfeld P. Q. The majority in most cases large for the various agencies, though in a number they were exceedingly small.

The Rev. Father O'Brien delivered recently an address on "Justice" in the Unitarian Church, Detroit, cited from an Irish New York, entitled the "The oft repeated calumny which made against the Catholic repetition of this calumny in the shows the ironical nature of the journal, which in a recent that as penance for the commission sins the following are which must be made to the "wearing, 25 cents; cursing, 50 cents; disobedience, 37 cents; reading the Bible, a Protestant, 10 cents." It served that according to the lies must hold the reading of the be the greatest of sins and the Protestant the least. The many such tables of prices Protestant controversialists from each other immense prices charged for various tables generally agree in making of a Protestant the smallest list, as this way of representation invariably shocks the nervous testant reader to a degree satisfactory to the concocted catalogue. Father O'Brien that from the prices asked that this was a glaring error, lecturer also mentioned hoods which are frequently the Church as that the Pope that he directs the politics of some kind of arrangement Hall of New York, and that who is not a Catholic. Equal lighters are as few of the United States pleasure that Father O'Brien with great respect and audience, concluding almost Protestants. This provoked the spirit of faith in the United States; and in about the same way in the United States Rev. keep the conclusions that at private until the meeting Assembly next month stated that the Commission in the changes recommend, but we a changes are important not in any way impair tem which is taught in Confession. It is difficult changes can be imported in some way modify that is more than suspected doctrines of Calvinism eliminated. Presbyterians lieve in them, and it would farcical to make a show under such circumstances that the doctrine changed certainly seen ester outsider who is a of the committee to be

PAY FOR YOUR NEWSPAPER.

Cheering news for newspaper proprietors comes from Ohio. 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 arrested for perjury and bond ordered 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 larceny to take a paper and refuse to pay for it.—Western Printer.

An English correspondent of the Paris Union describes with enthusiasm the good work carried on at Wolvey, Hincley, by a convert, Mr. C. Arnold, aided by Rev. Austin Richardson, another convert. The correspondent states that during his residence at Wolvey, Isle of Wight, Father Richardson converted forty-seven persons, among them being his own mother.

DIED. On March 1st, Julia Maria Teresa, infant twin daughter of J. O'Meara, infant twin sister, aged 3 months.

C. C. RICHARDS & CO. GENTS.—My horse was so afflicted with distemper that he could not drink for four days and refused all food. Simply applying MINARD'S LINIMENT outwardly cured him.

CAPT. HERBERT CANN. Feb. 1887.

C. 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. LIVINGSTON. Lot 5, P. E. I.

Send us 25 SURPRISE and get our new soap.



Bermuda Bottled. You must go to Bermuda. If you do not I will not be responsible for the consequences. My qualified doctor, I can afford neither the time nor the money. Well, if that is your condition, SCOTT'S EMULSION.

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold. I have cured with it; and the advantage is that the most sensitive stomachs can take it. It contains nothing which commends it as the stimulating properties of the Hypophosphites. You will find it for sale at your Druggist's, in Baltimore, or write to SCOTT & BOWNE, 23-Bowling Green, London, W.

Each Palm Leaf or Head is from 3 to 5 feet long, and from 1 to 2 inches wide, and forms an almost perfect circle. The beautifully-meshed streaks of gold and green, ending in the lightly waving plumes, give them the appearance of rays of sunlight, and of a crown of glory. Many of these have the honor to hold a standing order to supply them every year.

PRICES OF REAL PALMS. When sent to our address, 25 Heads, \$1.00; 50 Heads, \$1.50; 100 Heads, \$2.00. Ornamental, each \$1.50; for \$7.50; 12 for \$12. Less than 25 Heads at 25 cents each. The average number used is 100 heads for 1500 persons.

WANTED. NURSE GIRL. APPLY 291 DUFFERIN AVE. 666 LW.

SERVANT WANTED. WANTED, A GOOD GENERAL SERVANT. APPLY AT CATHOLIC RECORD.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

398 RICHMOND STREET LONDON, ONT. A few doors south of Dundas St.

A DISTINGUISHED VISITOR.

THE BERLIN COURT PLATER AND COMPOSER, THE WORLD-RENOUNDED HENRI XAVIER SCHWARZKA, ENTERTAINS THE LADIES AND PUPILS OF LORETO ACADEMY, NIAGARA FALLS, ONTARIO.

Friday afternoon, February 27, Hen. Schwarzka, accompanied by Mr. Lund, director of the Buffalo orchestra, and Mr. Fred Lutz, manager of the Central Hall, Buffalo, and Mr. Casius Hucker, of Valparaiso, Chilli, honored the Academy of Loreto, 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 extremely interesting. Every balcony and even the cupola, was mounted, so that the distinguished visitors might enjoy the unrivalled water scenery surrounding the central figure, the mighty cataract. Nature itself seemed to multiply the snowfields glittering in the sun, summer's fairest beauty "mimicked in fairy masonry by the edifice builders of the frost," overarched by the glorious rainbow, which seemed to appear at the desired moment to smile its welcome, formed a picture which words cannot depict but which elicited universal enthusiasm and admiration. After the visitors had enjoyed this banquet, which nature had so lavishly spread, they descended to the study hall where the bright, expectant faces of the numerous pupils from nearly every State in the neighboring Republic beamed an eloquent welcome that words were inadequate to express, for, in anticipation, they had appreciated the musical treat which awaited them. The burst of expectancy was followed by an almost reverential silence as that most poetic of modern composers approached the piano, and performed in a superbly artistic manner several of his own compositions, amongst them the much-played Polish Danes in E flat minor, which, by the way, he gave in a much slower tempo than is usually rendered on this side of the Atlantic. When he ended the first two numbers a pretty little maiden advanced and gracefully presented an exquisite floral tribute, after which he very condescendingly requested to hear 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 observable. As a delicate compliment to the composer, knowing, as Emerson says, "Our gifts for the most part are cold and barren because they do not represent ourselves," Miss Florence Marlon, of San Francisco, California complied by repeating his own Polish Dance, on which he congratulated her and cordially shook hands with her. At the conclusion of the performance Hen. Schwarzka made a graceful speech in German, expressive of the pleasure it afforded him to perform before his youthful admirers, particularly as he would have liked to have had his own two little daughters, who are in far off Germany, studying at this institution, of which he studied away with him such pleasing recollections.

SCOTT'S EMULSION.

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold. I have cured with it; and the advantage is that the most sensitive stomachs can take it. It contains nothing which commends it as the stimulating properties of the Hypophosphites. You will find it for sale at your Druggist's, in Baltimore, or write to SCOTT & BOWNE, 23-Bowling Green, London, W.

REAL PALMS & PALM SUNDAY.

Supplied by THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY.

42 BARLEY STREET, NEW YORK. For the fifteenth consecutive year I am ready to supply Real Palms for Palm Sunday, and respectfully solicit the patronage of the rev. clergy.

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

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

PRICES OF REAL PALMS. When sent to our address, 25 Heads, \$1.00; 50 Heads, \$1.50; 100 Heads, \$2.00. Ornamental, each \$1.50; for \$7.50; 12 for \$12. Less than 25 Heads at 25 cents each. The average number used is 100 heads for 1500 persons.

WANTED. NURSE GIRL. APPLY 291 DUFFERIN AVE. 666 LW.

SERVANT WANTED. WANTED, A GOOD GENERAL SERVANT. APPLY AT CATHOLIC RECORD.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

398 RICHMOND STREET LONDON, ONT. A few doors south of Dundas St.

THE LINCOLN JUDGMENT.

AN INCENTIVE TO CONVERSIONS. London Universe, Jan. 17.

Preaching at the afternoon service in the Church of the Immaculate Conception, Farm street, on last Sunday, the Rev. Father Morris, J., dealt with the judgment 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 unnecessary HARD WORD RESPECTING ANY ONE who was outside the pale of the Catholic Church. Therefore, if here and there he expressed himself a little too plainly in the course of the lectures which he intended 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 Ritualistic party in the Church of England. 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 affected those who were of the opposite way of thinking; and, thirdly, he would deal with the authority which it was supposed to contain. Before, however, he took up the first of these subjects, he could not help referring to a letter which was addressed by

THE ARCHBISHOP OF CANTERBURY.

to the clergy of his diocese, and to which he should certainly make no allusion were it not that it made a direct allusion to Catholics. In the course of that letter the Archbishop thought well to say that he had no quarrel with any of the preachers of the Church of 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 Catholics, there was no multiplication of souls; and he said that the Catholic Church of England was in a retrograde progress, and that 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. 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 see how he could know anything of the kind. He was aware that amongst Catholics there were various parties, and he 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 got his figures, and he supposed that when talking of statistics they were dealing with figures) he could say when

QUEEN VICTORIA CAME TO THE THRONE.

Whether the increase was proportionate to the whole increase of the population in England was more than he could say. Still, if they, instead of looking at the reign of Victoria, looked at the time in which their present Cardinal Archbishop had reigned over the diocese, he found that while in that diocese there were twenty-five years ago 210 priests, there were 357 priests in the present year's directory. He would call that statistical progress, and he supposed that those who 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 the statistics of Catholics in the country. It might be that while their numbers had increased, and that they were taken away at another time, there was not such an 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 circumstances 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 accession in the shape of gains from Catholics, but that he thought would be a most absurd hypothesis. He would pass on from that to the title which 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 preacher) had not a shadow of objection. Catholic priests were in a missionary country, but it did not speak well for England that they should have to say 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 sent with authority by the right person, and of course in that way they were missionaries. When St. Augustine and his companions came to England, they, too, came on a mission, and for a long time the island of ENGLAND WAS A MISSIONARY COUNTRY. Essentially that mission work had been going on with varying success ever since the time when it was necessary that missionaries should come to the country, and so he did not think they could call that mission a new one. From that time when Queen Elizabeth came to the throne and respect the ancient religion of England and there were missionaries there and there. Then the Archbishop called it

SCOTT'S EMULSION.

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold. I have cured with it; and the advantage is that the most sensitive stomachs can take it. It contains nothing which commends it as the stimulating properties of the Hypophosphites. You will find it for sale at your Druggist's, in Baltimore, or write to SCOTT & BOWNE, 23-Bowling Green, London, W.

REAL PALMS & PALM SUNDAY.

Supplied by THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY.

42 BARLEY STREET, NEW YORK. For the fifteenth consecutive year I am ready to supply Real Palms for Palm Sunday, and respectfully solicit the patronage of the rev. clergy.

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

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

PRICES OF REAL PALMS. When sent to our address, 25 Heads, \$1.00; 50 Heads, \$1.50; 100 Heads, \$2.00. Ornamental, each \$1.50; for \$7.50; 12 for \$12. Less than 25 Heads at 25 cents each. The average number used is 100 heads for 1500 persons.

WANTED. NURSE GIRL. APPLY 291 DUFFERIN AVE. 666 LW.

SERVANT WANTED. WANTED, A GOOD GENERAL SERVANT. APPLY AT CATHOLIC RECORD.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

398 RICHMOND STREET LONDON, ONT. A few doors south of Dundas St.

LATEST CATHOLIC NEWS.

Sunday, the 1st of February, was the two hundredth anniversary of the first landing of the Jesuits in Canada. The occasion was duly celebrated at the Jesuit colleges in Montreal and Quebec.

The Catholic missionary who civilized the Ojaga 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. All the new books are gifts from foreigners, sent to the Pope on the occasion of his jubilee.

A Trappist 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 Emmaus, where our Blessed Lord appeared to His disciples after His Resurrection.

The Trustees in Pittsburgh, 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 devotion to the Mother of God is Jesus Himself; secondly, that the chief promoters of it were the Apostles and disciples of Our Lord; thirdly, that in nothing do 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, paying \$160,000, which is considered to be very cheap for the valuable property acquired.

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. Caserio. The Rev. Alex. Motard was also ordained deacon, and Revs. J. Arnaud, J. Finn, O. Perrault and W. Camira, subdeacons.

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 \$5,000. This result has been achieved through the earnest appeals made by His Eminence Cardinal Gibbons.

Out of 277,030 Catholics in the United States, 87,375 are Indians. 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 Rev. 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 Temperance before a mass meeting of citizens. The request is signed by citizens 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 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 Catholics in the Australian colonies was 23,000, with six priests ministering to them. Now they had six ecclesiastical provinces with six Archbishops, and a great array of devoted clergy and Catholic institutions of all 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 of the Paulist students studying theology in preparation for the priesthood, at the Catholic University, Washington. Mr. Middleton is a graduate of Harvard 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 canvass for funds.

The charitably disposed people of this country are ready and willing to contribute generously for the relief of the distressed, and it is a duty already, through the joint committee of Parnellite and Anti Parnellite Members of Parliament and through the funds opened by the Parnellite and other agencies for transmission to the bishops of the afflicted districts. The collection of money for the destitute is thus abundantly provided for.

If the contemplated delegations expect to gather contributions for political purposes, they will be sadly disappointed. The friends of Ireland in America will not furnish the means of civil war and thus help to keep alive the feud which does 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 tear them from her arms. She nurtures them, teaches them, defends them on earth. She follows them with her prayers into Purgatory; shortens and alleviates their pains, and finally transports them, freed from every defect and stain and of sin, like gold purified from gross in the fire, into the mansions of the Blessed to enjoy forever the ineffable bliss of the Beatific Vision.

BRANCH No. 4, London.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, E. Wm. O'Rourke, Sec. Sec.

DOMINION C. M. B. A. DIRECTORY.

Bro. T. J. Finn, of Montreal, has in course of preparation a complete Directory of the Dominion of Canada, which contains the names of all the members and such other information as will be of interest. It will be a very valuable and interesting volume, and it is hoped, will be the means of still 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 free distribution. The size of page will be six inches. Catholics generally will find it worth an excellent advertising medium. The rates of advertisement are: For full page, \$12; half page, \$7; quarter page, \$5. Those of our members who are engaged in business will find this an excellent advertising medium. Address the publisher, J. F. Finn, Gazette Office, Montreal.

C. M. B. A.

New Branch.

Merrittton, Ont. Feb. 21, 1891.

DEAR SIR AND BROTHER—I have much pleasure in informing you that with the able assistance of the Rev. Father Allain, of St. Mary's parish, St. Catharines, and Brothers Thom. M. Giblin and J. J. McCarthy, of Merrittton, and Brother J. McCarthy of Branch 107, Cobourg, I organized Branch 104 at Merrittton, on the 21st of February. This branch starts with twenty charter members, and I feel satisfied from the zeal and earnestness manifested by the members that this number will be doubled before two months. I cannot speak too highly of the Rev. Father Allain, who has been an indefatigable worker in the establishment of this branch. Our first meeting was attended by more priests with the same zeal and devotion to the C. M. B. A. than the Rev. Father had there would be a Catholic hamlet in Canada but would be able to boast of a branch of the C. M. B. A. as has already been done in the necessary steps for the organization of a Branch in St. Mary's parish, St. Catharines, in the next ten days. Below I append the list of officers for the current year of Branch 104: President, Rev. L. A. E. Allain; Spiritual Adviser, Rev. L. A. E. Allain; Recording Secretary, Wm. Hand; Treasurer, Joseph Bocker; Recording Secretary, John H. McGrath; Treasurer, James F. McGrath; Marshal, John Howe; Guard, Wm. Wright; Trustees for one year, John Bocker, John R. Cooney and P. H. Howe; for two years, J. B. Bocker and M. H. Howe.

Yours faithfully, JOHN H. G. HOREY, District Deputy.

Branch 38, Port Lambton.

Spiritual Adviser, Rev. J. T. Asyward.

President, M. L. O'Connell.

First Vice-President, D. L. Goodwin.

Second Vice-President, John Conroy.

Recording Secretary, James O'Leary.

Financial Secretary, John H. McGrath.

Treasurer, James F. McGrath.

Marshal, John Howe.

Guard, Wm. Wright.

Trustees, James F. McGrath, D. L. Goodwin, Chas. Ridge, R. Hall.

Resolutions of Condolence.

Perth, Ont., Feb. 24, 1891.

At a regular meeting of Branch 38, Perth, the following resolutions were adopted and passed, on motion of Brother J. J. Keane, seconded by Brother E. Conolly:

Resolved, That we be united in prayer to Almighty God to remove by death the sufferer of our esteemed Spiritual Adviser, Rev. Father John J. Keane, and to bestow on his bereaved family the consolation of His merciful and affectionate mother.

Resolved, That a copy of these resolutions be given to the family of the deceased, and published in the CATHOLIC RECORD and C. M. B. A. Weekly.

JOHN DOYLE, Rec. Sec.

CHURCH AUTHORITY.

Buffalo Union and Times.

New York's foremost Episcopalian clergyman—the Rev. Dr. Dix, rector of wealthy Trinity—is delivering a course of Lenten lectures in which he talks like an old fogey "Romish" priest, at whose fossil views of religion the cultured creed-makers of to day smile pityingly.

Dr. Dix speaks 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 believe 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 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 institution, must influence the age. To do so it must be popular. Popularity and influence 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 eye and ear open wherever the public run. No more dogmatic teaching. The Church, to be popular, must voice the modern thought; her ministry must make the most of their natural gifts, having no other; they must speak what the people like to hear; they must 'draw.'

"We must go down on our knees to the scientific power, make him a present of our Bible, our Creed, and all we have, and request him, please, to make a new religion for us, such as he can command.

"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 altruism, to use the last now fangled term.

What is the Church whose mission and work are outlined thus? It is a product of some process of evolution and development wrought by natural laws? It is more than a thought of the current age, the pet fad of a mutual admiration society of German Eglogia and American rationalists, masquerading under the sacred name of Christ? It is not the Church described in our formularies,"

How 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, which does not always supplement mental conviction.

The Holy Father's aims to the poor and various good works during last year amounted to \$80,000, including over \$5,000 to the poor of Rome.

THE CATHOLIC RECORD.

MARCH 7, 1891.

Le Courier du Canada, Quebec, Monday announced, on whose sides the best authority, Andrew Stewart, ex-Chief Superior Court, Quebec, has the Catholic faith.

The Dominion general election was held last week, was carried out with the best of order, resulted in the sustaining of MacDonald's government by a majority. Amid the confusion given by the papers of the several of the Independents were elected will incline, it is to compute the exact majority will sustain the Government, probable, taking all things into consideration, that they will a majority of about 30 in the which, it is expected, will a transaction of business in which the fought may be judged from two men born of the Cabinet, fed by a majority of 183, and Hon. in Stansfeld P. Q. The majority in most cases large for the various agencies, though in a number they were exceedingly small.

The Rev. Father O'Brien delivered recently an address on "Justice" in the Unitarian Church, Detroit, cited from an Irish New York, entitled the "The oft repeated calumny which made against the Catholic repetition of this calumny in the shows the ironical nature of the journal, which in a recent that as penance for the commission sins the following are which must be made to the "wearing, 25 cents; cursing, 50 cents; disobedience, 37 cents; reading the Bible, a Protestant, 10 cents." It served that according to the lies must hold the reading of the be the greatest of sins and the Protestant the least. The many such tables of prices Protestant controversialists from each other immense prices charged for various tables generally agree in making of a Protestant the smallest list, as this way of representation invariably shocks the nervous testant reader to a degree satisfactory to the concocted catalogue. Father O'Brien that from the prices asked that this was a glaring error, lecturer also mentioned hoods which are frequently the Church as that the Pope that he directs the politics of some kind of arrangement Hall of New York, and that who is not a Catholic. Equal lighters are as few of the United States pleasure that Father O'Brien with great respect and audience, concluding almost Protestants. This provoked the spirit of faith in the United States; and in about the same way in the United States Rev. keep the conclusions that at private until the meeting Assembly next month stated that the Commission in the changes recommend, but we a changes are important not in any way impair tem which is taught in Confession. It is difficult changes can be imported in some way modify that is more than suspected doctrines of Calvinism eliminated. Presbyterians lieve in them, and it would farcical to make a show under such circumstances that the doctrine changed certainly seen ester outsider who is a of the committee to be

PAY FOR YOUR NEWSPAPER.

Cheering news for newspaper proprietors comes from Ohio. 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 arrested for perjury and bond ordered 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 larceny to take a paper and refuse to pay for it.—Western Printer.

An English correspondent of the Paris Union describes with enthusiasm the good work carried on at Wolvey, Hincley, by a convert, Mr. C. Arnold, aided by Rev. Austin Richardson, another convert. The correspondent states that during his residence at Wolvey, Isle of Wight, Father Richardson converted forty-seven persons, among them being his own mother.