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

VOLUME XIII.

### LONDON, ONTARIO, SATURDAY, JUNE 7, 1890.

## Catholic Record

London, Sat., June 7th, 1890. EDITORIAL NOTES.

Some weeks ago a Protestant clergyman, with the ornamental appendage of D. D. tacked to his name, made a furious onslaught against Catholicism. Objection after objection was hurled by our doughty friend against the Romish Church, as he was pleased to term it. One of his principal charges was that the Catholic Church had deviated from the purity of its primitive institution, and hence could no longer claim to be vivified by the spirit of truth. "Where," he cried, "do we find mention of Bulls and Encyclicals-of temporal power-among the early Christians ?" and all the while his countenance glowed with that kind of dignity which Artemus Ward says is just as much the sign of wisdom as a shirt collar is of a shirt. "St. Peter," he continued, "was crucified : his successors during thee centuries had the independence of martyrdom only. Why then does our century no longer contemplate the same example of evangelical poverty?" To such an objection we may reply with a celebrated Capuchin : "In your infancy your only nourishment was milk, and your chin was as bare as a piece of pumiced marble. Why, then, do you now clamor for beefsteak, even on Fridays, and carry a beard that would shame a goat ?" It would be just as logical to say that the wealth and civilization of our century, which man did not possess in his primitive state, must be denounced. Such a conclusion would not meet with the approval Church. Many, also, having as watchof our separated brethren. It surely then betokens a very narrow mind or want of good faith to use it against Catholics. It le well known that nations, in the beginning of their existence, are never what they are when years of sound civilization have enriched them with their dower of refinement and social blessings. The same thing may be said of the Catholic Church, In the commencement she possessed, indeed, no other wealth save her faith in her Crucified Founder. Must we, however, conclude from this that she should have always continued to wear the garments of pauperism? Would it be in accordance with the prophecies which shadow forth the Church—sometimes as the most power ful monarchy that ever existed; at others, as a mountain to which run all nations; sometimes as a city destined to be seen by cast a glance about them and consider all men; and, again, through the glass of what causes must have led to the presence inspiration we contemplate peoples and of the swarms of Italian people in all the sovereigns paying homage to her as to a towns and cities of America :

powerful queen. Do not all the brilliant

allegories of the prophets indicate a Church

ever increasing in power and even in ex-

THIS doctrine of reducing the Church

terior beauty ?

to its primitive state has not even the poor qualification of novelty. It was first Government purposes to put a stop to circulated by Arnold of Brescia, a zea- emigration. Peasants are selling out their supposes to the rationalistic theories belongings, and flocking in throngs to the circulated by Arnold of Brescia, a zealous follower of the rationalistic theories of Peter Abelard. This monk of Brescia, obtained to America before the probable. ignoring all laws of progress, wished to replace the church in the swathing bands of discontent among the paintent of discontent among the passantry are the marked increase in the hurden of taxation and the strict enforce riches of clerics, wished to see the Bishops reduced to indigence, and the Pape bereft of his temporal sovereignty. This theory flourished for a time and produced frightful disorders. God, in- the distinguished musician, and organis deed, could have enthroned His Church of St. Mary's Cathedral, and James F. in majesty and splendor. He wished, however, that the ordeal of persecution might demonstrate her divinity. Besides, it would not have been in accordance with the general laws of His providence, God having seen fit, in His general providence, to act by natural means even for the accomplishment of supernatural ends. But now, when the doctrines of the Church are preached on every strand, in humble missionary chapels as well as in splendid basilicas. one cannot reasonably wish that the days of Nero and Domitian might again overshadow all with their darkness of torture and torment. If, however, our adversaries desire to re-establish Catholicism in its primitive state they should first strive to understand the homely Saxon proverb that "charity begins at home." Let them, perfection smitten theorists, sell their property and give the proceeds to the Pope, as was, as St. Luke informs us, the practice of the early Christians. Let the charity of the early Church temper their language, and slanderous tracts and insipid platitudes will not figure in the controversial arena. But it is far easier to dilate on the austerity of the first followers of Christ than to put it into practice. "In the early Church bulls and encyclicals were unknown." "I recognized as good Christians.

The Mail having been beaten on the gers of Trajan and Marcus Aurelius, should have been charged to distribute the despatches of the Mamertine prison

The Mail having been beaten on the poration, could not prosecute for libel, has now put in the second plea for the despatches of the Mamertine prison

The Mail having been beaten on the pleat that the Jesuits, being an illegal corporation, could not prosecute for libel, has now put in the second plea for the despatches of the Mamertine prison

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The Mail having been beaten on the great the Jesuits of the Mail not readily be forgotten that one of the most admired Toronto parsons from the time so disgraced himself and breathed his last, and died a peaceful and happy death. His body was conveyed for interment to Stratford, where recommend murder. But it is only

ife to domestic pursuits. The young Emperor has thrown off the shackles of the man of blood and iron, and Caprivi, who is no stranger to diplomatic tactice, and withal a strong admirer of the Bismarckian policy, has donned the insignia of Chancellor of Germany. However, it is hinted that Bismarck intends visiting Rome at an early date. Observers there are who declare that the old man's heart is favorably inclined towards the successor of St. Peter, whose very name he had striven to obliterate from the Germanic mind, and that his visit will be to "Canossa." Perhaps the beauty of the true religion may, as in Hurter's case, give peace to a soul long ruffled by the cares and intrigues of state. The future alone will reveal the sequel. For the present we content ourselves with the knowledge that the heart of man is in the hands of God, who turns it as He wills. He has turned many hearts since the beginning of the century. Numbers there are who have deserted the Protestant ranks, and given their talents to the Catholic cause. Many, disgusted with the prevailing schemes of religion, and affrighted by the moral and intellectual corruption too thinly veiled by our pretended civilization, have sought refuge in the bosom of the Catholic words the meaningless utterances liberty and progress, and decked out in all the panoply of modern infidelity, and who, despising Catholics for adhering to the infallible doctrine of the Roman Pontiff, yet hung upon every word of some literary or political charlatan, have heen made sons of Mother Church,

For some time past the statement has been extensively circulated that, having cast aside the rule of the Pope, and the salutary restraints of religion, all was well with the people of Italy and its capital. The Christian Guardian of last week, in the following terms, puts an entirely new complexion on the condition of that country ; and if more proof were needed, the people of Canada have but at

"The financial situation in Italy is criti-cal, and the government is driven to ex tremittles for means to support the troops and the public officials. The unemployed in Rome and Naples are assuming a menacing attitude, and frequent arrests do not avail to intimidate the people as formerly. In Naples some excitement has been caused by a rumor that the United States burden of taxation and the strict enforce ment of the conscription law."

Last Thursday we had the pleasure of a visit from Prof. O'Brien, of Hamilton, Egan, Eq., of the same city, the celebrated vocalist. Both gentlemen took part in the grand sacred concert in St. Peter's Cathedral.

THE Presbyterian General Assembly at Saratoga have resolved unanimously to revise the Confession of Faith, but that in no way is the integrity of the "Reformed or Calvinistic system of doctrine taught' therein to be impaired. The Calvinistic theories of foreordination and preterition have therefore a respite—but sooner or later they will have to go. A motion was also passed in favor of preparing a compromise creed, to be styled a "consensu creed," which will contain only those doctrines in which all the Reformed Churches agree. It is expected that this will form a basis for future union of different sects; but it will be supplementary to, and not a substitute for the Westminster Confession. Thus one creed will declare the preterition doctrine a part of God's truth, and the other will leave Christians free to reject it. A clever compromise truly. The consensus creed, as far as we can see, will have to exclude all positive teaching except the existence of God, to include the Reformed Churches. Thus Mahometans, Jews and Delsts will be recognized as good Christians.

same with those implied in the oath, and sixthly that the article is substantially true. We presume that this new plea will soon be settled, and the case will then be tried on its merits.

THE Rev. Dr. Shaw, a member of the Protestant Council of Public Instruction for the Province of Quebec, lectured on education in the Methodist Church at ult. He stated that

"The traditional policy of Methodism is that religion and education should go hand in hand. He believed in that principle himself, holding that religious and moral training should be the foundation of all education and culture. I know that this idea is not everywhere popular in these days. In another Province a political days. party is striving with noisy demonstration to abolish the Separate schools, founded under the direction of Dr. Ryerson and afterwards guaranteed by the constitution. Let them beware lest in asking for bread they receive a stone. Banish the Bible from the Public schools and its place may be taken by Infidelity. There is another thing to be considered. If the Separate schools are abolished in Ontario they must ha sholished in this Province. And the Protestant minority in Quebec desires the preservation of the Separate schools. That is no doubt the case, but their existence is threatened by the noisy propaganda against the Separate schools in the sister against the Separate schools in the sister Province, first begun by the Equal Righters and afterwards taken up by the Meredith Tories in the hope of riding into power on the top wave of race and religious prejudice. The Protestants of religious prejadice. The Protestants of Quebec have nothing to gain and everything to lose by the new Tory policy in Ontario. The self styled champions of Protestantism in the west are taking a course directly opposed not only to the best interests of the country at large, but to the interests of the Protestants themselves. But we shall never helices that selves. But we shall never believe that the Ontario Conservatives can win on such a platform till they have actually won. On the contrary, we fancy that Mr. Mowat will be sustained by a larger majority than ever."

It is clear enough that the objection which fanatics in Ontario have against Separate schools does not arise from any conviction that religious teaching in the schools is an evil, but from pure opposition to the Catholic religion. would be willing enough to have religious teaching in the schools, if they could introduce the anti-Catholic calumnies, which are so common, as its basis, but as they cannot do this, like the dog in the manger, they wish to deprive Catholics of the liberty of teaching their own children according to their conscientious con-

THE Holy Father, Leo XIII. shows the same vigorous front in dealing with the Emperor William II, and demanding the full liberty of the Church, as his predeceseors showed in days of old when all the On the other hand, he renewed the sors showed in days of old when all the candid words of respect and regard powers of a Napoleon, a Henry VIII, a which he spoke in Toronto regarding the Osservatore Romano, the organ of the Vatican, states that the Papal Nuncio at Berlin as well as the Prince Blshop of Breslau have been instructed to act vigorously in unison with the Catholic party in Germany and to claim "as indispensable for the salutary action of the Church, first, the return of the religious orders ; secondly, religious education in the schools; and, thirdly, the removal of the discretionary and re vocable character from all the concessions hitherto accorded to the Catholic party.'

A Boston paper makes a strong protest against the startling announcements which are made on the bulletin boards of many of the city churches, and the absurd titles to sermons, for the purposes of gathering crowds. It asks whether the object of church-going is merely for entertainment, or for instruction. It

continues : "The headlines in the most sensational newspapers do not surpass the vulgarity, freedom, and irreverence of these announcements, and the non-church-going part of the community are simply amazed that persons calling themselves teachers of Christianity are willing to announce themselves as given over to claptrap or buffoonery in the pulpit. We have had some pulpit. We have had some painful instances in well known churches in this city where the pulpit has been disgraced by the irreverence and sensationalism which have been manifested in order to draw a crowd to religious services."

Disgraceful as all this is to the kind of Christianity these people profess, we may well doubt whether the Boston preachers have fallen to so low an ebb

000 worth of property was seized, and the Mormons entered suit to have the law declared unconstitutional. This is the Waterloo, Quebec, on Sunday the 25th suit which has been decided adversely to them. The law had been already sustained by the Supreme Court of Utah, but was brought on appeal before the Supreme Court of the United States, which affirms the previous judgment, This will, without doubt, be a death blow to the Mormon political power, and, in time, to the whole system.

UP to the present time, Chicago has had the pre-eminence for the rapid granting of divorces, but Nebraska City, by a recent divorce granted by the court within twenty minutes has beaten the record. A petition was filed at 2 o'clock, the defendant answered at 2:15, and the case was brought before the court at 3.20. The decree of divorce was granted by the court at 3:40.

HAVING exhausted modern, the Mail is now introducing ancient history to prove that everyone is wrong-minded who happens not to be of the same way of thinking as itself. Old fyles of the Globe are once more gone over to prove that the Liberals of forty years ago were very much opposed to Separate schools, and some of Mr. Mowat's sayings in those days are printed to show that he was at that time an enemy of the system Did Mr. Mowat, however, think it worth while to retort, he would need to go back but a very short time to find the Mail people ardent admirers of Catholic Bishops, priests and people, and enthusiastic in praise of the good French Canadians, for whom it has now nothing but

A PROTESTANT gentleman of Toronto ately said of the CATHOLIC RECORD : "I am an ultra-Protestant, and must confess to having commenced scanning the RECORD with a view to scoff, but lo ! from its pages I have imbibed a true respect for the faith and its true adherents."

THE Hon. S. H. Blake delivered an address last week in Stratford, and in the course of his remarks referred as follows to the French-Canadians:

"He made a magnificent plea for toler ation, declaring himself to be a staunch Protestant, but one who did not believe that the Roman Catholics were all bigotry and the Protestants all conscience. He had known Protestants as bigoted as —but he had to pause at a loss for a simile, while the audience laughed as they exactly appreciated his feelings. many years. In that great County of Charlevoix, containing only eleven Pro-testants among tens of thousands of Roman Catholics, the jail is nearly always empty. There must be some thing good in a religion that gives to us such results as that."

The Mail, however, terms this state of things "mediævalism," and is battling strenuously with the object of bringing the French people into line with that portion of our Dominion where the jails are nearly always full.

DEATH OF REV. JOHN HEITMAN.

Another of our priests has been remove from the field of his earthly labors by the unsparing hand of Death. Rev. John Heitman succumbed at length to the fatal renewal of an attack of la grippe, which he struggled against valiantly for over three months. In the beginning of March this worthy priest was called away to Cin-cinnati to assist at the burial of his good and venerable father. He had then just recovered from an attack of influenza and felt quite able to undertake the journey. felt quite able to undertake the journey. It was more than his enfeebled strength could bear, however. On his return to Listowel he was just able to celebrate the Holy Sacr'fice of Mass once, and no more. On the first Sunday of Lent he appeared for the last time on the altar. Since then his mission has been attended to by the neighboring priests from the diocee of Hamilton. Especially are the people of Listowel. Carthage. are the people of Listowel, Carthage, Hesson and vicinity indebted to the kind resson and vicinity indebted to the kind offices and unremitting labors of Rev. Father Gehl, of St. Clement, and Rsv. Father O'Reilly, of Macton. On Thursday, the 23rd, Very Rev. Dr. Kilroy and Dr. B. Kenner, St. Marchanid Rev. P. Brennan, of St. Mary's, paid a visit to Rev. Father Heitman and found

and of the catacombs." Truly this is at all; secondly, that the Mail is not re- Catholics who are to be murdered, and brother of the deceased priest, had just firmament, and though the morning, to a finally decided by the Supreme Court in favor of the authorities. The case arises from the Edmunds anti-polygamy law. Under that law the corporation of the Mormon Church is dissolved, and all real estate in excess of \$50,000 is escheated to the United States, except what is held for actual worship and burial purposes. Under this Act \$750, ... was saired and himself and successors in the parlsh when limited and successors in the parlsh when himself and successors in the parish when sickness intervened and death cut him off in the middle of his arduous though very

nuccessful and useful career.

Rev. Father Heltman was born in Cin cinnait of God-fearing German Catholic parents and was but thirty-eight years of age when death overtook him. He was educated at St. Francis Gymnasium, Bremen street, Cincinnati, and attached himself to the Order of St. Francis, of which he became a professed member. He was for some time coadjutor to Rev. Father William in Chatham, and many, we are sure, and deep will be the regrets of the people of that flourishing parish when they learn of the early and unex-pected demise of the late Father Stantslaus. The RECORD unites with them and the afflicted people of Listowel in offering a fervent Requiescat for the late Father Heltman's soul.

> LOUIS VEUILLOT. Ottawa, May 23:d, 1890.

To the Edstor of Catholic Record : DEAR SIR: Enclosed please find another letter respecting the Louis Veuillot matter. It is another proof of the high esteem in which the great Catholic champion is rightly held, and well worthy of Yours truly, VATICAN.

Quebec, May 24th, 1890. MY DEAR FRIEND : You conferred, I

assure you, a particular favor by sending me some late numbers of the CATHOLIC RECERD, published in London, Ontario. I look upon this very ably-edited heb domadal as one amongst the very best of our Catholic newspapers issued in this "Canada of ours." The article to which you so kindly di-

rected my attention was first published in The Month, an Erglish magazine, some seven years since, upon the decease of M. Louis Venillot, the great and justly-celebrated French lay publicist. And it celebrated French lay publicist. And it gave a very racy synopsis of the life and literary career of this writer, whose fame as a defender of the faith "once delivered to the saints" extended to the utmost limits of the habitable world — id est, wherever Catholicity is preached. It was a great treat to me indeed, and I enjoyed the intellectual pabulum very much, for one reason, namely, that I have not had the good fortune to enjoy the reading of The Month since I cossed to reside in Ottawa, and, as I learn from your note, was republished in the CATHOLIC RECORD, because of a mere sciolist's adverse comments upon the work done in his day by ments upon the work done in his day by that Cobbett of French writers, the immortal Louis Veuillot; whose philosophi-cal essays in defence of the faith, like those of the English writer to whom I venture to liken him (though the former was less happy than the latter), was not blessed with the invaluable gift of faith. Yet, both men were honest, fearless and gifted with the brightest of intellectual endowments. And the writings of both will be read by lovers of truth who delight in its being delivered in beautiful, forcible language, so long as the tongue writings of Mons, Veuillot be read and appreciated just so long as Messrs, our friends Dalton McCarthy (pro quidor to the inheritor of a name so odorous of Irish Catholicity), et id genus omne, ycleped Equal Righters permit the mellifluous tongue of the Gaul being cultivated and spoken in this Dominion.
I notice in the last number of the

CATHOLIC RECORD a letter addressed to the editor and signed "Vatican," in which, if I mistake not, I trace the fine Roman hand of a former able writer in the journalistic field, one of whom we the journalistic field, one of whom we poor Irish Catholics, in union with the See of Rome, may well feel proud. He did his duty in his day, and, as Walter Scott makes the archer say, in "Ivanhoe," in the tournament at Abspey de la Zouch, in the contest with his rival, Locksley, "that he drew as good a long bow as his ancestor did at Hastings." Long may he ancestor did at Hastings." Long may be continue to wield the grey goose quill, for it is mightler than the sword in defence of the faith. Can there be a greater exemplar of this fact than the fall of the man "of blood and iron," Bismarck, overthrown by the little hunchback, Windthorst, that trenchant defender of the faith in the German empte? the faith in the German empire? recollect saying to a friend, lately, in command of a noted (at least for their command of a noted (at least for their gorgeous uniform) regiment of our Canadian militia, upon his remarking "that Roman Catholicity was now extinct," something about "twenty golden years ago," when the Sardinians, backed by Bismarck, invaded and took possession of Rome—that if he lived till now he would see how deed or extinct it was! see how dead or extinct it was! And I weature now to prophesy that if he lives twenty years longer—aye, probably a much longer period of time, which I hope and trust that he may, for "he is not half a bad fellow"—he will see the Sardinians humbled and travelling back to Canossa, as Bismarck has done before to Canossa, as Bismarck has done before them. For I do not believe that I dream

"That the winter will then be past, And the rain over, and the flowers appear, And we shall see in God's own light at last All we have sought for in the darkness (of persontien) here."

The dawn of a brighter day for Holy Church is breaking over the European

and of the catacombs." Truly this is too cruel a mockery of those who have possible for it, as it was copied from merited, by their heroism in the midst of suffering, the legitimate admiration of all ages.

PRINCE BISMARCK has declared his intention of devoting the remainder of his life to decrease the publication; of the Jesuits are substantially the life to decrease the correct of the decreased priest, had just the decreased priest, had just therefore his language is deemed quite strived. Very Rev. Dr. Kilroy officiated. Rev. Father flannery sang the Libert and correct.

A SUIT by the Mormons against the United States authorities has been fourthly, that the same matter has been before published; fifthly, that the doctor of the decreased priest, had just therefore his language is deemed quite strived. Very Rev. Dr. Kilroy also gave the last absolution. A very pathetic ordinated. Rev. Father flannery sang the Libert and correct.

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A SUIT by the Mormons against the United States authorities has been followers of the decad who die in the Lord, for their works of lower where were the sons of the Cross, the humble followers of

Waiting and watching till the day breaks Over the brow of the Eternal Hills."

And this bappy consummation, so hoped, prayed and sighed for by the immortal Louis Veuillot, and other writers, faithful children of Holy Church in every land and in every language spoken by map. have aided in bringing to pass. So, vive

lot, et ses confreres ! I remain, as ever, your felend, H. A. M. LECTURE AT SIMCOE.

The pretty little church of Simcoe could scarcely contain the large congregation that gathered last Sunday even. ing to hear the promised lecture of the Rev. Father Corcoran of La Salette. The rev. gentleman is no stranger to Simcoe, and the more we hear him the more impressed we are that he is one of the most pleasing and eloquent preschers in the disease. the diocese of London. His voice rang out clear and distinct on the listening congregation and swoke a response in many a heart. The subject of the reverend lecturer was "The Bible," which aflorded a wide, and splendid scope to his great reasoning powers. No point was lost, and the climax was reached when the rev. gentleman gave a very amusing and happy illustration of the varied interpretations of the Bible adopted by the different seets which have sprung from the Reformation. Father Corcoran may well be congratu-lated on the success of his lecture, and if there is anything in a name he has all the rich flow of eloquence and humor so racy of the sons of St. Patrick, and well does he employ them in spreading that faith in a foreign land so firmly planted by the great Apostle in the Emerald Isle.

The music on the occasion was remarkably fine. It is rarely indeed we in the country only such a treat. Since may

country enjoy such a treat. Simcoe may well be proud of its native talent. The solos would not have disgraced any of our fashionable city churchea, The chorus in Lambilotte's "Lauda Sion" and Berger's "Tantum Ergo" exquisitely blended, the obligatos adding no little to their harmony. It shows what energy, determination and good will can achieve. The organist, Mrs. Cowen, deserves wellmerited praise for her unfailing courtesy and devotion No effort seems too great, and certainly the wonderful success of Sunday evening is a splendid criterion of her work.

Everybody knows or at least has heard of the exterior, but especially of the in-terior beauty of Simcoe church and the exquisite simplicity always displayed in its decorations. The high altar, with its mass of plants and flowers, together with its numerous twinkling lights, was a

SACRKD CONCERT.

About seven hundred persons attended the grand sacred concert given in St. Peter's Cathedral on the 29th May, and it is safe to say that all were thoroughly satisfied with the feast of music presented. satisfied with the reast of music presented.

A temporary gallery was erected on each side of the large organ for the accommodation of the orchestra, brass and string, which did its portion of the work in a very creditable manner, the members of "D" school band composing the brass and reads and Master Reselle Perceive Rayle. reeds, and Messrs. Roselle Pococke, Berk, Chadwick and J. Johnston first violins. and twenty voices, and tested the capacity of the organ loft to the last square inch. The chorus numbered one hundred The singing of the large chorus was cer-The singing of the large chorus was cer-tainly a great feature, Handel's Dettingen Te Deum being carried through with spirit and precision. But this was ex-celled by the rendering of the "Gloria" from Farmer's Mass in B flat, the volume of voice, coupled with full organ and orchestral accompaniment, having a grand effect and making the large editice fairly vibrate with the sound. Dr. Verrinder, who was the conductor of the evening, dewho was the conductor of the evening, deserves much credit for the excellent standard to which he has brought this large chorus, their work being the result of patient and constant rehearsal. Mr. D. J. O'Brien, of St. Mary's Cathedral, Hamilton, presided at the organ, and proved himself a master musician of the first rank. His orchestration was very effective, and the accompaniments to the solos brilliant, yet in full sympathy with the voice. Mr. and Mrs. J. F. Egan, of Hamilton,

rendered Lambilotte's beautiful "Justus ternered behavior to be activities to the solo "Les Rameaux" (Faure), by Mrs. Egan, was given in splendid voice with care and confidence. Mrs. Ellis sang "Angels Ever Bright and Fair" from "Theodora," giving a conscientious and careful rendition of that beautiful selection in such excellent voice as to prove tion in such excellent voice as to prove even a surprise to her greatest admirers. Miss Mulligan's solo, "Quoniam," from "Farmer's," was very creditable, being rendered with spirit and correctness. Mr. W. Miller sang "When Thou Tookest Upon Thee," in the "Te Deum." He is a young and promising tenor robusto and is rapidly showing many signs of improvement in voice cultivation. Mr. P. J. Watt sang in good voice and assisted in the quartet, as also did Misses McCarthy and Mulligan and Messrs. Miller and Egan.

As a whole the concert was undoubtedly a success, both financially and from a musical standpoint. Dr. Verrinder intends taking up the "Creation" at once and giving it as soon as efficiency is reached by the large chorus. Such efforts are deserving of the greatest encouragement from the music-loving

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#### Gone to Baltimore.

O, 'tis merrily the pipers play.

And there's dancing on the moonlit shore.
But now can I be glad without my Irish lad?
For he's gone away to Baltimore.

Does be think of me, I wonder, in the far-off foreign town,
With the pretty lasses round him and the
startight shining down?
Dies he think of what he asked me by the
old Killarney shore.
When I told him that I loved him forever.

O, 'lis merrily the pipers play, And there's dancing on the moonlit shore, thow can I be gisd without my Irish iad? For he's gone away to Beitimore.

Ah, then, Thady, darling, list to me and never mind the gold,
It's only yet I'm wanting in the home you loved think I want a palace? ah, the smallest hut will do.
If you only love me, Thady, and will take me there with you.

O, 'tis merrily the pipers play, And there's caucity on the moonlit shore, But how can I be glad without my Irish lad? For he's gone away to Baltimore.

you never find.

Come back to dear old Ireland, and the girl you left behind;
She's waiting for you, darling, as she's waited eversiore,
Since we narted in the moonlight by the old Killsrney shore. So, if fortune fail you, Thady, and the gold

And 'its merrily the pipes shall play,
And we'll dence upon the happy shore.
When you sail across the sea; with all your
heart for me.
And you come again from Baltimore!
—Temple Bar.

## KNOCKNAGOW

OR, THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER XXXIX .- CONTINUED.

"Begor, I did, sir," be answered, "but when you worn't stirrin' I thought you wor dead—an' you bein' such a bad cha-rac-ter I was afeared to have anything to do wad

"Nice people to live among," muttered

Bereeford.

"What does he mean?" Mr. Lowe asked, turning to Murice Kearney, who had just come up panting for breath, and wiping his face with his pocket handker-wiping his face with his pocket handker-wipin Baresford

"He means," was the reply, "that if
Pender was killed he might swing for it.
And, as it is, he may be thankful that you
And, as it is, he may be thankful that you and I saw it all. Many a man was trans-ported for less."

The smoke from the chimneys of Knock nagow attracted Mr. Lowe's attention— for dinner hour was approaching—and from the pointed gables of Pail Laby's old house he turned to a pointed gable in the trees, a little to the right; and thought it would be pleasanter to spend the after noon in that quarter than riding with Mr. Berzeford Pender up among those wild bills

"Of course you won't venture to ride liked. So 'twould be betther for Darby that horse again?" he said.
"No, I'll lead him," replied Mr. Pen "Blur an' ours, Poll, tell me where he

der, "Oh, we'll go back," sald Mr. Lowe. "I couldn't think of asking you to walk."
"Bat I'd like you'd come as far as that place of my own.'

"About a mile. There it is above where you see the three poplar trees."
"Oh, 'tis very far," returned Mr. Lowe.

"I'd much prefer returning."

Mr. Beresford Pender ground his teeth,
and commenced to kick "Waterloo" in

the ribs. "Could I leave him here?" he asked,

"and would you send one of these men for my servant?"
"Yes," replied Mr. Kearney, not very graciously, put him under the shed in the yard, and I'll tell Wattletoes to run up for your man. As you're going back," he added, turning to Mr. Lowe, 'I'll go

"Oa, don't leave your business on my

"I have no more business here; Mat will see everything right. Mat," he called out, "when you have that seed scattered, bring your own plough-from to the forge, as I'm going to break the kiln field."
"Goin' to break the kiln field!" exclaimed Mat in amazement; "begob it is a

shame for you!' by this intelligence, Mr. Lowe thought breaking the kiln-field must be a heartless and an altogether unjustifiable proceeding—something like turning out a vidow and nine young children to perish on the roadside.

"An' there is the whole winther gone now," continued Mat, looking at Mr. Lowe, as much as to say, "Was the like ever known before in any civilised coun-

"Why so ?" his master asked. "Why so ?" retorted Mat, almost gruffly. "An' not a field about the place that a goal could be hurled in wud any satisfac We couldn't finish the match ba tween the two sides uv the river in Doran's moon thaun on account uv the disputes about the fall. Au' there was the kiln-field, that ud put a stop to all bother, goin' for nothin.' An' you never let us know you wor goin' to break it."

"I didn't make up my mind about it till last night," replied Maurice Kearney, as if he were really ashamed of himself for when a large field is intended to be broken it is customary to give it for hurling matches and even horse races Caring the winter months.

"There's no help for idnow," rejoined "There's no help to the Mat Donovan, with resignation. "But Donovan, with resignation." But I'll send word to Tom Cuddehy this I'll send word to Tom Cuddehy this we'll have wan Sunday out uv id at any

He filled the long, narrow straw basket out of the bag, which now stood on the ground beside the little blue cart, and ommenced scattering the seed before the two ploughs. Jim Dunn and Tom Maher both remarked that Mat stopped very often to gaze towards the three poplar trees on the hill, for which Barney Brod herick was now making at the top of his speed-muttering curses on Mr. Beresford ander and his booked nose charger for Pander and his mooked hose charger for being the cause of sending him upon a journey, that would be sure to entail, "Ballyhooly" upon his devoted head when he got home, for being away so

"If ever I marry, I solemuly vow I'll marry young Roders that foldes the plough,"

Mat gave no heed to him.

He was thinking how, one summer evening some years before, he was standing upon the little bridge upon which Ned Brophy's heart was wont to fail to pieces, and seeing the bright face beside him become pensive, he inquired the cause. "I always feel sad," she replied, "when I look at the Three Trees. I love that old place better than any piece else. that old place better than any place else in the world." And ever since that summer evening, so surely as he looked at the three poplar trees, so surely would Mat Donovan commence to build a castle in the sir.

"God save all here where is Darby?" exclaimed Barney in a breath, as he burst into Mr. Beresford Pender's farm house. "Wisha, is that Barney? returned the old woman who acted as a house-keeper. "An', Barney, what way are you?
An' have you any strange news? An'
is id thrue ye're goin' to have a weddin'
at the cottage? An' what soart is the
young man? I always said that Miss Mary was a lady, an', Barney, is my words goin' to come thrue in earnest, an' no nistake?"

Tals torrent of questions bewildered

Barney considerably; but he grappled with one of them, and answered:
"Very well, I thank you, Poll."
"An' 'its yourse'f that is lookin' brave an' hearty, sure enough," returned Poll.
"'Tis of'en your mother tould me you wor the very moral uv your poor father, God be good to bim. 'Poil,' siz she, 'look at Barney runnin' up the road. I can bardly b'ileve the sight uv my eyes that Id isn't his father is in id."'

A striking proof, it may be remarked, of the truth of the proverb, "Every eye forms a beauty"—bearing in mind the clerk's daughter of Ballyporeen.
"Where is Darby?" Barney asked

again.
"'Maurice Keerney's daughter is a fine girl, Poll, six Mr. Beresford. 'The a pity down the hill at the bottom of the ravine; she hasn't a fortune.' 'Faix an' sure'tis and to its hoarse music, Barney dissbe that will have the fortune, and the covered, was added the cawing of a flock fine fortune, siz I; 'for isn't her father of crows, that whirled round and round wan uv the richest men in the parish?' overhead, sometimes swooping down as if siz I. 'The divil a stiver she'll get,' siz they would precipitate themselves into an' plantin' siz he, 'an' more d-a fool moment's silence and confused clapping of wings, shooting upwards again, till their

'ds id Darby? Well, Darby kem in that doore a while ago an' tuck down the gun off uv the rack, 'Darby,' s'z I, 'where are you goin'?' 'Ax the divil,' stz Darby. But the most and terror, when he saw Darby has a gun off uv the rack, 'Darby,' s'z I, 'where are you goin'?' 'Ax the divil,' stz Darby. But the most and terror, when he saw Darby has a gun the saw that the saw that the saw but the saw Darby has a gun to saw the saw that th 'where are you goin'?' 'Ax the divil,' siz Darby. But it might be betther for Darby if he kep a civil tongue in his heal, I do have my eyes an' my ears open though they think I don't. An' maybe I could tell some things that 'ad get some people into a nice hoult if I litted So 'twenthe he hatter for Darby.

"Blur an' ouns, Poll, tell me where he is an' let me go."
"Well, I see him loadin' the gun in the

stable," the old woman answered. "An' maybe I didn't notice 'twas a lead ball he put in id," she muttered, "though 'twas little Darby suspected I had my eye on him. An' maybe 'twould be betther for Darby if he kep a civil tongue in his head."

This speech, except the first few words, was a solitoquy, for by the time it was concluded Barney was running from one to the other of the out offices in search of Darby Rusdh - or Darby the "Rad-halred."

"Begob," Barney sollloquised, as he ran from one empty and ruised outhouse to another, looking up at the sky through the broken roof, and at the patches of grass growing through the floors-"begob, this is a quare soart uv a place. The divil a cow or a calf, or a sheep or a goat, put a fut in there this five year. Nor a pig, nor a slip, nor a bounive," he added, running in and out of two or three other flices in the same condition as the cowhouse. 'Nor a goose, nor a goslin, cowhouse. nor a duck, nor a cock, nor a chickennor a wranneen, nor anything! shouted, as he stopped short after finishing his round, and gazed in amezement on the rained concern, from the thatched dwellis not the soart uv place id was afore poor Dick Morris was turned out, an Pender on'y keeps grazin' stock in the summer and nothin' at all in the winther. On! be the hoky! he has a big windy broke out here! exclaimed Barney, turned the corner of the house and found himself face to face with a large window, which certainly was not in keeping with the old thatched house, but which, accord-ing to Mr. Beresford Pender's notions, had the advantage of proclaiming to all passers by that the place was in posses-

sion of a "gentleman."
"I'll run over to the double ditch," continued Barney, "aa' if he's about the place I can see him—bad luck to him for bringin'

me up here." Not a living thing did he see from the double-ditch, but two carrion crows on a little island in the middle of a field covered with water. He felt a sense of desolation as he looked all round the dreary spot. And observing a single which all the world knows is a sign of bad luck—pitching upon one of the rafters of the tumbled down barn, Barney resolved to get away from the illomened place as fast as his legs could carry blind him. He made for a pile of stones at a "But point of the road, where the engineer had to turn short at a right angle to avoid a to turn snort at a right angle to avoid a level stretch of country, and carry his road over the sharpest point of the hill— by which ingenious manœuvre the engineer added considerably to the length of his road, besides avoiding three miles of

a dead level. But as Barney approached the landmark by which he steered his course, it suddenly occurred to him that it marked the spot where "Black Humphrey" was found one winter's morning with his skull broken-and Barney immediately wheeled to one side, so as to avoid the pile of stones at the turn of the road. For, thought it was the middle of the noonday, and not "the witching hour of night when church-yards yawn," Barney Brodherick felt by no means comfortable, and had a secret misgiving that, in a back-of God-speed spot like that, Black Humphrey might be met with, looking for the fragments of his plough,"

Tom Maher chanted, as he passed by Mat

| Granlum, any hour of the twenty-four. He faced now to an old sandpit near the

in order to attract his attention. But road a little lower down, and was climb-ing up the embankment on the brink of ing up the embankment on the brink of it, when he suddenly started back and fell

down upon his hands and knees.

"The Lord betwee us au' all harm!" he muttered through his chattering teeth, while hig drops of perspiration ran down the few "Thet House all. "Tran wall." his face. "That flogs all! 'Twas well Billy Heffernan said there was somethin' bad about the old sandpit since the night the mule got into a cowld sweat an' sae But in the middle of the noonday to think he'd be out uv his warm grave is a show entirely!" For Birney was quite sure he had just caught a glimpse of Black Humphrey himself, with his head all bloody, lying in the old sand-

"If I could get round to th' other eide,"

"If I could get round to th' other side," he continued, "maybe I might be able to cut off before he could see me."

He crept round the embankment till he came to a gap in it, by which he saw he could not pass without exposing himself to the object of his terror. Glancing round feerfully, he discovered, greatly to his relief, that Mat Donovan and the ploughmen were within view, though too far off to hear his cry for help if the owner of the bloody head should lay violent of the bloody head should lay violent hands upon him. He took courage, how ever, to peep over the embankment again; and to his utter horror the bloody head started up at the same moment, and seemed to be looking along the road, at-tracted, no doubt, by the sound of horses' hoofs, which Barney could now hear ap-proaching at a brisk trot. This last-mentioned circumstance gave him further courage, and he looked more steadily than before at the figure in the sand pit.

"Be the hoky!" exclaimed Barney, "'tis Darby Ruadh!" And sure enough, there was Darby Ruadn's red head plain to be seen, as he peered stealthily through a brake of briers over the ravine that divided his hiding place from the road. A stream gurgled down the hill at the bottom of the ravine;

lost in the distance. "Id must be a fox that's about here," don't keep me here all day, an' ali I have Barney though, 'or else they smell to do."

voices were softened and almost

angry

ment and terror, when he saw Durby Ruadh drop upon one knee and thrust the muzzle of his gun through the briers, resting his elbow on the brink of the sand-pit, evidently with the intention of taking steady sim.

"Be cripes!" Barney mentally ejucu-lated, "he's goin' to let the daylight through some wan !"

Oa came the horsemen, nearer and nearer. But just as he had the gun to his shoulder, Darby Ruadh drew back, as if something unlooked for had presented it. elf; and, instead of firing off his gun, he dropped upon his knees and let the horse. men pass. And, as they got higher up the hill, Barney could see by their shining accoutrements and clanking sabres that they were two mounted policeman-pro-bably bearing a dispatch to the nearest military barracks for a troop or company of soldiers to protect the sheriff while clearing a townland of its human inhab-

When Barney looked again into the sandpit, Darby was slitting in an easy posi-tion, quietly filling his pipe, with his gun on the ground beside him.

"Id must be rabbits," thought Barney, "though the divil a hole I cau see. Bless

your work," he added aload. The man in the pit was so startled that his pipe dropped from his mouth, as he crambled to his feet at the risk of

himself with the open knife he held in his "In the divil's name what brought you here?" he growled on seeing who it was had spoken to him.

"Your own blessed masther," Barney answered, "an' his ould broken-winded horse that fell ondher him, an' I was sint in to tell you to carry him below ondher the shed in Raheen."

"Aren't they comin' up this way?" Darby asked. "The divil a up," returned Barney.

'He's gone home on shanks' mare, "Sweet bad luck to him! afther all my trouble," growled Darby Ruadh. "I must lave this gun at the house," he added, as he walked off without condescending to take any further notice of Barney, who set off for home muttering that he'd want to be able to change himself into a crow, the way he was ordered from one place to another and expected to be back again "while a cat 'd be lickin' his ear"what was worse, that backguard Tom Maher would be sure to steal his blackthorn out of the ase's car, where in an evil hour he had left it.

It was to "Waterloo" that Darby Ruadh wished "sweet bad luck." And we, too, have reason to be indignant with that un lucky quadruped. Had he but kept upon his legs till he reached the sand pit, even he, "Waterloo," might have been the mak-We'd have something to tell that would make the reader's breath come and go. The scene of our story would have been immortalized to our hand; halfa dozan "specials" would have done it. way disreputable brute not fallen with his rider, Mr. Beresford Pender's horse would have been shot under him-or, what would have answered as well the horse would have been shot when the rider had dismounted and moved to a safe distance ; and Mr. Beresford Pender, after discharge ing all his pistols, would have pursued the intended assassin into the fox cover in the glen-and heaven only knows what would

have happened after.

It is a comfort to know that the old legacy" was "bound for a tanyard;" and that he never did "hear the cackoo" again. for before that day week his ribs were well polished by old Somerfield's beagles; and for many a day after his shin-bone might be seen under a little boy's arm at the

CHAPTER XL

THE DRAGOON'S PRESENT—THE BEAUTY
RACE.

During all this time Bessy Morris's tongue and fingers were very busy. She talked and pited her needle incessarily; but ever and anon she would pause for a but ever and anon she would pause for a little while and take to thinking. During those moments of abstraction, Grace remarked that Bessy invariably hard into her pocket; and in the little circumstance Graceszwa "mystery" which she resolved forthwith to set about unravelling. And as a pocket naturally suggests money, Grace concluded that it was of money Bress Morris was thinking every time she stopped working and slipped her hand into her pocket. So, by way of a beginning Grace and beginning, Grace said:

"Just before you came in Miss Kearney was lecturing me because I allowed my mind to dwell sometimes on so vulga: a subject as wealth. Now don't you agree with me that poverty must be a very dis-

agreeable thing?"

"Indeed I do," Pessy answered, looking surprised. "I was always wishing to be rich."

"Did you ever think it would be pleasant to get a rich husband?"
"Well, I believe that used to cross my mind sometimes," replied Bessy with a sad sort of smile. "But what I most desired was to be able to do something for

myself."
"I suppose it was that made you learn dressmaking ?" Mary observed.
"It was, miss," she replied. "Though pretended to my grandfather that it was on account of my aunt's health I was obliged to stay so long in Dablin. Only for that he would not consent to have me

'And were you able to get money?" "Well, I was able to lay by a little dur-ng the last year. Bat 'tis very hard to make a fortune, and only that I was stopping with my aunt I'd find it hard earn as much as would make me inde-pendent,"

Grace thought that this was a higher ambition than her own.
"But you seem to have enjoyed the at-"But you seem to have enjoyed the at-tractions of the city very much, and I wonder how you could come back to the country," she observed, musingly. "Well, I could not leave the old man alone," Bessy replied. "And there were other reasons to induce me to come home."

"And used you not ever wish to b

back in the country?" Mary asked. fancy I'd pine away and die longing for green fields if I were shut up in a "Well, an odd time I would," Bessy plied. "When I'd be alone of an evening I'd find myself wishing for the old

place and the old friends. But I like citement, and I think it very dull and lonesome now, having no one hardly to converse with, and no change, but the same thing over and over every day." "I can understand that feeling very well," said Grace. "I am dying to plunge

into the gaieties and excitement of Dab-lin. I am to go next winter, and it puts me in a fever to think of it "I never could be tired of the country,"

said Mary.

Bessy Morris made no reply.

Bessy Morris made no reply. hand was in her pocket again, and her tongue and her needle at rest.

'Here is a letter that Wattletoes had in his hat, and he forgot it," said Willie as

he opened the room door.

Mary started in a way that was unusual with her, and snatched the letter eagerly from her brother. Was she thinking of another letter which Barney had put in

his hat and forgotten?
"It is for you," she remarked, handling the letter to Bessy Morris, who took is without evincing any surprise, and was putting it in her pocket with a quiet

mile when Grace said : "Ob, you need not stand upon ceremonv. Bessy cut open the envelope with her

sclesors, and read the letter.
"Not a love letter at all events,"
thought Grace, who was watching the expression of her countenance. "Oh, it is only a habit she has," she added, as Bessy's hand glided into her pocket the moment she had finished reading the letter.

"Is it a love-letter?" Mary asked.
"It is, miss," replied Bessy, laughing.
Both Mary and Grace looked at her in

surprise, for neither expected such s "Maybe you'd like to read it, miss,"

she said, turning to Grace, who eagerly accepted the offer, remarking that it was the first love letter she had ever seen ex cept in a novel.
"'DEAR MISS MORRIS'-Oh! that's

shockingly bad beginning. I am quite disappointed—'I take the present favour able opportunity of writing these few lines to you, hoping that you are in the enjoyment of good health, and free from all the ills that flesh is heir to, as Byron save Dear and best beloved'—Ah! that is some-thing," Grace observed, with an approving nod-" words are inadequate to conver an idea of the state of my mind since tha nodfatal Sunday afternoon, when I called at your highly respectable female relative's at twenty minutes past one p. m., accord ing to appointment, for the purpose of escorting you to the Zpological and the harrowing intelligence fell upon my soul like the war of elements, wreck of matter, and the crash of worlds -28 Byron says—that you had vanished ike a star from the horizon when the storm-lashed barque of the mariner is ossed upon the foaming breakers, and he paces the deck alone, and mourns the hopes that leave him, while his life is a wilderness unblest by fortune's gale his fevered lips are parched on Africa's burning sand, and no one near to whisper hopes of happiness and tales of distant land -as Byron says. It was then, for the first time in the course of a chequered existence, that I fully realized the truth of the sentiment that absence makes th heart grow fonder, as the supflower that turns on its god when he sets the same says. But, dear Miss Morris, I cannot by any possibility endure my present state of mind, which sleeping or waking 'tis all quarry, as the little boy glanced over his shoulder at the passing traveller—while another little boy was thrusting out his head, impatiently, at the door, and dancing upon his heels. my barque to your native locality, the situation of which I have learned from

who has on saveral occasions poured the who has on several occasions poured the the balm of hope into my lacerated bosom, and give me all necessary information for fielding the whereabouts of the object of my pilgrimage through the valley of the shadow. For truly may I say that the kies, dear maid, thy lips have left shall never part from mine till happier hours restors the offt unablated hack to this.

restore the gift untainted back to thinerestore the gitt untainted back to thine—
as Byron says. Till then firewell, and
give a thought to one who never can
cease to think of thee?"

"What do you think of it, miss?"
Bessy seked, as Grace was trying to make
out the signature, which was dashed off
in a manner betokening the distracted
tatte of the writer, miss?"

state of the writer's mind. "Oh, 'tls very fine indeed," she replied, with a wise look.

"But I don't know what to think of that kissing." Mary observed. "Was there really anything of that sort, Bessy ?" "Well, not much, miss," returned Bessy,

laughing.
"Take care, Bessy. If he is not a person you really care for there may be some thing not quite right in it. It is quite possible he feels as he says he does; and if so, what would you do ?"

Bessy looked grave, but said nothing.
"Don't mind her preaching," said Grace. "For my part, I'm determined to break hearts like china-ware"—as Byron says," she added with her ringing laugh Bersy Morris continued to look grave, and slipped her hand into her pocket, as she had so often done during the day. But this time she drew out the little box into her pocket, looking so frightened for a moment, and so very inucent and unconscious immediately after, that Billy Heffernan shoot his hand as he drove ou after the usual "Yo-up, Kit!" to his mule,

Bessy had "the two ways in her." "But where is the wan uv 'em that haven't?" Billy Heffernan philosophically observed, as he untted his whip, and gave Kit-who was deliberately bent upon ringing the wheel of his cart into contact with that of an approaching dray—a touch upon the shoulder that made her wince,

and keep her own side of the road. Mat Donovan escorted Bessy to the house, and she had no opportunity to examine the dragoon's gift alone afterwards, though her curiosity was sufficiently strong every time her thoughts recurred to it.

Removing the paper in which it was wrapped, she hastily took off the lid of the little box. She started on seeing what it contained, and after looking at it for early a minute with her eyer wide open,

handed it to Miss Kearney.
"They are very handsome," she observed. "They are very namesons, since of every on, they are just the same as Eva's," exclaimed Grace, snatching the box from Mary's hand, "just the same."
"D) you think are they gold, miss?"

Bessy asked. 'On, yes, I am quite sure they are gold,"
returned Mary.
Bessy Morris selzed the box, quite egitated with pleasure, and taking from it one of a handsome pair of earnings, fixed it with a trembling hand in her ear.

TO BE CONTINUED. IT IS ONLY A WAVE.

Our excellent contemporary, the Michigan Catholic, is quite properly dis-turbed by the avalanche of lurid anticountry from Music Hall to Detroit, and from the Atlantic to the Pacific. We ad mit that it is discounted from the first the kingdom of heaven to live on the charity of His own creatures.

—Life of Father Impaires of St. Catholic rhetoric which is deluging the from the Atlantic to the Pacific. mit that it is discouraging to witness such an amount of unseemly and unreasonable intolerance, but we have faith in the good sense of the plain, every day people who make their living, not by manufacturing slanders, but by honest industry. The right will prevail in the sud. What our Catholic citizens should do, and what they must do, is to stand firmly together in grim resistance to the wave of bigotry aud fanaticism that is sweeping over the country, stimulated and encouraged and propelled by a lot of mountebanks who pro fees to be Caristians, but who violate every principle and precept of Christianity in their wild and windy distribes.

Our Michigan contemporary calle atention to the injustice an ness of the anti-Catholic position. It says: "It will be seen that the Boston bigots convict Catholic citizens of treason without allowing us to deny the charge. We are to be disfranchised, because we do acknowledge primal allegiance civil affairs' to the State! The Boston bigots will not permit us to say that we do acknowledge primal allegiance to the State in civil affairs. We are to be disfranchised, unless we 'renounce allegiance to the Pope, so far as politics are con-cerned'—the Boston bigots will not listen to us while we say that, so far as politics are concerned, the Pope has no more to do with American citizens than has the Angel Gabriel, And the Boston bigots insist that all Catholic institutions, edu cational, philanthropic and ecclesiastical,

shall be subject to S. ate inspection!"

That is very well stated, so far as it goes. But it does not go far enough.

The Boston bigots discovered another swild crime chargeable to the Catholic citizens of this country. One of their orators has found out, and has proclaimed the terrible fact, that the carrier that exemple that even. We presume that before long we will be accused of having conspired to kill Garfield. Boston Republic

Tender Corns. Soft corns, corns of all kinds removed with

out pain or sore spots by Putnam's Painless Corn Extractor. Thousands testify that it is certain, painless and prompt. Do not be imposed upon by substitutes offered for the genuine "Putnam's" Extractor. Sure, safe, harmless.

Moses had Asthma My husband had asth My husband had asthma for eight years with severe cough, and his lungs also were affected. He could neither rest, work, nor get relief from any medicine he tried. Some time ago we got Hagyard's Pectoral Balsam, and after taking six or eight bottles his cough is entirely cured, the asthma greatly relieved, and his lungs greatly henefited

greatly benefited.
MRS. MOSES COUCH, Apsley, Ont. Enaich the Blood by the use of Milburn's Beef, Iron and Wine, which supplies the necessary blood-building material. your highly respectable female relative, Minard's Liniment Lumberman's Friend

#### A NOBLE BEGGAR.

He was once fiercely abused-when beg ging for the new church as Aston Halland as the reviler had come to a full stop in his forward speech, Father Ignatins quietly retorted: "Well, as you have been so generous to myself personally, perhaps you would be so kind as to give me some

servent the object of his visit, his religious name, and asked if he could see the lady or gentleman of the house. The servant strode off to see, and in a few seconds returned to say that the gentleman was out. and the lady was engaged and could not receive him, neither could she afford to help him. He then remarked that perhaps she was not aware that he was the Honorable Mr. Spencer. The servant looked at him, bowed politely, and retired. In a minute or two Father Ignatius hears a rustling of silks and a tripping of steps on the stairs. In came my lady, and what with blushings and bowings, and excuses and apologies, she scarcely knew where she was until she found herself and him tete-a-tete. She really did not know it was he, and there were so many imposters.
"But what will you take, my dear sir?"
And before he could say yea or nay she rang for his friend the footman. Father Billy Heffernan had given her, when I gustius cooly said that he did not then Grace thought he was only shaking hands with her over his creel. She would have opened it at once, but seeing Mat Donovan approaching she thrust it hurriedly if she could give him anything in that way he should be very glad to accept it. She handed him a five-pound note at once, expressing many regrets that something or other prevented its being more. Father Ignatius took the note, foided it carefully, made sure of its being safely lodged in his pocket, and then made thanksgiving in and mentally came to the conclusion that something like the following words:
"Now, I am very sorry to have
to tell that the alms you have to tell that the alms you have given me will do you very little good. If I had not been born of a noble family you would have turned me away with coldness and contempt. I take the money, because it will be as useful to me as if it were given with a good motive; but I would advise you for the future, if you have any regard for your soul, to let the love of God, and not

human respect, prompt your alms-giving." So saying, he took his hat and bade his benefactress a good morning. Many were the anecdotes he told us about his begging adventures, but it is next to impossible to remember them. In every case, however, we could see the saint through the veil his humility tried to cast over himself. Whether he was received well or ill he always tried to to turn his reception to the spiritual benefit of those who received him. He made more friends than any person living, perhaps, and never was known to make an enemy; his very simplicity and holiness disarmed malice. He says in a letter, upon getting his first commission to go and quest: "I am to be a great beggar!" His prognostication began to be verified. Strange fact the Honorable (Lores South fact! the Honorable George Spencer beggar! And happier, under all the trisis and crosses incident to such a life, than if he had lived in the luxury of Althorp. Religion is carrying out to-day what its Founder began eighteen hundred

### A CATHOLIC REPUBLIC.

A month ago the tiny Republic of San Marino, which contains barely eight thousand people, had to perform its solemn annual function, the election of its Capitani Reggenti, or twin Presidents for the new year-for, like Rome, with her two annual Consuls, San Marino is ruled by a double authority. On the day fixed the retiring magistrates marched in solemn procession, headed by the band of the Republic, escorted by sixteen of the Mobile Guard belonging to the plebelan class, and followed by the authorities, to le class, and followed by the authorities, to the Pieve or chief church. Here they were received by the clergy and led to the throne. Then the Veni solemnly supp, after which the election (if we can so term I) began in the church itself. One of the priests read out the names of the citizens who were eligible each written on a ticket which is placed upon a salver, and the latter emptied into a large silver vase. A child is called upon to draw two tickets out of the vase, and the names as drawn are the elected Tae priest reads out the names in a loud voice, the band strikes up a hymn, the organ intones a tarantella, all the bells of the town and borgo are set aringing, and San Marino has got her two Reggenti for the next twelve months. Tae two magistrates who entered their office on this April 1st were Pietro Torniai and Francesco Morcucci.

The vocal organs are strengthened by the use of Ayer's Cherry Pectoral. Clergy. men, lawyers, singers, actors, and public speakers find this preparation the mos preparation the most factive remedy for irritation and weakness of the throat and lungs, and for all affections of the vocal organs.

What It Will Bo. 1 to 2 bottles of B. B. B. will cure Head ache. 1 to 2 bottles of B. B. B. will cure Bilious

ness. 1 to 4 bottles of B. B. B. will cure Constipation.
1 to 4 bottles of B, B. B. will cure Dyspep.

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818.

In any case relief will be had from the first Joseph Rusan, Percy, writes: I was induced to try Dr. Thomas Eclectric Oil for a lameness which troubled me for three or four years, and found it the be I ever tried. It has been a great blessing

The superiority of Mother Graves Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

Minard's Liniment is used by Physi-

### A Lost Friend.

BY RICHARD M'HALE.

A time piece was the gift a cherished friend Once gave me, saying, when I cessed to care, For twould show my love had run its end. And I received the present and did swear That while its hands my own had power to

move, The gift would be to me most fondly dear, That e'en in tais I would my friendship

I gave the pledge and felt no tinge of fear. The time-piece for a while it was my pride,
To keep as I had vowed it would be kept.
And like my tongus, thus far, it never lied,
And like my torgus, thus far, it never slept.
But richer friends soon stole my heart away,
And the vile treachery it seemed to know,
For in its cold, regiected piace one day
It gave a mournful tick and cessed to go,

And then corroded by long gathering rust,
The once prized token of affection stayed,
Till I had power the new friends all to trust,
And find thatevery one the trust betrayed;
Teo late then all my zealous care returned,
For though a deep remorse had filled my
heart,
The little clock my fond advances spurned,
It stopped just after I had made it start.

And when affection beaming from his eyes, It pleased God that my olden friend should come
And see the gift that I had grown to prize;
So voiceful of my vow and yet so cumb,
He turned from me as he would turn from
crime,
And slowly sad: "I may not trust sgain,
For though my gift cannot record the time,
It can the treachery of faithless men."

I pleaded hard that my neglect was brief,
And to forgive me begged him o'er, and
c'er,
I thought his love would come to my relief,
And make us triends as we had been before,
But though it seemed so for a little while,
Alas! it was not as my heart desired,
Distruct e'er mingled with his sunniest
saule. The love chords of his heart seemed worn and tired.

And thus we drif ed on apart till now, Of all our love there lives no single ray, And when we meet a civil word or how Tells of a friendship lightly thrown away, And it will ever, ever be the same. For friendship is, as all mankind doth

A fragile mechanism in a fragile frame,
That stops if not kept active by the oil of

THE PASSION PLAY.

DECENNIAL PERFORMANCE OF THE PASSION PLAY AT OBERAMMER-GAU THIS MONTH.

Boston Pilot.
Berlin, May 18—The "Passion Play" at Oberammergau promises to be a great success. In the dress rehearsal the tableaux were excellent. Mayer was marvelous as Christ, and the other actors were skilful, with the exception of the were skilful, with the exception of the Unrist or Madonna being born in her impersonator of Judas, who overacted household. The persons who are to his part. The play lasts eight and a represent the various characters are half hours. Eight hundred English and selected by the voice of the community, American visitors were present. The dates of the performances are May 25, 26; most pious man for the Christ and on

the famous village of Oberammergau, where, in accordance with a vow made by the inhabitants of the place over two centuries and a half ago, a decommial perform strangers and to ask if it is well with turies and a half ago, a deccennial perform ance of the Passions spiel, or Passion Play, is to take place this month, the first representation to be given on Whit-Sunday,
May 26 The railroad that takes the generations absorbed has made them May 26 The railroad that takes the Oberammergau pilgrim from Munich to Sturnberg, a modern-built town on the northern extremity of the Wurm See, runs through a succession of pretty and picturesque hamlets, whose names will be vainly locked for on the ordinary maps of the kingdom, but which are all redolent of romance and rich in legendary lore.

At Planck for instance, one of the first all redolent in the hanging scene—that may have been impressing the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging scene—that may have been impressing the property of the devil who followed Judas about, and them over to its own image and likeness.

The Passion Play has undergone several alterations in the lapse of years. Our taken the figure of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging the property of the devil who followed Judas about, and the black raven, typical of his soul, which flew out of his mouth in the hanging the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, and the property of the devil who followed Judas about, ward lies Petersbrunn, renowned for its mineral springs, associated with all of which are pious tales descriptive of the ways the waters acquired their healing

At Sturnberg, already mentioned, the visitor to Oberammergau exchanges his visitor to Oberanimergau exchanges his railway carriage for a boat, which conveys him over the Wurm Sees twelve miles of length to Seeshaupt, on its scuthern border. The greatest width of this lake does not exceed four miles, and charming villes the summer residences of the Bavarian Court and nobility, dot its either above and delight the eve of the traveler. shore and delight the eye of the traveler.
At Seeshaupt another change of conveyance becomes necessary, this time to stages, comfortably scated in one of which vehicles the passenger is carried some thirty-five or forty miles still farther southward, over roads that run by flowering fields—if the journey be made in the springtime—by quaint old made in the springtime—by quaint old houses whose fronts are decorated with queer ornamentations illustrative of scriptural subjects ; past little churches, which lift curiously shaped steeples to the skies, and up the slopes of the moun-tains until, Ettal with its massive Benedictine monastery passed, the journey ends at Oberammergau, that new Jerusalem in the Byarian Alps, whither thousands of people flock every tenth year to witness those dramatic representations of the life of the Man of Sorrows, which have made the place famous throughout the whole Christian world,

The origin of the Passion Play is generally ascribed to a vow made by the Oberammergauers in 1633, when a dedramatically represented in their village chant is an explanation of the scene every tenth year; and he will hardly that is to follow. Heretofore the

causes of such important events as the Oberammergau performances have become, contend that the Passion Play had its origin in certain pagan rites which the ancient Teutons were wont to observe; and Mr. Karl Blind, the distinguished Gorman antiquarian, in an effort he made a number of years ago to trace a similarity between the Oberammergau performances, and the chanted dances of the Teutons, said: "There was in those dances an allegory about the Expulsion of Winter," who is killed and buried with regular pageatry, and the 'Expulsion of Winter," who is killed and buried with regular pageatry, and the 'Expulsion of Summer, who comes with garlands of flowers triumphing over 'Death in Nature'—a play which I my, self have seen enacted by German children, and young village folk with a considerable amount of emblems and typical and manumeries—customery to this day about midsummer time among some of the Gorman peasantry, seem to have a strange analogy, albeit of indubitable heathen origin, to Catholic rites and semi-dirental continuous character, is far preferable to this derivation, however, and it is, moreover, better attested. There is certainly nothing in the representations, as they are now enacted, that is suggestive of pagan practices or heathen or proposed the Gorman peasantry, seem to have a strange analogy. The performances are essentially religious acts, and all who have witnessed them at Oberammers, and bear testimony to the impressiveness of the Easion Play an origin in keeping with its sacred character, is far preferable to this derivation, however, and it is, moreover, better attested. There is certainly nothing in the representations, as they are now enacted, that is suggestive of pagan practices or heathen of the control o

bear testimony to the impressiveness of the tableaux and the deep devotional feelings they awaken. An American who visited the place some years ago, on the occasion of one of the decennial rerepresentations, wrote thus of the influence of the play on the villsgers: "The Jewish mother of old hardly looked forward with more awe and hope to the possibility that the real Messiah might be born in her home than the Ammer gau mother to the vision of a dramatic June 1, 8, 15, 16, 22, 25, 29; July 6, 13, 20, 23, 27; August 3, 6, 10, 17, 20, 24, 31; September 3, 7, 14, 21 and 28.

Some twenty-five miles to the south east of Munich, the capital of Bavaria, lies convinced. There is about the Ammer gauers a gentle and plous air, a Samari them; a religious tone in every day

the kingdom, but which are all redolent of romance and rich in legendary lore. At Planeck, for instance, one of the first stations cutside of the capital, the little chapel that stands enshrined in an ancient grove there holds a miraculous statue of the Blessed Virgin, before which the children of the village have met to pray on festival days for upwards of one hundred and fifty years. At Ganting, the next stopping place, King Pepin of France is alleged to have wooed the maid who subsequently became his wife and the mother of Charlemagne. In the parish church at Lepistettin, next in order, is preserved a wooderful representation of Christ and the Twelve Apostles, carved, so it is said, from a single piece of wood by three saintly sisters who formerly dwelt here. Muhithal smalles at you next from the depths of a beautiful valley, and a little farther to the southward lies Petersbrunn, renowned for its mouth in the hang. In the black lavee, typical of his soul, which flaw out of his mouth in the hang. In the may have been impressioned as protesque lock to modern eyes, have been eliminated, and art has been invoked to add to the impressiveness of the tableaux. The venerable Father Auton Aloysius Daisenberger, whose death cocurred quite recently, and who subsequently became his wife and the mother of Charlemagne. In the play, held that the original text was the work of the monks of the play, held that the original text was the work of the monks of the play. The first authentic revision was made by the Benedictines of Ettal, who in 1633, the play in the play at that to be play the play at that to be play at the play at the first and the Twelve Apostles, carved, so it is said, from a single piece of wood by three saintly sisters who formerly dwelt here. Muhithal smalles at you next from the depths of a beautiful valley, and a little farther to the south was diesered to the church to have the laborers instructed in their diesovery and application are difficult. The Catholic Bishop Kopp has appealed to the churches of setery, again revised the text, and a few years later another revision, which left the play in its present form, was made by Father Daisenberger, a pupil of Dr. Weiss and the resident pastor of Oberammergau. Speaking of his revision, this divine said at the time he completed it: "I undertook the labor with the best will, for the love of my Divine Radeener, and with only one chiest in Redeemer, and with only one object in view, namely, the education of the Chris-tian world." And he outlined the plan on which he worked by remarking that "our main object is to represent the story of Christ's Passion, not by a mere statement of facts, but in its connection with the types and figures and prophecies of the Old Testament." The musical portions of the play were re-modelled in 1860 by Herr Plarrer, of Operammergau, who retained all the old themes, but altered and improved their composition. Tae first performance at Oberammergau was held in the year 1634, the one succeeding the visitation of the place by the plague; the decadal period was fixed in 1680, since which time the representations have been given, with various interruptions, every tenth year. The last interruption oc-curred in 1870, when, owing to the Franco-Prussian war, the play was not performed until the following year.

The Oberammergau theatre, where-in the Passion Play is represented, is an immense, though unpreten-tious, structure of wood. The large number of characters in the cast 350, necessitates a stage whose width is 150 feet, and The origin of the Passion Play is generally secribed to a vow made by the Oberammergauers in 1633 when a devastating plague threatened to depopulate the country. The Oberammergauer of to day will tell you the story how, in the year mentioned, a stranger who visited the mountain hamlet fell ill there of a contageous disease, which spread so rapidly that before many days every house was in mourning for its dead. He will tell you, furthermore, how the sflicted peasants came together and solemnly vowed that, if the plague were abated, they would cause the scored mysteries of the Saviour's Passion to be dramatically represented in their village chant is an explanation of the scene fully 6,000 people can be accommodated

fail to call your attention to the fact that this yow was no sooner made than the dread visitant disappeared, and all who lay iil recovered their health. This year, however, a new arrangement. Sceptical people, who are never satisfied when religious motives are alleged as causes of such important events as the Oberammergau performances have become, contend that the Passion Play had the original people whose previous personifications of Caristian Content of the Original Play had the Oberammergau performances have become, contend that the Passion Play had the Original Play had the Original Play had the Oberammergau performances have become, contend that the Passion Play had the Original Play

> the Passion Play at all these places is now given only once in ten years, gener-ally on a different year from the Ober-ammergau date, and when the time for the decennial performance approaches, the villagers talk of nothing else than the candidates and their chances of being chosen for the principal parts. WILLIAM D. KELLY.

THE POWER OF THE CHURCH.

The Protestant periodical, the Homiletic Review, has in its May number some inter-esting remarks concerning Catholicism in Germany. The remarks are the more in a teresting from the fact of their being in-dications of the growing tendency among educated Protestant writers to lay acide prejudice when dealing with Catholic sub-

"The socialistic problems," says the rethe socialistic proteins, says the re-viewer, "are at present the weightiest in the internal affairs of Germany. The Emperor has not only called an inter-national congress to consider the problems of labor and the protection of laborers, but he is also intent on securing the best means for meeting the just demands of the workingmen. It is almitted that they have just grievances, and that these give them their strength. From the Emperor through all classes of society the accial questions are now studied as never before.

in the Church remedial agencies; but

"My daughter was greatly troubled with Scrofuls, and, at one time, it was feared she would lose her sight. Ayer's Sarsapacilla has completely restored her health, and her eyes are as well as ever, with not a trace of ecrofula in her system."—G. King, Killingir Conn. ingly, Conn.

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## Catholic Record.

London, Sat., June 7th, 1890.

TRANSUBSTANTIATION.

CONCLUDED.

In answer to our esteemed correspondent, Auglican, we showed in our previous article on Transubstantiation that the Catholic doctrine, and not Impanation, or Consubstantiation, is implied in the words of Christ : "This is My body : this is My blood.

As Arolican maintains that the doctrine was first made a dogma at the Council of Lateran in 1215, and that no private individual ever formulated it until the middle of the ninth century, we propose now to show its antiquity, and that Transubstantiation, not Impanation or Consubstantiation, was always the teaching of the Church. It will be borne in mind by our readers that Auglican acknowledges that it is "beyond dispute" that "the whole Primitive Church believed in an actual presence of Christ in the Euchariet." It remains, therefore, for us to show that this primitive belief was in the conversion of bread into Christ's body, and of wine into His blood, and not in the presence of bread and wine, along with Christ's body, as Anglican holds with the Lutherans.

First, we may call attention to the fact that whoever among the early Fathers of the Church refer to the change which takes place, say constantly of the Blessed Eucharist that it is the body and blood of Christ. There are, undoubtedly, many passages written by the Fathers, which speak of the body and blood as being present, without indicating the manner of the presence, to the exclusion of the substances of bread and wine; but it is not to be expected that in casual references to a well-known doctrine every writer on the subject should state all the details and consequences of the dogma every time he may refer to it.

In the fourth century patristic testimonies are especially numerous, as it was at this period that the Christian religion could be openly professed and taught; yet even of an earlier date than this there are testimonies to the truth of Transubstantiation. Thus St. Hilary save : (Book 8, on the Trinity :)

"If the Word was truly made flesh, we also truly in the divine food receive that Word flesh; why, therefore, should we nature ? There is left no room for doubt of the reality of the flesh and blood, for both by our Lord's declaration and by our faith, it is now truly flesh and truly

Still more clearly does St. Cyril of Jerusalem speak. He teaches that "the preval!." bread and wine are changed into Christ's body and blood, and that after this change, only the appearances of the original substance remain." (Cateche-

This illustrious doctor says :

"By His will only, at another time, in Cana of Galilee, He changed water into wine, which resembles blood, is He not worthy of bellef, that He has changed wine into blood? Wherefore with all certainty let us receive the body and blood of Christ for His body is given to thee under the appearance of bread, and His blood under the appearance of wine,"

It will be observed that St. Cyril describes the change in both cases to be of the same character; and as there was a rather because it is so consistent with the transubstantiation at Cana of Galilee, so revealed doctrine. But as we are engaged was there at the last supper of Jesus. St. Cyril uses as regards both changes the word metaboton, which signifies a complete change.

To the same effect, the same Father sava : "Look not upon it as empty bread and empty wine : for it is the body and blood of Christ, according to the words of our Lord Himself. For although the sense would lead you to this opinion, faith enables you not to judge the thing by the taste . . . knowing this as most certain, that this bread which we see is not bread, though the taste would lead us to believe it to be bread, but is the body of Christ, and the wine which we see, though it seems to the sense of taste

it might be said that the consubstantiation or the impanation theory could have been in his mind; but he expressly states that they judge the thing, that is the substance present, to be bread and wine, which it is not. He has, therefore, transubstantiation in his mind as the acknowledged doctrine of the Church.

St. Ambrose, treating of this sacrament, (B. iv. c. 4) says: "Perhaps you say my bread is of the ordinary kind but this bread was bread before the sacramental words; when consecration is applied, from bread it is made the flesh of Christ." And again :

'You may perhaps say, I see something else than what you say, that I receive the body of Christ. . . . What great examples do we use to prove that it is not what nature made it, but what the blessing consecrated it? that the force of the blessing is greater than that of nature, for by the blessing nature itself is changed?"

He then gives the examples of Moses and Ellas, who, by the power of God, wrought miracles, and he adds: "If the are we to say of the divine consecration paign. wherein the very words of our Lord and Saviour operate? . . . If the word of Elias could bring fire from heaven, will not the words of Christ avail to change the species of the elements? You have read of the works of the whole world, He said and they were made, He commanded, and they were created.' Therefore, the word of Christ, which could make that which was not, out of nothing, could it not change the things that are into that which it was not? It is not less to create new things than to charge their

St. Gregory of Nyssa says : "We rightly believe that the bread, sanctified by the word of God, is changed

into the body of the word of God." These passages answer sufficiently the argument of our esteemed correspondent, Anglican: "To say that anything is not in any sense what all our senses declare it to be is to destroy the very bases of all knowledge, and ultimately of all faith too . . and so the ground of faith, for faith cometh by hearing."

The senses do not attest to us the nature of substance, for this is a mystery which no human philosophy has yet solved. As St. Ambrose tells us, the God who can create out of nothing can certainly change one substance into another. Whether He has done this is a proper subject for faith. and from the word of God, whether announced to us by Holy Scripture, or by the dogmatic teaching of the Church, we acquire the knowledge of the truth which thus "cometh by hearing." If we are to subject the word of God to the test of Auglican has done, faith will not come by hearing, but by reasoning or argument. We see therefore that It is Anglican's a rigorous cross-examination before acceptfaith, and not the Catholic mode which been revealed by God. God's revelation revealed truth, we know that it cannot be. and is not against reason. This is a sufficlent motive why we should believe in it.

any philosophical system, which, according to Anglican, is "probably false." It is hased upon the clear words of Christ, and the constant belief of the Church, which is the "pillar and ground of Truth," and against which the 'gates of hell shall not

Catholic theologians, indeed, commonly receive the philosophy of St. Thomas which is so admirably adapted to convey the doctrine of the Blessed Eucharist, and which gives God absolute control over matter and its accidents, and which acknowledges His power over time and space. But it is the doctrine of change of substance, and not the peculiar philosophical theory by which an explanation of the doctrine is made somewhat intelligible, that is defined by the Catholic Church. Instead of this doctrine being founded on the philosophical theory, the case stands, that the theory is favored in showing that transubstantiation is a revealed Truth we need not enter upon the discussion of the non-revealed theories by which it is shown to be within the

power of the Almighty. We might here quote numerous other patristic testimonies as to the universality of the belief in Transubstantiation from the earliest ages of the Church's existence. It is clearly taught by Justin, Irer wus, Tertullian, Gaudentius, Augustine, Cyril of Alexandria, John Damascene, and universally by later Fathers of the Church. We shall here content ourselves with citing the words of three more authori-

tles. St. Cyprian says: "This bread which to be wine, is not wine, but the blood of the Lord gave to His disciples, being changed in nature, not in appearance, by

mains, so believe that here the mysteries (of bread and wine) are consumed by the substance of the body."

Lastly: The Venerable Bede, who should be an authority decisive for Anglicans, says: "The creature of bread and wine, by the unspeakable santification of the spirit, is changed (transfertur) into the sacrament of the flesh and blood."

It is therefore clear that not only did the Church teach the Real Presence in primitive times but she taught Transutstantiation.

POLITICS IN CHURCHES.

An amusing scene occurred in the Parlament street Baptist Church, Toronto, which is quite a commentary on the Mail's assertion that the Catholics of Outario are being driven to the polls, by the clergy. because they have the manliness to resent the insults which Mr. Meredith and the Conservative candidates generally through the Province have heaped upon the Cathblessings of men thus changed nature, what olic body during the present political cam-

> A Mrs. Degeer obtained permission to deliver a temperance lecture in the church we have indicated, and very soon after commencing her lecture she began an appeal to those present to support Alderman Moses, the Third Party candidate in in the city for the Legislature. The Globe thus describes what followed:

> "She appealed directly to the voters present, saying the matter rested in their hands, and went on to state that the can didate was a good and excellent man and worthy of their support. She further said that she had promised the secretary of the Third Party, Mr. W. Munns, that she would recommend the Third Party candidate at all her lectures in this city. The Third Party had at its head, she said an excellent man, a doctor of divinity, Dr. Sutherland. Before closing her lecture Mrs. Degeer produced several slips of paper perforated in the centre. On one. half of the slip was printed in conspicuous type, "Canada's New Party." Under-neath was the Canadian flig, on which were stamped the words "For God and Our Country." Then followed the plat-form of the Third Party. The other half of the slips contained the following words:

"If you approve, sign this slip, detach it from platterm, and enclose to Munns, Secretary, Parkdale, Ont."

To the Secretary:
I am in accord with the leading principles and objects of the NEW PARTY, as set forth in its PLATFORM, and will co-operate by vote and influence to promote them.

Name ..... Post Office....

Province of..... "Mrs. Dageer made another strong appeal to the osing provable by deductive argument, as obtain a slip, to sign it, and send it to Mr. Muns."

The Rev. James Grant, pastor of the church, was cha'rman of the meeting, and method of subjecting the Word of God to to him Mrs. Degeer appealed to set an example to his congregation by signing the ing it, that desiroys the very ground of document, which he refused to do; and when the lecturer took her seat, Mr. Grant accepts Revelation simply because it has in warm larguage protested against what had been advertised as a purely tempermay be above reason, as the doctrine of ance meeting being turned into a political Transubstantiation is, but because it is the gathering. A political meeting had no place in a church, and the sanctity of the place made it unfit for such a purpose. It was a manifest breach of faith to use From what we have here shown, as well the church for such a purpose, espec'ally as from our previous article, it will be seen that the doctrine is not founded upon as his large congregation held their own views as to how they should act and for was \$213,040.51 The Government grant. desire to mention the name of Rev. Dr. Sutherland, but inasmuch as Mrs. Degeer had done so he would. For Dr. Sutherland as a minister and a private citizen he entertained the highest respect, but as a politician he thought he was a tremendous

Mrs. Degeer essayed a reply to Rev. Mr. frant, but the audience expressed its indignation with her action by rising to their feet and leaving the church in a body.

Rev. Mr. Grant is evidently not one of the meddling parsons who are endeavoring without success to drive the Protestant voters to the polls to vote no-Popery, and who then proclaim from the house tops that the "Roman clergy" are endeavoring to drive the Catholic voters like a herd of sheep. Notwithstanding their oft-repeated lies, and those of the Mail and Empire on this subject, it does not appear that a single priest has endeavored to use any ecclesiastical influence in the present contest, though such meddlers as Rev. Professor Austin, Rev. Dr. Sutherland, Rev. ex Bishop Carman and others are affected with the creze for making themselves ridiculous by perambulating the country, delivering anti Catholic political speeches. But the good sense of the Protestant community is being manifested by the contempt with which the candidates in whose interest these people are stumping the country are regarded.

The Rev. Mr. Grant did wisely to snub to abuse the privilege accorded to her; but if the ministers of the various Protestant denominations were not so ready to

FALSE PRETENCES.

"In mine own direct knowledge, with-out any malice, he's a most notable cow-ard, an infinite and endless liar, an hourly promiss-breaker, the owner of no one good quality."—All's well that ends well.

From the Toronto Mail, the unscrupulous maligner of the Jesuits, the betrayer of Canada's best interests, the would be wholesale briber of members of the Legislature, it is useless to look for justice, honor, or truth. As well might we expect to gather figs from thistles as to find truth in the columns of that journal while speaking of the Catholic Church or its adherents.

A characteristic article on the Separate school question appears in the Mail of the 28th inst. We can scarcely say that this article is much, if any more untruthful than many which have appeared in the columns of that journal during the last four years; but for brazen falsehood it exceeds anything we have read in any journal in Ontario, except, perhaps, the Lindsay Warder, for thirty years. We find in the article in question the following surprisingly candid statement in reference to Separate schools :

"By whom are they maintained? This is the crucial question. If the schools were maintained at the expense of the Catholic Church, or of the lic parent, the Equal Rights Party, of course, would not be justified in ob ing either to their existence or to their exclusive management by the hierarchy.

But this is not the case.' Not the case that the taxpayers are the people who really pay? This is certainly a new and startling doctrine in political economy. Such balderdash needs no serious refutation. The Separate schools are supported solely by taxation on their Catholic supporters, and every one knows this to be the case. It is therefore a necessary consequence of this concession of the Mail, the chief organ of the so-called Equal Righters, that the Equal Rights Party are meddling in matters which are none of their business, when they object to the existence and management of Catholic Sep arate schools.

Let us, for example's sake, take the sources of revenue of the Catholic Sep. arate schools of this city. During the year 1889 the trustees received \$3,60135 from taxes from the Catholic supporters of the schools, and \$428 were received from the Government grant for Public school purposes. This last sum, which is, after all, but a small percentage of the revenue, is from the general fund of the Province; yet it is only the Catholic share of what is appropriated from the indirect taxation levied by the Government upon Catholics and Protestants alike.

Throughout Ontario the Governmen grant given for the support of schools bears a similar proportion to the amount derived from direct taxation, and in pro portion to attendance, it is, or is supposed to be, fairly distributed between all schools, Public and Separate. Thus we find that to the Separate schools of the Province the total grant given by Government amounted to \$16,807,90 in 1887 But from the taxes levied on Catholic ratepayers, and voluntary subscriptions of Catholic supporters of the schools, the was \$213,040.51 The Government grant, whom they should vote. He had no therefore, amounts to less than 7 per cent, of the entire expenditure; and of this sum the Catholics pay their due proportion, since it comes from Govern ment imposts levied on the whole population.

Yet the Mail has the brazen facedness to say :

"The Catholic parent contributes to them, but in the main they are State in-stitutions, supported by Protestant as well as by Catholic taxes."

This statement is a wilful falsification.

But the Government grant, though made up out of moneys which have been contributed by Catholics and Protestants equally, flows from a fund of which it is impossible to say exactly how much comes from the pockets of Catholics, and how much from Protestants, No doubt the Mail will pretend that, in proportion to population, Protestants contribute more toward it than Cath. olics do, and that in this respect, at least, some miserable pittance comes out of the pockets of Protestants towards the support of Separate schools. It cannot readily be proved that this is the case. but, even if it be so, it must be remembered that the Oatario School Acts are of such a character that Catholic rate. prayers are frequently made to pay their taxes to the support of Public schools, through the difficulties thrown in their way to prevent them from becoming Catholic school supporters. In this way, by far a larger sum is taken from Catholic school supporters for the education of Protestant children the Yankee female agitator who attempted than can possibly be contributed by Protestants towards Catholic education through the Government grant. There are, besides, Catholic children, within lend their churches to every description | the three-mile limit, for whom no Gov-

the Public schools their parents are always taxed for the Public schools. Further: when Protestant children attend Catholic schools there is no grant given to the Catholic School Boards for educating them. Putting all these things together, it is absolutely certain that when the balance is struck it will be found not that Protestants are paying for the education of Catholic children, but that Catholics are by unjust discrimination compelled to pay for the education of Protestant children while paying out of their own pockets for the education of their own,

But let us suppose, what is not the act, that through the Government grant Protestants pay a small pittance towards supporting Catholic schools. If it were the case, it would be because the State supposes it to be its duty to assist in the work of educating. If this be the duty of the State, it is self-evident that this assistance should be extended to the poor rather than the rich. It is only on this principle that a free Public school system can be defended at all, and it this be the case, payment by results, which is the mode now adopted in apportioning the Government grant, is the most rational method of encouraging the poorer portion of the community to educate their children; and it would be simply an absurdity to say that poor Protestants should be encouraged, whereas difficulties should be thrown in the way of poor Catholics. If this mode of encouraging the poorer portion of the population is intended to be a benefit to them, it would be a mockery to say that it is a valid reason why the Government should prohibit them from teaching religion to their children. We would sooner do without the grant than be subjected to such a tyranny.

Let it be well understood, Catholics do not desire, they have not asked, and they will not ask, that Protestants be taxed for the education of their children, for we are willing and able to bear this burden ourselves; but we do demand that we shall have full liberty to educate our Catholic children in accordance with what conscience demands of us. We shall lose nothing if the law be changed so that precisely the taxes and imposts levied on Oatholics be used for Catholic education; but as yet the generous Protestant majority of Ontario has not allowed us this much. Generous? Well, only a few days ago Mr. Meredith declared that the Catholics of Ontario are treated with unexampled generosity by the Protestant majority. Over and over again it has been proved by comparative statistics that the Protestants of Quebec are far more generously treated than are the Ontario Catholics; but we do not ask for generosity. We ask for justice-that justice of which the generous Mr. Meredith and his equally generous followers, the Mail included, propose to deprive us at the same time that they are asking us to bawl ourselves hoarse in praise and admiration at their generosity. The Mail continues:

"Not many years ago, he (the Irish taxed in Ireland for the propagation of a certain form of the Pro-testant religion. He declared that it was unfair, and in course of time the Estab-lishment was abolished, and a crying grievance removed. But what is the difference in principle between tithing an Irish peasant for the benefit of the pulpits of the Church of England in Ireland, and taxing a Protestant for the benefit of the schools of the Church of

We reply: The difference is simply this: the first was a grinding oppression which was a reality; the second is an imaginary grievance which has existence only in the imagination of the Mail's editor.

It is a poor cause which requires to be propped up with falsehoods such as the Mail is every day furnishing to its fanatical readers.

VERITE AND THE WEEKLY REVIEW. SHITE

A letter dated Angers, France, May th, was received at our office yesterday. It is surprising what interest is taken by the orthodox Catholics of France in the progress of the Church in Canada and other countries, especially where the French language is spoken. They have. in France, perhaps more than in any other portion of the globe, experienced the fatal results of erroneous doctrines put forward by so called Catholic journals, and defended against even formal decisions of the Church as expressed in Papal encyclicals. French Liberalism, Jansenism and Gallicanism, against which Louis Veuillot contended during the whole course of his eventful life, were the prolific seeds of the bold Infi delity which now directs the councils of that unhappy, because unfaithful, nation. Mr. Tardivel, in the Quebec Verite, had been warning his fellow countrymen It will be remarked that Cyril does not fash have the Commission of the Commission o

so, though when Catholic children attend | Tardivel in language most unguarded, calling him an obscurantist, and declaring him to be a worse enemy of Catholicity than the Toronto Mail or the Montreal Witness.

We wrote a short article on the subject a few weeks ago, in which we predicted the probability of the Toronto Weekly's coming repentance, knowing as we did at the time that it did not understand the meaning of the condemned articles of the Syllabus, or had not read the encyclicals accompanying the publication of that celebrated compendium of condemned propositions. The Toronto Weekly, however, knows too much for us. for Mr. Tardivel or for Pope Pius IX. and still continues its lofty tone of dictation to the learned and truly orthodox defender of Catholic faith in Quebec. We now append the letter we received vesterday from a distinguished champion of Catholicity in France, Mons. F. C. Uzureau, a la Jumiliere, Maine et Loir. It is written in French, and may be trans. slated verbatim as follows :

GENTLEMEN. - I have the honor to present the homage of my deep respect to Rev. Fathers Northgraves and Flannery, who devote so much talent to the editing of the CATHOLIC RECORD at London. I have heard especially of your number dated 19th March, in which you treat with so much justice and as they deserve the absolutely erroneous theories of the Weekly Review—theories which in Europe would elicit a cry of alarm among Catholies. You have on this occasion assumed the role of the Univers, which, up to the Vatican Council, contended so victorious against the Gallicans and the Liberal school. One should really be desirous of realizing the saying of Horace, Ne sutor ultra crepidam, to attack, as the Review has done, a journal which Bishop Freppel done, a Jurian which Bishop Trepper quite recently, on a most solemn occasion, declared, "has ever been on the side of orthodoxy and of the Holy See." The estimony of this peerless prelate, it must be allowed, ought to prevail scalest the abortive lucubrations of the Weekly Review.

Have the kindness to send me one or more specimen numbers of your interest-ing and truly Catholic paper. Please, with thanks beforehand, accept the assurance de mon entier devoumen

F. C. UZUREAU.

MONTH OF THE SACRED HEART. The lovely month of June, with its many vari-colored flowers and buds and blossoms, all laden with delicious

fragrance and promises of fruit in abundance and in due season, has been chosen as the particular month in which to cultivate loving admiration for God in His works. St. Francis of Assisium went into raptures at the sight of a rose in full bloom, exclaiming, "Oh, how beautiful is God in His works !" Tae Caurch adapts her festivals and days of devotion to the varying seasons and the lessons which consideration of them may convey ; thus in gloomy November we commemorate and pray for the dead. In dread December and Advent we are invited to medi. tate on the coming judgment. May, harbinger of summer, is the Month of Mary, proclaimed as the bright dawn or aurora that precedes the sun of justice. Mid winter is cheered with Christmas joys, and the summer heats and ripening fruits and expanding flowers all speak to us of God's infinite bounty and exceeding love. So the Church has ordained that we celebrate the grand joyous feast of Corpus Christi in sacred hymns and where possible in solemn procession, that we may mark our appreciation and gratefulness of the best and most adorable of all God's gifts to man-His own most precious Body and Blood, His own Soul and Divinity, the heavenly product and inestimable fruit of His infinite love for us. Here truly in the Eucharistic presence does He prove Himself to be what was promised to the patriarchs, an "Emmanuel," God with us, a God in the midet of His people. And here do we recognize the most perfect expression, the full unfolding of God's love for us, as St. Bernard distinguishes this gift of God's love, above all other heavenly favors, when He styles it "the love of loves." Davotion to the Most Blessed Sacrament leads naturally to devotion to the Sacred Heart; they follow each other so closely as to form but one and the same feast. The object of the devotion to the Sacred Heart is, indeed, the human and material, of our Lord, worthy, by reason of the hypostatic union, of our greatest adoration. To the question, why does the Church propose to us this worship and adoration of the Son of God under the form of the Sacred Heart apart from His divine humanity as set forth in her scriptural doctrine? the American Ecclesiastical

Record replies : Because in the devotion to the Sacred Heart we are lead to concentrate our minds and hearts, so to say, upon the spirit of exceeding love which animated he Divine Saviour when He assumed the form and character of man. It is, if we may interpret the mind of the Church, to draw us to a fuller realization of the love in God, of which in man the heart is the seat and symbol. The Holy Eucharist and the Sacred Heart are one and the same (cause and effect), like flame and fire penetrating each other, both im-measurable love. Thus the feast of the

Corpus Christi, it does so with a burst of corpus Corist, it does so with a burst of grateful affection unequalled by the joy of any other octave—a joy full on the eighth day and overflowing into the following feast of the sweetest love on earth and in Hessen. and in Heaven.

BALLOT AND PENDING BATTLE. THE

In the same article on which we comment elsewhere, and in which the Mail is convicted of deliberate falsehood, that journal has the following statements in reference to the ballot for Separate schools. After stating that "Roman Catholic champions of Liberalism" maintain that Mr. Mowat did right to withhold the ballot from Catholic ratepayers in school elections because "they had not asked for it, and it would be an insult to force it upon them," it adds that "it is scarcely correct to say that the ballot was not asked for. The lay element on the Toronto Board fought for it until they were extinguished at the polls last winter by sheer weight of clerical intimidation.

This is but an impudent assertion without truth. In the first place, the clergymen upon the Board represent as truly the "lay element" as do the laymen. They are elected by lay votes because the laity believe they have at heart the true interests of the schools. In the second place, though the lay element is strongest on the Board, there was never a vote of the Board in favor of the ballot. If the "lay element" desired it, there certainly would have been. In the third place, this question was not the one on which the School Board of 1889 was elected, and a catch vote of the Board of that year would not have represented the voice of the Catholic people of Toronto, even if such a vote had been taken. When the question was really before the people, that is to say in January, 1890, they decided against the ballot candidates by such an overwhelming vote that the Mail itself acknowledges that they were "extinguished." It was a vote so decisive that the like of it was rarely cast in the city. How is it, then, that the enemies of Catholic schools insist so strongly that Catholics are pining for the ballot? It is because they hope that in some unforeseen way the ballot will result ultimately in the injuring of the cause of Catholic education, and as it is a impudent thing to ask a boon for

Meredith and Clancy that Catholics are very anxious for it. Over and over again these people have told us that Mr. Mowat "refused" the ballot to Catholics. Alderman Bell said at the nomination in Toronto : "As Separate schools exist, they should have the ballot just as in the Public schools." Being interrupted by a Catholic with, "We do not want it," Mr. Bell said : "Yes you do. You have asked for it on several occasions. There is a demand for it all over the Province, and the reason you do not get it is because of the influence of the Roman Catholic clergy."

Catholics which they do not want, they

pretend with the Mail and Messrs.

Is it likely that Catholics would make their declared enemies their mouthpiece ? If it were a favor we would scarcely take tt from such people. They have sinister able character—that its policy is bigotry motives in taking such extraordinary and opposition to everything Irish Can- ARCHDIOCESE OF TORONTO. interest in our welfare, and we do not sdian or Catholic where imperial interwant their interference in our favor. A pretended friend, a Judas, is the worst enemy we could find, and we do not want the Catholic Separate school law to be tinkered at by such people. Alderman Bell, Mr. Meredith and the Mail, would all like to get a chance to do the tinkering : but their object is what Alderman Beli openly declared : "If I am elected, I and my confrere, Mr. Armor, will introduce into the House a resolution for the abolition of Separate schools."

It is scarcely necessary for us to repeat

that the alderman's words were deliberately false. He was perfectly aware that there has been absolutely no demand for the ballot, except from a few individuals in Toronto who represented only an infinitesimal part of the Catholics of the city. The Catholics of Ontario do not want the ballot, for they do not need it. The pretense that they are intimidated at the trustee elections has no foundation whatsoever in fact. It is a falsehood invented by the Mail, and adopted by all the enemies of Catholic education. If there were no other reason -and there are many-why we should reject their proffered interest in our affairs, it is reason enough that the plea on which they wish to force the ballot on us is that we are intimidated at the elections. The assertion is an insult which Catholics should, as one man, resent. By repudiating their proffered favors we show that we resent their insults, convict them publicly of their numerous falsehoods, and defeat their miserable tactics to unsettle the school question, in the hope that in some way or other the Cath. olic schools may be injured in the melee.

But since the Public schools have the ballot Mr. Bell says Catholics should have it also in their school elections. In the Societies Act. The Irish Canadian has a a just and wise ruler, and as having, first place the Protestant schools have not the ballot, except in a few municinate before you came to our Archdiocese, well tine Order? In what Catholic diocese the unpatriotic and dishonest character the unp

91 municipalities out of about 700 in the bers bind themselves by oath to use Province make use of it. But even if their votes and influence to place none the Public schools employ it, it is no reason | but Englishmen in cflice. Such, at why Catholics should desire it. Those least appears very evident from the oath Public schools which used the ballot did administered to the members, as disso because they wished for it, but there closed to the Inspector of Insurance, and is not a particle of foundation for the bellef that a single Catholic school section in the Province is desirous of having the ballot introduced. Only seldom, indeed, is there even a contest at the Catholic school election, so satisfied are the people generally with the management of the schools. Why then should they agitate for the ballot, from which the schools will derive no benefit whatsoever?

Have we not been frequently told by Mr. Meredith's supporters during the pending contest, that the amendments should not have been added to the Separate School Act, because the Act of 1863 was a finality? If it was a finality, we suppose it should have been a finality on the part of the Legislature which passed it as well at least as on the part of the Catholic body who did not pass it. Why then do the enemies of Separate schools seek to upset the pretended finality by introducing the ballot now, and even by agitating for the abolition of the Separate school system against our expressed wish? The truth is, our enemies are both relentless and unscrupulous, and they must be met with strong determination. During the contest of the 5th inst. all the friends of good Government will vote for Mr. Mowat's candidates, because his Government have been impartial and fair to all, and have ruled the Province economically and honestly. We hope that the Cath. olic body will show that they too appreciate an honest Government, and that they will with one accord aid in retaining such a Government in power by recording their votes for the Reform candidates in every constituency.

Before this issue of the RECORD shall have reached the majority of our readers the pending contest will have been decided. We have such confidence in the honest sentiments of the Protestants of the Province, as well as in those of the Catholics, that we venture to predict a glorious victory for Mr. Mowat's Government.

THE SONS OF ENGLAND.

Under the above heading and title a new secret society has been formed that threatens to equal if not surpass Orange. ism in its one-sided, bigoted and unpatriotic constitution and practices. The chief reason laid down why it should be incorporated according to the law of this Province is that its objects are of a purely benevolent character. In fact it is known in law now, since its incorporation, as the "Sons of England Benevolent Society." On the surface every feature of its existence appears commendable, and if its work were confined to its published programme, that of aiding and assisting English immigrants or Englishmen out of employment, no one could object to it as a truly philanthropic society. Very probably such were the intentions of the original framers of its laws and regulations. But it now appears that it is nothing else than a political machine of the most objectionests or private business matters are concerned. An ex-member, who was president of a lodge in Toronto, was lately expelled from the society without any form of trial because he dared to publish resolution of criticism on the action of the Supreme Grand Executive. The expelled member, whose name is Allen, straightforward, independent Briton, has lately given to the press the secre of his expulson from the society, and made known the resolutions that brought

"That whereas a certain prospectus was distributed purporting to afford correct information as to the objects, aims and benefits of the order, but which grossly misrepresents the same, in that all reference to the maintenance of British connection, . . . and the secret work of the society and the system of payment of dues are falsely described esolved that Lodge Richmond emphati cally protests against the further circulation of an official document which misrepresents the objects and practices he society, thereby deceiving the public nd misleading intending candidates."

upon him the wrath and vengeance of the

Executive. The resolutions were :

It appears that not only intending candidates were deceived and thereby entrapped, but that the objects and arguments stated in the petition for incorporation were fraudulent and made to deceive the Government officials. Allen asked leave to lay informations in the name of the Attorney General for two breaches of the Oatario Insurance Act. But the Inspector of Insurance, to whom the matter was referred for investigation, decided that no public exposition should be made, but that a new form of beneficiary be substituted, and a new declaration of the objects of the society filed under clause 19 of the Benevolent Societies Act. The Irish Canadian has

which appears on page 22 of his report: I likewise further promise and swess to give my loyal support to the British Constitution and to endeavor to uphold the British Empire, whenever and where ever I can; and to this end I shall by my cote and influence strive to place Englishmen in official positions (when practicable) wherever I may reside; and I shall at all times consider myself bound to protect the best interests of the Society and its members, and to live an honorable and upright life among my fellows.

The society had long been suspected of the selfish and narrow-minded exclu siveness expressed in the above oath but when accused of such its members always denied the existence of any such intolerance. Now, however, it has been brought to light, and the difficulty of finding positions or lucrative situations for any but Englishmen in many work. shops is sufficiently explained. In manufacturing establishments and railway machine shops where an English foreman has had a footing no Canadian need apply. It is very noticeable in Toronto, Stratford and St. Thomas that where hundreds of Englishmen, members of the above named society, are found earning from \$2 to \$5 per day, men of Scotch or Irish origin are few and far between. If any such are found they must be above reproach, for, on the discovery of the slightest mistake made, they are at once dismissed to make room for some new arrival of a Son of England out of employment. Even Canadians to the manor born, who have grown up in the country, stand no chance of position or preferment before a "Son of England" who but yesterday landed on our shores This dangerous secret society is gaining in strength and numbers every day, and it is well that the public should be informed of its aims and tendencies,

At the annual church parade held in Toronto last week Rev. Dr. Thomas, who preached the sermon in the Pavillon, said that, whereas in 1881 the Sons of Eugland society in Toronto numbered only 912, at the present date they reckon a membership of 7,374. The intolerant and persecuting spirit of its members were clearly and vigorously portrayed in same eloquent sermon by Rev. Dr.

nomas, who said : "He was proud to be a Canadian, but he warned his hearers that they must be vigilant. Their best heritage was menaced by the enemy. The three great evils of the day were Romish aggression, intemperance and the secularization and degradation of the Sabbath; and it was the bounden duty of every true citizen to fight against these as much as possible. lontinuing, he said that he was pro be privileged to speak to such an audience and especially so when he considered that they were Protestant to the last drop of blood in their veins. Again he warned his hearers to resist the aggressive march of Rome, after which he proceeded with a brief history of the Sons of England Society since 1881."

It is evident that no Catholic English man can be admitted to membership of such a low, bigoted society, which, if not well watched and guarded against, must very soon become a new element of disturbance and disintegration in our social fabric.

Oa May 20th His Grace the Archbishop of Toronto, accompanied by Vicar-General F. P. Rooney, visited the parish of Penetanguishene, of which the respected and worthy priest, Father Laboureau It was expected that is pastor. Grace would arrive early in the day and extensive preparations were made for giving him a grand reception. He did not arrive until eleven at night, through an unavoidable delay, and the people were consequently deprived of the opportunity of manifesting the high re

and in which they held their chief pastor. On Wednesday, 21st, His Grace gave confirmation to two hundred and candidates, after the celebration of High Mass (Coram Episcopo). The church was thronged in every part, and, had the cere-mony taken place on Sunday, half the people would not be able to find room in the sacred edifice. The Archbishor preached to the people in both the English and French languages, and a pro-found impression was made on the found impression was made on the minds and hearts of the auditors by his powerful and cogent arguments and

fatherly admonitions.

At the conclusion of the ceremonies the At the conclusion of the ceremonies the people gathered on the grounds of the Presbytery. Then took place an address to the Archbishop in French, from the people of that nationality, testifying their veneration, loyalty and devotion to the Church of which he was the chief pastor in the archdiocese and to himself personally. An English address, as follows, was

To His Grace the Most Reverend Dr. Walsh D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE-The English speaking portion of the parish of Penetanguishene avail themselves of this happy opportunity to bid your Grace a hearty welcome to our historic town and still more historic mission, and to assure you of the reverence and esteem in which we hold you. To all of us, but more particularly to those whose happiness it was to know Your Grace person ally, your elevation to the Archiepiscopal chair was a source of deep joy and thankfulness, for to all you are known as a just and wise ruler, and as having, before you came to our Archdiocese, well

you as the representative of authority and assure you of the deep interest we take in what concerns the affairs of our Church.

We would recall to Your Grace's memory your visit to Penetenguishene many years ago, when you blessed this small church and lodged in the log house adjacent, the only place our then pastor, the late lemented Father Kennedy, could welcome you to; and we would ask Your Grace to bear witness that the parish of Penetanguishene has, through the indefatigable exertions of our respected, zealous and much-loved pas or, advanced since then in material prosperity, commensurate with the advance the old town has made.

Imbued as Penetanguishene is with

memories of the first planting of the gospel in the wilds of Canada, watered as the soil of this section was with the blood of martyrs, it becomes a sacred trust to those who now worship here in peace and safety to show their gratitude for such mercies, and to perpetuate in pious remembrance to God's glory, the memory of the martyrs and the planting of the cross. And it is with pride we point out to Your Grace the noble monument now in course of erection which our pastor, with a self denying zeal that shows him a worthy successor to those to whose memory it is erected, has taken upon himself as a life work.

That it may be the lot of Your Grace

to bless this great work when fully com pleted we hope and pray, and we also ask Your Grace to extend to him, who has set himself the task of worthily commemorating the birthplace of Church in Upper Canada, your sympathy

In conclusion we cordially wish Your Grace a long and happy life to administer the important duties of this Archliocese, and begging Your Grace's bless ings for ourselves and our families, most nectfully we remain

Your devoted humble servants, the English-speaking portion of the congregation of Penetanguisbene.
WILLIAM MOORE KELLY,

Penetanguisbene, May 20th, 1890. Chairman. His Grace replied to both in feeling and

ppropriate terms.

The members of the C. M. B. A. also presented a neatly worded address to the Archbishop, as follows, to which he likewise replied in fitting language: To the Most Rev. John Walsh, D.D., Arch

bishop of Toronto: MAY IT PLEASE YOUR GRACE: It ! with heartfelt joy and pleasure that the Martyrs' Memorial Brench, of the Catholic Mutual Benefit Association, whom we represent, greet you, their spiritual ruler, and bid you a loval and loving welcome your first visit to their town as on this Archbishop of the Dlocese.

As members of the C. M. B. A., we fain

would hear witness to the untiring efforts you have made for the advancement of our society and how much we owe it to Your Grace that it is now in its prosper ous state, and, whilst joining with our fellow - Catholics of Penetanguishene in the welcome that all are extending to you as our Archbishop, we feel, with pride and gratitude, that we have another strong the between Your Grace and ourselves in claiming you as the honored Grand Spiritual Advisor of our Association. It is our earnest wish that we may be a worthy Branch of that Association and be true to the principles it inculcates of binding together in love and charity the members of our Church. For our Branch we have taken a name that should bring memories of self-denial and self-sacrificing love for others sufficient to make us emulous to be something more than mere nominal members of a benevoleat union. We know how earnestly Your Grace would wish it so, and we as your prevers that we may individually and as a Branch be worthy of the name we bear, and that you will bless us and our familles. Our Branch will have the pride of being able to point to the noble building, now rising on the banks of the harbor of Penetangulahene, as the em-blem and memorial of the deeds from walch we have taken our name, and will also have the further pride that that grand nonument has been raised mainly through the zeal and untiring labor of our Spirit ual Adviser, the present pastor of this parish. As loyal Catholics we rejoice that the erection of that monument is an international tribute to Catholic worth and self-sacrifice, and that our town was the scene of a page in the history of our land of which France, Canada and our Church may well be proud. With all love and loyalty we ask God to bless you with His choicest blessings and uphold you in your work as the head of this diocese; to spare you to us and, as you blessed this old church in which we now stand, to let you bless the nobler building now being erected to His glory alongeide

of brotherly love and charity. Signed on behalf of the Branch. Thos. Harford, President ; Jno. ley, 1st Vice; Jos. Dasome, 2nd Vice A. J. Chalue, Senior Chancellor; D. J. Shanahan, Chancellor; Chas E. O'Reilly Rec. Sec.: Louis Gignac, Fin. Sec.: E1 mund Gendron, Treasurer.

The immense gathering then dispersed, loud and hearty cheers having

of it, and to give you long and happy years to preside over this diocese and our

Association, guiding and directing us and

infusing us with an ever-increasing spirit

been given for His Grace.

The Archbishop left on the 2:45 train

INFORMATION WANTED.

To the Editor of the Catholic Record : DEAR SIR -I notice in several papers the announcement that "the Rev. Father Ignatius, O S. B," will be a passenger by the Trave, leaving Southampton on June 12th, that been ordered abroad by his medical advisers for entire rest; but that, nevertheless, he contemplates preaching and holding Missions through-

out the United States, etc. Now, will you kindly inform your readers who 'Father (Brother?) Igna. tius, O. S. B," really is? Who is the Superior or Provincial of his Benedic-tine Order? In what Catholic diocese

u can tell me about "Father (?) Igna-There may be something, after all, "In

Yours, ENQUIRER. 1st June, 1890 DIOCESE OF HAMILTON.

THE FEAST OF PENTECOST. At St. Mary's Cathedral the services were of an interesting character. At the 8:30 o'clock Mass the children of the parish, numbering about one hundred and fifty, took their first Communion and were addressed by Rev. Father Coty, who had charge of them during their time of preparation, in a short and eloquent sermon in which he advised them to lead pure and upright lives. The High Mass was celebrated by Bishop Dowling, assisted by Rev. Father Brady as deacon and Rev. Father Coty as sub deacon, with Rev. Fathers O'Sullivan and Kehoe as deacons of honor. At the conclusion of the Mass Bishop Dowling preached an appropriate termon on the descent of the Holy Ghost. In the evening the choir, assisted by an orchestra, rendered musical Vespers.

THE CHURCH OF ST. LAWRENCE. In the afternoon over 2,000 In the afternoon over 2,000 people, many of them ladies, witnessed the laying of the corner-stone of St. Lawrence church, the Catholic church in course of construction at the corner of Mary and Picton streets. The ceremony, which was very impressive, was performed by Bishop Dowling, assisted by Vicer-General Heenau, Vicar General Keough, Fathers Slaven (Oskville), O'Leary (Freelton). Carre (Caledonia), Kelly, Halm, McEvay, O'Sullivan, Brady, Coty and Hinchey. His Lordship wore the ordinary episcopal vestments; he was crowned with the mitre and carried the crozier. The priests wore cassocks and surplices. After the blessing of the surplices. After the blessing of the church Bishop Dowling, with Vicar-Generals Heenan and Keough on either side, and followed by the clergy, marched along the platform to the north-east of the building, where a short service was held. Several psalms were sung, J. F. Egan assisting in the singing. Returning to where the corner stone was, His Lirdship blessed it, after which the Litany of the Saints was chanted. Being handed a small gold trowel, Bishop Dowling took some mortar from a gold pan and placed it under the stone. Then he handed the trowel to Vicar-General Heenan, who performed the

same duty.

After the stone was lowered into osition His Lordship read the following ormula: "In the faith of our Lord Jesus Christ we lay this first stone in this foundation in the name of the Father, the Son and the Holy Ghost, and pray that here may flourish true faith, the fear of God and brotherly love, that this place may be devoted to prayer and to the praise of the holy name of our Lord Jesus Christ, who with the Father and

the Holy Ghost liveth and reigneth."
Under the stone was placed a tin box containing copies of the city papers, Catholic Review, CATHOLIC RECORD, a num ber of coins and the following document,

which was signed by the clergy present:
"On Sunday the feast of Pentecost, in the year of our Lord 1890, the corner. stone of this church (erected by the faith ful of Hamilton to the honor and glory of Almighty God under the patronage of St. Lawrence, martyr,) was laid with all the ceremonies of the Roman pontifical by the Most Rev. Thomas Joseph Dowling, Bishop of Hamilton, His Holiness Pope Lee XIII. gloriously ruling the Church, Her Majesty Queen Victoria being sovereign of the British Empire, His Excellency Lord Stanley Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant Governor of the Province of Ontario, David McLellan, Mayor of the city of Hamilton, and Robery Clohecy, architect of the build. ing. Among others who devoutly assisted at the solemn ceremony were the diocesan priests, together with a large concourse of people."

BISHOP DOWLING'S ADDRESS. Bishop Dowling then addressed the "My dear friends, this church edifice, the corner stone of which has just been laid with all the ceremonies of the Roman ritual, is to be erected to the honor and worship of Almighty God, under the patronage of St. Lawrence, martyr. The multiplication of places for Christian worship is creditable to our citizens, and calculated to promote true faith and morality in our midst. erection of this particular church sup plies a want long felt, for, after taking careful census of the cathedral parish, find there are no less than three hundred and seventy Catholic families in what is known as the lake district, that is, between the line of railway and the bay. My illustrious predeces-sors have prepared the way for this work—as one of them, some years ago, secured the lot on which we now stand and another left a handsome donation for the future church. It has fallen to my lot to lay the corner stone, and I hope, with the generous assistance of the parishioners and other friends who appreciate the work, that the building may be soon finished and occupied by a large and flourishing congregation. Its doors shall be opened to all men, rich and poor, young and old, and Christians of all denominations shall be at all times welcome to enter and to hear from authorized sources the true doctrines of our Church explained, and not misrepresented, as they often are, by those whose worldly interest it is to vilify and misrepresent us. Time was when Christians, the world over, recognized but one God in heaven and one Church on earth, one faith, one Lord, one baptism. Unhappily divisions have crept into Christianity but you and I are not the authors of this division. Amid all the changes the Catholle Church remains the same to-day yesterday and forever. Surely it is worth while to examine into her doctrines, and the proper place to learn them is in her own temple and from the lips of her own teachers. The Church sacred to the Catholic, and endeared to him by many holy associations. Here to the font of baptism the mother brings her child to be born again to

their nuptials; and here, when the soul has been summoned to judgment, the bodies of the faithful will be brought and the prayers shall ascend for a happy resurrection. As Bishop of Hamilton, I bless the citizens of all denominations and pray that the spirit of truth, the spirit of peace, the spirit of brotherly ye may prevail more and more in our midst. May God bless you all, and may we all be spared to witness the growth and prosperity of this new church of St. Lawrence,

After the singing of the Te Deum His Lordship dismissed the people with the Benediction. The priests went among the crowd and received liberal contribu-

A PLEASANT ENTERTAINMENT. The League of the Cross has always had a reputation of furnishing first-class entertainments, and the one given last week was no exception to the rule. The Palsce rink was comfortably filled a preciative audience, who seemed well pleased with the programme provided for the occasion. The musical programme was as follows: Overture, duet, "Marche Militaire," Misses Walsh and Maddigan; song, "I am a Merry Zingari," Nice ong, "I am a Merry Zingari," Miss Mary Delorme; song, "Rose of Killarney," Mr.
Frank Dwyer; accordeon solo, Mr. Kershaw; solo, "The Song that Reached My
Heart," Miss Maggie Kelly; solo, "Gae
Hundred Fathoms Deep," Mr. Cnas. Marks; specialty, witty sayings and song, Marks; swilliams and Dore. The over-ture given by Misses Maddigan and Walsh was very well rendered, as also was the solo, "The Song that Reached My Heart," by Miss Maggie Kelly. Mr. Charles Marks greatly pleased with his solo, and was encored, but did not respond. Miss Delorme sang in not respond. Miss Delorme sang in her usual pleasing manner. The musical part of the programme closed with a specialty given by Messrs. Williams and Dore, in characters which brought torth loud applause. The second part of the programme consisted of a councily in three sets, entitled of a comedy in taree acts, entitled "Geronte, the Miser." The acting of those who represented the various characters deserves great praise. The cast was as follows: Signor Geronte, the miser, Wm. J. Ryan; Signor Argante, J. miser, Wm. J. Kyan; Signor Argante, J. P. Hennessy; Octavius, son of Argante, Richard Wyon; Leander, son of Geronte, Hugh C. Sweeny; Scapin, valet of Leander, Frank J. Dermody; Sylvester, valet of Octavius, John J. Cauley; Arnolph, valet of Geronte, John J. Williams. Carl. friand to Saniv, Thomas liams; Carl, friend to Scapin, Thomas Roach. The accompaniments were very acceptably played by M'sses J. Maddi-gan, M. Delorme and S. Walsh, Mr. Hugh C. Sweeny acted as Master of Ceremonies. The evening's enjoyment was brought to a close by the singing of the national anthem. The success of the entertainment is in large measure due to the chaplain, Rev. Father Hinchey.

ORDINATION OF PRIESTS Some twenty-six years ago His Lordship Bishop Dowling was ordained priest in St. Mary's Cathedral by the Right in St. Mary's Cathedral by the Right Rev. Dr. Farrell, first Bishop of Hamilton, and this morning His Lordship for the first time performed the ceremony of ordination by raising to the dignity of priesthood Rev. Mr. Haley and Rev. Mr. Donnelly. His Lordship was assisted by Rev. Chancellor Craven, assistant priest, Rev. Father Klopfer, C. R, of Berlin, master of ceremonies and R, of Berlin, master of ceremonies and the following priests: Rev. Father Slaven, of Oskville; Rev. Father Moloney, of Arthur; and Rev. Fathers Kelly, McEvay, Haim, Brady, Hinchey, O'Sullivan, Coty, of the city. After Mass the newly-ordained priests gave the blessing to the assembled faithful. In the large congregation assembled to witness the sublime act of ordination were conspicuous the parents and relatives of the newly-ordained ather Haley's parents from Arthur, and

Father Donnelly's from Chepstow.
CLERICAL CHANGES AND APPOINTMENTS.
It is officially announced that His Lordship the Right Rev. Dr. Dowling, Bishop the following changes and appointments: Rev. Father Slaven, lately of Oakville, has been appointed pastor of Galt and Heshas been appointed pastor of Galt and Hespeler: Rev. Father Kelly, of St. Patrick's
in this city, pastor of Oakville; Rev.
Father O'Reilly, of Macton, pastor of Caledonia; Rev. Father Burke, of Galt,
pastor of Macton; Rev. Father Feeny,
of Priceville, assistant pastor at Brantford; Rev. Father Moloney, of Arthur,
pastor of Priceville; Rev. Father Haley,
assistant at St. Patrick's in this city, and
Rev. Father Donnelly, assistant at Rev. Father Donnelly, assistant at Arthur. The above mentioned charges and appointments will take effect on the first Saturday in July.

DIOCESE OF PETERBOROUGH.

On May, 22nd ult., octave of the Ascension, the Most Reverend Dr. O'Connor, Bishop of Peterborough, drove out to St. Joseph's, Douro, and dined with Father Keilty. His Lordship was accompanied by Vicar-General Browne, Chancellor Rudkins and the Rev. Fathers Klernan, Gaerin and Moyna, from the Archdiocese of Toronto. On Ascension day fifty years ago the Holy Sacrifice of in St. Joseph's, Douro.

FIRST FRIDAY OF THE MONTH. On every first Friday of the month the Votive Mass of the Sacred Heart may be celebrated in churches and chapels where special devotions in honor of the Sacred Heart are held in the of the Sacred Heart are new in the morning. The Mass is that of In festo S. S. cordis Jesu, as found in the proprium the end of May. The two sanctorum at the end of May. The two Allelulia at the Introit are omitted except in Paschal time. The Votive Mass may be said on the first Friday of the month, which is not a feast of our Lord nor s Duplex, classis nor one of the privileged Ferials, Vigils or Octaves. The color is white. The Mass hath both Gloria and Credo, since it enjoys the privileges of what is called, in Liturgy, a missa Solemnis Votiva, as is evident from the fact that it may be said on all days except doubles of the first class. This Mass has ordinarily but one prayer, but if any

The Weeping Willow.

O have you e're looked at a flower,
Looked at a plant or tree,
And about them wove some fancies
Which shaped themselves to thee?
You fancy some majestic are,
You fancy some do frown;
But tell me what your fancy saw
In the willow, drooping down?
Yes, tell me what your fancy saw
In the willow, drooping down?
Yes, tell me what your thoughts are
About this slient of the proposition of the plant of the proposition of the plant of the proposition of the plant of the The Weeping Willow.

-By Kathleen. INTERESTING MISCELLANY.

The custom of lifting the hat had its origin during the age of chivalry, when it was customary for knights never to appear in public except in full armor.

It became a custom, however, for a knight, upon entering an assembly of friends, to remove his helmet, signifying, 'I am safe in the presence of my

The official Papal directory, La Gerar The official Papal directory, La Gerarchia Cattolica of Rome, has just been issued for this year. It has some interesting details respecting the future candidates for the Papacy. It appears that there are seventy members of the College of Cardinals. The oldest is Cardinal Newman, who is ninety years of age. He is now infirm and in complete retire ment. The oldest from the date of nomination is Cardinal Martel, but technically, he is not the oldest member technically, he is not the oldest member of the College, because he belongs to the order of deacons, and the dean of the College must always be a Cardinal belonging to the order of Bishops. This honor belongs to Cardinal Monaco Lavalletts, who is also Secretary of the Congregation of the Index. Altogether there are in the College one member who is ninety years College one member who is ninery years old, six who are eighty, twenty who are seventy, twenty six who are sixty, ten who are fifty, and only four who are under fifty. These are Cardinal Rampolla, Cardinal dl Rende, and the Cardinal Archolshops of Prague and Lisbon.

An autobiography of "Mary Howltt," edited by her daughter, Margaret Howltt has been published. It is chiefly com-mendable for its thoroughly healthy tone and its suggestions of a wisely practical life. Mary Howltt and her husband were both Quaker-born, and to some ex tent they were both of them self-educated. No sooner were they married than they devoted themselves to literature; and, to religion, they seem to have had a liking for Unitarianism, with a side taste for Spiritualism and Swedenborgianism After fifty years of labor, chiefly in liter-After lifty years of labor, chiefly in literary grooves, the couple went to live in the south of Europe; and Mr. Howitt died in Rome about ten years ago. Mary Howitt lived till the beginning of last year. In 1882 she had become a Catholic. She seems to have been led to make the change in her religion from her observation of "the interior life of the Catholics she knew in Rome: intellectual, loving art, loving nature, but living, loving and enjoying all things in God." From the time of her conversion her Notes and Diary contain reflections which show the

The Falkland Islands produce no tress, but they produce wood in a very remark-You will see scattered here able shape. You will see scattered here and there, singular blocks of what look like weather-beaten, moth-eaten, mossy-gray stones, of various size. But if you attempt to roll over one of these rounded boulders, you will find yourself unable to accomplish it. In fact, the stone is tied down to the ground—tied down by the roots; or, in other words, it is not a stone, but a block of living wood. If you examine it at the right time you may be able to find upon it, half hidden among the lichen and mosses, a few of its obscure leaves and flowers. If you try to cut it with an axe, you will find it extremely It is entirely unwedgeable hard to do so. being made up of countiess branches which grow so closely together that they become consolidated into one mass. On a sunny day (if you are lucky enough to see a suney day in Falkland), you per-haps find on the warm side of the "balsam haps find on the warm side of the the living stone is called) a log" (for so few drops of a fragrant gum, highly prized by the shepherds for its supposed medi-cinal qualities. This wonderful plant is the Bolax glebaria of botanists, and belongs to the same family as do the parsnip and

DEAR LAND. Land on Fifth Avenue, New York, has sold for \$115 a square foot—not a front foot. In an acre of land there are fortythree thousand five hundred and sixty square feet, which at \$115 a foot would be \$5,009,400 an acre. This is presumably the highest rate for real estate yet reached in the United States. The day seems fast approaching when the New Yorker will be forced to come West to find a grave.

QUEEN VICTORIA AND FRENCH MIS-

SIONARIES, Quite an interesting interview has taken Victoria and Mgr. Leuilleux, Archbishop of Chambery. The prelate called upon her Majesty to thank her for honoring air la Barnes with a third wist, and he for the protection accorded by the British Government to French missionaries in the East. The Queen manifested a nvely satisfaction at the Archbishop's remark's, and entered into a long and animated Princess Beatrice, who was present, our darkest days we found time and inclina. Princess Beatrice, who was present, our daily joined. Another member of the royal family, the Princess Louise, has was the overflow of that generous spirit of her fair loveliness, though at times The words died a

been visiting the tomb of Pius IX, in the Basilica of San Lorenzo, Rome, accom-panied by Father Benedetto da Calitri, a Capuchin missionary who has spent some time in England.

LIFE IN FAR SHETLAND; The houses here are much the same as crefters' houses all over Shetland, with low walls, an arch shaped roof, thatched with straw and weighed down with heavy stones, to secure it against the hurricanes of winter. The fire is on the floor, a little to front of the wall farthest from the door. in front of the wall farthest from the door, in front of the wait farthest from the door, and the smoke finds, or at least is ex-pected to find, its way out an open chim-ney in the roof. In some houses there are internal chimneys of word, which arrange ment adds much to the comfort of the

In all, there is the spinning wheel and the ever-clicking knitting-pins, as also the ancient stone quern for grinding their bere into meal. The meal so prepared is called "burstin," small cakes baked of it are "burstin broonles," and when eaten with cream it is known as "burstin-pram," all which words may exercise the etymol more cows and poales, with a number of sheep corresponding to the extent of his holding. Some families are, in their rank, sails, too, mither. They said it was gaun ogist. Each crofter has, as a rule, one or evidently comfortable and well to do. Others are as evidently poor.

WISE KITTENS, INDEED. The Catholic priest and the Episcopalian clergyman of a small town in Ireland were in the habit of taking tea with each other

on alternate Sundays.

One Sunday while the priest was being entertained by the minister, the latter answered a knock at the door and discovered a small boy, who asked him if he

wanted to bay some kittens.
"What would I do with the kittens?"

queried the minister.
"O, sir," said the boy, "they are good
Episcopalian kittens."
"Well I don't want any," laughed the

minister, and shut the door.

The following week, while the priest in his turn was entertaining his friend, the same boy appeared and asked the priest to

"Why should I buy them?" the priest asked.

"O, sir," exclaimed the boy, "they're good Catholic kittens."
"Why, you little rascal," the priest exclaimed, "only last week I heard you tell Mr. S. they were Episcopalian kittens. What do you mean, you young rogue?" "Yes, sir," sagely answered the boy "but they hadn't their eyes open then."

MARRIAGE OF MR WM. O'BRIEN.

It gives us pleasure to day to be the medium of announcing that Mr. Wm. O'Brien, M. P., is engaged to be married. O Brien, at. r., is engaged to be married: Speaking for the Irish people, as we may do without healtation upon this occasion, need we say with what heartiness they congratulate William O'Brien? During all those years, while he has been battling and suffering for their cause, he has been totally without family ties. All who know Miss Raffslovich well (and they are many) declare that to the rarest intellect ual gifts and to sympathies the most generous and intense she unites a nature sweet, so gentle and so modest that it wins almost more by its timidity than by its strength. She has long been an arden sympathizer with the Irish cause, and has even rendered it valuable help. ing literary capacities of a high order, she has for several years past contributed to Continental newspapers and periodicals articles on Ireland and displaying the most minute and accurate knowledge of the phases of the Irish struggle in every stage of its progress; and these articles have been amongst the most potent inflaso that when the passed away at a great age, she may be said to have left behind her a memory of sweet simplicity; and this, indeed, is the lesson of her good life. There is nothing, perhaps, quite new in this autobiography, but its reality and its simplicity make it winning.

The state of opinion in favor of the Irish cause which now exists among the press and public men of France and other European countries. Our readers will particularly appreciate the effort of Miss Raffalovich when we mention that it was largely with her help and that of her indeed when she—that Mr. E. Dwyer Gray was able to procure the remarkable expressions of opinion of eminent Frenchmen against the treatment and the procure which were of Irish political prisoners which were published for the first time in the Free man's Journal, and afterwards in Mr. Gray's pamphlet .- Dublin Freeman's Journal, May 3.

> HOW TO ESCAPE SORROW. We often spend a great deal of time bewailing grievances, which might be employed to much better advantage. There is a "luxury of woe" in which people indulge which rarely benefits others or themselves. We do not mean sourness, grumbling, or melancholy. It is not that; it is of those secret thoughts of the heart that we speak, which, like dark outlines of some rock in the depths of a pool, lie only on the bottom, and are entirely unseen on the surface. We are entirely unseen on the surface. We ponder on our many trials, when it would be much better, figuratively, or even literally, to be on our knees thank. ing God. If we but step to think what He has done for us we can hardly help smiling, even in the midst of tears—it is too much! Why, He has given us a soul to know how useful shadows are in their contrasts and reliefs. He has revealed to is our own power to meet and to wrestle with and compel His angel, Sorrow, to bless us! Although it may be presumed hat we treat all our fellow-creatures with

kindness and consideration, if we would but go a little farther and make some real sacrifice for one of them, we should begin the most charming of pleasures, in some instances at least; to forget our troubles, not, perhaps, to remove them, but it would help us to bear them. Nothing is so certain to bring genuine, happy smiles to our own faces as to watch them grow in those of others, as the result of our sympathy, our gentle words or hopeful deeds. Who ever did a real place at Aix-la-Bains between Queen Victoria and Mgr. Leuilleux, Archbishop Victoria and Mgr. Leuilleux, Archbishop kindness for auother without feeling a kindness for feeling a kindness for auother without feelin and mignonette into the button-hole, just where their perfame may rise dehiclously to our sense all day. And what a pleasure it will be, when the present

were sitting in the stately drawing room of the Manor. The child had gone to the Catholic Sunday school in the viltrouble is over, to remember even in darkest days we found time and inclina-

which finally bore us through it all to a happy and peaceful ending. "Rejoice with them that do rejoice, and weep with them that weep."—Golden Rule. A VISION OF HEAVEN.

They sat together on the warm, spark-Iney sat together on the warm, spark-ling sand, the mother and the child. The tiny golden head against the protecting breast, the wan face lit by the evening sun; the eyes were closed, and a smile parted the bloodless lips. The madden The mother watched beside her sleep-

ing child-and she, scarce more than child herself—murmured a mother's prayer,
"Lord Jesus, save my little girl." Softly she drew the threadbare tartan shawl round the slender frame, Gentle

was the motion it roused the sleeper The great blue eyes opened.
"Did I wake ye, Jeannie?"

"No, no, mither, ye didna wake me; I woke my ainsel. I had a bonnie dream, mither.

"Ay, dearle; what was it?"
"Afore I went to sleep I was watchin'
the ships wi' their white sails flittin' owre the water, and I wondered whar they were sails, too, mither. They said it was gaun to heav'n. The sky was black owre my heid, an' great waves tossed my boatie to an' fro. But far away the sun was glintin' on the water, an' there were steps of goad gaun up, up, up. They said that was the way to heav'n. Is't soo, mither? Are ve llet'nin' ?"

ye llst'nin'?"
"Aye, aye, Jeannie, I'm list'nin' to ye."
"I saikd a lang, lang time. I came
nearer an' nearer the steps. I was almost
there, mither. They said: 'Gae Jeannie,
an' ye'll no be tired ony mair.' I was
gaun, but they said ayam: 'No Jeannie, an' ye'll no be tired only mark. I wan gaun, but they said again: 'No Jeaunie, the next time.' Was it no a boonie dream, mither?' "My wee lamb." The mother pressed the frail form to her. The golden head

"The next time." The sun set in crimson glory over the sands and sea; heavy purple night-clouds overshadowed the earth. Ere the glory had faded the little maiden was far away on her journey up the golden stairs. Still the mother watched and prayed: "Lord Jesus, save my little

> Written for the Catholic Mirror. QUEEN OF THE MAY.

BY RMMA HOWARD WIGHT.

Great was the sensation in the town o Ardine when the 'Squire of the Manor stooped from his high estate and took for his bride Atleen O'Connor, the daughter of his Irish gamekeeper. She had been educated above her station the people of Ardine said, when she came back from her convent school, and the 'Squire was bewitched by her beauty—the rose-leaf akin, the Irish violet eyes, the gold-hued hair. The girl yielded up her heart to her lordly lover, but she shrank from the high estate to which his love would lift

"No, no!" she would murmur," I am ot fit. "Tis better you forget me."
But he smiled at her fears; for, though she had no noble blood in her veins, che was very beautiful, and she was stainless and pure of heart. So he made her the lady of the Manor, and the people of Ardine marveled indeed when a pries married them. For a Catholic was a thing unknown in the whole history of the Manor ; and it was well known to all save his fair bride that the 'Squire had but little faith in anything pertaining to God, and none at all in a religion which h and none at all id a rengion which he considered a mass of superstition and humbeggery. What they did not know, and would have been slow to credit, was that the girl would have shrunk from him in horror had she known this; for, dearly as she loved him, she loved God and her religion far more. The 'Squire's proud lip curled when he stood before the white-haired priest on his wedding day; the helef caremony over he turne with rapture to the fair bride by his side, with rapture to the fair order by his side, so beautiful in her white bridal robes. He waited impatiently while the old priest laid his hand on her golden, flower-crowned head and asked God's blessing on

her new life. So gentle Aileen was made lady of the Manor, and went from her humble cottage home to the stately one of her husband's She had a certain gentle pride, and soon bore the honors of her husband's house as gracefully as any of the proud, high-born ames who had ruled before her at Ardine

Manor. Then, one morning, the joy-bells rang out announcing the birth of the 'Squire's child, but the 'Squire's heart was filled with bitter disappointment when they told him 'twas a girl. But he gave no sign of it when he bent over his wife, and, as he kissed her beautiful, white face, met the wistful, questioning look in her soft, violet eyes. And he said nothing when the white-haired priest was sent for and the child made one of the fold of the Catbolic Church. But the mother, clasping her little one tightly to her heart, large with the said with the said. "Then there is but one thing left for me to do; and, remember, you bring it upon yourself; and that is to separate you from the child until your teachings are eradicated from ing her little one tightly to her heart, sfeer the waters of baptism had been poured upon it, would have been stricken with anguish and fear could she have read

his thoughts. For thus they ran:
"This child is a girl; therefore, 'tis but
fair that the mother should ordain its future; but when the boy comes, his future is mine, and I'll have no priestly mummery or superstitious folly about

But the years went by and no other children were born to the 'Squire. It was a bitter disappointment to him; but when ten years had passed he buried that disappointment deep in his heart, and turned all his hopes upon the little girl whom it seemed was destined to reign some day at the Mauor. She was a beautiful child, with all her mother's fair loveliness, and as pure and sweet, under that gentle mother's training, as the lillies after which they had named

It was a bright Sunday afternoon in early May, and the 'Squire and his wife

there came a sad, wistful look into her soft violet eyes. Her gentle life knew but two sorrows: One, that she had never given her husband a son to succee him, and the other, that her husband had not become a Catholic, which was her daily prayer. But both these sor rows were tempered by her faith

God's wisdom, and the thought: knows best," was her consolation. Suddenly the proud face of the father and the beautiful, gentle one of the mother softened into infinite tenderness as the door was thrown open and a small white robed figure, with golden, flowing curis, bounded into the room. A charming, childish face was upraised for the father's kiss, and then two arms encircled

'Oh, mamma, paps, what do you think? I am going to be Queen of the May. All fall back to make room for the 'Squire, the other children choose me, and I am and, with a smile softening his stern face, to be crowned to morrow on the lawn in front of the church, and you both must

"So my little girl is to be a queen," when she has grown to be a woman, she will be queen of the Manor. A wise, gracious, and brilliant queen I hope she will make too."

her clear, violet eyes:
"When I grow up, papa," she said, gravely, "I am going to be a Sister of Charlty, like those who nursed the poor people who were hurt in the factory last winter. I would rather be a Sister than queen of the Manor.

She paused suddenly, for there gathered won the "Santac's bear and a dark"

the 'Squire's brow such a dark, black frown that mother and child shrank back in sudden fear. And when he saw that he turned and walked away to the other end of the room and stood with his

back to them. "Mamma," half sobbed the child, "Is

papa angry with me?"
"No, darling," amswered the mother,
sofily stroking the golden carls, while her
own heart heat heavily with a sick feeling "Bat run away now, I want to of dread. speak to papa. The child kissed her and then went,

The child Hissed her and tach went, obediently, away. Alicen arose slowly, and, going up to her husband, laid her hand gently on his arm. He turned, and as he met the wistfal, questioning look in her beautiful eyer, the frown faded, but and raised the golden, rose crowned head there was a stern, determined look in his upon her breast. There was a smile on eyes she had never seen there before.

"Affeen, I have something to say to you," he said. Then he took her hand

and led her back to her seat. Still she did not speak, but her eyes never left his

"Aileen," he began, "I have never interfered with your religion either in regard to yourself or our child. I never should ave done so if I had a son to succeed ma. But I have not; the girl is the last of my sace. She will reign here in the home o rear her so that she will be in every way suitable for her position. The words she spoke a few moments ago have suddenly lady of the Manor, like a broken lilly, opened my eyes to the dauger to this hope in allowing her to be raised in this religion. in allowing her to be raised in this relig of yours. Of course they were only words of an untbinking child, but an say to what this training may not lead when she has become a woman? Therefore, I have decided she must not be raised

in the Catholic faith." A low cry from the mother's lips inter rupted him. She started up, a look of auguished fear in her violet eyes.

"No, no !" she cried, "you cannot mean You cannot put this sorrow upon Do you not know the agouy ma, little one dead would be less seeing my little one dead would be less than that of knowing she was lost to God and her falth?"

"Do not say such things, Alleen," he tied, more sternly than he had ever cried, more sternly than he had ever spoken to her before. "You do not realize what you say. You can bring up your child to be a pure, good woman, as have been all the women who have reigned here without this religion; but What I we will not dwell upon that. What I wish to say to you is this: Alleen, will you promise to teach Lilly no more of yourself are, good, pure and true; but no more of the Catholic religion." "But," she panted, "whatever little goodness or virtue I may possess is due to

my religion."
"I do not agree with you; but we will not discuss it," he replied. "Will you make me this promise?"
"I cannot," she murmured, with white

Hls brow darkened. "You refuse to

his brow darkened. Four religion does not appear to teach your awife's duty."

She raised her anguished, violet eyes to his face. "You ask me to be a party

until your teachings are cradicated from her mind and she is old enough to be no longer influenced by you in this respect."

She started back as though his words had been a blow, her white lips parted to speak, but as she looked into his stern, determined face she realized that she might as well dash her frail strength against a rock as hope to move him; so, with bowed head, she turned, and in silence left him. She went slowly through the stately corridors to her own luxurious room, and there she sank upon her kness and butled her face in her hands. long time she knelt thus; twilight had deepened into night, when at length she deepened into night, when at length enrose, and, pushing the heavy, golden hate
back from her white face, passed into an
adjoining room—a pretty, dainty, blue
and white room, dimly lighted, and upon
the white, lace-draped bed little Lilly lay
sleeping. The mother knelt down and
looked with sad and loving eyes upon the little sleep-flashed lovely, little sleep flashed face, then pressed her quivering lies to the mass of golden carls thrown back over the pillow.

"Oh, my darling, my darling!" she whispered. Then she raised her hands clasped above the little sleeper. "My God," she murmured, "do not let my little one be taken from the shelter of Thy faith. Rather," and her lips grew color-less as she spoke the words, "take her to Thyself, if it be Thy will, as she is now, "tour dicesse."

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The words died away, her eyes foll from

heaven to the fair, sleeping face, upon neaven to the lair, sleeping race, upon which a faint smile seemed to rest then; a smothered cry of agony broke from her lips, and, crouching down, she covered her eyes, shutting out the sweet children face.

"And we crown thee Queen of the May." A chorus of white-robad children sarg the words as one of their number sarg the words as one of their number placed upon the head of the 'Squire's little daughter's wreath of white roses.

The little Queen of the May was destined to be remembered for many long years as she sat on her throne of flowers in her white robes, with the roses crowning her curly, gold-colored hair.

Side he side the 'Squire and his wife sat.

Side by side the 'Squire and his wife sat, as white as the roses which crowned the father's kiss, and then two arms encircled as white is the too the silent and grave. After the mother's neck, and breathlessly, she little queen; he silent and grave. After a little while he aroze and went toward a little while he aroze and went toward his little daughter. The other children be bent his knes at the foot of the flower. throne and kissed the hand of the little

"Allow me to salute your Majesty," he

said, with mock gravity.

The child langued aloud merrily, and a shadow fell across the father's face at the sound. For very soon now that sweet, chil-dish laugh would echo no longer, perhaps will make, too."

The child looked up into his face with her clear, violet ayes:

"When I grow up, papa," she said, was to be sent to a foreign school; but there gravely, "I am going to be a Sister of was no relenting in his heart. The long, poor sunny day drew toward its close, and y last about sunset—it was the time for the little Queen to go into the church alone and lay down ber crown of roses at the fact of the Blessed Virgin's statue. With a smile upon her sweet, childish lips she disappeared within the door of the little church. The minutes passed and she did not return, and, when ten of them had passed, those outside began to grow rest-

ess and curious.

Then suddenly the lady of the Manor se, and, crossing the lawn, passed into the church. Impelied by some strange power, the 'Squire and the others fol-lowed. At first there was no sign of the child in the church, but when they reached the foot of the altar they found er. For, in her white robes, with roses still crowning her golden head, she

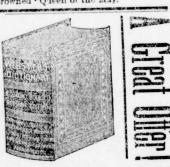
lay as though she were sleeping.
"She has fallen asleep," cried the Squire, while the mother knelt in silence and raised the golden, rose crowned head the childish lips, but a strange pallor on

the lovely, still face.
"Wake up, little Queen," said the Squire, laying his hand on the soft But the heavily fringed lids were not

lifted; only the mother's eyes, heavy with woe, were raised to his. "She will never wake again," she said,

in a low, hushed voice; "for heaven has taken her."

Through the stately halls of the Manor moments ago have suddenly lady of the Manor, like a broken linly, eyes to the dauger to this hope har to be raised in this religion. If course they were only the a unthinking child, but who what this treining may not lead for no other woman can fill his heart when the manufacture of the suddenly and the proud 'Squire will be the last of his race; when beautiful, gentle Aileen is gone; no other woman's children reign in the place of that first-born child sleeping under the May flowers, whom the angels



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### It May Be.

BY E. H. M. It may be the song that we sirg
In solitude's choir alone
A peace line a blessing can bring
When the song is o'er and done;
The tones may waken a gladbess
Like sunshine stealing through gloom
And leave not a mem'ry of saduess
On life's rugged pathway to loom.

It may be a word just spoken In careless and wanton tone

In carcless and wabout any ret like an arrow unbroken. To the core of some heart has gone; And the would in secret will bleed—will bleed for many a day; Ah; seldom the arrow is freed When homed in the heart away!

It may be a gleam of sunshine
In the blue, blue sky o'ernead,
That fathoms the depth of the m
Where many a dream is dead,
And flowers of loveliness faire
Will smile on her path before
Will smile of the path of the

It may be the light of the morrow It may be the light of the morrow
Whose distant debisive ray
The dreamer of dreams would borrow
To gild the joys of to-day,
In moments of bilss that are blest,
Too precious to count till past,
And lost in a blinding feumest
Of sorrow and pain at last!

It may be the song of the mystic Rings in the song of to-day, With a meaning half realistic, Ard half for a doubter to weigh; It may be the song of the singer Some chords in thy heart has thrilled, Whose memoried tones shall linger When the ministrel's harp is stilled!

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New York Catholic Review.

To-day, dear brethren, we should lift our hearts and voices in joyous praise of the Hely Spirit of God, the spirit of love Who proceedeth from the Father and the Who proceedath from the Father and the Son and Who, together with the Father and the Son, is adored and glorified. This is His day, because to day we honor Him with a peculiar worship. Not that we ever cease praising Him for He is God, and our adoration of Him is as constant as that of the Father and the Son. But to day we bless Him in His great workthe sanctification of souls. To-day our souls are filled with gratitude for the

operation in us of His grace.

It is because of the merits of Jesus Christ that the Holy Spirit works in us. It is in virtue of the passion and death and resurrection of our Lord that the spiritual treasure which is called grace is bestowed. Christ is the meritorious cause of grace, the Holy Spirit the disperser of it. He

it is who gives us to eat the fruit of the tree of the cross, the tree of life.

Every scul into which God has breathed the breath of life that has been saved, or that will be saved, until the end of time

Every work which has to do with Every work which has to do with saivation begins with God, is carried on by Him, and by Him, too, brought to its completion. Without the grace of God it is impossible to merit eternal life. And as one man is called upon to do or leave undone many things quite different from other men, so grace is bestowed upon each in view of the needs of each.

Inspires is canciliving grace, which gives the soul its condition or state, and it may be said that all other graces are given in be said that all other graces are given in reference to this grace, either disposing the soul for its reception or adding it to preserve itself from the loss of it. By this grace the soul is recognized as the friend of God, and the recipient of this large of the coverage of the grace itself to the soul is recognized. seesion of this grace is, or love and the pe ought to be, the normal state of the baptized in virtue of their baptism.

But besides this grace there are con-stant, actual graces being bestowed on us; graces which the necessities of the present moment demand. When we have a temptation to overcome or a duty to perform God's grace is at hand to give our work a divine character. By grace the merely natural works are lifted to a higher plane. Thus it is the Holy works in us, disposing our hearts Spirit works in us, dispense to the for God's gence, conserving the grace be stowed, sanctifying our daily lives. On our part we must put no obstacles in His way, we must listen to His inspirations way, when the light of His grace. Let God's grace, by watchfulness over our interior that we may learn in the silence of our hearts to distinguish the voice God's spirit, leading us in the way of His holy commandments, making us see the spirit as well as the letter of them, and inclining us to serve, not as servants, but as sons,

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Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it lead again and see what an amount of pain is saved, (in stock."

OUR BOYS AND GIRLS.

To have friends, merit them. If you do not merit esteem and you have exterior qualities which please, or riches which lor qualities which piesses, or riches which dezzle, or position which can efford protection—three things which attract timeservert—you will perhaps be flattered, you will not be loved—Golden Sands.

HOME. The ashes of the commonest fire are mclancholy things, for in them there is the image of death and ruin—of some-thing that has been bright, and is but dull, cold, dreary dust—with which our nature forces us to sympathize. How much more sad the crumpled embers of a home; the casting down of that great altar, where the worst among us sometimes perform the worship of a heart; and where the best the worship of a neart; and where the best have offered up such sacrifices, and done such deeds of heroism, as, chronicled, would put the proudest temples of old time, with all their vaunting annals, to the blush.—Barnaby Rudge

THE BOYS' GIFT TO MOTHER,

Three poor boys whose savings from the pittance allowed them as spending money from their weekly wages were spent yes-terday in the purchase of an overcoat for their father, and having nothing left to purchase a present for their mother gave her a promise of kind and tender action and help for the coming year. They pro-mised to be better than ever, for her eake. This truly was a noble gift, and more appreciated by her than something which would have cost many dollars.

TWO IN HEAVEN.

"You have two children," said I.
"I have four," was the reply; "two on earth, two in heaven."

Thus spoke the mother! Still hers, only "gone before!" Still remembered, loved and cherished, by the hearth and at the heart, their places not yet filled even the board - their places not yet filled, even though their successors rest upon the same faithful breast where their dying heads were pillowed. "Two in heaven!"

Safely housed from storm and tempest Safely housed from storm and tempest. No sickness there, nor drooping head, nor fading eyes, nor weary feet. By the green pastures, tended by the Good Shephend, linger the little lambs of the heavenly fold. "Two in heaven!"

"Two in heaven!"
Earth less attractive. Eternity nearer.
Material cords drawing the soul upward.
"Still, small" voices, ever whispering,
"Come!" to the world weary spirit.

"Two in heaven !" Mother of angels, walk softly !-holy Christ is the meritorious cause of grace, the Holy Spirit the disperser of it. He it is who gives us to eat the fruit of the tree of the cross, the tree of life.

the breath of life that has been saved, or that will be saved, until the end of time owes bia salvation to the grace of Christ, through the working of the Holy Ghost, and there is no one among the damned but has met his miserable fate from his rejection of the same Holy Spirit.

God is no respector of persons, and men and the cartred as they the mealers will and restricted up to sait bimself, and pours grace through the Holy Ghost.

The elect of God are they who have corresponded with grace, the damned those who have chosen to follow their own desires rether than the teachings of God's holy grace. Salvation is the fruit of the love of God—damnation the fruit of self well.

Every

your neighbors the seeds of discord and hate? If so, in the name of humanity, s completion. Without the grace of it is impossible to merit eternal life. Ind as one man is called upon to do or lave undone many things quite different of or other mon, so grace is bestowed pon each in view of the needs of each. The great grace which the Holy Spirit ispires is cancifying grace, which gives a could it condition or state, and it may

> just at the age when young men are aps-to be coxcombs, and imagine they are much wiser than their superiors. My father's repreachful words and his accu-sations of ingratitude smote me to the heart. I was sorry for the sharply-spoken language as soon as I had uttered it, and a feeling of remores haunted my onscience for days. Years after, days of poverty came, and my father died leaving no estate, I had a chance to ver loved me-and trust again in the better land at last.

The celebrated Dr. Samuel Johnson, way, we must listen to His Inspirations way, we must listen to His Inspirations and follow the leading of His grace. Let us frequently and heartfeltly invoke the Holy Ghost that we may feel His power in our soul. The height of sanctity is attained by conforming our souls with that of God, and this is brought about by Carle graces by watchfulness over our list conscience, until fifty years from the his conscience, until fifty years from the day when pride kept him from proper obedience he went into the very market used to be, and there in penitent contri tion and

the saddest and proudest we can paint." The sting of remembrance of unkind ness in conscientious hearts is not early quieted. It is better not to speak sharp, hard words to a parent. The words at the head of this article are a heavenly admonition. See that thou refusest no lim who speaks to thee from heaven. Unkindness to parents brings bitter sobs and remorse when the dear old faces

DYSPERSIA OR INDIGESTION is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache. Parmelee's Vegetable Pills taken before using to hed. cause of Headache. Parmetee's vegetable
Pills taken before going to bed, for a while,
never fail to give relief and effect a cure.
Mr. F. W. Ashdown, Ashdown, Ont.,
writes: "Parmelee's Pills are taking the
lead against ten other makes which I have

THE TATTLER. through the working of the Holy Ghost, and there is no one among the damned but has met his miserable fate from his rejection of the same Holy Spirit.

God is no respector of persons, and men are lost or saved, as they themselves will it. God would have all men to be saved and to come to a knowledge of the truth, and His sairation comes through grace, and grace through the Holy Ghost.

A black, greedy vuture feasting upon the day of society. A busybody who listens gleefally to anything harsh you may say of your neighbor, either pettiably on its and then carries it magnified and patched up to suit himself, and poursel of the world applied itself therein, for thirty man, finding himself thus despited on the one hand, flattered and deceived on the one hand, f

the bosom of demons.

Are you a tattler? Do you sow among

show my sorrow for the outburst of re-bellien which had grieved my sire—who to meet him

where his now dead father's book-stall sorrowful recollection stood half an hour with his head uncovered and bare with crowds gazing at him in wonder. Carlyle calls the act, "one of

disappear from sight beneath the coffin,

who have been regarded by society at one time as a pledge of public safety; at enother as a source of danger; now, as a principle of life; again, as an element of the same of dissolution; a class whose needs, aspiradissolution; a class whose heat, apput tions and tendencies, ergross, for the most part, the minds and attention of the politicisms, philanthropists, and political economists of the dey, all of whom unite in saying that this is the important questions of the deep control of the deep co in saying that this is the important question for present solution. And who are these men? Ab, you have already guessed, for their name is dear to you, and you love them, as I do. It is the workmen. God be praised! the workman finds, even in our day, some generous hearts to love him, some who exert themselves to raise him to his true dignity. But, unhapoily, ha is still aurenteed. tainly, but which they make use of as it suits their purpose, and then claim to be free to filing on one side at pleasure. The latter are those who, seeing that they cannot divert his labor to their own advantage, seduce him with the opiate of socialistic doctrines. They are forever taiking to him of Liberty, Fraternity and Equality. They propose to make him sovereign, to administer justice in his name, and to manage his exchequer; in short, to captivate him, not as good patriots, by means of good counsels, but as bad sone, to whom the very names of duty and sacrifice are odicus. The poor

y are
My
impediments, and illuminated by science,
has become at once more active and
more fertile. The prices of articles of
consumption decrease co-ordinately with the increase of the wages of labor, and a preception of the value of economy is awak ened in the breast of the working classes. Are we not tending in the right direction?" No doubt the theory is a beautiful one. But how can it satisfy the work-ingman, who stretches out his hand for a slavish. The indolent cast it forth as an remedy, for happiness, and who naturally yearns to realize it, not twenty or thirty years hence in the persons of the next generation, but immediately in his own person. But now there comes forward a bilosopher who writes on religion, nature, luty, liberty and patriotism. "My friend," duty, liberty and patriousm. "My friend," be easys to the working man, "you are filled with sadness, and with good cruse, for your lot is not a pleasant one. But what would you? To whom will you turn?

would you? To whom will you turn? There is no one able to console you in your trouble. In fancy you were taught to resort to prayer, to God; but this is an error, a foily. God is too far off to hear, and His majesty and state too great to lend an ear to you. Again, even did He hear you, He could not grant your request, since He has made general laws to which the could not make exerctions without He could not make exceptions without subverting the whole order of the universe. It is, therefore, utterly, useless to look for help from heaven." "Then," returns his indignant hearer, "you rob me of the fatigues, Thy faintness and weariness which fatigues, Thy faintness and weariness which

turns his indignant hearer, "you rob me of everything, even my last hope. What must I do? Whence shall I seek sid?"

"From us," reply politicisms. "But, it is now a long time that you have been affecting to have my interests at heart, and to be promoting them. For many a long day you have been assuring my order of this fact. Yet how can we believe you? We know of no change for all your talking, but are ever waiting." In feigning to occupy yourself on our behalf, you have been minded poor. Thus your very abundance is an insult to our misery."

Then others, who shall be nameless, press their solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go about seeking consolation, dignity," in the solution of the problem, and thus they address: "Why go a solution of the problem, and thus they address: "Why go a solution of the problem, and the solution of the problem, and the solution of the problem, and thus they address: "Why go a solution of the problem, and the solution of the problem of the solution of t

He stretched out in the firmsment, when He created man out of duct. He created and fashioned the world, and man must cultivate it, and the very earth over which He bends in daily toil bears traces of its Divine Creator. No, the laborer is not an accursed thing, not the only of the properties of the contrary, is too which He bends in daily toil bears traces of its Divine Creator. No, the laborer is not an accuract thing, not the only worker. God is the primary man but the secondary worker. In laying the foundations of the world God left, so to speak, His work unfinished. Not that He did not weigh, number, and measure everything after His own inscrutable plan; but, having created His aggregate of beings, with their properties and laws He yet left the completion of the work to man oimself. Everywhere man finds, even in our day, some generations one hearts to love him, some who exert themselves to raise him to his true dignity. But, unbappily, he is still surrounded by many enemies, one part of rounded by many enemies, one part of whom oppress, while the other flatters whim; but both unite in making him their victim. The former are those heartless employers of labor who see in the working man, not a brother, but only an integrating man, not a brother, but only an instrument of produce, a machine of flesh streament of produce, and the work labor, to reap the corn which they did sow. Progress is always flesh the themset tools or stepping and friendly appearances. You will be mined shall be procured, at least by words and friendly appearances. You will always find that the first authors of reservations forces. But He wills that the wills that the work least by words and friendly appearances. You will always find that th

solation to the workingman; he is God's companion in labor; leaning on the spade, man needs only to raise his eyes heavenwards to see his Divine prototype. God is the Creator, he the modifier; God commences, he is the finisher. Yet we see it above all in the work of the Rademption. A blight, a curse had fallen on work, and it had to be raised again to its real dignity. To this end God became man Himself, worked as a poor man for thirty years. Thus, before He would radeem us, Jezua lived for us a model of work, of labor, showing us at once its dignity, its virtue, its rewards, its once its diguity, its virtue, its rewards, its happiness. The very hand which created the would applied itself therein, for thirty

lament over your lot. The remembrance of the workshop of Nazareth floats on the river of time through all the centuries,

cares for me? Yes, there is Oae. Only listen with your wonted courtesy, and you shall hear. It is a subject that requires delicate treatment; but I trust I shall have the courage to tell you the honest truth, the truth which alone can save and console you. Who will console the workingman? Who will bind up his wounds? Many come forward in response to these questions. First comes the man of culture. Approaching the workingman, he said: 'You are sad because in order to provide 'You are sad because the courters, and the workshop of Nazareth floats on the river of time through all the conturles, and sheds around you a divine halo. But there is more. Our Divine Lord, after thirty years of toil, became a laborer among souls, and worked out, ar infinite pains and suffering our redemption. But the application of this work to man's tree pour later to your but workshop of Nazareth floats on the river of time through all the conturles, and sheds around you a divine halo. But there is more. Our Divine Lord, after thirty years of toil, became a laborer among souls, and worked out, ar infinite pains and suffering our redemption. But there is more. Our Divine Lord, and the river of time through all the conturles, and sheds around you a divine halo. But there is more. Our Divine Lord, and the river of time through all the conturles, and sheds around you a divine halo. Proaching the workingman, he said: the provide bread for yourselves and your families, you are obliged to work from morning till night. But listen to what I have to till night. But listen to what I have to tell you. The land of our earth is divided the tell you. The land of our earth is divided the tell you. The change the morning the land of the world?

Security an instrument of labor. Jesus Christ was a workingman. But we must not stop here. Before going any further, let me address myself to workingmen.

let me address myself to working dear.
You must not forget that you owe everything to Jesus Christ and His religion.
For, before his time, what was labor?
Make those who would tear you away
from Jesus tell you what it was. They from Jesus tell you what it was. stavish. The industrial constraints of shame of shame. This batred and degraded view of work is still perpetuated in countries where the Gospel is a stranger. The Brahmin, or highest caste of the Hindoos, would consider himself contaminated it relegate it to their women, whom they treat as slaves. What, in fact, is the religious idea of labor? First, a means of virtue; secondly, explation. Ah, brethren, we do not sufficiently appreciate all the beauty contained in this idea of work. Man raises bimeelf by work. By sin he lost the life of

grace, the true life, and was con-demned to death, not temporal only, but eternal. But work is not only a means of explation; it is something more. Christianity reveals it to us as also a sacrifice. Thus the Christian workman says to Jesus: "It was Thy sufferings and

ELOQUENT PADRE AGOSTINO.

A THRILLING DISCOURSE ON THE LABOR QUESTION—THE WORKING-MAN—HIS TROUBLES AND TEMPATION—WHERE IS HE TO PIND CONSOLATION?

THE Church of San Carle, in the Corso, Rame, was last year crowded every day during Lent to listen to the distinguished preacher who is justly so popular with the working classes as well as with the fintellect of Italy. It was estimated that from eight to ten thousand every day crowded round the public occupied by the elequent Franckenn. What took place in Rome then and to Train the year previous feature of the public occupied by the elequent Franckenn. What took place in Rome then and to Train they sear previous feature in the public occupied by the elequent Franckenn. What took place in Rome then and to Train they sear previous feature in the public occupied by the elequent Franckenn. What took place in Rome then and to Train they sear previous feature in the public occupied by the elequent feature of the public occupied by the elequent feature of the public occupied by the elequent feature of the public occupied by the elequent feature for the public occupied by the elevent feature for the public occupied by the feature feature for the public occupied feature feature feature for the public occupied feature gain a more elevated post, or suffrages which, if not won by deads, he is determined shall be procured, at least by words faith, therefore, in those who seek to dezzle you with vain splendors, and to excel the principles of morality and relig-ion from your hearts and from your minds. Believe, and remember always, that these specious theories are very chim-

cras, fables invented by those who would obtain your services to-day, but will indubitably forget you on the morrow. Lastly, there is another condition attached to this progress, and that is virtue. We must forget our duties neither to God nor our neighbor. When he departs from God, and no longer looks on Him as his end, then man goes backwerds, not forward, and instead of progress you have a retrogade movement. Common sense, justice, and virtue; then, these are the necessary ditions of true progress. You may, if you observe them, be poor, but you will be will ba Typewriting. honest. You may be poor, but not un-happy; and in the hour of death you will be able, with peace and confidence to call your family around you and make your last will, leaving them a splendid baquest. You will not, like the rich, have gold, splendid mansions, and large estates to leave behind you. Bat you will leave in their minds that which is far more precious. To your daughter, who has no other dowry, you will leave modesty, and that lovely flower, the illy of holy purity, itself of infinitely greater price than all the wealth of the ladies and of the world,

wealth of the Indies and of the world, and the most sublime of all virtues.

To your sons you will leave the love of honest labor, that true patrimony and of sudden passion or in a silly joke things which an hour afterward, in a moment of cool reflection, we may heartily wish unstid. But deeper is the sin and thicker is the crime of him who, taking our weakness for his capital, effects the destruction of the happiness of his neighbor as his interest.

OBEY YOUR PARENTS.

I shall never forget when in a single instance on one occasion I refused, in an angry mood, to obey my father. I was just at the age when young men are apt to be ecxcombs, and imagine they are into cool reflection. The rich are the learned ones of the twelve? From among the choose the twelve? From among the late the world? In the working people—on the shores of Gennesaret. And these simple place in the scheme of creation." At these words the poor man looks up at him workingmen have conquered and regenerated the world, a task which philosophy was and falled in. What the goes on again repicing. To others you will leave the love of honest isbor, that true patrimony and proud independence which neither eoeks the working people—on the working people—on the working people—on the workingmen have conquered and regenerated the world, a task which philosophy was and falled in. What the goes on again repicing. To others you will leave the love of honest isbor, that true patrimony and honest isbor, that true patrimony and working people—on the working the poor and regenerate to the ground, his tears flow afresh, and more bitterly veven than before. Then into more bitterly your acaption. The interior of the working people—on the working the poor and regenerate to the ground independence which neithe Work will be your consolation, union your strength, and prayer your hope."

O, workingmen cultivate the spirit of work, be united, be religious. Work will give you a proud independence; union will be your strength; and religion will be your consolation, comfort, and dignity. Labor, union, religion. This

dignity. Labor, union, religion. This should be the motto of every working-

man.

The Protestant bistorian, Gaizot, speaking of education, gives utterance to the following substantial principle: "In order to make popular education truly good and socially useful it must be fundamen-America will do no work themselves, but this," he goes on to explain. "that this," he goes on to explain, "that religious instruction should hold its place rengious instruction should note its place in popular education, and that the prac-tices of religion should enter into it, for a nation is not religiously educated by such petry and mechanical devices; it is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious observances should penetrate into all its parts. Religion," he continues, "is not a study or an exercise to be restricted to a

certain place and a certain hour. It

faith and a law which ought to be felt

everywhere, and which after this manner

alone can exercise all its beneficial influence

Rheumatism,

DEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this

"About two years ago, after suffering "About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

### Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle-

Woucational.

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Under the direction of the Sisters of the Holy Names of Josus and Mary, Amberstburg, Origin, This educational establishman highly recommends itself to the favor of small and useful education. The scholastic roar, comprising ten months, opens at the programment of the scholastic roar, comprising ten months, opens at the Press half waster to advance, Sourd and beglining of Sepiember and closes in Ju-Ferms, half yearly in advance, Board a Tuttion, per annum, \$70.00; Muste and to f Plano, \$24.00; Drawing and Painti \$15.00; Bad and Bedding, \$10.00; Washi \$12.00. For further information, apply the Sister Superior.

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Complete Classical, Philosophical and Commercial Courses, and Shorthand and

For Further particulars apply to REV. L. FUNCKEN, C. R., D.D., President.

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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 sity matriculation and non professional certificates. Terms, when paid in advance: Board and tation \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to Rev. J. R. TEEFY, President.

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Conducted by the Ladies of the Sacred Heart. Locality unrivailed for healthiness, offering beculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating 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 choice and standard works. Liberpractically by conversation. The Library contains choice and standard works. Liberary reunious are held monthly. Vocal and instrumental music form a prominent feature. Musical soirces take piace weekly, elevating taste, testing improvement and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE UNVENT OF OUR LADY OF LAKE.

HURON, SARNIA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to yocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303.

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This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$100; German free of charge; Mush and use of plano, \$40; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$20; private rooms, \$20. For further particulars address the Mother Superior.

Professional.

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TOR and Notary. P. O. Box 455, Peter borough. Collections promptly attended to DR. WOODRUFF,
Defective vision, impaired hearing,
Nasal catarrh and troublesome throats,
Eyes tested, glasses adjusted.

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

Genge C. Davis, Dentist,
Genge C. Davis, Dentist,
Genge, Dundas Street, four doors east
of Richmond. Vitalized air administered
for the painless extraction of teeth.

Branch No. 4, London, eets on the 2nd and 4th Thursday of ry month, at 8 o'clock, at their half, ion Block, Richmond street. P. F. de, President; Wm. Corcoran, Rec.

## C. M. B. A.

Resolutions of Condolence.

Resolutions of Condolence.
At a regular meeting of Branch 10. St.
Catharines, held on May 2s, 1890, the following resolutions of condolence were passed:
Whereast these pleased Almighty God in
His infinite wisdom to call from amongst
us our much esteemed and worthy Brother,
F. P. Fitzmaurice, and by his death this
Branch has lost a devoted member,
Resolved, That, while humbly submitting
to the will of Divine Providence, we cannot
refrain from expressing the sorrow we feel
in the loss we have sustained and of tender
ing to his wife and family our heartfelt sympathy in this their sad bereavement; and be
further

pathy in this their sac towards it further Resolved. That a copy of these resolutions be presented to the widow and published in the CATHOLIC RECORD and Irish Canadian and also spread on the minute book of this Branch.

A. McDonald, Rec. Sec.

The following letter of the Very Ray, F. Roones, V. G., has been received in reply o the request that he would still honor the B. A. by continuing to hold the office of rand Chaplain:

ST. MARY'S CHURCH, Toronto, May 26th, 1890. A. Carey, Esq., Grand President of

DEAR EIR—I have the honor to acknowledge the receipt of a letter from the Grand
Secretary, W. Lane, announcing to me that
I have been reappointed by the convention
as Grand Chapisin of the Emerald Beneficial Association, for which honor I beg to
thank you and Mr. Lane and all the delegates who formed the late convention. The
fact of re electing me so often and of bestowing on me for so many consecutive
years the honor of Grand Chapisin of the
Association indicates plainly how well disposed your Association is and has been
towards me since its introduction to our
city of Toronto. All these favors are appreciated by me, as I know they are coming
from a friendly association, who are conferring on me the highest honor within their
power. The reason why I value these favors
so highly is because the association has
always given me the greatest satisfaction,
and because the members have shown themselves to be good Catholics, who practiced
their religious duties, who took a part in
every good work, and were the friends of
charitable institutions and of the clergy
themselves whenever they were called upon.
These are the reasons that have elicited my
settem for the Association, and if the members act in the future as they have in the
past, I shall silways hold them in esteem.
And so long as they continue to be obedient
children of the Church the Church will
esteem them.

children of the Charles
esteem them.

Thanking you again for the renewal of
the confidence you repose in me,
I am, dear Mr. President,
Yours most faithfully,
F. P. ROONEY, V. G.

Every information for starting Branches the E. B. A. and copies of the constitution Every infornation for starting Branches of the E. B. A. and copies of the constitution may be had by applying to any of the following Grand Officers: D. A. Carey, President, 95 Markham street, Toronto; J. F. Smith, Vice President, Dundas; C. Burns, Treasurer. 320 King street east, Toronto, Jerry McDonsiel, Marshal, ST Dundas street, London; and the following Organizers: P. J. Crotty, 381 Mary street north, Hamilton; W. Jamieson, 59 Ferrie street, Hamilton; T. H. Sulkie, Merritton; W. Hogan, J. Drain, Box 55, Peterborough; P. Gleeson, 59 Hill street, London.

W. Lane, Secretary, 38 Bartiett avenue, Toronto.

SOLEMN ORDINATION.

GRAND SEMINARY, MONTREAL.

Names and respective dioceses of those who sees lved orders at the Grand Seminary on May 31st: Priesthood-P Joliceur, A Chansos, Mont-

real.

Deaconship — A A Larue, O F Legace,
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Rivers; J J Papillon, Nicolet; J J Flizpatrick, Dubaque; M J Hogan, Brooklyn; F P
McDonnell, Springfield; W J McColl, Peterborough.

rick, Dubuque; M.J. Hogan, Brooklyn; T.P. McDonnell, Springfield; W.J. McColl, Peterborough.
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### OBITUARY.

Mr. John Pollard, Albion.

Mr. John Pollard, Albion.

It is always a sad duty to chronicle the death of any of our friends, but when the friend was one of our stanuchest and truest, the duty becomes paloul. This week we have to ask the prayers of our many readers for the repose of the soul of John Pollard, who died on the 24th of May, fortlied by the sacraments of the Church.

Mr. Pollard came to this country in 1832 and settled in the township of Albion, where, by his kindliness and sterling worth he made every one his friend and by his unshaken loyaity and ready obedience to his Church proved himself a true Catholic.

Such lives as his should be a lesson for our Catholic young men who, looking back at the trials and hardships such men patiently endured that they might practice their religion, should be filled with zeal and be as ready as they were to do their utmost to forward Catholic principles and to live the lives of devout Catholics.

The funeral services took place at the Gore Church, which was crowded by friends, both Protestant and Catholic, who thus testified their appreciation of the dead and their sympathy with the living, to whom grief has been no stranger.

After Father Murray, C. S. B., nephew of deceased, had said Mass, the Rev. Father McSpirit addressed the congregation and with eloquent words epoke to them of the christian's life and death. He told them that if they would die a hapy dath they must strive turing the sympathy was the death of the deceased, who during his life had been as a beecon light to the parish. He concluded by warning the congregation against the vices of the day and begged the suffrage of their prayers for the departed.

### NEW BOOKS.

MONTH OF JUNE, in honor of the Sacred Heart of Jesus, By Rev. A. Van Lever. Hoffman Bros., Milwaukee, Wis. Price,

cloth 50 cents. MONTH OF THE SACRED HEART, for the young Caristian. By Bro. Philippe. Translated from the French fourth edi-tion by E. A. Mulligan. New York:

IRISH NATIONAL LEAGUE.

FUNDS NEEDED FOR ELECTION PUR-POSES-RESOLUTIONS OF CONFI-

DENCE. True Witness

A crowded meeting was held last Tues-day evening in St Patrick's Hall, McGill street, Mr. Wright, president, in the chair. The minutes of the preceding meeting having been confirmed and adopted, and considerable routine business transacted, the following letter was read by Mr. W. D. Burns, the Secretary :

Irish National League of America Lincoln, Nebraska.

W. D. Eurns, Esq , Hon Sec :

DEAR SIR—In answer to your telegram asking me to communicate with Mr. Dillon, I beg to state that I have received advices from the other side intimating that in all probability Mr. Dillon and William O'Brien, M P's, will in the early fall make an extended tour through the United States and Canada. United States and Canada.

Canada, notwithstanding the would be slurs of some blathershite bogus revolu-tions in Philadelphia and elsewhere, has, in proportion to her Irish population, been second to none in her support of the been second to none in her support of the Irish cause morally and materially. The votes of the legislative bodies and the exhibit of the Rev. Dr. O'Rellly, the sturdy Treasurer of the Luague, speak eloquently for the progress of the Irish movement in Canada, and you may be sure that when any privilege can be accorded to any city in America by the Executive of the League, Quebec, Montreal, Toronto and Ottawa will receive that attention they have so conspicuously that attention they have so conspicuously

earned.
At the same time I would urge our friends in Montreal with all the earnestness I can command to go to work at once and roll up the sinews of war for the

coming contest.

A general election cannot be far off and it may be imminent. While we know that the Tories will cling with the tenacity of barnacles to the treasury benches, it is un-deniable that disorganization and dissen-sion has entered into their ranks; a party without solidarity, a mere coalition, must always have in itself the seeds of disente gration, and its members cannot but be affected by the success of the opposition outside of Parliament. Success is a wonderful pleader and convincer, and there is enough Liberal success to make the Liberal nists, at least many of them, regret their defection from the standard of the Grand Old Man. Many of them, I be-lieve, only want a decent excuse to abjure their political errors and return to the fold they had deserted. Many of the Liberal Unionists based their opposition to Gladstone upon the finan-cial aspect of the Land Bill which he wished to couple with his Home Rule Bill. wished to couple with his Home Rale Bill.
Will they now support a similar bill when
offered by the Tories? The action of the
Tory Lord Randolph Churchill in opposing the Tory Land Bill, notwithstanding
his personal unreliability, is significant,
insemuch as that it indicates the tone of
British public optnion upon the questions British public opinion upon the questions of buying out at fictitious prices the property of spendthrifts and oppressive landlords, and paying therefor by a tax on the whole British public, to be charged to Ire-land, while the Irish nation protests and washes its hands of the whole transaction. The measure is unpopular, and if the Gov-ernment is closely pushed the Tories may

be forced to resign. Now we must not be aught napping.
A general election, as far as human foresight can predict, must result in a victor for Gladstone and Home Rule. We mus make it a victory, we must not after ten years of struggle and sacrifice lose all that we have gained, by showing apathy and indifference on the eve of a conflict that may bring the madness of defeat or the joy and delight of victory to the long suf-fering people of Ireland. Let us every-where make a grand simultaneous effort to swell the Irlsh treasury and give Parnell and his noble band of colleagues the assurance that comes from an ample purse in their contest with the might and wealth of a privileged class which fights for very existence against Irish liberty and the progrees of just and human ideas of govern.

Ment.
Now is the time to work, to morroy may be too late, and if it were in my power I would impress upon every Irish-man in Montreal the necessity for imme-diate action. Nover in Irisland's chequered history have her people shown more extraordinary generosity than to-day. The Tenants' fund is rolling up with amazing rapidity, but every dollar of it will be needed in the bitter fight for life and land; additional funds must be provided for the contingency of a general election. Every letter from the Irish leaders trumpets this call for aid. They see the coming issues and they ask us to put them in a position to make the fight. I know how the brave unfailing Irish-Canadians of Montreal will answer that appeal. Their generous record in the appeal. Their generous record in the past is their pledge for the future, and I earnestly ask the officers of the League in the commercial metropolis of Canada to set the ball in motion at once.

I am only voicing the urgent cry of Ireland's trusted leader, Raily once more around the glorious Irish tribune and that grand old British oak W. E. Gladstone. Don't let the Grand Old Man's eyes close upon a spectacle of de-feat, let his last effort for humanity be the grandest, not of his life alone, but of distory-the peaceful emancipation of a

gallant people.

His enemies are calculating upon the chances of his death, but we have it in conneces of ins death, but we have it in our power to estimulate his old age by generously supporting his policy of peace and good-will to men, and of justice to the land of our fathers. Now is the time to get together and organize bold meetings and gather up the sinews of war. San Francisco, Denver, Colorado and Lincoln, Neb., have made a magnificent beginning and Montreal I know won't be far behind Yours faithfully,

JOHN P. SUTTON, It was unanimously resolved to at once take action upon the letter, and invite all sympathizers of the Irlsh cause in Montreal and elsewhere to send subscriptions to the Treasurer, Mr. James Cody, 1319
Notre Dame street. Each subscription in translating will be published in the True Witness and into French.

Mr. H. J. Cloran, late President, who attended the Executive meeting as State delegate for Manitoba, then gave in a lengthy speech a detail account of their deliberations and action thereat. Among the many subjects the first was the con sideration of the statements published in one or two U. S. papers reflecting upon the management of the League in America by its national executive ciliters. After a close examination they unanimously passed a resolution of confidence in its

officers. Honest, weslihy John Filzgerald was without a doubt one of the most upright men in America. For the elequent Treasurer, Ray. Chas. O Reilly, D. D., no words sufficiently expressive could be no words sufficiently expressive could be said for his able management of the League Fund. The Irish people the world over owed a deep debt of gratitude to him for his self-sacrificing work in behalf of the Irish cause; his name was above reproach. As for the able and efficient secretary, to a Montreal audience it was unnecessary to say anything, as many present remembered him as a police as cowards, but he advised the it was unnecessary to say anything, as many present remembered him as a Quebecer. These reports, entirely with-Quebecer. These reports, entirely without foundation, emanated from men who were Republican or Democratic before Irish politics, and, in order to advance one Irish politics, and, in order to advance one or the other, would, to do so, sacrifice the latter. It was said that they were afraid to hold a convention. Such was not the case; on the contrary, they were unanimously of the opinion that one should be held, and cabled Mr. Parnell to what effect, without whose consent a convention could not be held. Up to the present Mr. Parnell had not decided. Mr. Parnell was the Irish leader, and we have abundent confidence with houses by means or the contract of the same evening at the zero had been evening at the zero properties.

the holding of one, we are satisfied to Several speakers, including Mesers. E. Halley, R. Tansey, J. Bermingham, M. Filzgibbon, Mr. O'Connor, having addressed the meeting, the following resolutions were passed unanimously:

leader, and we have abundent confidence in his wisdom : therefore, until he advises

Be it resolved that we, the members of the Montreal branch of the I. N. L., ex-press our entire confidence in the National Executive Board of the League governing America, and further express our regre that even a very small portion of the American press should be found to prostitute its position by formulating calumnies regarding the management of the National League of America, to the detriment of Ireland's best interests.

Be it resolved that the members of the Montreal branch of the I N. L. tender to the wife and relatives of our late member. Mr. P. M. Groome, our heartfelt sympathy in their bereavement; be it also resolved that we have sustained in the los of Mr. Groome one of our best and efficient members, Montreal an exemplary citizen, and Ireland a true and devote

son. A resolution creating the office of Hon orary President was unanimously adopted and Messrs, P. Wright, H. J. Cloran and W. D. Burns were appointed a depu-tation to wait upon the Hon, Senator Edward Murphy and ask him to accept the nomination. The meeting then adjourned.

The following resolution was passed at meeting of the O'Brien Branch held on Sunday last :

Resolved, that we, the members of the Wm O'Brien Branch, hereby place on record our entire confidence in the honesty and integrity of the Navional Executive of the I. N. L of America, notwithstanding the calumnious state ments published in certain city papers,

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

The Salisbury Government have come to the relief of the landlord of Glenbigh estate, who by evictions made the estate a wilderness, using even the torch and petroleum in order to destroy the houses of the tenantry. The military author-ities have leased the estate for six years with the purpose of employing it as an artillery range. It is by such nefarious artillery range. It is by such nefarious methods that in the face of the well-ex pressed wishes of the people of three nations, expressed at the by elections the Government takes the side of the

The Receiver General of the Irish Constabulary put in a bill at the Present-ment Sessions, recently held at Naas County Kildare, for £8 101 for extra needed in the outrageous police illegal arrest of a number of evicted ten ants and their parish priest, who were all sent to prison, after being treated by the police with the greatest barbarity They were all acquitted, and on appea the Court of Exchequer reprimanded the Crown Counsel for bringing before it so frivolous a case. The pretence on which payment was demanded was that the xpenditure was incurred in the effor to preserve the peace, though only the police were engaged in the act of break ing the peace. The demand of the Receiver General was rejected.

Here is a specimen of the way crimes are manufactured in Ireland. Two gentlemen recently paid a visit at Wood-ford to Mr. Roche, the newly elected M. P. for East Galway, on account of which they were arrested as suspects. there was nothing against them, Mr. Tener, J. P, discharged them with a caution, and the policemen were commended for their activity and intelligent

Mr. Chamberlain's proposal that the two great parties in the British Parlia-ment should settle the land question by a conference is ridiculed by the press on both sides. All Mr. Chamberlain's proposals have hitherto met with a similar recention.

similar reception.

The Irish members of Parliament have raised a subscription among themselves for a wedding present for Mr. William O'Brien on his approaching marriage with Mile. Raffalovitch. The wedding will take place next month. M. Raffalovitch is not, as has been said, a Greek financier. He is a Russian Jew. Mme. and Mile. Kaffalovitch are well know in Parisian society, and are very accomplished and talented ladies. Their home is a favorite resort of the Irish members, and Mr. O'Brien was an inmate of it when the ladies were engaged in translating "When We Were Boys"

come a dissolution of Parliament and an in safety. Before this could be, the shi his resumption of the Premiership, and the passage of a satisfactory Home Rule measure for Ireland.

Notwithstanding that the Government

Notwithstanding that the Government had proclaimed the proposed Nationalist meeting in Tipperary, 2,000 persons met Messrs, Dillon O'Brien and seven other members of Parliament on their arrival at Limerick Junction on May 25th, and a meeting was quickly organized.

a meeting was quickly organized.
Specches were made by Messrs. Dillon,
O'Brien and John O'Connor. The
police were powerless and had to content themselves with warning the speakpolice as cowards, but he advised the people not to offer undue resistance, as the Nationalist leaders earnestly desired to avoid bloodshed. During a banquet the same evening at the National School two bombs were exploded in the street,

Out of 240 cenants which were on the Ponsonby estate only 45 remain, the rest having been evicted, and these 45 will soon have to follow, as legal proceedings have been commenced against them. The estate is now a barren waste. The evicted, however, have not been left shelterless, as they have been provided with houses by means of the Defence Fund.

The report of the Rev. Dr. O'Reilly, of Detroit, for the period from August 1886 to January 1890 shows that \$258,000 have been subscribed from the United for the various funds to aid the Irish Nationalist cause, as the Parliamentary, the Tenants' Defence, and the Parnell funds. Pennsylvania and Massachusetts head the list in the sums subscribed.

At Gorey, recently, six respectable men were condemned to three months' imprisonment on a charge of boycotting cattle, and two others to six months' for boycotting sheep. The evidence was merely that they istood in the neighborhood and looked at the cattle and

Three emergencymen were charged at Woodford with stealing turf from Mr. McDermott while he was in prison under the Coercion Act. The offence was proved, but the magistrate refused to convict or send the robbers for trial. Such is the manner in which justice is administered in Ireland. A Nationalist would have been sent to prison for an indefinite period for the same crime; out emergencymen are beyond the operation of the criminal law.

The Dublin Spectator has paid to Mr. Davitt £250 to settle a libel suit brought against it, and has published an ample apology for the outrage committed. At the Scotch and Welsh Home Rule Convention, which met recently in Lonlon, it was agreed to demand Home Rule for England, Ireland, Scotland and Wales, in all local matters, the Imperial Parlia-

ment retaining control of all general subjects, and being composed of members from each nation. Subscriptions for the national monument

to John Mandeville are pouring in, and a handsome monument will soon be erected to the memory of the Nationalist martyr.

LATEST CATHOLIC NEWS.

A parochial school in Baltimore has received from His Eminence Cardinal Gibbons the sum of \$1,000 for educational purposes.

The Society of the Propagation of the Faith received during 1889 \$1,373,000, of which the United States gave \$52,000, and received \$41,000.

The influx of Catholic Irish families into Buenos Ayres has been very large, and as they are good citizens their influence is great among the people, by whom they are much respected.

The cause of the beatification of Joan of Arc has lately made considerable progress, new documents bearing on her hishaving been submitted to the Holy

Archbishop Croke, dealing with the total abstinence question, said recently:
"I would never allow a child to know the taste of strong drink, and I recommend that all be pledged to total abstinence until the age of twenty one years."

There is scarcely a single Catholic church in London, England, in which one or more of the priests was not once an Anglican minister. Englishmen who have been converted from Anglicanism and have become priests fill many of the parishes throughout the archdioce

On the 1st inst, Col. Duchesway, D A. G, reviewed at Quebec a battalion of schoolboys three hundred strong. The boys are from the Quebec Seminary and Laval Normal school. They went through the manœuvers with surprising precision, being, it is said, the most effec-tive schoolboy battalion in the country. The eldest boy is eighteen, and the youngest is thirteen.

The Rev. Dr. Chas. O'Keefe, rector of St. Charles Borromeo's Church in New York City, is a good financier besides being a zealous priest. Three years ago he bought sixteen building lots at the corner of One Hundred and Forty-First street and Seventh avenue for \$102,000 and built thereon a church at a cost of \$25,000 The property has since then increased in value and lately the rev. rector sold the same for \$200,000, receiving the right to use the church for another year.

One of the daily papers of Burlington, N. J., recently offered a prize to be given the school teacher of Burlington county receiving the largest number of votes during one month. The contest proved very exciting, especially toward the close, when it became evident that Sister Xavier of St Paul's school was to be the winner. Her victory was overwhelming, as she received 20,907 votes—a number far in excess of any of her competitors.

A touching account is given by Spanish newspapers of the wreck of the steamer Remus, which sank after striking upon a rock in the Philippine group. A Franrock in the Philippine group. Translated from the Fletch found of the Fletch for the Fletch for

appeal to the country. There is no doubt that this would be the signal for his resumption of the Premiership, and the passage of a satisfactory Home Rule the passage of a satisfactory Home Rule closed over the steamer.

Tae Paulist preacher, Ray. Father Elliot, was selected by Manefield Post G. A. R. to preach at the memorial service in Calvary Cametery, last Sunday Father Elliot was a soldier in an Obio rather Editor was a soldier in an one regiment during the war, and won a licutenant's commission on the field. His brother, Major John Elliot, was killed in one of the battles. There is in the same monastery with Father Elliot another Paulist, Father Robinson, who was a Confederate soldier, and the regiments to federate soldier, and the regiments to which both these priests belonged were fighting each other during the war. They are now enlisted together under the sanner of the Prince of Peace.

The following interesting story comes from Ludsville. It appears that a little girl named Leonide Desaubriers had been infirm for a number of years, the unfortunate child being obliged to use crutches when she wanted to walk. Recently the little miss took part in her first Communion service, and to the great in yes munion service, and to the great joy of her parents and the astonishment of the faithful assembled in the village church the young communicant left the altar rail and walked away apparently cured. Her uncle, L. A. Baribeau, postmaster of Louisville, and other residents of the place testify to the correctness of the version just related .- Montreal corresponlence of the Empire.

Cardinal Gibbons, being asked by a newspaper: "Is it wrong for a professed Christian to visit the threatre?" replies "I have never in all my life crossed the threshold of a threatre. I am firmly persuaded, however, that some plays are not only entirely harmless, but are even elevating, refining and instructive to a high degree in their tendency, though I must say that I fear the great majority of threatrical productions are highl pernicious and even demoralizing. M dvice to Christians, therefore, would be that they should avoid bad plays altogether, quite as carefully as they would avoid noxious food, and that they should indulge in even the best plays with very great reserve, just as they should in rich and luscious meats."

#### LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London. June 5.—GRAIN—Red winter, 1.65 to 1.63; white, 1.65 to 1.63; spring, 1.65 to 1.63; corn, 92 to 1.00; rye, 90 to 109; barley, feed, 65 to 75; oats, 1.67 to 1.12; peas, 105 to 1.10; beans, bash, 99 to 1.40; buckwheat, cental, 75 to 85.

PRODUCE.—Eggs, dozen, 12; eggs, basket, 10; eggs, store lots, 9; butter, best roll, 12 to 15; butter, large rolls, 12; butter, crocks, 12; store packed firkin, 10 to 11; lard, No. 1, b, 12 to 13; lard, No. 2, b, 10 to 11; straw, load, 3.00 to 4.00; clover seed, bush, 3 50 to 375; alishe seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 1.50 to 2.00; hay, ton, 7.00 to 8.50; flax seed, bush, 7.50; ton, 8.50; flax seed, 5.50; flax seed, 5.

4 90 to 4.50.

Toronto, June 5 - WHEAT-Red winter, No. 2, 1.63 to 1.64; Manitoba, No. 1 hard, 1.20 to 1.22; Manitoba, No. 2 hard, 1.18 to 1.20; spring, No. 2, 102 to 1.03; barley, No. 2, 42 to 43; No. 3, 88 to 41; to 49; No. 3, extra, 45 to 46; No. 2, 42 to 43; heas, No. 2, 42 to 43; oats, No. 2, 42 to 43 as, No. 2, 62 to 63; oats, No. 2, 42 to 43 ur. extra, 4.15 to 4.20; straight roller, 4 6

nour. extra, 41 to 4.2; straight roller, 4 60 to 483.

Montreal, Que., June 5.—FLOUR—Recipts, 4,060 bbis.; sales reported 400 bags; market quiet; prices unchanged. Quotations are as follows:—Wheat—Patient winter, 5.25 to 5.75; patent spring, 5.50 to 5.75; straight roller, 4.85 to 5.00; extra, 4.70 to 4.75; superfine, 3.25 to 4 25; strong bakers, 5.00 to 5.25; straight bakers, 5.00 to 5.25; Ontario bags, 150 to 2.50; city bags, 5.40 to 5.50. Grain—Wheat—No. 1 bard Manitoba, 1.23 to 1.24; corn, 57; peas, 55 to 78; oats, 41 to 44; bariey, 45 to 55; rye. 52; to 55; oatmeal, 4.25 to 4.49; cornmeal, 20 to 2.25. Provisions—Pork, mess, 16.09; lerd, 95 to 10; bacon, 11; hams, 11; cheese, 8½ to 8½; batter, townships, 16 to 18; Morrisburg, 16 to 18; western, 14 to 16; old stocks, 7 to 12; eggs, 13 to 13).

BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., June 5.—CATTLE—
Offerings, 3 cars of green Texas steers, not wanted; market dull; calves scarce; veals higher, 4.75 to 5.25.

SHEEP AND LAMBS—Offerings, 8 cars; fair trade; choice to extra sheep. 5.99 to 6 15; fair to choice, 5.20 to 5.85; yearling lambs, 6 50 to 7.50.

HOGS-Twenty-two cars on sale; trade slow; market steady; mixed, mediums and heavy, 42; heavy Yorkers, 4.15; light Yorker, 4.05 to 4.10; pigs, 3.80 to 3.85.

CHICAGO LIVE STOCK.

CHICAGO LIVE STOCK.

Chicago, June 5 — CATTLE—Racelpts, J., 800; market weak; beeves, 480 to 5.00; steers, 380 to 4.70; stockers and feeders, 260 to 3.70; Texas steers, 2.50 to 3.80. Hogs—Receipts, 12.000; market strong; mixed, 3.90 to 4.10; heavy, 3.85 to 4.10; skips, 3.30 to 3.75. Sheep—Receipts, 1.800; market steady; shorn natives, 4.00 to 5.60; westerns, shorn, 4.00 to 5.10; lambs, 5.50 to 7.00.

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