# Catholic Record.

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

LONDON. ONTARIO, SATURDAY, APRIL 19, 1890.

VOLUME 13.

Catholic Record

Loudon, Sat., April 19th, 1890.

EDITORIAL NOTES.

LIKE the Mormon spinsters described by Artemus Ward, the Equal Rightists are looking for their affinities, but they find less difficulty in discovering them than did the buxom lass who thought she had found ber's in the great humorist. The West York and Peel Conservatives have discovered that the Equal Rights fanatics will be very good standard bearers of their party on Mr. Meredith's platform, and in West Peterborough the Conservative candidate, Mr. Carnegie, is to wave the Equal Rightists' flag, in the hope of polling the solid Conservative vote, together with enough seceding Liberals to ouet Mr. Stratton. In East Peterborough the Equal Rights candidate has not been selected yet, but a Convention is being prepared for, at which it appears to be the hope that a Reformer can be selected who will divide the Reform vote with Mr. Blezzard, the regular Reform candi. date, and thus, with the Conservatives, secure the victory to an Opposition candidate, at least, if not for a regular Conservative. In both Ridings of Peterborough the majorities were small at last election-16 in the West, and 109 in the East; but the dodge which is to be tried will scarcely encoed, though it is just what the Mail and the Canadian Nation, the Third Party organ, have astutely

And so James L. Hughes—the active, energetic, persevering, enthusiastic James L. Hughes—Toronto's school Inspector in Campbell, 65 Queen w. AND so James L. Hughes-the active, name, but Orange demagogue in practice -is about to curry comb the good old River Boyne war horse, and trot him out It is to be hoped that even two smart, in the County of Peel when the Ontario campaign opens up. James L. Hughes wants to have "M. P. P." stitched on to his flowing scarlet robes to begin with, and "Minister of Education" encircling his bat, in Salvation Army fashion, at the end of the chapter. We are inclined to believe, however, that he will never have either, for the good people of Peel have of such bigotry in Toronto are so numertaken full measure of James L. Hughes, ous they cease to excite attention. It is To the deputation who offered him the consoling to the Catholic reader, hownomination he stated he would require the permission of the Toronto School very worst bigots, that smart and truthful Board. It is meet, we suppose, that this young men are not a rarity in Papist proviso should be added; but it was circles. Mr. Campbell, 65 Queen street merely an act of courtesy. Right well does James L. Hughes know that he will be for the benefit of his numerous Catholic allowed his fling by Toronto's School customers the legend of Bandon town in Board so long as he holds firmly to the the good old days of Ocange ascendbreeze the Orange ensign. Toronto's School ancy : Board are just the class of men who suit most admirably James L. Hughes, and James L. Hughes is just the man that suits the Board. They are canaries of a feather. While the Mail people are sorely afflicted trying to solve the problem "What will we do with the Toronto bad boys?" the man who is paid a large salary to look after them is jockeying about the country abusing the Catholics towards Leo XIII.

of the Equal Rights Party, inasmuch as platform than the Equal Rightists propose. It would indeed be a strange blindness on the part of Catholics not to detect the no-Popery features of Mr. Meredith's policy, when our declared enemies see through it all, as Mr. Hughes dose. But the Oatholics of Ontario see perfectly through Mr. Meredith's intentions.

THE Toronto Public School Board recently inflicted punishment on two of their janitors, who left their posts to attend the meeting of the Grand Orange Lodge at Brampton, though they had made arrangements to have their work attended to during their absence. Comparing the janitors' work with that of the Inspector, a correspondent of the Mail desires to know whether the Inspector can be more readily dispensed to the members of the community, and it is no advantage to the members of the community, no to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community, and it is no advantage to the members of the community. with than a janitor; but as the School Board is disposed to be very accommodating to the Inspector, he suggests that they should hire an assistant for Mr. Jas. L. Hughes during the canvass for the election campaign in Peel. There will be this advantage in the arrangement, he says, that when school business will require Mr. Hughes' presence in Toronto, the assistant can take his place on the stump in Peel.

not to be behind their Presbyterian brethren in the matter of a revised Creed, and they are now beginning an egitation. George, Literal, who received 1,964 votes. discharge of his onerous duties. He was the congregation to rise in church at the Act of Incorporation. He was followed tius,

wenty-five articles which are substantially taken from the thirty nine articles of the Church of England.

WHEN the little barque of the London Free Press starts out on a cruise against the Catholic Church, it always encounter some very unfavorable weather. The editorial in last Tuesday's edition on "The School Issue" was built on precisely the same lines as the sermons of that erudite colored preacher, Rev. Solomon Peter Hale. Here is one clause :

"The French schools are to be left un-reformed, with the Syllabarie and its in-vocations to the Virgin Mary and the Saints as a principal text book where Catholic and Protestant children alike are in-

Alas! it is only too true, and it is very sad. Unless we are up and doing-unless we refurbish the good old Boynish swords-unless we clasp our bibles to our breasts and surround them with blunderbusses-unless we bring out the big drums and make the sheepskin quake again-unless we start the fifes a screaming with "Croppie Lie Down" and "Kick the Pope Before us,"-and send consternation permeating through every pore of the Popish camp-we will awake some fine morning to discover that the "Syllabarie" had been around like a thief in the night and had robbed us of cur civil and religious liberty. But, to be serious, for a sample of editorial "Ignoramusness" if we may be permitted to coin a word, we have never seen any. thing that would surpass the extract we have quoted.

The above appeared as a standing advertisement in the Toronto papers last week. truthful young men, not members of the Catholic Church, could be found within the fast-expanding cirumference of Toronto the Good. If such notices were found in some French-Canadian journal, the Toronto Mail would set the fact down to the credit of med'ærsl ignorance and bigotry. The evidences ever, to have the admission from the W., Toronto, should hang over his door

Catholics should not forget the address: 65 Queen St. W.

MR SAM HUGHES, editor of the Lind say Warder, a brother of the Inspector of Public Schools, Toronto, has been getting into difficulties of late because o the possession of an evil mind; and in and expressing most unkindly sentiments this regard Sam and James L. are also brothers. In his charge to the jury a few days ago in the town of Lindsay, in a libel Solid proof that the Equal Rights case wherein Sam Hughes was defendant, dith kite is furnished by the statement of later a stinging rebuke to that person the imprudent School Inspector. He says because of his reprehensible conduct in that he feels justified in accepting the attacking the character and religious Conservative nomination rather than that convictions of his neighbors. The burning words of the eminent Chief Justice Mr. Meredith has adopted even a broader will apply with equal force to those wild and un Christian like utterances of many preachers and editors of Ontario, whose outrageous language and writings have caused no little ferment in the Province during the last few years. The follow ing extract from the charge of the learned judge should be studied care fully-not only by Sam Hughes and his brother, but likewise by the other mischievous and unscrupulous individuals to whom we have referred :

"While I am here remarking upon the matters, because these are the matters of aggravation which the plaintiff says caused him to write the article which the defendant says was the inducement for the articles complained of, let me say a word about this constant attack upon

advantage to Protestants or Orangemen advantage to rote state of orte any other class, to make foul sugges-tions with reference to those of another faith. It is not wise, it is not politic; it does no good; it creates ill feeling, stirs up dissensions and causes those with whom we must live not to live with us in that spirit of friendship that ought to mark the communications of neighbors."

BLUE ruin stares my Lord Salisbury and Mr. Arthur Balfour in the face. The election to fill the vacancy in the House Ir would seem that the Methodists wish of Commons for the Carnaryon district, caused by the death of Edmund Swelen-

tive, received 1,944 votes. At last election Swelenham received 1,820 votes, and Jones Parry, Home Ruler, 1,684. The dear old Ireland be herself once more.

THE Right Ray, John L. Spalding, Bishon of Peoris, in the April number of the Arma, answers ably Colonel'Ingersoll's recent article entitled "God in the Constitution." The Infidel Colonel maintains that "intelligent people know that no one knows whether there is a God or not;" and he infers that the framers of the establishment of religion, or prohibiting the free exercise thereof," because they had themselves no definite religious belief. The Bishop shows that it was not from Scepticism that the clause was adopted, but because, amid the diversities of belief which existed in the various and patriotic to leave each State free to

"Had our fathers been sceptics or antitheists, they would not have required the president and vice-president, the senators and representatives in Congress, and all executive and judicial officers of the United States, to call God to witness that they intend to perform their duties under the Constitution, like honest men and the Constitution, like honest men and loyal citizens. The causes which would have made it unwise to introduce any phase of religious controversy into the Constitutional Convention have long since ceased to exist. We have become a united people: the States have coalesced into the nation; our political and religious differences are of a prolific and emulative nature. If there are still reasons why express recognition of God's sovereignity and providence should not form part of the the organic law of the land they are certainly not those by which the minds of the authors of the Constitution were swayed in omitting to do this,"

In answer to the Colonel's statement,

In answer to the Colonel's statement, that Christianity has been "the sworn enemy of investigation and intellectual

development," the Bishop says : "The Church preserved the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set aglow, and the classics are still the best school of the most per are still the best school of the most per fect intellectual culture. The authors of scientific investigation are Descartes and Bacon. Both were Christians: Descartes, a Catholic, educated by the Jeauta; Bacon, a Protestant, who, in bis seasy on atheism, says: "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than the this universal frame is without a mind. . . It is true that a little philosophy inclineth men's minds to athelem, but depth in philosophy helands. ism, but depth in philosophy bringeth men's minds about to religion." Not only the originators of modern science by the originators of modern science but nearly all the great investigators of physi-cal truth—Copernicus, Kessler, Newton, Liebnitz, Ampare, Liebeg, Fresnel, Fara-day, Mayer, Agassiz, Van Beneden, Pas-teur—were or are religious men, Catholic and Protestant."

In a recent speech Lord Roseberry declared that he has no doubt that the next election will settle the the Irish question for this generation. He is quite confident that it will result in a decided victory for the Liberals, and that victory means Home Rule for Ireland.

THE Association known as the "King's evident tendency on the part of the Central Council towards a denial of the most essential doctrines of Christianity. A number of prominent members have left it, protesting against the manner of revision of one of the leaflets issued for Orange and Equal Rightist friends go out distribution. In the leaflat a sentence expressing belief in the Trinity was revised out, and the word "atonement" was also expunged from the sentence: "Our foundation is Jesus Christ our Lord in whose atonement alone we rely for salvation." These omissions, according to the seceders, were evidently made in the interests of Unitarianism. But if every individual is to be free to interpret revelation according to his own fancy, it is difficult to see why members should object to Unitarianism, towards which the Protestantism of to-day is tending strongly.

THE simoniacal practice of purchasing ecclesiastical livings is still in vogue in the Church of England. Recently a living was purchased for \$4,500, which, though almost a sinecure, gives an annual income of \$600. This is certainly a good investment for money where people are glad to get 3 per cent. on their invest-

MR. ALEXANDER MARLING, L. L. B., Deputy Minister of Education, died suddenly at his residence on Carlton street, Toronto, on Friday, 11th inst., his fiftyninth birthday. Mr. Marling has been for thirty-six years connected with the Ontario Education Department, Durham, Conservative, took place on the ing this time he was respected by all for brethren in the matter of a revised oreed, and they are now beginning an egitation loth, and resulted in the return of Lloyd his ability, industry and affability in the

Their present Creed is comprised in His opponent, Ellis Nauney, Conserva. appointed Deputy Minister of Education in 1889 to succeed Dr. Hodgins. He had been two weeks ill of pneumonia, but it was thought that he was convalescent, work goes bravely on, and soon will and that he would soon be able to resume his duties. He was a member of St. Simon's Anglican Oburch, Toronto.

WHILE many of our nei, hbors have been making themselves very officious in regard to the teachers and the teaching in the Catholic Separate schools, it would appear that all the while their own houses of learning have been allowed to wear cob-webs. Objection is made American Constitution agreed that there by these parties that a few of the Separshould be no legislation "respecting the ate school teachers, members of religious communities, do not possess certificates of qualification from the Board of Examiners; all which is true enough, yet this fact does not prove that these teachers are not qualified for their work. But how does matters stand with the Pubcolonies, it was deemed more prudent lic schools? All the teachers are, of course, in possession of the requisite settle such matters for itself. The Bishop certificates of qualification. The question here arises, however, does this prove they are competent teachers? The following extract from the Advertiser's report of the London School Board meeting will prove not a little startling when we bear in mind with what a flourish of trumpets was proclaimed the superabundant excellence of the Public

> ers are lacking in some of the qualities looked on by the Inspector as essential to make successful teachers. In speak ing of one teacher Inspector Boyle said to the committee: 'She is deficient in everything. She has no energy, neither mental nor physical, and will never make a teacher.' Four of the ladies whose positions have been placed in the bal-ance are charged with inability to main tain perfect order. In one ward school the principal and the head assistant were reported as being in efficient, while the remaining teachers are spoken of as 'not first class.' A few more particulars which have been secured will show that something is or teachers referred to (whose names will be withheld for the present) have taught for the following terms: One, with short formed interruption, has been in the employ of the Board for eixteen years, one for four-term configuration one for eight one or stricken is a stricken in the configuration. teen, one for ten, one for eight, one for five and the other for about two years. Such a report as the following will be found of interest, as they are the words of Mr. Boyle himself, speaking of one of the seven: 'She is deficient in order and write a deficient in wathed. Order quite as deficient in method. Order is the principal feature. I have that this must be improved, but no im-provement has taken place.' And still another: Tais teacher does not appear to have any clear conception of the objective points of the lesson taught. Still the teacher is good natured and friendly and consequently popular. The Inspector's report has been dealt with in secret, no reporters have been allowed to see it, and, as far as the citizens and taxpayers of London are concerned, the Board of Education has seen fit to deal with the matter in a hole and corner

"Three principals and eight lady teach

A very extraordinary feature of the proceedings of the Board is the fact that here seems to be no disposition to there seems to be no disposition to remove the inefficient teachers. Be it condon.

There is no reason why existing church remembered, also, that the London School Board were elected by ballot; and we might therefore be excused if we venture the assertion that the ballot may be made to play peculiar pranks at times in putting into lofty places men who do not deserve to raise above the lowest round of the ladder. Before our a house-cleaning they should see that their own domiciles are in perfect order.

In consequence of the establishment of the great Catholic University at Washington, the Methodists and Baptists are making great efforts to catablish universities for their respective denominations. Bishop Hurst, of the Methodist Episcopal Conference of Washington, in company with Bishop John B. Newman has been soliciting the bankers and business men for subscriptions, and from one gentleman who owns a quarry of brown stone, he has been promised all the stone needed for the building. The ground has been selected for its site, and it will be purchased at once. The new Baptist University is to be erected in Chicago.

ST. GEORGE'S Church, Ottawa, has a o-called Ritualistic trouble. The rector, Rov. Dr. Owen Jones, requested the congregation to rise on the entrance of the clergy; but many of the congregation, thinking they saw in this something of Popery, determined to withdraw from membership. The seceders will go to other Anglican churches of the city. Bishop Lewis said, when interviewed on the subject: "I think if the statements in the papers are correct, the proceedings at the vestry were a disgrace to longer be challenged in the Courts. Christianity. Objection seems to be taken to mere trifles. The rector asked

entrance of the clergy, a very proper request, in my opinion, to make. This sense, and Tuesdry nex; was fixed for defendants' reply. request, in my opinion, to make. This is what we would do on the entrance of a lady into a room, or in a court on the entrance of officials, and why should this not be done in the presence of the officials of the Church? In almost every Caurch in England the congregation do this, and it is perfectly right and proper." The upshot is that Dr. Jones has resigned the rectorship, and many of his adherents will leave the church. Altogether it seems that the way the Evangelicals are determined to bring the Church to their standard of Christian perfection is by every man of a little wealth or prominence making a ritual to

lowing elegant specimen of Sam Jones' style of preaching. Recently during a sermon in Tyler, Texas, "this modern succassor of St. Paul" said :

"You little Tyler infidel, you narrow eyed fool, a fly can sit on your nose and paw you in one eye and kick you in the other."

Here is another of Sam Jones' gems, made public by the New York Tribune : "My ideal of a man is John the Baptist, who jumped on a king and stamped the very feathers out of him. When he was put in jail he said he would stey there until the ants carried him out through the keyhole before he would modify anything that he had said."

It is no wonder that infidels increase in number when religion is turned into a farce by those who profess to be its authorized ministers. But it should be remembered that the clergy of the Sam Jones kind are they that prophecy falsely because they have no divine commission. Yet Sam's credentials are as good as are those of other denominations which deny the need of Apostolic succession, because they do not possess it.

THE OBJECTS ARE GOOD.

Milwaukee Citizen. A "Catholic Truth Society" has been formed at St. Paul with the following

1. The publication of short timely articles in the secular press (to be paid for if necessary) on the fundamental

doctrines of Catholicity.

2 The prompt and systematic correction of mis statements, slanders or libels against Catholic truth.

3 The promulgation of reliable and edifying Catholic news, as church dedica-

tions, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons, and any thing calculated to spread the knowledge of the vast amount of good being accom plished by the Catholic Church.

4. The circulation of books, pamphlets

tracts and Catholic newspapers.

5. Occasional public lectures on topics

5 Occasional public lectures on topics of Catholic interest.
6. Supplying jails and reformatories with good reading matter.
Objects one, four and five are particularly commendable. The "Catholic Truth Society" idea comes to us from Eagland. We should like to see a similar society organized in every city. With this and the Catholic Reading Oircle idea, we have

anization.

We beg to suggest to the gentlemen who have charge of this admirable work in Toronto that it would be an excellent move to make an effort to establish branches in many other parts of the Province, more especially when it is considered that at this particular time there seems to be abroad a vast amount of ignorance in regard to the Catholic faith.

THE JESUIT-MAIL LIBEL SUIT.

The Mail was again brought up before Judge Mathieu on the 11th inst. In answer to the contention of the Mail that the Jesuits cannot lawfully bring the action, as they have been unlawfully incorporating the Austrian Prime Minister, Count Tasfe, the new Chancellor of Germany, Von Caprivi, has Irish blood in many, Von Caprivi, has Irish blood in the plaintiffs and argued that the Courts had no power to pronounce upon the validity of the Act of the Lysislature incorporating the Jesuits on the strength. ncorporating the Jesuits on the strength of an exception to the form, as the existence of the Act was prims facie evidence for the tribunal's direction without any further inquiry. On the point raised that the incorporation was contrary to the supremacy of the Sovereign, the learned counsel said he thought it strange that it should be raised at all since the Crown counsel said he thought it strangits to be counsel said he thought it should be raised at all since the Crown itself had sactioned the incorporation. If the Crown did not object to the incorporation, why should the present defendants do so? The Privy Council had held that when the Crown assented to an Act it became a party to said Act. As to the principles and teachings of the Jesuits, to which exception was taken, the Committees of both Chambers, who had adopted the few their incorporation, must be considered in the principles and teachings of the Jesuits, to which exception was taken, the Committees of both Chambers, who had adopted the course and by the wisdom of his administration reflect glory directly upon German and the course and by the wisdom of his administration reflect glory directly upon German and Columbanus in the rengancies and MacMahons in the political and military orders, the ubiquity of the race is matched only by the audaciousness of its achievements. Von Caprivi as a great modern type of Irish chivalry and genius has started well, and let us hope that he will continue in his enlightened to use and by the wisdom of his origin, inof both Chambers, who bad adopted the resolution for their incorporation, must have made the necessary inquiries, as in all cases of persons seeking incorporation, before pronouncing in its favor; but once the incorporation was decided it could no longer be challenged in the Courts. Mr. Lamothe again argued the point that the Attorney-General was the only person competent to ask the setting seide of an

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NEW TIPPERARY.

The New Town Formally Opened. A Dublin despatch says: Owing to the late strival of O'Brien and Davitt and the English visitors the ceremonies at-tending the opening of the town of New Tipperary were delayed until the after-noon. Deputies from all parts of Ire-land attended, but the attendance of peasants from the outlying districts was smaller than had been expected. A pro-cession was formed with the visiting Mayors in full regalia and the members of the muncipal councils in uniform at head. Accompanied by bands of music and with flags and banners flying, suit his own fancy. Imagine the Apostles establishing the Church of Christ on such principles!

and with mage and the paraders marched from Limitation to New Tipperary, The scene was one of great enthusiasm. The houses were gaily decorated. Upon THE New York Tribune gives the fol-arriving at a platform which had been erected opposite the mart the procession ized, with Canon Cabill in the chair. Upon taking the chair Canon Cabill presented the addresses to the English visitors from the Town Commissioners and the Tennis' Defence Committee. and the Tenants' Defence Committee.
After a few words by the Lord Mayor of Dublin, Mr. Davitt was introduced. He was greeted with loud cheers. He said that the first care of the evicted tenants had been to provide for their poorsy brethren. The fact would redound to the honor of the Irish name and to the advantage of the patients. the honor of the Irish name and to the advantage of the national cause. He was proud to join in the welcome to the English visitors. He described the people's triumph in this struggle, which had roused the whole Irish rate. When the national fight was ended it would be their proudest thought that the men from Tipperary had risked their homes and property, their liberties and lives for justice and this dear old land. He concluded by declaring the mark open and praying declaring the mart open and praying that God would bless the people and save Ireland. A banquet was given in the evening, at which six hundred guests were present. Canon Cabill presided. were present. Canon Cahili presided,
Letters of apology for their absence
were read from numerous English Liberals Mr. Schwann proposed a toast
to "The Prosperity of New Tipperary."
Mr. O'Brien said he could not express
his overwhelming delight on this glorious day. The bare announcement that
Englishmen were coming had sent a
shiver through the coercion garrison of Englishmen were coming had sent a shiver through the coercion garrison of Tipperary. Balfour was on his best behavior. He would keep the police from committing brutalities until the visitors had left. Balfour did not dare to discuss the Tipperary question before any free audience of Eoglish, Scotch or Welshmen. If Balfour could obtain their verdict in his favor he (O'Brien) would come and ask the people of Tipperary to haul down their flag and make peace with the coercionists. Mr. Davitt, replying to the toast "Ireland a Nation" dwelt upon the significance of the daily increasing number of Eoglish visitors in Ireland.

The most prominent building is to be called the William O'Brien arcade. There will come later an obstinate and rather curious contest in the courts over Smith Barry's claim to exclusive rights Smith Barry's claim to exclusive rights to hold a market in that section of the County of Tipperary. These alleged rights come down to him by the patents obtained from the last two Stuarts, under which he claims the monopoly and demands that the market in the new town be closed by law. market in the new town be closed by law. This attempt of a man whose tchauts in a body have left his estates and built houses for themselves elsewhere, to follow them and prevent them trading with one another is simply monstrous; but it is quite taken for granted by every body that helps one to understand the attitude of the Irish people towards what is ironically termed law and order in their country.

GERMANYS IRISH PRUSSIAN CHANCELLOR.

The wonderful characteristic of the Irish race for governing everywhere except at home is once more brought forward most significantly by the selection of General Von Caprivi to succeed Prince Bismarck as Chancellor of the German Empire. The Berlin correspondent of the Illinois Staats Zeitung, under date of March 20th, contains the following interacting paragraph.

esting paragraph:
"Like the Austrian Prime Minister, kin to the family of Marshal MacMahon, of France. He is an out and out Prussian soldier, and in Berlin this saying is current just now: 'We have had a man with the iron hand in a velvet glove,' we now have the 'iron hand without the glove.'"

glove.'"
When one goes over the list of celebrities whom Ireland has given the various countries of Europe, from St. Gall and Columbanus in the religious Order, down to O'Donnells, O'Farrells, Luceys and MacMahons in the political and istration reflect glory directly upon Germany, and, by reason of his origin, indirectly on Catholic Ire'and,—N. Y. Freeman's Journal.

The vigor with which you resist the enemy will be the measure of the reward which will follow the combat.—St. Igna-



#### Semetime, Somewhere. BY ROBERT BROWNING.

Unarswered yet? the prayer your lips have pleaded In agony of heart these many years? Does lath begin to fail? Is hope departing, And think you sli in vain those falling tears? Say not, the Father hath not heard your prayer; shall have your desire sometime, somewhere.

Unanswered yet? though when you first This one petition at the Father's throne, It seemed you could not wait the time of

So urgent was your heart to make it known; Though years have passed since then, do not Though years have passed since then, do not despair;
The Lord will answer you, sometime, some-

Unanswered yet? nay, do not say ungranted, granted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the income burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unan swered.
Her feet were firmly planted en the Rock;
Amid the wildest storms she stands undaunted.
Nor qualis before the loudest thunder shock.
She knows Omnipotence has heard her prayer.
And cries "It shall be done," sometime, somewhere.

### KNOCKNAGOW

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

#### CHAPTER XXXIII. BILLY HEFFERNAN'S TRIUMPH.

"Oh, is that you, Billy?" exclaimed Father Hannigan. "Come, att down here and play that tune you made yourself, for Mr. Flaherty. He's not inclined to believe that you made it at all."
"Begor, I don'know whether I did or not, sir," replied Billy, as he sat down.
"Twas to dhrame id I did, sir."
"Cume, do we alt down and yest for

"Come, do ye sit down, and rest for awhile; we're going to get a tune from Billy Heffernan," said Father Hannigan, addressing those who had taken their places for the next dense. places for the next dancs, and were pa-tiently waiting for the music. "Sit over here, Mr, Lowe," he continued, "and listen to this" Mr. Lowe left Miss Lloyd's side, and sat

Mr. Lowe left Miss Lloyd's side, and sat near Billy H. ffernan.

"Maybe, sir," said Billy Heffernan, looking reverentially at the silver-mounted bagpipes, "maybe Mr. Flaherty wouldn't like me to play?"

"Oh, play," said the old man, patronisingly.

ingly.

Billy looked at his flute, and seemed to hesitate. The rustle of Miss Lloyd's dress was plainly audible, as she left her chair and set on the corner of a form, intending to resume operations against Mr. Lowe as soon as possible; and this stillness added

to the musician's embarrasement.

"Oome, Billy, don't you see they're all waitin'. Up wid id," said Mat the

waitin'. Up wid id," said Mat the Thrasher.

"Give us a tune yourse'f," returned Billy, offering him the flute.

"I thought Mat only understood the big drum," said Father Hannigan.

"Fith, then, he do so, sir; and a right good player he is," replied Billy.

"Don't mind him, sir," returned Mat Donovan. "I'm on'y a whatten garden player" By which Mat intended to convey that his music was only suitable for the open air and the harvest field.

"I believe every one in Knocknagow is

"I believe every one in Knocknagow is a musician," said Father Hannigan. "But

a mostcian," said Father Haunigan. "But what's delaying you, Billy? I never saw you so long about it before."

"Well, you see, sir," he replied with another glance at the eliver keys and the crimson-velvet bag, "Mr. Flaherty is such a fine player, I feel someway daunted."

"Oh, don't mind, don't mind," returned Mr. Flaherty.

Thus encouraged, Billy Heffernan commenced to play; and as he went on the menced to play; and as he went on the second to her.

"Come over here," said he, "an' bring a glass of wine to Mrs. Ned, an' talk to rights; but the new misthrees, I'm thinkin', thinks I'm makin' myse'f too busy. If she knew but the half up id!" added Nelly, with a toss of her head.

The white muelin jacket fitted by while Nelly was speaking, and Mat gazed after it; and, catching the eye of its owner, he beckoned to her.

"Come over here," said he, "an' bring a glass of wine to Mrs. Ned, an' talk to

menced to play; and as he went on the incredulous expression in the old blind musician's face gave place to a look of surprise, which quickly changed sgain into one of delight He caught up his chanter, but without infiating the velvet bag, and and, as he concluded, Mr. Flaherty exclatmed with emphasis, with his face turned up towards the ceiling:

"Billy Heffernar—you are a musician."
"What did I tell you?" said Father
Hannigan, who was evidently proud of his
judgment. "I aiways said Billy was a

first rate player. Everyone was delighted at Billy Hefferna s trium ph - particularly Nelly Dono-vau, who stood leaning against the door with her arms a kimbo, and could score y resist the impulse to jump into the middle of the floor, and call for "three cheers for Knocknagow, and the

Mr Flaherty adjusted his pipes, and Fa ner Hannigan held up his hand as a signal for slience. And now it was Billy H ff man's turn to be astonished : for the musician played the tune in manner which almost made the hair of the manner which almost made the nair of the composer's head stand on end.

Fr God Almighty's sake, sir," Billy exc am d importingly, "didn't you ever head to b fore?"

'No, I never heard it before," replied

F sherty.
On "exciatmed Billy, with a deep sigh,

b'tieve [ ever med id." Billy H ff rnan felt that he was

Lived found it impossible to keep any longer She left her seat with and actually sat down upon Billy casa's knee, who occupied the near-cart. Mr. Lowe.

oms will be so delighted," she resuming the conversation which Hanaigan had interrupted, "when no that Mrs. Loweremembers her." tonced carelessly at Billy Heffernan, ud not help smiling at the toat poor Billy Heffernan was She even stole a look at Mr.

"You're an inconvanience to me miss," said Billy Heffernan.

"What!" exclaimed Miss Lloyd, turn ing round, and staring at the speaker. "You're an inconvanience to me," he

Mr. Lowe, in spite of all he could do, was obliged to laugh.

was obliged to laugh.

"Ob, really!" she exclaimed, jumping up, and retreating backwards, with her eyes fixed on Billy Heffernan, as if he had been miraculously metamorphosed into a belied goose.

And Billy Heffernan, having got rid of tha "inconvanience," quietly unscrewed the joints of his flute and put them in his packet.

ocket. On seeing Father Hannigan look at his

On seeing Father Hannigan look at his watch, Mat Donovan started up and hastily left the room. He soon returned with a plate in each hand.

"Here, Mr. Hugh," said he, presenting one of the plates to Hugh Kearney, "let us not forget the music."

"That's right, Mat," said Father Hannigan; "make the collection for the music cians before we go. "Tie near twelve o'clock."

O'clock."

Hugh took the plate and went round to make the collection, Mat keeping close to him, and transferring to his own plate the haif crowns, and shillings, and six pences—we don't mind including the fourpenny-bits, they were so few—as fast as they were dropped on Hugh's. Each person's contribution was thus plain to be seen, which would not be the case if the silver were allowed to accumulate on the

seen, which would not be the control of the silver were allowed to accumulate on the plate upon which it was dropped.
"'Tis a fine collection," said Mat. "Tis a fine collection," said Mat. hour or two; but what about the beg-

gare ?"
"Don't mind the collection for the poor people," said Nelly, "till by and-by. Surethere's no wan goin' away but the Miss Lloyds, an' the priest, an' the two Mr. Kearneys, an' the strange gentle-man."

man."

The collection for the beggare was accordingly put off to a later hour, and Mat beckoned to a genteel looking young man, who was serving his time to the grocery business, to help him with the

"Maybe Mr. Lowe an' yourse's would "Maybe hir. Lowe an yourse's would like a dbrop uv somethin' before goin' out in the cowld," said Mat Donovan to Hugh Kearney, who was standing near the door with Mise Isabella Lloyd's shawl

on his arm.
"Will you have something?" Hugh "Oh, no, no," Mr. Lowe replied.

"Let us be all together as far as the cross," said Father Hannigan. "Come, Mr. Flaherty."

When they were gone, it was agreed upon all hands that one of the fiddlers should be brought in from the barn, and the dance kept up in the parlour. Juge of punch were "shared" round at intervals, and, on the whole, Ned Brophy's wedding gave general satisfaction. It was somewhat remarkable, however, that the two principal dramatis persone were almost entirely lost sight of. "Where is Ned?" Mat asked, looking

around in every direction for the bride groom. "Smokin' at the kitchen fire wud Phil

"Smokin' at the kitchen fire wad Phil Morris," replied his siter. "An' there's herse' in the corner beyand, an' not a stir in her."

"Bring a glass of this to her," said Mat.

"Wisha, faith I won't," returned Nelly, who was under the impression that the bride slighted her as a poor relation. "His mother tould me to have an eye about me, and lend a hand to keep things to rights; but the new misthress, I'm to rights; but the new misthress, I'm thinkin', thinks I'm makin' myse'f too

her; and if anything will put her in humour that will." Four young men rushed after the white jacket with a view of getting possession

of it for the next dance "Here, be off wud ye!" exclaimed Mat.
"'Tis the laste I can have her for a minute to myse'. How do you think she can hould dancin' always?"

The "boys" laughed; and, scratching their heads in their disappointment, went

in search of partners elsewhere.
"I didn't taste a dhrop uv anything ton'ght," said Mat; "an' here, now, sweeten this for me." She took the glass, and, with her eyes laughingly raised to his, put it to her

"A little sup," he continued.

She took a sip and handed back the glass to him.
"Here is luck," said Mat Donovan.

'An' that we may be all alive an' well this day twelve months," he added, lay ing the empty glass on the table.

There was something in his tone which

brought that serious, inquiring look, we have before noted, into Bessy Morris's eyes.
'Is there anything the matter with Mat?" she asked in a whisper, turning to

Nelly.
"No; why so?" Nelly replied, looking surprised.
"He's not so pleasant as he used to be,"

"He's not so pleasant as ne used to be,"
sald Bessy Morris.
"Why then, as you spoke uv that," returned Nelly, "I noticed the same thing
myse'f this while back. He's gettin' careless about diversion an' everything. All he wants is an excuse not to go to the hurlin' or a dance, or fun uv any soart.
Thanks be to God 'tian't his health at any
rate," she added, turning round to look
at him, "for I never see him lookin'
betther."

Bessy Morris looked at him, too, and thought that he was not only looking well, but that he was the finest and honestest looking fellow in the world. But why that scrutinizing, and at the same time melancholy glance with which she regarded him? Did she think that she regarded him? Did she think that she herself had anything to do with the change she noticed in him?
"How do you like Ned's wife?" Nelly

asked.
"I on'y spoke a few words to her,"
"She seems in bad spir "A at the w. Mr Lows, won't you promsome and see us before you leave
a try?"

"I on'y spoke a few words to her," replied Bessy. "She seems in bad spirits."
"I wondher is id Ned's story wud her?"

"Well. I think he had an ould gre for

Nancy Hogen."
"Oc, I see," said Bessy Morris, thoughtfully, as she looked earnestly at the bride, who was sitting alone near the bed-room door. "After all, Nelly, marrying for

who was sitting alone near the bed-room door. "After all, Nelly, marrying for money is a queer thing."

"Bring her the glass uv wine," said Nelly, "an' they an' cheer her up. If any wan can get good uv her 'tis yourse'f."

The compliment was really deserved, for it could be easily seen that Bessy Morris was a universal favourite. The only exception to this rule, so far as the present company were concerned, was a stout young lady, chiefly remarkable for yellow kid gloves, which she did not take off during dinner. Tals young lady regarded Bessy with sulky looks because a certain young man from the mountain would keep gadding after the white jacket, though the yellow-gloved hand and four hundred pounds were at his service for the asking. But Bessy Morris had had experience enough of the world to enable her to estimate the "warring sighe" and amorous glances of the young man from the mountain at their true value. They simply meant that the young man from the mountain at their true value, the service all but heart. simply meant that the young man from the mountain was sorry—all but heart broken indeed—that it wasn't she had the four hundred pounds; and if it was &c.,

four hundred pounds; and of it was &c., &c., &c.

"Well, we must try what we can do for Mrs. Ned." cald Bersy.

Mrs. Ned took the glace of wine and folded her hands about it, but showed no symptom of any intention to drink it.

"This is a pleasant night we have," cald Bersy, atting down next the bride.

Mrs. Ned looked straight before her, and made no renly.

Mrs. Ned looked straight before her, and made no reply.

"Ah," thought Bessy, "I fear it is Ned's story with her."

"You'll like this place very much," she continued, "when you become acquainted with the people. They are very nice and neighborly."

Mrs. Ned said nothing.

"To be sure one cannot help feeling lonely after leaving one's own home," said Bessy. "But it must be a great comfort to you to have your family so near

you."
"What soart is the cows?" said Mrs.
Ned, turning round suddenly, and looking straight into Bessy Morris's face.
"On," she stammered, quite taken by surprise, "I really don't know."
"Because," rejoined Mrs Ned, "I never see such miserable calves as them two that

was in the yard when we wor comin' in. Maybe 'tis late they wor," she added, after a short silence, and looking anx-

iously at Bessy again.
"Perhaps so," Bessy replied, not well who wing what to say.

"I'd be long sorry to rear the likes uv'
em," said Mrs. Ned.

"Won't you drink the wine?" said

Bessy.
Mrs. Ned did drink the wine; and

hazarded a hope that the two year olds were not the same breed as the two angi wores she saw in the yard.
"There's no fear of her," said Beesy Morris to herself, as she took the empty glass back to the table. "She won't die

of a broken heart." of a broken heart."
In fact Mrs. Ned Brophy was a very sensible young woman. Matches in numerable had been proposed and rejected, and "made" and "broke off" for one reason or another, in her case; which gave her very little concern, as she knew there was wherewithal in the old sauce pan to secure her a husband—or rather a nice place"—soone or later. There were two competitors in the field this Shrovetide; and, in the difference, she was better pleased that Ned Brophy was the one "settled with;" though the fact that the other "had an uncle a priest" gained him the favour of her mother. But Ned's lease carried the day with old Lary Clancy. The circumstance which made the young woman hereelf incline more to Ned Brophy than to the priest's nephew was that Ned wore a cravat and was more respectable-looking than his rival. Strange to say, however, the rejected wooer of the old saucepan actually fell in with placing a chair for her to step upon, pan to secure her a husband-or rather Ned Brophy than to the priest's nephew was that Ned wore a cravat and was more respectable-looking than his rival. Strange to say, however, the rejected wooer of the old saucepan actually fell in

did not bring him a single sovereign, her husband was wont to declare that she was "Why don't you ever come to see us, worth her weight in gold—which he per slated in pronouncing "goold," in spite of all she could say to the contrary.

"Nelly, will you be home wud Phil Laby, an' have an eye to him," said Billy Heffernan to Nelly Donovan, who was busy preparing tea—or "the tay," as Nelly herself was pleased to call that pleasant beverage.

"In sure grandfather would like to have a shand was prepared."

beverage.
"Why so?" she asked, rather sharply,

"Why so?" she asked, rather sharply,
"won't you be wud him yourse'f?"
"I must be goin'," he replied. "I ought
to be on the road an hour ago."
"You'll be kilt," returned Nelly, in a
softened tone, "wudout gettin' a wink uv
sleep. Couldn't you put id off for wan
day?"
"Well, as they're reg'lar customers, I
wouldn't like to disappoint them."

wouldn't like to disappoint them."
"Well, you won't go till you're afther takin' a sup uv this at any rate," returned Nelly. "You that never dhrank a dhrop uv anything."

She filled out a cup of toa, and, after

tasting it and pronouncing it "hot, strong, and sweet," presented it to Billy Heffer-

"The old woman," the continued, while "The old woman," she continued, while Billy was drinking his cup of tes, "wants me to stop a day or two, and help to put the place to rights, an' pack up the borrowed things. But I'll warn Mat not to lose sight uv Phil till he laves him sefe at home."

"I won't take any more," said Billy,

stopping her hand as she was about filling

his cup again.
"Now, Billy, don't be makin' an omadhaun uv yourse'f," she replied, pouring out the tea at the risk of scalding his hand, with which he attempted to cover the tea-cup.

"Don't you be lonesome," she con "Don't you be lonesome," she continued, sitting down near him, "thravellln' be yourse'f this way every night?"
"I don't mind id," he replied. "'Tis some way uneasy I do be when I'm comin' near the town, an' I think every minute an hour till I'm out uv id agin."
"But sure 'tis lonesomer in the summer time," she continued, "in the bog by yourse'f from mornin' till night."
"That's what I do be longing' for."

se'f from mornin' till night."
"That's what I do be longing' for," turned Nelly, who was allowed to be the said Billy Heffernan. "I'm King uv best dancer among the girls at Knockna-Munster when I'm in the bog, an' the phillibeens whistlin' about me. No, "Stir yourse'f, you big lazy fellow," she minard's Liniment cures Burns, etc.

begor," continued Billy, smacking his lips after emptying his cup; "when I'd sit on a bank, uv a fine summer's evenin', an' look about me, I would'nt call the queen

my sunt."
"But why would'nt you sell your turf
in Kuthubber, au' not be goin' all the ways
to Clo'mel, in the holgath av winther?"
"The divil a betther little town in Ire-

"The divil a batther little town in Ire-land to buy turf," replied Billy, "but there's too many goin' there."

"I'm looking for you this hour, Nelly," said a voice that made her start. "I'm after tiring them all down. Come and have another dance."

"On! Mr. Lory, I thought you wor gone home wud Mr. Kearney two hours ago."

"What a fool I am," replied Lory.

"Sure I'm goin to go.
plied Nelly.

"Leave that to the old woman," he exclaimed, catching her hand and pulling
her off to the barn.

"Come, Mr. Lloyd," said Lory, "get a "Sare I'm goin' to get the tay," re-

partner."

But just then he discovered that the dancing was suspended, and that Mr. Lloyd, who had a good voice as well as a correct ear, was in the act of favouring the company with a song. Mr. Lloyd's song was the "Soldier's Tear," and on coming to the refrain, "and wiped away a tear," at the end of each verse, Mr. Lloyd suited the action to the word, by seeming to pluck out his left eye with his finger and thumb, and fling it on the floor, in a most moving manner.

most moving manner.

Mr. Lloyd's song was so highly appreciated that the cheering and clapping were kept up for several minutes, during which the vocalist untied his hunting whip, and in the calmest manner possible com-menced attempting the feat of souffing a candle at the other end of the table with the lash.

"Well, will you dance now?" said Lory,

whose knees were beginning to work in voluntarily. "Another song, Lory. Sit down near

me here Nelly. Nelly Donovan at down near him. and Mr. Lloyd sang "My Dark haired Girl," casting admiring glances at her as he went on, particularly at the lines:

Thy lip is like the rose, and thy teeth they are pearl.
And diamonds are the eyes of my dark-haired girl;

which really applied very well to Nelly A still louder storm of applause followed this effort, and Nelly exclaimed:
"Faith, 'tis no wondher that so many are dyin' about you, sir," as she jumped

are dyin' about you, sir," as she jumped up to rejoin her partner.

The bridegroom sat all this time in the corner by the kitchen fire, listening to old Phil Morris's reminiscences of '98, and quietly smoking his pipe. But as the guests began to leave, and came to bid him good morning, he would start up suddenly to shake hands with them; and, after scratching his head with a puzzled look, Ned Brophy would seem to remember that he was at his own wedding, and then sit down again and forget all about it, till another "Good mornin', Ned, I wish you joy," would recall the circumwish you joy," would recall the circum

At last, old Phil Morris himself thought it time to go home, and striking his stick against the heartstone, he said:

"Mat, will you see about my ass, and tell that little girl uv mine to get ready. She ought to have enough uv the dancin'

wooer of the old saucepan actually fell in love afterwards with a young lady—we use the word advisedly—in his uncle's parish, who had been educated in a confife. Mat handed the reins to old Phil, yent, and married her. And though she

"Well, they'll soon be getting long," said she, clasping his hand very warmly; "and I'm sure grandfather would like to have a shanahus with you."
"Well, I'll shortly take a walk over."

"Well, I'll shortly take a walk over."
"Next Sunday," said Bessy, in a distractingly coaxing tone.
"Well, the b'ys will be expectin' me to hurl o' Sunday," replied Mat. "Au' besides, Captain French wants to have a throw uv a sledge wud me. He's askin' me ever since he came home to go over to the castle some week-day; but I couldn't spare time. And they're so d—n exact," he added, "about breakin' the Sabbath that he wouldn't agree to appoint a Sunthat he wouldn't agree to appoint a Sun-day. But, now, as the regiment is goin' abroad, he wouldn't be satisfied wudout

"Is the regiment going abroad?" she saked, with an interest that took Mat by surprise.

"They're not the same sogers," he re-

plied, "that's in Kilthubber. dragoons." "Oh! I know. I know Captain French's

regiment."
"An' who cares where they go?" old Phil exclaimed under his teeth, as he jerked the reins and dealt a blow of his stick to the ass—for which that patient animal had to thank the English army. Mst Donovan slowly retraced his steps to the house, feeling as if Bessy Morris's departure had suddenly turned the wedding into a wake, and singing, almost inconsciously:

"Oh! I'd rather have that car, sir, With B— ahem!—Peggy by my side, Than a coach an' four an' goold galore, An' a lady for my bride."

He turned into the barn, and stood with folded arms leaning against the wall.
"I didn't see Mat dance to-night," said Mr. Lloyd to Nelly Donovan, as she sat down after another jig with Lory Hanley. "I'll go myse'f and haul him out," re-turned Nelly, who was allowed to be the best dancer among the girls at Knockna-

exclaimed, taking hold of his arm and

exclaimed, taking hold of his arm and leading out to the middle of the floor.

This movement was halled with general satisfaction, and a dozen voices at once called upon the musicians to play "The Wind that shakes the Barley."

It was really a sight worth looking at. The athletic, but at the same time lithe and graceful form of the Thrasher was set off to the best advantage by Phil Laby's chef d'œuere, the blue body-coat with the gitt buttons; and his sister was a partner every way worthy of him.

every way worthy of him.
"What is id?" a stranger to the locality
asked on fieding the barn-door blocked up

asked on fieding the barn-door blocked up by a crowd of eager spectators.

"A brother and sister," was the reply; and it could be inferred from the tone and look of the speaker that the relationship between the greater dancer, Mat Donovan, and his equally famous partner added greatly to the interest with which their performance was regarded. The excitement rose higher and higher as the dance went on, and a loud shout followed every brilliantly executed step. After each step the dancers changed places, and, moving alowly for a few seconds, commenced another which threw the preceding one quite into the shade, and, as a matter of ccurse, called out a louder "bravo!" and a wilder "hurro!" When the enthusiasm was at its height, two men carrying a large door crushed their way through the crowd. Two more quickly followed bearing another large door. And, without causing any interruption, the doors were slipped under the feet of the dancers, which now beat an accompaniment to the music, as if a couple of expert drummers had students. which now beat an accompaniment to the music, as if a couple of expert drummers had suddenly joined the orchestra. There was a bush of silence as if the spectators were spell bound, till Mat Donovan joined hands with his sister, and both bowed at the conclusion of the dauce. And while a Tipperary cheer is shaking the roof of Ned Brophy's barn, we let the curtain drop on Ned Brophy's wedding.

TO BE CONTINUED

#### THE FREEMASON'S OATH.

A trial, which is soon to take place at New Haven, Conn., promises to furnish some revelations about Masonry of in-terest to the outside world.

Frank B. Fiske has brought an action against Elisha M. Trowbridge, in which he alleges that he, as president of the New Haven Binding Company, agreed to print for Trowbridge a pamphlet of forty pages profusely illustrated with wood-cuts. When the proof sheets were sent to Trowbridge he refused to pay the advance of \$166 necessary to continue the

The contents of the pamphlet must The contents of the pamphlet must come out in the trial, and here is where Masons are interested. The introduction consists of certificates of the compiler's standing as a Mason, and purports to be a complete description of the costumes worn, the lodge room and all accessories, the different degrees, from the Entered Apprentice degree to that of Royal Arch Mason, and all the secrets and ceremonials of Freemasonry. and ceremonials of Freemasonry.

The passwords of ancient Freemasonry

The passwords of ancient Freemasonry are given as follows: "Braz," "Shibbc.leth," "Jachin," "Tubal Cain," "Mah," "Hab," "Bon," "Meaning Marrowbons." Ine oath of the apprentice is given as follows: "I, of my own free will and accord, in presence of Almighty God and this worshipful lodge, do hereby and hereon most solemnly and sincerely promise and swear that I will always nail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry, which I receive, am about to receive, or may hereafter receive or

to receive, or may hereafter receive or be instructed in, to any person or persons in the world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constructed lodge "Furthermore I promise and swear that will not write, print, stamp, indite, in dent, engrave on anything movable or immovable under the canopy of heaven whereby or whereon the least letter, figure, character, mark, stain, shadow or

figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligent through my un-worthiness. Binding myself under no less a penalty than having my throat cut from ear to ear, my tongue torn out by the roots, my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows once in twenty four hours." The oath of a Master Mason is thus

The oath of a Master Mason is thus given: "I do most solemnly promise and swear, with a fixed and steadfast purpose of mind in use, to keep and perform the same, binding myself under no less a penalty than to have my body severed in twain and divided north and south, my bowels burned to ashes, scattered to the four winds of heaven, that there might not remain of me the least there might not remain of me the least trace or track among men nor Masons of so vile and perjured a wretch as I should be were I ever to prove guilty of vio-lating any part of this my solemn oath nd obligation of a Master Mason."

Several Masons say that the alleged and oblige

expose is not in accordance with the

work of Freemasoary as at present prac-

The Boundary Line The Boundary Line
Between comfort and discomfort is often
very slight. Have you rheumatism or
neuralgia? or are you a sufferer from
obsoure nervous pains? Why suffer longer?
You can purchase for 10 cents a bottle of
that king of pain—Polson's Nerviline—or
you can get a large bottle for 25 cents. It
ourse promptly. It is sure, pleasant to take,
and never fails to cure all kinds of pais.
Don't wait an hour, but send to any drug
store and get a trial bottle. Nerviline the

Don't wait an hour, but send to any drug store and get a trial bottle. Nerviline, the A Cure For Rheumatism. I can recommend Hagyard's Yellow Oil

I can recommend Hagyard's Yellow Oll as a sure cure for rheumatism. I had it for some time, and was cured by using part of one bottle. I can also recommend it for chilblains, burns, frost bites, sprains, bruises, etc.

Mrs. H. Prootdlock,
Glen Almond, Que. Living In A Fool's Paradise. Many neglect slight symptoms of disease, hoping that nature will restore health. True nature will aid, but she must also be

aided by using Burdock Blood Bitters, from 1 to 2 bottles of which is sufficient to

THE HOLY EUCHARIST.

CARDINAL GIBBONS' THIRD LENTEN SERMON AT BALTIMORE.

SERMON AT BALTIMORE.

The Baltimore Cathedral was filled Sunday when Cardinal Gibbons preached the third of his series of Lenten sermons. His theme was: "The Holy Eucharist."

He opened his discourse by the declaration that there is no dogma of the Catholic church which rests in stronger scriptural authority than the doctrine of the

tural authority than the doctrine of the real presence of Jesus Christ in the Eucharist, and then, taking his arguments from the Scriptures, went on to argue the real presence of Christ. He cited the texts which speak of the promise of the Eucharist, of its institution, and of its use among the faithful.

And why, he saked, is the Catholic interpretation of these words rejected? Because, he answered, those not of the Church do not comprehend how God could perform so stupendous a miracle as to give His body and blood for our spiritual nourisbment. They say it is a mysto give His body and blood for our spir-itual nourishment. They say it is a mys-tery beyond their comprehension. A mystery! A religon that rejects a revealed truth because it is incompre-hensible contains in itself the seeds of dissolution, and will end in rationalism. Is not everything around us a mystery?
Is not the scripture full of incomprehensible mystery? Think of the trinity—a mystery not only above, but apparently contrary to reason! The Incarnation—that the helpless infant in Bethlehem was God!
St. Paul declares that God, whom the heaven of heavens cannot contain dwells.

heaven of heavens cannot contain, dwells within every righteous soul. "Know ye not," he says, "that ye are the temples of the Holy Ghost and that the Spiris of

the Holy Ghost and that the Spirit of
GOD DWELLERR WITHIN
ye? Does He not daily make devout
souls the tabernacle of the Holy Ghost?"
And shall we deny, despite the Lord's
plain declaration, that God, who works
these wonders, is able to change bread
and wine into his body and blood for the
food of our souls?

One can understand why rationalists,
who admit nothing above their reason.

who admit nothing above their reason, reject the real presence, but that Bible Christians should reject it is indeed the competentials should reject it is indeed the incomprehensible mystery. "This is my body." Do those who reject the Catholic interpertation explain this text to Their burden but begins to weigh here.
Why, only a few years after the early "reformers" had rejected the Catholic doctrine of th Eacharist, no fewer than one hundred meanings were given to the words, "This is my body," etc. It is easy betimes to ignore the truth, even to regret the truth. It is far easier to destroy

than to build up.

The Cardinal then continued his argu-The Cardinal then continued his argument in favor of the Catholic or literal interpretation of the words, "Inis is my body," holding that every circumstance connected with the delivery of them obliges us to accept them in their plain and literal sense. His authorities were the Holy Sopriptures themselves and the fathers of the Church without exception: St. Peter Ignatius, who was a disciple of St. Peter; St. Justin, martyr in the second century; Origen in their century, St. Oyril in the fourth century, St. John Chrysostom and St. Augustine in the fifth century, and so on all through the centuries. Additional witnesses to the Catholic doctrine of the corporal presence were the Greek Church, that "separated from" the Roman Catholic Church arated from" the Roman Catholic Church a thousand years ago, and the Russian Church of to-day, and the schismatic bodies and oriental sects no longer in communion with the See of Rome."

WHY DO CATHOLICS CONFESS THEIR SIN'S?

Rev. Walter Elliott, the well known orator, spoke last week on the above subject. The speaker said "that the subject was a most important one, simple enough to those who practice it, but a great mystery to those who know nothing Who simply kneel at the feet of the ten commandments one by one and confess our mortal sins All about it, however, there is a thought of suspicton. I have confessed every week for years, but I hate to do it. It is easy to kneel at the feet of a priest, but it is hard work to confess all our sins. it is hard work to confess all our sins.
But when it's over one feels batter—
purified Confession is a good thing in
that it tands to prevent offences. If a man
commits a grievous sin against God he can
not obtain the divine forgiveness without
sincere repentance. Sorrow must be
practiced in dealing with God. It's very
well for a man to say: 40 God. I am weil for a man to say: 'O, God, I am sorry I got drunk'; but it won't do; he must be sorry that he was fool enough to go near the rum shop. Even Martin Luther commended secret confession; the Luther commended secret confession; the German church recommended confession and absolution, and to day in the High Church there is a confession laid down in the ritual. Eminent sacred and profane writers have unbestatingly affirmed that the practice of confession existed in the Church from the beginning; it originated with God Himself. If a person is so situated that he cannot go to confession, he is not bound to do so. God blads nobody to impossibilities. Confession does not make sin easier. Look about you and take note of the many respectable men and women of the Catholic Church and determine whether they would cleave to an institution which they would cleave to an institution which has for a portion of its doctrine a thing that makes sin easier. All shades and degrees of men kneel at the priest's feet; there all are equal.

"After a varied experience with many so called cathartic remedies, I am convinced that Ayer's Pills give the most satisfactory results. I rely exclusively on these Pills for the cure of liver and stomach conplaints."—John B. Bell, Sr., Abilene, Texas.

Consumption Cured.

Consumption Cured.

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A CONVERT'S REASONS.

WHY AN EPISCOPALIAN CLERGYMAN HAS BECOME A CATHOLIC.

The following communication from Mr. L H. Mueller, well known as an Episcopal minister at Chippewa Falls and in Menomonee, Wiscon-in, at which latter place he became a Catholic, will prove interesting:

interesting:

WHY I LEFT THE EPISCOPAL CHURCH.
Since through the columns of several
journals my adhesion to the Catholic faith
has been noticed and severely critic'zed, I
venture to make public my reasons for
that step. Had these reasons not been
pressing, had there been a "via media"
between the duty on the one and hypocrisy
on the other side, I should not have taken
that path. But such was not the case.

on the other side, I should not have taken that path. But such was not the case.

The question, then, in my mind had come to be this all important inquiry, "Is it true that the Episcopal Church is the Catholic Church?" Now, to many of my former co-religionists it may seem almost incredible that such an inquiry should ever have seriously occupied my mind. A radical Protestant and rationalist seeking the Catholic Church? Impossible! Yes; neither possible nor possible! Yes; neither possible nor explicable unless the grace of a merciful God has shed upon the erring soul, the soullest in unbeilef, the ways of His win-

God has shed upon the erring soul, the soul lost in unbeilef, the ways of His winning grace.

He has many ways to appeal to and make effective His appeals within the souls of His prosecutors. Sickness, sorrow, disappointments, hopes, fears, experiences—these are some of the ordinary outward means whereby He draws the soul away from its own self-seeking, its own vain pursuits, and wins a hearing for the words of the Paraclete.

How often, oh how often had His appeals been neglected, quenched, despised, rejected! At the reading of some familiar massage "Peter, Satan had desired thee, but I have prayed for Thee that thy faith fail not." "Feed My lambs; feed My sheep." . . . . "My Church, and the gates of hell shall not prevail against it." But no, we shut our eyes, we go ahead; we dare not listen, we cannot afford to argue, so the dark deepens, the conscience warmed, parlyzed, hardly speaks at all, and we sleep. But then comes a sudden knock—a disappointment in our pastoral work here, a sad experience, a shocking discovery there, loud and louder; we wake up; we look about us and all is dark.

So, after our first renunciation of heret.

So, after our first renunciation of heret-So, after our first renunciation of heretical billefs, we are driven to go another step and to examine the claims of the Episcopal Church to be the Catholic Church. We would gladly stop. We cannot, so we plead, break with the past. What will the world say? But no! I prayed in agony that He Who had begun a good work within, might not leave me, but perfect the same. I prayed to her through whom the Saviour has been civen, that I might receive through her through whom the Saviour has been given, that I might receive through her intercession, wisdom and courage. Thus I prayed halting between two opinions. I refused to spend my life in the service of error and of falsehood. I had learned that Protestantism, and with it Episcopalianism, as one of its phases is apostasy; but it seemed impossible to take the decisive step.

Calve step.

Nevertheless I had courage to begin a critical analysis of this thing called the Protestant Episcopal Church. I let the critical understanding have full play. And I tried each of the characteristics of the Catholic Church: Oneness, holiness, Oatholicity and apostolicity, but found clearly that she does not possess one of

For she in not one. Breaking through For she in not one. Breaking through the current sophistries I could not but see that there is no heresy that human brain and devilish fraud ever invented but can somewhere be found in her bosom. Her party-spirit is too sad to be described. It can only be in blind prejudice or penal worldliness that she can be called one.

Nor is she holy. Not one trace of supernatural sanctity, of the boliness of the primitive Church can be found; we have in its place, at the very best, only

have in its place, at the very best, only natural virtues.

Nor is she Catholic; for nine-tenths of

her own nominal adherents refuse to be called Catholics; nor is her universality as to time established by a reference to St. Paul, who, according to ritualistic writers, founded this independent Church of Britain. St. Paul has not, surely, made an exception for a peculiar people, but this peculiar people have made a most lamentable mistake in their unfor-

but this peculiar people have made a most lamentable mistake in their unfortunate apostacy.

But worse yet if we examine her claims to apostolicity. Granting for argument's sake an uninterrupted succession at and since the so called Reformation, are the words used at all sufficient to impart the Episcopal character. These words are: "Receive then authority to execute the office of a bishop in the Church of God, in the name of the Father, etc." The real import of these words become clear at once when we turn to the articles which assert that there are two sacraments to wit: Baptism and the Lurd's Supper, and the rest, Confirmation, Penance, Extreme Unction, Holy Orders and Matrimony, are no sacraments, but have arisen from a corrupt following of the Apostles. Holy Orders, then, is no sacrament, and thus it becomes quite plain why there is no real consecration but merely an authorization to execute the office—for which every baptized Christian is fit—of a bishop, priest or deacon. No bishop, I mean no Catholic bishop is here made, but a Proevery baptized Christian is fit—of a blabop, priest or deacon. No blabop, I mean no Catholic blabop is here made, but a Protestant blabop is APPOINTED BY LAWFUL (?) AUTHORITY. The Episcopal Church, therefore, so I was forced to conclude, is not one, holy, Catholic and Apostolic, therefore she is not the Church of Christ.

But all these marks characterize from the beginning down to our own day the Roman Catholic Church, therefore the Church of Rome is the true Catholic Church of Christ the Saviour of the worl.

And here came the real difficulty. To see one's duty is one thing, to not only acknowledge but do the same is quite acknowledge but do the same is quite another. Troubles ahead are a powerful discouragement for the natural man. discouragement for the natural man. But through the intercession of the glorious and Immaculate Virgin and Mother of God, I obtained, I believe, the grace to not only know the truth, but to act accordingly and counted as nothing the trials of this world if only at last through the mercy of God I might obtain eternal salvation. The wolf was made a lamb, the persecutor a disciple who now asks

the prayers of those who have eyes to see and ears to hear. L. H. MUELLER

HOW TO PRAY.

"How should prayer be offered? With a sober mind, with a contrite spirit, rivers of tears should flow down our cheekes; we should ask for no temporal good, but solicit for eternal, spiritual objects. No imprecations against our ensemies may be permitted, no injuries may be remembered; every unruly passion must be excluded from the soul; we must draw near with broken, penitent hearts, with composed minds, in the exercise of benevolent affections, tuning our voices to praise. On the other part, prayer offered in a contrary spirit resembles a drunken, brawling woman, brutal and feroclous, against which heaven is closed; while the prayer of meekness has in it something powerful and penetrating, worthy of royal ears, yet sweet, harmonious and musical. Far from being expelled from the presence chamber, it passes through, crowned with garlands; it wears the golden harp and the shining raiment. Its form, its countenance, its voice, find favor with the Judge, and no one attempts to drive it from the heavenly vestibule. The whole celestial choir rise up to welcome it. Such is the prayer worthy of heaven. This is the tongue of angels, where nothing bitter is expressed, but all breathes gentleness! When prayer ascends, pleading in bebalf of enemies and persecutors, the angels in profound silence gather around to listen, and as it closes they shout their plaudits in wonder and admiration. In offering such prayers, we shall always gain audience. When drawing near to God, let us remember that we are entering a theatre, not of human construction, but consisting of the universe, thronged with the inhabitants of heaven, whose King is seated in the midst, willing to lend an ear to us. Therefore, when tuning the harp of prayer, let the first chord we touch be that of intercession for our enemies. Thus doing, we may gain boldness to cry out, when pleading for ourselves, "Lord hear our prayer."—Et. Chrysostom.

HEARING MASS.

The duty of worshipping God on Sundays and holidays is indeed so essential a part of the Third Commandment that the Church has, by its precepts, made it a matter of strict obligation to hear Mass on these days. As to hearing instruction, going to the Sacraments, spiritual reading, and attending Vespers and Benediction, it is left a good deal to our own discretion when we fulfil these duties of looking after the care of cur souls: but looking after the care of cur souls; but we must, at least, hear one Mass on these days. This is not left to our discretion We are bound to do them if we can. If we fail to keep the Sunday hely in this respect through our own fault it is a

grievous sin.
Of course it is no sin if we miss hearing Mass because there is no Mass with-in reach, or because we are unable from any cause to attend it. We are not bound to put ourselves to serious loss or any cause to attend it. We are not bound to put ourselves to serious loss or inconvenience in order to do so. In doubtful cases, if there is no opportunity of obtaining the judgment of a priest, we shall be safe in acting in this matter by the rule of what men would consider impossible, or seriously inconvenient, in a matter of their own pleasure or gain. If we could not, and would not, go out to work, or to buy things, or to an enter-tainment, or to accept an invitation of our friends, under our present circum stances, then it is no sin to lose Mass for the same cause. But often excuses are made of being weak, or wanting better clothes, or of too great a distance, or of weather, or engagements at home, when the same reasons are not sufficient to keep people at home when they want to go out for their own purposes of work or amusement. The catechism reminds us that in this matter it is not only a duty to hear Mass ourselves but also to duty to hear Mass ourselves but also to provide for those under our charge doing so likewise,—Sacred Heart Review.

### A PRIEST'S EACRIFICE.

The following story of days self sacrifice is taken from the Bridgend (Wales) Ohronicle: "Father Green, who was stationed at Bridgend for ten year, built the church at Aberkenfig, and litwas stationed at Bridgend for ten years, built the church at Aberkenfig, and literally saved the cost in five years out of his small income. This was accomplished in the following extraordinary manner: For the whole period of five years he dispensed with the services of a housakeeper and lived on a shilling a day. To keep down expenses to this modest amount he would often go without his supper. He made his bed, cooked his food, and did all his domestic work in order to defray the cost of the building which was reared to the glory of God. Not a penny was received from anybody's hand by way of help, because no help was asked." "Thia," adds the Chronicle, "is the simple story of a noble deed, or rather succession of deeds. It is an illustration of self-abnegation with which the Catholic Church is being built up by the Catholic clergy throughout the country."

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remarked an old gentleman, as he gazed
fondly upon the comcly little woman by his
side; "but frankly," he centinued, "at one
time I was afraid cosmetics of the control of the control
little woman, in order to appear youthful
plastered her face with different varieties of
whitewash, yelept 'balms,' 'creams,' 'lottons,'
etc." "Yes." interrupted the little woman,
"I did, until my skin became like parchment
and so pimply and coarse," "Well," said the
listener, "What do you use now?" "Use."
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Common sense told me that if my blood was
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pain. I would not be without it
in my house. I can recommend
it to the world to be a first-class
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PRINCETON, Ind., Aug. 24, 1888,

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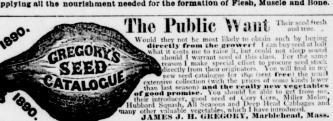
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renet, followed by the unian symptoms in more aggravated form. The results arising from the use of Nasal Balm: Sweet breath, stoppage of the droppings into the throat (consequently less hawking and spitting), clearness of hearing, and not ones since I began its use have I had pain in the head. In fact, it is my opinion that a careful and persistent use of the Balm will effect a cure in the worst case of catarrh.

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cines put together that I have persecuted myself with before. I was very much troubled with spitting and hawking, especially in the morning, so much so that my throat was continually in a raw condition, but I am now beginning to know what it is to be able to speak freely. I shall not fail to recommend it to any of my friends suffering from the like disease. NASAL BALM Positively Cures

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels REV. WILLIAM FLANNERY, THOMAS COFFEY.

THOMAS COFFEY.

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### Catholic Record. London, Sat., April 19th, 1890.

CATHOLICS IN THE EDUCA-TION DEPARTMENT.

The spirit which animates alike all the opponents of Catholic education is well exemplified in a letter signed "Equal Rights," which appeared in the Mail of the 8th inst. ; and it is just such literature

excite religious dissension between the people of the province.

The narrow minded bigotry which is exhibited by the writer in the Mail is the same which has permeated the Equal Rightists from the beginning of their agitation ; and it shows exactly what we have frequently pointed out, that the pretence that these prople desire Equal Rights for all is but a piece of hypocrisy and an unmitigated sham. Their purpose is to ostracise and persecute Catholics in every department. We have been repeatedly assured by these agitators that they have at heart the best interests of Catholics, equally with Protestants, and on these grounds the Catholics of Ontario are from time to time sussively invited to j in in putting into the Government of the country men who will carry out the principles of the fanatics.

These faratics are perfectly well aware that they will find it a difficult task to carry on the government of this Province even on a no Popery policy, and they hope to attain power, if they can only find a small proportion of Catholics to aid them in doing so. It is a repetition of the well-known invitation : "Will you walk into my parlor? said the spider to the fly.'

The Mail's correspondent, with all his pretended love for equality, makes this complaint :

"The highest situation in our Pablic school machinery is the principalship of the Normal schools. There are but two of these schools in the Province. The Principal of one of them is a Roman

He also complains that one of the teachers is the Toronto Normal school is a Catholic lady who has charge of the representing this as a proof that Catho-Kindergarten department. He remarks that this lady is the almost exclusive examiner of all the Kindergarten teachers of the Province, and makes the following schools are established the Catholic serio-comical appeal to the Protestants to residents make use of them with scarcely rise in their might to protect themselves a single exception. But there are localfrom the "disastrous effects" which may arise out of the employment of two Catholic teachers in the Normal schools! He

"Are the people of Toronto aware that in sending their children to the Model school Kindergarten they are subjecting them to the influence of a Remanist, and this at their most impressionable sge, and under a system in which they are taught by cutward and tengible materisls and motions?" He adds: "Why is this? There must be a large number of Protes. tant teachers quite as competent to fill this position as she is. Is it fair to them nore than to the parents of Kindergarten children that the only situation of this kind in the gift of the Outario Government should be occupied by a Roman Catholic?"

It is not difficult to see that this letter expresses the sentiments of, and was probably penned by, the political school Inspector who has taken so prominent a part in the Equal Rights agitation, and who has been delivering abusive lectures through the Province for the delectation of the Orange lodges; and it certainly plainly proclaims the designs of the bogus Equal Rightists. Catholics must be excluded from all Government positions, especially in the Education Department,

It is a well-known fact that the Catholics who occupy Government positions are few in number, and this was acknowledged by Mr. Mowat in his famous speech at Woodstock last summer. The Equal Rightists, however, if they had the power, would deprive them even of the few posttions they hold. It is a consolation to

power. If anywhere Catholic names are scarce. It is in the Ontario Education Department.

Wite Obritiolic Mecoud. but Protestant clergymen are there in unlimited quantity.

But the Mail's correspondent is of the opinion that because Catholics have "exclusive control of their own Separate schools, they should be satisfied without the highest places in the non-sectarian schools also." It is true that of the Oatholic children of the Province, there are 31,323 attending the Separate schools, but as the Catholic pupils attending school exceed 80 000, there are over 44 677 in attendance at the Public schools. It follows that Catholics have a deep interest in the management of the Public schools. Catholic ratepayers support the Public schools with their money, they pay for the maintenance of the Collegiate Institutes, and the Normal and Model schools, and none but the most intense bigots would suggest that the few Catholics who are employed in connection with the Education Department should be dismissed on account of their religion.

But the Mail's correspondent deems it dangerous to Protestantism that a Catholic should be engaged in the work of teaching Protestante, even though the greater part of the teaching staff are Protestants in the Institutions he has named. It is clear that under such circumstances it is impossible for a Catholic teacher to exerclee any undue influence over Protestant pupils by the insulestion of Catholic prinwhich is every day furnished by the Mail ciples, even if he or she were anxious to to its readers in order to foster among the do so. But outside of these institutions Protestants a feeling of animosity and to in the Pablic echools of the whole Province, where the teachers are almost exclusively Protestants, it is not so clear that undue influences will not be employed to inculcate Protestant principles on Catholic pupils. We have, in fact, frequently known this to occur, and this is one of many reasons why Catholics insist so strongly on having Catholic Separate schools. If the Mail and its correspondent were really as anxious to secure Equal Rights as they pretend, they would acknowledge the justice of the Catholic demands instead of doing all in their power to destroy the efficiency of our schools, and ultimately to abolish them.

It is a thing which has been frequently assumed by the anti Catholic journals, and notably by the Mail, that because Cathoiles have Separate schools they should have no voice in regard to Public school management. This was the cry during the last election campaign for the Local Legislature, and we all remember what a noise was made because the late Arch. bishop of Toronto was spoken to at all in reference to the Scripture selections in the so called "Ross Bible." No one had a better right to be consulted than the Archbishop, and we hold it to be a much more serious objection to the book of selections, that it was made by Protes. tant ministers exclusively. Catholics have no intention to give up their natural right to take an active part in Public school matters of the Province, and the fanatics may make up their minds to

We may here add a word regarding the large number of Catholic children who are attending the Public schools The anti-Catholic sgitators are fond of lies do not want Separate schools, but such an inference is not to be drawn from the fact : for wherever Catholic necessary to have Separate schools, as the sections are almost exclusively Catholic. The Equal Rightists can scarcely have forgotten the noise they made about the French Catholic school sections of the Counties of Prescott and Russel, Essex, Kent and Simcos. There are other localities which are populated by English-speaking Catholics where Separate schools are equally unnecessary. There remains but a comparatively small proportion of Catholics who are so sparsely scattered through the Province that they are unable to support Separate schools. The fact is therefore fully established that the Catholics of the Province wish for and have schools in which they possess all the advantages of a Catholic education.

### OF COURSE.

The Orange District Lodge of West Toronto, on the 7th inst., passed unanimously the following resolution:

"That this District Lodge approve the action of our District Master, Ald. John Baily, and those who united with him in supporting the resolution of Bro.
Bell, Co. Master, in the City Council,
relating to the illegal grant of money to
the Separate School Board. And
strongly disapproves of the action of the members of the Council who voted against the resolution, especially those members who belong to the Orange Association."

The City Council of Toronto merely resolved to pay to the Catholic School know that they are not likely to get the Board the amount of Catholic school taxes which, by error, had been paid to the Public schools, instead of the Saparate schools, and this is what stirs up the Among the Public, Model and High ire of the District Lodge to the unani-School Inspectors and teachers, there is mous passing of the above contemptible scarcely the name of a Catholic to be piece of spleen. It is well that the

spirit which animates them, for it shows of landlord tyranny-all these have exactly what Orangelsm is—the same relentless, persecuting organization which it has always been. But its impotency is manifested by the fact that, though the of justice which the Orangemen condemn.

should rally at the voice of the Irish leader and make one supreme effort to bring it to a victorious conclusion. Not only Irishmen at home and abroad are deeply interested in the coming general elections, but men of every nationality, who have studied both sides of the great and absorbing question of Home Rule, admit that there is no other possible way of reaching a solution of England's difficulty and of Ireland's unsettled and unfortunate state. Too long have Com missions of Inquiry into Ireland's wrongs been fruitlessly handing in their reports ; too long have Crimes Acts and Coercio Acts been passed into law and enforced on a suffering people whose only crime was to defend their homes and save from starvation their wives and their little ones. The English people are now fully aware of this, as they are sick and tired and humiliated over the infamous methods employed by their successive governments to crush the spirit and degrade the manhood of Ireland. If the English people, who are characteristically just and willing to show fair play, have looked on calmly all these years while their Irish fellow-subjects were being treated worse than helots or bonded slaves, it is because the true knowledge of what happened in Ireland was studiously kept hidden from them. The landlord aristocracy and the millionaire merchants of England, who own Springfield, Mass, and Very Rav. Dr. more than one-half of Ireland, were determined that the masses of the Eaglish people should live in total ignorance of Irish history. The mere Irish were represented as half savage, not fit for self-government, and not amenable to the influences of common civilization The aristocracy, who are the fee simple proprietors of the greater part of Ireland, were interested in blackening the character and misrepresenting the feelings and the religion of the Irish beople. The princely merchants and millionaire manufacturers were determined that no rival looms or machine shops should be set up in Ireland. Thus were laws passed under William and Mary and under the Georges that no woolen goods should be manufactured for transports tion out of Ireland. Then Catholic schools were closed up and monasteries pulled down and a price set on ignorance and apostacy. It was no difficult matter, after the Irish people were degraded by such barbarous laws, to hold them up to the scorn of the people of England, already prejudiced against them. Of late, however, the scales have fallen from the eves of the English masses. The ablest and most honorable men in England-Gladstone, Spencer, Roseberry, Ripon, objects and the working of the Irish Morley and hundreds of other Eaglishmen, leaders of public opinion and conspicuous for their truthful integrity and their private virtues as well as their public honesty—have all been convinced of England's national guilt in her treatment of Ireland. They are willing to make some reparation to the Irish people for the wholesale robberies and one sided, cruel laws so long inflicted upon them and their fathers. They have been, and they are now, the educators of the English masses. They are forever calling on Mr. Parnell and his noble colleagues to appear in their city halls and unfold the tale of Ireland's sad history to the ears and hearts of Englishmen willing to be convinced and ready to show sympathy for their downtrodden, much abused and much-maligned fellow-subjects beyond the sea. The Home Rule agitation has been the school in which English men have learned the rudiments of Ireland's history. The more Home Rule for Ireland is pleaded and spoken of and agitated the more deep and extensive in England becomes the knowledge of all that Ireland had to endure in the past and all that she is doomed to suffer in the future unless she be allowed the privilege of making her own laws and ruling her own destinies.

The Irish National League is determined to make one more desperate effort to obtain a favorable verdict from enlightened England. The delegates sent from English literary unions and club societies to see Ireland for themselves and witness the horrors of an Irish eviction-the distinguished philanthrophists, Hon. Wilfred Blunt, Mr. Conybeare, M. P., and others who were imprisoned in Ireland for daring to show found—though not merely Protestants, lodges should thus manifest the kind of sympathy with the innocent victims

brought back to Englishmen the true version of Ireland's everyday history and have set men's minds on edge and excited a commotion in England that all wishes of the O.der were well known, the the plausible explanations and menda-Toronto Council nevertheless did the act cious pleadings of Mr. Balfour cannot of justics which the Orangemen condemn. The power of Orangelsm is not in 1890 aufficient to control either Toronto or any other important city or town of Orange, though by froth and fury it endeavors to impressits importance on the public mind.

THE GREAT AND GLORIOUS

As the time for a general election in Great Britain and Ireland is not far distant it is well that all the friends of the cause so dear to every generous heart should rally at the voice of the Irish peoples are to every generous heart should rally at the voice of the Irish peoples. It is to be presumed that more than one half of the English people are than one balf of the E appease. It is to be presumed that more their fathers, must rally to the aid and encouragement of the men who have already proved their loyalty and who have gained so many astounding triumphs in the last ten years. In the matter of help for Ireland there should be no distinction between Canada and the United States. The Irish National League of America is no secret society. All its workings are open to the world; all its acts are constitutional; one of its principles is that it will never dictate to the "men in the gap;" it will aid them with means and money and every other legal encouragement, but will never attempt to shape their policy or impose conditions on their connection or acceptance of such aid. The Home League in Ireland is controlled more or less by the powerful influence of such sterling patriots and zealous churchmen as the Archbishops of Dublin and Cashel, with Bishop Nulty, of Westmeath, and otherBishops and self-sacrificing priests in every part of the country. There is no danger whatever that anything illegal or unconstitutional will ever transpire to weaken the general confidence in the operations of the Home League or of the American branches. Especially must this feature of the American League be patent, while it is controlled by such men as Hon. Judge Fitzgerald, of Lincoln, Neb., Rev. Father Consty, of

> O'Reilly, its treasurer, in Detroit. We are pleased to note that Rev. Father Flannery, of this diocese, associate editor of the RECORD has been selected to represent the men of Ontario at the Executive Council of the Irlah American League. We are glad to lay before our readers, this week, the able and spirited circular addressed by our Provincial Delegate to all the branches either formed already or that are on the way of being established in Oatario. The following is the text of Ray. Father Flannery's

State Delegate's Address to the Ontario

Branches:
GENTLEMEN—I have the honor to inform you that at a meeting of the Provincial Delegates, held in Toronto on the 7th belegates, held in loronto on the 7th instant for the purpose of appointing a successor to the late State Delegate, Mr. R. B. Teefy, now residing in California, I was unanimously elected to fill that honorable position.

The first and most imperative duty

that devolves upon me as State Delegate s to ascertain the number of branches that Province, and the names of cities and dis tricts in which new organizations may be formed. It will be a pleasure for me to assist personally or by agent at the forma-tion of new branches wherever desired or when invited to lecture and explain the

What the League has accomplished in the past may be an earnest of what it proposes to achieve in the fature.

It is well known to the world that through the operation of the Irish Na tional League very large sums have been transmitted to the Treasurer of the Home teague These large sums have been expended in aiding the poor, suffering victims of landlord cruelty to cope with the releatless foes of justice and humanity. These remittances have saved hunrade of evicted families in almost every county from actual starvation, and from the degradation of the common jail or workhouse. They have enabled the per secuted tenants to hold out in patient en durance and resist the temptation of hav ing recourse to the "wild justice of revenge" until the landlord was forced to ome to terms and submit to legal arbitration.

The monies sent to Ireland have now erfully strengthened the hands of the Irish Leader, C. S. Parnell, and his lieutenants, Leader, C. S. Parnell, and his lieutonants, in supplying them with the necessary expenses of Parliamentary elections, and affording ample means to provide all necessary requirements for patriotic and tried Representatives, who, though not blessed with the world's wealth, are endowed with brilliant parts and debating

powers second to none in Europe.

A general election will soon be held in Great Britain and Ireland, on the results of which must depend either the post-ponement for a very long period or the successful issue and glorious triumph of the question of Home Rule and freedom for Ireland.

The same liberty which makes Canada so prosperous and so loyal must be ac corded Ireland, or she never can be either loyal or prosperous.

A combined effort has to be made, and at once, by all the friends of Ire-land's cause, at home and abroad, to rescue every Irish tenant from the grasp of an odious tyranny, and to liberate the Emerald Isle, the home of our fathers, from the disgrace and disasters of for

eign rule.

The woes and disasters inflicted on Ireland during eighty-nine years of alien legislation have been; Eighty-

nine Coercion Acts, several thousand evictions annually, and plundered homes of heart-broken, rack-rented tenants—periodical famines—the to'al destruction of Ireland's manufactures—the diminution by one half of Ireland's population, reduced by utter want, famines and forced emigration—the worst food and most wretched hovels known in any civilized country—teneral

to be taken for united action, and a general advance of Ontario Irishmen in the noble and praiseworthy cause of hearty encouragement and substantial aid to the "men in the gap," who have already won England's admiration and the world's sympathies, and just now can see, as all men must see, the bright dawn of a glorious regeneration and freedom for Ire-

I have the honor, gentlemen, to ba I have the nones, your faithful servant, W. Flannery, State Delegate. St. Thomas, April 10:h, 1890.

THE OLD "CATHOLIC"

Mr. Gladstone has subscribed £10

owards endowing an "Old Catholic" Bishopric in Austris, as a memorial to Dr. Dollinger. Sir Robert Farquhar also offers to give ten per cent, additional on all sums donated for the same purpose, up to £1,000. Meanwhile Old Catholicism is dying out rapidly, and the establishment of an Episcopal endow ment or any other doctoring will not perpetuate it. We do not at all attribute to Mr. Gladstone or to Sir Robert any wrong intention in their giving subscriptions towards this object. They do this with the same kindly feelings with which they would regard any new form of Caristianity. Accus tomed to regard all forms of Christian profession as so many laudable though diverse manifestations of faith, they are undoubtedly of the opinion that socalled Old Catholics ought to be encouraged, and that any encouragement given to them is so much done towards the propagation of Christianity. They do not see as Catholics do the necessity of unity in the Church of Christ, unity not only in doctrine but also in sub mission to the supreme visible Head of the Church, who rules with authority derived from Christ Himself. We are not surprised therefore that the kindheartedness of earnest Protestants should exhibit itself in sympathy with a movement which very much resembles the Protestant movement of the sixteenth century; for Old Catholicism, notwithstanding that it claims the Catholic name, is nothing else than another form of Protestantism. Catholicity cannot exist without adhesion to the centre of Christian unity, the See of Feter.

In Austria, as everywhere else where dissent from the decrees of the Vatican Council existed for a while, through the respect with which the few prominent men had been formerly regarded who refused to accept the formal decision of the Church which settled once for all that the Infallibility of the Church rests in the Pope, Old Catholicism has almost ranks now only a few hundred members, with two or three priests who were not fit to be retained in the ministry of the Catholic Courch. In Prussia, as the Government of Bismarck decided to make war upon the Church, it was hoped that by treating Old Catholics as if they constituted the Church, the real Catholic Church would be seriously weakened; but the total collapse of the schism has demonstrated even to that Protestant Government the absurdity of endeavoring to sustain a pretended Catholio Caurch out of communion with the Pope and the Catholic world; and even Bismarck himself was compelled to repeal many of his hostile measures against the religion of thirty six per cent. of the population of the Empire.

Fifteen years ago the illustrious Arch. bishop of Westminster, now Cardinal Manning, said of Prussia's attitude towards the Catholics and the Doilingerite here.

"The Berlin Government supported the Old Catholic professors who rejected the Vatican Decrees on the plea that the Council of Trent was known to the law in Prussia, but that the Council of the Vatican was not known to it. It was ex lax. Therefore the Government recog-nized the legal status of the Old Catholics, who held to the Council of Trent. How they will still recognize them as Old Catho-lics now that they have rejected the Councll of Trent at Boon it is not so easy to Bay.

Since that time the German Govern ment has seen the folly of treating a local heresy as if it were the Catholic Church of Germany and the world; and though the Old Catholics are allowed to retain still some of the church buildings, the new and cordial relations which have arisen between the Emperor and the Holy Father tion has under the law the right to estab-

give promise that the farcical obstinacy of the Government will not be long persisted

From Bavaria, also, the news comes that the Government have at last seen the folly of following in Bismarck's foot. steps. The Old Catholics in Munich have been formally notified by the Government that they will no longer be recognized as members of the Catholic Church, owing to their rejection of the Vatican decrees and other doctrines of the Church. The sect has been recogpized for sixteen years as part of the Catholic Church, but they will no longer be allowed to parade under false cold Protestants they are in reality, and in future they will be recognized as Protestants by the Government which, up to the present time, insisted upon regarding them as Oatholics. This heresy is evidently doomed soon to dwindle out of existence, and neither Mr. Gladstone's nor Sir Robert Farquhar's liberality will galvanize new life into it. It is very possible that the grand old Liberal states man retains some paternal affection for the principles to which he gave publicity when he wrote his famous pamphlet against Vaticanism; and this may partly account for his recently exhibited affect tion for Dollingerism.

PROTESTANT SEPARATE SCHOOLS.

In answer to a correspondent, the Em. pire states that all religious denominations have not the right which Catholics have to establish Separate schools. It adds : "Such an idea had not been seriously entertained until Mr. Fraser, in the Ontario Legislature a few days ago with pretended gravity, and catching at the peculiar wording of one of the clauses of the Separate school law, advanced an opinion to that effect, thus giving a meaning to the Act which no one had ever

dreamed of proposing." The Empire goes on to say that Protestants have no rights to form Separate schools, similar to those enjoyed by Roman Catholics, for "Protestant Separate schools cannot be denominational, but must be open to all Protestants, and undoubtedly can only be formed where the teacher of the Public school in the locality is a Roman Catholic. That is the common interpretation of the law, the one invariably acted upon, and Mr. Fraser's interpretation would simply, in practice, work out into countless absurdities." Finally it states that, "even sup posing for the sake of argument, Protestant denominational schools could be formed as Roman Catholics form theirs. it is safe to assert that public opinio would oppose such a working out of the law, and speedily sweep it off the statute book."

All this is evidently intended to give the impression that the Ontario Protestants have been rather unfairly treated in the Separate school laws, as they exist at present, and as they have been handed down as an heirloom to the Province by the Act of Confederation. But the Empire treats the subject more in the spirit of a carping special pleader than as one who desires to allay the dissension which its party in the Local Legislature has endeavored to excite. In the first place, there is very great

room to doubt the concluding words of the Empire's article, which imply that if Protestants enjoyed the rights which are accorded to Catholics, public opinion in Ontario would speedily sweep off the statute book the Act which conferred them. Whatever may be the final result of the agitation which is being raised inside and outside of the Legislative Chamber against Catholic schools, nothing has been further from the thoughts of the agitators than to take away the rights enjoyed by Protestants in localities where they are in the minority. But it is only in a few localities that Protestants have taken advantage of the Separate school laws. Only in nine school sections have Protestant Separate schools been established, but there has never been any agitation on the part of any section of the population to abolish this privilege which Protestants enjoy, wherever a Catholic teacher may be selected to teach a Public school. The whole agitation for the abolition or the crippling of Separate schools has been directed solely against the Catholic Separate schools. May we not very reasonably infer from this that the agitators are not so much opposed to religious education as to Catholic education; and that their objections arise, not so much from opposition to distinctively religious teaching in the schools as from the desire to prevent Catholic teaching being given to Catholic children. It is true that the Equal Right. ists profess that they are willing to abolish all the Separate schools; but it simply shows the intensity of their animosity, as they are willing to incommode the few Protestant Separate school supporters of Oatario for the purpose of abolishing the larger number of Catholic schools.

The Kmpire makes the statement that Mr. Fraser advanced in the House the opinion that every religious denomine.

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ng to

lish a denominational school if it sees fit. We do not find in Mr. Fraser's words any such assertion. Mr. Clarke had said that special Protestant denominations, Methodists for instance, would not he allowed the privilege. Mr. Fraser answered that "the Government had never had to consider an application for Separate schools from a particular Protestant denomination. The Opposition had no right to assume that such an application would be refused if made." We certainly do not understand the Pro testant Separate School Law as meaning that a denominational school could not be started if any denomination desired such a school, But if the various sects can find common ground for religious teaching. why should they be forced into having different denominational schools? And why should this be made a ground for attempting to deprive Catholics of the right to have schools suited to their religious convictions? We are aware that some persons try at times to make it appear that the efforts of the Opposi tion are not directed towards the aboli tion of Separate schools; and it is on this plea that a defence of Mr. Clancy has been made for his support of the school bills brought forward by Mesers Meredith, Creighton, Craig and French. But these gentlemen have not concealed in the past that their aim is ultimately. if possible, to destroy the Separate school system. They acknowledge that at the present time they are unable to do this, owing to the guarantees of the Confederation Act. We have good reason, from this declaration of their good will, to doubt their generous intentions when they propose to tinker with the Separate school laws, even under the pretence that they wish to improve them for the greater benefit of Catholics ; but, altogether independently of their known intentions, it is easy for any one who is acquainted with the working of the Separate school laws to see that the purpose of the amendments introduced is to make the operation of the Separate School Act more difficult, and thus to make Catholics themselves become wearied in attempting to work it. Did not Mr. Meredith himself proclaim this when he raised the objection to the Separate School Act, that of late years the number of Separate schools in the Province had increased? It is therefore his policy to cause a decrease in the number of Separate schools; and to effect this he attempts to make them inefficient by any means within his power, and especially by making it as difficult as possible for Catholics to become legally Separate school support ers. When we desire amendments to the School Act we will ask them ourselves. We do not wish it to be tinkered

Mr. Fraser very properly pointed out in his recent admirable speech, that the difficulties which Mr. Meredith is so anxious to throw in the way of Catholic school supporters do not exist in the case of supporters of Protestant Separate schools. The latter do not even need to give the notice which is required from Catholics. It is enough for them to send their children to the Protestant school, or to pay as much for its support, as they would need to be rated, in order to raise a sum equivolent to the Legislative apportionment to the school. Tae provisions of the Protestant Separate School Act are in this respect much more liberal than those which apply to Catho. lic schools, notwithstanding the Empire's attempt to bolster up the efforts of the Opposition to cripple the Catholic schools. The Empire's says: "Protes tants have no rights similar to those enjoyed by Roman Catholics in the formation of Separate schools." We have shown above that the Protestants enjoy more extensive rights in this regard than Catholics do. Even we would offer no objection to their establishing denominational schools; but if they do not wish to do so, it is unfair to conclude that Catholics ought not to be allowed to have such schools as they desire. It would seem that it is only by misrepre-senting the facts of the case that the Empire can plausibly vindicate the no-Popery policy which its party advocates, and which is so pleasing to members of the Equal Rights Association.

at the will of our enemies.

THE Freemasons of Garmany are much grieved at the refusal of the Emperor William to accept even nominally the Grand Mastership of the Association, though it was offered to him. The official organ of the German Freemasons considers that the Emperor's refusal to countenance the society will be a serious check to its growth in the country. Many public officials, civil and military, have declared their intention to leave the society in consequence of the Emperor's refusal to costume. The Holy Father distributed to encourage it.

THE Roman correspondent of the Catholic Review, of New York, states that it is the intention of the Holy Father to promote the convocation of a National expected that identity of language, and in many respects of national interests, will help to bring the Council to a successful serve.

The Catholic Columbian.

The pose of his soul, after which the large corresponded to St. Peter's Cemetric in the world that offers an effective solution of the great social question. Its an old prophecy in this part of the country, where the interment took place.

The Trie luneral took place at St. Peter's Catholic Columbian.

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The pose of his soul, after which the large correspondence in the world that offers an effective solution of the great social question.

The pose of his soul, after which the large correspondence to the result of the result of the result of the country of the countr Pienary Council of all the Archbishops

WILLIAM O'RRIEN We have had many inquiries of late, both orally and by letter, as to the whereabouts of Mr. Wm. O'Brien, the Land League chevalier, sans reproche et sans peur. Some people fancy that publie men ought to have an iron frame and to never require the ordinary rest so absolutely necessary for the bulk of mankind. But Mr. O'Brien is not of Bismarckian build. He is not by any means a man of blood and iron. He suffers from a very weak constitution and tendency to lung disease. How he has been able to outlive the barbarous treatment he received at the hands of the merciless Balfour is a marvel to the medical world During his imprisonment in Galway dungeons, by a great stretch of mercy he was allowed the use of ink and paper, and did not allow one minute to pas by idly in his cell. He has given to the literary world a book that shall be eagerly bought up, and its pages deroured by thousands as soon as it is placed on the market. He no sooner escaped from confinement when he appeared and spoke at immense gatherings both in Ireland and England. At Manchester he fainted from utter exhaustion on a public platform. But the week following he appeared in his place in Parliament and spoke for two hours an impromptu speech that received the plaudits as it excited the wonder of both sides of the house. Physicians interfered, however, and the authority of his chief, Mr. Parnell, was brought to bear on his determination to die at his post. He was compelled to abandon public life for a season of rest and recuperation. He visited Florence, Naples and Rome, and we learn that he is on his way back to New Tipperary, whence he shall be heard from very soon in no uncertain sounds in defiance of Smith-Barry's tyranny. It appears this model landlord, with the aid of a whole regiment of regular troops, and a siege battery manned by emergency-men, levelled to the ground every house in the town of Tipperary, of which he is the legal owner. But with the aid of Land League money a town site was purchased on a neighboring estate and houses and stores erected in a brief space of time Laborers, farmers, stone-masons and carpenters from other districts flacked in and gave their time and services gratuitously. The town is now called New Tipperary, and

its main thoroughfare is called Wm. O'Brien street. The enterprising Boston Pilot has a regular correspondent in the Eternal City, who sent to him the following cablegram, which will explain Mr. O'Brien's absence from Parliament and ought to satisfy the curiosity and allay the anxiety of his millions of friends in America :

Rome, April 7.

"William O'Brien, M. P., spent Easter Sunday in Rome. He visited the Cata-combs of St. Callista, dined with the Very Rev. Prior Glynn, of the Augustinians, famous as projector of the St. Patrick's National Memorial Church in Rome, visited the rising edifice, and left Rome in the evening for New Tipperary, Ireland.

Mr. O'Brien has been making a brief ojourn in Southern Europe enefit of his health, impaired by the and his subsequent tour through Eng-land with Canon Keller, where he stirred the English Democracy with the heroic story of New Tipperary

New Tipperary, to which he is return. ng is the monument of a test-struggle between landlord and tenant, in which the tenant is steadily getting the upper

The people of old Tipperary steadfastly set themselves against the exor-tions of the Smith-Barry syndicate, and vowed to let the grass grow in the streets of their city, rather than pay tribute to the evictor. Tae old town, desolated, and the prosperous new town, strong! resembling a thriving western Ameri can settlement, show the vow fulfilled The long oppressed seris of Smith Barry have cast off their bondage, and have replaced the houses, the streets, the farms and even the very town over which Smith Barry has control with other houses, streets and farms and another town belonging to free people.

Taey have fitly named their principal thoroughfare William O'Brien street.

THE Indians who belong to Buffalo Bill's caravan were admitted to the Vatican on the occasion of the celebration of the anniversary of Pope Leo the Thirteenth's coronation. They were ranged in two files in Sala Ducale and received with great devotion the Papal blessing. Many of the Indians are devout Catholics. They brought to the Holy Father as gifts a handsome floral trophy, a beautifully wrought carpet and a cushion embroidered with the Pope's escutcheon. They were in full war-paint, and in their native them medals, rosaries, and other devotional objects. Colonel Cody in his cowboy costume was also present with his daughter and several ladies of their company, all of whom were admitted to the Sixtine chapel, where they remained till TWO LATE SONGS.

Wit and ridicule are weapons which Irishmen generally have at command, and are most effective when other wespons are unavailable. Reason, argument, appeals to human sympathies, and other modes of turning aside wrath and the abuse of power, have no weight or influence with the average English Attorney-General or the Irish Secretary, He appeals to the law, which may be good or bad or even contrary to the first instincts of humanity or of common justice. In fact a celebrated judge in Ireland declared once before giving a judicial decision that he regretted very much that he was compelled by the laws of the reaim to administer injustice The following will show what telling weapons of defence the Irish people find in wit and ridicule :

Kickin' the Bucket.

BY THOMAS S. CLEARY. [Not long since a young man was fined by the Removebles for kicking an obstructive bucket, which happened to belong to an emergencyman. This, added to the offence of "a humougging sort of a smile" and "wink-ing at a pig," makes Balfour better entitled to be called the Crime-maker than Warwick to be called the King-maker.]

Oh, full many the crimes I have sung in my Each new divilment, dodge, and disaster, Med by ould raygel laws or by new laygal

flaws, But the list is growin' vaster and vaster. If they lacked somethin' new in political By the pow'er of Moll Kelly they've struck An offince that will make us all shake in our skins, And it's catalogued, "Kickin' the Bucket."

Chorus. So the back of my hand to ye, Corporal Death, I'd not mind your spade now if you shook You don't want me to be, if I gave up my breath.

Prosecuted for kicktn' the bucket.

Let those who used sigh because mortals must die Now be cheerful and make their minds sisy. They'd be fined we're they found stretched

their length underground,
Turnin' up their big toes to the dalsy.
For they've found a new clause in Removable laws,
And in Balfour's big Crimes Act they've stuck it.
Och, it's worse than the guile of a humbuggin's mile,
And it's ro, is lered "Kicking the Bucket."

Chorus. Faith, it must have occurred to King Edward the Third Whin his Vagaboud Act he was framin' That 'twould be infra dig to throw wicks at

spig Illaygaities worthy of namin';
Nor early or late did he enther his pate—
If it did, he neglected to book it—
That poor mortals should quall at the sight of a jail

Whin the time comes for "Kicking the Bucket." And the worst of it is that it all comes to

It is one of the very offences

Against which on this earth from the hour of his birth One cannot know where his defence is. Even Balfour himself must be laid on the And the boys will cry, "Dead for a ducat," Faith 'tis he will be pained if he finds he'

For his own crime of "Kickin' the Bucket." Chor us.

Gallagher's Pig.

[TO AN IRISH AIR.] Oh, Balfour the Brave is in high jubilation Fresh glory and fame he believes he ha

won;
And he feels that he merits the thanks of
the nation,
So good and so great is the deed he has
done. done.

His heart is so light, and his hopes have so risen.

risen. That oft he gets up and he dances a jig. Becauses he has Edward M'Ginley in prison For winking at Gallagher's beycotted pig Twas well to bring up before Gard'ner and Both Nugent and Norris for conduct so vile As looking askance at a grabber, and daring To give bim "a humbugging sort of a

smile;"
Such triumphs of justice we've had in pro-

For winking at Gallagher's boycotted pig.

DIVORCES IN ILLINOIS.

The magnitude of the divorce evil from time to time forces itself upon the attention of the people of the United States, and though wise observers are filled with alarm for the future of the country on account of it, the most determined efforts, and the strongest representations of its direful consequences. have failed to check the evil, much less to counteract it. There seems to be no hope that there will be any reform in this matter until a radical charge be made in the social system, and such a change cannot be effected until the general public adopt an entirely new view concerning the sacred character of the marriage contract.

The State of Illinois is peculiarly afflicted with frequent divorces, yet strange to say, the Legislature resolutely refuses to apply any remedy. Judge Horton of Chicago made an effort last year to have a law passed by which the court before which a divorce case was brought, would be compelled to appoint a solicitor to guard the interests of the party against whom the suit was entered and a bill to this effect was introduced into the Legislature through his efforts. It was also proposed that the guilty

divorces are now granted by the courts God is the one absolute owner, that men of the State is 3 000, three fourths of which are granted in Chicago alone, and the rate is rapidly increasing year after year. Recourse is had to every conceiv. able method of fraud, perjury included, in order to obtain divorces, and collusion between the parties is of frequent

occurrence. The judges know this, but with the laws in their present state they cannot apply any remedy. They therefore satisfy their consciences with the reflection that the blame is on the Legislature which refuses to enact laws to correct the evil. Not a day parses without suits being brought by wives against their husbands, charging the latter with gross infidelity, but in most cases the charges are untrue, the husband and wife having agreed beforehand that the suit would be brought on, and friends of both are procured who are ready to swear to the charges so that a decree of divorce may be obtained; and people often come from the other States where the laws are less lax, and, by bringing up some charge, against husband or wife, a divorce is sur to be secured. This may happen with or without the knowledge of the defendant. Sometimes the defendant against whom the decree has been obtained brings action to have it set aside for fraud, and in many

and both parties marry sgain. Not long since a case of this kind occurred. A gentleman of Chicago went west on a visit for six months, and on his return found that his wife had secured a divorce, and had married again. He made no objection, but also married again and moved to the West with his new wife. Divorces are granted for the most trivial causes, even when the charges are true, and thus families are broken up, and a bad example given to the public which cannot but produce immense evil to the community. The only way in which these evils can be prevented seems to us to be the adoption of the Catholic theory of a marriage which can be dissolved only by death, But for this the country is certainly not yet prepared.

cases succeeds; but in about an equal

number of crass the situation is accepted,

CATHOLIC PRESS.

N. Y. Freeman's Journal. The Rome correspondent of the Dublin Nation gives the following interesting facts relating to Buffale Bill's visit to the Eternal City: "It will be with pleasure that your readers will hear that most of the Indians in Buffslo Bill's "troupe" are fervent Catholics, and were very auxious to see the Pope. When this desire on the part of these inhabitants of the 'Wild fervent Catholics, and were very anxious to see the Pope. When this desire on the part of these inhabitants of the 'Wild West' was made known, the Holy Father immediately consented to receive them on the day of his coronation in the Ducal Hall of the Vatican. These good Indians say that they found no interest in the other cities of Europe, nor would desire to return to say of them; but they were to return to any of them; but they were anxious to see Rome, of which they had heard so much from the 'black gowns, their beloved Fathers. The fervor and earnestness they still retain in the prace tices of their religion is a proof that 'black

We think that Mr. Gladstone is too delicate in his concern for the feelings of the wretched Uster faction, which is mani-fested in the following cable despatch item: "London, March 19.—Mr. Gladstone writes: "My reason for not viriting Ireland is that my going there may tend to exasperate our opponents in Ulster, whose severance on the Irish question whose severance on the Irish question from most of their fellow country men as population, have little hesitation in "exesperating," their countrymen of the
majority on every opportunity that presents itself. We hope that Mr. Gladstone
will live to be able to visit Ireland when
under an Irlah Parliament, the result of
his noble policy, even the Ulster faction
will be willing to john in giving him a
rational welcome. national welcome.

From our esteemed contemporary, the Matopolitan, we take the following: "The Bible Society, through its canyassing agents, gathers this authentic information with regard to the religious condition of different States and communities Their report makes Maine the most un-Godly State in the Union. It states that there are more than seventy towns and plantations where religious services are seldom if ever held, and that in the vast towns the people are seldom reached by any Christian influence beyond the Bible Society agents, and it is even claimed that there are towns in which not a copy of the Bible can be found. Tais state of things in a New England State seems incredible. If it were one of the new Western States or Territories thus conditioned there would be less cocasion for surprise, but the same authority gives Texas and Nebraska credit for a growing interest in churches, Sunday schools and the Bible." Such is alt of Protestantism where it is allowed to work unchecked by other in-

Catholic Columbian. Archbishop Crokesays: "Banish drunk-enness from Ireland, and she would be, I believe, not alone the fatrest, but the hap-plest, the most flourishing, and least in-ful nation on the face of the earth." The hierarchy have combined to build a monument to Father Mathew in the form of a temperate people, and if they be supported by the clergy by means of example as well as precept, the people will soon complete the work of St. Patrick and drive the whiskey snakes out of

of wealth are only His stewards, that employers have a Providential mission and duty to their laborers and that employees must serve their masters not solely so as to earn their wages but also so as to do the will of God and to sanctify their souls. If these principles were lived up to, the question of capital and labor would be solved.

N. Y. Catholic Review. "Two hundred and forty-eight times does the Bible refer to the angels, yet I never heard or read a sermon on Angelo-logy," said Mr. Talmage, in a recent discourse. "The whole subject is relegated to the realm mythical, weird, spectral and unknown. Such adjournment is unscriptural and wicked. Of their life, ties, the Bible gives us full length por-traits, and why this prolonged and abso-lute silence concerning them?' Mr. Talmage is certainly in a bad way, never Taimage is certainly in a bind way, hever to have heard or read a sermon on the angels. Where did he make his studies? Did he have no one to tell him that in the thirteenth century. St. Thomas Aguinas wrote the most complete treatise ever published on the Angels? not to speak of numberless treatises, sermons and volumes before and since the Augelic Doctor's time. Perhaps this peculiar fact stated by the preacher of silence among Protestants concerning the message of the Augel Gabriel to the

Boston Pilot.

Mr. Balfour made a mistake, which Mr. Ballour made a mistake, which was not so much of a mistake, after all, when he alluded in a speech in the House of Commons, on March 10, to Lord Salisbury as "Lord Pigott." "Lord Pigott of Ballour," as the Pall Mall Gazette dubs him, is a standing joke in English political circles at present.

A speaker at the Methodist Episcopal Conference in Brooklyn, N. Y, last week, was sufficiently imbued with the spirit of Christian charity to say that he preferred Chinamen to Irish Catholics we should be sorry to believe that there are many Methodists of that stripe; and we prefer to think kindly of the whole denomination for the sake of one noble member, Rav. George W. Pepper, of Cleveland, Onio, who has lately sailed to fill his appointment as United States Consul at Milan. Mr. Pepper's Method ism is broad enough to make him a true representative of his country abroad, as it has made him at home the warm, un-swerving champion of Irish Home Rule. A window in his church at Ashland bear the names "Parnell, Emmet, Gladstone, in testimony of the pastor's love for the friends of Ireland. The temporary success of their breth-

ren in Manitoba may have emboldened the Orangemen of Ontario in their recent attack on the Separate schools of the latter province. It will be remembered that in 1876 these worthies, in conven tion assembled, proclaimed that in the opinion of "The Right Grand Worshipful Lodge" the time had come when all Orangemen "must un te in one grand political phalanx in order to stop the encroachments of the Romish hierarchy." To this end, the aforesaid Grand Worshipfuls decreed, among other things the abolition of Separate schools, and the opening of all public institutions, religious or otherwise, to Governmen inspection. The Orange platform was to be duly tendered in every Orange county to each candidate for the Local or Dominion Parliament, and, in the event of his declining it, the master of the County Lodge was to bring out a candidate. All this sounds so familiar to Boston Catholics that we are constrained to think it must have furnished a model to our own amiable Orangemen, locally known as the Committee of One Hundred Knownothings. These, however, have bettered the Canadian instruction, and propose to disfranchise Catholics altogether. The Catholics of Ontario fusion,
But nothing so glorious, so bright or so
big,
As giving M'Ginley three months of sectupor whiching at Gallagher's boycotted pig.
On, the Union is saved and the Empire protected:
Society feels that its perils are o'er:
In Ireland the law is both feared and reIn Ireland the law is both feared and respecific feels that its perils are o'er:
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immediately placed to the account of
the Church and is not
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to be accounted have heretofore been pretty fairly divided between the Conservatives and the Liberals. The Conservatives, how-ever, by accepting the O ange platform, whose triumph would mean the domina-tion of Parliament by the Orange hier-archy, would drive the Catholics into the

Liberal ranks in a solid body Boston Republic.

One of our exchanges makes this state ment : "When the name of Rev. Duncar MacGregor, who recently abandoned Methodism for the Baptist faith, was read at the New York East Methodist conference in Brooklyn on Wednesday it was greeted with derisive laughter. Why?" Why? We presume because the escaped cleric had made himself ridiculous by leaving the Weslevan mmunion to join the disciples of Cal-n. Why should he not do so? There is little difference between the creeds. If Brother MacGregor was convinced from a study of the Bible that he belonged with the Baptists, his Methodist brethren, who adhere to the doctrine that the Bible is the correct guide to faith and salvation, should have applieded him. Now, if the "escaped" had been a Roman Catholic there would have been joy among the members of the New York East Methodist conference. And it would not make any different whether he joined the Baptist, Methodist, the Presbyterian or the the Ingersoll banner and denied the Christian's God, they would have re-joiced. Why? Because one man had jaiced. Why? Because one man had escaped from Rome. But because he elected to embrace the doctrines of immersion and total depravity, his late associates jeered his name.

When an O'Doherty rules in Darry, and an O'Donnell in Raphoe, Ireland shall be free.' As the present Bishop of Raphoe is Right Rev. Patrick O'Donnell, the requirements of the predictions are at hand, and the indications are auspicbefore long Ireland will have secured its legislative independence.

When Cardinal Newman, while still a Protestant, began to show signs of stead-fast devotion to truth, prayers for his conversion were offered up by many holy souls in England and Ireland and on the European continent. These petitions for his enlightenment did not cease until God gave him the grace to become a Catholic; and he and others, including Dr. Pusey, have ascribed the great favor of his entrance into the Caurch in a great measure to these prayers. "The first pang," said Dr. Pusey, "came upon me years ago, when I had no other fear, but heard that he was prayed for by name in so many churches and religious houses on the continent.

And now must they not think

and religious houses on the continent.

. . . And now must they not think that their prayers, which they have offered so long—at times, I think, night and day, or at the Holy Eucharist—have been heard?" Will every Catholic who reads of Dr. Bennett's praise of the Church's love of holy purity say the rosary for his spiritual good at least once before the Blessed Sacrament?

before the Blessed Sacrament? Liverpool Catholic Times.

It is a common boast with Protestants that England is a Christian nation; and some of them are never tired of contrasting the religion of Englishmen with "the Infielity so prevalent in France and other Poplah countries." We doubt whether the boast was ever a true one; who knows London knows how rare it is to find a professional man who pro-fesses any faith whatever. A striking testimony to this ead fact appears in a biography of Mr. James MacDonnell, the journalist, which has just been published; and that testimony is all the stronger when it is remembered that although Mr. MacDonnell's father was a Catholic, he himself was a Protestant. This eminent journalist declares that although he knew a great many men of let-ters and other educated people in London, he did not know "a single one who believes in Christianity," adding, "I know few who mention it for any other purpose than to rificule its pretendons."
The only exception—act really an exception—was that of a well-known journalist who did believe in a hell. And these un-believers are the leaders in thought, the teachers, of the English-reading public.

Pittsburg Catholic. More and more, the high church members of the Established Church of England tend towards the old Caurch of that nation in its happiest days - the Catholic Church. Archdeacon Farra, one of its bright lights, has an article in the Ferum, on Monssticism, with a view to the establishment of monastic orders among Episcopalisms. When will they cease to follow the shadow and grasp the substance, as their Lucas, and Newman, and Wilberforce and Manning did?

The Church suffers not a little in the estimation of many good people for the lack of a little discrimination between those who are and those who are not Catholics. Who are Catholics is by no means a superfluous question. There are many so called Catholics who have no real claim to the name. No one is entitled to the name Catholic unless he be talled to the name Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catho-lic life upon those only who are in com-munion with her, and her means of conveying this life is the sacraments. are the only channels of her life, which is grace. Unless, then, a man frequent the eacraments, in other words, is a prac-tical Catholic, he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith without works is a Protestant, not a Catholic doc-trine. A man who believes in the Caurch and does not practice what she teaches and proscribes is impractical and illogical, and his faith alone will not than the encerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never prac-

OBITUARY.

Wm. McNuity, St. Thomas. Wm. McNuity, St. Thomas.

After a painful and lingering illness, brought on by influenza and terminating in lung disease, Mr. Wm. McNuity, of the Eigin hotel, St. Taomas, departed this life at 5 p. m. on Easter Sunday, the 6th inst. Mr. Wm. McNuity was the last surviving son of the late P. McNuity, and is very much regretted by a large circle of faintly carear like her condensate and very much regretted by a large circle of friends, especially by a tender mother and affectionate sisters who feel his loss very attectionate sisters who less his loss very keenly. As he was of a quiet, gentle dis-position, upright and straightforward in all his dealings, he won the esteem of a host of friends who will miss him sadly from their midst. The funeral took place on Wednesday from the Church of the Holy Angels, St. Thomas, where High Mass of Requiem was sung and a touching sermon pronounced by Rev. Father Ayl-ward. May his soul rest in peace. James Flood, London Township.

This venerable gentleman departed this life on the 13th instant, at his home in London Township, having attained the 78th year of his age. He was one of the oldest residents as well as one of most respected in the County of Middlesex, and was ever an admirable Catholic gentleman—just and kind to his neigh-bors, and deservedly holding a high place in the estimation of all who know The funeral took place at St. Peter's

ir anil sup tholic

t that se the

d even packed to north and south daintly smoothed by the touch outgoing tide; abe's soft hair set in place by a er's hands, see of the late-left sea-weed is ghtened and spread out wide.

Further, far off are the breakers, a sudden emerald wall
Liffed against the sky, and topped with a famelike foam;
Joyous the white creet gleams, then crashing down to its fall,
Oreamy and spent, it sobs itself back to its coan home.

Wide are the pale blue skies that melt in the infinite cloud
Where see and sky are one on the far herison's verge;
But the lighthouse down at the point stands starkly, solid and proud,
Its feet in a beffling mist of breahers and cands and surge.

On the wide, vague sea of thought are sudden gleams of light
Lifted high up to heaves, bright with a
new hepe's sun;
As we watch they waver and fall, and nothing is left in sight
But the beffling mist of doubt where faith
and unfaith are one.

Yet, steadfast in whirl and wave, a tower of riftless rock
Stands with its feet on a stone, crowned
with a quenchiess light;
Despite the doubte that darken and the force
of the tempest's shock,
It stands, a pillar of strength by day, and
a pillar of fire by night.

-M. B. M. in the Catholie World INTERESTING MISCELLANY.

Au Eiglish correspondent relates this charming incident:
You will perhaps remember that a fortnight ago I gave you the particulars of the wedding of Mr. Henry Gladstone, son of the ex Premier, and Miss Maud Rendel. The story of the wooing has just transpired. It seems that the two met last summer at Posilipo, the young lady's father having at that pictureeque little hamlet on the Gulf of Naples a lovely villa.

little hamlet on the Gulf of Naples a lovely villa.

One beautiful evening the two were in the garden overlooking the water upon which the moonlight hung like a misty gauss; the scene was one of poetic loveliness—young Gladstone feit that there could never be a fairer spot or a better moment for the confession of his love, so he declared himself to his inamorata with a fervor which the picturer quaness of the surroundings enhanced, if it did not inappire.

ispire.
Instead, however, of answering him, the pretty girl covered her face with her hands and fied precipitately into the villa.

Of course this astounded the young lover; he could not understand it at all; should be interpret the maiden's conduct him to leave Posillipo at once. But no, his Scotch instincts came to his rescue; he had done the proper thing properly—he

Next morning, after breakfast, at which his idol did not appear, he sought the garden and meandered gloomly therein; wondering what tactics he ought to pur-

Suddenly he heard Miss Maud call to him, and turning he beheld that young girl advancing. She put both her hands in his and said, with charming frankness: "I would not answer you last night feating you were under the influence of the insidious summer evening and of the poetical and almost magical scene, and that it was not your heart that spoke; so I would hear in the daytime if you love I would hear in the dayt'me if you love me, and, if this is so, I will tell you that I am willing to give you my life and my

Now, isn't this bit of truth quite as pretty as anything that could be culled from fiction?

A DRUNKARD'S DEED.

"The most terrible story I ever heard," said Rev. C. Lune, in a sermon preached last Sunday at Trinity Church, Atlants, "was told me by a man addicted to drink, and it but serves to illustrate with what terrible fetters the demon of drink can

"I am ashamed to tell the story I am going to, as it reflects on my manhood, but I want you to know to what depths

give up drinking, and finally I promised my dear old mother on her death bed. I swore to her that I would never drink again, and to make the oath the more binding I crept into the parlor in the still watches of the night, when the watchers were in another room, and kneeling be side her coffin I renewed my oath with hand placed upon that marble brow cold in death. in death.

miraculous conversion, as related to me by one of our Redemptorist Fathers, I recounted for the Poor Pouls' Advocate Bo now I had the longed-for opportunity of hearing from his own lips the whole strange occurrence.

"To be caudid," he said, "I hadn't been inside a church more than twice in thirty years or so. On the day of my son's funeral, a: I looked at the altar, that which first attracted my attention was the movement of a statue—an angel upright, bearing in his hands a scroll upon which is inscribed "Gloris in Excelais Deo." I noticed that this angel began alowly swingir g the scroll, his wings also moving. I thought that this effect was somehow connected with the organ music, for the argel seemed keeping time with the schoir. I now began to wonder whether other things on the altar were also moving, but as I ran my eye along I saw that candlesticks, vases and ornaments were all stationary until my ever reached the candlesticks, vases and ornaments were all stationary, until my eye reached the other side of the altar. Then I saw that other side of the altar. Then I saw that the companion angel was also swaying his acroll. Soon both angels were waving their scrolls quite far, from one side to the other, always in rhyme with the organ music. Their whole attention somehow seemed fixed upon my son's coffia, their gestures seeming to have reference to the departed and

departed soul.

"Though believing the whole thing to be only a clever piece of mechanism commonly used in Catholic churches at funerals, I nevertheless felt comforted by the sight, and thought it made the service very beautiful, impressive and consoling. The movement of the angels symbol ized, I thought, a joyous greeting to the soul arrived in heaven.

"Next day I was trying to comfort my poor wife, who was prostrated with grief, trying to divert her thoughts, so I spoke of how beautiful and consoling it was to withcomes ceremonies so impressively car-yied out as they were at her oburch."

witness ceremonies so impressively car ried out as they were at her church."

The rost of his narrative I related in my lat—his incredulity at hearing that the statues were not automatic, his going to the church to examine them, his amazment at finding them solid, immovable stone. "I actually tried to lift one of them in my arms," he said, 'but I could not budge it. Why the ecroll itself, which I saw swinging in the atr so plainly, is of hard stone."

before, the unknown ceremonies, the solemn, unearthly chant, the black vesture of priests, acolytes, altar, bier, the smoking candles, the clouds of slowly rising incense—all may have combined to excite his imagination and thus produce an optical illusion.

So argues the skeptic. Very well; let that explanation stand, lame though it be (for why should the angels alone have seemed to sway to the music, while all slaw as stationary?), however, let it stand. But I challenge any one to explan the greater miracle which resulted—

plan the greater miracle which resulted—

the control of the stand the form of the stand that the stand the form of the stand the sta the conviction which forced itself upon his mind that here was a sign from heaven calling upon him to serve God, and his conscientious obeying of that sign !

Yes, let any one explain it. Let any one find an earthly reason for that man's subsequent conduct. Think of his taking the trouble and time to cross the river once a week in order to say his catechism. Pleture him, big, powerfully built man that he is, quietly seated before the priest — a young, meek-looking little priest at that—and simply reciting from the little book. Why does he do it? What object has he? Will it benefit his health? Not has he? Will it benefit his health? Not in the least. Is it an amusement? Hardly. Will he make money by it? Not a cent. Will he make friends? Not one. Was it to please his wife? No; she was satisfied with him as he was. What earthly reason has he then? None. None whatever. So what can the skeptic say now.

Superstition."

When Veuillot took up and mended the pen which Lamennais had dropped, and succeeding to the Avener founded the Univers in the interests of the Church, the moral and intellectual atmosphere of Perls, the would-be headquarters of modern civilization, was no doubt the toroughly vittated then as now, and then as now hatred of God occasionally paraded its streets, boulevards, and other public places; but the attitude most commonly affected in those days, as in these, by unbelieving Frenchmen, was one rather of lofty diadain than of intolerant violence. Men were in the habit of looking upon religion as a kind of appanage belonging to particular families, which they accepted without question and handed on with other respectable but useless helr looms from father to son, and to which they clung out of a certain traditional fidelity to the memories of the past. Voltaire has spitefully described his countrymen as a make up, half tiger and half monkey. When Vouillot came upon the scene the tiger was in abeyance; it was the monkey's turn, and he was chattering and making faces with all his might. Soffers of every description — from the Prudhommes of the so-called liberal school and the Coquelets of a filppant press down to that exceedingly vulgar person the "comthe Coquelets of a flippant prees down to that exceedingly vulgar person the "com-mis voyageur," all of whose likenesses, grotesque but true to the life, Veuillot has so repeatedly dashed off for us with a few bold, rough and rapid strokes of his laughter moving pen-were daily pleased to assume airs of lofty contempt, or mock pity, or patroniz ng condescension towards the most venerable institutions of their the church to examine them, his amazement at finding them solid, immovable stone. "I actually tried to lift one of them in my arms," he said, 'but I could not budge it. Why the ecroll itself, which I saw swinging in the air so plainly, is of hard stone."

But now, after all, was it a miracle? Perhaps the novel situation, the weird music which he had never listened to before, the unknown ceremonies, the solemn, unearthly chant, the black vesture same impunity. He taught coxcombs to respect, if he did not induce them once again to embrace, the old faith of their fathers.

Few men were ever better fitted for a task such as this in a country where fashion and opinion rule the day and work at times the malicious mischief of a very sprite of hell with the pages of his very sprite of hell with the pages of his adversaries as easily as at others its light, delicate touch inspires his own with the softest grace and beauty. It is no wonder then, if, with that which was, perhaps, the predominant characteristic of a many-sided character, his exquisite sense of the ridiculous and equally unrivalled power of expressing scorn, superadded to a fund of big, burley common sense, a wholesome appetite for straightforwardness in thought and word, a thorough honesty of purpose as conspicuous as the instinctive faculty he possessed of detecting knavery in others, he completely turned the laughter, in which foes as well as friends were forced to join, against the hitherto were forced to join, against the hitherto jubilant enemies of religious and social order in France, and became, in an age of order in France, and occame, in a age of shallow self-conceit, false principles and declamatory sentiment, a terror to the quacks, literary, political and philosophical, who stalked the country on atliks, puffing their nostrums for the mental

"Was told me by a man addicted to drink, and it but serves to illustrate with what terrible fetters the demon of drink can bind a man.

bind a man.

"The fellow approached me and said:
"I am ashamed to tell the story I am going to, as it reflects on my manhood, but I want you to know to what depths of infamy the force of habit drag one.

"My family had been begging me to give up drinking, and finally I promised "Superstition."

"Superstition."

Very well. But why did he become species.

Veuillot's enemy, his pet aversion, the man he contemned above all others and delighted to hold in his iron grip and to flog with the pittless courge of biting sarcosm and cruel mockery, was the modern lie gentleman is a greater miracle. Less than a year ago he was an utter indifferentlem of the human species.

Veuillot's enemy, his pet aversion, the man he contemned above all others and delighted to hold in his iron grip and to flog with the pittless courge of biting sarcosm and cruel mockery, was the modern lie gentleman is a greater miracle. Less than a year ago he was an utter indifferentlem of the human species. and moral regeneration of the human entist; to day he is a practical Catholic ing freedom, enslaves his readers by robbing them of their religion; the heart-Baptism, Penance, Holy Eucharist and Confirmation.

Confirmation. Confirmation.

A strange, a very strange, feature of the case is the fact that the wife herself was but a lukewarm Catholic. Why, then, did God bestow so signal a favor upon her and him? We will never know. That is, not while time lasts. Only on Judgment day shall the reason be revealed. God certainly had a reason. He undoubtedly saw something remarkable in these souls, which therefore drew from Him this remarkable favor. However remiss this ment by a man who, be it remembered, did och bestow o signal a favor upon her hand placed upon that marbie brow cold in death.

"In less than a week I was as drunk as "line than a week I was as drunk as a hog."

"Bome time afterward my little daughter was taken sick. She was sisking rapidly and begged me to give up drinking. I promise the more markable favor. However remits thing and hundred the old contempt, the markable favor. However remits the mean secred I took the wasted little hand in mine and promised her that no drink should pass my lips unless it came, through that hand, so dear to me. While a west until a her passed God uncommonly well. One thing, while not should pass my lips unless it came, through that hand, so dear to me. While a week tamile she passed over the river, and I thought I was awed. That while me the carried that the state of the cavity of the same of the cavity of the same

hand that seourged them and drive their teeth into it.

Entire and constant devotion to duty, that is one explanation of the fact that Vouillot was found so generally in the right, so seldom in the wrong, a merit not calculated to increase his popularity with the Anarchists, Gallicans and Liberals, whom his unanswerable logic and keen wit convicted of error and held up to ridicule. He had from the outset of his career as a writer and polemical journalist fixed his gase irrevocably on Rome, and for safety anchored all the hepes and aspirations of his soul by the rock of Peter. In him was found pre emineutly the characteristic trait, which it had long ago been predicted should distinguish the sons of light from the children of darkness, namely, that they were to be all "teachable of God." He possessed in a marked degree the spirit of Ohristian decility, knowing whence to seek guidance and how to submit. Veuillot and the Univers succeeded where Lamennais and the Avenir had made woeful ship wreck, because the layman, unlike the priest, had not the presumption to wish to lead but the docility to follow the Vicar of Christ. "It is better," he once wrote, "to follow the Pope by clinging to his caseock than by endeavoring to drag him on. The Pope has wisdom enough to be neither held back nor pushed forward." A Obristian before and above all else, he subordinated everything to his faith. Politics with him (and he had his views, They certainly know little of Venillot who will not readily agree, that whilst his enemies were powerless to wrench the pen from his grasp, his hand would have dropped it instantly and cheerfully at a word from the Sovereign Pontiff, a Christian spirit of docility which the Figuro, a journal of decidedly Liberal Catholic blas, admits and commends, when, affecting to believe that the great Catholic journalist was in disfavor with his present Holiness, it goes on to adduce it as irrefragable proof of the solidity of his virtue. But it has been laid to the charge of Venillot, with much more show of reason, that excessive intolerence of the opinions of other men, even on open questions and in matters of legitimate debate, led him, a Blamarck of the pen, a man of literary blood and iron, to spare his friends as little as his enemies, and in porticular betrayed him on a memorable occasion into a line of conduct, which was said to have been deficient in reverence, temper and charity towards an eminent Bishop of the Church. I desire to speak with all reverence of the late Mgr. Dupanloup, a prelate whose shining virtues as a priest, distinguished shillities as a writer and subordinated everything to his faith.
Politics with him (and he had his views, Politics with him (and he had his views, strong views, in politics) were of infinitely inferior importance. It mattered comparatively little to him, provided the interests of religion were safeguarded, which had the upper hand, Legitimists or Orleanists, Bonapartists or Republicans. He gave the support of his journal to the Government of Louis Napoleon so long as it stood by religion, and withdrew it, to his own cost, when the policy of the Emperor required that Rome should be thrown overboard to the Revolution; and if, commoner as he was by birth, character and natural instincts, he took up the cudgels, as he had a perfect right to do, for the old monarchy this was because, rightly or wrongly, he was of opinion that the restoration of the ancient dynasty of France would conduce more than any France would conduce more than an other form of government to the social

and religious well-being of his country.
But because Venillot advocated legitimacy and spoke contemptuously of constitutions such as those which, since the
immortal year '89, France has seen com ing and going in rapid succession, each a greater failure than its predecessor, it does not follow that he was therefore an enemy of freedom and an absolutiet. He was on the contrary all for freedom, no man more so, but not at the expense of authority. "I love liberty," he says in a letter written at the close of 1865 to Pre-vost Paradol, who had ironically congra tulated him on "his conversion to thoughts of freedom," "as such as a Catholic may, and that is very dearly; but I also rever-ence authority as much as a Catholic must." And then he concludes his letter in these forcible terms: "The world," he says, "has lost the secret of blending freedom and authority together. The secret is at Rome. But men are about to bury it under such a heap of ruins that the human race may think itself fortunate if a century or two suffice to dig it out again."
That this great Christian apologist should himself stand in need of one to

should himself stand in need of one to vindicate his own conduct in the defence of Catholic truth is not surprising when we remember how thoroughly he had identified himself with this the most universally unpopular of all causes. The faithful mastiff or watch dog, whose nose, ear and eye distinguish instinctively between friend and foe, is not, generally speaking, a favorite with the trampa, beggars and other suspicious characters who haunt and infest our back premises. To him, the layman, fell, by accident or by cheice it matters not, all the rough work of every battle, a work much too rough for priestly hands, as he once rough for priestly hands, as he once good-humoredly remarked apropos of a silly rumor that he was about to take years into the arena and mingled con stantly in the thickest of the fight, had never been ruffled by thrusts in front and stabs behind; the man would have been either more or less than human if, when

vilified him. But the charge is false. The definition of the Dogma of Infallibility, for this is what is meant by the accusation, or it has no meaning at all, which, Veuillot in common with the which, Yeulilot in common with the immense majority of the faithful, lay and clerical, advocated all along, and to which all, with a few unhappy exceptions, yielded an adhesion as prompt as it was thorough and hearty, is distinctly the cause of the marvellous union now observable in the Church, and which was never perhaps more visible at any previous period of her long and troubled history. This is particularly true of France, where the

paper, but it cannot be consistently made at least by French L'beral-Catholica. If he did so bully the Pope, them the distinction between bim and them is nothing more than the difference between success and failure. They hectored him to prevent, he to push on the definition; he succeeded and they failed. But once again the charge is false as it is silly. Veuillot drew his inspirations from Rome, not Rome from him. We have already heard what he thought about the folly of wishing to lead instead of following the Pope. Lamennais perished, as the school of L'beral Catholicism has perished or is fast perishing, because posing, as self-constituted arbiter between the Church and civil society, Lamennais aimed at reconciling them on his own, not on the Pope's, lines; whereas Veuillot owed his infin ence with the Catholic body and his success in promoting Catholic union to precisely the opposite tactics of never seeking to defend the interests of the Church except by her mandate and in the manner and within the limits she prescribed. They certainly know little of Veuillot who will not readily agree, that whilst his enemics were poweriest to wrench the per from his grasp, his hand would have

prelate whose shining virtues as a priest distinguished abilities as a writer and distinguished abilities as a writer and preacher, and unquestionably great services during a long course of years to the cause of the Papacy give him the strongest claims to the respect, affection and gratitude of Catholice of every shade of opinion. If, then, Veuillot forgot, in the heat of a controversy in which both sides were sometimes wanting in perfect dignity and temper, the respect due to the Bishops of the Church, it was because, rightly or wrongly, he judged them in their turn to have forgotten the reverence due to the Courch's Head. If there was sometimes a bitterness in his pen it was the turn to have forgotten the reverence due to the Courch's Head. If there was som - times a bitterness in his pen it was the bitterness to which a loyal heart is always tempted towards those whom he regards as tainted with disloyalty. He carried the courage of his convictions to excess, and it would perhaps have been as well, or better, if he had handled prelates so distinguished as Dupanloup and Darboy, and laymen so worthy as Montalembert, less roughly and less unceremoniously, and if he had reserved all the gail and vitriol of his ink for men like Loyson, Renan, Jules Ferry and Paul Bert.

It is at the same time only fair to Veuillot to add that if the Bishop of Orleans sometimes waxed angry—so angry as on one occasion to adopt the very extreme measure of forbidding the Univers to his priests—Veuillot, on the other hand, was not all impleanties.

pricets-Venillot, on the other hand, was not all implacability. There is a story to be found in a letter of condolence lately written to Mdlle. Veuillot byone of her brother's oldest and most intimate friends, the Comte de Gultaut, so much to the present purpose and so edifying that I cannot forbear to repeat it here. Veuil-lot's own sister never learnt the fact about to be told until she read it in the Count's letter to her. The occurrence took place at the time when Veuillot, then staying on a visit at the Count's chateau, was in the thickest of his controversy with the Bishop of Orleans. "A violent and offensive letter from the pen of a celebrated Bishop"—I leave the writer to tell his own story in orders and receive a Cardinal's hat. It would have been wonderful indeed if the of the newspapers, and Veuillot was read-temper of this rugged athlete, who went down almost daily for five and thirty down almost daily for five and thirty answer to it. When he had done I said IVINGENTION. HYER COMPLAINT DYSto him: 'Have you quite made up mind, my dear friend, to publish that letter, because, though you have a perfect right to do so, I have been asking myself the question, whether you would not be stabe behind; the man would have been either more or less than human if, when gooded to the quick, "nettled and stung with pismires," he had invariably delivered his blows with all the propriety of chivalrous courtesy, due respect for the requirements of the strictest charity. In presence of his corpse, at any rate, friends and foes have with few exceptions agreed to be silent about the mistakes, that they may recall only the merits, of of this "King of polemical journalism," as he has been called.

Nevertheless a sketch, short even as this, would be manifestly still more incomplete if it did not contain at least a passing mention of one or the chief accusations so repeatedly levelled at Veuillot, as a polemical writer. His intemperate as much mischief as been to the chief accusations as a polemical writer. His intemperate as much mischief as been to the cause he championed. Well, something similar has been more than once said of Pius the Ninth himself by Protestant and infidel writers. So far from promoting union, the sowed dissensions, so it is affirmed, in the Catholic camp. For this the nemies of the Ohurch should have acciaimed not villified him. But the charge is false, The definition of the Dogma of Infallibity, for this is what is meant by the accusation, or it has no meaning at all,

in the relations of private life bis character was as gentle, good, kind and forgiving as his pen could be fierce, rough, bitter and unsparing of friend or foe. There were only two public men, of whom, as a journalist, he had vowed never to speak ill, Marshal Bugeaud and M. Guizot; that vow he kept, but he kept it at the expense of little M. Thiers' back and shoulders.

To conclude. Whatever may have been the occasional exuberances of Veulllot's pen, nothing can alter the fact that by his death France has lost one of her very greatest writers, the Church a valiant champion and Catholic journalism a most formidable polemical writer. Men who once were foremost in declaring that the had had enough and to spare of Louis Veuillot, are now, like the Figaro, loud in professions of regret at his departure. What the Catholics of France want, now perhaps more than ever, to uphold the interests of religion against the inroads of infidelity, is precisely such another as the man they are all beginning to miss, whose farsightedness in raising his powerful voice long years ago sgaint the University and other godless educational institutions of his country, gave only to turns a wanning of the irreligions of the institutions of his country, gave only to turns a wanning of the irreligions of the irreli her long and troubled history. This is particularly true of France, where the definition has given the fluishing blow both to Gallicanism and to Liberal Catholicism, those two fruitful sources of dissenstion in the bosom of her illustrious Church.

Again, the ridiculous statement that Veuillot hectored the Pope into making the definition is worthy of the Times news-

men of the Jules Ferry and Paul Best stamp. And what, above all, is wanted, not in France only but in every country where the Church is fighting daily at close quarters with the enemy, is the type of Christian layman so perfectly represented by Luis Veuillot, who, in an age of half-heartedness and compromise, was throughout his career consoleuous for thoroughness and loyalty. There are in the Church of God numberless Religious precising daily heroic virtue in convent and monastery, but the world cannot see behind the cloister. It was the distinguishing merit of Louis Veuillot that for forty years he set the brightly shining example of a man who, moving unceasingly in all the bustle, moral and intellectual, of a corrupted and corrupting world, never for a moment belied the character of a high minded Christian gentleman, but with the self sacrificing spirit of an intrepid soldier of the Oross renounced case and comfort, health and recreation to apend himself in the service of God and His Church.

WILLIAM LOUGHNAN. men of the Jules Ferry and Paul Ber

### CONSUMPTION,

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

wonderfully refleved by this medicine.

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This wonderful preparation once saved
my life. I had a constant cough, night
sweats, was greatly reduced in flesh,
and given up by my physician. One
bottle and a half of the Pectoral cured
me."—A. J. Eidson, M. D., Middleton,
Tennessee.

Tennessee.

"Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.
"Several years ago."

Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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> Schild clear

### Dorothy.

BY CHARLES HENRY PHELPS. They tell me 'tis foolish to prate of love
Is the sweet and older way;
They say I should sing of loftier things,
For Love has had his day.
But when Derothy comes
I cennot choose,
I must follow her through
The world I lose;
My very soul
Pours forth in song
When dainty Dorothy
Trips along.

It is all very well to say to me
That Browning's noble strain
Rises and swells with the tide of thought
Or throbs with the pulse of pain;
But if Dorothy once
Had crossed his path
Her radiance such
A witchery hath
That across the world
Would not seem long
To follow Dorothy
With his song.

— The Century.

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS. eached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

#### BASTER SUNDAY.

I wish all of you, my brethren, the joys of this day. It is the day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion, either this morning or during the preceding week. To such He has found a way to communicate something of the preceding week. To such He has found a way to communicate something of the vast ocean of love and joy which in undates His own soul. A good Communion, following a humble confession of sin, is indeed the nearest way to that tomb, riven and empty, and streaming with the light of heavenly joy about which the Church gathers her children this which the Church gathers her children this morning. How well chosen is Easter time for the annual Communion of all good Christians. "I have seen the tomb of Christ, who has ricen from the dead," may we well say with Mary Magdalen God grant that not one of you all may pass beyond Trinity Sunday without at tending to what is so appropriately called the Easter duty.

the Easter duty.

It seems to me that this feast is a great It seems to me that this feast is a great day for sinners, meaning, of course, repentant sinners. For look at the facts? Who is the Saint of the Kesprection by excellence? Certainly dear Mary Magdalen, the type of all the penitent. She stood beneath the cross when Jesus died, comforting Him and His Mother in that dreadful hour of His doom and of that Mother's woe. And when the dead corpse was lowered down Mary Magdalen pressed His limbs and feet and hands to her bosom while our sorrowful Mother clasped His heart to her own and kissed His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then; when driven away by the soldiers she bought spices and came again to embalm Him. And whose words are those repeated to day all round the world as the dawn greets the watching glances of the faithful. "They have taken away my Lord! I know not where they have laid Him;" and again the amazed and ecstatic exciamation when she saw in the garden: "Rabbon! Master." What a great store of love, says St Gregory the Great, was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord!

See, then, my brethren, the reward of the love which is in true sorrow for ain; it is given a singular kind of pre emin-ence; it is selected above that of inno-cence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, trium phant over sin forever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all, but this is not written down for our edifi cation, and Mary Magdalen's privilege is. Sinners need encouragement, and cer tainly they get it to-day in the honor paid to their glorious patron, to the paid to their glorious patron, to the woman who had many sine forgiven her because she loved much.

met with who do not turn to God and who hold back from confession and Com-munion because they are ashamed and afraid. It is not so much love of sin as want of confidence that now hinders them. They have felt the force of passion as the slave feels the whip of the slave driver; or they have repented before and fallen, again, and this fills them with distrust in themselves; or their surroundings are a constant source of temptation; or they have been so long away that the very process of reconciliation to God, the very cess of reconciliation to God, the very practice of the simplest acts of religion has grown strange to them. These and other reasons, there are varying from mere timidity to utter depair, which show the need of a strong word of encouragement to sinners. This is the day for giving sinners courage to repeat. O, let every man and woman partake of Christ's courage to-day! All who are sinners, let them loathe and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation and persevere to the end.

It is a singular thing that not only the first recorded words of our Lord after His Resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the insti-tution of the sacrament of penance, the open door of that city of refuge—our Lord's Sacred Heart. Now is the time, therefore, most appropriate for the return to God of all einters among us. May our risen Saviour give you that joy if you have it not, and, if you have it, may He confirm it to you forever. Amen.

Scrofula is transmitted from parent to child, and thus becomes a family inheritance for generations. It is, therefore, the duty of every scrofulous persons to cleanse his blood by a thorough and perelatent course of Ayer's Sarsapailla.

Row Dyspepsia Is Cured. I suffered from dyspepsia, and was weak and miserable with what the doctor said was nervous debility. Seeing Burdock Blood Bitters advertised I tried it, and after taking three bottles feel perfectly

restored to health.

Mrs. J. H. Snider, Kleinburg, Ont.

OUR BOYS AND GIRLS.

INGRATITUDE PUNISHED-

INGRATITUDE PUNISHED.

One time a blind girl went with her mother to visit the Madonna of Montenero—a miraculous Madonna. The blind girl wore a very beautiful necklace; and she promised, if her sight was restored, that she would give the necklace to the Madonna. As she knelt in the church, suddenly the light came to her eyes, and she saw as well as any one. So she hung up her necklace in the church and came away very happy. But on the road she grew thoughtful, and when her mother said to her, "Clementina, this is a great mercy that you have received," she answered, "Yes, mamma, but I am withanswered, "Yes, mamma, but I am with-out my lovely necklace!" When sud denly she felt the necklace about her neck, and at the same time the light went out from her eyes. She took the necklace back to the Madonna afterwards, but she

NEVER TIRED.

NEVER TIRED.

Among the early American settlers there was an impression that the Indians had no intelligence or craft in their relations with the white man. The latter soon found, however, that this was not the case. Some of the farmers attempted to make farm servants of the Indians, but discovered that they had a propensity to "get tired" so soon after they began to work that their services were of little value. One day a farmer was visited by value. One day a farmer was visited by a stalwart Indian, who said: "Me want

work."

'No," said the farmer, "you will get tired!"

'No, no," said the Indian, "me never get tired!"

The farmer, taking his word for it, set

the Indian to work, and went away about some other business. Toward noon he returned to the place and found the

"Look here—look here!" shouted the farmer, shaking the Indian violently, "you told me that you never got tired, and yet here you are stretched out on the ground."

"Ugh," said the Indian, rubbing his eyer, and slowly clambering to his feet, "If me not lie down me get tired like the rest."

THE KING'S BELL. The story of the king's bell has been woven into verse by a true poet. In prose it runs somewhat like this:

Once upon a time, after a long and honorable reign, a king lay dying. He called to him his son and heir, and to the prince he said .
"The rights of a king will one day come

to naught; he who seems to rule is the veriest slave of all. You must look for nothing but a life of trouble, and consider yourself fortunate if you one day die in But the prince being young and full of hope, and having the wilfulness of inex

bope, and having the wilfulness of inex perience, protested, as young persons will, that he knew better.

"The cares of state," he said, "shall sit lightly upon me. The life of a king should be one long holiday. I will show my courtiers and all the world what true happiness means. What is the use of being a king if one cannot be happy? Why, a bird in the sir or a peasant in the field is better off than that! I am in no hurry for my kingdom—indeed, most dear father, I am not; but I shall be a happy king."

While he spoke his father sighed and died. When the royal mourning was

died. When the royal mourning was over, the new king ordered that a bell of silver should be placed upon the top of the palace in a high tower. Attached to t were many ropes, so arranged to con-nect with the rooms below that, wherever the king might be, one should be always near his hand.

near his hand.

"Whenever I am happy I shall ring the bell," he told his courtiers and his friends; "and that, you shall see, will be often; for I am sure that my father's dying words were mistaken ones. Yes, I shall

affair would be succeeded by another.
Then he would murmur: "This war over, peace will come, and the bell can be heard afar." But before his hand could clasp the bell rope word would be brought of other outbreaks. So the bell was silent.

At last he, like his father, lay with life slipping away. The priests came in good time to administer the last Sacraments.

A noise of weather flavated through the A noise of weeping floated through the

"What sound is that?" asked the king They dared not tell him. "I command you to tell me," he said to the grand chamberlain; but he turned away his face. A priest stepped toward him and

"The people, Your Majety, are weeping because you are so soon to leave

"Am I dying I"
"You are in grievous danger of death
and should think of your departing soul,"
"And my people love me so that they
weep because I am to leave them?" he
demanded eagerly, lifting his head from the pillow.

"Sire, they would gladly die for you, they love you so," answered the priest. Then such a beautiful look as no one Then such a beautiful look as no one there had ever seen overspread the whitening face of the dying king. He reached out his hand, and rang the bell, and with its sweet and silver clangor sounding, and the consolations of Holy Church filling his soul, he passed to the rest of Paradise.—Flora L. Stanfield in Ave

A LITTLE HEROINE. A New York daily newspaper tells this pathetic story of a little girl, who is a heroine of the best type: The ideal child martyr doesn't wear a

long white apron from her chin to her heels, carry a shallow wicker basket and trot about all day in the jestling, busy throng of a New York shop, responding to more or less vociferous demands for "cash." Yet this is just what is done by a small matden whose life is full of as noble, unselfish devotion as ever earned a

carry a painful suggestion of being half

starved. She has big blue grey eyes, shaded with black lashes, and a mass of soft brown hatr, brushed till it shines, hanging over thin shoulders, which have a pittful weary droop. For three months little Mamie has been the chief support of the provider of the chief support of the her family. Her mother has been an invalid for more than a year. Her father was stricken with rheumatism this winter, and there are four brothers and sisters younger than the heroine of the cash

younger than the heroine of the cash basket and the white apron.

Mamie, who left school to become the bread winner, earns \$2 a week. Early in the morning she rises to prepare food for the family before going to the store. Many a time, however, there has not been any breakfast to get, and the little one has worked fasting until some of the ki dealeasymen discovering the child's hunger. saleswomen, discovering the child's hunger, appeased it from their own lunch boxes. After the tired feet have tramped about all day and carried the child across town to the top story of the east side tenement at night, her work is only half done. She at night, her work is only half done. She sweeps, cleans, cooks and washes and irons, often working until nearly midnight to make the humble home comfortable for her parents and the little ones. "How do you manage to do so much work, little one?" she was asked. And she answard year simply.

she answered very simply:
"I love them." She went on hurriedly,

as if to divert attention: "I can wash and fron pretty well for a little girl. See, I did this apron." It was spotless and had a fine "gloss" on it.
"How old are you?"

"I'm going on fifteen"—with a shy, startled glance around. "You don't mean to say you are four-

teen—such a mite!"

"The cashes all have to say they're fourteen to get engaged," put in a sales-woman who listened to the conversation The same young woman told how she had gone to see little Mamie at her home had gone to see little Mamie at her home one Sunday, and found only bread and water in the house, but the small place shone with neatness, having been swept and scrubbed by the smal roughened hands of the little cash girl. Hitherto a relative, living at service, has helped pay the rent of their rooms, but now she is unable to give them any more assistance, and so Mamie and a younger brother, who and so Mamie and a younger brother, who has just secured a place as cash boy, are the only support of the family.

the only support of the family.

The truth of this pitiful story was established by a visit to the child's mother. Mrs. Corrigansaid: "It breaks my heart to have my little daughter drudge so, but what else can we do? My husband would rather starve than ask for so much as a crust of bread in charity. And yet the little ones (the yourgest is four) must be fed. I hope to get on my feet so that Mamie need not work after the long day in the shop. Often now it is midnight before she can get to bed, and then she has to get up very early. I and then she has to get up very early. I had to keep her at home two days once when I was too ill to be alone and my husband was helpless, and she was docked thirty five cents for each day, and seventycents is a good deal to miss out of \$2."

After reading that true story, do you feel like complaining as much as usual of your

little troubles ? THE CARDINAL'S DREAM.

Mother Mary Joseph O'Leary, Superioress of the House of Good Shepherd in Baltimore, was burled Friday, March 28th, in the convent grounds. The services were strictly private. The Rsv. T. J. Broyderick, chaplain of the House, said Mass. Cardinal Gibbons preached a sermon, in which he paid a high tribute to the decessed, and concluded by relating the following remarkable coincidence in regard to Mother Mary Joseph's death:

He said he was sitting in his room on Thursday night and fel asleep. He dreamed that both the late Bishop Thomas Foley of Chicago and Bishop John S. Foley of Detroit appeared before him The Cardinal greeted them and asked how Mother Mary Joseph was. Both the

woman who had many sins forgiven her because she loved mucn.

I say again that sinners need encouragement. In truth, there is no shame so deadly as that which conscious guilt brings to the human soul. There is no degrada the bull. One thing after another prevented to like vice — in fact, there is none other but vice. Hence many sinners are mer with who do not trust to God and we words were mistaken ones. Yes, I shall be a happy king."

So the years ellipped by, and, though they listened, his people never heard the bell. One thing after another prevented the king from ringing it. "When I get the king from ringing it. "When I get to like vice — in fact, there is none other but vice. Hence many sinners are would say, "I shall be happy." But that affair would be succeeded by another. more of the dream until the next morning, when he received a message saying that the Mother Superioress had died the night before. The Cardinal world for catarrh. It is easy and pleasant said he mentioned this, not only as a strange coincidence, but also to show that the dead Bishop and his living brother both esteemed the dead Sister

and added her in her life work.

The Sisters were moved to tears during the simple but solemn service. At the carried the casket to the convent grounds.

There, in the presence of the clergy,
Father Broyderick read the prayer for
the dead. The casket was then lowered a the grave.

W. W. McLellan, Lyn N. S., writes:
"I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Eclectric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply." W. W. McLellan, Lyn N. S., writes

Can You Do Better

Can You Bo Better
When attacked by croup, sore throat, colds, rheumatism, neuralgia, sprains, bruises, burns or any kind of pain or soreness, can you do better than use Fellow Oil? It is a medicine which never falls to give satisfaction. It is magical in its power ever pain, and is the safest and best remedy where soreness and inflammation exist.

Mr. H. McCaw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. She has taken two bottles of it, and now finds herself in better health than she has here for years.

than she has been for years." Left A Legacy.

Last winter left a legacy of impure blood to many people, causing tired feelings, lack of energy, indigestion, constitution, bilious-ness, etc. From 1 to 4 bottles of Burdock Blood Bitters never fails to cure any of the a small maiden whose life is full of as noble, unselfish devotion as ever earned a crown in the "noble army."

Little M mine Corrigan looks about ten years of age. She is a frail creature, who might be pretty if her wan face did not make the same of the process of the same face did not make the same of the process of the same face did not might be pretty if her wan face did not make the same face

A SCENE OF HAPPINESS.

Colors of the color realists and the least of the

CHARMING PICTURE OF SIMPLICITY

FAMILY. We can travel faster and make money faster and spend it faster than did our fathers of four hundred years ago, says the Memphis Catholic Journal, but we doubt if we can find at the present day many copies of the charming picture of Christian simplicity and picty presented in the "Way of Heaven," which was published at Vienna in the year 1477. It depicts the father of the family after

It depicts the father of the family after dianer on Sunday, seated in the midst of his family and little ones, questioning them as to what they have remembered of the sermon preached in the church, and telling them also what he remembered. He then questions them concerning the Ten Commandments of God, the seven capital sins, the Lord's Prayer and the Creed, and in conclusion all sing together some beautiful hymns in bonor of God and the Blessed Virgin and the saints. Were parents to copy from this beautiful Were parents to copy from this beautiful pleture nowadays, many a wayward child would be saved from ruin, many a heart-broken father and mother would have the joy of regarding their children as their glory and their crown, many a family, instead of being a picture of desolation and sorrow, would be rather a scene of happiness and a sight for God and men to look upon with delight.

THE CHURCH AND WOMAN SUF-FRAGE.

William T. Stead, writing from Rome concerning woman suffrage, says: "The Pope has certainly not yet declared for woman suffrage. But many of his best advisers find the demand just and logical. And this on two grounds. First, the obvious fact that women in Europe are the sole hope of the Church. To enfranchise women would place the free thinker everywhere in a minority. Secondly, apart from this self interested view, the Holy See is logically driven to demand the enfranchisement of women. The Catho-lic Church has also protested against the intrusion of the State in the question of intrusion of the State in the question of education. The responsibility rested with the parents, with the mother equally with the father. So it was in other matters, such as a child labor, the nursing of the stek, santation, poor relief, etc. In all these matters, the State has encroached upon the family. The rights usurped by State were originally exercised by the nusband and wife. They were now solely in the hands of the State, which is mono polized by the male. Hence as a pis aller, to restore to the woman her original share to restore to the woman her original share in the management of the bome and the governance of her children is an obvious duty, upon which I venture to hope the Church will not insist. For morality and religion the woman's vote is all important."

REBULTS OF HOLY COMMUNION

The effects of Holy Communion accord ing to St. Thomes, are four: It sustains the life of the soul; it fortifies it agains whatever might be injurious or destruc

tive; it gives it growth and increase; and lastly it gives the soul pleasure. Three effects on the soul are similar to the effects which food produces in the

Holy Communion sustains the life of Holy Communion sustains the life of the soul, in the first place, by preserving it from mor'al slo, which is death; and in the second place, by preserving it from venial sin, which is a disease of the soul. St. Bernard puts this well: "Holy Com-munion removes far from us all danger of yielding to mortal sin and dimini.h so in us the tendency to lesser faults."
Without food our bodies would soon

Without food our bodies would soon die. Without Holy Communion our souls would soon fall victims to mortal sin, which is spiritual death; or to vental sin, which is a disease tending towards death.

A Favorable Verdict. Mr. J. S. George, Tottenham, Ont writes:—I have been troubled with catarrh for five years. Seeing Nasal Balm adver-tised I procured a bottle, and although I have only used part of it, I do not hesitate world for catarrh. It is easy and pleasant to use, instant in giving relief, stops the droppings from head into the throat and removes all the symptoms of catarrh and cold in the head. In fact if the directions are faithfully followed nothing but a sure and permanent ours can be the result.

the simple but solemn service. At the conclusion Uardinal Gibbons gave the absolution, and then six of the Sisters carried the casket to the convent grounds. There, in the presence of the clergy, Father Broyderick read the prayer for the convent grounds.

Coming Events.

Coming consumption is foreshadowed by a hacking cough, night sweats, pain in the chest, etc. Arrest its progress at once by taking Hagyard's Pectoral Balsala, which never fails to cure coughs, colds, bronchitis, hoarseness, etc., and even in confirmed consumption affords grateful relief.

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Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy. Dr. Low's worm syrup has removed tape worms from 15 to 30 feet long. It also destroys all other kinds of worms. Minard's Liniment for sale everywhere

One person in each locality can earn a good-sized bag of gold at work ern a feed-sized ung or a control of us during the next few ments.

for us during the next few ments, on some earn \$240 a day and upwards, and all get grand wage.

wards, and all get grand wage freetines. All is new, plain darfections. All credited in the control of the co sy. Experience not ne apital not required; v ou. Either sex, young ou can live at home, ork all your time or spi

### Rheumatism,

BEING 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 testimony:

"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.

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A with, ONT.

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Superior, Box 303.

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References: Rev. Father Bayard, Sarnia Leanon, Brantford, Molphy, Ingersoli; Corcoran, Parkhill, Twohy, Kingston; and Rev. Red. Arnold. Montreal

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CURES DYSPEPSIA. CURES DYSPEPSIA. BITTERS CURES DYSPEPSIA.

Mr. Neil McNeil, of Leith PROMOTES DEAR SIRS,—For years and years I suffered from dyspepsis in its worst forms, and after trying all means in my power

DIGESTION.

ON THE

BOWELS.

THE

LIVER.

trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured. Burdock Cures CONSTIPATION BLOOD Cures CONSTIPATION

BITTERS Cures CONSTIPATION Rapid Recovery. ACTS

DEAR SIRS.—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybedy with the same disease I recommend B. B. B.

B. B. B.
MISS F. WILLIAMS,
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Direct Proof. Sins,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdeck Blood-Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspessia.

of Dyspepsia.

MARY A. E. DEACON,
Hawkstone, Ont. Puredock Cures HEADACHE. Cures HEADACHE.

REGULATES

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A Prompt Cure. DEAR SIRS.—I was very back with headache and pain in my back; my hands and feet swelled so I could do no work My sister-in-law advised mo to try B. B. B. With one bottle I felt so much better that I got one more. I am now well. and can work as well as ever. ANNIE BURGESS, Tilsonburg, Ont

Cures HEADACHE.

Cures BAD BLOOD. Burdock BLOOD

Cures BAD BLOOD. Cures BAD BLOOD. Bad Blood may arise from wrong action of the Stomach Liver, Kidneys and Bowels B, B, B., by regulating and toning these organs, remove the cause and makes new rich blood. removing all blood

blood, removing all blood diseases from a pimple to a scrofulous sore.

THE BLOOD.

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O. M. B. A.

Summary of Financial Statement of the Grand Council of Canada C. M. B. A., 1st April, 1890. BENEFICIARY FUND.

By total disbursements since 1st July, 1839... By amount in Treasurer's hands at this date .... 1 687 25 \$4,111 11

On 1st March, 1890, accounts were rendered each Branch for amount due Grand Council to said date for General Fund. Those Branches that have not yet paid are requested to do so as soon as possible. In order to have sufficient money to de-fray expenses of the coming Grand Coun-cil Convention, every dollar due by Branches for the General Fund must be paid. The Grand Council has no other urce but the Branches in its jurisdiction it is to be hoped, therefore, that the accounts will be settled promptly.

SAMUEL R. BROWN, Grand Secretary.

Resolutions of Condolence. anch 121, Sudbury, has passed resolu-s of condolence, and presented them to Bangs, on the death of her son, John

Mattawa, Ont., 8th April, 1890. To the Editor of the Catholic Record:

DEAR SIR-Will you kindly, space permitting, insert in the columns of your next issue the hereunder resolutions of condo-

lance:
At a regular meeting of Branch 66, of the C. M. B. A., held in their hall, Mattawa, on Tuesday evening, the lat inst., it was moyed by Brother Hugh Mooney, seconded by Brother G. T. Smith, and unanimously

Tast, whereas Almighty God, in His wis dom and mercy, hath seen fit to call away Brother John Bangs, one of the charter members of this Branch, while humbly bowing to His divine will, we desire to place on record and tender to his bereaved mother and relatives our sincerest sympathy in their affliction, and be it further. Resolved, That our charter be draped in black for the term of thirty days, and that copies of this resolution be forwarded to Mrs. J. D. Bangs and inserted in the CATHOLIC RECORD, the C. M. B. A. Monthly and United Canada.

And oblige yours truly,
JOHN MOMERKIN, Rec. Sec.

Kintall, April 4th. 1890.
At the regular meeting of Branch 52, held his evening, the following resolutions were read and adopted on the motion of Brother J. Long, seconded by Brother T. Stiles:
Whereas it has pleased Almighty God in His infinite wisdom to visit by death the family of our esteemed Brother, Jeremiah Dalton, and remove therefrom a dearly beloved brother; be it Whereas we will be a second or the second of the members of this learning of our esteemed Brother, Jeremian in family of our esteemed Brother, Jeremian in Dalton, and remove therefrom a deariy beloved brother; be it members of this Branch tender to Brother Dalton and family their sincere sympathy in their sad affliction and that a copy of these resolutions be given our worthy Brother.

Resolved, That these resolutions be entered upon the minutes of the meeting and that they be published in the CATROLAG RECORD.

M. AUSTIN, Rec. Sec.

E. B. A.

CHURCH PARADE IN TORONTO. Special to the CATHOLIC RECORD.

According to the constitution of the E. B. A. every member of the organization is bound to receive Holy Communion on Low Sunday (unless prevented by his confessor). And this year the officers and members of St. Patrick's Branch, No. 12, tendered an invitation to the Branches located in Toronto, to meet in their hall, Simcoe street, on April 6th, for the purpose of attending St. Patrick's Church to receive Holy Communion at the 9 o'clock Mass. They likewise invited the members of the A. O. H., I. C. B. U. and Celtic League, to accompany them. The result was that we had the finest church parada that way took place in Toronto. tendered an invitation to the Branches sult was that we had the finest church parade that ever took place in Toronto. The O'Connell drum and fife band also attended and played appropriate pieces during the parade. The order of parade was as follows: Band, A. O. H., I. C. B. U., Celtic League, Drill Corps No. 1 and Branch 11, E. B. A. Branch No. 2, Branch No. 7, and Branch No. 12, each turning out in full force and each turning out in full force and each manufact receiving Holy Communicy and member receiving Holy Communion, and so proving himself a good Emerald and true son of the Church. Many members of other organizations also received Holy Communion. At the close of Mass the members returned to the hall, the officers of Branch 12 having provided tea and sandwiches for their visiting Bros. Short speeches were made by J. J. Nightingale, President of Branch 12; Nightingale, President of Branch 12;
J. Doyle, President of Branch 2; D. A.
Carey, of Branch 7; J. J. McCauley, A.
O. H.; and W. Lane of Branch 12; and so
ended a most glorious day for the Catholic organizations of the city. St. Paul's
Branch, No. 8, having made previous
arrangements, was prevented from attend
ing. But they turned out in full force
for Holy Communion at St. Paul's Church.
At the last regular meeting of St. Paul's At the last regular meeting of St. Paul's Branch, No. 8, of the Emerald Beneficial Association, the following resolutions of condolence were passed:

whereas it has pleased Almighty God to call from our midst our late Brother Thos. Lane, whereas by his death Branch 8, E. B. A., has lost a faithful member, his wife a fond and devoted husband, and his children a thoughtful and affectionate father, therefore be it.

Resolved, That while bowing to the will of Divine Providence we offer to the bereaved family our heartfelt sympathy in his their hour of affliction.

Resolved, That the charter of this Branch be draged in mourning for three months, as a mark of respect to his memory.

upon the minutes of printed in the Irish Ca LIC RECORD, and a co grief-stricken family. A. MCDONAL-H. P. SKELTON, W. T. KERNAHAN

ARCHDIOCESE OF TORONTO.

EASTER AT SMITHVILLE.

BRA A pril, 1890.

BENEFICIARY FUND.

DR.

To total recv'd since lat July, 1889. \$53,996 00

By total remitted in N. Y. drafts to
Supreme Treasurer.

\$51,296 51

By total transferred to Beserve
\$53,946 00

RESERVE FUND.

DR.

To emount in Bank of Toronto ist
July, 1899...

\$5,266 31

To amount from the 5 per cent. of
Beneficiary since lat July, 1889...

CR.

By amount at present in Bank of
Toronto as per hank-book held
by Chairman of Bl. of Trustees. \$ 5,266 80

Rete.—The amount in Bank of Toronto is bearing interest will be added lat July.

GENERAL FUND.

DR.

To amount in Treasurer's hands lat
July, 1889...

CR.

By total disbursements since lat
July, 1889...

CR.

By total disbursements and at

1 187 25

Special to the CATHOLIC Racogner

the sour sorrowful lot to spend Easter
thome this year, as our pastor had confessions and the usual 10:30 a. m. Mass at
Grimsby, and the almost imposeable state of
the roads rendered it imposatible for
that the Grimby, and the almost imposation for they had to
struggle against many difficulties through
the past year. The altar, too, we learn, was
beautifully as well as tastefully adorned
with natural and artificial flower, whilst a
lilly in full bloom graced the altarsteps
The effect must have been pleasing indeed,
and a source of joy to the young ladies
who, of their own accord, devoted their
energies to so laudable a work. But
whilst aincerely congravulating our
Grimby brethren upon their happy lot
we cannot help feeling and for being
cently in fact o Special to the CATHOLIC RECORD we fondly hope, turn the tide of prosperity towards us. Our isolated condition and the consequent stagnation in our various industries in former times caused the industries in former times caused the most of our youth to seek elsewhere the means of living, which we could not provide. Now, however, we expect to be able to provide lucrative employment for those who are left to us and many more besides. We are confident that any men of capital and enterprise who will now cast their lot with us will not fall of success. We have here a good church, parochial residence with all the religious consolations atattached thereto, as well as a reeldent priest, and although we have no Separate school, as we are too few in number yet, still we have a good Pub-lic school and High school. Let these Catholics with capital who contemplate moving to the Western States consider these advantages, together with our mild climate, and weigh them against the cyclones and blizz ards, together with the deprivations from religious consolations they will have to suffer in the Western wilds. And here we must deplore the wilds. And here we must deplore the fact that too many Catholics, in seeking new homes for themselves and families, think homes for themselves and families, think only of worldly advantages and settle where there is neither church nor school, and soon they and their families are lost to the faith. When they come to die their worldly property will avail them little, whereas the faith they bartered for it would then procure for them stewed happings.

FROM MONTREAL.

eternal happiness.

pecial to the CATHOLIC RECORD CATHOLIC YOUNG MEN'S SOCIETY. CATHOLIC YOUNG MEN'S SOCIETY.

The members of the society gave a grand ministrel entertainment in their hall Easter Monday evening. Their hall, which is situated at 92 St. Alexander street, was completely filled with an enthusiastic and admiring audience. The first part opened with Interlocutor Signor Mak, and Endmen Tambo, Milroy and Nicholson; Bones, Drew and McNally. The various selections by the Nally. The various selections by the soloists were all appreciated, as was the tumbling feats performed by Jones Bros. The stage settings were got up in an elaborate manner, thanks to the energy of the rev. director, Jas. Callaghan, S. S. All in all the members are to be congratulated on the success of their entertain ment. Professor Eniss was musical director, A. Mignault planist and Mr. J. B. McDermott conductor. The even-ing's entertainment concluded with the sketch "A Darkey's Dilemma." O. D. sketch "A. Darkey's Dilemma." O. D. Tucke was impersonated by Mr. A. Other. P. O'Neill as Beersheba was very amusing and sustained his part well. The grand finale was rendered by the orchestra.

A FEW WORDS FROM DETROIT.

Special to the CATHOLIC RECORD

The writer, who is a constant reader of your journal, had occasion to pay a short visit to friends in Detroit last week, and, visit to friends in Detroit last week, and, while there, witnessed a performance in Holy Redeemer Hall, in the west end of the city. The young men of the sodality of Holy Redeemer church have organized a military company, known as the Holy Redeemer Greys. On Monday and Tuesday evenings of last week they played a most beautiful drama, entitled "The Lily of Killarney." The play is a very pleasing and charming one, indeed, and the acting and speaking of the young men reflected great credit upon their talents and study. The Irish character of Teddy O'Neil was personated by a young man of remarkpersonated by a young man of remark-able intelligence, and so well did he per-form his part that the audience was kept in roars of laughter. On Tuesday evenin roars of laughter. On Tuesday evening, after the performance, Rov. Father
Cook, the eloquent Redemptorist, pastor of the church, who will be remembered by many of the Catholics of
London, was made the recipient of some
valuable presents from the members of
the congregation. The parishioners took
occasion of the day to testify their love
and esteem for their respected master, and and esteem for their respected paster, and a venerable member of the parish, Mr. a venerable member of the parish, Mr. Francis Hyns, on the part of the parish ioners, made a donation of \$110 to Rsv. Father Cook. In his address to the Rsv. Father, Mr. Hyns recounted the many good deeds of Father Cook since his coming to Holy Redeemer Church, and the address, while short, was replete with practical good sense and knowledge. Mis Liy White represented the Young Ladjes' Sodality, and in a few choice and well spoken words presented Father Cook with a handsome surplice. She was followed by Mr. Joseph McCusker, who spoke in behalf of the young men's sodality, and who presented him with \$50. Father Cook then addressed the audience, thanking then addressed the audience, thanking the people for their kindness and gener osity, assuring them of his help and is said to be excellent.

support in all that pertained to the welfare of the parish.

I was gratified and pleased, when I saw the good will manifested on the part of the poople. It shows the love and respect which the Catholic congregation has for its devoted pastor. Father Cook is a realous and earnest priest, and it is not difficult to see that his labors are appreciated by the people. May Father Cook be spared to us for many years is the wish and prayer of the parishioners of Holy Redeemer Church.

A VISITOR.

FROM ALMONTE. Special to the CATHOLIC RECORD.

POLITICAL.
The fact that the Carleton Place Central Canadian, an out-and-out Tory paper, has suddely become the champion of Mr. W. C. Caldwell, M. P. P. (owing to that gentleman's opposition to the Mowat Fraser Government on the Catholic achool question), will not brighten the prospects of the member for North Lauark with the Liberal party. Mr. Caldwell may not understand why

"The day of his destiny is o'er And the star of his fate has declined."

but certain it is that clouds have darkened the political horizon, and indi-cations of a coming change are not want-ing.

SCHOOL CONCERT. Oa Friday evening, 11th instant, a successful concert was given in Reilly's hall by the pupils of the Catholic school. The hall was tastily decorated for the occasion, presenting a bright and cheerful appearance, and nothing was left un done by the pupils and their teachers to ensure the comfort and enjoyment of the large number of parents and friends who ensure the comfort and enjoyment of the large number of parents and friends who assisted, by their presence, in making the entertainment a happy and successful one. Rev. Father Poulin, the deservedly popular curate of St Mary's, occupied the chair, and proved a host in himself, his opening regulate heing replace with his opening remarks being replate with clever and characteristic criticisms, which were received with laughter and applause by the audience. Father Pou-lin is a great favorite with the little ones, and on this happy occasion he appeared to be quite at home in the midst of the lambs of his flock—encouraging them in the performance of their tasks, and in the performance of their tasks, and lending culture and refinement to the programme by the bright and spicy productions of his own gifted mind. The programme was carefully prepared, and rendered in a pleasing and successful manner, reflecting great credit on both the pupils and their teachers. We append the programme as given at the concert:

the concert:

1, Address, Master Willard O'H ara; 2, instrumental (harmonieas), the boys; 3, recitation, "Gassp," Miss Rose Raddy; 4, dialegue, "The Wishes," pupils; 5, chorus, the boys; 6, recitation, "The Dying Child," Miss Beatrix Braseau; 7, song, "Market Day," Miss Regins Reility and Miss Bella Smith; 8, recitation, "fine Lost Cnord," Miss Clara Nagle; 9, dialogue, "Graduates," the girls; 10, tableau, "Kaster Grose," the girls; 11, violin solo, Miss Regins Reility; 12, dialogue, "Rival Orators," boys; 13, tableau, "The Violinist," Master Ed. Lecisir; 14, operetts, "Bird's Party," girls; 15, recitation. "A Bad (Birl's Idea," Miss M. E. Kelly; 16, reund (hunting song), boys; 17, recitation, "The Boy's Wauts." boys; 18 kindergarten chorus, "The Bright Waves," girls; 18, song, "Little Footsteps," Miss Belia Emith; 20, recitation, "Papa's Letter," Miss Annte Slattery; 21, tableau, "Wulttler's Harefoot Boy," Master Ed. Broseau; 22, chorus (marching), pupils.

HOME RULE.

THE BATTLE FOR A PABLIAMENT IN COLLEGE GREEN.

One of the most horrible outrages conceivable took place recently at Clongorey under the name of law and order. Four huts had been erected for the evicted tenants on the farm of Mrs. Mary Kelly, aged eighty years, and when the balliffs ordered the huts to be removed she refused. Anywhere but in Ireland she would have been considered as doing her duty towards suffering humanity in sheltering the homeless; but in Ireland this is an unpardonable orime. Mrs. Kelly, together with her son, Michael Morrissey, and Morrissey's wife and infant child, were arrested and taken from their beds at 6 o'clock in the taken to Grangegorman prison, Dublin, except Morrissey, who was sent to Kil-kenny jail. The old lady suffers much from the ill-treatment she has received,

from the ill-treatment she has received, but she declares yet that they may kill her, but she will not consent to turn the poor people out to whom she has given a shelter. This is only a specimen of what is occurring every day.

The preparations for the resumption of evictions from the Ponsonby estate at Youghal, county Cork, are completed. One hundred and seventy write have been served, and the prospective evictees are every whit as determined to remain where they are as the constabulary are resolved to out them. are resolved to oust them.

are resolved to oust them.

During the last half year of 1889 the following landlords have sold property in Ireland under the Ashbourne Act: Marquis of Waterford, 126 holdings for £90,645; Earl of Normanton, 124 holdings for £63,788; Earl of Shannon, 45 holdings for £45,900; Sir Victor Brooke, 85 holdings for £28,377.

In Rotunds Ward, Dublin, the three

In Rotunda Ward, Dublin, the three Conservatives who held seats on the Poor Law Board were ousted by three Nationalists at the recent election which took place. The majorities were over

Mr. Parnell, after consulting with Mr. Gladstone, has decided to make a motion in the House of Commons for the rejection of the Irleh Land Purchase Bill. With a few exceptions the whole Opposi-

tion will support the motion.

When Parliamant reassembles on the 14th, after the Easter recess, the critical period of the session will begin.

The Government bills are going to have a hard time of it. The opposition against both the Tithes and the Irish Land Purchase Bill have become intensified during the reces, and has developed into a marked and fairly compact antagonism to the Cabinet. The Tithes Bill will not pass unless the Government will assent to radical modifications of its provisions, which are insisted upon by the land owners, at least so says the Opposition.

LATEST CATHOLIC NEWS.

The Satholic church and presbytery at St. Monique, P. Q., were completely de-stroyed by fire on Wednesday, the 2nd inst. The loss is estimated at \$60,000. The Rev. Mother St. Cecile, of the Usualine Convent, Quebec, died on Friday, 28th ult. She had been a member of the order fifty-seven years. Requirement in pace.

The Right Rev. Bishop O'Farrell, of Trenton, N. J., has presented to the Star of the Sea Union of Long Brench four hundred volumes to aid the Union in establishing a library.

Sister M. Prosper, the Lady Superioress of the Convent of the Holy Names of Jesus and Mary, died in Sarnia on the 12th inst. She received the last sites of the Church and bore her illness with 12th inst. She received the last sites of the Church and bore her illness with 12th inst. She received the last sites of the Church and bore her illness with 12th inst in the community which it will have a void in the community which it will have a void in the community which it will be diffically to fill. May she rest in peace. The following cablegram has been sent from Rome. Whether there he any truth in it will be known latter on: The Tribme's Vienna correspondent learns that Austria and the Vatican are negotiating with a view to the restoration of some temporal power to the Pope on the basis of The Indian Ind temporal power to the Pope on the basis of Trentinos becoming a Pontifical State and the seat of the Papal residence under the protection of the Catholic powers.

The feast of St. Patrick was celebrated in Rome in the Irish Franciscan Church of St. Isldore with great solemnity. Pontifical High Mass was sung, and the pane syric of St. Patrick was preached by very Rsv. David Fennessy, C. R., President of St. Mary's College, Kentucky, formerly of Berlin, Oat. The sermon was very elegement and impressive oquent and impressive.

The funeral of the late Archbishop Helss, of Milwaukes, took place at Lucrosse, Wis, on Friday, 28th March, at St. Joseph's Cathedral. All the Catholic societies of the city were in attendance and a vast crowd of people of the city. The funeral proceeded by railway to Milwaukee, where it was joined by His Eminence Cardinal Gibbons, togsther with fitteen Archbishops and Bishops and thirty thousand people of Milwaukee. The funeral sermon was preached in English by Bishop Hennessy, of Dubuque, and one in Garman by Bishop Kangar, of Green Bay. The services were the most impressive ever witnessed in Milwaukee. The funeral of the late Archbishop Helse,

A COMEDY: IN TWO ACTS.

New York Freeman's Journal. Last week a comedy, with a tragic enough ending, was enacted in Winches-ter, Ps., and we refer to it only as an illus-tration of how alanders against the Catho-lic Church arise.

Chapter first received a very florid head ing in the newspapers, and was set in large type on the front page. Here is how it

DRAGGED BACK TO THE CON-VENT."

A YOUNG WOMAN TRIES TO ESCAPE, BUT THE NUNS CATCH HER." "A young woman made a desperate at-tempt to escape from the Villa Maria Convent, at Winchester, Pa., this moru-ing, but failed. About 6 a.m. she leaped from one of the windows in the large convent building to the ground, fifteen feet below, and ran down the board walk lead-ing to the town, clad only in her night clothes and stockings. After her ran five of the nuns, and when she had got a

of the inuns, and when she had got a hundred yards from the convent they caught her and dragged her, struggling and crying bitterly, back to the convent. "The young girl cried 'Murder!' sev-eral times but no one was near to go to her aid. A lad who was near was told by one of the nuns that the girl was sick and delirious, but this the fugitive indignantly denied. The girl was about eighteen denied. The girl was about eighteen years of age and of an attractive appearance. The affair has created a sensation here, but no steps have been taken to investigate the matter. II.

day under a small heading in small type in an obscure part of the newspapers? For the purpose of comparison we place the two together. Here is the following day's despatch:

"SISTER LEO'S SAD DEATH.

"Sister Leo, who escaped from the Villa Maria Convent yesterdsy, and was recaptured a short distance from the institution, died to day of paralysis of the heart. The Sisters talked more freely to day to the beat the standard constant. the heart. The Sisters talked more freely to day about the attempted escape. It appears that Sister Leo came to the convent six months ago from the parish of the Church of the Geau, Philadelphia, and took the white veil. Since then she has been one of the most devoted of the Order. A week ago she was stricken with the grip, and a day or so later her brain, it is said, became affocted. It was while laboring under a hallucination that she leaped from the window yesterday and attempted to escape. Dr. John R. McClurg, of Winchester, the attending physician, substantiates the story told by the Sisters at the convent. Her death was entirely unexpected, and

Her death was entirely unexpected, and was caused by the exposure of yesterday." It will be seen what a tale of horror could have been manufactured out of the first despatch. It has been done in the past, and we doubt not that many of our past, and we dount not that many or our Protestant contemporaries, conveniently blind to the second despatch, are even now at work upon a startling romance duly exaggerated out of the materials at hand. Readers will remember what a terrible out cry was raised in England about Cardinal (then Dr.) Newman's oratory at Exbaston, near Birmingham. He had ordered a dry cellar for the storage of provisions to be centar for the storage of provisions to be constructed, and the report got about that it was a secret passage, that the bodies of dead persons were carried out through it, that it was used for loathsome, immoral purposes, the rumor awelling as it flew. Finally a mob collected around the building, and Dr. Newman was amazed when he heard the nature of the rumor. He

How much more quick will strangers be to suspect Catholic orders, altogether foreign to their ideas, of doing evil things! The very language of English speaking peoples is tainted with anti Catholic prejudices. For this reason, it is well that the refutation has followed so fast on the heels of the charge, though it would have been better if the newspapers had given each an equal showing.

'fis wisdom's law, the perfect code,
By love inspired;
Of him on whom much is bestewed,
Is much required;
The tunefat throak is old to sing,
The oak must reign the forcet's ring,
The rushing atream the wheel must.
The tempered steel its atrength
prove.

NOTABLE CONVERSIONS.

An incident of the mission recently An incident of the mission recently held at Newark, N. J., recalls the visit of a Methodist preacher to the late Rev. Father Smarius, S. J., during a mission in St. Francis Xavier's Church, New York City, several years ago. The disciple of John Wesley thought it a great pity that so able a preacher should be losing his talents laboring in the interests of the benighted Catholic Church! "What a benighted Catholic Church! "What a grand thing would it not be," he exclaimed, "to convert the Jesuit preacher to Wesleyism;" and suiting action to the word, he undertook the task. The result of his labors, however, was that many weeks had not elapsed before the disciple of John Wesley found himself making earnest preparation to abjure his heresy. He had the joy and happiness of being received the joy and happiness of being received into the Cauren, and a most exemplary layman he was. Every Saturday he visited St. Francis Xavier's College to

make his confession; and it was during one of these visits in 1866 that the writer made his acquaintance, and learned from his lips the story of what

he was pleased to term his "remarkable conversion." A HAPPY CONVERSION.

During the mission given recently in
Newark Mrs. Lee, a Protestant lady connected with that highest of the "nigh" branches of the Episcopal church in New Jersey, the House of Prayer, was one of the most devoted attendants at the exercises in the Pro-Cathedral. She was first prompted through curiosity to hear the "Scottish Chief," as Father was first prompted through curiosity to hear the "Scottish Chief," as Father MacDonald was called. She prayed for his conversion to Protestantism, but grace touched her own heart, and she responded to the call. She was baptized and received into the One Fold on Saturday, March 29th; and shortly after midnight a measurement and detailed. midnight a messenger was despatched for one of the Fathers to hasten to her house and prepare her for death. By-fore the dawn on Palm Sunday morning her soul, fortified by the sacraments,

CONSTANT READER, AYTON-The first poem mentioned, we think you will find in either Moore or Byron. We regret we cannot give the author of the second

was summoned to appear before the

Judgment Seat.

PERSONAL -Mr. Mathew Radmond. former resident of London, but now of St. Louis, Missouri, has spent some weeks in this city visiting his relatives and re-newing old acquaintances. All who knew him in the days gone by were delighted to see him looking so well, and a warm welcome met him everywhere. THE SOCIETIES -On last Sunday the

Millions of people read this first chapter, placed conspicatously thus, but how many noticed the second chapter, buried next day under a small heading in small translations. ness the very large number of men who turned out. The Emeralds, wearing neat badges, marched in procession to and from their hall. Rev. Fathers Tiernan and Kennedy, the chaplains of these organizations, deserve much credit for ir earnest work in impressing upon this large body of men, about 250 in num ber, the true spirit of our divine faith.

LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London, April 17.—GRAIN—Red winter.
141 to 1.461; white, 1.411 to 1 461; spring, 1.411
to 1.461; corn, 92 to 1.00; rye, 90 to 1 00; barney,
mait, 80 to 90; barney, feed, 65 to 75; oats, 92
to 100; peans, 95 to 1.00; beans, bash, 90 to 1.40;
buckwheat, cental, 75 to 85.
PROUUCE.—Eggs, fresh, 11; eggs, store
lots, 9 to 10; butter, best roll, 18 to 20;
butter, large rolls, 15 to 16; butter, rocoks,
16 to 17; store packed firkin; 14 to 18;
dry wood, 4.50 to 500; green wood, 4.50 to
500; soft wood, 2.50 to 3.50; lard, No. 1, 1b,
12 to 18; lard, No. 2, 1e, 10, to 11; saraw, lead,
3.00 to 4.00; clever seed, bush, 3.50 to 8.75;
alsike seed, bush, 5.50 to 5.60; Timesthy seed,
bush, 1.50 to 2 80; hay, ton, 8.00 to 8.00; flax
seed, bush, 1.40 to 150; Maple syrup, per
gal, 90 to 1.00; maple sugar, per 1b., 10 to 12.
MEAT.—Beef by carcass, 4.50 to 7.50; mutton by qr., 8 to 9; mutton by carcass, 6 to 7;
lamb by carcass, 18 to 12; spring lamb, per
qr. 1.25 to 150; veat by qr., 8 to 7; veat by
carcass, 5 to 6; pork, per cwt., 5.50 to 600;
pork, per qr., 7 to 8.
Toronto, April 17.—WHEAT—Fall, No. 2,
88; spring, No. 2, 87 to 88; red winter, No. 2.

pork, per qr., 7 to 8.

Toronto, April 17.—WHEAT-Fall, No. 2, 88; spring, No. 2, 87 to 88; red winter, No. 2, 90 to 97; stanitoba hard, No. 1, 1.09 to 1 10; No. 2, 186 to 1.07; barley, No. 1, 58 to 64; No. 2, 48 to 49; No. 8, extra, 44 to 45; No. 2, 37 to 46; peas, No. 2, 55 to 58; oats, No. 2, 31 to 38; flour, extra, 3.55; straight roller, 3.80 to 38.85.

flour, sura, 3.55; straight roller, 3.80 to 3.85.

East Ruffalo, N. Y., April 17.—CATTLE—Offerings, two cars; trade of peddling order; calves in good aupply; fair demand; choice te extra veals, 46 to 46.

SHEEP AND LAMBS—Fifteen cars on sale; good demand; best sheep 6.85 to 6.59; good to choice, 6.00 to 6.39; fair to good, 5.75 to 6.00; clips, 5.00 to 5.56; lambs, extra to best, 7. 30 to 7.59; good to choice, 6.90 to 7.15; fair, to good, 6.50 to 8.59; clipped, 6.00 to 6.50, HOGS—Sixteen cars offered; active demand for heavy hogs, at fair advance; sold at 4.50 to 4.55; light Yorkers, 4.85 to 4.45; pigs, 4.25.

CHICAGO LIVE STOCK.

CHICAGO LIVE STOCK. ing, and Dr. Newman was amazed when he heard the nature of the rumor. He invited a committee of the mob to inspect the cellar, and was thus able to convince them of the rumor's faisity.

Many of those who were so ready to suspect Dr. Newman of hideous crimes were friends who had known him for many years—had known him, too, for his rectitude and singleness of purpose.

Chicago, April 10 —CATFLE. Receipts, 3, 160; 50; steers. 3.40 to 4.70; stockers and 180 to 3.35; Texas corn.fed steers, 3.00 to 180; grassers, 2.50 to 3.00. Hogs—Receipts, 4.00; shipments, 3.500; market firm; 5c to 10c higher; mixed, 4.20 to 4.40; heavy, 4.20 to 17.5; light. 4.15 to 4.35; skips, 3.50 to 4.70. Sheep—Receipts, 4.000; market steady: nather the control of the control of

MARRIED On the 18th inst. by the Rev. Geo Northgraves, in the Church of the 8 Heart, Ingersoll, Thomas Page, of 2 to Margaret Dane, daughter of John of the Township of Howits. BIRTH. In this city, on Wonday, April 7th, the

C. C. RICHARDS & Co.
GENTS,—I was cured of a severe attack
of rheumatism by using MINARD'S LINIMENT, after trying all other remedies for

2 years.
Albert Co., N. B. GEORGE TINGLEY.

C. C. RICHARDS & Co.
GENTS,—I had a valuable colt so bad with
mange that I feared I would lose it. I used
MINARD'S LINIMENT and it cured him Dalhonsie. CHBISTOPHER SANDERS.

WATCHES FREE. 1000 absolutely free to introduce our goods. Write and be convinced.

#### Stop that CHRONIC COUGH NOW!

For if you do not it may become con-sumptive. For Consumption, Scrafula, General Debility and Wasting Diseases, there is nothing like

Of Pure Cod Liver Oil and HYPOPHOSPHITES

Of Lime and Soda. It is almost as palatable as milk. Far etter than other so-called Emulsions A wonderful flesh producer. SCOTT'S EMULSION

is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers at 50c. and \$1.00. SCOTT & BOWNE, Belleville.



EALED TENDERS addressed to the undersigned, and endorsed "Tender for ludian Supplies," will be received at this office up to noon of MONDAY, 21st April, 1890, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1891, consisting of Figure, Best, Escon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, etc., duty paid, at various points in Manitoba and the North-West Territories.

Fornis of tender, containing full particulars relative to the Supplies required, dates of delivery, &, may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office,

the unterngues, or to the Indian Office, winnipeg.

Parties nay tender for each description of goods (or for any portion of each description of goods (or for any portion of or all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor of the Superintendant General of Indian Affairs on a Canadian Bank, for at least five per cent, of the amount of the tender, which will be for felted if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

returned.

Each tender must, in addition to the sig-nature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract based on his tender.

tender.

advertisement is not to be inserted

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Frinter, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,

Deputy of the Superintendent General of Indian Affairs.

Department of Indian Affairs,

Ottawa, March, 1890.

599 2 w.

TEACHER WANTED.

MALE OR FEMALE, HOLDING 3RD class certificate, well recommended and able to teach French and English for Roman Cathelle Separate School No. 1, Township Springer, District of Nipissing, Duties to commence ist of May State salary, and address J. A. Levis, Sec Trass. S. 8. No. 1, Sturgeon Fails, Ont. 599-2w.

TEACHER WANTED. ONE HOLDING SECOND OR THIRD class certificate, for Freelton Separate School. Apply immediately to Rev. J. S. O'LEARY, Freelton.

### P. J. WATT, Wholesale and Retail Grecer

-AND-IMPORTER : WINES & LIQUORS My stock of staple and fancy groceries is the largest in the city, and the fluest brands of liquors always on hand Just received, assorted consignment of White Fish. Trout and Lake Herrings, heads off and inspected, at remarkably low figures

131 DUNDAS ST. & 12 MARKET SQ. TELEPHONE 415.



Had the Desired Effect! CARROLLTON, GREEN CO., ILL., Nov., '38.
I highly recommend Pastor Koenig's Norve
Tomic to anybody that has suffered from headache as my son did for 5 years, because 2 bottles
of the medicine oured him.

Weakness of Memory.

Weakness of Memory.

Zell, Faulk Co., Dak., Nov., '85.

I was troubled with forgetfulness and tried many remedies, but of no use—I had almost despaired when somebody recommended Pastor Koenig's Nerve Tonio. I tried it and took bug abottles of it, which brought back my memory as good as ever. I therefore recommend this remedy to all sufferes, it does more than expected, it speaks for itself.

GEO. PANIAN.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients each properly the past free of charge from us.

This remedy has been prepared by the Reverend Pastor Konig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO., Madison, cor. Clinton St., CHICAGO, ILL, KOENIG MEDICIRE

50 West Madison, cor. Clinton St., CHICAGO, ILL,

SOLD BY DRUCCISTS.

Price \$1 per Bottle. 6 Bottles for \$5.

Agents, W. E. Saunders & Co., Druggists,

London, Ontario.