

The Catholic Record.

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

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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 boxom lass who thought she had found her's in the great humorist. The West York and Peel Conservatives have discovered that the Equal Rights fanatic is very good standard bearer of their party on Mr. Meredith's platform, and in West Peterborough the Conservative candidate, Mr. Carnegie, is to wave the Equal Rights flag, in the hope of polling the solid Conservative vote, together with enough seceding Liberals to out 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. Bleazard, the regular Reform candidate, 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 succeed, though it is just what the *Mail* and the *Canadian Nation*, the Third Party organ, have astutely recommended.

AND so James L. Hughes—the active, energetic, persevering, enthusiastic James L. Hughes—Toronto's school Inspector in name, but Orange demagogue in practice—is about to carry comb the good old River Boyne war horse, and trot him out in the County of Peel when the Ontario campaign opens up. James L. Hughes wants to have "M. P. P." attached on to his flowing scarlet robes to begin with, and "Minister of Education" encircling his hat, 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 taken full measure of James L. Hughes. To the deputation who offered him the nomination he stated he would require the permission of the Toronto School Board. It is met, we suppose, that this proviso should be added; but it was merely an act of courtesy. Right well does James L. Hughes know that he will be allowed his fling by Toronto's School Board so long as he holds firmly to the breeches the Orangemen. Toronto's School 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 and expressing most unkindly sentiments towards Leo XIII.

SOLID proof that the Equal Rights fanatics are simply the tail of the Meredith kite is furnished by the statement of the Imprudent School Inspector. He says that he feels justified in accepting the Conservative nomination rather than that of the Equal Rights Party, inasmuch as Mr. Meredith has adopted even a broader platform than the Equal Rights proposition. 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 does. But the Catholics 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 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.

It would seem that the Methodists wish not to be behind their Presbyterian brethren in the matter of a revised Creed, and they are now beginning an agitation for the Revision of their articles of Faith.

Their present Creed is comprised in twenty-five articles which are substantially taken from the thirty-nine articles of the Church of England.

WANTS the little barque of the London *Free Press* starts out on a cruise against the Catholic Church, it always encounters 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 unreformed, with the Syllabus and its invocations to the Virgin Mary and the Saints as a principal text book where Catholic and Protestant children alike are instructed."

Alas! It is only too true, and it is very sad. Unless we are up and doing—unless we refurbish the good old Boyish words—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 files 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 "Syllabus" had been around like a thief in the night and had robbed us of our 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 anything that would surpass the extract we have quoted.

TWO SMART, TRUTHFUL YOUNG men wanted for grocery store. No Papist need apply. Call on Monday. Campbell, 65 Queen St. W.

The above appeared as a standing advertisement in the Toronto papers last week. It is to be hoped that even two smart, truthful young men, not members of the Catholic Church, could be found within the fast-expanding circumference 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 medieval ignorance and bigotry. The evidences of such bigotry in Toronto are so numerous they cease to excite attention. It is consoling to the Catholic reader, however, to have the admission from the very worst bigots, that smart and truthful young men are not a rarity in Papist circles. Mr. Campbell, 65 Queen Street W., Toronto, should hang over his door for the benefit of his numerous Catholic customers the legend of Brandon town in the good old days of Orange ascendancy:

Turk, Jew, Atheist, May enter here, But never a Papist. Catholics should not forget the address: 65 Queen St. W.

MR. SAM HUGHES, editor of the *Lindsay Warder*, a brother of the Inspector of Public Schools, Toronto, has been getting into difficulties of late because of the possession of an evil mind; and in 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 case wherein Sam Hughes was defendant, Mr. Justice Rose took occasion to administer a stinging rebuke to that person because of his reprehensible conduct in attacking the character and religious convictions of his neighbors. The burning words of the eminent Chief Justice 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 following extract from the charge of the learned judge should be studied carefully—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 these 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 the Roman Catholic Church. . . . It is no advantage to a community, and it is no advantage to the members of the community, no advantage to Protestants or Orangemen or to any other class, to make foul suggestions with reference to those of another faith. It is not wise, it is not politic, it does no good; it creates ill feeling, sows 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 of Commons for the Carnarvon district, caused by the death of Edmund Sweltenham, Conservative, took place on the 10th, and resulted in the return of Lloyd George, Liberal, who received 1,964 votes.

His opponent, Ellis Nauney, Conservative, received 1,944 votes. At last election Sweltenham received 1,820 votes, and Jones Parry, Home Ruler, 1,684. The work goes bravely on, and soon will dear old Ireland be herself once more.

THE Right Rev. John L. Spalding, Bishop of Peoria, in the April number of the *Arena*, answers ably Colonel Ingersoll's recent article entitled "God in the Constitution." The Infield 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 American Constitution agreed that there should be no legislation "respecting 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 colonies, it was deemed more prudent and patriotic to leave each State free to settle such matters for itself. The Bishop says:

"Had our fathers been sceptics or atheists, 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 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 sovereignty and providence should not form part of 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, 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 perfect intellectual culture. The authors of scientific investigation are Descartes and Bacon. Both were Christians; Descartes, a Catholic, educated by the Jesuits; Bacon, a Protestant, who, in his essay on atheism, says: 'I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. . . . It is true that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion.' Not only the originators of modern science but nearly all the great investigators of physical truth—Copernicus, Kessler, Newton, Leibnitz, Ampere, Liebig, Fresnel, Faraday, Mayer, Agassiz, Van Beneden, Pasteur—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 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 Daughters" have had a split owing to an 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 distribution. In the leaflet 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 investments.

MR. ALEXANDER MARLING, L. L. B., Deputy Minister of Education, died suddenly at his residence on Carlton street, Toronto, on Friday, 11th inst., his fifty-ninth birthday. Mr. Marling has been for thirty-six years connected with the Ontario Education Department. During this time he was respected by all for his ability, industry and affability in the discharge of his onerous duties. He was

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, and that he would soon be able to resume his duties. He was a member of St. Simon's Anglican Church, Toronto.

WHILE many of our neighbors 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 by these parties that a few of the Separate 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 fully qualified for their work. But how does matters stand with the Public schools? All the teachers are, of course, in possession of the requisite 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 schools:

"Three principals and eight lady teachers are looking in some of the qualities looked on by the Inspector as essential to make successful teachers. In speaking 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 balance are charged with inability to maintain perfect order. In one ward school the principal and the head assistant were reported as being inefficient, 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 has been radically wrong. The seven teachers referred to (whose names will be withheld for the present) have taught for the following terms: One, with short interruption, has been in the employ of the Board for sixteen years, one for fourteen, one for ten, one for eight, one for five and the other for about two years. Such a report on 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 quite as deficient in method. Order is the principal feature. I have notified this teacher many times that this must be improved, but no improvement has taken place.' And still another: 'This 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 fashion."

A very extraordinary feature of the proceedings of the Board is the fact that there seems to be no disposition to remove the inefficient teachers. Be it 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 Orange and Equal Rightist friends go out 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 establish 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 so-called Ritualistic trouble. The rector, Rev. 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 Christianity. Objection seems to be taken to mere trifles. The rector asked the congregation to rise in church at the

entrance of the clergy, a very proper 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 Church 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 suit his own fancy. Imagine the Apostles establishing the Church of Christ on such principles!

THE *New York Tribune* gives the following elegant specimen of Sam Jones' style of preaching. Recently during a sermon in Tyler, Texas, "this modern successor of St. Paul" said:

"You little Tyler tuffid, 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 founders out of him. When he was put in jail he said he would stay 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 any of those 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 object:

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 misstatements, slanders or libels against Catholic truth.
 3. The promulgation of reliable and edifying Catholic news, as church dedications, openings of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.
 4. The circulation of books, pamphlets, tracts and Catholic newspapers.
 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 England. We should like to see a similar society organized in every city. With this and the Catholic Reading Circle idea, we have signs of a wholesome movement in Catholic centers of population.
- There is no reason why existing church societies should not take on these new features while continuing their old aims and organization.
- 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 incorporated, Mr. Lamothe appeared for the plaintiffs and argued that the Courts had no power to pronounce upon the validity of the Act of the Legislature incorporating the Jesuits on the strength of an exception to the form, as the existence of the Act was prima 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 itself had sanctioned 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 said teaching of the Jesuits, to which exception was taken, the Committee of both Chambers, who had 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 aside of an Act of Incorporation. He was followed

by Mr. Geoffroy, who spoke in the same sense, and Tuesday next was fixed for defendants' reply.

NEW TIPPERARY.

THE New Town Formally Opened. A Dublin despatch says: Owing to the late arrival of O'Brien and Davitt and the English visitors the ceremonies attending the opening of the town of New Tipperary were delayed until the afternoon. Deputies from all parts of Ireland attended, but the attendance of peasants from the outlying districts was smaller than had been expected. A procession was formed with the visiting Mayors in full regalia and the members of the municipal councils in uniform at head. Accompanied by bands of music and with flags and banners flying, the paraders marched from Limerick Junction to New Tipperary. The scene was one of great enthusiasm. The houses were gayly decorated. Upon arriving at a platform which had been erected opposite the mart the procession halted. A meeting was promptly organized, with Canon Cahill in the chair. Upon taking the chair Canon Cahill presented the addresses to the English visitors from the Town Commissioners and the Towns' 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 poorer brethren. The fact would redound to 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 race. 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 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 Cahill 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 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 English, Scotch or Welshmen. If Balfour could obtain their verdict in his favor he (O'Brien) would come and ask the people of Tipperary to hand 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 English visitors in Ireland.

The most prominent building 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 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. This attempt of a man whose thursts 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 everybody that the Irish Courts will support him in it. This helps one to understand the attitude of the Irish people towards what is ironically termed law and order in their country.

GERMANY'S 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 interesting paragraph: "Like the Austrian Prime Minister, Count Taaffe, the new Chancellor of Germany, Von Caprivi, has Irish blood in his veins. He is descended in the direct line from the Spanish O'Donnells, and on the mother's side, he is of 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.'"

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 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 course and by the wisdom of his administration reflect glory directly upon Germany, and, by reason of his origin, indirectly on Catholic Ireland.—*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. Ignace*.

Sometime, Somewhere.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded... Unanswered yet? though when you first presented...

KNOCKNAGOW

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

CHAPTER XXXIII.

BILLY HEFFERNAN'S TRIUMPH. "Oh, is that you, Billy?" exclaimed Father Hannigan. "Come, sit down here and play that tune you made yourself, for Mr. Flaherty..."

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

"What!" exclaimed Miss Lloyd, turning round, and starting at the speaker. "You're an inconvenience to me," he repeated quietly. Mr. Lowe, in spite of all he could do, was obliged to laugh.

"Well, I think he had an odd job for Nancy Hagan."

"O, I see," said Bessy Morris, thoughtfully, as she looked earnestly at the bride, who was sitting alone near the bedroom door. "After all, Nelly, marrying for money is a queer thing."

begor," continued Billy, smacking his lips after emptying his cup.

"What a fine summer's evening, an' look about me, I wouldn't call the queen my aunt." "But why wouldn't you sell your turf in Kiltubber, an' not be goin' all the way to Clonmel, in the highgate winter?"

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

This movement was hailed 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 slight worth looking at. The athletic, but at the same time like the graceful form of the Thrasher was set off to the best advantage by Phil Laby's chef d'œuvre, the blue body-coat with the gilt buttons; and his sister was a partner every way worthy of him.

THE HOLY EUCHARIST.

CARDINAL GIBBONS' THIRD LENTEN 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 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.

THE FREEMASON'S OATH.

A trial, which is soon to take place at New Haven, Conn., promises to furnish some revelations about Masonry of interest 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 woodcuts. When the proof sheets were sent to Trowbridge he refused to pay the advance of \$100 necessary to continue the work.

WHY DO CATHOLICS CONFESS THEIR SINS?

Rev. Walter Elliott, the well known orator, made last week on the above subject. The speaker said "that the subject was a most important one, and great mystery to those who know nothing of it. Who simply kneel at the feet of a priest, take up the ten commandments one by one and confess our mortal sins. All about it, however, there is a thought of suspicion. 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. But what I ever feel better purified Confession is a good thing that it tends to prevent offense to God. 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: '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 recommended secret confession; the German church recommended confession and absolution, and to day in the High Church there is a confession laid down so vile and perjured a wretch as I should be were I ever to prove guilty of violating any part of this my solemn oath and obligation of a Master Mason."

A CONVERT'S REASONS.

WHY AN EPISCOPALIAN CATHOLIC HAS BECOME A CATHOLIC.

The following communication from Mr. L. H. Mueller, well known as an Episcopal minister at Chipewaga Falls in Wisconsin, at which latter place he became a Catholic, will prove 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 criticized, I venture to make public my reasons for that step. Had these reasons not been pressing, had there been a "vis 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.

The question, then, in my mind had come to be this 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 explicable unless the grace of a merciful God has shed upon the erring soul, the soul lost in unbelief, the ways of His winning grace.

He has many ways to appeal to and make effective His appeals within the souls of His persecutors. Sickness, sorrow, disappointments, hopes, fears, expostulations—these are some of the ordinary 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 passage "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 warms, paralyzed, 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 heretical beliefs, 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, and he 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 Episcopalism, as one of its phases is apostasy; but it seemed impossible to take the decisive 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: Obedience, holiness, Catholicity and apostolicity, but found clearly that she does not possess one of them.

For she is 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 willfulness that she can be called one.

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

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 the most lamentable mistake in their unfortunate apostasy.

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 Lord'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—a bishop, priest or deacon. No bishop, I mean no Catholic bishop is here made, but a Protestant bishop 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 world.

And here came the real difficulty. To see one's duty is one thing, to not only acknowledge but do the same is quite another. Troubles ahead are a powerful 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 cheeks; we should ask for no temporal good, but solicit for eternal, spiritual objects. No impressions against our enemies may be permitted, no injuries may be remembered; every unuly passion must be excluded from the soul; we must draw near with broken, penitent hearts, with composed mind, in the exercises 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 ferocious, 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 praises gotten near! When prayer ascends, pleading in behalf 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 a human congregation, 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."—St. 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 our 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 holy 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 within reach, or because we are unable from 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 entertainment, or to accept an invitation of our friends, under our present circumstances, 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 provide for those under our charge doing so likewise.—Sacred Heart Review.

A PRIEST'S SACRIFICE.

The following story of devotion and self-sacrifice is taken from the Bridgend (Wales) Chronicle. "Father Green, who was 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 housekeeper 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. "This," adds the Chronicle, "is the simple story of a noble deed, or rather succession of deeds. It is an illustration of self-sacrificing with which the Catholic Church is built up by the Catholic clergy throughout the country."

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"AGE CANNOT WITHER HER," remarked an old gentleman, as he gazed fondly upon the comely little woman by his side; "but frankly," he continued, "at one time I was afraid sometimes would." The silly little woman, in order to appear youthful, plastered her face with different varieties of whitewash, yeast "balms," "creams," "lotions," etc. "I did, until my skin became like parchment, and so pimply and coarse." "Well," said the listener, "what do you use now?" "Use," was the reply, "nothing but common sense and Dr. Pierce's Golden Medical Discovery. Common sense told me that if my blood was pure, liver active, appetite and digestion good, that the outward woman would take on the hue of health. The 'Discovery' did all these things and actually rejuvenated me." "If you would possess a clear, beautiful complexion, free from blotches and pimples, yellow spots and roughness, use the 'Golden Medical Discovery.' It is guaranteed to do all that it is claimed to, or money paid for it will be promptly refunded.

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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
 which is every day furnished by the *Mail*
 to its readers in order to foster among the
 Protestants a feeling of animosity and to
 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
 Rightsists from the beginning of their agi-
 tation; and it shows exactly what we have
 frequently pointed out, that the pretence
 that these people desire Equal Rights for
 all is but a piece of hypocrisy and an un-
 mitigated sham. Their purpose is to
 ostracize 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 sensitively invited to join
 in putting into the Government of the
 country men who will carry out the principles
 of the fanatics.

These fanatics 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 Public
 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
 Catholic."

He also complains that one of the
 teachers in the Toronto Normal school is
 a Catholic lady who has charge of the
 Kindergarten department. He remarks
 that this lady is the almost exclusive
 examiner of all the Kindergarten teachers
 of the Province, and makes the following
 serio-comical appeal to the Protestants to
 rise in their might to protect themselves
 from the "disastrous effects" which may
 arise out of the employment of two Cath-
 olic teachers in the Normal schools! He
 asks:

"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 Romanist, and
 this at their most impressionable age, and
 under a system in which they are taught
 by outward and tangible materials and
 motions?" He adds: "Why is this? There
 must be a large number of Protest-
 ant teachers quite as competent to fill
 this position as she is. Is it fair to them
 any more than to the parents of Kinder-
 garten children that the only situation of
 this kind in the gift of the Ontario Gov-
 ernment 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 detection
 of the Orange lodges; and it certainly
 plainly proclaims the designs of the bogus
 Equal Rightsists. Catholics must be ex-
 cluded 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
 Rightsists, however, if they had the power,
 would deprive them even of the few posi-
 tions they hold. It is a consolation to
 know that they are not likely to get the
 power.

If anywhere Catholics names are scarce,
 it is in the Ontario Education Department.
 Among the Public, Model and High
 School inspectors and teachers, there is
 scarcely the name of a Catholic to be
 found—though not merely Protestants,

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
 Catholic children of the Province, there
 are 31,323 attending the Separate
 schools, but as the Catholic pupils at-
 tending school exceed 80,000, there are
 over 45,677 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 Nor-
 mal and Model schools, and none but
 the most intense bigots would suggest
 that the few Catholics who are em-
 ployed in connection with the Educa-
 tion Department should be dismissed on
 account of their religion.

But the *Mail's* correspondent deems it
 dangerous to Protestantism that a Catho-
 lic should be engaged in the work of teach-
 ing Protestants, 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 exer-
 cise any undue influence over Protestant
 pupils by the inculcation of Catholic prin-
 ciples, even if he or she were anxious to
 do so. But outside of these institutions,
 in the Public schools of the whole Pro-
 vince, where the teachers are almost ex-
 clusively 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 feel 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 Catho-
 lics 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
 this.

We may here add a word regarding
 the large number of Catholic children
 who are attending the Public schools.
 The anti-Catholic agitators are fond of
 representing this as a proof that Catho-
 lics do not want Separate schools, but
 such an inference is not to be drawn
 from the fact; for wherever Catholic
 schools are established the Catholic
 residents make use of them with scarcely
 a single exception. But there are local-
 ities where the Catholics do not deem it
 necessary to have Separate schools, as
 the sections are almost exclusively Catho-
 lic. The Equal Rightsists can scarcely
 have forgotten the noise they made
 about the French Catholic school sec-
 tions of the Counties of Prescott and
 Russell, Essex, Kent and Simcoe. 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 unani-
 mously the following resolution:
 "That this District Lodge approve of
 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
 Board the amount of Catholic school taxes
 which, by error, had been paid to the
 Public schools, instead of the Separate
 schools, and this is what stirs up the
 ire of the District Lodge to the un-
 usual passing of the above contemptible
 piece of spleen. It is well that the
 lodges should thus manifest the kind of

spirit which animates them, for it shows
 exactly what Orangism is—the same
 relentless, persecuting organization which
 it has always been. But its impotency
 is manifested by the fact that, though the
 wishes of the O. A. R. were well known, the
 Toronto Council nevertheless did the act
 of justice which the Orangemen condemn.
 The power of Orangism is not in 1890
 sufficient to control either Toronto or any
 other important city or town of Ontario,
 though by froth and fury it endeavors to
 impress its importance on the public mind.

**THE GREAT AND GLORIOUS
 CAUSE.**

As the time for a general election in
 Great Britain and Ireland is not far dis-
 tant it is well that all the friends of the
 cause so dear to every generous heart
 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 Coercion
 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 in-
 famous methods employed by their suc-
 cessive governments to crush the spirit
 and degrade the manhood of Ireland.
 If the English people, who are character-
 istically 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 mil-
 lionaire merchants of England, who own
 more than one-half of Ireland, were
 determined that the masses of the Eng-
 lish people should live in total ignorance
 of Irish history. The mere Irish were
 represented as half savages, 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 Ire-
 land, were interested in blackening the
 character and misrepresenting the feel-
 ings and the religion of the Irish people.
 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 transporta-
 tion out of Ireland. Then Catholic
 schools were closed up and monasteries
 pulled down and a price set on ignorance
 and apostasy. 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 prej-
 udiced against them. Of late, however,
 the scales have fallen from the eyes of
 the English masses. The ablest and
 most honorable men in England—
 Gladstone, Spencer, Roseberry, Ripon,
 Morley and hundreds of other Eng-
 lishmen, leaders of public opinion
 and conspicuous for their truthful in-
 tegrity 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 in-
 flicted 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 down-
 trodden, much abused and much-mis-
 managed fellow-subjects beyond the
 sea. The Home Rule agitation has
 been the school in which English
 men have learned the rudiments of Ire-
 land'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 deter-
 mined to make one more desperate
 effort to obtain a favorable verdict
 from enlightened England. The dele-
 gates sent from English literary unions
 and club societies to see Ireland for
 themselves and witness the horrors of an
 Irish eviction—the distinguished phil-
 anthropists, Hon. Wilfred Bunt, Mr.
 Conybeare, M. P., and others who were
 imprisoned in Ireland for daring to show
 sympathy with the innocent victims

of landlord tyranny—all these have
 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
 the plausible explanations and menda-
 cious pleadings of Mr. Balfour cannot
 appease. It is to be presumed that more
 than one half of the English people are
 now sufficiently enlightened on the
 Home Rule question to vote down Bal-
 four and Salisbury at the next general
 elections. But giant efforts are before
 Mr. Parnell and his party to enlighten
 the other half of England during the
 coming six months, so that no corner of
 Great Britain will be left unapproached
 and unprepared for the coming struggle.
 All Irishmen on this continent, who
 have one spark of love for the land of
 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; all of its prin-
 ciples is that it will never dictate to the
 "men in the gap;" it will aid them with
 money and every other legal en-
 couragement, 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 power-
 ful influence of such sterling patriots
 and zealous churchmen as the Arch-
 bishops of Dublin and Cashel, with Bishop
 Nulty, of Westmeath, and other Bishops
 and self-sacrificing priests in every part
 of the country. There is no danger
 whatever that anything illegal or un-
 constitutional 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 Lin-
 coln, Neb., Rev. Father Conaty, of
 Springfield, Mass., and Very Rev. Dr.
 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 Irish 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 Ontario. The following is
 the text of Rev. Father Flannery's
 address:

*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
 instant for the purpose of appointing a
 successor to the late State Delegate, Mr. R.
 B. Tuffy, now residing in California, I
 was unanimously elected to fill that hon-
 orable position.
 The first and most imperative duty
 that devolves upon me as State Delegate
 is to ascertain the number of branches that
 have been already established in this
 Province, and the names of cities and dis-
 tricts in which new organizations may be
 formed. It will be a pleasure for me to
 visit personally or by agent at the forma-
 tion of new branches wherever desired,
 or when invited to lecture and explain the
 objects and the working of the Irish
 National League of America.

What the League has accomplished in
 the past may be an earnest of what it
 proposes to achieve in the future.
 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
 League. These large sums have been
 expended in aiding the poor, suffering
 victims of landlord cruelty to cope with
 the relentless foes of justice and human-
 ity. These remittances have saved hun-
 dreds 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
 endurance and resist the temptation of hav-
 ing recourse to the "wild justice of
 revenge" until the landlord was forced to
 come to terms and submit to legal arbi-
 tration.

The monies sent to Ireland have pow-
 erfully strengthened the hands of the Irish
 Leader, C. S. Parnell, and his lieutenants,
 in supplying them with the necessary ex-
 penses 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 en-
 dowed 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 total destruc-
 tion 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—general
 stagnation of trade and commerce—utter
 contempt for law as administered, and
 other miseries and grievances innumera-
 ble, that must all disappear under the
 potent influence, and by prudent and
 humane legislation of an Irish Parlia-
 ment, sitting in the Legislative halls of
 our country's capital, and responsible
 for all its acts to the Irish people.

**THE OLD "CATHOLIC"
 HERESY.**

Mr. Gladstone has subscribed £10
 towards endowing an "Old Catholic"
 Bishopric in Austria, as a memorial to
 Dr. Dollinger. Sir Robert Farquhar
 also offers to give ten per cent. addi-
 tional on all sums donated for the same
 purpose, up to £1,000. Meanwhile Old
 Catholicism is dying out rapidly, and the
 establishment of an Episcopate endow-
 ment or any other doctoring will not
 perpetuate it. We do not at all attrib-
 ute to Mr. Gladstone or to Sir Robert
 any wrong intention in their giving sub-
 scriptions towards this object. They do
 this with the same kindly feel-
 ings with which they would regard
 any new form of Christianity. 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 so-
 called Old Catholics ought to be en-
 couraged, 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 kind-
 heartedness of earnest Protestants
 should exhibit itself in sympathy with a
 movement which very much resembles
 the Protestant movement of the six-
 teenth century; for Old Catholicism,
 notwithstanding that it claims the Catho-
 lic name, is nothing else than another
 form of Protestantism. Catholicity can-
 not exist without adhesion to the cen-
 tre of Christian unity, the See of Peter.
 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
 entirely disappeared. It numbers in its
 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 Church. 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 Catholic Church 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 reli-
 gion of thirty six per cent. of the popu-
 lation 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 Dollingerite heres-
 ies:
 "The Berlin Government supported the
 Old Catholic professors who rejected the
 Vatican Decrees on the plea that the Coun-
 cil of Trent was known to the law in
 Prussia, but that the Council of the
 Vatican was not known to it. It was ex
 law. 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 Coun-
 cil of Trent at Bonn it is not so easy to
 say."

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

give promise that the farcical obstinacy
 of the Government will not be long per-
 sisted in.

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 recog-
 nized for sixteen years as part of the
 Catholic Church, but they will no longer
 be allowed to parade under false colors.
 Protestants they are in reality, and in
 future they will be recognized as Protest-
 ants by the Government which, up to
 the present time, insisted upon regard-
 ing them as Catholics. 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 affec-
 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 mean-
 ing to the Act which no one had ever
 dreamed of proposing."

The *Empire* goes on to say that Pro-
 testants have no rights to form Separate
 schools, similar to those enjoyed by
 Roman Catholics, for "Protestant Sepa-
 rate 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 absurd-
 ities." Finally it states that, "even sup-
 posing for the sake of argument, Pro-
 testant denominational schools could be
 formed as Roman Catholics form theirs,
 it is safe to assert that public opinion
 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 Protes-
 tants 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 Pro-
 vince 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 dis-
 sension 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 enjoy 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 in-
 side 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 minor-
 ity. 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 agi-
 tators are not so much opposed to reli-
 gious education as to Catholic educa-
 tion; and that their objections arise,
 not so much from opposition to distinc-
 tively religious teaching in the schools
 as from the desire to prevent Catholic
 teaching being given to Catholic chil-
 dren. 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 ani-
 mosity, as they are willing to accommo-
 date the few Protestant Separate school
 supporters of Ontario for the purpose
 of abolishing the larger number of Catholic
 schools.

The *Empire* makes the statement that
 Mr. Fraser advanced in the House the
 opinion that every religious denomina-
 tion has under the law the right to estab-

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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 be 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."

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 equivalent to the Legislative apportionment to the school. The provisions of the Protestant Separate School Act are in this respect much more liberal than those which apply to Catholic schools, notwithstanding the Empire's attempt to bolster up the efforts of the Opposition to cripple the Catholic schools. The Empire's says: "Protestants have no rights similar to those enjoyed by Roman Catholics in the formation of Separate schools."

The Freemasons of Germany 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 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 Plenary Council of all the Archbishops and Bishops of South America. It is expected that identity of language, and in many respects of national interests, will help to bring the Council to a successful issue.

WILLIAM O'BRIEN.

We have had many inquiries of late, both orally and by letter, as to the whereabouts of Mr. Wm. O'Brien, the Land League cheviot, sans reproche et sans peur. Some people fancy that public 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 pass by idly in his cell. He has given to the literary world a book that shall be eagerly bought up, and its pages devoured 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 flocked 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 Catacombs of St. Callista, dined with the Very Rev. Prior Glynn, of the Augustinians, famous as professor 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 sojourn in Southern Europe for the benefit of his health, impaired by the hardships of his latest imprisonment, and his subsequent tour through England with Canon Keller, where he starred the English Democracy with the heroic story of New Tipperary.

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

The people of old Tipperary steadfastly set themselves against the exactions 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. The old town, desolated, and the prosperous new town, strongly resembling a thriving western American settlement, show the vow fulfilled. The long oppressed serfs 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 belongs to free people. They 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 costume. The Holy Father distributed to 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 Sistine chapel, where they remained till the function was terminated. The Government papers of Rome, which are for the most part controlled by the Jews, are exceedingly angry because the Indians thus manifested their devotion.

TWO LATE SONGS.

Wit and ridicule are weapons which Irishmen generally have at command, and are most effective when other weapons 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 realm to administer injustice. The following will show what telling weapons of defence the Irish people find in wit and ridicule:

Kickin' the Bucket.

(Not long since a young man was fined by the Removables for kicking an obstructive bucket, which happened to belong to an emergency-man. This, added to the offence of "a humbugging sort of a smile" and "winking at a pig," makes Balfour better entitled to be called the "Prime-maker" than Warwick to be called the King-maker.)

Oh, fall many the crimes I have sung in my rhymes,
New devilment, dodge, and disaster,
Med by could rayge's laws or by new legal faws,
But the list is growin' vaster and vaster,
That I've found a new class in Remov-able laws,
Oh, fall many the crimes I have sung in my rhymes,
Now be cheerful and make their minds siey,
They've find wrie they found stretched their length underground,
Turnin' up their big toes to the dater,
For they've found a new class in Remov-able laws,
And in Balfour's big Crimes Act they've
Och, it's worse than the guile of a humbug,
And it's to be feared, "Kickin' the Bucket."
Chorus.
Fath, it must have occurred to King Edward the Third,
When his Vaz'bin' set he was framkin'
That 'twould be a fine day to throw wicks at a pig,
Illegality worthy of namin':
No early on late did he euther his pate—
If it did, he neglected to book it!
That poor mortals should quail at the sight
When the time comes for "Kickin' the Bucket."
Chorus.
And the worst of it is that it all comes to nothing,
It is one of the very offences
Against which on this earth from the hour
Of our birth
One cannot know where his defence is,
E'en Balfour himself must be laid on the
And the boys will cry, "Dead for a deat,"
Fath 'tis he will be pained if he finds his
For his own crimes of "Kickin' the Bucket."
Chorus.

Gallagher's Pig.

(TO AN IRISH AIR.)
Oh, Balfour the Brave is his high jubilation:
Fresh glory and fame he believes he has won;
And he thinks that he merits the thanks of the nation,
So good and so great is the deed he has done.
His heart is so light, and his hopes have no rish,
This he gets up and he dances a jig,
Because he has Edward McGinley in prison
For winking at Gallagher's boycotted pig.
Twas well to bring up before gard'ner and warin'
Bole of his birth
As looking askance at a rabber, and dring to give him a humbugging sort of a smile.
Such triumphs of justice we've had in pro-
But nothing so glorious, so bright or so big,
As giving McGinley three months of seclusion
For winking at Gallagher's boycotted pig.
Oh, the Union is saved and the Empire pro-
Society feels that its perils are o'er;
In Ireland the law is both feared and re-
By millions who never admired it before.
The ways of the League need no longer be
The cause of Home Rule has been snapped like a twig,
For Balfour the Brave has McGinley plank-
winked at Gallagher's boycotted pig.
T. D. S.

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 change 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 party be not allowed to marry again in the State. This would be only one step in the direction of reform. Yet the bill was thrown out by a very large majority. The rate per annum at which

divorces are now granted by the courts 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 conceivable 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 passes 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 sure 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 cases succeeds; but in about an equal number of cases the situation is accepted, and both parties marry again.

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.

CATHOLIC PRESS.

N. Y. Freeman's Journal.
The Rome correspondent of the Dublin Nation gives the following interesting facts relating to Buffalo Bill's visit to the Eternal City: "It will be with pleasure that your readers will hear that most of the Indians in Buffalo Bill's 'troupe' are 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 Duca 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 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 practice of their religion is a proof that 'black gown' did his work well."

We think that Mr. Gladstone is too delicate in his eulogies for the feelings of the wretched Ulster faction, which is manifested in the following cable despatch from London, March 19.—Mr. Gladstone writes: "My reason for not visiting Ireland is that my going there may tend to exasperate our opponents in Ulster, whose severance on the Irish question from most of their fellow countrymen as well as from their own ancestors is perhaps the greatest Irish misfortune of the present day." The "opponents in Ulster," who are but a mere handful of the Irish population, have little hesitation in "ex-separating," 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 Irish Parliament, the result of his noble policy, even the Ulster faction will be willing to join in giving him a national welcome.

From our esteemed contemporary, the Metropolitan, we take the following: "The Bible Society, through its canvassing agents, gathers this authentic information with regard to the religious condition of different States and communities. Their report makes Maine the most ungodly 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. This state of things in a New England State seems incredible. If it were one of the new Western States or Territories so conditioned there would be less occasion for surprise, but the same authority gives Texas and Nebraska credit for a growing interest in churches, Sunday schools and the Bible." Such is the result of Protectionism where it is allowed to work unchecked by other influences.

Archbishop Crookes says: "Banish drunkenness from Ireland, and she would be, I believe, not alone the fairest, but the happiest, the most flourishing, and least sinful 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 whisky snakes out of Ireland.

The Catholic Church is the only force in the world that offers an effective solution of the great social question. Its solution is based on the principles that

God is the one absolute owner, that men 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 only 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 Angelology," 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, their habits, their actions, their velocities, the Bible gives us full length portraits, and why this prolonged and absolute silence concerning them?" Mr. Talmage is certainly in a bad way, never 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 Aquinas wrote the most complete treatise ever published on the angels? Did he not to speak of numberless treatises, sermons and volumes before and since the Angelic Doctor's time. Perhaps this peculiar fact stated by the preacher of Brooklyn gives a clue to the policy of silence among Protestants concerning the message of the Angel Gabriel to the Blessed Virgin.

Boston Pilot.
Mr. Balfour 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 Pigot." "Lord Pigot of Balfour," 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 as immigrants. Every man to his taste. 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, Rev. George W. Pepper, of Cleveland, Ohio, who has lately sailed to fill his appointment as United States Consul at Milan. Mr. Pepper's Methodism is broad enough to make him a true representative of his country abroad, as it has made him at home the warm, unswerving champion of Irish Home Rule. A window in his church at Ashland bears the names "Parnell, Emmet, Gladstone," in testimony of the pastor's love for the friends of Ireland.

The temporary success of their brethren 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 1878, these worthies, in convention assembled, proclaimed that in the opinion of "The Right Grand Worshipful Lodge" the time had come when all Orangemen "must unite in one grand political planxian 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 Government 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 Orange-ized Know-nothings. These, however, have bettered the Canadian instruction, and propose to disfranchise Catholics altogether. The Catholics of Ontario have fared better than their co-religionists of Manitoba, thanks largely to the splendid defence of their interests by the Hon. C. F. Fraser, Commissioner of Public Works in the Province. Much of his effective argument against the proposed anti-Catholic school legislation was on lines familiar, especially since the Massachusetts school controversy, to American Catholics. There is no Church-controlled Catholic vote. The Catholics have heretofore been pretty fairly divided between the Conservatives and the Liberals. The Conservatives, however, by accepting the Orange platform, whose triumph would mean the domination of Parliament by the Orange hierarchy, have driven the Catholics into the Liberal ranks in a solid body.

One of our exchanges makes this statement: "When the name of Rev. Duncan 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 Wesleyan communion to join the disciples of Calvary. 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 applauded 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 difference whether he joined the Baptist, the Methodist, the Presbyterian or the Lutheran Church. Even if he took up the Ingersoll banner and denied the Christian's God, they would have rejoiced. Why? Because one man had escaped from Rome. But because he elected to embrace the doctrines of immorality and total depravity, his late associates jeered his name."

The newly consecrated Bishop of Derry in Ireland is Right Rev. Dr. O'Doherty. He lately said: "There is an old prophecy in this part of the country which I hope may now come to pass:

"When an O'Doherty rules in Derry, 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 prediction are at hand, and the indications are auspicious that before long Ireland will have secured its legislative independence.

When Cardinal Newman, while still a Protestant, began to show signs of steadfast 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 Church 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 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?

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 fertility so prevalent in France and other Popish 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 professes any faith whatever. A striking testimony to this sad 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 letters 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 ridicule its pretensions. The only exception—not really an exception—was that of a well known journalist who said he believed in a hell. And these unbelievers 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 Church of that nation in its happiest days—the Catholic Church. Archbishop Farrar, one of its bright lights, has an article in the Forum, on Monasticism, with a view to the establishment of monastic orders among Episcopalians. 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 a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her, and her means of conveying this life is the sacrament. There are two channels of her life, which is grace. Unless, then, a man frequent the sacraments, in other words, is a practical 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 doctrine. A man who believes in the Church and does not practice what she teaches and proclaims is impractical and illogical, and his faith alone will save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. Many a recitent to his Catholic duties enjoys the name of Catholic, and his misdeeds are immediately placed to the account of the Church. "This is your Catholic!" is sneeringly remarked by infidel and Protestant. But the fact is this man is not a Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sinner 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 practices.

OBITUARY.

Wm. McNulty, St. Thomas.
After a painful and lingering illness, brought on by influenza and terminating in lung disease, Mr. Wm. McNulty, of the Egin hotel, St. Thomas, departed this life at 5 p. m. on Easter Sunday, the 6th inst. Mr. Wm. McNulty was the last surviving son of the late P. McNulty, and is very much regretted by a large circle of friends, especially by a tender mother and affectionate sisters who feel his loss very keenly. As he was of a quiet, gentle disposition, 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, a touching sermon pronounced by Rev. Father Aylward. May his soul rest in peace.

James Flood, London Township.
This venerable gentleman departed this life on the 13th inst., 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 the most respected in the County of Middlesex, and was ever an admirable Catholic gentleman—just and kind to his neighbors, and deservedly holding a high place in the estimation of all who knew him. The funeral took place at St. Peter's Cathedral on Monday last, when solemn Requiem Mass was offered for the repose of his soul, after which the large cortege proceeded to St. Peter's Cemetery, where the interment took place. R. I. P.

