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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lightened by an intelligence, cultivated and

NICHOLAS WILSON & CO. 186 Dundas Street Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED. THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

The Church Catholic knows no tribe, or tongue, or race or color. Jesus Christ, its Divine Founder, commissioned His apostles to teach all nations whatsoever He had taught them. Greek and Gentile, as well as Jew. were to be embraced in the new covenant that He Himself came to establish. "Go ye into the whole world, and preach the gospel to every creature. They going forth preached everywhere." (Mark xvi.) Men of all races and nations were soon counted among the followers of the Crucified. But the Evil One, ever on the alert, ever tireless and vigilant to counteract the good done by the Apostles of Christ, soon sought to foment dissension between Jew and Gentile, Greek and Barbarian. Again and again does the Apostle St. Paul urge the brethren to unity. therefore," says he to the Ephesians, "I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called with all humility and mildness, with patience, supporting one another in charity: careful to keep the unity of the spirit in one bond of peace." He implores them to be followers of serving of idols, hath any inheritance in the

Christ, "even as dear children, and walk in love as Christ also hath loved us, and hath delivered himself for us." (Eph. iv, v.) The Colossians he warned: "Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world: and not according to Christ." (Col. ii)
"You are," said St. Peter, "a chosen generation, a royal priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into his admirable light; who in time past were not a people, but are now the people of God." (I Peter ii.) Not less explicit is the Apostle St. John : "If we love one another, God abideth in us, and his charity is perfected in us. . . us, therefore, love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom fold, because of difference of race or origin, is to-day at work. In fact, it has never, for eighteen hundred and more years, cassed to be at work. The pagan systems of old were national religions. Every race had its own mythology and its own form of worship. But the pagans of old rarely quarreled in the matter of religion. The evil spirit of dissension was with them restricted to national and political issues. Satan and his agents were satisfied with every form of polytheism which yielded them harvests so abundant that nothing further was to be gained by religious feuds and persecution. "The various modes of worship," says Gibbon (bimself a dechristianized pegan), "which prevailed in the Roman world, were all considered by the people as equally true: by the philosopher as equally false; and by the magistrate as even religious concord. The superstition

system. The devout polytheist, though

admitted with implicit faith the different

religions of the earth. Fear, gratitude, and

curiosity, a dream or an omen, a singular

disorder, or a distant journey, perpetually

disposed him to multiply the articles of

pagan mythology was woven with various

but not discordant materials. As soon as

it was allowed that sages and heroes, who

groves and a thousand streams possessed.

ture, the planete, and the element were the same throughout the universe. Every virtue, and every vice, acquired its divine representative ; every art and profession its patron, whose attributes, in the most distant ages and countries, were uniformly derived from the character of their peculiar votaries : Such was the mild spirit of antiquity, that the natives were less attentive to the difference than to the resemblance of their religious wor ship. The Greek, the Roman, and the Barbarian, as they met before their res- share in the spiritual government of the pective altars, easily persuaded themselves, that under various names, and with and their successors. They had been various ceremonies, they adored the same resisted by the great Pontiffs of the the various pagan systems which prevailed in the ancient world there should be little or no hostility. These systems did not seek to and Europeans paved the way for the restrict or repress human passion. Under Lutheran revolt in the sixteenth centhem vice, in its lowest forms, was deified. Nothing of self-denial was required of their devotees. Hence complacency. toleration, indifference, and apathy. But when the Christian system was first introduced a great change took place. It was a system essentially based on self-sacrifice and nothing but self-sacrifice. All paarms against the preachings of the Apostles. Said St. Paul, "Wa'k in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication and a'l uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scarnil his own dominions. ity, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicater, nor unclean nor covetous person, which is a

kingdom of Christ and of God." The teaching of St. Paul was in fulles accord with that of Christ Himself-who every exhortation, whose every counsel, whose every precept tended in the direct tion of self-sacrifice. He was obedient and self-sacrificing even unto death-the very death of the cross. His religion was pot one to flatter human passion. It required the eradication of the spirit of selfindulgence from the human heart as neceseary for even the first growth of its sacred and saving truths. The pagans of old placed among their divinities Venus as goddess

for he that loveth not his brother whom he seeth, how can he love God whom he seeth not." (I John iv.) The same spirit adultery. But I say unto you that who will not be pushed to extremes by either that was in the primitive Church at work soever looketh on a woman to lust after party, and will end in a compromise, or in conscience can be eliminated from human to divide brother from brother within the her, hath already committed adultery in one or the other party's giving way. He his heart. And if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for Thee that one of Tay members should perish than that Thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee, for it is better for thee that one of thy members should perish than that thy whole body should go into hell. But I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniste you that you may be the children of your father, who is in heaven : who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love those that love you, what reward shall you have? Do not even the publicans the same? And if you salute your brethren equally useful. And thus toleration only, what do you more? do not also the produced not only mutual indulgence, but heathen the same? Be you, therefore, perfect, as also your heavenly Father is perof the people was not embittered by any fect." (Matt. v.) From the earliest days mixture of theological rancor; nor was it of Christianity, the spirit of evil, ever confined by the chains of any speculative opposed to self-abasement and the perfection thereon based, has sought and fondly attached to his national rites, striven to sow the seeds of discord arising from nationalism, the offspring of pride and the foe of Christian humility amongst the brethren of the household of the faith. In the beginning, the greater part of the known world being under one governhis belief, and to enlarge the list of his ment, there was not the same opportunity protectors. The thin texture of the for the seeds of national jealousy and of the French Church, and the spirit of racial hatred to take root and whiten into an abundant harvest that afterwards presented itself. But no sooner did Conhad lived or who had died for the benefit stantine found on the shores of the Bosof their country, were exalted to a state phorus the great city to which he gave his imbued with a spirit as Catholic as any in of power and immortality, it was uniname, than discord grew and flourished. versally confessed that they deserved, if The patriarchs of Constantinople began ency of Church to state in France, their not the adoration, at least the reverence, to claim the supremacy or a share in the of all mankind. The deities of a thousand supremacy of the successors of Peter, associating the idea of the spiritual in peace, their local and respective influprimacy of authority and jurisdicence; nor could the Roman, who tion with that of the supreme deprecated the wealth of the Tiber,

of the Nile. The visible powers of na- the empire, envied it, shorn as it was of tyranny and regal splendor tainted, not of the same race as their bishop. So too political predominance, possession of the to a great, but still to a very perceptible spiritual sovereignty pertaining to the extent, its episcopacy and priesthood. It See of Peter. And it is of record, that is, in our estimation, certain that the this jealousy, of diabolical origin, gaining Church of France will never regain free in strength and activity and influence as | dom till every vestige of state control is the years rolled on, penetrated into and removed from its government. Then, unseized the very sanctuary of God, and rent in twain the Christian Church. But the spirit of nationalism reaped its greatest victories at the time of the so-called Reformation. Casarism had long sought to wrest from the Vicar of Christ at least a flock committed to the care of the apostles deities." It is not surprising that between Middle Ages, and in their humilistion and continent. The Caratistic tendencies mortification appealed to popular passion and national palousy for sustainment. The contests between the Popes tury. The strongly marked and openly pronounced insular prejudices of Britain were flattered by the erection of Henry VIII.'s national church, and gave it a vitality it otherwise never had obtained. The spirit of nationalism has been abroad and active in more recent times. The first Napoleon sought to make the Church ganism, human nature itself, was at once in and its Pontiffs subordinate to his schemes of universal empire. The third Bona parte, while seeking to profit abroad by France's outward profession of Catholicism lost no opportunity to make the Church subservient to his political purposes. He interfered with a high hand not alone in the temporal affairs of the Papacy, but in the internal government of the Church in

> said, in the April (1861) number of his Louis XIV, relative to the four articles of the French clergy, in 1682, which he had revived, and the lois organiques promulgated by his uncle along with the conpowerful periodical that with the edict of cordat of 1801, which he refused, when Church in France that he would have in

"It is true," continued Brownson, "his appointments of bishops need the confirmation of the Holy Father, but, ordinof impurity-and the mythology of Homer is little else than a poetic tissue of Olympian loves. Christ, in his sermon on a matter of course, and it is not worth the mount, proclaimed the excellence of parity, the necessity of self-denial. "You have heard," said the Son of the Living God, "you have heard that it was said to of Vannes, the Abbe Maret, not unknown cannot on account of occasional with the Holy See, to isolate himself from the whole Catholic world, and to lose that the whole Catholic world, and to lose that influence, so important to him, which he has exerted and still exerts over the Catholics of other countries, especially Catholics in non-Catholic states, as the representative of the first Catholic power in

the world
"The 'Napoleonic idea' is not to separ-"The 'Napoleonic idea' is not to separate France from the Catholic world, but to place her at the head of that world, and, through the pressure her chief may bring to bear on the Pope, to compel it to follow her lead, and to support he The Pope is a necessary element in the Napoleonic policy; and to withdraw F.acce from his communion would be a political blunder. It would lose the Emperor a useful friend, if it did not raise him up a useful friend, if it did not raise him up a dangerous enemy. The elder Napoleon re-established the Papal authority in France, because he wanted the Pope as an ally, by whose aid he might secure the co-operation of Catholics in his policy, and through them and his own military and administrative genius, he able to and administrative genius, be able to make all non-Catholic powers his vassals make all non-Catholic make all non-Catholic powers his vassals, and secure to his dynasty the empire of the world. He found the Pope indeed less tractable than he had hoped, but the blunder of attempting to coerce him into support of his policy lost him the throne of France, and sent him to fret himself to death on the barren isle of St. Helena. The present Emperor understands tolerably well the blunder of his uncle, and will not be likely to repeat it, although he no doubt counts less than his uncle did on the aid to be derived from the Pope."

The evil effects of Casarism, so long in at least partial control of the government nationalism infused by every influence of state policy into clergy and laity, have not failed to produce their effect. True, the French clergy as a body are to-day the world. But the traditional subservidependence for support on a government openly infidel-avowedly anti-Catholicfor means of subsistence, weakens them in their struggle for freedom and independence. The French Church of to-day, spotsovereignty in temporals. The citizens less in character and apostolic in ardor, is deride the Egyptian who presented of Constantinople, imbued with a sense suffering for the sine of Gallicanism and his offering to the beneficent genius less j alousy of the former capital of Jansenism that in days of Bourbon'

shackled, redeemed, disenthralled and rejuvenated, that Church will once more, we would fain hope and believe, find hersel worthy her earlier and better days, the days of St. Irenseus and of St Louis.

Nationalism takes either one of two forms-that of Cæsarism or mobocracy. The first prevails in the old world-the second is not unknown on this of monarchs and statesmen in the old world have created a reaction against that form of connection between church and state that means the subserviency of spirituals to temporals and of the church to the administration of the day. Dr. Brownson, in the very article from which we have already cited, well said that the terdency of the modern world is not in the direction of the concentration of the civil and ecclesiastical power in the same bands-but to the separation of church and state, to the emancipation of politics on the ore hand, from the control of the spiritual authority, and religion from the authority of the state on the other.

"The watchword of the day is not Union of Church and State, but religious liberty; and though, in the minds of those who vociferate the words in the loudest tone, religious liberty means little else than the liberty of infidelity, and of mak-ing war on the Church of God, there is a ogic in the human mind that will ultimhis own dominions.

Reviewing Cayla's pamphlet, Pape et Emthat conscience is free before the civil percur published in 1860, Dr. Brownson law, and accountable to God alone, that all religions not contra bonos mores or in-compatible with the public peace, must be country, and we have grown up under it. Finding the Church freer here than any

dictator, to repeal, the third Napoleon had nearly all the substantial power over the Church in France that he would have in case he were its acknowledged head. He tected and promoted here than they would be if the clergy had an orthodox Castar to had, according to Brownson, all the power blind or gag their adversaries, and to do over the church in France that the old French kings had, and they, in the words of Fenelon, were "more Popes in France than the Pope himself,"

be if the ctergy had an orthodox Castar to blind or gag their adversaries, and to do their work for them. We feel no hospitality to it, and personally like it. All we ask of the state is, that it should acknowledge its own incompetency in than the Pope himself," equal rights as citizens. If men choose to be Catholics and go to heaven, the state must not hinder them : if they choose to be infidels, heretics, schismatics, and go to the other place, the state must let them go, and leave them to the consequences of their abuse of their freedom."

The tendency here spoken of by Dr. Brownson has gone too far in the direction of a complete separation of temporals from spirituals. These may be distinguished against them. Such a connection between Church and State as would secure the due subordination of tempora's to spirituals could not but result in lasting advantage to the commonwealth. None other can be attended with other result than disorder and decay. We have spoken of mobocracy as a form of nationalism in matters ecclesiastical. And so it is. It is the form of that distemper best known to us on this side of the Atlantic. America is a country of mixed populations. North America will, we think, but we do not wish to force our opinions on any one, be vet a country of one people and one language, and let us hope and pray of one religion too. But, as it is, it is a country of many various and in certain cases antagonistic populations. The Catholic Church has had in this new world to solve a problem, very like that which she solved in the old world at the time of the irrup. tion of the barbarians. She has had sudden call to provide spiritualgovernment for men of many divers tongues, and strange races, without wounding their susceptibilities or arousing their prejudices. Her success has been truly marvellous No other organization could have dealt with and solved this problem as has the true Church of Christ, that church which is so well defined as the congregation of all the faithful, who, being baptized, profess the same doctrines, partake of the same sacraments, and are governed by their lawful pastors, under one visible head, the Vicegerent of Christ, who is no other than the Pope and Bishop of

Rome. But the Church, in the solution of this problem, has had and has now difficulties to contend with from the pride, wickedness, and disobedience of her own children. In this new country, with its mixed populations, we have placed as bishops over the church men of different races and origins. We have bishops of Irish, of French, of German, of Spanish, of Scotch, of American origin. In all the diocesses governed by these bishops, there are bodies of people sometimes numerically small, but often very large, not suppose the church of the individual spanish of the individual s mixed populations, we have placed as

with the clergy. Prudence, foresight, deli cate regard for national susceptibilites must, then, in this new world, be among the leading characteristics of bishops in America. That these have been in a very marked degree characteristics of the preates of the North American churches is clear from the success that has, in nearly every case, attended their administration. The very best, kindest and considerate of bishops have had, however, opposition to contend with from' men having recourse to that covert of the weak and wickedappeals to national prejudice. If the ishop were, for instance, French, by such men he may have been, and there are some cases in point, denounced as anti-Irish, or vice versa, for which there are also cases in point. If a German, he may have been unfortunate enough to be set down as anti-Lish or anti-French, or both. as circumstances might guide malice to suggest, and malignity to affirm. We have had instances of late in the neighboring diocese of Detroit, whose ordinary is, as all who know him, and know anything of the episcopal office, will admit, is one of the most painstaking, zealous and fair-minded prelates in the glorious church of free America, and yet he has been put to much annoyance, and his diocese thrown into tumult and trouble, by the machinations of wicked men appealing to mob law against this bishop. The latest and saddest case has ended in complete triumph for the good bishop over a wicked and unworthy priest, and a fierce, unreasoning mob. The civil courts having been appealed to, Cae ar has in this instance rendered to God the things that are God's. In a late issue of the Michigan Catholic the story of Kola inski,

the wicked Polish ex pastor's doom is thus told : 'The end is approaching. After four months of tumult, turmoil, riot, bloodshed and scandal—yea of sacrilege—the reverend reb lilious ex pastor is nearing the end of his career in Michigan, if not in America. He is nearing the end, yet he has not yielded:—he is driven. He refuses obedience to the church but he yields to the State. His spiritual super-tor has no terrors for him, but the laws of Michigan c nnot be defied. The State enforces its mandates by iron manacles and prison bolts, while the church has only spiritual advice and admostions. The decree of the civil court rendered on the 20th of March brought him to time. He would disregard his bishop and kill his own character as a priest, but that he his own character as a priest, but that he should obey. He suddenly discovered that there is law in Michigan which even a rebellious priest at the head of armed men cannot defy."

With misfortune we can and do sympathize-with malice persisted in we can enter into no association of feeling.

AFTER FIVE YEARS. Bishop Cleary's Canadian Career.

April there appears an article entitled "A retrospect," that will be read with general interest throughout the Dominion, and its prayers and good wishes heartily joined in by every Catholic in Canada acquainted (and who is not) with the eminest bishop's success in this free land of his adoption. with his commanding gifts of mind, his vast and varied attainments, his personal merit and his kindly nature, that wins him here, as it did in Ireland, devoted friends and heartfelt admirers in every

circle of life : This day, five years ago, His Lordship, the Most Rev. Dr. Cleary, arrived in Kingston from Ireland, having received his Episcopal consecration in Rome a few months before. We recall, with pleasure, the magnificent demonstration of well come which the Catholics of the city organized to becomingly receive their new Pastor. We remember also how enthusiastically the other religious denom inations of the city united with us to give the welcome that character of universal rejucing which marked the happy arrival, and impressed the new Prelate with the kind hearted hospitality of his Canadian subjects and fellow-citizens Although Canada's shores are frozen for Although Canada's shores are frozen for many months of the 'year, and although Europeans, unacquainted with her bracing climate and salubrious air, usually see her, as unhappily she is too frequently pictured, clad with the cold garment of virgin snow, yet her heart is not cold or frozen, but is full of genial warmth; she is large hearted, and always generously welcomes the stranger, especially when he comes a consecrated messenger to fill a holy office, and be the despenser of heavenly gifts. And we might add also,

especially when he comes from the green hill sides of Erin. Hospitality is the virtue of a noble people; and it is the virtue of a general people; and we feel emboldened to say that the welcome which we accorded our Bishop when he first came amongst us for the first time, five years ago, bespeaks for Kingston citizens, Catholics and Protes

and the distribution of th in praise of them than what is confessed by the general sentiment of our citizens. On many public occasions the Beshop of Kingston has given proof of the posses-sion of a mind richly stored with varied knowledge, whilst his own people are fully aware of His Lordship's profound and accurate acquaintance with the great principles of sacred science, well befiting the Chief Pastor of so numerous a flock as are embraced within the limits. King-ston diocese. His Lordship's univerances ston diocese. His Lordship's utterances on questions engaging, from time to time, the public attention, have been marked with a great grasp of the principles under-lying, and modifying, and governing all human action, and affecting the prudent solution of the many puzz ing problems of social life, with which we are confronted in this new country, made up of many races, imbaed with diverse religious pre-judices; and his expression of these principles has been always eloquent, brilliant and convincing. His speech in the City Hall, a few years ago, at a meeting organized for the purpose of sympathizing with the United States upon the assassination of their late President Garfield, is perhaps as good an example as can be offered in illustration of our remarks. The Pastoral Address on the subject of Catholic Education, occasioned by the Marmion controversy, will be recalled also,—the timely and decisive blow, which in effect finished that discussion. Thus the Bishop's voice and pen are ready always to deal with public questions of moment, and, separating from them all irrelevancy, with ultimate deductions of reason-whose truth never can be questioned, since they are the very basis of knowledge, God made

pillars sustaining human conscience.

But we have more satisfac ion in contemplating His Lordship's work for the spiritual welfare of his flock. Priests and missions and churches, have been and contique to be, multiplied in the Diocese of Kingston, with an abundance of blessing to the faithful. Everywhere schools are rising up under the care of Religious, in which everything that God and the Church value is successfully accomplished for the Catholic youth of the diocese. And we are compelled to praise the solid, business like compelled to praise the solid, business-like arrangements entered into in all these transactions to secure the efficiency, and permanency, and financial success of these undertakings.

In the great work of the completion of the Cathedral of Kingston, which the Bish op is so carefully preparing for, well expect therefore an incompression well.

expect therefore eminent success, as well in the beauty of the external perfection of the work, as in the method of distributing the re-ponsibility of its ex-pense with such well devised equality as to insure the co-operation of all the members of the congregation, thus founding this great measure of improvement upon a scheme of the wisest provement upon a scheme of the wisest economy. We heartily wish His Lordship length of years, and the blessing of health to carry on his arduous and holy labor, and we pray that the A'mighty may bless and we pray that the A'mighty may bless his useful life with the peace and good will, and harmonious, active and united sympa hy of his people and his priests, that the consolation of human affiction may render the grievous burden of the pastoral charge less difficult, and that he may thus have always the vigor of completion his numerous beneficial works for the lasting good of the Catholic reli-gion in this old diocese of Kingston.

BAITING IN PARLIAMENT.

Landon, March 31 .- To day the House of Commons, as usual on Wednesdays, met after luncheon to rise for dinner, and considered the Government Bills. There was nothing interesting except a Bill to allow policemen to vote if privately qual-

This Bill will undoubtedly pass, but discussion gave rise to a scene is which the elder Healy supported a request for the specific exclusion of the Irish Constathe specific exclusion of the Irish Consta-bulary, because he was sure that they would not be allowed a free use of the franchise. Major Saunderson, 'the Uister ficater,' rose and protested against that assumption. He regarded it as an unde-served stur upon the Royal Irish Consta-bulary.

Mr. Redmond maintained that "in Ire-

land the constabiliary was not an impartial force, nor was Major Saunderson an impartial witness, inasmuch as the force was kept up for the benefit of his class The honorable and gallant member, in his jocose and idiotic—" (Cries of jocose and idiotic—"

"Order!")
The Speaker—That is an expression which should not be used towards a member of this House, and I must ask the honorable member to withdraw it.
Mr. Redmond—I certainly withdraw it, and I am sorry that I uttered it, because

The Speaker ('aterrupting)-Tae hon -

servedly.
Mr. Redmond—I withdraw it unreser

vedly, sir, and I am sorry I used the expression, because it was unnecessary to say it here, the member is so well known for his amusing nature in America during his visits.

Here he looked drolly at the Ulsterian

Major, and all except the latter roared loudly.

The Paris Universe gives an exemple of Free Mason tyranny in Franc. M. o'Ussel, commandant in the Twentiern From a ando on St. Peter's at Re

Bat to ! the do ne-the vest and' wondrous To which Diene's mervel was a cell -Unrich's mighty shrine above his martyr's tomb!

tomb! have benefit the Ephesian's miracle— to old massive the wilderness, and dwell he has as and the jucket in their shade; have neaded Sopatia's bright roofs awell heir glittering mass I' the sun, and have

But thou, of temples old, or altars new, steadest alone—with nothing like to thre—worthest of God, the holy and the true. Blace Zien's desoiation, when that He Forsoon fits former city, what could be Of earthly errutures, in He honour plied, Of a sublimer aspect 7 Majesty, Power, Glory, strength, and Beauty, all are saided. In this eternal ark of worship undefiled.

Eater: its grandeur overwhelm' thee not; And wh,? It is not leasen'd; but thy mind, Expanded by the genius of the spot. Has grown coloses, and can only find A. Atab d; wherein appear ensuring they bopes of immortality; and thou that cane day, if found worthy, so defined see thy God face to face as thou does now His Holy of Holles, nor be biasted by His brown.

Like climbing some great Alp, which still doth rise, Deceived by its gigantic elegance; Vactored which grows—b it grows to har-

Monie -All mastes in its immensities;
Rich maro's -richer palasing-shrines Where flame
The lamps of gold—and haughty dome which
Vies In air with Earth's chief structures, though their frame

Sits on the firm set ground—and this the

glouis must c aim.

Thou seest not all; but peacemea' thou must To separat-contemplation, the great whole, And as the ocean many bays will make, That ask the eye—so here condense thy To more immediate objects, and control Thy thoughts until toy mind nath got by heart Its elequent proportions, and unroll in migaty graduations, part by part, Thy glory which at once upon thee did not

Not by its fault-but thine: Our outward is but of gradual grasp—and as it is
That what we have of feeling most intense
Outstrips our faint expression; even so
this
'Outshing and o'stwhelming'edifice
Forls our fond goze, and greatest of the Defies at first our Nature's littleness. Till, growing with its growth, we thus dil-Our spirits to the size of that they contem

In such a survey than the sating gaze of worder pleased, or awe which would ship of the place, or the more of art and its great masters, who could what former time, nor skill, nor thought could plan;
The fountain of sublimity displays
Its depth, and thence may draw the mind of

Its golden sands, and learn what great con-NORTHLAND.

BISHOP IRELAND'S GREAT SER-

Minnesota's Patriot Prelate tells the Story of Ireland's Wrongs, her Sorrows and her Triumphs.

AN EFFORT WORTHY THE ORATOR-AN GRATOR WORTHY THE COUNTRY.

North Western Chronicle, March 25.
Thou shalt arise, O Lord, and have mercy on Sion; for it is time to have mercy on it, for the time is come. Ps. 101. v. J4.

and complete. In succeeding ages the faith of Patrick has swayed the Irish of Patrick's work is the history of Ire-dand; the eulogy of the one is the eulogy of the other. This glorious fact shows itself in the sacred and inviolable tradition that the same blessed anniversary, the seventeenth of March, solemnizes the holy memory of Patrick and Ireland' indestructible nationality.

ST. PATRICK'S DAY. The two great passions of the Irish beart—love of faith and love of country—Eeding expression on St. Patrick's Day, we can understand the singular charm which the anniversary become , we can understand the singular rm which the anniversary has ever instant foreign fields made the welkin ring with salutes to Erin, and sighed aloud that their good swords were not drawn in her name and her aid. What strange emotions the day has always awakened in your own selves! You are removed thousands of miles from her shores; years have gone by since your eyes rested on her receding promontor ice; many of you know of her enchanting beauty only from the oft told stories of father and mother—and yet no sooner is spirit survived even up to the beginning Seatty only from the oft told stories of lings with Ireland. The same demonisc father and mother—and yet no sooner is spirit survived even up to the beginning it said to you, St. Patrick's Day has of the present century, when the Lieutonne, than you thrill with a feeling of tenant himself, Lord Cornwallis, wrotes the said to you have been proposed from the proposed from the proposed from the proposed from the same demonisc of the present century. come, than you thrill with a feeling of new life, and memories of Erin crowding from Dublin Castle: "The principal persons of this country and members of both Houses of Parliament are in general factors."

both Houses of Parliament are in gen-f your pledges of unceasing a MESSAGE OF HOPE.

both Houses of Parliament are in gen-eral, averse to all acts of elemency * * and would pursue measures that could only terminate in the extermination of Children of Erin, hearken to my joy ful words. A Patrick's Day has come, as no other in preceding years. The CPatrick's Day of 1886 bears to you the long expected message—for which generations of patriots suffered and bled—that at last there is hope for Ireland, chat at last God's mercy is nigh. Look

ye toward the horizon—a gleam, stranger indeed to Irish eyes, colors the sky about her; its rich light dassles. Look ye well—it is the gleam of freedom's star. O thrice happy day! Thrice happy we! Our fathers longed to see this day. O God of nations, we thank thee for thy favor. In her sore distress Erin clung to thee, and she shall not be confounded. "Thou shalt arise, O Lord, and have mercy on Sion; for it is time to have mercy on it, for the time is come."

IRELAND'S SAD HISTORY.

mercy on Sion; for it is time to have mercy on it, for the time is come."

IRELAND'S SAD HISTORY.

The history of Ireland is an uninter-rupted recital of heartless persecution and direct misery. A mirscle it is, distancing all ordinary laws of cause and effect that the Irish race has survived. Strongbow's army crossed the Irish channel in the year 1167, and the contest then began for liberty and life, which has endured for seven centuries, the closing act of which, with God's help, we are in this present time witnessing. The invaders at first claimed political sovereignty, and the ownership of the lands of the island. Later, the surrender of conscience was demanded. England changing her religion hated the faith of Patrick, and resolved either to extirpate it from the hearts of Irishmen or to extirpate them from the soil of Ireland. They fought, indeed, "pro aris et focis"—for their altars and their hearthstones. So sacred and so far reaching the principles at stake, the battles for Irish freedom rose to highest rank in the universal affairs of the human race—they were battles in the immortal cause of human digniv. battles in the immortal cause of hi digni'y.
"Tue history of Christian and civilized

"The history of Christian and civilized Europe," says Mgr. Perrand, "offers nothing comparable to what we know of Ireland since the conquest of that country by England." Small the island, lost as it were from the rest of the world amid Atlantic's billows; sparse and feeble its population; unorganized were its defenders and untutored in the methods of resistance, and their steamths and its population; unorganized were its defenders and untutored in the methods of resistance, and their strength and courage were ever departing beneath successive defeats. The enemy was a powerful nation, victorious upon a hundred continental battle-fields, opulent, armed with all the resources for the attack which ingenuity could devise, or industry supply. The odds against the little isle were tremendous. England, too,—we will pay her the merited compliment—turned to profit all her opportunities. No nation in its warfare equalled her skill in extermination, her bold measures of oppression by sword and by legislation, as exhibited to the world in her fierce strugglings with Ireland. The destruction of the faith and the liberties of Ireland seems to have been taken by her as the test of her power, and her title to pre eminence amid the nations of the earth, and, assuredly, if this destruction were possible to mundane strength, it shoul i have come as the work of England.

WAR AND CONFISCATION.

WAR AND CONFISCATION.
English armies of Ireland were trained ST. PATRICK'S DAY IN THE to be merciless. Spencer's plan for the reduction of Munster in the 16th cen tury was the normal rule: "I would have none received, but let to their fortune and miserable end * * * They are need-ful to be cut off." Cromwell's sword in ful to be cut off." Cromwell's sword in the language of a contemporary writer, was made, "stark drunk with Irish blood," five hundred thousand of the inhabitants of the Island perishing during his invasion. Faith was never kept with the Irish soldiers, as Drogheda and Limerick can well testify. Indeed, the so-called peace, which at times was proclaimed, was a continuous slaughtering of Celts and Catholics. In the law of the Pale it was no felony to kill a mere Irishman, and the Catholic in a later period found outside of the mountain region of Connaught was liable to be shot down like a wild beast outside his repair. The Irish people were robbed RETHREN: It is St. Patrick's Day; this sound the apostle and the people of Ireland has been close and enduring. The like was never elsewhere seen. Patrick's was the perfect apostleship. His soul who held the reins of power, whether the perfect apostleship. The like who held the reins of power, whether the perfect apostleship. The like who held the reins of power, whether the perfect apostleship and daugh. was transfused into the sons and daughters of Erin: it became the soul of the nation. The surrender of his disciples to his spirit and his love was absolute and complete. In succeeding search the surrender of t dealt out with lavish hand, and in this way it happened that large portions of the island were confiscated three or four times over, according as one class of settlers became united in heart or faith with the old race, and new colonists were needed to sustain English law or English church. Only as Helots, hewers of wood and drawers of water for the English planters, were the Catholic Irish tolerated, and in the articles of certain set thements it was stipulated that they were not to be allowed even as menials. They were the vermin of the earth of which the soil was to be totally cleared. When the sword in sheer fatigue sought its scabbard, systematic starvation was resorted to. "If they found," writes Spencer, "a plot of watercresses or shammark these than dealers. Day, we can understand the singular charm which the anniversary has ever had for Irishmen. It was never overlooked, or passed over as an ordinary occasion. Its coming heightened their joys and solaced their sorrows. In the darkest period of Irish gloom, the dawning of St. Patrick's Day brought sunlight to their souls. The despoiled outcast across the wild moor or on the side of the barren mountain smiled through his tears, and in prayer to the apostle base hope re enter his heart. The legions of Ramilies and Fontenoy on instant foreign fields made the welkin ring with salutes to Erin, and sighed along that their good swords were not sloud that their good swords were not sloud for the Cromwellian Parliament that all Catholics, whether C-its or Anglo-Irish, were to be driven by the soldiery from the three

tury—the fathers of your fathers were participants in the sad somes of this epoch—the work of cruelty and oppression seemed complete. The Catholics of Ireland had seen their last hope go down when Sarsfield's fig was lowered upon the walls of Limerick. Those who could escape took flight as flocks of "wild geese" from the unhappy island, and filled the ranks of the armies of France, Spain and Austria. There they distinguished themselves on many a battle-field; but they were unable to render service to their own people. Sarsfield expiring, catching up with his right hand his warm blood, could only say with deep regret, "Oh, if this were shed for Erin!" Those at home were strangers in their own land, not owning an acre, excluded from all posts of honor and emolument, disfranchised, miserable slaves. They were no longer accounted the people of Ireland. This name was assumed by the Protestant colonists, forming less than one sixth of the whole population, and these few set up in Dublin a Parliament which in sheer mockery of the oppressed race called itself the Irish Parliament, and whose supreme business was to enact laws worthy of demon minds for the further degradation of the remnant of the Catholic people of Ireland. "The penal statutes," says the liberal minded Protestant Barrington, "a code which would have dishonored even the sanguinary pen of Draco, had inflicted every pain and penalty, every restriction and oppression, under which a people could linger out a miserable existence. By these statutes, the exercise of religion had been held a crime, the education of children a high misdemeanor, the scn was encouraged to betray his father, the child rewarded for the ruin of his parent, the house of God declared a public nuisance, the officiating pastor proclaimed an outlaw, the acquirement of property absolutely forbidden, the exercise of trades restrained, plunder legalized in courts of law, and breach of trust rewarded in courts of equity, the Irish Catholic excluded from any office in the State, the law, the ar

flicted. The galling chains worn during long centuries had made their impress on the race. The Irish people, by the laws of nature's God possessing the noblest and richest gifts that belong to the human family, have to this day defects which we deplore, the results of Eoglish oppression. To cure these defects, to make my race perfect, I speak often of them to my people: but I never forget the cause, and in speaking of them I do not love Ireland the less, but all the more do I hate English tyranny. all the more do I hate English tyranny. all the more do I nate English tyranny. Irishmen naturally thirst after knowledge; yet not long ago many of them were without the culture of the school-room, because the penal laws had made instruction the price of apostacy. Our Irish emigrants bring to America willing hearts and strong arms, but seldom are hearts and strong arms, but seldom are they skilled crattemen, and doomed to owest occupations they fill the poor quarters of seaboard cities, and suffer the emptations incidental to destitution and discouragement—but was not industry in Ireland under the ban of the law? They lack the forethought and the econ-ony which makes temporal success pos-sible—in Ireland efforts to advance one's sion in Ireland efforts to advance one's self were futile, and if the peasant amassed a little wealth the exactions of landlord and heretical minister grew more insatiate. English law in Ireland was cruelty and injustice reduced to living form—how could Irishmen by habit respect and revere law? And if Irishmen in America hara needed learning in America needed in America nee habit respect and revere law? And it Irishmen in America have needed les-sons of temperance, it is because un-speakable misery tempted them to seek in the Lethean cup forgetfulness of their woes, and it too many trish emigrants in American cities have been driven to keep saloons, this lowest degree of their degredation comes again from English persecution during ages—they are driven to our shores poor and unskilled, and they are seduced into the sole business, which is onen to them demanding ny Irish emigrants in which is open to them, demanding neither capital nor art. I know my countrymen, and I assure my fellow-Americans, whose esteem I covet for Irishmen, that these defects are alien to Irishmen, men, that these defects are alien to Irish nature; they are the mildew encrusted upon it by an unhealthy and uncongenial atmosphere, which the presence of God's open sky shall rapidly dissipate. The vast multitudes of irishmen who, placed in tavorable circumstances, have risen to eminence in every social sphere; and whose virtues are the glory of their native land sustain my assertion. Allow us an opportunity, brief time to recover from our wounds, and we shall all he the from our wounds, and we shall all be the true lrishmen, and as a people, I speak in no spirit of vain boasting, we shall fear no. in no spirit of vain boasting, we shall fear no competition in mind, heart, or hand. Am I ever tempted to be impatient with the defects of my poor countrymen? I remember the penal days.

ays.

"A stranger held the land and tower
Of many a noble fugitive;
No Popisn lord had lordly power.
The peasant scarce had leave to live;
Above his head,
A rulned shed,
No tenure but a tyrant's will—
Forbld to plead,
Forbld to read,
Josammed, disfranchised, imbecile—
What wonder if our step bet rays
The freem in born in penal days,"
ENGLISH CALUMNIES

ENGLISH CALUMNIES And remembering the penal days, thank God that we have survived. view with amazement the grand virtues we have saved, and I deem it a divine work to aid the old Irish race in lifting work to aid the old Irish race in lifting itself up to the highest pinnacle of national and social glory, which is its Godgiven place. Haughty England, in this work shall I have best revenge of thee. I shall prove that not only didst thou persecute my race, but that thou hast lied to the world. Yes,—and this was the most heartless of all her oppressions—when England had trampled us under foot, and wielded the resources of an both Houses of Parliament are in general, averse to all acts of elemency * * and would pursue measures that could only terminate in the extermination of the greater number of the inhabitants, and in the utter destruction of the country. The words Papists and Priests are forever in their mouths, and by their unaccountable policy they would drive four fifths of the community into irreconcileable rebellion.

The Penal Days.

Ilied to the world. Yes,—and this was the most heartless of all her oppressions—when England had trampled us under foot, and wielded the resources of an empire to brutalize us, she mocked her victims, laughed at our misery and our ties landlords and tenants; but in other countries landlords and tenants are men of the same race, and between them tractable people, whom English miscom and generosity could not rehabilitate.

Alas for us, the world at large for a long time knew us only through English miscrepresentations, which Barrington stig.

matises as "a mass of the most cruel calumnies that ever weighed down the character of a meritorious people," and to this very day our great difficulty to obtain a hearing for our cause before the tribunal of universal public opinion comes from the effect of those calumnies which too many English writers strive yet to maintain and propagate.

IRELAND UNCONQUERED

Ireland subdued! It seemed as if she were. Chains were strung around her wherever chains could reach. But her inner soul was in her own keeping, and there she was unconquered and unconquerable. Her mighty spirit ever rose at ove the high water mark of slavery and degradation with which her enemies surrounded her, and every angry wave that beat against her but intensified her courage and gave new energy to resolve never to surrender her love of country and of faith. In the days of her utmost temporal helplessness, when the pall of daik death had settled the deepest over her hills and valleys, she was most firm in her defiance of slavery. The Irish peasants stealing through the shades of night to assist at the midnight mass in a lonely mountain cave and crowding close around the proscribed priest while bloodhounds and vile spies were scenting their track—it was a scene appealing to Heaven's own admiration, and never in the age of Columba of Iona, or Brian of Clontarf were as fervent acts of love to Ireland and to the Catholic Church elicited from Irish hearts, as those rising to the skies from the hearts of the persecuted Irishmen of the Eighteenth century. They, not English soldiers or English statesmen were the conquerors, tury. They, not English soldiers or English statesman were the conquerors, and a lesson such as came from no other people was taught by them to the world
—that freedom of mind and conscience is the most priceless of all human gifts, and that with a brave and great people the spirit of freedom is im IRELAND'S RESURRECTION.

Indeed when reasons for despair were strongest Ireland was on the eve of her

regeneration. She was but gathering in silence her energies for the renewal of the contest of ages, and this time she had a succeed. was destined to succeed. She first se-cured tolerance for her faith, or rather a cured tolerance for her faith, or rather a cessation of the sanguinary measures authorized by the statute law. Then her sons were enfranchised, permitted to vote for members of Parliament; emancipation followed permitting them to hold office; the foreign church which by a perverseness of language never before equalled had dared to call herself the Church of Ireland was disestablished, and some amelioration took place in the and some amelioration took place in the laws governing the tenure of land. And at this present time, the old race with all the enthusiasm and resolute ardor of a vigorous youth is erect, girding its loins for the final effort to break asunder loins for the final effort to break asunder the remaining chains and enjoy again the fullness of liberty. It is grand to see Ireland this blessed St. Patrick's Day. Her people are united, as never before—Celts and Normans, the descendants of Cromwellian soldiers and of Jacobite planters, all, with the exception of minor Orange and landlord factions, feeling themselves either from blood or from long inhaling of her purifying air children of themselves either from blood or from long inhaling of her purifying air children of Ireland. Protestants go arm in arm with Catholics—the trusted leader, Charles Stewart Parnell, being himself a Protestant. Bushops and priests are one in heart and in action with the people, he who in spirit and in jurisdiction is the

JUST LAND LAWS NEEDED.

Ireland demands security for her people in the tenure of lands, and the right of government in her own insular affairs.

The matter of land tenure in Ireland The matter of land tenure in Ireland is vital for her people, all the more so that agriculture must always be their chief reliance, and, indeed, is, since the violent destruction of their industries by England, their sole reliance. The whole island under the rulings of English domination belongs to the few—and those few, foreigners and descendants of foreigners, whose one title to their estates was originally confiscation and robbers. loreigners, whose one title to their estates was originally confiscation and robbery, aliens in race and in religion. There is no sympathy between landlords and tenants, the former considering the latter as so many slaves destined to toil for their benefit.

The lawmakers have always taken the

all equity as between the occupier and the owner of the land. The rent was the highest sum which the landlord coul i under threat of throwing him out on the roadside, wrest from the tenant. The tenant might be existed at a second to the country of the country o The tenant might be evicted at a mo ment's notice, and the troops of Eng-land were on hand at the master's nod and were on hand at the master's nod to tear down the peasant's cottage. No compensation was allowed for improvements, which were always made by the tenant, much of the soil having been once bog and mountain slope which was reclaimed by the tenants through the industry of generations. reclaimed by the tenants through the industry of generations. Improvements by tenants were suggestions to the land lord's cupidity to raise the rent or to drive the tenant off the land. The iniquities rendered possible by the English law were the daily occurrences in Ireland, and to such a miserable condition have the Irish people been reduced beneath the iron heel of landlordism that those only who have endured the that those only who have endured the oppression, as you and your fathers did, or who have visited Ireland with unaundiced eyes for the purpose of read-

ing the truth, can realize the frightful evils under which the island groans.
The curse of landlordism because enwere driven from the halls of Parliament in Dublin; the penal laws were enacted. In 1800 a treaty was made in Dublin. The so-called Parliament of Ireland voted legislative union with Great Britain, and as far as they could extinguished Ireland as a nation, and degraded her into a province. That Parliament had seen upon their benches great and true

and under a delusive idea of self-protection they hated their victims and strove to keep them in poverly and bondage lest they demand a restitution of their confiscated lands. Froude himself, who cannot be accused of friendlines, of the Irish reople, writes: "The landlords of Ireland—many of them absentees—represent conquest and confication, and they have gone on with an indifference to the welfare of their tenants that would never be toterated in England or Scotland." Dean Swift wrote: "It is by the Egyptian bondage of oruel, oppressing and covetous landlords, expecting that all who live under them should make bricks without straw, who grieve or envy when they see a tenant of theirs in a whole cost, or able to afford one comfortable meal in a month—that the spirits of the people are broken and made fit for slavery." We demand to day no social resolution; we allow prescriptive rights of property; we call for no overthrow of past confiscations. We are not communists. But we desire that Irishmen live as men in Ireland, and in that view we demand land laws which shall effectually protect the tenant in his improvements, give him fixity of tenure, save him from the exaction of too high rents, and lead gradually to the foundation of a peasant proprietorship, so that the old race may once again hope to hold tion of a peasant proprietorship, so that the old race may once again hope to hold as their own some portions at least of their native country.

"The civil authority," Leo XIII. de-

"The civil authority." Leo XiII. declares, "must not be subservient to the advantage of one or of a few, for it was established for the common good of all." It cannot, then, be right that the millions in Ireland be forever paupers, trembling before a few landlords who hold their lives in their hand. It were suicidal on the part of the Irish people to be silent under this wrong. It were an injustice on their part against author ity itself. It is time they cease appeal ing periodically to the world for alms, while their own land, as fertile as any upon which Heaven's dew falls, should support them. It is time the "crow bar brigade" be made impossible, it is time Irishmen may know each morning that before evening closes they shall not be outcasts on the road-side, or inmates of the detestable poor-house. Mr. Gladstone has already granted much to them on this score, and soon, we are confident, full justice shall be done to them.

THE HOME RULE MOVEMENT. THE HOME RULE MOVEMENT.

Ireland demands Home Rule, the right of self government in her own affairs. It is now a days a confessed principle of public polity among civilized nations—and we Americans understand better than others the principle and practice it more levally—that each people so long. more loyally—that each people so long as their action does not interfere with the just interests of other communities, the just interests of other communities, ought to control the legislation bearing upon their own welfare, much the same as the family within the body politic is independent in the management of its household. A people, a nation, is a family on a larger scale. The principle is based upon the dictates of reason, that government is, in the words of Leo XIII. "For the good of citizene" and that government is, in the words of Leo XIII, "for the good of citizens," and each people realizes more intelligently than others could their needs and provide for them more effectually. Ireland by the immoveable laws of God stamped ineffaceably upon her physical frame upon the souls and bodies of her children, and proclaimed by the same God in tones that neither time nor force has stilled through the eternal aspirations and hopes of Irish hearts, is, and, shall be a nation. "A nation, says a writer in the North American Review, is a race of men, small or great, whom community of traditions and feeling binds together into a firm, indestructible unity, and whose who in spirit and in jurisdiction is the successor of St. Lawrence O'Toole, and the most patriotic of all, warding off from the venerable See of Dublin any suspicion of castle contagion. Eagland in the person of her ablest premier, Mr. Gladstone, lends for the first time in history a willing ear to the demands of Ireland, and the whole world looks with intense interest upon the scene. The Iright question has become before the tribunal of mankind the most important and most significant question of the day.

JUST LAND LAWS NEEDED.

Ireland demands security for her more persistent in its identity and the more persistent in its identity and the more potent in assimilating to itself foreign elements. The Celt remains; Dane, and Norman, and Saxon have come; they have not changed him, but they have been changed unto him, and no truer Irishmen exists to day than the Anglo Normans of the Pale or the and truer Irishmen exists to day than the Anglo Normans of the Pale, or the Cromwellians of Tipperary. John Ruskin, whose discernment of nature's laws and nature's beauties makes him an excepnature's beauties makes him an exception among Englishmen, has said, the chief cause of the misgovernment of Ireland by Eugland is that Englishmen being entirely of a different mould from Irishmen, cannot understand them and ought not to legislate from them.

Irish members are as one to five in Westminster halls; as a body they have no power. British members, too, have ever scorned them, and the introduction of a purely Irish measure was the signal for cynic laughter. or for the hasty de-

or a purely rush measure was the signal for cynic laughter, or for the hasty departure of members from their seats. Only O'Connell's stentorian tones, menacingly re-echoed by the hills of Ireland, and Parnell's skilled tactics of obstruction obtained the British ear, and Mr. Gladstone himself has told British electors that never did the British Parliament remove Irish grievances except when a sentiment of fear inspired them.

them.

ENGLAND'S TITLE TO RULE IRELAND.

And by what title of right, we will ask, does Westminster legislate for Ireland? There is justice to be observed between peoples as well as between individuals, and for justice we must contend. In 1691, Celtic and Catholic Ireland was in a sme against England's continents, imarms against England's continental importation, William of O.ange. It was their last appearance as a nation treating with England. Ireland submitted; it vas stipulated that the Catholic religion be free and Irish Catholics be protected in their property and their civil franchises. The treaty of Limerick was signed, Patrick Sarsfield being ourspokesman. Will England dare appeal to Limerick as her title-deed to rule us?. The stone of the Broken Treaty shall make answer. Before the ink upon the parchment was well dry it was announced that no faith should be kent with Paristra (Jath) should be kept with Papists; Catholics were driven from the halls of Parliament

voting for the union was barely sufficient to carry the infamous measure. If England were sensitive to honor, and understood justice she should long ago by restoring Ireland's Parliament—in which emancipated Catholics would now sit—have sought to wash her brow from the stigms of shame which the robbery of a people's independence has affixed upon ner.

people's independence has affixed upon her.

SHALL HOME RULE COME?

Shall Irishmen succeed in their demand for Home Rule? Why not? Who object? Orangemen in the north? They are but a handful of the inhabitants, and they emphatically are not the Irish people. They are Euglishmen quartered in Ireland and they must not speak when there is a question of the Irish people. Englishmen? Not the liberal-minded honorable Englishmen—and they are numerous.—There are, of course, those in England whose prejudiced reading of history has prevented from understanding the justice of our demands: those we must enlighten. There are those with whom English interests are paramount to all things else, even to highest justice, and who believe other peoples have been created for the sole purpose of serving and enriching England: these we must by fair and consistent efforts compel to restore us our rights. It shall be a glorious day for England when she will bestow Home Rule upon Ireland; she shall appear before the nations of the earth as the just nation, obeying conscience. repairing the evil-doing of the past. Then Irishmen may esteem her; then, and then only may the hand of friendship be extended across the sea dividing the two islands. Our vengeance in our hour of triumph shall be that of our hour of triumph shall be that of our holy religion—to forgive the past, that fearful past which she has inflicted upon us. Let her be generous to us now, and we will live with her in amity and peace. But we must have our rights, and until they are accorded to us we will agitate in Ireland, in England, herself, in America, throughouther colonial empire from Canads to India and the South Sea islands. We cannot arrest the onward movement of our people, and so long as we are not victorious England shall not be in peace. It is supreme wisdom for her now to be just and generous.

The present agitation in Ireland is national—a nation demanding life liberty.

erous.

The present agitation in Ireland is no. timal—a nation demanding life liberty and happiness. Protestants and Catholics alike are moving. There is no need to lose time in replying to the silly accusa-tion that with a Parliament in Dublin Catholics having the numerical majority would persecute their Protestant fellowcountrymen. They who make the ac-cusation are thoroughly ignorant both of the principles of the Catholic faith and of the instincts of the Irish heart. But since the agitation is national why do I this the agutation is national why do I this morning treat the Irish question in this cathedral pulpit? Why do I plead the cause of Ireland before the altar of the Church? The reasons are plain. Is not justice whether between men and men, or nations and nations, a Heaven-born principle which the ministers of God's Church must advocate? Is not the Catholic must advocate? Is not the Catholic Church the mother of the poor, the suffering, the oppressed? Does not her heart go out toward the persecuted in all ages and in all climes? I were not her son, and her minister did I not weep over Poland bleeding to day under the feet of Czur and Kaiser—Did I not weep over a pation whose cup of affliction has over Poland bleeding to day under the fact of Czur and Kaiser—Did I not weep over a nation whose cup of affliction has overflowed far more than Poland's, poor Erin of the West? But, O Church Catholic, is not this Erin thy own child, whose love has ever been for thee, whose blood has ever flowed fast and warm in thy defence? Dost thou not owe to her in reward of her toillings and sufferings for thee, to bless her and aid her in her needs? If she has endured so much in the past, if it has been so difficult for her to obtain relief from England, has it not been precisely because of her great loyalty to thee? My God, how could I tell the deeds done by Ireland for thy holy Church? What a royal welcome she gave to Patrick, when he raised aloft on her green fields the symbol of redemption! In response to his preaching she became the isle of saints, and in the superabundance of her love she dispatched apostles to Scotland, England, Germany, France, aye, they reached even the plains of distant Italy. And when death or apostacy was decreed, how her children, generation after generation, shed joyously their heart's blood, making Erin the isle of confessors, and of apostles. What sweet and sad memories the penal days evoke!

"They bribed the flock, they bribed the son To sell the priest and rob the size;

sad memories the pensi days evoke:

"They bribed the flock, they bribed the son
To sell the priest and rob the sire;
Their dogs were taught aliae to run
U pon the scent of wolf and friar.
Among the poor,
Or in the moor,
Were nid the plous and the true—
While traitor knave,
Had riches, rank and retinue."

And despite all trials Ireland remained Catholic. In the Nineteenth century her exiled children have carried the good seed of the faith to the four corners of the world, and as Cardinal Manning remarked in a sermon preached at Rome during the Vatican Council, no one apostle of the Church, the Prince of the hierarchy excepted, was represented by so many pre-lates in the Council Hall as our own St. Patrick. Ireland has stood by the Church, and the Church, her pontifie, bishops and

priests, stand by Ireland. The Church has on occasions been thought slow in giving countenance to the Irish cause: slowness was prudence—but now, when the opportunity has come, Wha giving countenance to the Irish cause:
slowness was prudence--but now,
when the opportunity has come,
with demands that are just, and
means that are licit, the Church is outspoken in her advecacy of Ireland. Leo
XIII, has c'osed the door of the royal
Vatican against English Emissaries who
farn would belie to his face our country,
and the Irish bishops are the most courageous and most resolute; of her defenders.

Yes, in the name of my Church, I pray Yes, in the name of my Church, I pray this morning for Ireland, and I bless her children who are battling for her rights. IRELAND'S FUTURE.

I speak confidently—Ireland will succeed. The movement is too powerful; it cannot be arrested. Erg'and is more inclined to justice, and the world at large watching ner, she fears universal public opinion, and can no longer as it were in the dark throttle her victims and still their c'amerings in death. And we put, too, our trust in Providence, who will not allow forever iniquity to triumph. Yes, there is a happy future before Ireland and it is not far off. A glorious day when Ireland's sons, on Liffey's banks, shall open an Irich Patliament, and Ireland shall be a Nation or ce again!

"Saturnian years return! Ere long
Peace, justice-built, the Isle shall cheer:
Even now old sounds of ancient wrong
At distance roil, and come not n ear:
Past is the iron age—the storms
final lashed the worn cliff, shock on shock,
The bird in the temper t cradled warms
At last her wings upon the rock."

Ireland independent—Ireland happy,

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respected—her sons redeeming themselves from the injuries of the past, and all fetters broken, putting forth the noble qualities of mind and heart which are theirs by nature and by inheritance! The vision of Ecin's future fills the soul with delight. No, we shall not love her more than we the pr

No, we shall not love her more than we did; we shall not be more proud of her than we have been—but, happier, indeed, shall we be in her happines.

It is a solemn time for the Irish people—the independence of the nation is at stake. Irishmen, I besech you, understand your opportunity, and do your duty. Irishmen of Ireland, persevere in patient firmness, abandoning no one iota of your claims, and yet pursuing your end. patient firmness, abandoning no one iota of your claims, and yet pursuing your end with self control and through means as fair and as just as the cause itself. Be united; the enemy will strive to divide your ranks—know that in division lurks dateat in union lies auccess. Irishmen of deteat, in union lies success. Irishmen of tries.

America, be all that is good and great in the of Good America, be all that is good and great in the eyes of your fellow Americans, winning by your civic virtues and your high bearing as men, as Americans, the approval of this Republic for the cause of Ireland. Aid the men who at home "stand in the gap" by your liberal contributions. The treasurer of the Itish Parliamentary parry should be kept well replenished with gold from the purses of Irish Americans. At home they give their time and life: we

from the purses of Irish Americans. At home they give their time and life; we must give what they have not, and what is needed in the contest—money.

And let us pray for Ireland. We forget, perhaps, this duty. God holds in his hand the destinies of nations no less than of individuals. His favor is needed that we succeed. In vain we plan, and labor and hope, unless He bless our endeavors. O God, we pray to thee—Have mercy on Erin. Remember, now, her saints, her virgins, her martyrs: remember the sacri-him a virgins, her martyrs: remember the sacri-fices of our forefathers in Penal Days, and bookfor their sake, have mercy on Etin, and be it Thy will that she stand forth once more a nation. Beloved apostle Patrick, gather this morning thy Irish saints close around the throne of the Onnipotent, and with them re-ecto in its realms of bliss the prayer of thy children on earth—O Lord prayer of thy children on earth—O Lord have mercy on Erin; for it is time to have mercy on her, for the time has come!

Things Money Can't Do.

broug

Other

Some boys and girls have an idea that money can do almost anything; but this is a mistake. Money, it is true, can do a great deal, but it can not do ererything. I could name you a thousand things it can not buy. It was meant for good, and it is a good thing to have; but all this depends on how it is used. If

all this depends on how it is used. If used wrongly it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot purchase, no matter how much we have of it.

If a man has not a good education, all his money can not buy it for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying, "I would give all I have if I had only a good education and a well trained mind;" but he will say it in vain. His money alone can't obtain it. can't obtain it. Neither will wealth itself give a man lutely

or woman good manners. Nothing, next to good health, is of more importance than easy, graceful, self-possessed man-ners. But they can't be had for mere

Money can't purchase a good con science. If a poor man or a boy or a girl
—any one—has a clear conscience that
gives off a tone like a sound bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn't buy them for a man who hasn't them already.

The Fire Bells.

Ring out an alarm and it is heeded, This is to notify you that base substitution is practiced when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get "Put-

What Toronto's well-known Good Samwhat Toronto's well-known Good Samarian says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." CLARA E. PORTER. Sold by Harkness & Co., Druggists, Dundas street.

To Whom It May Concern. Geo. W. Platt, of Picton, says he can confidently recommend Burdock Blood Bitters to any who suffer from loss of of C appetite, constipation and general debility, that remedy having cured him, after severe illness from the same complaints the

morted and grounds with our to the course of these and the position should not these of the state and the same

priests, stand by Ireland. The Church has on occasions been thought slow in giving countenance to the Irish cause: when the opportunity has come, with demands that are just, and means that are lieft, the Church is outmeans that are lieft, the Chuich is outspoken in her advecsey of Ireland. Leo XIII, has closed the door of the royal Vatican against English Emissaries who farn would belie to his face our country, and the Irish bishops are the most courageous and most resolute; of her defenders. Yes, in the name of my Church, I pray this morning for Ireland, and I bless her children who are battling for her rights.

IRELAND'S FUTURE.

I speak confidently—Ireland will succeed. The movement is too powerful; it cannot be arrested. England is more inclined to justice, and the world at large watching ner, she fears universal public opinion, and can no longer as it were in the dark throttle her victims and still their the dark throttle her victims and still their c'amorings in death. And we pu', too, our trust in Providence, who will not allow forever iniquity to triumph. Yes, there is a happy future before Irtland and it is not far off. A glorious day when Ireland's sons, on Liftey's banks, shall open an Irish Patliament, and Ireland shall be a Nation of Co again!

"Saturnian years return! Ere long Peace, justice-buit, the Isie shall cheer: Even now old sounds of ancient wrong At distance roll, and come not near: Past is the Iron age—the storms final lashed the worn cliff, shock o

The bird in the tempert cradled warms
At last her wings upon the rock."

Ireland independent—Ireland happy, respected—her sous redeeming themselves from the injuries of the past, and all fetters broken, putting forth the noble qualities of mind and heart which are theirs by nature and by inheritance! The vision of Ecin's future fills the soul with delight. No, we shall not love her more than we did; we shall not be more proud of her than we have been—but, happier, indeed, shall we be in her happines.

all we have the independence of the nation is at the independence of the nation is at the independence of the nation are told from the very best authority, that whilst that road was being built, the blood of Irish Catholics stained every inch of it, stake. Irishmen, I besetch you, under-stand your opportunity, and do your duty. Irishmen of Ireland, persevere in duty, Irishmen of Ireland, persevere in patient firmness, abandoning no one iota patient firmness, abandoning no one local of your claims, and yet pursuing your end with self control and through means as with self control and through means as fair and as just as the cause itself. Be united; the enemy will strive to divide your ranks—know that in division lurks defeat, in union lies success. Irishmen of America, be all that is good and great in the eyes of your fellow Americans, winning by your civic virtues and your high bearing as men, as Americans, the approval of this Republic for the cause of Ireland. Aid the men who at home "stand in the gap" by your liberal contributions. The treasurer of the Itish Parliamentary party should be kept well replenished with gold from the purses of Irish Americans. At home they give their time and life; we must give what they have not, and what

is needed in the contest—money.

And let us pray for Ireland. We forget, perhaps, this duty. God holds in his hand the destinies of nations no less than land's then penal settlement, he contrived to enter the Hulk. The ship set sail, and of individuals. His favor is needed that we succeed. In vain we plan, and labor and hope, unless He bless our endeavors. in a few days this priest was brought before the captain as a stow-away. He O God, we pray to thee—Have mercy on Erin. Remember, now, her saints, her Erin. Remember, now, her saints, her virgins, her martyrs: remember the sacrifices of our forefathers in Penal Days, and for their sake, have mercy on Erin, and be it Thy will that she stand forth once more a nation. Beloved apostle Patrick, gather this morning thy Irish saints close around the throne of the Omnipotent, and wish them re-ecto in its realms of bliss the prayer of thy children on earth—O Lord have mercy on Erin: for it is time to

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Geo. W. Platt, of Pieton, says he can confidently recommend Burdock Blood Bitters to any who suffer from loss of appetite, constipation and general debil-ity, that remedy having cured him, after severe illness from the same complaints

priest that would attempt to come into the penal settlement of Norfolk Island. This pegan law was carried out as it was in England and Ireland years before. The history of the first priest who attempted to arrive on the shores of Australia is too

interesting to be passed over. This good priest came to Dublin from the North of

Ireland where he suffered much persecution himself; and hearing that a number of

Catholics were being transported to Eng-

the vigilance of the officers became relaxed, and the priests were tolerated.

The ex convicts that survived their sentence when liberated, worked hard together and very successfully, earning large wages. They took up land and prospered, but as soon as they built their own

modest dwellings, they next thought of building a house for the worship of God. Hence chapels arose wherever a few Irish

Catholics were settled. The priests lived as it were on horse back, attending to the spiritual wants of their scattered flocks.

The presence of a bishop was now absolutely necessary for the wants of the rising

church, and he was sent by the Holy See about fifty years ago. Most Rev. Dr. Polding, an Englishman, was the one sent as Vicar Apostolic. The Catholic religion was then freed from the intelerance of

irreligion. Priests were multiplied as their congregations increased. A healthy

emigration ras been pouring into that country ever since, and wonderful to re-late, Catholics are now estimated at one

million, scattered over Australia, Tas-mania, and New Zealand, and they double their numbers every ten years. The Irish

Catholics being a chaste and hardy people

The Cathedral of Sidney would be a

The Cathedral of Sidney would be a grand ornament to any city in Europe. The same may be said of the Cathedrals of Bathurst, Brisbane, Goulbourne, Melbourne and others; and the Catholics of those places are both influential and rich. Besides there are magnificent colleges, convents, monasteries and schools throughout the country. We hope that our Canadian Pacific Railroad which is destined to be a highway from this country to

to be a highway from this country to Australia, will bring enlightenment and

love of fair play to the rulers of that country, which will induce them to imi-

tate the example of our enlightened and liberal government which treats its fellow subjects of the Catholic Faith fairly and

honestly, permitting the Catholics wherever they can to have their own Catholic

Separate Schools supported by their own taxes. The world moves on, education is

spreading, bigotry is happily wasting away, esterially amongst the brotherhood of Christians. The Catholics on their part

are prolifie.

ARCHBISHOP LYNCh's SERMON. That great country, which we shall call by the old name of Oceanica, is divided into two Archbishoprics and sixteen bishoprice, with Cardinal Moran at their head. Six What shall we say of Australis, Tasmania and New Zalaud, now amongst the most flourishing beds in the garden of the Catholic Church? The spread of religion in these countries is may ellous, bordering on the miraculous. The climate is very salubrious and the land very fertile. After the rising of 1798, a vast number of Irish Catholics was then transported to what was then called Botany Bay, near Sidney. Subsequently the Penal settlement was transferred to Norfolk Island, now Tasmania, Many of those prisoners were gentlemen of standing and CONTINUED FR M OUR LAST. with Cardinal Moran at their head. Six more bishoptics, are in contemplation. I caunot ascertain the precise number of priests or nuns, but they are equal to the wants of the people. But where did the majority of the bishops, priests and nuns come from? They came from the island of saints—Ireland, the fruitful mother of learned wiscinceases. learned missionaries, as in the earlier times of Christianity in Irelaid. Here now are the dried tones of the Irish Catbolic convicts standing in the person of their descendants as a mighty samu to conquer souls for the kingdom army to conquer souls for the kingdom of Heaven. England, equal in ferocity to pagan Rome, was, for three hundred years, an atrocious persecutor of the True Church, employing every means prisoners were gentlemen of standing and education in Ireland. Then the stream of Irish convicts commenced. Small depre-dations were committed. Hanging or transportation to Norfolk Island was the the scaffold, prisons, confiscations, fines, and tortures to root out Catholicity. So doom of the tangressor. A man to save his own life and the lives of starving chil-dren appropriated to their use a sheep. This he had a perfect right to do, for all things are common in time of famine. But then for this offence he was banished that by the most iniquitious means the new religion was propagated by the wicked rulers of that kingdom and not by the preaching of the true Gospel by the legitimate clergyman of the True Church. Behold now what a change! Not in the Church for she is always the But then for this offence he was banished from his country for een, twenty years, and some for life. They were chained in gangs, they were half-starved, and they were most cruelly punished with the lash for trivial offences, and even for no moral fault Lashes were given to the Catholics for refusing to attend Protestant prayers same. Now, by the Providence of God, English ships are carrying missionaries throughout the whole world—Asia, and worship, and the number of lashes was increased for every offence. This cruel discipline lasted for twenty years, till some influential person protested.
The governor of the prison had a residence which is now occupied by the Sisters of Mercy. There is a large tree in front of the house, and on this tree the Irish Cath-

Africa, Australia and America. British soldiers who formerly shot down the priests at the altars are now marched to priests at the altars are now marched to Mass by their Protestant captains, and Catholic chaplains are appointed to the ships of war. Theirs is the triumph of Christ and His Church over inhumanity and irreligion. "This is the victory that conquereth the world, our faith." But now let us search for the dry bones of olics were stripped, strang up, and whipped. The land around this tree, for many feet, is soaked with the blood of the Irish Catholics, and from that tree back to the prison the road was constantly stained the martyred bishops, priests and relig ous of Ireland, England and Scotland They are reproduced in thousands of holy missionaries in these countries, and also in America, Australia, Asis, Africa with the blood flowing from their fresh wounds. The road from Hobert-town to Lanceston, a hundred and twenty miles in and other parts of the world. Dr. Hurley, Archbishop of Cashel, who was mar-tyred in Dublin at a spot now known as Stephen's Green, after suffering im-prisonment in filthy dungeons had his legs put into tin boots filled with oil and and their bones may be discovered at in-tervals along the road. The blood of martyrs is the fruitful seeds of the Church. resin, and placed over a fire till the flesh fell from his bones. His executioners in the meantime jeering and upraiding him because in his agony he could not This accounts for the wonderful increase of Catholicity in those Vast countries suppress a groan. He was afterwards hanged, but cut down before he expired, and the dry bones now are covered with living flesh in the person of the great Catholic population in those vast counand then his body cut into quarters. Behold he lives in the person of his illustrious successor, Archbishop Croke, and also in the persons of the former illustrious Archbishops of Cashel. The same may be said of other Archbishop Picture and Same may be said of other tries. They may thank, after the mercy of God, the sufferings, the tears, the sigh, the penitential works of the poor convict. now, I hope, enjoying their reward. The penalty of death was decreed against any

Cashel. The same may be said of other Archbishops, Bistops and priests of Ire-land and Irish descent throughout the world. We may well now again quote part of our text. "Thus saith the Lord God to these bones: Behold I will send spirit into you and you shall live. And I will lay sinews upon you, and will cause will say shews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophe-sied as He had commanded me; and as I prophesed there was a noise, and beheld a commotion; and the bones came together each one to its pint. And I saw, and be hold the sinews, and the flesh came upon was so gentlemanly and elegant in his manners that the captain took a fancy to him and gave him an office as assistant them, and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit, Thus saith the Lord God, Come spirit from the four winds, and blow upon these slain and let them live egain. And I prophesied as he had commanded me, and the spirit came into them and they lived; and they stood up upon their feet, Things Money Can't Do.

Some boys and girls have an idea that money can do almost anything; but this is a mistake. Money, it is true, can do a great deal, but it can not do everything. I could name you a thousand things it can not how.

In this good priest made the sad case of the convicts known to the then Vicur-Apostolic of the London district in England, and also to the Most Rev. Dr. Troy, Archbishop of Dublin. This brought around most consoling results.

Other holy priests came to know the sad case of the convicts in Australia, and filled with the spirit of the Apostles who did not great deal, but it can not do everything. I could name you a thousand things it can not how.

In this good priest made the sad case of the convicts known to the an exceeding great army. And he said to me: Son of man. All these bones are the house of Israel. They say: Our bones are divided up, and our hope is lost, and ware cut off. Therefore prophesy, and say to them. Thus saith the Lord God, Behold, I will open your graves, and will bring you into the land of Israel.

And you shall know the land of Israel. cease to preach Christ crucified, though ordered to do so by the Powers that be, these holy priests went in disguise and secretly administered the sacraments and and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people. And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, and you shall know that I the Lord have spoken, and done it, saith the Lord God." gave conso ation to the dying. At length the vigilance of the officers became

A Monument to Brownson.

Bishop Gilmour in the Universe. At the death of Dr. Orestes A. Brown

of it. We feel certain the money can be raised if the Catholic press will urge it.

The memory of such a man should not be let die. Our Catholic people ere neither stingy nor ungrateful when a just cause is properly presented. We appeal to our brethren of the Catholic press, to discuss the subject, and give it their influence. Let the monument be erected in New York park, or Boston Commons, but let it be erected. Let the ambition of our young be excited and inspired by the our young be excited and inspired by the monuments of our heroes. Let the pen be not forgotten in the gleam of the

Brownson deserves a monument at the hands of the Catholics of America. will head the list?

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES

Its Use in Lung Troubles.

DR. HIRAM CADORETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

THERE IS A WIDE DIFFERENCE between medicines which affect merely the symptoms of disease and those which affect its cause. The first are useful as pallatives, the second, if of genuine efficacy, produce a radical cure. To the latter class belongs Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Thoroughness of spreading, bigotry is happily wasting away, est exially amongst the brotherhood of Christians. The Catholics on their part are bound to return good for evil, and are laboring to win back to the true faith, the children of their former persecutors.

DIOCESE OF OTTAWA.

PASTORAL LETTER

His Lordship the Bishop of Ottawa. By which he publishes the Encyclical Letter concerning the Jubilee granted by Our Holy Father, Leo XIII, on the

JOSEPH THOMAS DUHAMEL By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, etc.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN.

CONTINUED FROM OUR LAST. All jubileer, as well as plenary indul-All Jubilees, as well as plenary in dal-gences, require confession, communos, and a prayer for the intentions of the Holy Father. Besides these general con-ditions, several Jubilees exact others in particular, such as works of penance and charity: so the indulgence of this Jubi-lee imposes two facts and a dotation towards a work in favor of the Faith towards a work in fayor of the Faith. The three jubilees granted by Leo XIII, always required these two conditions, in order to inculcate on us how great is the necessity of good works, and how much greater still the necessity of true penance and rigid fasting.

It will not be useless to recall to mind here what a plenary indulgence, in form of

A plenary indulgence is the remission or absolution of all the temporal nunishment due A penary inaudence is the remission or absolution of all the temporal punishment due to pardoned sins, punishment which must necessarily be undergone, either in this world or the future, if it is not remitted by indulgence. It is of faith that the intulgences are very salutary to christian people; it is of faith also, that the church possesses the power to grant them. This the Council of Trent expressly teaches us the Coange of French expressly teaches as in is 25th, session. "In using this power, they to whom it has been confided, loose, before God, from the temporal punish-ment due to sm." [Bouvier] Indulgence is a true absolution, not of sin which the Church remits solely by sacramental absolution, but of the tempora punishment, more or less great, which ordinarily remains to be undergone, even after the sin has been effaced. ing of indulgence is an act of authority, onstituting a part of the plenary juris-diction given to Bishops, and especially to the Pope by these Divine words: Whatever you shall loss on earth shall be lossed in Heaven." By virtue of these words, the Head of the Church has re ceived power to apply, for the remission of temporal punishments, the superabundant satisfaction of our Lord Jesus Christ and satisfaction of our Lord Jesus Christ and the Saints. This power, like all other powers, the Pope exercises with wisdom; and, as often as he applies, by indulgence, the fruits of sovereign mercy, he offers adequate compensation to the Majesty of God and supreme justice. Therefore, indulgences are always attached to works which contribute to the glory of God and

his bountiful purpose to wards the Church and the souls of men. The most important of all indulgences is that which is granted in the form of a general jubilee. A general jubilee, therefore is a plenary indulgence, granted by the Pepe to all the faultful in the world, dependent for all, on the exercise of certain excellent and most salutary works, and accompanied by the most solemn services as well as earnest preaching which produces the most notable fruits of grace, such as most numerous and striking conversions and a general renewal throughout christendom. Among these fruits of grace must be included, especially, the powerful assistance which touches the heart f sinners, moves, enlightens and trans forms them. So, the Church, in this time of salvation, employs all her condescen-sion, the more to facilitate the return of the most unfortunate of her prodigal Pope grants, during the jubilee, to all confessors the power of absolving from all crimes, even the most enormous, and from the censures attached to them, whilst, ordinarily, the absolution from some of those crimes together with censures or ecclesiastical penalties, is reserved

Because of such things, having invoked the holy name of God, and founding on the Encyclical, as well as on the declara-tions made in the name of His Holines, the 15th January last, by the sacred Pen-intentiary, we have regulated and ordered, we regulate and order as follows:

At the death of Dr. Orestes A. Brownson the Universe proposed that the Catholics of America erect by public subscription a monument to his memory. The Catholic press very generally favored the suggestion, but nothing practical come out of it. We feel certain the money can be raised if the Catholic press will urge it.

The memory of such a man should not be let die. Our Catholic people are neithed by the Endown of the present Pastoral Letter. The said letter is promulgated by this Pastoral Letter.

20. The six visits prescribed by the Endown of the present Pastoral Letter.

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20. The six visits prescribed by the Encyclical shall be made for each Parish and M'ssion of this Diocese outside of the city of Ottawa, in the Church or Chapel of th place. In the city of Ottawa, the Faithful shall visit twice the Basilica, the church of St. Joseph and the church of St. Patrick; such as being domiciled outside of the city, belong to any of the city parishes, shall visit six times their Parish church.

At each of these visits, fervent prayers must, for sometime, be addressed to God for the intentions of the Sovereign Pontiff, viz: amongst others, for the prosperity and exaltation of the Catholic Church nd the Holy See, for the extirpation of heresies, the conversion of sinners, for concord between Christian princes, and for the peace and unity of the whole faith-

ful people.

Visits made in procession, whether by congregations of seculars or regulars, communities, confraternities, University College of Ottawa, or by the fait ful who shall take part in said visits, or themselves make them processionally with their Parish Priest, or a priest deputed by him visits thus made shall count each one for

33. The two days of fasting and strict ab stinence may be observed on any day even on a Friday, provided that it be not a fast day of obligation. As the Encyclical requires strict abstinence, it must be remembered that the use of flesh meat, fat, eggs, butter, cheese, milk or any other ail-ment in which there are eggs or milk-meate, is absolutely forbidden the days on

40. Each one will have to consult his 40. Each one will have to consult his confessor as to the slms which he must give. The Pope et jins to give, not only according to one's means; but, knowing that, too often, people delude and deceive themselves through their aff.c ion to worldly things, he obliges those who wish to gain the Jubilee indulgance to have an understanding with this. have an understanding with their con-fessors as to the amount to be given. This alms, according to the Encyclical, must be given towards a work which contributes to the increase and propagation of the Catholic Faith. The Holy Father, whilst declaring it optional to choose among works that are promotive of faith, nevertheless, points out two as being more necessary and more useful. These are Seminaries for ecclesiastics and private schools for children Such private schools, sustained solely by voluntary gifts, have been created in several countries of Europe, where tyran-nical Governments proscribe religious instruction in the public schools. They exist not, and have no need to exist in the Diocese of Ottawa, where Catholic schools are maintained by means of an obligatory tax. But, if we have schools for the education of our children independently of alms, such is not the case as regards the training of Ecclesiastics and the work of the Seminary. This work, you are well aware, Dearly Beloved Brethren, is not one of najor importance only, it is also absolutely necessary in this diocese. Without education for E cle-siastics, we should not have Priests. And if we had no Priests, you would have no ment, nor the word of God, not even the catechism: all this We bave the catechism: all this We have not failed to impress on you at all Our pastoral visitations. We hope, there-fore, that the work of the Seminary will be the one to which you will devote your Jubilee alms. For this reason We order that in all the public churches and chapels of the Diocese: lo. there be placed a box where it can readily be seen, for receiving the aforesaid atms; 20. that in no church or chapel shall there be any other box during this year. The product of these offerings must be

faithfully transmitted to us. The alms which will not be less than a dollar, may be placed in the box or remitted to the Reverend Pastors, who will inscribe the names and christian names of the givers in a book kept for served in the archives of the Bishoprick in memory of the generosity and spirit of faith of the Catholics of this Diocese.

50. The same confession and commun-ion will not suffice for the fulfilment of the Pascal obligation and the gaining of the Jubilee.

Everyone who wishes to confess in

order to gain the jubilee, may apply to any secular or regular priest who is approved in this diocese; and every con-fessor is authorized to absolve from every sin and censure reserved to the Pope, or the Ordinary, as well as to commute the Ordinary, as well as to commute vows, according to the instruction con-tained in the second volume of the Pastoral Letters of the Bishops of Ostawa,

peginning at page 53.

65. Navigators and travellers, once come back to their domicile or detained somewhere for sufficient time, may gain the indulgence by performing the pres-cribed works and by visiting six times the Cathedral, the principal or parochial church of the locality or their domicile. 95. As often as any one shall comply with the conditions of the jubilee, he will

gain a plenary indulgence, but dispen-sations, commutations and the abso-lution of reserved cases can be granted

85. The conditions of the jubilee can be fulfilled, partly in one diocese and party in another, provided that the regulations or the Ordinaries of both dioceses be attended to.

93. The Jubilee will commence on the

10. It must be announced by the ringing of bells for a quarter of an hour after the mid day Angelus; and the close of the Jubilee shall, in like manner, be announced by the bells which must be

announced by the bells which must be rung during a quarter of an hour, after the evening Angelus of 31st December.

11. A Te Deum will be celebrated as solemnly as possible in the churches on the last Sunday of the year. 'At the Basilica the Te Deum will be chanted on the 31st December.

the 31st December.

This service will be held in thanksgiving to God for the graces granted during the Jubilee.

during the Jubilee.

120. The faithful may gain, during the year, although it be a year of general jubilee, all the other indulgences granted by the Sovereign Pontiffs; and we avail ourselves of this occasion to promulgate, in as far as is rendered neces-sary by a degree of the Congregation of Indulgences dated 28 January, 1842, throughout the whole extent of the Diocese of Ottawa, all the indulgences granted by the Sovereign Pontiffs, and notably those which are mentioned in the work, "Recueils de prieres et d'œuvre pieux," published by order of Pius IX, and printed in the press of Propaganda in

The present Pastoral Letter shall be read at the Prone of the parochial masses in all churches and chapels, as well as in the chapters of Religious communities, the first Sunday after it has been received.

Given at Ottawa, under our signature. the Seal of the Diocese, and the counter-signature of our secretary, this twentieth day of February, one thousand eight hundred and eighty-six, anniversary of the providential election of Leo XIII. † J. Thomas, Bp. of Ottawa.

By Command.

Secretary.

Gold Fields,

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive, free, Maine, will, by return mail, receive, free, full information about work which they can do, and live at home, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or oid. Capital not required; you are started in business free. Those who start at once are absolutely sure of any little fortunes.

which it is intended to perform the Jubile | THE GOLDEN STREAM ACROSS, THE fast. UCEAN.

I sent reporters to four houses in Boston I sent reporters to four houses in Boston a short time ago to ask how much money they had sold on Ireland during the month of December, and from the 1st of December to the 2005 those four houses had sold over \$100,000 in sums averaging \$35. Now, in three weeks, four houses in one city sold that much, and I can assure you that there is not a city in the United States, not a town or hamlet, whence that drain is not constantly going away to Iredrain is not constantly going away to Ire-land. It is going from the mills, from the mines, from the farms, from the shops, from the servant girls. The only advantage from that terrible loss-a loss which must reach from \$50,000,000 to \$70,000.
000 a year, which is the lowest computation you can put on it—the only value we have in return is in the devoted and offectionate natures that could spare from their tionate natures that could spare from their carnings so much to their poor relatives in Ireland—for they sent it to save their people from eviction and starvation; not to make them happy and comfortable, but to pay the rents to the Eng ish are crats, for whom England has legislated. The landlords have a mortgage on the Irish in America through their affections — John Boyle O'Reilly.

Opposed to Sensuality.

Bisnop McCloskey, In this century, when Materialism is so life, and as a necessary consequence the concupiscence of the first, the concupiscence of the eyes, and the pride of hise have got so strong a hold on the minda and hearts of the men and women of our day; when luxury in dress and living is pushed to such extremes; when sensual indulgence is the rule of life, and the precepts of the gospel which people still profess to believe, are forgotten or ignored, and the sensual, animal life of paganism would seem to have set God's law as nothing but such a life as St. Francis led : nothing but the self-denial which Christ has sternly laid down as the test of one being worthy of eternal life; nothing but being worthy of eternal life; nothing but a real, genuine love of the poverty and the humility of Jean Christ, will make any lasting impression on souls given up to a life of self indulgence. The cancer which threatens the spiritual life of so many otherwise beautiful characters, of souls full of natural ability, and therefore capable of health of the reals. If ble of heroic effort, must be cut out. The knife of Penance alone will save us in knife of Penance alone will save us in times such as these we live in, and it behooves Catholics to rouse themselves, and to see whether they are, in fact, anything but Catholics in name,—Catholics, that is, living for the world for which Christ prayed not; imbued with its false principles; holding to its deceitful maxime; dreading the Confessional, because it will compet them to give up their evil ways. compet them to give up their evil ways; and shrinking from Holy Communion, because they still have faith enough left to tell them that they who eat the Flesh and drink the Blood of the Lord unworthily, are guilty of the same.

Where Reverence is Cultivated.

Reverence for parents and superiors is cultivated in Catholic parochial schools.

The want of reverence in a child signifies a want of other virtues. The sort of men and women children of this kind

will make, can be easily surmised. The minister of God, passing through a parish where a Catholic school is established, is always greeted with a bow from the little girls and a salute from the boys. Such children have been in-structed in schools to do this, for the reason that the priest is the representa-

tive of Carist, and because very often he bears our Divine Lord with him on his breast to the sick and dying. Besides the reverence due parents and superiors, the aged should command the respect of children. Old people are day of the publication of this Pastoral Letter and will end on 31st December and disagreeable ways of saying and doing things, but they are dear to God on account of the lives they have led, and he has honored them with a long length of years in the land. To please Him children must reverence those who

are loved by him. Catholic schools should teach children this virtue.

The home circle is a place to educate children in virtue, and the school room is another. Both places teaching the same virtues, the child cannot fail to be religious and moral. But the school room without religion and morality can destroy all the virtues which the may implant in young souls. Parents are foolish for themselves and their children who will take the chances and have their children brought up in godless schools. Happily such parents are growing rarer every day. — Catholic Youth,

The Result of Masonic Rule in Belgium.

A remark was made some time back that every Catholic country that falls under the grip of Masonic rule, at once begins a course of yearly increasing deficits in its budget, as a Catholic government is restored, the deficit vanishes and its place is taken by a

vanishes and its place is taken by a bonus.

This singular phenomenon, which may some day be erected into a law of Nature, is again repeated this year by that little Catholic country of Belgium.

The Masonic Ministry, all Ven. Br., who were turned out in 1864, wound up their accounts with a deficit of fifty three. their accounts with a deficit of fifty thr million francs after a tenure of office of bonus of forty-two millions left to them by their Catholic predecessors. Their deficit for their last budget alone was subtroop millions. eighteen millions!
In June 1884, they were thanked by

the country for their eminent services and replaced by an honest Catholic Ministry. These have now been only eighteen months in office and in spite of the mess in which they found every-thing, they are now able to declare a bonus of three millions for the Budget of the coming year. The lesson is easy to read for those who wish to read it.

Horsford's Acid Phosphate BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure that the word 'H Rs.

THE CATHOLIC RECORD UBLISHED WEEKLY AT RICHMOND ONDON, ONTARIO. BEV. JOHN F. COPPEY, M. A., LL.D., EDITOR. THOS. COPPEY, PUB. AND PROP.

GENERAL AGENTS: Donat Crowe and Luke King. OITAWA AGENCY: P. J. Coffey, General Agent, 74 George St Coffey, Guille and Copy, \$2.00; Copies, \$7.50; Ten copies, \$1.00. Pay-in every case in advance, vertising rates made known on appli-

oo, the Bishops of Ottawa, Hamilton on, and Peterboro, and leading Cath orgymen throughout the Dominion. orrespondence addressed to the Pub

Catholic Record.

Salar Contract

1 Page

1

LONDON, SATURDAY, APR. 17, 1886.

HOME RULE

The Sun of Freedom Bursts Forth as the Clouds of plantation of Ulster, complaining of the Irish House of Lords, who had decided in Oppression Roll By.

IRELAND'S GREAT DAY AT LAST

The Grand Old Man Unfolds Her New Constitution

fourteen reasons and answers were written by the celebrated Molyneux, and the appeal gave rise to his famous work, entitled "The Case of Ireland," which ex-April 19th, 1780 - April 8th, 1886 cited the hostility of the English House of Commons, and was burned by the hands Grattan and Gladstone. of the common hangman! The Irish The most memorable day in British House of Lords then asserted their rights, annals has come and gone—a day of glory passed resolutions and protested against for England, a day of triumph, redemp-tion and resurrection for Ireland. Well the English proceedings; thus matters remained until 1703, when came on the indeed does the 8th day of April, in the case of the Earl and Countess of Meath year of grace 18 6, deserve place in the tear-worn and blood stained annals of against the Lord Ward, who were dispossessed of their lands by a pretended order Ireland, beside that memorable 19th of of the House of Lords in England, on April, 1780, when the immortal Grattan which the Irish House of Peers adopted rose to move that "the kings' most excellthe former resolutions, asserting their rights, and restored possession to the Earl ent majesty, and the Lords and Commons of Ireland, are the only power competent and Countess. 1703, the appeal of Maurto make laws to bind Irelandice Annesley was entertained in England. that day of hope, whereon this and the decree of the Irish House of Lords illustrious apostle of liberty pro was reversed; and the English House of was reversed; and the English House of claimed that had he lived when the Lords had recourse to the authority of 9th of William took away the woolen the Barons of the Exchequer in Ireland to manufacture, or when the 6th of George enforce their order; the Sheriff refused the First declared Ireland dependent, and obedience; the Irish House of Lords prosubject to laws to be enacted by the Parliatected the Sheriff, and agreed to a reprement of England, he should have made a entation to the King on the subject. covenant with his own conscience to seize This produced the arbitrary act of the the First moment of rescuing his country 6th of George the First, which declared, from the ignominy of such acts of power; that Ireland was a subordinate and dependor had he a son, he should have to him ent kingdom; that the King, Lords, and administered an oath, that he would con-Commons of England had power to make sider himself a person separate and set laws to bind Ireland; that the House of apart for the discharge of so important a Lords of Ireland had no jurisdiction, and duty : that day of resurrection, whereon | that all proceedings before that Court were he warned the Irish Commons that which woid. Under this act, and to such injusthey might hope to dezzle with illumina- tice, the Irish nation were compelled to and sick n with addresses, the submit, until the spirit of the present day public imagination would never rest, nor arose, and that commanding power which her heart be well at ease, never! so long the armed volunteers gave to the country, as the Parliament of England exercised or encouraged the people to rise unanimously claimed legislation over Ireland. "So against this usurped and tyrannical long," said Grattan, "as this shall be the authority. The efforts of the nation to case, that very free trade, otherwise a obtain a free-trade, the compliance of the perpetual attachment, will be the cause of D state D P. D. State D P. S e of British Parliament with that claim; the grievances. (Parnelite cheers.) new discontent; it will create a pride to British act passed in consequence thereof, feel the indignity of bondsge; it will which allowed the trade between Ireland furnish a strength to bite your chain, and and the British colonies and plantations the liberty withheld will poison the good in America and the West Indies, and the communicated." Vainly he told British settlements on the coast of Africa; them they would endeavor to keep had raised the hopes of the Irish people. back the question of right, the liberty of the people. The passion was The resolutions and proceedings of the volunteers, and the answers to their too natural, the sentiment too irresistible addresses by the patriotic members, had -the question came on out of its own still further roused the people to a sense vitality—the laws must be reinstated. of their rights and their condition, and "There is," he thundered forth, "no obthe hour was approaching which was to jection to this resolution except fear; I witness the restoration of their liberty." have examined your fears; I pronounce Under these circumstances of British them to be frivolous. I might deny that yranny and is justice and Irish hope and the British nation was attached to the Irish determination, did Grattan demand idea of binding Ireland. I might deny the independence of the Irish Parliament, that England was a tyrant at heart, and His redeemed and regenerated Parliament I might call to witness the odium of North lived for eighteen years only, when by and the popularity of Chatham, her supbloodshed without parallel since the Casars, port of Holland, her contributions and by corruption of the most unblushing to Corsica, and the charters con- and unheard-of character, Ireland was

native island, in common with his feilow. Grattan declared that though the constitusubjects, the air of liberty, -no ambition tion might be for a time lost, the charanimated him but that of breaking Ireacter of the country could not be land's chains, and contemplating her lost-that the ministers of England glory. Never could he be satisfied so might find at length that it is not so easy long as the meanest cottager in Ireland to put down forever an ancient and rehad a link of the British chain clanking to spectable nation, either by abilities howhis rags, he might benaked, but he would ever great, or by corruption however not be in irons. "The time is at hand, irresistible. Liberty, he hoped, might yet the spirit is gone forth, the declaration. repair her golden beams and with reis planted; and though greatness should doubled heat animate the country. The apostatize, yet the cause will live; and cry of loyalty would not long continue though the public speaker should die, yet against the principles of liberty; loyalty, the immortal fire shall outlast the organ though a noble, a judicious and a capaciwhich conveyed it, and the breath of libous principle, was not in the British Isles distinct from liberty, but, when so distinct

tributed to Ireland, but minis'ers robbed of her independent legislature,

Ireland. If England is a tyrant it degraded into that of an abject Province.

is you have made her so; it is the slave But neither the Ireland of that day,

that makes the tyrant, and then murmurs drenched with blood, nor the patriot of

that day, overwhelmed with serrow, lost all

hope. In the very moment of his own and

Ireland's supreme anguish and desolation.

have traduced E gland to debase and from the rank of an imperial kingdom

was corruption, not loyalty. With prophetic force Grattan affirmed that the cry of the What was Ireland's condition when connection would not in the end avail Grattan moved for Irish legislative against the principles of liberty. Connection

erty, like the word of the holy man, will

mot die with the prophet, but survive

at the master he himself has constituted."

No wish had he, declared this gifted advo-

cate of freedom, but to breathe in his own

independence. "Ireland's right to make be denominated a wise and a profound her own laws was," says Daniel Owen Mad-den, "first affected by the act of the 10th policy, "but connection without an Trick isment, is connection without its own principle, without analogy of condition, without the pride of honor that should attend it, is innovation, is peril, is subj 1of Henry VIL in a parliament held at Drogheds before the then Deputy, Sir Edward Poynings. It was then enacted that no Parliament should be holden in Ireland, until the Lord-lieu-tenant and Privy Council should certify to stion-not connection." The cry of deaffection would not, he proclaimed, in the end, avail against the principles of liberty. "Identification is a solid and the King, under the great seal of Ireland, the causes, considerations, and acts that were to pass; that the same should be affirmed by the King and council in Engmperial maxim, necessary for the preservation of freedom, necessary for that of empire; but without union of hearts, with affirmed by the King and councular land, and his license to summon a parliament be obtained under the great seal of England. This was further explained by tinction, is dishonor, is conquest, not identification." With these truths prothe 3rd and 4th of Philip and Mary, was by any change or alteration in the form or tenor of such acts to be passed after years age, and demonstrated by experience, Mr. Gladstone, England's greatest must have been deeply they were returned from England, was ence, Mr. Gladstone, England's greatest prohibited. Thus, by these laws the English privy council got the power to alter moved when, on Thursday, the 8th of or suppress, and the Irish parliament were deprived of the power to originate, alter, April last, in the Commons House of Parlisment of the United Kingdom of Great or amend. By these ac's were the legisla-tive rights of Ireland invaded : her judi-Britain and Ire'and, he said : I could wish that it had been cial rights, however, remained untouched, till, in 1688, a petition and appeal was lodged with the House of Lords of Eng-land, from the English society of the new

appeal was coram non judice. To this order

I could wish that it had been possible to expound to the House the whole policy and intentions of the Government with reference to Ireland. Although the questions of reform in the tenure of land and Irish government are so closely and inseparably connected, it is yet impossible to undertake the task of elucidating

BOTH QUESTIONS TOGETHER.

a case between them and the Bishop of Derry. Upon this the English House of Lords passed an order declaring, that this I do not know of any previous task laid upon me involving so diversified an exposition. In contemplating the magnitude of this task, I am filled with painful mistrust, but that mistrust is absorbed in a feeling or the responsibility that will be upon me if I should fail to bring home to the public mind the magnitude and the various aspects of the question. We should NO LONGER PENCE

or skirmish with this question. (Loud cheers). We should come to close quarters with it—(cheers)—we should get at the root of it; we should take means not merely intended for the wants of to-day or to morrow, but should look into the distant future. We have arrived at a stage in our political TRANSACTIONS WITH IRELAND

en the two roads part one from the other, not soon probably to meet again. The ii ne is come when it is incumbent on the duty and the honor of Parliament to come to some decisive resolution on this matter. Our intention is therefore, to propose to the Commons that which, IF HAPPILY ACCEPTED.

vill, we think, liberate Parliament fro will, we think, hoerate Parliament from the restraints under which, of late years, it has ineffectually struggled to perform the business of the county, and will restore British legislation to its natural, ancient, unimpeded course, and, above all, establish harmonious relations between Great Britain and Ireland—(hear, hear) on a footing of

THOSE FREE INSTITUTIONS

which Englishmen, Scotchmen, and ishmen alike are unalterably attached. Irishmen alike are unalterably attached."
(Loud cheers, prolonged by the Home Rule members). After reviewing the condition and crime existing in Ireland since 1823, Mr. Gladstone described the coercive legislation enforced during the same period as not exceptional but habitual. He compared Ireland during all this period to a man trying to find sutenance in medicine only meant for cure. Coercion, however, had, he said, proved no cure.

SERIOUS DISSATISFACTION continued to prevail in Ireland, and if England and Scotland had suffered similar hardships, he believed the people of those

for the past 53 years, only two of which had been wholly free from repressive legis-lation. Coercion, unless stern and un-bending, and under an autocratic Government, must always fail. Such coercion England should never resort to until every other means had failed. What was the

THE WHOLE MISCHIEF. was the fact that the law was discredited in Ireland. It came to the Irish people with a foreign aspect, and their alternative to coercion was to strip the law of its foreign character and invest it with a domestic character. (Loud Irish cheers.) Ireland, though represented in Parliament numerically equal with Eugland or Scotland, was really not in the same position politically. England

Scotland, was really not in the same posi-tion politically. England
MADE HER OWN LAWS,
Scotland had been encouraged to make her own laws as effectually as if she had her own laws as effectually as if she had eix times her present representation. The consequence was that the mainspring of the law in England and Scotland was felt to be the Euglish or Scotch. The mainspring of the law in Ireland was not felt by the people of Ireland to be Irish; he therefore deemed it little

herefore deemed it little

LESS THAN MOCKERY
to hold that the state of the law which he to not that the state of the law which he had described conduced to the real unity of this great, noble, world wide Empire. "Something must be done," continued Mr. Gladstone, "something is imperatively demanded from us to restore in Ireland the first conditions of civil life; the FREE COURSE OF LAW, the liberty of every individual in the exer-

cise of every legal right, their confidence in the law, apart from which no country can be called a civilized country." What, then, was the problem before him? It was this:—How to reconcile

was this:—How to reconcile
IMPERIAL UNITY
with diversity of Legislatures. Mr. Grattan held that these purposes were reconcilable—more than that, he demanded a severance of the Parliaments with a view to the continuity and everlasting unity of the Empire. Was that an audacious paradox? Other countries had

adox? Other countries had
SOLVED THE PROBLEM,
and under much more difficult circumstances. We ourselves might be said to
have solved it with respect to Ireland
during the time that Ireland had a separate
Parliament. Did it destroy the unity of the
British Empire? (Cheers) Mr. Gladstone then pointed to the case of Norway

and Sweeden, which countries were, he said, united upon a footing of strict
LEGISLATIVE INDEPENDENCE

and co-equality. Then there was, he added, the case of Austria and Hungary, and with regard to those countries he asked whether the condition of Austria at the present moment was not more perfectly solid, secure, and harmonious thun it was prior to the existing condition between that country and Hungary. It could not be questioned that its condition was one of

tion was one of

SOLIDITY AND SAFETY,
compared with that of the time when
Hungary was making war upon her. The
claim of Ireland to make laws for herself
was never denied, continued Mr. Gladetone, until the reign of George II. The
Parliament of Grattan was as independent
in point of authority asit could be. They
(the Government) were not about to propose the repeal of the Union. It was
impossible to propose the repeal of the
Union until they had settled what was the
essence of the Union. He defined the
essence of the Union to be the fact that,
whereas

there were two separate and independent Parliamenta, after the Union there was but one. To speak of the diamemberment of the Empire, was in this century a misnomer and an absurdity. The fault of the administrative system of Ireland was that its spring and source of action was unjust. (Cheera.) The Government, therefore, felt that the esttlement of the question was to be found by establishing a Parliament in Dublin—

tion was to be found by establishing
A PARLIAMENT IN DUBLIN—
(Irish cheer.)—for the conduct of business of both a legislative and administrative nature. The political economy of the three countries must be reconciled. There should be an equitable distribution of Imperial burdens; next, there must be reasonable safe guards for the minority, and why could not this minority in Ireland take care of itself? He had no doubt about its ability to do that, when we have

PRESENT CRITICAL PERIOD, sen disarmed of the jealousies with and oeen disarmed of the jealousies with which any change was approached. But for the present there were three classes of people whom they were bound to consider:—Firstly, the class connected with the land; secondly, the civil servants and officers of the Government in Ireland; thirdly, the Protestant minority. The thirdly, the Protestant minority. The speaker could not admit the claim of

THE PROTESTANT MINORITY
in Ulster or elsewhere to rule on question
which were for the whole of Ireland which were for the whole of Ireland. Several schemes for the separate govern-ment of Ulster had been submitted to him. One was that Ulster Province should be excluded from the operations of the present Bill. Another was that

a SEPARATE AUTONOMY
should be provided for Ulster, and a third
suggested that certain rights should be
reserved and placed under provide had suggested that certain rights should be reserved and placed under provincial councils. None of these proposals had appeared to the Government to be so completely justified by its merits, or by the weight of public opinion in its favour, as to warrant the Government in including it in their Bill. However, they deserved fair consideration, and the free discussion that would follow the introduction of the present Bill might

LEAD TO THE DISCOVERY
of one plan which had a predominating amount of support, and the Government would do their utmost to adopt the plan that seemed likely to give general satisfaction. Referring to the great settlement of 1782, Mr. Gladstone said: "It was not a real settlement, and why? Was it Ireland that prevented a real settlement being made? (Irish cheers.) No! it was

A MISTAKEN POLICY
of England, listening to the pernicious voice and claims of ascendancy. (Hear)
The Irish Parliament labored under great disadvantages. Yet it had in it a spark of the spinit of freedom, and it emancipated the Roman Catholics in Ireland when the Roman Catholics in England were still unemancipated. It received Lord Fitz-

the Roman Catholics in England were still unemancipated. It received Lord Fitz-william with open arms, and when after a brief career he was recalled to England the Iriah Parliament registered

the Irish Parliament registered
IT IS CONFIDENCE IN HIM
by passing a re-olution desiring that he
should still administer the Government.
Lord Fitzwilliam had promoted the admission of Roman Catholics into the Irish
Parliament, and there was a spirit in that
Parliament which, if it had had free scope,
would have done noble work, and probably would have solved all the Irish problems and have saved this Government
infinite trouble." He would now pass to
the plan the plan HOW TO GIVE IRELAND

How to GIVE IRELAND

a Legis!ature to deal with Irish as distinguished from Imperial affairs. (Hear) He was confronted at the outset with what he felt to be a formidable dilemma. Ireland was to have a domestic Legislature for Irish affairs. That was his postulate from which he set out. Were the Irish members and the Irish representative peers in either House to continue to form part of the representative assemblies? The speaker thought it would be perfectly clear that if Ireland was to have a domestic Legislature the Irish peers and the Irish representatives could not come to Parliament to control England's and Scotland's affairs. (Cheers). Then with regard to the question. the question.
WHETHER IRISH REPRESENTATIVES

whether irish representatives should come to the House of Commons for the settlement of Imperial affairs, he thought that could not be done. He had, therefore, arrived at the conclusion that Irish members and Irish peers ought not to sit in the palace of Westminster. (Oh! Oh!! and cheers.) If Irish members were not to sit in the House of Commons, Irish peers ought not to peers ought not to

House of Parliament. (Hear, hear, and Oh!) How were the Irish people to be taxed if they had legislators in both countries? He believed that Great Britain would never impose upon Ireland taxa-tion without representation, and added, "If we were to have taxation without representation, then there would come another question which would raise a practical difficulty, that is, are we to give up

THE FISCAL UNITY

of the Empire?" He did not think that by giving up the fiscal unity of the Empire they were giving up the unity of the Empire. He, however, atood upon the substantial ground that to give up the fiscal unity of the Empire would be a public

inconvenience and misfortune. It would

MISFORTUNE FOR GREAT BRITAIN
and a greater misfortune for Ireland. He
conceived that one escape from that dilemma would be such an arrangement as
would give the Imperial Government authority to levy Customs duties and such Excise
duties as were immediately connected with
the Customs. The conditions of such an
arrangement were: firstly, that the general
power of taxation over and above these
particular duties should pass unequivocally into the hands of a domestic Legislature in Ireland; secondly, that the proceeds of the MISFORTUNE FOR GREAT BRITAIN

ceeds of the

CUSPOMS AND EXCISE
should be held for the benefit of Ireland and for the discharge of the obligations of Ireland, and the payment of the balance after these obligations were discharged should be entered into the Irish Exchequer and before the free disposal of the Irish legislative body. The Government Bill provided for this, and the Bill then provided that the representatives of Ireland should no longer sit in the House of Commons or the Irish peers in the House of Lords, but at the same time they would have the right of addressing the Crown, and so possess all and so possess all
THE CONSTITUTIONAL RIGHTS

they had now. (Oh! and cheers.) It would therefore relieve Irish members from attendance at Westminster. Mr. G'adstone said he had several reasons why this should be the case, even if it was possible for them to attend, as they had a Parliament of their own, and it would be very difficult to have two classes of mem-bers in the British House—one class who

connected with the business of the country and another which could only vote on special and particular questions which were brought before Parliament. Again, it would be very difficult for gentlemen in Ireland to decide who should go to Westminster or who should remain in Ireland, and at the same time to minimize the start of th and at the same time to maintain the fiscal unity of the nation. There is another

fiscal unity of the nation. There is another point with regard to the Powers of THE LEGISLATURE.

Two courses might have been taken—one was to endow this legislative body with particular legislative power; the other was to except from the sphere of its action those subjects which the Government thought quark to be received and to thought ought to be excepted, and to leave to it every other power. The latter plan had been alopted. The administrative power would pass with the legislative power. The duration of the proposed legislative body should

NOT EXCEED FIVE YEARS.

The functions which it was proposed to withdraw from the cognizance of the legislative body were three grand and principal functions, viz., everything which related to the Crown; all that which nelonged to the defence—the army, the navy, he entire organization of the armed forces, and our foreign and Colonial relations. It would tions. It would

tions. It would

NOT BE COMPETENT
to pass laws for the establishment or endowment of any particular religion.
(Cheers). As to trade and navigation, it would be a misfortune to Ireland to be separated from England; the Irish Parliament would have nothing to do with coinage, or the creation of legal tender. The subject of the postoffice would be left to the judgment of Parliament, though the Government inclined to the view that it would be more convenient to leave postoffice matters in the hands of

THE POSTMASTER GENERAL. THE POSTMASTER GENERAL.

Quarantine and one or two other subjects were left in the same category. The next subject he had to approach was that of the composition of the proposed legislative body. The Bill proposed to introduce two orders who would sit and deliberate together, with the right of voting separately on any occasion and on the demand of either body, which could be able to interpose a veto upon any measure for a limited time, either until the dissolution limited time, either until the dis

FOR THREE YEARS.

The orders would be constituted as fol-The orders would be constituted as follows:—First, there were the 28 representative peers who could not continue to sit in the House of Lords after the representatives of the Irish people left the House of Commons. They would have the option of sitting as a portion of the first order in the Irish Parliament with the power of sitting for life. Some people thought that the option was not likely to be largely used, but the speaker was not of that number. (Hear, hear.) He proposed that with the 28

FEERS NOW IN THE HOUSE OF LORDS, there should sit 75 representatives elected

PEERS NOW IN THE HOUSE OF LORDS, there should sit 75 representatives elected by the Irish people. With regard to the powers of election, the constituency would be composed of occupiers of the value of £25 and upwards, and they would be elected for ten years. The property qualification of these representatives would be £200 annual value, or a capital value of £4,000. Mr. Gladstone then said he proposed that the 101 Irish members in the House of Commons should be members of the Irish Parliament, and whilst the first order of the legislative body would consist of one hundred and three members, the second order would consist of two hundred and six. It was proposed to RETAIN THE VICEROY,

BETAIN THE VICEROY, but he would not be the representative of a party or quit office with the outgoing Government. The Queen would be empowered to delegate to him any prerogatives she now enjoyed or would enjoy. The religious disability now existing which makes Roman Catholics ineligible to the office would be removed. With

which makes Roman Catholics ineligible to the office would be removed. With regard to the judges who had been concerned in the administration of the criminal law in Ireland, Her Majesty might, if she saw cause, by Order in council

ANTEDATE THE PENSIONS of those particular judges. In future the judges would be appointed by the Irish Government, be paid out of the consolidated fund, and be removable only on the joint address of the two orders. The constabulary would remain under the present authority. The charge for the constabulary was now £1,500,000 per annum, and the speaker felt confident the charge would be reduced, but for the present he proposed to dated fund, and be removable only on the joint address of the two orders. The constabulary would remain under the present authority. The charge for the constabulary was now £1,500,000 per annum, and the speaker felt confident the charge would be reduced, but for the present he proposed to RELIEVE THE IRISH

legislative body of all expenditure from the constabulary in excess of £1,000,000 per annum. The Government had no desire to exempt the peace of Ireland in

reference to its final position from the ultimate control of the Irish legislative body. The speaker had no jealousy upon that subject, as the care of providing for the ordinary security of life and property was the first duty of

perty was the first duty of

A LOCAL GOVERNMENT.

With respect to the Civil Service the Government did not think their case was the same as that of the constabulary, and the transfer of the Civil Service te the legislative body would effect a great economy. He therefore thought it would be wise to authorize the civil servants now serving to claim the pensions that would be due to them upon the abolition of their offices provided they served two years in order

TO PREVENT INCONVENIENCE

TO PREVENT INCONVENIENCE from a rapid transition of the service, and at the close of that time both parties should be free to negotiate afresh. That was all, Mr. Gladstone stated, that he had to say on the subject of the new Irish Constitution. The proportion of the Imperial burdens which he had to propose that Ireland should bear was as one to fourteen. He thought the new Irish Parliament ought to start with a balance to its credit, but the only fund that it would have if left alone would be the solitary £20,000 from the Irish Church fund. He knew no way of providing THE MECESSARY MONEY TO PREVENT INCONVENIENCE

fund. He knew no way of providing
THE MECESSARY MONEY
except by carving it out of this year's Budget, and he proposed that in the future
ireland should pay one fifteenth towards
the Imperial expenditure. He went on to
speak of how much Ireland would gain
by exporting spirits to Great Britain, and
how much Great Britain would lose to
Ireland by the flow of money from one to
the other. As the result of careful enquiry, he stated with confidence, not as an
actual demonstration, but as a matter of
certainty with regard to the far greater
portion, that the
IRISH RECEIPIS WOULD GAIN

portion, that the IRISH RECEIPTS WOULD dAIN from Great Britain a sum that would amount to no less a total than £1,400,000 per annum. He then entered into an elaborate calculation of the total income and expenditure of Ireland, in the course of which he stated that the total charge to Ireland as an Imperial contribution would be £3,247,000 per annum. He stated as an intense of the INTENSE DEMORALIZATION

of the present Irish administration, that while the postoffice in England showed a while the postomes in England showed a large surplus, in Ireland it just paid its expenses. He estimated the total expenditure of Ireland, including a payment as a sinking fund for the Irish portion of the national debt at £7,946,000 per annum. Against that there was a total income of £8.350 000 pra £8,350,000 or a

of £ 404,000. "It has naturally been said in England and Scotland," continued Mr. Gladstone, "that for a great many years past we have been struggling to pass good laws for Ireland, and that we have sacrificed our time, neglected our interests, and paid our money, and we have done all this in the endeavour to give Ireland good laws. That is quite true with regard to the general course of legislation. Many of those laws have been passed under an influence which I can hardly describe other than as the SUBPLUS TO THE GOOD other than as the

other than as the

INFLUENCE OF FEAR."

With regard to the history of the land question, no man could know that until he had followed it from year to year, beginning with the Devon Commission, the appointment of which, in the speaker's opinion, did the highest honour to the memory of Sir Robert Peel—(cheers)—and then to examine the mode in which the whole labour of the Commission had been frustrated by the domination

OF SELFISH INTERPSES

OF SELFISH INTERESTS.
(Parnellite cheers) He did not deny the good intentions of the British Parliament to pass good laws for Ireland, but, he said, in order to work out the purposes of Government there is something more in this world occasionally required than the passing of good laws. (Hear hear.) It is sometimes necessary, not only that good good intentions of the British Parli sometimes necessary, not only that good laws should be passed, but also that they

BY THE PROPER PERSONS. BY THE PROPER PERSONS.

The passing of many good laws is not enough in cases where the strong instincts of the people, distinct marks of character, situation, and history require, not only that these laws should be good, but that they should proceed from congenial and native sources, and that besides being good laws, they should be

good laws, they should be
THEIR OWN LAWS.
(Irish cheers.) "At times I doubted
whether this necessity had been fully
developed, and especially with respect to
Ireland. If doubt could be entertained
before the last general election, they cannot now be entertained. The principle I
have laid down, I am not laying down for
Ireland exceptionally. It is the very
principle upon which within my recollection, to the immense advantage of the tion, to the immense advantage of the country, Parliament has not only altered but

REVOLUTIONIZED OUR METHOD of government. When I held office at the Colonial Office, fifty years ago, the Colonies were governed from Downing street. The result was that Home Government was always in conflict with counties which had legislative Assemblies. We had continual shocks with the Colonies then. But all that has been changed. The British Parliament tried to pass good laws for the Colonies, but the Colonies said, 'We don't want your good laws, we want our REVOLUTIONIZED OUR METHOD

own food Laws,'
and Parliament at length admitted the
reasonableness of this principle. This
principle has now come home to us from
across the sea, and the House has now to
consider whether it is applicable to the
case of Ireland. * * * * We now stand
face to face with what is termed 'Irish
nationality.' yenting itself is all. nationality, venting itself in a demand for the general self government in Irish not in Imperial affairs." In conclusion, Mr. Gladstone said:—"I hold that there is such a thing as local patriotism, which in itself is

Irishman is still more profoundly Irish, but it does not follow that because his local patriotism is strong he should be incapable of an Imperial patriotism. There are two modes of presenting the subject which I have argued. One of them is the present what we now recommend as good, and the other is to present it as a choice of evils and the least among the varied evils with which as a possibility we are confronted. Well, I have argued the matter as if it had been

A CHOICE OF EVILS, matter as if it had been

A CHOICE OF EVILS,

I have recognized as facts and as entitled to attention jealousies which I myself do not share or teel. I have argued it on that ground as the only ground on which it can be recommended, not only to a mixed auditory, but to the public mind of the country that cannot give minute investigation to all portions of this complicated question. I do not know whether it may appear too bold, but in my own heart I

question. I do not know whether it may appear too bold, but in my own heart I cherish the hope that this is not merely a choice of the lesser evil, but that it may be proved to be ere long

A GOOD IN ITSELF.

(Loud cheers.) There is, I know, an answer to this, and what is the answer? The answer is only found in the view which rests upon a basis of despair, of absolute condemnation of Ireland and Irishmen as exceptions to those beneficial provisions which have made, in general Europeans, in particular Englishmen and Americans, capable of self-government; that an Irishman is a lusus nature; that justice, common sense, moderation.

NATURAL PROSPERITY

NATURAL PROSPERITY
have no meaning for him; that all that
he can understand and all that he can apprehend is strife, perpetual dissension.

Now, Sir, I am not going to argue in this

House whether this view, this monstrous

view—(Irish cheers)—is a correct one, I

say the Irishman is as capable of loyalty as another man—(renewed Irish cheers)—but if his loyalty has been checked, why it is because the laws by which he is governed do not present themselves to him as they do to us in England or Scotland with

I have no right to say that Ireland through her constitutionally elected members will accept the measure I propose. I hope they will, but I have no right to assume it; nor have I any power to enforce it upon the people of England and Scotland, but I rely on the patriotism and the sagacity of this House; on a

FREE AND FULL DISCUSSION. FREE AND FULL DISCUSSION, and, more than all, upon the just and generous sentiments of the two British nations. And, looking forward, I ask the House, believing that no trivial motive could have driven us to assist in the work we have undertaken (work which we be-lieve will restore Parliament to its free and unimpeded course)—I ask them to

WASTE OF THE PUBLIC TREASURE under the present system of government and administration in Ireland, which is not waste only, but waste which demoralizes waste only, but waste which demoralizes while it exhausts—I ask them to show to Europe and America that we, too, can face the political problems which America had to face twenty years ago, and which many countries in Europe have been called on to face, and have not feared to deal with. I ask that we shall practice as we have very often preached, and that in our own case we should BE FIRM AND FEARLESS

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in applying the doctrines we have often inculcated on others, that the concession of local self-government is not the way to sap and impair, but to strengthen and consolidate unity. I ask that we should learn to rely learn to a procession. consolidate unity. I ask that we should learn to rely less on mere written stipulations and more on those better stipulations written on the heart and mind of man. I ask that we should apply to Ireland the happy experience we have gained in England and Scotland, where a course of generations has now taught us, not as a dream or a theory, but as a matter of practice and of life, that the best and surest foundation we can find to build on is the foundation afforded by the affections and conditions and conditions and conditions and conditions are successful. dation we can find to build on is the foun-dation afforded by the affections and con-victions and will of man, and that it is thus by the decree of the Almighty that, far more than by any other method, we may be enabled to secure at once the social happiness, the power, and the permanence of the Empire."

Such is Mr. Gladstone's plan for the

restoration of Ireland's legislative independence, and the removal of her longstanding grievances, a plan not indeed without defects, but a plan, with all its shortcomings, broad, original, honest and comprehensive. Critics are now busy studying and condemning it in detail, but the structure of Mr. Gladstone's genius and statesmanship will survive their petty assaults and their impotent animadversions. By the removal of redundancies here and there, and the better adjustment of its parts, this grand edifics of constitutional reform will settle, solidify, and endure. On one point we wish to place ourselves on record, however much as we may in this regard differ from profound jurists and eminent churchmen. We hold that that which some point out as the radical defect of the Gladstonian Irish constitution namely, the removal of Irish representation from Westminster, is really its radical strength. The Parliament of Ireland, as proposed by Mr. Gladstone, will be in many respects an imperial Parliament, co-ordinate as a Parliament with the Parliament of Great Britain. Given Irish representation at Westminster, and the Irish Parliament sinks to the level of a state or provincial assembly, without the power or the prestige of an imperial legislature. Furthermore, the presence of an Irish delegation at Westminster could not, in our view, fail to excite contention and conflict as to the rights and jurisdiction of the two Parliaments respectively. An Irish Parliament without Irish representation at Westminster secures for Ireland legislative | mortified independence without national inferior-It secures for Ireland full and otal control of Irish affairs, without of sermon the interference or predominance of an alien Parliament even in Congregat

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English stat this step-a try : "I for watched ov tude; I ha long endure resistance, s Spirit of S spirit of (your genius a nation! I and bowing Esto perpetu

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CONGENIAL ELEMENT.

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shadow or in potency. But what,

we may be asked, will become of the English Catholics without Irish representa-tion at Westminster? To English Cath-

olice, not of Irish extraction, as a body, the

Irish people owe nothing. Many noble exceptions to English Catholic ingratitude

and injustice to Ireland there are, we

gladly admit, but the English Catholics as

a whole have been among Ireland's worst and most inveterate foes. It was Ireland

who lifted them up from the mire of

social degradation, and they reviled her

Ireland who gave them liberty of consci-

ence, and they denounced her; Ireland who restored them their heirarchy by giving

them a laity, and they laughed her to scorn,

Irish and English Catholics have politically

reached the parting of the ways. Irish

Catholics have decided on their way, let

the English Catholics go as they will. In

any case in a Parliament largely Catholic, sitting in Dublin, the Catholic minority

of Great Britain would have, should ever a

struggle again arise for freedom of con-

cience in the British Isles, better protec-

tion than from a fragmentary and impo-

Upon no prophecy concerning the Parlia-

mentary fate of Mr. Gladstone's measures

will we venture. But we will say "that

the time is at hand, the spirit is gone forth,

the declaration is planted; and though

great men should apostatize, yet the cause

will live, and though the public speaker

should die, yet the immortal fire shall

outlast the organ which conveyed it.

and the breath of liberty, like the word

of the holy man, will not die with the

prophet, but survive him." Yes, we have

faith, strong and abiding faith in the

future. We believe that the sun of Ire-

land's freedom has risen in auroral splen -

dor, never again to be clouded by sorrow

or adversity. The nations already welcome

their long lost sister to their bosom, wipe

away her tears and bid her rejoice and be

merry. Mr. Gladstone must indeed be

free and civilized men throughout the

world. When that fight is fought and

won-fought and won as it must

be—and the Irish nation led

try : "I found Ireland on her knees, I

watched over her with a paternal solici-

spirit of Grattan ! spirit of O'Connell

your genius has prevailed! Ireland is now

a nation! In that new character I hail her!

and bowing to her august presence, I sav.

THE QUEBEC POST OFFICE IN-

SPECTORSHIP.

The Post office Inspectorship of the

Quebec district is vacant, owing to the

death of Mr. Sheppard, late Inspector. It

is rumored that the post will be given to

Mr. Bolduc, Assistant Inspector for the

Ottawa district. The Assistant Inspector

of the Montreal district, Mr. Neligan,

(an Irishman) is the oldest (in office)

of the Assistant Inspectors in

Canada. Why is not he promoted?

Mr. Bolduc has been only about seven

years altogether, in the civil service-three

only as Assistant Inspector. Why must he

be promoted over the head of Mr. Neli-

gan? Is it because his brother, Senator

Bolduc, refused to join the "Bolters," and

has fallen into line with the Government;

and actually seconded the address in the

his brother, whose promotion should not come

say to this? What does Mr. Curran say?

What does Mr. McGreevy say? The lat-

ter, or the two latter, particularly, should

to lose his just rights. In a word, is the

Senator Bolduc and the government; and

We have no objection to Mr. Bolduc

on the grounds of nationality or fitness.

The French Canadian no more than the

Post Office department. But the Irish in

Ottawa by ministers of Sir A. Campbeli's

IF THERE are any Catholics in the

rganiza ion known as the Knights of

Labor in this city, they must have been nortified by the order issued in Satur-

day's daily papers calling upon all the nembers of that body to attend a course

of sermons on Sunday evenings by the Rev. Mr. Hunter in the Dundas street

ilk, "No Irish need apply."

must right give way in this case?

Esto perpetua.

victory, then may Charles

tent representation at

We feel genuine pleasure in informing our readers that the flourishing town of Chatham, in the Diocese of London, is soon to have within its limits a magnificent Catholic temple worthy the times we live in and the flourishing parish that undertakes its construction. We are informed that the cost of the new structure will be \$40,000. Those who know the Very Rev. Father William, Superior of the Franciscan Fathers at Chath not be told that energetic efforts have been and will be put forth not only to secure the early completion of this great undertaking, but to have it completed without the burdens of a debt. Father William has, we are glad to hear, met with deserved success in his appeal to the people of the mission, and a goodly sum has been subscribed towards the church building fund. This sum, however, requires implementing, and the Rev. Father William has therefore set on foot a bazaar and drawing of prizes in aid of the new church of St. Joseph at Chatham. We have no hesitation in appealing to our friends throughout the Dominion, taxed as we know they are in the support of other good works, to come to Father William's assistance. We ask them to bear in mind that they cannot give too much to God, who rewards a thousand fold the generous donor. The church of St. Joseph of Chatham will stand forever a monument of their charitable zeal, and a solid proof of their devotion to the Holy Spouse and Protector of Mary, the foster-father of Jesus Christ, and Patron of the Universa Church. The drawing of prizes will take place at the close of June. All parties making returns should do so before that time to Rev. Father William, O. S. F. Chatham, Ont.

LETTER FROM MR. CURRAN, M. P.

nerved, inspirited and strengthened in his We have received from the member for purpose to fight the battle of Ireland's Montreal Centre a letter that we gladly reedom, by the enthusiastic support of lav before our readers :

Ottawa, 5th April, 1886. To the Editor of the Catholic Record. REV. AND DEAR SIR,—In your last issue I perceive you call into question my statement that "the test of the fairness of

statement that "the test of the fairness of a trial is its legality." I said further and you quoted my words: "What is the test of fairness? The only test of fairness is that which is established Stewart Parnell, the Grattan of these later days, through whose skill and foresight and determination, as his people's leader, by law; you cannot go beyond that; the judge cannot go beyond the law, and if a man has had the full benefit of the law— English statesmanship has been forced to this step-address his emancipated counfor the law as it stands on the statute book is the test of fairness—he has had a fair

tude; I have traced her progress from My statement must have been very startling to you since it called forth the long endured injuries to constitutional following:
"This from an Irish Catholic gentleresistance, and from resistance to liberty. Spirit of Swift! spirit of Molyneux

man is an extraordinary statement. Does not Mr. Curran know that the history of Ireland is darkened with the record of trials legal but not fair."

trials legal but not fair."

I am under the impression that I do know something of the history of Ireland and more especially of the trials to which you refer. I learn for the first time, howyou refer. I learn for the first time, however, that the trials in question were legal.
I have always believed them to have been
unfair and something more simply because they were not legal. They were
tragic farces each of them, a "mockery, a
delusion and a snare." Had these trials
been legal there would have been an impartial judge, no packed jury, no paid informers as perjured witnesses, no foregone verdict and sentence. All these things existed, however, and save that those trials were held in a court save that those trials were held in a court room there was no semblance of legality about them. The law was trampled upon from their inception to their close. The prisoners were not tried according to law and were therefore unfairly tried. You find my statement extraordinary. Allow me to express my astonishmen that you should have declared these trial referred to legal.

As regards the trial at Regina the question of fairness is no longer in issue. That has been settled beyond cavil.
Your obedient servant

J. J. CURRAN.

Senate? Did the Government secure his In reply to the hon, gentleman we beg to alliance by promising this appointment to point out that to our mind we are simply not agreed in the defifor years yet? What does Mr. Costigan nition of the term legal. Mr. Curran holds that when the judge is just, the jury fairly selected and composed of honest, impartial men, the evidence free not allow their countryman to be set aside, from falsehood and the law under which the trial takes place just, the trial must be matter one of bargain and sale between fair. So do we. But we do hold also that in cases where the judge is unjust, the jury unfairly selected, or biased by prejudice, and the evidence questionable, all the forms of a just law may be literally observed, and the trial, while legal as to form, Irish Catholic has had his just share of the quite unfair and unjust in its result. We public appointments, particularly in the hold, further, that trials held under unjust laws, the existence of which the hon. genevery department, but especially in that, tleman seems to ignore, may be, and often not having the Parliamentary strength of have been, legal as to form and in strict their French brethren, have been made conformity with the letter of those laws, victims of official exclusiveness to an but yet very unjust. In a word, to our extent that can hardly be realized. We hope mind legality is not always a test of fairthat the filling of this Inspectorship will ness. De Ferriere, in his Dictionnaire not be another instance of the maxim so de Droit et de Fratique, defines the often inculcated and so often acted on in term "legal" as follows:

"Legal se dit de ce qui est defini par les Lois -ainsi on appelle peines legales celles que les

cipiis actuum Humanorum; de Legibus; Arti-culus Quatuor; Utrum lex humana imponat homini necessitatem in foro conscientiae "Are human laws," asks the Angelic doctor, "binding in the tribunal of human conscience?" In his answer in the affirm ative, in so far as these laws are just, he eys that laws are unjust in two ways (1) when they in jure human weal by rea son of their bearing qualifications opposed to those of just laws ; (2) when they are contrary to the divine good, such as the laws of tyrants commanding idolatry and the like. The Angelic doctor says that those laws that are contrary to the commandments of God-and beyond the power of the law makers, are not to be beyed. As to oppressive laws that mpose unjust burdens upon subjects, they

are also beyond the power conferred by

Almighty God and are not to be obeyed

unless resistance would induce scandal or

still greater evils. We give the very

words of the Angelic doctor. In reply to the question above given he says: Respondeo dicendum, quod leges positæ humanitus, sunt justæ vel in justæ. Si quidem justæ sint, habent vim obligandi n foro conecientiæ a lege æterna, a que erivantur, secundum illud Proverb VIII "Per me reges regnant, et legum conditores justa decernunt."

Lipusta autem sunt leges dupliciter. Uno modo per contrarietatem ad boum humanum e contrario prædictis: vel ex fine, sicut cum aliquis præsidens leges imponit onerosas subditis, non pertinentes ad utilitatem communem, sed magis ad propriam cupi-ditatem vel gloriam; vel etiam æ authore, steut cum aliquis fert legem ultra sibi commissam potestatem; vel etiam ex forma puta cum il æqualiter onera multitudin

puts cum it equaliter onera multitudini dispensantur, etiamsi ordinentur ad bonum commune. . . . Alio modo leges possunt esse injustæ per contrarletatem ad bonum divinum, sicut leges tyrannorum inducentes ad idololatriam vel ad quodeumque aliud quod sit contra legem divinam: et tales leges mullo modo licet observare, quia sicut dicitur Actor., IV, "obedire oportet Deo magis quam hominibus." The hon, gentleman tells us, rather in

tones of anticipated triumph, that he is surprised that we should have declared certain celebrated Irish trials legal. We answer that many of them were legal in the sense already given, viz, that the letter and the spirit of unjust laws were in those instances observed and carried out. He knows that the statute book of Ireland. for two centuries at least, was blackened by laws, infamously unjust and rigidly enforced, and he must know too that the Irish tyrants and persecutors of old were in many cases careful in the observance of the forms of the law, such as it stood Had Mr. Curran in his speech defined his view of a legal trial as one with an impartial judge, no packed jury, no paid informers or perjured witnesses, no foregone verdict and place. entence, we should never have questioned his use of the word in making legality the test of the fairness of a trial. He wa not precise in his definition of the term How many trials even in this country have there not been wherein these conditions have been at least in part wanting Quite recently we cited one ourselves, whose memory will never die out.

HE MARRIED NEITHER.

The public had just begun to recover from the amusement created by Rev. Mr. Henderson's cigar stub census, whereof he reported progress at the newsboys' dinner, when the London Advertiser of Saturday came forward with the following rich contribution to public enjoy

" 'Once I was stopping with a family. There were daughters in that family. I saw a beggar turned away hungry from the door of the house in which they lived. I knew the daughters in that household particularly wished to be mar-ried to ministers, but I did not marry either of them,' said Mr. Hunter last night at the evangelistic services in the Wellington Street Methodist Church before an audience which packed the building to the doors."

man's keenness of appreciation of the eternal fitness of things—no one who can understand his love of the good, the true and the beautiful-no one who can ascend to the height of his matheticism -would for one moment believe that Mr. Hunter would or could or ever should stay at any house other than one where there were daughters. The rev. gentleman believes, no doubt, in the evangelical dictum, "Blessed are they that mourn"-but only because it is added thereunto, "for they shall be comforted." He had had, there is no room for question, in the dismal days of his bachelorhood, many occasions to mourn, and therefore, like other men similarly afflicted, sought comfort in the society of the daughters of Israel, With the rev gentleman we do not, on this account, venture to find fault, but we do think that he was rather unjust to himself and unkind to his audience on Friday evening Lois ont definies pour tels crimes a la differ- in not favoring them with a bill of particence des peines arbitraires, qui dependent de l'opinion des juges." "Legal is said of that which is prescribed by the laws. Thus we term legal penalties those which the laws have prescribed for certain crimes, in distinction from arbitrary penalties which de pend on the opinion of the judges." As to the existence of unjust laws, we refer the hon. gentleman to St. Thomas ence des peines arbitraires, qui dependent de ulars concerning the unfortunate daugh

Aquinas : Tractatus de exterioribus prinalludes to was not a suitor for the fair maids in question—a rival seeking to out-wit him in his evangelical simplicity. Beggar" is at best but a dubious expression. Mr. Hunter's declaration of Friday was, on the whole, more remarkable for omission than for admission. We shall be glad to hear from him fully on the subject, as will, we know, the entire city of London. Meantime Mr. Henderson has lost his place at the head of the ministerial

NATIONAL AUTONOMY.

In our esteemed French contemporary, L'Etendard, under date the 10th inst. appeared a very remarkable article on the olitical situation as affected by Mr. Gladstone's Home Rule scheme. Our contemporary says: On Thursday, the 8th of April, a date that should be forever memorable in the history of Ireland, we saw the Prime Minister of Britain's mighty empire come down himself to Parliament with an important measure consecrating the political, legislative, administrative and judicial autonomy of Ireland, and proclaiming solemnly as true, as legitimate and as sacred the august principle of national autonomy. Our contemporary further says: In our turn we may say to those who put British loyalty in the annihilation of French Canada: Do you believe that because we wish to remain French Canadians, we cannot be at the same time good citizens of Canada, and faithful subjects of Britain?

EDITORIAL NOTES.

A MONTH'S Mind service for the repose of the soul of the late Rev. Father Carlin, was celebrated at Irishtown on Tuesday, the 13th inst.

THE Orangemen of Armagh have already held a demonstration and passed resolutions against Mr. Gladstone's proposals. So much the better for the pro-

His Lordship the Bishop of London completed on Sunday last a course of sermons, begun on the Sunday before Lent and continued uninterruptedly every Sunday till the last, when he preached or the "Holy Eucharist," to an immense congregation.

City," writes us to say that the Rev. Father McGee, for two years curate in that populous and important parish, and recently appointed to a pastorate of his own, leaves Stratford with the good wishes of the entire Catholic congregation of that IT MAY be interesting to many of our

A STRAIFORD correspondent, "Classic

readers to know that Rev. Father Coffey's work on "Catholic Canada." now approaching completion, will con tain chapters on the Brownite anti-Catholic movement, on the struggle for Catholic schools, and on Orangeism in Canada.

WE are pleased to notice that our dis-Q. C., M. PP., heads the list of the successful candidates for the position of Bencher of the Law Society of Ontario. This fact speaks volumes for Mr. Meredith's professional standing and popularity among his brethren of the long robe.

THE following are the correct figures showing the strength of the three parties in the British House of Commons at the close of the last general election :

England 84 27 824

In reply to our respected correspondent from Port Dalhousie, we beg to state that No one who knows the rev. gentlethe following Irish Nationalist M. P's. are Protestants : Charles Stewart Parnell. Cork City ; Jeremiah Jordan, Clare West ; John Hooper, Cork South Fast ; Charles K. Tanner, Cork Mid ; John Francis Small, Down South : Sir Thomas Esmonde. Dublin South; Henry Campbell, Fermanagh South; Jasper Douglas Pyne, Waterford West : Alexander Blaine Armagh South ; Wm. Abraham, Limerick

THE Kingston Freeman says of Ald. Bermingham of that city, now about to leave for Pittsburg, Pa., : He is a ready, graceful and vigorous speaker, and in variably secures the attention of his brother Aldermen, who know that his ideas are always of a practical character. The council and the city will suffer a notable loss in his retirement from the roll of city fathers. In business and social circles, Ald. Bermingham has ever been a general favourite. Possessed of a more than ordinarily handsome and preposses-

We look upon Ald. Bermingham's departure in the light of a grave loss to the whole Catholic body of Ontario, which has but few representative men of his sterling

Ir is pleasing to note that, amid the opposition offered Mr. Gladstone from so many quarters, "the British Home Rule Association, of which Earl Ashburn. ham is President, is receiving numerous adhesions constantly, and has become a powerful element in popular politics. The Association is preparing to make a vigorous campaign throughout the country to advocate Gladstone's Bill. Lord Ashburnham is a Liberal-Conservative land is a member of the most exclusive of aristo. cratic clubs, where he has been boycotted since he adopted the advocacy of Home Rule for Ireland.

THE Toronto Globe of Saturday, under the heading of "A good time in Toronto," published a narrative of very question. able and objectionable conduct on the part of a young man named Black. Our contemporary thus concludes its narra-tive: "A Globe reporter learned from other sources that about six months ago Mr. Black had become converted, and since that time has been engaged as an earnest worker in connection with the Y. M. C. A, and Knox Church, and is looked upon by his friends as a sincere and consistent Christian." We are glad to hear of Mr. Black's "consistent" Christianity, but we think the Globe had done better by leaving the Black story alone, and that Mr. Black had better not boast too loudly of his "conversion." He was sadly in need of a change.

IN THE San Antonio, Texas, Daily Express report of the St. Patrick's Day cele. bration in that city, we are pleased to read that the orator of the day was an old London boy, Mr. H. P. Drought, The Express says of his speech : "The address of Mr. H. P. Drought, who was introduced in appropriate terms by the president, Mr. T. F. Brady, was a very eloquent one, replete with glowing tributes to the beautiful but oppressed Island, every foot of whose soil is hallowed by the blood of martyrs to the cause of her freedom." In it he depicted the sufferings of her people and the cruel wrongs seaped upon them by British tyranny, and spoke of the genius of her sons and the beauty and virtue of her daughters." It is indeed gratifying to us to receive such an assurance that London abroad is doing honor to London at home.

LORD WOLSELEY is reported to have said in a speech in London on Friday evening that the British Empire had been built and preserved through the valour and endurance of its soldiers and sailors, directed by able statesmen. Hitherto it had been their lot to defend their country against foreign foes, but now they were called upon by the people of England to do duty in trampling under foot enemies more serious, because they vere enemies within the civil boundaries. He called upon the English nation to say 'Stand off' to any one, whoever he might be, who should dare to try to by ruthlessly destroying it. Lord Wolely's speech was received with deafen. ng cheers. Military men are not, as a rule, judicious speakers. Silence with them is in fact golden. Lord Wolseley has not of late been a success as a soldier; he must egregiously fail if he attempt statesmanship.

St. Patrick's Literary Society. St. Patrick's Literary Society.

The annual meeting of the St. Patrick's
Literary Society took place in their hall
on Thursday evening, April 1st. The
meeting was kept in till a very late hour,
as there was a good deal of business to be
transacted. At the close of the meeting
the election of officers for the ensuing the election of officers for the ensuing year took place, when the following gentlemen were elected:—President, James Sarafield; Vice President, William Duff; Secretary, Wm. J. Long; Recording Secretary, John Sarafield; Corresponding Secretary, Jas. A. Sheedy; Treasurer, Wm. Jewell; Marshall, Taos. Delaney; Labrarian, John Ryan, sr.: Managing Librarian, John Ryan, sr.; Managing Committee—John McKinnon, John O'Donnell, Thos. J. Meagher, John Shields, P. Dolan, A. Cassidy, Jas, Whelihan. During the evening many new members were proposed, and a good deal of important business was brought up, which had to be deferred till next meeting .- Pembroke Observer, April 9.

Oshawa Separate School.

Mr. J. F. White, Inspector for Separate Alt. J. F. White, Inspector for Separate Schools for the Province of Ontario, paid his annual visit to the Separate School of Oshawa last Thursday afternoon and Friday. We are pleased to learn that after a very searching examination, just before leaving, it was his pleasure to place on record on the visitors' book the following record on the visitors' book the following very flattening report:—"I am happy to be able to say that on my visit to this Separate School, Oshawa, I find the accommodation and equipment all that can be desired. The order and tone of the school are in all respects quite ratisfactory. This school ranks high among the schools of the Province and its presents are were SAFE

YEAS

betom my incivited satistion and chuorisation.

Unfortunately for the Daily Witness, but unfortunately for truth, that false report was given the flattest of contradictions by no less an authority than "the only religious daily" itself in the very same issue of the paper. In its first edition the Daily Witness published a report of the speech which was correct, and was void both of misrepresentation and of manufactured "sentiments in favor of munder." Now, with what motives or to serve what purpose, the second report, which was a barefaced calumny, was published in its last edition I leave the public to enquire and settle.

See April 1982 and See April 198

CHURCH OF THE ANGELS

GUARDIAN, ORILLIA. .

SIR,-The anniversary of St. Patrick Living Six Years Without Going to was most befittingly recognized and cele-brated in a religious point of view this year in O.illia as usual. There is a settled

moreu and grounds with the control of the control o

All OPER LETTER TO THE MAIL,

ORIGINAL HURLE APP HIS ACCUSARS.

To the Relieu of the Toronto Most.

Dana Sin,—My attention has been directed to a number of letters that have been published in The Mail and that prevent to dead with the speech of General Burtie, alied and with the speech of General Burtie, delivered at the Young Irishanes' consect in Montreal on last St. Patrick's night. I have been called upon, by name, by some of your correspondents to rise and explain "those nunderous sentiments" which discontinuous the same of the worst of irish agrariant crimes, but he law to be a sent that is extenuating in some of the worst of irish agrariant crimes, but he law to be some of the worst of irish agrariant crimes, but he law to be more of the worst of irish agrariant crimes, but he law to be such as the sent of or spoolphis for murder. The last paragraph of the Montreal devaluation of the worst of irish agrariant crimes, but he law to be such as the sent of the worst of irish agrariant crimes, but he law to be such as the sent of the present writing. ——no advocate of or spoolphis for murder. The last paragraph of the Montreal devaluation of the worst of irish agrariant crimes, but he law to be such as the sent of the present writing. ——no advocated for murder. The last paragraph of the Montreal devaluation of any sort any plea of exculpation either for the General or myself, nor do I propose to effer any explanation on the subject, for all the stacks and charge, made so far, are without foundation of any sort and are based on pure invention and mis representation.

To those who are cognizant of the fact, the letters of your correspondents are levelulation with the sent of the presence of the presence of the sent of the presence of the sent of the presence of the sent of the presence of the presence of the sent of the presence of the presence of

Bed.

Are not necessarily bad, on the contrary they are never pad when raised with

WARNER'S

The House keepers friend. It is Pure, Wholesome and Health Preserving. If your Grocer does not keep it. send for it by mail to

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LIVER COMPLAINT.

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CAUSE

The Liver being the Largest Glandular Organ, and a filterer of the Blood, is oftener diseased than most other Organs, both in animal and human beings Its chief office besides is to Secrete Ble, which is the Natural Cathartic to the Bowels. Whatever then deranges the Blood or Bile—as improper food, bad drinks, bad air, cold, malarial poison, bad drainage, etc., or whatever will clog up the Bile Ducts, will induce Liver Complaint.

The Diet should be Plain and Nourishing to make Pure Blood and Healthy Ble. Shun the causes above enumerated. Keep the Bowels free, and the Digestive Powers active, and Around the Sluggish Liver with that Grand Liver Regulator.

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aged they are priceless.

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It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
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APRIL 17, 1856

In Memoriam

FREDERIC PAQUIN, M. D. V., DIED S'TH MARCH, 1886, AT ST. ANDREWS D'ARGEN-

"P. cliosa in conspectu Domini, mors St. torum ejus."

Far beyond this world of sorrow, Relieved from every earthly pain, Evermore at rest in Heaven, Death, to thee, is greatest gain, Beath, to thee, is greatest gain. Ere thy spirit lost its whitenes, Rang the summons f om above, "In My Heart I fain wou do place thee, Come, dear child! Thy God is Love!"

Peaceful grew the weary spirit,
As the angels whispered low,
"Quit this earth; a crown awaits thee,
Unto God thyseit bestow.
In eternal glory dwelling,
Naught save bliss thy soul shall know.
Requiescat in pace. M. E. A. B.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

reached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

"Watch ye and oray that ye enter not into temptation: the spirit, indeed, is willing: but the flesh is weak."—Matt. xxvi., 41.

it. Such into temptation: the spirit, indeed, is willing: but the flesh is weak."—Matt. xvi., 41.

Not unfrequently, my dear brethren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxieties and disappointments that they have had no satisfaction in praying. Some thing or other has gone wrong, and, as a consequence, their prayers have been omitted. In not a few cases matters go farther than this, and on account of some reverse or trial a man will leave off going to church altogether. Now, I wish this morning to point out the mistaken notion persons who act in this way must have of the necessity and purpose of prayer.

Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go so far as this, but look upon prayer as a duty to be done, a command to be obeyed, and if they grow careless about their other duties and obligations, this must share the same fate. I wish to point out, however, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the difference which exists between those things which must be done because G.d commands us to do them, and those things which must be done because G.d commands us to do them, and those things which must be done because G.d commands us to do them, and those things which must be done to which we must have, because God his made them means to obtain our salvation. Perhaps the best way to make this clear is by a few cramples.

Now, we all know that to tell a lie is a sin that they have been the sake his penitents.

best way to make this clear is by a few examples.

Now, we all know that to tell a lie is a sin; that Almighty God has commanded us not to depart from the truth. Yet there are many persons so dull and possessed of so little sense and intelligence as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even from getting into small troubles. Well, suppose a man were to act in this way, thinking he was doing right. Would he commit a sin and offered God? By no means, if he did it in good faith. His ignorance would excuse him; it would not be a sin in such a case. Take another example and a more excuse him; it would not be a sin in such a case. Take another example and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is which He has instituted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is His Church, He has given to it certain notes of which no other body of men is in nossession. But now let us suppose that possession. But now, let us suppose that there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic Church

there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic Church is really and in truth the Caurch of God; would they commit a sin on account of the mere fact that they do not do that which they did not know they are bound to do? By no means.

Ignorance in this case also excuses. It brings with it meny disadvantages and entails many evils, but it is not sinful in itself.

But when we come to those things which are necessary, not merely because God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consequences. If a thing is a means to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person were even in unblamable ignorance of such a means, that ignorance would not excuse him; he would not, and could not, without the means get the end. Now, there are some things which are necessary to salvation, nor merely because God had commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradiction?

Dangers of Delay.

If we were allowed to look into the future and see the fetal consequences.

Dangers of Delay.

If we were allowed to look into the

If we were allowed to look into the future and see the fatal consequences that follow a neglected cold, how differently would our course be; could we realize our danger, how speedily we would seek a cure; but with many it is only when the monster disease has fastened its fangs upon our lungs that we awaken to our folly. What follows a neglected cold? Is it not diseases of the throat and lungs, bronchitis, asthma, consumption, and many other diseases of like nature. It is worse than madness to neglect a cold, and it is folly not to have some good remedy available for this frequent complaint. One of the most efficacious medicines for all diseases of the throat and lungs, is Bickle's Anti-Consumptive Syrup. This medicine is composed of several medicinal herbs, which exert a most wonderful influence in curing consumption and other diseases of the lungs and chest. It promotes a free and easy expectagation, soothes irritation and drives the disease from the system.

to us gr never posi-ments by strengthe sight of G advocates throne so in the pat But, unfor are Catho to the sac the mothe cede for t selves and Son died iniquities, who light Catholics' lives lead to believe vine life in

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Dr. Lo

THE CATHORN MECORIE

THEORRIC PAQUIN, M. D. V., DIED S'TH MARCH, 1886, AT ST. ANDREWS D'ARGEN-TEUIL.

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By the Paulist Fathers. eached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

"Watch ye and oray that ye enter not into temptation: the spirit, indeed, is willing: but the flesh is weak."—Matt. xxvi.,41. Not unfrequently, my dear brethren, a priest is told when he ask his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxihave had so much trouble, so many anxieties and dissppointments that they have had no satisfaction in praying. Some thing or other has gone wrong, and, as a consequence, their prayers have been omitted. In not a few cases matters go farther than this, and on account of some reverse or trial a man will leave off going to church altogether. Now, I wish this morning to point out the mistaken notion persons who act in this way must have of the necessity and purpose of prayer.

be necessity and purpose of prayer.

Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go so far as this, but look upon prayer as a duty to be done, a com-mand to be obeyed, and if they grow careless about their other duties and obligations, this must share the same fate. obligations, this must share the same fate. I wish to point out, however, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exists between those things which must be done because G.d. commands us to do them, and those things which must be done, or which we must which must be done, or which we must have, because God has made them means to obtain our salvation. Perhaps the best way to make this clear is by a few

Now, we all know that to tell a lie is sin; that Almighty God has commanded us not to depart from the truth. Yet there are many persons so dull and possessed of so little sense and intelligence possessed of so little sense and intelligence as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even from getting into small troubles. Well, suppose a man were to act in this way, thinking he was doing right. Would he commit a sin and offe id God? By no means, if he did it in good faith. His ignorance would excuse him; it would not be a sin in such a case. Take another example and a more excuse him; it would not be a sin in such a case. Take another example and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of which He has comimportant one. All Catholics know, owing to the advantages of their birth and education, that God has founded His holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is His Church, He has given to it certain notes of which no other body of men is in possession. But now, let us suppose that ion. But now, let us suppose that possession. Due how, are us suppose that there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic Church is really and in truth the Church of God; would they commit a sin on would they commit a sin on account of the mere fact that they do not do that which they did not know they are bound to do? By no means. Ignorance in this case also excuses. It brings with it many disadvantages and entails many evils, but it is not significant.

tails many evils, but it is not sinful in But when we come to those things which are necessary, not merely because God has commanded or forbidden them,

but because they are made by Him mean to the end, then the omission of suc things involves more serious consequences. If a thing is a means to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person were even in unblamable ignorance of such as sickness As you value health take it to avoid sickness, as it will at all times and under a means, that ignorance would not excuse him; he would not, and could not, without the means, get the end. Now, there are some things which are necessary to salvation, nor merely because God had commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradiction?

Dangers of Delay.

If we were allowed to look into the future and see the fatal consequences that follow a neglected cold, how differently would our course be; could we realize our danger, how speedily we have the sickness, as it will at all times and under sickness, as it will at all times and under sickness, as it will at all times and under to sickness, as it will at all times and under all sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under all sickness, as it will at all times and under to sickness, as it will at all times and under all sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under all sickness, as it will at all times and under to sickness, as it will at all times and under to sickness, as it will at all times and under to some the sickness, as it will at all times and u

that follows a neglected cold, how differently would our course be; could we realize our danger, how speedily we would seek a cure; but with many it is would seek a cure; now speedily we would seek a cure; but with many it is only when the monster disease has fastened its fangs upon our lungs that we awaken to our folly. What follows a neglected cold? Is it not diseases of the throat and lungs, bronchitis, asthma, consumption, and many other diseases of like nature. It is worse than madness to neglect a cold, and it is folly not to have some good remedy available for this frequent complaint. One of the most efficacious medicines for all diseases of the throat and lungs, is Bickle's Anti-Consumptive Syrup. This medicine is composed of several medicinal herbs, which exert a most wonderful influence in curing consumption and other diseases of the lungs and chest. It promotes a free and easy expectomation, soothes irritation and drives the disease from the system.

Give Good Example

Catholics, more than any others in every community, should be models of virtue for their fellow-men. God has given to us graces which non-Catholics can never possess. He has provided Sacraments by which we may be purified, strengthened and rendered sinless in the eight of God. He has given us heavenly advocates who pray for us before His throne so that we may constantly walk in the path which leads to eternal bliss. But, unfortunately for themselves, there are Catholics who never have recourse to the sacraments, who never petition the mother of God or the saints to intercede for them, and thus they fall themselves and they drag down the Faith the Son died for into the mire of their own iniquities. Such Catholics as these it is who light the fire of prejudice in non-Catholics' hearts and whose disreputable lives lead a few unthinking Protestants to believe that there can be no real Divine life in our religion when such reprobate lives are led by some who profess it. Such Protestants, of course, never see the failings of members of their religion or their iniquities—to these they are blind. How necessary, therefore, it see the failings of members of their religion or their iniquities—to these they are blind. How necessary, therefore, it is that every Catholic should so comport himself before his fellow men that they will be impressed with the supernatural strength of that Faith which fortifies the souls of all who follow it in the meek and humble manner set forth by our Blessed Redeamer.

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WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and

positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating func-tion, removes unhealthful formations, and, in a word, restores it to natural activity, without which health is an Impossibility. IT CURES ALSO Female Complaints, Leucorrhæi, Displacements, Eulargements, Mucerations, Painful Menetrus

must as surely follow as night does the day.

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and we guarantee that Warner's Safe Cure is a positive preventive if taken in

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Alfred Burleigh Hart, late curate of Corringham; and Mis. Barcroft, a London
actr. M.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tuberole, the germ poison of syphilis, mercury, toxomosa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, anding in What is Catarrh ?

rowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

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of our orst branches. The and intelligent members, b. M. B. A. matters already in interest in the business. interest in the business. To core were elected; dyisor- Rev. Father Brady. Patrick Parrell. readent—John F. O'Neill. President—Wm. Farrell. Rev. Father Brady. ceretary—Ja. J. Landy. cretary—Ja. J. Landy. cretary—Je. Thompson. bon S. Dann.

Progress in New York State.

Rev. Father Gagnon, the young priest who has been attached to the cathedral here during the past year, has been appointed by Bishop Lorrain to the charge of a mission in Nipissing District. On Saturday last he left for the scene of his labors. The Bishop accompanies labors, the Bishop accompanying him. The Rev. clergyman's mission is quite extensive, and is situated on the shore of Lake Nipissing, West of North Bay. As yet the mission possesses naither about Lake Nipissing, West of North Bay. As yet the mission possesses neither church or priest's house, but these, it is expected will come ere long. Father Gagnon intends to come to Pembroke for the Easter services. The Bishop returned in the early part of the week. Rev. Father Dowdall, who has recovered from his recent illness, officiated in the cathedral on Sunday.—Pembroke Observer, April 9.

FRANCE'S SAD PLIGHT - GER-MANYS BECONCILIATION.

A despatch to the Globe, dated the 11th inst., conveys the information that the Bill for expelling all religious, male and female, from their posts as teachers in the Public Schools of France, has already passed both Chambers, and as the Senate amendments will doubtless be accepted by the Lower Chamber, it will likely soon become law. This measure ordains that all nuns and priests now teaching in Public Schools shall be replaced by lay teachers within five years after the lay teachers within five years after the passage of the law. As there are many hundreds of religious teaching in the French Public Schools, the measure has of course created very strong feeling in the country. The Globe correspondent says that he called upon one of the highest Catholic dignitaries of France, one who could speak with authority and informa-tion on the subject, to learn his opinions in regard to this bill. He reports this prelate, who did not feel at liberty to rive his name, as stating :

prelate, who did not feel at liberty to give his name, as stating:

"It is true that the Church regards this Bill as a blow at religion, but the Church has gone through worse attacks than that before, and we shall not be overwhelmed. It is difficult for foreigners to appreciate the significance of this law, for the people of America as a rule, have respect for some religion, Catholic or some other, but here in France the masses have no religion, Catholic or some other, but here in France the masses have no religion at all. This is not a blow at the Catholic religion, it is only the attack made by atheists upon all religious teaching. All religions, therefore, will suffer, but the government of the nation and the morality of the people will suffer more. We believe it is not enough to teach the people a little religion on Sunday. Young people especially ought to have it instilled into their minds every day. I do not mean they should actually spend their time at school studying religion, that is not done now even, nuns and priests do not read the Bible in the school, but merely by their personal influence train the mind to respect God and form moral habits. I must acknowledge there are some lay teachers who are very moral and good, but there are others who are immoral and atheists, and I know one at least who ruses daily in efforts to teach atheism to children. I do not believe, however, the sisters will be put out of the schools, for they are too popular in France. They help the poor and have made too many friends for them to be turned out at least soon. The law allows five years for an entire change, and I believe at the end of that time the Government will have to ask for an extension of time in the case of the sisters at least."

The correspondent then put the French prelate the question: "Ia the event of

The state of the s

government, will raise a word of protest. Another humiliation is, we doubt not, in store for France, a humiliation more complete and disastrous than that of 1870, While France is moving further and further from her haven of security, Catholicity, Germany's wise men are directing their ship of state into that capacious port. A despatch of the 12.h assures us

"Cardinal Jacobini has sent a note to "Cardinal Jacobini has sent a note to Prince Bismarck saying the Pope is will-ing that a notification of religious appointments shall be sent to the Prus-sian Government on condition that the Foclesiastical bill be revised now or in the near future," and that "The Kreuz

The details here reported may or may not be correct, but the fact remains that Germany is soon to be blessed with religious peace, the greatest strength and security of any nation. Well might France take a leaf from Bizmarck's book in this respect. But it is now, we fear, too late for her to retrace her steps. We trust, however, that with all its faults the illustrious French nation may, on account of its past services to religion and to human-ity, be soon again blessed by enlightenment to see that in filelity to God alone can nations be truly great or happy.

JUSTIN M'CARTHY'S LETTER.

London, April 11 .- Justin McCarthy London, April II.—Justin McCarthy's statement to the press is as follows:—
Lord Randolph Churchill moved the adjournment of the debate yesterday morning, and will therefore open the ball on Monday. Churchill will denounce the Government for consenting to any scheme of Home Rule. Churchill, who was an ardeat Home Rules. to any scheme of Home Rule. Churchill, who was an ardent Home Ruler six months ago, who did his best to persuade Lord Salisbury's Government to adopt Home Rule, who years ago declared his intention to offer himself to the Irish party as a Home Rule candidate should his father the late Duke of Marlborough refuse to let him sit again for the borough of Woodstock. "I made the best fight I could for you," Churchill said lately to an Irish member, and the only thing to do now is to

declared policy of a great English parand the greatest English statesm When Parnell's followers were or seven, I once told the House of Comons that before ten years the Ho Rule question would make and unma Ministries. I allowed far too muting

bave passed, and now behold! One of the latest members whom I saw leave the House yesterday was Charles Pelham Vilhers. Villiers, or the anti-corn league precursor with Cobden and Bright. What changes, what stormy political scenes, what Constitutional revolutions that man has seen—eighty-four years of age, more than fifty years in the House of Commons. He looks down at political life now from the upper windows. A shrewd, clever, cynical old man, all enthusiasm for reform of any kind has long since faded out of him.

JUSTIS MCCARTHY. JUSTIN MCCARTHY.

THE MONSIGNOR LETTER-A RE-

To the Edutor of The Man:

SIR.—I beg to ask you to publish the
enclosed open letter to the Monsignor who
is said to have written the letter used by
Lord Robert Montague against our

Yours, etc.,
A CATHOLIC CLERGYMAN.

To Monsignor, care of Lord Robert Montague,
41 Queen's Gate, London W.

Rev. SIR,—Your letter—or perhaps,
for the sake of your own reputation, your
supposed letter—to Lord Robert Montague, has been published in our papers
here several times, and again in this morning's issue of the Mail, and it has caused
much speculation. First, as regards your
person, some say that you should be pretty
well known in London, as no one receives
the honor of monsignorship except for
unusual labors in the service of the
Church; and as there are very few monsignors in England you may be very easily
known. Again, some say that you are
not an Englishman, as no Englishman
with any education and standing would
be so craven hearted as to remain in a
Church in which he found so much corruption and duplicity, and where the

much more of a struggle. Practically he has carried Home Rule already, for he has made it impossible for any political party to hold office and neglect it. For Ireland is confly a question of time and a short time. For myself I feel in a measure less content. To morrow T. P. O'Connor and Sexton will probably speak. It is not the debate on the first reading. Many will speak on the first reading. Many will speak on the first reading. On such an occasion most of the Irishmen in the House of Commons will naturally desire to put their names and views on Record.

Alterations are likely to be demanded. The Irish members will have to regard the amount of the national contribution to the Imperial funds, the control of the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme which revives the amount of the national contribution to the Imperial funds, the control of the police, and the amount of the national contribution to the through some form of selection, or some purpose of His, and However, the parishioners of His. From this it would seem that the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme which revives the amount of the national contribution to the Imperial funds, the control of the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme which revives the amount of the national contribution to the Imperial funds, the control of the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme which revives the amount of the national contribution to the Imperial funds, the control of the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme which revives the amount of the national contribution to the Imperial funds, the control of the police, and the arrangement of the different orders in the new Irish Parliament. That party of the scheme his different orders

many persons who read your letter. We pray our Lord to sonvert you thoroughly.

A CATHOLIC CLEMENTMAN OF TORONTO, TOTORD, April 1.

Correspondences of the Catholic Record.

FROM MONTREAL.

The mission given by the Redemptorist. Pathers to the members of St. Patrick's parish has just terminated, and the rev. fathers have just reason to feel pleased at the result of their preaching, at over eight thousand received Holy Communion, and the yest edifice somed inadequate for the crowd that assembled at each of the exercises, which were as follows: Mass and instruction at five a. m., mass and as similar instructions as that given at five a. m. at 8:30 a. m. Instruction, recitation of the Reary, sermon and Basediction of the Mays. The opening sermon was preached by Father Delargy, who took for his subject, "What doth it profit a man if he gain the whole world and lose his own soul," which was followed by Benediction of the Bessed Sacrament at 7.30 p. m. The ladies' mission opened on Sunday night, the 15.h of March, and continued for ten days. The opening sermon was preached by Father Delargy, who took for his subject, "What doth it profit a man if he gain the whole world and lose his own soul," which was followed by Benediction of the Bessed Sacrament to a Thurday of the married ladies by Father Delargy, the took for his price to the was a shrine dedicated to the parish to the Mother of God. There was a chirt dedicated to the parish to the Mother of God. There was a chirt dedicated to the parish to the Mother of God. There was a chirt dedicated to the parish to the Mother of God. There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother of God, There was a chirt dedicated to the parish to the Mother and ret





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MEDIUM WOOLL A SPECIALTY

INSPECTION INVI

FINE AND

BY SAMUEL ADAMS WIGGE

Lamb of God, who loveth me saved by Thy redemption fre With thy blood's pure crimso Agnes Dei, slain for me. Lamb of God, who giveth me Heavenly immortality. Let my sour abide in Thee Agnes Dei, slain for me.

Agnes Dei, God of Love, Whom the saints adore ab Fill my heart, O heavenly Agnes Dei, slain for me,

Agnes Dei, throned in light, Crowned with honor, grace a Robe my soul in spoil as white Agnes Dei, slain for me. Agnes Dei, heavenly King, Let my soul on angel wing At the gate celestial sing, Agnes Det, slain for me. Agnes Dei, Light Divine, In my spirit ever shine; Make me Thine, entirely Thine Agnes Dei, slain for me.

Agnes Dci, faithful friend, Thou wilt love me to the en

Agnes Dei, when to death Yield I up my fleeting breat Crown me with Thy victor's Agnes Dei, slain for me, Agnes Dei, God of grace, Grant my soul a dwelling place In the sunlight of Thy face, Agnes Dei, slain for me.

Agnes Dei, slain for all, Bound in Satan's cruel thrall, Lost to heaven in Adam's fall, Hear thy children's cry.

Lamb of God, for sinners slain, Lamb of God who lives again, By thy sorrowing tears and pair Agnes Dei hear our prayer.

Written for the Catholic Rec SOUVENIRS OF GOOD FRIL JERUSALEM.

BY A CANADIAN PILGRIM, 18 The thought that one is in Jeri enough to fill the Christian breast liveliest emotions, but when we ad the deep impressions of the true the consideration that it is the gree most solemn day of the yearversary day of our Lord's deat comes difficult indeed to describe ings which in turn rejoice and op Catholic heart. It was my ve privilege, in company with a few friends, to be in the holy city of lem on last Good Friday, and to sent at the offices of the Chu morning and evening. I could r describe our feelings, for that impossible; nor yet to give a account of the various ceremonic would be too long ; but a few no my diary concerning the morning and some fuller details of the eve vices, especially the Via Crucis, or

left the Austrian Hospice, at the Mount B.zetha, in the north-east of the city, where excellent lodg been provided for us by the good can Fathers, (their own Hospice Nova having been engaged for th caravan then on the way to Je and crossing the Tyropeon Valley cended Mount Calvary on the side of the city. The summit Mount is crowned by the great b the Holy Sepulchre. As we wen steep side of the mountain in in the early morning we of the day our dear Lord ascended the weight of His cross and o and hurried on by the

the Cross, may not be uninterest Eurly on Good Friday mor

and hurried on by the and shouts of the soldiery and the The entrance to the church was by Turkish soldiers stationed insidoors. Some of them were loudivans, others sitting with legaliant and the same and the margileh. What a profanation very threshold of the most sacres But these are Pagan men and the not what they do. We turned from the pity and thought on our words, "weep for yourselves." This geremonies had begun a few before our arrival. The Latin I His Excellency Mgr. Bracco, war His Excellency Mgr. Bracco, was with a few secular priests and number of Franciscan Friars from vent of Saint Saviour. The n vent of Saint Saviour. The nacongregation was composed of of the Latin and Oriental rites, tics and Protestants: And inde the levity and disrespect, or at lewe considered as such, although be the Oriental Schismatics' way festing their religious sentime judged there were also many Mu Araba among the congregation. had seen during the offices of Holday and learned more fully af