

The Catholic Record.

"CHRISTIANUS MIRI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 8.

LONDON, ONTARIO, SATURDAY, APRIL 17, 1886

NO. 392.

NICHOLAS WILSON & CO.
126 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND
MEDIUM WOOLLENS
A SPECIALTY.

INSPECTION INVITED.

THE UNITY OF THE SPIRIT IN
THE BOND OF PEACE.

L.

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. "I, 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 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." (1 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. . . . Let 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 he seeth, how can he love God whom he seeth not." (1 John iv.) The same spirit that was in the primitive Church at work to divide brother from brother within the fold, because of difference of race or origin, is to-day at work. In fact, it has never, for eighteen hundred and more years, ceased 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 (himself a dechristianized pagan), "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 equally useful. And thus toleration produced not only mutual indulgence, but even religious concord. The superstition of the people was not embittered by any mixture of theological rancor; nor was it confined by the chains of any speculative system. The devout polytheist, though fondly attached to his national rites, 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 his belief, and to enlarge the list of his protectors. The thin texture of the pagan mythology was woven with various but not discordant materials. As soon as it was allowed that sages and heroes, who had lived or who had died for the benefit of their country, were exalted to a state of power and immortality, it was universally confessed that they deserved, if not the adoration, at least the reverence of all mankind. The deities of a thousand groves and a thousand streams possessed, in peace, their local and respective influence; nor could the Roman, who deprecated the wealth of the Tiber, deride the Egyptian who presented his offering to the beneficent genius

of the Nile. The visible powers of nature, the planets, 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 worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves, that under various names, and with various ceremonies, they adored the same deities." It is not surprising that between the various pagan systems which prevailed in the ancient world there should be little or no hostility. These systems did not seek to restrict or repress human passion. Under their 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 paganism, human nature itself, was at once in arms against the preachings of the Apostles. Said St. Paul, "Walk 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 all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicator, nor uncleanness, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God."

The teaching of St. Paul was in fullest accord with that of Christ Himself—whose every exhortation, whose every counsel, whose every precept tended in the direction of self-sacrifice. He was obedient and self-sacrificing even unto death—the very death of the cross. His religion was not one to flatter human passion. It required the eradication of the spirit of self-indulgence from the human heart as necessary for even the first growth of its sacred and saving truths. The pagans of old placed among their divinities Venus as goddess of impurity—and the mythology of Homer is little else than a poetic tissue of Olympian loves. Christ, in his sermon on the mount, proclaimed the excellence of purity, the necessity of self-denial. "You have heard," said the Son of the Living God, "you have heard that it was said to them of old: Thou shalt not commit adultery. But I say unto you that who ever looketh on a woman to lust after her, hath already committed adultery in 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 thy 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 calumniate 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 only, what do you more? do not also the heathen the same? Be you, therefore, perfect, as also your heavenly Father is perfect." (Matt. v.) From the earliest days of Christianity, the spirit of evil, ever opposed to self-abasement and the perfection thereon based, has sought and 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 government, there was not the same opportunity for the seeds of national jealousy and racial hatred to take root and whiten into an abundant harvest that afterwards presented itself. But no sooner did Constantine found on the shores of the Bosphorus the great city to which he gave his name, than discord grew and flourished. The patriarchs of Constantinople began to claim the supremacy or a share in the supremacy of the successors of Peter, associating the idea of the spiritual primacy of authority and jurisdiction with that of the supreme sovereignty in temporal. The citizens of Constantinople, imbued with a senseless jealousy of the former capital of

the empire, envied it, born as it was of political predominance, possession of the spiritual sovereignty pertaining to the See of Peter. And it is of record, that this jealousy, of diabolical origin, gaining in strength and activity and influence as the years rolled on, penetrated into and seized 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. Caesarism had long sought to wrest from the Vicar of Christ at least a share in the spiritual government of the flock committed to the care of the apostles and their successors. They had been resisted by the great Pontiffs of the Middle Ages, and in their humiliation and mortification appealed to popular passion and national jealousy for sustenance. The contests between the Popes and Europeans paved the way for the Lutheran revolt in the sixteenth century. 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 and its Pontiff subordinate to his schemes of universal empire. The third Bonaparte, 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 his own dominions.

Reviewing Cayla's pamphlet, *Pope et Empereur* published in 1860, Dr. Brownson said, in the April (1861) number of his powerful periodical that with the edict of 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 concordat of 1801, which he refused, when 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 had, according to Brownson, all the power 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."

"It is true," continued Brownson, "his appointments of bishops need the confirmation of the Holy Father, but, ordinarily, these appointments are confirmed as a matter of course, and it is not worth while to throw off entirely the Papal power, in order to get now and then a favorite appointed. Just now Rome has refused to confirm, as Bishop of the see of Yannes, the Abbe Maret, not unknown to our readers; and the Emperor, were he possibly, is not pleased. But the contest will not be pushed to extremes by either party, and will end in a compromise, or in one or the other party's giving way. He cannot, on account of occasional opposition of this sort to his will, afford to break with the Holy See, to isolate himself from 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 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 her policy. The Pope is a necessary element in the Napoleonic policy; and to withdraw France from his communion would be a political blunder. It would lose the Emperor 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, be able to make all non-Catholic powers his vassals, and secure to his dynasty the empire of the world. He found the Pope indolent, 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 island 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 Caesarism, so long in at least partial control of the government of the French Church, and the spirit of 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 imbued with a spirit as Catholic as any in the world. But the traditional subservience of Church to state in France, their dependence for support on a government openly infidel—avowedly anti-Catholic—for means of subsistence, weakens them in their struggle for freedom and independence. The French Church of to-day, spotless in character and apostolic in ardor, is suffering for the sins of Gallicanism and Jansenism that in days of Bourbon

tyranny and regal splendor tainted, not to a great, but still to a very perceptible extent, its episcopacy and priesthood. It is, in our estimation, certain that the Church of France will never regain freedom till every vestige of state control is removed from its government. Then, unshackled, redeemed, disenthralled and rejuvenated, that Church will once more, we would fain hope and believe, find herself worthy her earlier and better days, the days of St. Irenaeus and of St. Louis.

II.
Nationalism takes either one of two forms—that of Caesarism or mobocracy. The first prevails in the old world—the second is not unknown on this continent. The Caesaristic tendencies of monarchs and statesmen in the old world have created a reaction against that form of connection between church and state that means the subservience 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 tendency of the modern world is not in the direction of the concentration of the civil and ecclesiastical power in the same hand—but to the separation of church and state, to the emancipation of politics on the one 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 making war on the Church of God, there is a logic in the human mind that will ultimately compel it to be understood to mean that conscience is free before the civil law, and accountable to God alone, that all religions not *contra bonos mores*, or incompatible with the public peace, must be alike free before the state. Some reject in this tendency, some deplore it. We hold it to be irresistible by any human means, and therefore, cease to war against it. The policy is carried out in our own country, and we have grown up under it. Finding the Church freer here than anywhere else on the globe, we are not disposed to quarrel with it, and we actually believe Catholic interests are better protected and promoted here than they would be if the clergy had an orthodox Caesar to bind or gag their adversaries, and to do their work for them. We feel no hesitancy to it, and personally like it. All we ask of the state is, that it should acknowledge its own incompetency in spirituals, and recognize and protect our 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 but cannot be separated, no more than conscience can be eliminated from human actions, either as their guide, or as witness against them. Such a connection between Church and State as would secure the due subordination of temporals 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 yet 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 irruption of the barbarians. She has had a sudden call to provide spiritual government 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 dioceses governed by these bishops, there are bodies of people sometimes numerically small, but often very large, not

lightened by an intelligence, cultivated and educated to a high degree, has characterized his five years' fruitful missionary work with us. We fully recognize his singular abilities, and we assert no more in praise of them than what is confessed by the general sentiment of our citizens. On many public occasions the Bishop of Kingston has given proof of the possession 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 befitting the Chief Pastor of so numerous a flock as are embraced within the limits of Kingston 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 underlying, and modifying, and governing all human action, and affecting the prudent solution of the many puzzling problems of social life, with which we are confronted in this new country, made up of many races, imbued with diverse religious prejudices; 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 Marmon 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 the precision of a master mind, reduces each issue to those first principles—the 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 satisfaction in contemplating His Lordship's work for the spiritual welfare of his flock. Priests and missions and churches, have been and continue 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 arrangements entered into in all these transactions to secure the efficiency, and permanent success of these undertakings, and financial success of these undertakings.

In the great work of the completion of the Cathedral of Kingston, which the Bishop is so carefully preparing for, we expect therefore eminent success, as well in the beauty of the external perfection of the work, as in the method of distributing the responsibility of its execution 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 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 Almighty may bless his useful life with the peace and good will, and harmonious, active and united sympathy of his people and his priests, that the consolation of human affection may render the grievous burden of the pastoral charge less difficult, and that he may thus have always the vigor of a cheerful, unoppressed mind to bring to completion his numerous beneficial works for the lasting good of the Catholic religion in this old diocese of Kingston.

B. B. B.

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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 with demands that are just, and means that are lit, the Church is outspoken in her advocacy of Ireland. Leo XIII. has closed the door of the royal Veto against English emissaries who would have to 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. It is more in line with justice, and the world at large watching her, she fears universal public opinion, and can no longer as it were in the dark throttle her victims and still their clamors 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 Irish Parliament, and Ireland shall be a Nation once again!

"Satanian years return! Ere long Peace, justice, truth, the life shall cheer: Even now old sounds of conflict wrong Past is the iron age—the storm's Past lashed the worn cliff, shock on shock. The bird in the temple cradled warm At last her wings upon the rock. Ireland independent—Ireland happy, 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 Erin'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 happiness."

THE DUTIES OF IRISHMEN. It is a solemn time for the Irish people—the independence of the nation is at stake. Irishmen, I beseech you understand your opportunity, and do your duty. Irishmen of Ireland, preserve in 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 the division leads to 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 treasury of the Irish 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 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 sacrifices of her noblest sons. On the 17th of the month, 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 with them receive in its realms of bliss the 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. 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 buy. It is meant for good, and it is a good thing to have; but 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't buy it for him. He can scarcely ever make good for his early waste of opportunities. He may say, "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.

Neither will wealth itself give a man or woman good manners. Nothing, next to good health, is of more importance than easy, graceful, self-possessed manners. But they can't be had for mere money.

Money can't purchase a good conscience. 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 these 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 "Putnam's."

What Toronto's well-known Good Samaritans say: "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 Piquet, says he can confidently recommend Burdock Blood Bitters to any who suffer from loss of appetite, constipation and general debility, that remedily having cured him, after severe illness from the same complaints.

ARCHBISHOP LYNCH'S SERMON.

CONTINUED FROM OUR LAST.

What shall we say of Australia, Tasmania and New Zealand, now amongst the most flourishing beds in the garden of the Catholic Church? The spread of religion in these countries is marvellous, bordering on the miraculous. The climate is very salubrious and the land very fertile. After the rising of 1793, 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, and now Tasmania. Many of those prisoners were gentlemen of standing and education in Ireland. Then the stream of Irish convicts commenced. Small depredations were committed. Hanging or transportation to Norfolk Island was the doom of the transgressor. A man to save his own life and the lives of his children 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 from his country for ten, 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 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 was now occupied by the Sisters of Mercy. There is a large tree in front of the house, and on this tree the Irish Catholics were stripped, strung 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 with the blood flowing from their fresh wounds. The road from Hobart-town to Lancaster, a hundred and twenty miles in length, was made by the convicts, and we are told from the very best authority, that whilst that road was being built, the blood of Irish Catholics stained every inch of it, and their bones may be discovered at intervals along the road. The blood of martyrs is the fruitful seed of the Church. This accounts for the wonderful increase of Catholicity in those vast countries; and the dry bones now are covered with living flesh in the person of the great Catholic population in those vast countries. They may think, after the manner of the Pharisees, that the sight of the penitential works of the poor convict, now, I hope, enjoying their reward. The penalty of death was decreed against any priest that would attempt to come into the penal settlement of Norfolk Island. This pagan 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 England's penal settlement, he contrived to enter the Hulk. The ship set sail, and in a few days this priest was brought before the captain as a stow-away. He was so gentlemanly and elegant in his manners that the captain took a fancy to him and gave him an office as assistant book-keeper. The captain also recommended him to some gentleman of Hobart-town as a useful convict. Soon afterwards he was discovered to be a priest, and they despatched him back to England by the next vessel. This whole transaction was most providential. This good priest made the sad case of the convicts known to the great Vicar Apostolic of the London district in England, and also to the Most Rev. Dr. Troy, Archbishop of Dublin. This brought about most consolating 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 cease to preach Christ crucified, though ordered to do so by the Powers that be, these holy priests went to disguise and secretly administered the sacraments and gave consolation to the dying. At length 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 intolerance of the English priests. They were multiplied as their congregations increased. A healthy emigration has been pouring into that country ever since, and wonderful to relate, Catholics are now estimated at one million, scattered over Australia, Tasmania, and New Zealand, and they double their numbers every ten years. The Irish Catholics being a chaste and hardy people are prolific.

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, Goulburne, Melbourne and other; and the Catholics of those places are both influential and rich. Besides these 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 Australia, will bring enlightenment and love of fair play to the rulers of that country, which will induce them to imitate 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, especially 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.

That great country, which we shall call by the old name of America, is divided into two Archdioceses and sixteen bishoprics, with Cardinal Moran at their head. Six more bishoprics are in contemplation. I cannot ascertain the precise number of priests or nuns, but they are equal to the wants of the people. But were did the majority of the bishops, priests and nuns come from? They came from the island of saints—Ireland, the fruitful mother of learned missionaries, as in the earlier times of Christianity in Ireland. Here now are the dried bones of the Irish Catholic convicts standing in the person of their descendants as a mighty 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—the scaffold, prison, confiscations, fines, and tortures to root out Catholicity. So that by the most iniquitous 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 same.

Now, by the Providence of God, English ships are carrying missionaries throughout the whole world—Asia, Africa, Australia and America. British soldiers who formerly shot down the 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 conquers the world, our faith." But now let us search for the dry bones of the martyred bishops, priests and religious of Ireland, England and Scotland. They are reproduced in thousands of holy missionaries in these countries, and also in America, Australia, Asia, Africa and other parts of the world. Dr. Hurler, Archbishop of Cashel, who was martyred in Dublin at a spot now known as Stephen's Green, after suffering imprisonment in filthy dungeons had his legs put into tin boots filled with oil and resin, and placed over a fire till the flesh fell from his bones. His executors in the meantime jeering and upbraiding him because in his agony he could not suppress a groan. His body afterwards hanged, but cut down before he expired, and 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 Archbishops, Bishops and Priests of Ireland 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 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 prophesied that there was a noise, and behold a commotion; and the bones came together each one to its joint. And I saw, and behold the sinews, and the flesh came upon them, and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, 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 again. And I prophesied as he had commanded me, and the spirit came into them and they lived; and they stood up upon their feet, 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 dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them. Thus saith the Lord God, Behold, I will open your graves, and will bring you out of your sepulchre, O my people, 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 am the Lord who have spoken, and done it, saith the Lord God."

A Monument to Brownson. Bishop Gilmore in the Universe. 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 came 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 raise their stings nor begrudge 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 monuments of our heroes. Let the pen be not forgotten in the gleam of the sword.

Brownson deserves a monument at the hands of the Catholics of America. Who will head the list? Scott's Emulsion of Pure Cod Liver Oil, with HYPOPHOSPHITES. Its Use in Lung Troubles. DR. HIRSH 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 palliatives, 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 operation is its special attribute in all cases of Biliousness, Costiveness, Indigestion, Kidney Complaints, and Female Weakness. Sold by Harkness & Co., Druggists, Dundas street.

DIocese OF OTTAWA.

PASTORAL LETTER

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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 jubilees, as well as plenary indulgences, require confession, communion, and a prayer for the intentions of the Holy Father. Besides these general conditions, several Jubilees exact others in particular, such as works of penance and alms; so the indulgence of this Jubilee imposes upon every one a donation towards a work in favor of the Faith. The three jubilees granted by Leo XIII, always required these two conditions, in order to indicate 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, that a plenary indulgence, in form of Jubilee, is:

A plenary indulgence is the remission or abolition 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 indulgences 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 in its 25th session. "In using this power, they to whom it has been confided, loose, before God, from the temporal punishment due to sin." Indulgence is a true absolution, not of sin which the Church remits solely by sacramental absolution, but of the temporal punishment, more or less great, which ordinarily remains to be undergone, even after the sin has been effaced. The granting of indulgence is an act of authority, constituting a part of the plenary jurisdiction given to Bishops, and especially to the Pope by these Divine words: "Whomsoever you shall loose on earth shall be loosed in Heaven." By virtue of these words, the Head of the Church has received power to apply, for the remission of temporal punishment, the superabundant satisfaction of our Lord Jesus Christ and the Saints. This power, like all other powers, the Pope exercises with wisdom; and, as often he applies, by indulgence, the fruits of sovereign mercy, he affords 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 ward 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 Pope to all the faithful in the world, dependent for all, on the exercise of certain excellent and most salutary services, as well as earnest preaching, which produces the most notable fruits of grace, such as the conversion 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 of sinners, moves, enlightens and transforms them. So, the Church, in this time of salvation, employs all her condescension, will open your eyes, and restore to the most unfortunate of her prodigal children. With this end in view, the 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 ex-communicational penalties, is reserved solely to the first Pastors.

Because of such things, having invoked the holy name of God, and founding on the Encyclical, as well as on the declarations made in the name of His Holiness, the 15th January last, by the sacred Penitentiary, we have regulated and ordered, we regulate and order as follows: 1. The six visits prescribed by the Encyclical shall be made for each Parish and Mission of this Diocese outside of the city of Ottawa, in the Church or Chapel of the 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 and 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 faithful people. Visits made in procession, whether by congregations of seculars or regulars, communities, confraternities, University College of Ottawa, or by the faithful 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 two.

3. The two days of fasting and strict abstinence 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 aliment in which there are eggs or milk-meats, is absolutely forbidden the days on

which it is intended to perform the Jubilee Fast. 4. Each one will have to consult his confessor as to the plus which he must give. The Pope enjoins to give, not only according to one's means; but, knowing that, too often, people delude and deceive themselves through their affection to worldly things, he obliges those who wish to gain the Jubilee indulgence to have an understanding with their confessors as to the amount to be given. This also, according to the Encyclical, must be given towards 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 Seminars for ecclesiastics and private schools for children. Such private schools, sustained solely by voluntary gifts, have been created in several countries of Europe, where tyrannical 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 a minor importance only; it is also absolutely necessary in this diocese. Without education for Ecclesiastics, we should not have Priests. And if we had no Priests, you would have no religious assistance, nor mass, nor sacraments, nor the word of God, not even the catechism; all this we have placed in the hands of the Holy Father, and we have not failed to impress on you at all our pastoral visitations. We hope, therefore, 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: 1. there be placed a box where it can readily be seen for receiving the offerings of alms; 2. 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 the purpose. These books will be preserved in the archives of the Bishopric in memory of the generosity and zeal of faith of the Catholics of this Diocese.

5. The same confession and communion will not suffice for the fulfilment of the Jubilee 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 confessor is authorized to absolve from every sin and censure reserved to the Pope, or the Ordinary, as well as to commute vows, according to the instruction contained in the second volume of the Pastoral Letters of Bishops of Ottawa, beginning at page 53.

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THE GOLDEN STREAM ACROSS THE OCEAN.

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 list of December to the 25th 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 town or hamlet, whence that strain is not constantly going away to Ireland. 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 affectionate natures that could spare from their earnings 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 English landlords, for whom English men and women have in return in the devoted and affectionate natures that could spare from their earnings 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 English landlords, for whom English men and women have in return in the devoted and affectionate natures that could spare from their earnings so much to their poor relatives in Ireland—for they sent it to save their people from eviction and starvation; 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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 which 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 I had been

A CHOICE OF EVILS. I have recognized as facts and as entitled to attention jealousies which I myself do not share or feel. 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 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. 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 a native and

CONGENIAL ELEMENT. 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, 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 believe will restore Parliament to its free and unimpeded course)—I ask them to stay the

WASTE OF THE PUBLIC TREASURE under the present system of government and administration in Ireland, which is not 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 should

BE FIRM AND FEARLESS in applying the doctrine 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 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 convictions 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 long-standing 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 unadvisedness. By the removal of redundancies here and there, and the better adjustment of its parts, this grand edifice 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 independence without national inferiority. It secures for Ireland full and total control of Irish affairs, without the interference or predominance of an alien Parliament even in

shadow or in potency. But what, we may be asked, will become of the English Catholics without Irish representation at Westminster? To English Catholics, 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 conscience, and they denounced her; Ireland who restored them their hierarchy 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 conscience in the British Isles, better protection than from a fragmentary and impotent representation at Westminster. Upon no prophecy concerning the Parliamentary fate of Mr. Gladstone's measure 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 Ireland's freedom has risen in auroral splendor, 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 nerved, inspirited and strengthened in his purpose to fight the battle of Ireland's freedom, by the enthusiastic support of 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 to victory, then may Charles Stewart Parnell, the Grattan of these later days, through whose skill and foresight and determination, as his people's leader, English statesmanship has been forced to this step—address his emancipated country: "I found Ireland on her knees, I watched over her with a paternal solicitude; I have traced her progress from long endured injuries to constitutional resistance, and from resistance to liberty. Spirit of Swift! spirit of Molyneux! 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 say, *Eto perpetua*."

THE QUEBEC POST OFFICE INSPECTORSHIP. 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. Neilgan, (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 *alloger*, in the civil service—three only as Assistant Inspector. Why must he be promoted over the head of Mr. Neilgan? Is it because his brother, Senator Bolduc, refused to join the "Bollers," and has fallen into line with the Government; and actually seconded the address in the Senate? Did the Government secure his alliance by promising this appointment to his brother, whose promotion should not come for years yet? What does Mr. Costigan say to this? What does Mr. Curran say? This is Mr. McGreevy's? The latter, or the two latter, particularly, should not allow their countryman to be set aside, to lose his *just rights*. In a word, is the matter one of bargain and sale between Senator Bolduc and the government; and must right give way in this case? We have no objection to Mr. Bolduc on the grounds of nationality or fitness. The French Canadian no more than the Irish Catholic has had his just share of the public appointments, particularly in the Post Office department. But the Irish in every department, but especially in that, not having the Parliamentary strength of their French brethren, have been made victims of official exclusiveness to an extent that can hardly be realized. We hope that the filling of this Inspectorship will not be another instance of the maxim so often inculcated and so often acted on in Ottawa by ministers of Sir A. Campbell's ilk, "No Irish need apply."

If there are any Catholics in the organization known as the Knights of Labor in this city, they must have been mortified by the order issued in Saturday's daily papers calling upon all the members of that body to attend a course of sermons on Sunday evenings by the Rev. Mr. Hunter in the Dundas street Congregational Church.

CHATHAM'S NEW CHURCH.

We feel genuine pleasure in informing our readers that the flourishing town of Chatham, in the Diocese of London, is 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 conscience, and they denounced her; Ireland who restored them their hierarchy 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 conscience in the British Isles, better protection than from a fragmentary and impotent representation at Westminster. Upon no prophecy concerning the Parliamentary fate of Mr. Gladstone's measure 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 Ireland's freedom has risen in auroral splendor, 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 nerved, inspirited and strengthened in his purpose to fight the battle of Ireland's freedom, by the enthusiastic support of 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 to victory, then may Charles Stewart Parnell, the Grattan of these later days, through whose skill and foresight and determination, as his people's leader, English statesmanship has been forced to this step—address his emancipated country: "I found Ireland on her knees, I watched over her with a paternal solicitude; I have traced her progress from long endured injuries to constitutional resistance, and from resistance to liberty. Spirit of Swift! spirit of Molyneux! 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 say, *Eto perpetua*."

LETTER FROM MR. CURRAN, M. P.

We have received from the member for Montreal Centre a letter that we gladly lay 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 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 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—for the law as it stands on the statute book is the test of fairness—he has had a fair trial."

My statement must have been very startling to you since it called forth the following:

"This from an Irish Catholic gentleman 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?"

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, 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 paid informers, no foregone verdict and sentence. All these things existed, however, and 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 astonishment that you should have declared these trials 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.

In reply to the hon. gentleman we beg to point out that to our mind we are simply not agreed in the definition 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 from falsehood and the law under which the trial takes place just, the trial must be 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 will be literally observed, and the trial, while legal as to form, quite unfair and unjust in its result. We hold, further, that trials held under unjust laws, the existence of which the hon. gentleman seems to ignore, may be, and often have, been legal as to form and in strict conformity with the letter of those laws, but yet very unjust. In a word, to our mind legality is not always a test of fairness. De Ferriere, in his *Dictionnaire de Droit et de Pratique*, defines the term "legal" as follows:

"Legal se dit de ce qui est défini par les Lois—ainsi on appelle peines legales celles que les Lois ont définies pour les crimes a la difference 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 depend on the opinion of the judges." As to the existence of unjust laws, we refer to the hon. gentleman to St. Thomas

Aquinas: *Tractatus de exterioribus principibus actuum Humanorum; de Legibus; Articulus Quatuor; Utrum lex humana imponat homini necessitatem in foro conscientie?* "Are human laws," asks the Angelic doctor, "binding in the tribunal of human conscience?" In his answer in the affirmative, in so far as these laws are just, he says that laws are unjust in two ways: (1) when they injure human weal by reason 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 obeyed. As to oppressive laws that impose 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:

Respondet dicendum, quod leges positae humanitas, sunt iustae vel iniustae. Si quidem iustae sunt, habent vim obligandi in foro conscientiae a lege aeterna, a qua derivatur, secundum illud *Prover. VIII*: "Per me reges regnant, et legum conditores iusta decernunt." Injustae autem sunt leges dupliciter. Uno modo per contrarietatem ad bonum humanum et contrarium practicum; vel ex fine, sicut cum aliquis president leges imponit onerosas subditis, non pertinentes ad utilitatem communiem, sed magis ad propriam cupiditatem vel gloriam; vel etiam ex auctoritate, sicut cum aliquis fert legem ultra sibi commissam potestatem; vel etiam ex forma, puta cum iniquitatis onera multitudine dispensantur, etiam ordinatur ad bonum commune. Alio modo leges possunt esse iniustae per contrarietatem ad bonum divinum, sicut leges tyrannorum inducentes ad idololatram vel ad quodcumque aliud quod sit contra legem divinam: et tales leges nullo modo licet observare, quia sicut dicitur *Act. IV*, "obediendum 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 paid jury, no paid informers or perjured witnesses, no foregone verdict and sentence, we should never have questioned his use of the word in making legality the test of the fairness of a trial. He was 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 newboys' dinner, when the London *Advertiser* of Saturday came forward with the following rich contribution to public enjoyment:

"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 wanted to be married 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."

No one who knows the rev. gentleman'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 aestheticism—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 thereto, "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 in not favoring them with a bill of particulars concerning the unfortunate daughters of whom he married neither. He told not his hearers what, if any, were the attractions or qualifications for matrimony in these fair ones—he mentioned not that he had perchance proposed to and been refused by both—he took not the people into his confidence to such an extent as to say whether the beggar he

alludes to was not a suitor for the fair maids in question—a rival seeking to outwit him in his evangelical simplicity. "Begger" 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 class.

NATIONAL AUTONOMY.

In our esteemed French contemporary, *L'Etandard*, under date the 10th inst., appeared a very remarkable article on the political 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 memorialized 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 Irish town 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 proposals.

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 on the "Holy Eucharist," to an immense congregation.

A STRATFORD correspondent, "Classic 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 place.

IT MAY be interesting to many of our readers to know that Rev. Father Coffey's work on "Catholic Canada," now approaching completion, will contain chapters on the Brownite anti-Catholic movement, on the struggle for Catholic schools, and on Orangism in Canada.

We are pleased to notice that our distinguished townsman, W. R. Meredith, Q. C. M. P., heads the list of the successful candidates for the position of Benchers 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:

	Irish Nat.	Lib.	Con.
England	1	233	224
Ireland	25	15	15
Scotland	64	8	3
Wales	27	3	3
	85	324	265

In reply to our respected correspondent from Port Dalhousie, we beg to state that the following Irish Nationalist M. P.'s are Protestants: Charles Stewart Parnell, Cork City; Jeremiah Jordan, Clare West; John Hooper, Cork South East; Charles K. Tanner, Cork Mid; John Francis Small, Down South; Sir Thomas Edmond, Dublin South; Henry Campbell, Fernmanagh South; Jasper Douglas Pyne, Waterford West; Alexander Blaine, Armagh South; Wm. Abraham, Limerick West.

THE Kingston *Freeman* says of Ald. Bermingham of that city, now about to leave for Pittsburg, Pa.: He is a really graceful and vigorous speaker, and invariably 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 role of city fathers. In business and social circles, Ald. Bermingham has ever been a general favourite. Possessed of a more than ordinarily handsome and prepossessing appearance, and with a character as manly and attractive as his exterior person, his success is assured wherever energy, good judgment and probity and the enjoyment of all the qualities which go to make up a thorough gentleman are a passport to prosperity and popularity. He is one of Kingston's sons whose career he can watch with pride and confidence.

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 character.

It is pleasing to note that, amid the opposition offered Mr. Gladstone from so many quarters, "the British Home Rule Association, of which Earl Ashburnham 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 and is a member of the most exclusive of aristocratic 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 questionable and objectionable conduct on the part of a young man named Black. Our contemporary thus concludes its narrative: "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 celebration 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 wrong heaped 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 tramping under foot enemies more serious, because they were enemies within the civil boundaries. He called upon the English nation to say "Stand still" to any one, whoever he might be, who should dare to try to break or dismember the Empire, thereby ruthlessly destroying it. Lord Wolseley's speech was received with deafening 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.

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 year took place, when the following gentlemen were elected:—President, James Sarfield; Vice President, William Duff Secretary, Wm. J. Long; Recording Secretary, John Sarfield; Corresponding Secretary, Jas. A. Stuey; Treasurer, Wm. Jewell; Marshall, Taos. Deane; Librarian, John Ryan, sr.; Managing Committee—John McKinnon, John O'Donnell, Thos. J. Meagher, John Shields, P. Dolan, A. Cassidy, Jas. Whelan. 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 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 very flattering 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 satisfactory. This school ranks high among the schools of the Province, and its prospects are very bright." J. F. White, Oshawa, April 2nd. This report speaks for itself, and it must be a great source of pleasure to the good sisters who have worked so hard to see their efforts crowned with success, and it ought to be a matter of pride and pleasure to the citizens of Oshawa to know that the Separate as well as the Public Schools of this town are in so flourishing a condition.—*Oshawa Pindicator*.

In Memoriam.

FREDERIC PAQUIN, M. D. V. DIED 5TH MARCH, 1896, AT ST. ANDREW'S D'ARGEN-TEUIL.

"P. etiam in conspectu Domini, mors Sacerdotum est."

Far beyond this world of sorrow, believed from every earthly pain, Evermore at rest in Heaven, health, to thee, is greatest gain.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, fifty-fifth Street and Ninth Avenue, New York.

"Watch ye and pray that ye enter not into temptation; the spirit, indeed, is willing, but the flesh is weak."

Not infrequently, 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, so many grieves and so much sorrow, that they have had no satisfaction in praying.

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 that of observing God's commands.

To understand this you must remember the difference which exists between those things which must be done because God commands us to do them, and those things which must be done, or which we must have, because God has made them means to obtain our salvation, or perhaps the 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 offend God? By no means, if he did it in good faith, ignorant of the commandments of God, or if he were 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 to men, 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 there are some men who, owing to their dullness of apprehension, or their bad education, their prejudices 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 account of the mere fact that they do not do that which they did not know they were bound to do? By no means, but because they are ignorant of the things which bring with it many disadvantages and contain 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 thing, he would not be excused, without the means, get the end. Now, there are some things which are necessary to salvation, not merely because God had commanded them, but as means to attain it, and among these things is prayer. If we wish to have entrance into heaven, we must 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; how differently would we 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? It is 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 Bickbe'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 expectoration, soothes irritation and drives the disease from the system.

A Successful Result. Mr. Frank Henry, writing from Seaforth, says: "I purchased one bottle of Burdock Bitters to purify my blood. It did purify it, and now I have excellent health." As a blood purifying tonic and system regulator the result of taking B.B.B. is always successful.

The Cheapest medicine in use is Dr. Thomas' Electric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Dr. Low's Pleasant Worm Syrup—An agreeable, safe and effectual remedy to remove all kinds of worms.

Among late English converts are noted: Rev. Owen King, late Anglican curate of Langhangel Lantarnan, Monmouthshire; Rev. William Southerton, curate of John's Quay, Devon; Rev. Charles Alfred Burleigh Hart, late curate of Cottingham; and Mrs. Barcroft, a London actress.

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in 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; narrowing the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

A Valuable Feature. One of the most valuable features of Haggard's Yellow Oil is that unlike ordinary liniments it can be safely and effectively taken internally as well as applied in cases of pains, inflammation, sore throat, rheumatism, and all painful complaints and injuries.

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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 sight 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 reprotable lives are led by some who profess it.

WHAT WARNER'S SAFE CURE CURES AND WHY.

CONGESTION OF THE KIDNEYS, BACK ACHE, Inflammation of the Kidneys, Bladder or Urinary Organs.

CATARRH OF THE BLADDER, GRAVEL, STONE DROPSY, ENLARGED PROSTATE GLAND, IMPOTENCY OR GENERAL DEBILITY, BRIGHT'S DISEASE.

WHY? Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular activity, and sufficient if retained, in the blood, to kill six men. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Insanity and Death.

This great specific relieves the irritation of too much blood, frees them from all irritants, restores them to healthy activity by its certain and soothing power.

IT CURES ALSO Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleeplessness, Languor, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint.

WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthy formations, and, in a word, restores it to natural activity, without which health is an impossibility.

IT CURES ALSO Female Complaints, Leucorrhoea, Displacements, Enlargements, Mucous, Painful Menstruation, makes Pregnancy safe, prevents Conversions and Child Bed Fevers, and aids nature by restoring functional activity.

WHY? All these troubles, as is well known by every physician of education, arise from congestion and impaired kidney action, causing stagnation of the blood vessels and breaking down, and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

WHY Warner's Safe Cure is acknowledged by thousands of our best medical men to be the only true blood purifier, is because it acts upon scientific principles, striking at the very root of the disorder by its action on the kidney and liver.

For if these organs were kept in health all the morbid waste matter so deadly poisonous if retained in the body is passed out. On the contrary, if they are deranged, the acids are taken up by the blood, decomposing it and carrying death to the most remote part of the body.

WHY 98 per cent. of all diseases which afflict humanity, arise from impaired kidneys, is shown by medical authorities. Warner's Safe Cure, by its direct action positively restores them to health and full working capacity, nature curing all the above diseases herself when the cause is removed, and we guarantee that Warner's Safe Cure is a positive preventive if taken in time.

As you value health take it to avoid sickness, as it will at all times and under all circumstances keep all the vital functions up to par.

We also Guarantee a Cure and beneficial effect for each of the foregoing diseases, also that every case of Liver and Kidney trouble can be cured where degeneration has not taken place, and even then Benefit will Surely be Derived. In every instance it has established its claim.

AS A BLOOD PURIFIER, particularly in the Spring, it is unequalled, for you cannot have pure blood when the kidneys or liver are out of order.

Look to your condition at once. Do not postpone treatment for a day nor an hour. The doctors cannot compare records with you. Give yourself thorough constitutional treatment with Warner's Safe Cure, and there are yet many years of life and health assured you!

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HAS REMOVED HIS HAT AND CAP BUSINESS to the premises next door to the Bank of London, Dundas Street. His store has been newly fitted up expressly for business, and is without doubt one of the handsomest in Ontario.

BLUEBERRY PLANTS! The Blueberry succeeds in all soils; is perfectly hardy, a prolific bearer, and a valuable fruit to grow for pleasure or profit.

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Having a large amount of money on hand we have decided, for a limited period, to make loans at a very low rate, according to the security offered, principal payable at the end of terms, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, in the so desired.

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GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the most scientific principles of cookery, we have produced this pure and delicious beverage which may save us many heavy doctor's bills.

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HOME RULE! A Great Book on a Great Question. THE PARNELL MOVEMENT.

A Sketch of Irish Parties from 1843. By T. P. O'CONNOR, M. P. Large 8vo, 578 pages, cloth, \$3.50.

The clearest and most forcible statement ever presented of the Irish National Cause.

Mr. O'Connor tells in a direct and honest way all the facts about the Parnell movement, traces its growth and connects it with previous movements of a similar kind.

He presents us with life-like portraits of PARNELL, JOHN MITCHELL, J. F. MCCARTHY, BENJAMIN DILLON, BIGGAR, and other brave and true men.

He writes well and never wanders off on side issues, and though in his earlier chapters he has to go over old ground, those who want an answer to the question: Will the Home Rule movement succeed? should not fail to read this book.

The Ascetical Works of St. Alphonsus. Complete in its volumes, of about 500 pages each. Printed from the best type on handsome paper, and substantially bound in cloth.

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NOTICE. SCALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of THURSDAY, 20th APRIL, 1896, for the delivery of Indian supplies during the fiscal year ending 30th June, 1897, commencing at Fort, Bacon, Boon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Parties may tender for each description of goods for any portion of such description of goods separately or for all the goods called for in the Schedule.

Each Tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs on a (Canadian) Bank for at least five per cent. of the amount of the tenders for Manitoba and the North-West Territories, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

Tenders must make up the Money Claims in the Schedule the total money value of the goods they offer to supply, or their tender will not be entertained.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

In all cases where transportation may be only partially by rail contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery.

The lowest, or any tender, not necessarily accepted.

J. VANKOUGHNETT, Deputy of the Superintendent General of Indian Affairs, Department of Indian Affairs, Ottawa, and Manager.

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For further particulars apply to the Superior or any Priest of the Diocese.

CONVENT OF OUR LADY OF LAKE HURON, SARITA, ONT.—This Institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. English, French, Latin, Italian, Spanish, and instrumental music. Board and tuition paid to vocal and instrumental music. Board and tuition paid to vocal and instrumental music.

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