

The Catholic Record.

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

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EDITORIAL NOTES.

"The repatriation question occupied the attention of the Quebec Assembly at one of its sessions last week. In moving for a copy of the report made by Mr. Choquette, who had been commissioned to investigate the whole subject, Mr. David expressed the opinion that one of the great causes of French-Canadian emigration to the States was their harsh treatment under the debtor and creditor and landlord and tenant laws of the Province. There may be a certain amount of truth in this, but Mr. David did not go to the root of the evil. If he had, he would have shown that the *habitant* was made liable to such treatment by reason of the burdens which the Church imposes upon him. From these his only escape is flight, and he has not been slow to avail himself of it."

The above extract is from the Toronto *Mail*. It is a good specimen of the logic and truthfulness of that unscrupulous journal. Mr. David, who is a French-Canadian and a member of Quebec Parliament, mentions some reasons for so many people leaving that Province every year and betaking themselves to the industrial towns of the United States. But the Toronto *Mail* knows better. It tells us that Mr. David did not go to the root of the evil. "If he had he would have shown that the *habitant* was made liable to such treatment by reason of the burdens which the Church imposes on him."

Mr. David, who is a Catholic, ought to know and feel the burdens imposed on him by the Church, yet he is silent about them. If such existed he would certainly move in Parliament to have them removed. But we hear nothing of them. The Toronto *Mail*, which professes open infidelity and denounces prayer, cannot understand that people may support their Church willingly and take a pleasure in its ceremonies and contribute of their own accord to the grandeur of its solemnities. The *Mail* is forever casting up the tithes system yet in vogue in Lower Canada, and telling its readers how the Catholics of Quebec are sunk in medieval darkness that they still continue to pay enormous taxes for the support of the Catholic Church, and that thousands are fleeing every year to the States in order to get rid of that burden and to escape from the tyranny of the priests.

But the *Mail* does not tell the whole story. It does not mention the fact that the French-Canadians, once settled in the United States, invariably write back to their bishops imploring their Lordships to send them priests. It does not tell them that every centre of French-Canadian population in the States is just as well provided with priests as are the Canadians left at home in Quebec. It does not say that the priests are better paid and are far better off pecuniarily than ever they could be in Lower Canada. A respectable member of the Baptist church told the writer that it costs him \$52 per annum, besides \$20 or \$30 for social, collections for different societies, etc., to be a consistent member of his church. If it were said that every Baptist who left Canada for the United States escaped from this country in order to avoid the burdens of his Church, we would speak much more rationally and according to truth than the Toronto *Mail* when it says that "Mr. David should go to the root, and not tell lies in Parliament, by saying that the real cause of the French leaving Quebec in such numbers was the burdens the Church imposed on them in Lower Canada. The Presbyterians, who give from \$1,800 to \$3,000, as in Hamilton, and \$5,000, as in Toronto, as salary to their ministers; the Baptists and Methodists, who do the same, are far more heavily burdened with church tax and tithes and social and lectures than are the French-Canadians by the Catholic Church. How the editor of the *Mail* must lean back in his arm-chair and roar with laughter over the gullibility of his readers who swallow all his exaggerations and falsehoods about Quebec and the clericals!

The Toronto *Christian Guardian* of last week contained the following statement made by a Wesleyan correspondent of an English paper:

"The Roman Catholics are making a new and more determined effort in the interest of their Church to undo the work of the Wesleyan missionaries of Fiji. The Pope himself has taken the matter in hand, and has sent to the island a vigorous bishop, to whom he has given his special blessing. This ecclesiastic has taken with him a strong force of priests and nuns, and goes about in great state, hosts the French flag, and, though in a British colony, is honored with salutes from French frigates in the port. As a pendant to this picture it may be stated that a modest Wesleyan mission proposed for County Clare, Ireland, is regarded by Catholics as an insult."

In the same issue of the *Christian Guardian* the editor says that

"The revival of the Monastic idea inside the Anglican Church has received a great impetus in the adoption of Archbishop Farrar's resolution by the lower house of

Convocation of Canterbury, which is the ecclesiastical parliament of the kingdom."

The vagaries of those who are outside the Catholic Church exhibit at times some peculiar and extraordinary phases. Here we have the Wesleyans making an effort to Protestantize the Catholic people of the County Clare, while at the same time other branches of the Protestant Church are making vigorous efforts to introduce Catholic customs and practices into their work.

In spite of the cry which is so frequently raised by Know-Nothings against the foreign-born population of the United States, Judge Altgeld says in the *Forum*:

"In those States which have the largest naturalized vote, and in which this has been a potent factor, there are more churches, more libraries, more schools, better schools, and more general intelligence than are to be found in those States where the people are not only American-born, but are the children of American-born parents. As a rule, the poor among the immigrants have more education, are more industrious, and more used to conscientious hard work than are the poor among native Americans, and consequently they generally succeed in making a living, while the latter frequently fail."

SIGNOR BALDACHINI, to whom the Italian Government of Italy gave charge of the charities of Rome, has absconded with funds to the amount of \$25,000. The embezzlement took place just at the time that two hundred and thirty-six prelates of Italy were warning the Government that the bill then before the Chamber, secularizing the management of charities, would have an evil effect upon the country. The prelates said:

"It is not at religion alone that a blow is struck by the unhallowed Bill; justice also is grievously infringed by it. Even among the heathens the last will of a founder of pious works used to be respected. The Bill which the Government have laid before Parliament does violence to the natural right of men to bequeath their property to whom they like and for such purposes as they think proper. The poor stand most in want of the comforts that religion provides for sinful humanity, and every interference with charitable works intended to promote religious feelings among masses becomes worse than violence—it becomes a sacrilege."

Mr. McCARTHY stated in his second speech in Parliament on the North-West dual language question that he accepts the vote of the one hundred and eighty-eight members who sustained the Jesuit Estates Act as settling that question. We are glad to see that he has so much common sense at all events. We wonder if the rest of the bogus Equal Rights also accept the situation? We heard a great deal from ex-Bishop Carman and others who were endeavoring to stir up the Province to a state of phrenzy that the matter would not be settled till the terrible Jesuits were driven out of the country; but we hope we may take Mr. McCarthy's declaration to mean that common sense is returning slowly to these fanatics. We know, of course, that when they spoke of driving out the Jesuits, their meaning was that Catholics in general should be driven out. Perhaps they are beginning to realize that they will not do this because the Catholics won't go. They are somewhat in the position of the soldier who, during a battle, called out to his superior officer that he had caught a Tartar. He had taken the Tartar prisoner. When the officer said: "Bring him here, then." The soldier replied: "He won't come." "Then come back yourself," said the officer. "He won't let me," answered the soldier. The fact was the boaster was himself the prisoner.

SIR HARRY ATKINSON, the Premier of New Zealand is in favor of Home Rule, and in a letter he states as one of his reasons for this his belief that not only is Home Rule required, in justice to the Irish people, but also as the first great step towards the federation of the British Empire in a lasting form. It is not very easy to see how the granting of relief to Ireland from an oppression which has endured for centuries will lead all the colonies to take a share and to tax themselves in every quarrel which England may have, whether in Africa, with Portugal, or in South America with Venezuela. Nevertheless Home Rule is a sure thing for Ireland, and will benefit her greatly.

JOSEPH GILLES BIGGAR, the well-known Home Ruler and member of the House of Commons for the West Division of County Caven, died on the 19th inst. at Clapham, a suburb of London. His age was sixty-two years. Mr. Biggar's death was caused by heart disease. He was in the House of Commons the evening before his death and was one of the tellers on the division on Mr. Parnell's amendment to the address in reply to the Queen's speech asking for the repeal of the Coercion Act. The Parnell party

propose to give a great public funeral to the late member.

THE French colony established in Senegal, on the west coast of Africa, is doing a good work in union with Cardinal Lavie's efforts to abolish the African slave trade. Several settlements have been established to which refugees from Arab slave drivers are invited. When they arrive they are declared free and are supplied with food, land and seed, so that they may at once begin to earn their living. The villages are called "Villages of Liberty," and that near Kayes has already nearly six hundred settlers who are found to be industrious and skilful workers.

The Toronto *Mail* has built up a very pretty article on the lessons of the Haldimand election. It considers that the large Conservative majority is to be accounted for from the fact that a number of Liberals were dissatisfied with the speeches and votes of the Liberal members in the House on the Jesuit estates and dual language questions. A moment's reflection will, however, take all the inflation out of this little balloon, because the question naturally presents itself: Had not the Conservatives of the Riding equal cause to be annoyed at the conduct of the members of that party in the House? Were not they, or, rather, the great majority of them, equally with the Liberals, very demonstrative and determined in their opposition to the McCarthy faction?

A CORRESPONDENT of the *Mail*, who signs himself "Commercial Traveller," solves the problem, however, in a manner which furnishes us with a rare sample of brilliant stupidity. His theory is that the Conservatives remain faithful to the old chief, "because he was consistent with his record in pandering to the French-Canadian Catholic influence." We are consequently asked to believe that the Conservatives of Haldimand remained faithful to Sir John Macdonald, excusing what they considered his wrong course, for the reason that he was consistent. The grape vine career of Mr. Bunting, and that of his editor, lately from Washington, leads them once in a while into very peculiar and awkward corners.

WHAT to do with the Toronto hoodlums is the problem just now being discussed by the *Mail* of that city. The street corners swarm with the bad boy, the roystering boy, the loud spoken vulgar boy, the fighting boy, the profane boy and the boy who hangs around the lamp post and uses tobacco in the most inelegant form. When we are confronted with the fact that a very large proportion of the youth of Toronto are of this stamp, it is but natural we should seek for a cause. What are we to think, for instance, of the home influence and of the training of the Public Schools? Having been told over and over again that our Public School system has reached a degree of perfection which should make us feel proud of it, how comes it, we may ask, that the youthful population, as seen on the streets of Toronto, are exhibiting a behaviour that causes much uneasiness in the minds of thoughtful and respectable citizens?

The *Mail* suggests that a cadet corps be formed of these boys. This scheme might be of some use, no doubt, as it would give the idle boy something to do and something to think about during a portion of the twenty-four hours. It would keep him out of mischief for a brief space. The great problem to be battled with, however, is: What can be done by which this bad boy or idle boy may be transformed into a good and industrious boy? The school and the home having failed to impart little else save an ambition to run the streets, what is the state going to do about it? He received a state education, and a pretty mess has the state made of it. The state, like a corporation, is but poorly equipped in this matter of a soul, and the boy, a creature of the state, follows in its footsteps.

If the *Mail* editor would take a trip to Montreal or Quebec and associate for a time with the boys who have been trained by the Jesuits—if he would visit all those cities where the Christian Brothers are entrusted with the training of youth—if he would even examine into the conduct of the boys who have been trained by these devoted men in Toronto—we think he would entertain more kindly ideas regarding the work of these self-sacrificing and industrious educationists, and conclude that, after all, it would be better for the State, better for the boys, and better for all concerned, were Catholic methods copied instead of being condemned.

ONE OF THE greatest abuses connected with the daily newspapers of the great cities is the desire to furnish exciting and sensational articles in every edition, little or no regard being had to the truth; and the reporter who possesses the ability to build up a gorgeous heading and pad out an article with all sorts of ridiculous rubbish is certain to be held in high esteem by the managing editor, while his salary mounts up into the thousands. We were assured some time ago that Mr. Parnell had made ample provision for his mother, who is living in New Jersey. It appears, however, that the New York *Herald* reporter is determined to keep on telling the world that this is not the case, and recently wrote for that paper an article wherein he contends that distasteful still exists in the home of Mrs. Parnell. The Montreal *Star*, as might be expected, reproduced this story, and dressed it up in such a manner as to lead to the conclusion that it too was over anxious to place the Irish leader in an unenviable light. These efforts to beamish the character of Mr. Parnell reflect no credit on their authors.

The following extract from the speech of Mr. Holton, member for Chateaugay, a Protestant gentleman, will be of particular interest at this time, demonstrating, as it does, in the most conclusive manner, that the editorial and political demagogues of Ontario have been bearing false witness against their neighbors of the Province of Quebec. Mr. Holton said:

"The French Canadians are as a rule quite as tolerant as their neighbors, and at times I am forced to the conclusion that in some things they are perhaps even a little more so. In illustration of this I would like to refer briefly to my own personal experience with them in public life, and my statement may perhaps prove a revelation to many to whom the idea of French domination is such a terrible bogey. Notwithstanding that about two-thirds of the electors of the County of Chateaugay are French Roman Catholics, that constituency has been represented in the Parliament of Canada for thirty years by English Protestants, my late father and myself. In my own three elections my opponents were Roman Catholics, yet in no instance was there any attempt on the part of residents of the county to raise the race or religion cry against me, and I have yet to learn of the first vote in any of these contests that was influenced by such considerations. I am naturally very proud of this record of my electors, but I must go still further and say that since I have enjoyed the honor of a seat in this House no French Canadian, priest or layman, has ever intimated to me, directly or indirectly, the faintest whisper of a suggestion as to the course it might be wisest I should pursue on any public question whatsoever."

For very obvious reasons the *Mail* and *Empire*, together with the London *Free Press* and the other minor organs of the Meredith faction, devoted but very scant space to Mr. Holton's remarks. Just at this time it would not suit their purpose to scatter broadcast a full report of that gentleman's brilliant and manly speech.

The statement which was published as news from Rome that the Holy Father had the influenza was entirely without foundation. The Holy Father's health is excellent, and at the very time when it was stated that the disease was at its height he received a large number of visitors of many nationalities in collective audience, besides attending to business, and according numerous private audiences. The false rumors originated with the infidel press, which is constantly engaged in misrepresenting the Pope's health. No doubt the wish was father to the thought.

The persecution of the Christian Brothers in France succeeds only in making the order flourish more vigorously. In 1884, according to the Archbishop of Paris, there were 360 novices, but in 1889 the number was 2,865. In 1888 the collection for the Noviciate amounted to 230,000 francs, but in 1889 the total reached 350,000 francs. It is always the case that persecution makes the Church more vigorous.

The Illustrated Catholic Mission gives another Protestant testimony to the efficiency of the Catholic missions in heathen lands. This relates to the Dutch East Indies: "Myrahear Kuchentus, Dutch minister of the Colonies, who has personal acquaintance with the East Indian colonies, wrote a memorial to the Protestant Synod of Holland, dated Jan. 14th, urging this, the supreme ecclesiastical governing body of the Netherlands Reform Church, to take steps for the improvement of the Colonial Missions, by creating an entirely fresh organization. He complains openly of the retrogression and falling off of Protestantism in the East Indies, which he ascribes to the too great dependence of the Church on the State, and the want of good organization. He then adds: 'On the contrary, the Roman Catholic Church, entirely free in her movements, with her splendid organization, and no less by her

excellence and the wonderful self-devotion, activity and self-denial of her agents, men and women, inspires all the greater respect and is winning ever increasing influence and prosperity."

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. Gladstone and his colleagues held a meeting last Saturday to discuss the policy of the Liberals and the Irish members at the opening of Parliament, especially in regard to the action to be taken against the government and *Times* about the Parnell commission. They would prefer to proceed by motion for breach of privilege, but the Tory majority would scarcely assent to a penal measure against their confederates. Personally, Mr. Parnell says his object is not so much to send Walter to rose water dures in the clock tower as to secure a full inquiry into the forgery conspiracy and the methods of procuring evidence, respecting which he has a great mass of valuable information to bring before a select committee. He is resolved that such an inquiry will come sooner or later. The O'Shea suit as a political move has fallen flat, because Mr. Parnell has grappled with it like a man. Mr. Parnell's health is completely restored. He has never been in better form in any way. In talking with his leading colleagues he assured them that if the case was investigated they need have no fear that his honor would be tarnished, or that the Irish cause would be compromised. Though their loyalty to him would not have been materially affected whichever way it went, they were greatly pleased at this assurance, which they implicitly accept. Only Saturday a leading Irish member who has been put in possession of the main facts of the case said that it would be a great victory for Mr. Parnell; that from what he had heard Pigott's infamy was small and trivial compared with O'Shea's history. If the O'Shea suit against Mr. Parnell it is intended to stamp it as a fraud. It has its source partly in political intrigue and partly in pecuniary motives. Mr. Parnell can prove the complicity of Houston in the transactions preceding the filing of the suit. O'Shea has no money and never had any. His wife has always supported him out of her fortune. Recently

MRS. O'SHEA'S MOTHER died leaving her all her property valued at \$75,000, and bequeathed nothing to any of her other sons and daughters. These relatives have instituted a suit to set aside the will. The O'Shea divorce proceedings were calculated to prejudice Mrs. O'Shea in upholding her title to the money. Besides a considerable part of this money is held by Mrs. O'Shea in trust for the children by her husband. If O'Shea can set aside this will he may secure a life interest in this sum by securing the custody of the children. It is believed that O'Shea is already in serious difficulties with his lawyers, whom he has probably been gulping. His attorney is a young man who has just returned from the States, and O'Shea's patronage lies in the fact of his being the son of Judge Day, one of the judges of the special commission. The solicitor-general has been engaged by O'Shea, but as his fees are heavy and O'Shea has not a cent, the question is who supplies the money, or is the solicitor-general acting for nothing in the hope of reaping his reward by political preferment should he succeed. The whole case is, on the face of it, a rotten one, and when tried it will probably turn out to be another painful surprise to the politicians who, having failed to ruin Mr. Parnell's public reputation now seek to hit him through his domestic life. Mr. Parnell himself is full of activity. He has been preparing for some time for his attack on the government. The session will be one of violent storm and strife, in which the Irish party will play a prominent part. New facts proving the connection between the government and the *Times* will be disclosed immediately upon the opening of Parliament.

Just for the moment the report of the Parnell commission monopolizes the attention of the political world. Here it has one most eminent qualification for this post of honor in that it can be taken to mean just what you wish it to mean. All the Tory politicians and papers say that it convicts the Parnellites as traitors and scoundrels; all the Liberal leaders and editors hail it as being a complete vindication and acquittal of the Parnellites. What is of more importance, the two most important Liberal Unionist journals in London, the *Chronicle* and *Daily Telegraph*, take this latter view, the *Chronicle* with flat-footed emphasis, the *Telegraph* more gingerly, but with obvious sincerity. What the report does in effect is to put aside as rubbish all that was alleged of events since 1882 and to leave the Parnellites about where Mr. Forster put them in his qualified denunciations of that year. All that the justices now hold them guilty of Forster then charged them with. But of what good is that? Forster is as dead as Queen Anne, and the period of 1882 belongs to ancient history. Since then the Tories have been in close political and personal alliance with these same Parnellites, and this renders distinctly ridiculous their present effort to stimulate indignation over things which they knew perfectly well eight years ago, and which five years ago did not prevent their marching to the polls arm in arm with these identical gentlemen. Everybody sees the low comedy aspect of this so clearly that the ministerialists have an almost aching desire to let the whole subject drop, and it is obvious that the government is to do all it can to compel this. But it

will not be allowed to be burked before a number of sensational disclosures are made. Mr. Parnell and Mr. Gladstone are going to demand an inquiry into the whole circumstances surrounding the inception of the forgery conspiracy. They understand perfectly that this motion will be voted down, but their object is to have a debate on the question, in the course of which some startling revelations will appear. When this debate is over the ministry is likely to feel that it would have been \$10 in their pocket if they had never been born. The opinions that

DISSOLUTION IS COMING.

during the year has become very general in the House since the session began. Liberal leaders, who a month ago scouted the idea, have now become converts to it. One of these said that a study of the Queen's speech had convinced him of this, because it was not at all a serious programme of legislation that was intended, but from first to last the speech was a purely electorizing document. No Tory, for example, believes for a moment that the ministry intends pushing a local government measure for Ireland, but a promise to do so would be of great service in a general election. No satisfactory reason is given why the government should be credited with the intention of dissolving, but there is a story current in the lobbies that grave dissensions exist inside the cabinet which will break out next week, and that among the Tory captives there is much dismay over the reports of Lord Salisbury's ill health. The assertion is said to have been made by a great physician here that he has the dropsy and cannot hope to live more than a year or two. If this be true there exists a ready-made excuse for getting a new Parliament elected while he is still in power, for, this once over, the succession of party leadership could be handed over to his nephew, Balfour, without much friction, whereas there would be a bitter fight for it if it was one of the prizes of a general election. Gossip about the accession to Mr. Gladstone is heard less now than at the opening of any other session of late years, probably because the old statesman comes up so smilingly with a marvellously renewed youth and a stronger voice than ever. Such talk as there is, however, shows an increased drift towards Sir William Harcourt and a growing opinion that John Morley lacks magnetism and elasticity. Mr. Labouchere grimly put the objections to Mr. Morley into a nutshell the other evening in the smoking room when he said, "These Atlantic are too high-minded for us Christians."

INFORMATION WANTED.

In the House of Commons, Monday, Mr. Parnell asked for information as to the Government's intentions regarding the report of the Special Parnell Commission. Right Hon. W. H. Smith, the Government leader, said that the Government intended to ask the House to adopt the report, and to thank the Commission for its just and impartial conduct. Mr. Smith's answer was greeted with cheers, counter cheers and laughter. He also said that the Government would ask the House to enter the report on its journal. (Cries of "Oh, Oh.") He further said that he hoped, subject to the progress of business in the House, to make a motion on Monday next, to carry out the government's intentions. The debate on the address in reply to the speech from the throne was resumed. Mr. William O'Brien was the first speaker. He declared that the Nationalists had grown stronger under coercion. During Mr. Balfour's term of office as chief secretary for Ireland £12,000 had been subscribed by the people to carry out the objects of the league. The boycott still prevailed everywhere, and the Nationalists had triumphed, even in the districts in which the "Water Mills" with Mr. T. W. Russell as boss were accustomed to perform. Mr. T. W. Russell, in reply, attacked the Parnellites, saying that they now bragged of their success on the Gladstone, whom before they had covered with the worst epithets. Thus Earl Spencer was charged with murder, and every effort made to blacken his character. Mr. O'Brien, interrupting Mr. Russell, said: "I certainly would not let any man say that outside of this House." Continuing, Mr. Russell said the charge he made against the Parnellites was certainly true. Now the Parnellites embrace Earl Spencer. The opposition asserted that Mr. Balfour had enforced the coercion law with needless severity. Probably the press clause in the crimes act was unwise, but in other respects coercion had assisted to restore and maintain order in Ireland.

KILDARE'S DARKENING SKY.

A threatening of ferment throughout Dublin and Kildare has been provoked by the wanton imprisonment of Father Kinsella, who is the quiet and greatly beloved pastor of Clongorey, where the estate is under the control of Campagna. Wholesale arrests were made on the estate yesterday by a large force of police and soldiers, making seventy arrests since Tuesday, and among the prisoners was the priest, who was found sawing a plank to help build a hut for the shelter of the sick and evicted tenants. For this he goes to goal for two months under a statute of Edward III. aimed against vagrants and hooligans. This incident will concentrate attention on Clongorey, where sensational evictions and stirring resistance will now be the order of the day.

The anti-Clericals in Rome last week circulated one of those reports which they are in the habit of creating for their own purposes. They said that the Pope died suddenly, but the statement had not even the foundation that the Holy Father was ill. His health is excellent, and at the very time the rumor was gaining strength in passing from mouth to mouth through the city His Holiness was giving a special audience to a number of prominent prelates.

The Master's Story.

"Up a crowded city through a populace wild and strong... With ears all dinned and filled by ribald jest and song... Came a gentle saint one day... His eyes were beaming kindness on the busy faces round him... Little rock at that saintly man the tumult's gathering sound... Nor unbridled passions play... "What cared he forsooth for a life— a breath, a waste of years— With its torture and torment and waves of tears... And misery dread: A martyr's death, a palm of life, a piece in the realm of bliss... With its white-winged cherubs and light divine and everlasting rest, Was surely a garden fair..."

A TIMELY CONSIDERATION.

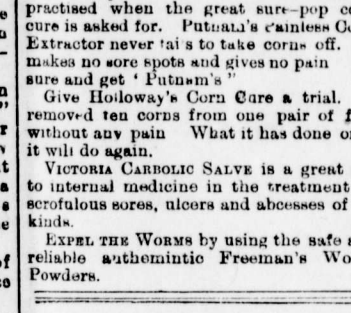
THE GREAT SPIRITUAL BENEFITS WON BY LOVE AND SERVICE OF THE POOR.

From the Lenten Pastoral of the Bishop of... As Catholics, we "live by faith," and faith supplies the strongest motives and encouragements for love and service of the poor... The natural and philanthropic motives and the national and social benefits which I discern in the world are admissible and good in their own order... But Catholics, living "by faith," must guide their conduct by the dictates and promises of faith... Meditate, therefore, on some of the following brief considerations; and make them the motive of your conduct: 1. Do you need grace for yourself, for your children, for some one dear to you? Do you need more light? Are you anxious to know God's will? To obtain a blessing on an undertaking, or resignation to some trial?—If you work for God's poor, you can receive the lives of the Saints, without being struck with the pest which serves of the poor played in their spiritual life... They visited and served in hospitals, dressed wounds, kissed sores, and nursed the poor at home; this especially in the beginning of their conversion... When they needed greater light and grace, for every canonized saint a hundred thousand Catholics do the same in every age... We have known unusual vocations to the priesthood and special lights and graces granted through love and service of the poor... We have seen blessings drop upon their recipients in visible answer to acts of charity... Love of the poor is that humble seed which bears fruit and a hundredfold, even in this life... Daily experience proves it... And there is not one of you who may not gain the experience... 2. Death approaches, and many are terribly afraid of its embrace... St. Vincent of Paul used to say that "those who love the poor during life are delivered from the fear of death in their last sickness"... He witnessed innumerable examples of this... We have, ourselves, been witnesses to the same fact, and that in the case of persons naturally most timid and anxious... Take note of this, and you also will observe it; but, best of all, win the experience in your own person, by love and service of the poor... 3. But far more terrible than the fear of death is the fear of judgment, especially when we consider the multitudes of our known and hidden sins, both of commission and omission... Now the love and service of the poor secure for us the grace of repentance and remission of sins; and, as the Fathers say, away the mind of the Judge with partiality towards us, Christ becoming our Advocate as well as our Judge... St. John Chrysostom says: "If there were no poor the greater part of our sins would not be removed... They are the healers of your wounds... Their hands are medicinal to you... The physician, extending his hand to apply a remedy, does not exercise the healing art more efficaciously than the poor man who stretches out his hand to receive your sins, and then becomes a cure for your ills... You give your money and with it your sins pass away... Thou lendest to God, not to man..." Speaking in general of almsgiving, in which is included the giving of our time, sympathy, advice, and love to the poor, the same holy Doctor says: "Total neglect of almsgiving is enough to cast a man into hell fire! For in what will he avail who does not give alms? Dost thou fast every day? Dost thou give alms to the poor? Dost thou pray? But what of that? Prayer without almsgiving is unfruitful; without that all things are unclean and unprofitable... He that loveth not his brother, knoweth not God" (1 John iv 8)... And dost thou love him when thou dost not impart to him of his poor worthless things? It is in showing mercy and pity that we are able to resemble God... When, therefore, we have not this quality we are devoid of all good... He is not said, 'Ye shall be like unto your heavenly Father, if ye fast'; nor 'if ye be virgins, nor 'if ye pray,' hath He said, 'Ye shall be like unto your heavenly

Father,' for none of these things can be applied to God, nor are they His acts... But what 'Blessed merciful, as your Father in Heaven is merciful.' This is the work of God... If, therefore, thou hast not this, what hast thou? He says, 'I will have mercy, and not sacrifice.' By nothing has He so powerfully attracted human nature to Himself as by mercy and love of mankind... (Com. in II. Timothy)... When we are told that almsdeeds "deliver from all sin and from death," God means that they easily lead even the greatest sinners to repentance and eternal life... They win for him grace he would never otherwise obtain... St. Augustine calls love of the poor a "sign of predestination..." 4. Love and service of the poor is the same thing as love and service of Jesus Christ... He Himself told us this in the Gospel; and has proved it a thousand times by most striking facts, which we may read in the Lives of the Saints... One day Giovanni and his companion, Francesco, going to the Cathedral to hear Mass, saw at the door of the church, amongst the other poor creatures who were begging there, a man sick with leprosy, and half naked, who was covered from head to foot with scabs and sores... Giovanni, seeing him, and moved in his heart by pity and compassion, said to Francesco, "Look at this poor creature here, deprived of every human aid! Shall we take him home, and for love of Christ take care of him? We were about to hear Mass; this will be to do it," Francesco replied, "What wilt thou?" Giovanni replied, Giovanni embraced that leper, and lifted him on to a bench, and put his head between his thighs, and so bore him on his shoulders in triumph, holding the leper's hand in his, and with a sweet charity he gently laid his cheeks on those corrupt and wounded thighs, first on one, then on the other; and on arriving at the house they brought him in... But when Giovanni's wife saw him, disgusted and horrified at the ghastly disease, she said at once, "Are these the goods that thou bringest to me? Hast thou brought me home corruption and rottenness? I will leave the house, and thou canst do thy pleasure, as thou art wont." But Giovanni gently answered her, saying, "I pray thee to have patience. This is one of God's creatures, redeemed as we are by His precious blood, and we might become like him, if God willed it... For the love of Christ, I pray thee allow me to put him in our bed, so that he may rest awhile... Oh, remember how many pleasures we have had, and how many sins we have committed, and trouble our Creator... Don't let it offend thee to make some little amends for them; know that the poor and the sick represent the person of Christ, because He is in the Holy Gospel, 'Whenever you remember and do good to one of these, My least ones, you do it unto Me'... See replied, 'Thou hast plenty to say, do as thou wilt; I will not meddle in it, and if you put him into our bed, I will never let thee again... Dost thou not now perceive and smell the stink he gives forth? I can bear it no longer...' Thou Giovanni, not heeding the wife's words, having prepared a tepid bath, care fully washed the leper all over; and after they had gently dried him they laid him to rest awhile in the best bed, where the lady was accustomed to lie, at which she was displeased... Finally, Giovanni ad mended his wife's behavior, and she should return from church she should sometimes visit the sick man; and with his companion, Francesco, he returned to bear Mass... But she did not promise to do this; nevertheless, beginning to be struck by the pricks of conscience, because she did not fulfil her husband's commands, and was not moved to pity for the invalid, rising up, she went to the leper, and when she opened the door of the room, she smelt such a very sweet, fragrant smell, as if all sorts of spices and sweet scented things were gathered there... For this reason, not daring to enter, she shut the door, and began to weep bitter tears of repentance, thinking especially of the words she had spoken to her husband about that poor sick man... At this moment Giovanni and Francesco, returned from church, having on the way bought confessions for the relief of the sick man... And directly they entered the house, Giovanni said to his wife, "Why weepest thou? and what news of our invalid?" to whom replying with many tears, she narrated what had happened to her on going there; on understanding which the servants of God ran to the room, and on opening the door smelt that same sweet fragrance, and uncovering the bed, they found no one there... Then they knew it had been Jesus Christ who had shown Himself to them in the form of a leper, and perceiving such a great gift of God, they returned Him most hearty thanks... St. Francis of Assisi sums up well the spirit of the Church in the short advice he gives to those who visit the poor and the sick, when he says: "Whenever thou seeest a poor man, thou shouldst consider the poverty of Our Lord and His Mother... And in like manner, when thou beholdest the sick, thou shouldst remember the infirmities Christ took upon Himself for our sake..." 5. But love and service of the poor like us to Jesus Christ... If we have not courage to become absolutely poor ourselves to be like Him, at least let us love the poor because He loved them... But we do not love the poor if we are distant and hard, and keep them out of sight, never bestowing upon them a word of sympathy and kindness, never looking after them, never giving alms to others to distribute among them, never encouraging any movement intended to relieve and help them... This is indeed to hate poverty and the poor... "He that loveth not, abideth in death." (1 John iii)... 6. Love of the poor registers our place in Heaven... It is the measure of sacrifice, of merit, of reward... It shows itself at one time and in one place in one way, and at another time or elsewhere, in another way... How glorious is the life of Sisters of Charity—of Mercy—of the poor, and how like the life of Jesus Christ, who labored among the poor! Though in outward appearance humble, and compassed with affliction, they are a sanctuaries to God, to angels, and to men... The crown of such a priest, "hideth with Christ in God," is

more precious than that of kings—his throne more exalted—with Christ he shall judge the world... And you, dear children of the latter, sons and daughters in Christ, you may share their privileges, if you will share their work... Surely we need your cooperation in many departments; but in none more than in that of dealing with the multitudes of our poor... Now here is the field wider and the harvest more plentiful... Come then, dear men and women, come grasp the sickle with your hand, and join the reapers, for they are few and weary... See you not that the grain rots on the ground for want of laborers to gather it? Come early, come late, persevere to the end, and you also shall enter Heaven with the Saints and priests of Christ, bearing your sheaves with joy into the garner of the Lord... OBJECTIONS BRIEFLY CONSIDERED. 1. I am very sorry but I cannot be generous to the poor and to God, because I have all I can for my children... This is a very old argument, long since answered by St. Cyprian, St. Augustine, St. John Chrysostom, and other Fathers... The sum of it is simply this: You cannot secure your children's future welfare, or prevent the misuse or loss of all you leave to them, without God's blessing... Secure this blessing by generous alms deeds, for to leave them less, enriched with a blessing, is to leave them happier than with more, without a blessing... To give to the poor and to God is certain reward; but to defraud them, in order to leave everything to posterity, is punishable... 2. I have nothing to give, or the mere trifles I cannot therefore go among the poor... You eventually know the value of a trifle... Your mere presence, if kind and cheerful, will give pleasure and joy... St. Leo says, "At least give a kindness of heart to the poor; the measure of your mercy is not your money, but your good will..." St. Augustine urges the same thing; "If thou hast not wherewithal to give, be so unfrivolous and sympathetic; God will crown thee for bestowing these..." A mere trifle may be given with a grace which is irresistible, as for instance when the donor shows that the poor man confers a favor by accepting it... St. John Chrysostom, commenting on the words "God loveth a cheerful giver," says: "He who confers himself a loser and thinks he confers a great favor by giving, destroys the merit of his gift; but he who looks on himself as receiving a favor when his gift is accepted increases his own reward... You are indebted to the poor man who receives your gift..." Finally, remember that many works of Mercy need no gifts of money... Practice at least these: 3. I have not time; my duties, my health, my condition absolutely hinder me from going among the poor... God does not demand of you the impossible... If you cannot love and serve Christ in His poor, by personal service, help by alms those who give personal service; and if you cannot give even small contributions towards their care, at least show interest in their work, and encourage others to work... Thus, you also, having done what you can, will not be without your merit and reward... People are in misery through their own fault; they already receive more than they deserve... This reason, impartially examined, will apply to each one of us... Were God to treat us as we deserve, where would we be now! In what misery and darkness! How utterly helpless and lousy! Should we be even alive!—"D" unto others as you would be done by..." Imagine God's mercy, who gives to cause He is good... Our poorer brethren have not denied against lights and advantages such as we have had... Should we be better than they are? Had we been brought up as they have been? If certain persons are not fit to be entrusted with the work of Mercy they are objects for one of the spiritual works of Mercy—But have you not heard of the "deserving" poor? Or seek you only a pretext for excusing neither Spiritual nor Corporal works of Mercy? 5. I feel such a repugnance to the very sight of poverty misery and suffering... Of course you are not seeking We must suffer something if we would cooperate with Christ in the "divine" of all divine works—the salvation of souls... Consider the nature of repugnance of Christ's most refined and delicate nature to the rude companionship of His ignorant disciples, and His nature shrinking from suffering... Knowing our repugnance, He embraced poverty in order to encourage us to overcome our natural aversion in dealing with poverty... Remember that love and service of the poor are inseparable parts of Christianity; "Religion clean and undefiled is to visit the widow and the fatherless..." Dare you say, "Me lina is prayer, devotion, the Sacraments, the care of my home, and neglect of the poor?" Yet this is but too true, an account of some who are called "devoted..." 6. It is of no use my visiting the poor... This lies upon the grace of the effect of a charitable visit... God uses human instruments to convey light, warning, encouragement, loving, blessing... He sends you forth to sow His seed... You are an instrument in His hand... Thousands of souls have been aided and

even reclaimed by persons as weak and imperfect as you are... You know not to whom, or for what result, God is sending you forth... God and d... His work, as you can, and leave the utility of it to Him... You cannot but gain... "It is of no use,"—you have "a natural repugnance," you say "your prayers instead." Will these excuses hold when you stand in judgment before the Great White Throne? When Our Lord draw before the wondering eyes of His disciples a picture of the judgment of all nations He described the Judge as setting upon His right hand all those who had visited and comforted the sick, the poor, and the afflicted's flesh to prison for their misdeeds, all those who were fed and clothed the hungry and the naked and had been kind to poor friendless strangers... You may be astonished that He said nothing about those who had been diligent at their prayers, who had spent long hours in church, or had been very careful of their family and household duties... But Our Lord tells us that the judged themselves will be astonished, until they see and understand by the clear light of the day of judgment that "as long as ye did it to one of these My least brethren ye did it unto Me" (Matt. xxv. 40)... And how shall we, who have neglected to perform works of mercy to the poor, because we had home duties, and it was inconvenient, or because we considered the poor repulsive—how shall we stand in that hour of judgment? Will it not be terrible to hear the words: "Depart from Me, ye cursed, I everlastingly fire which was prepared for the devil and his angels," because "as long as ye did it not to one of these least brethren ye did it not to Me,"—that Christ and the poor are one, that good works are commanded, that God takes them and rewards them as done unto Himself, and that He will judge us according to how we have shown mercy... The Fire Bells Ring out an alarm and it is heeded... This is to notify you that base substitution is practiced when the great score—pop corn cure is asked for... Father's canines... Contractor never fails to take care of it... It makes no sore spots and gives no pain... Be sure and get "Putnam's" Give Holloway's Corn Cure a trial... It removed ten corns from one pair of feet without any pain... What has done once it will do again... VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abscesses of all kinds... Express the Worms by using the safe and reliable anthelmintic Freeman's Worm Powders...



JENKS' MEANS.

Jenks had a queer dream the other night... He thought he saw a fire-fighter's line, and in the middle of it a doughty little champion who met and deliberately knocked over, one by one, a score or more of his bulky-looking fellows, as they advanced to the attack... Giants as they were in size, the valiant pigmy proved more than a match for them... It was all so funny that Jenks woke up laughing... He accounts for the dream by the fact that he had just eaten a box of Jenks' Little Sugar-coated Tablets, after trying nearly every big, drastic pill on the market, that Pierce's Pleasant Purgative Pills, or City Sugar-coated Tablets, easily "knock out" and beat all the big pills below... They are the original and only genuine Little Liver Pills... Beware of imitations, which contain Potassium Iodide, Always get Jenks' Little Liver Pills, which are Little Sugar-coated Pills, or Anti-bilious Granules... One dose.

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Bilious Headache, Dizziness, Constipation, Indigestion, Hiccups, attacks, indigestion, constipation of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pills... They are gently laxative, or strongly cathartic, according to size of dose... Smallest, Cheapest, Easiest to take... 25 cents a box, by druggists... Copyright, 1888, by WOLFE'S DISPENSARY MANUFACTURING CO., 655 Main St., Buffalo, N. Y.

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Advertisements must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Ont., March 1st, 1890.

A STRIKING CONTRAST.

Mr. Meredith complained in his London speech that under Mr. Mowat's administration the Catholic Separate schools in Ontario had increased in number from 167 to 235.

Mr. Meredith complains of Mr. Mowat's generosity in allowing Catholics in Ontario to have 235 schools. Just fancy the Protestants in the Province of Quebec, numbering in population 183,990, and 1000 Protestant Separate schools!

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darkness of medieval fanaticism. They should go down to Quebec, not to petition the Governor-General, but to learn from Mr. Mercier and the French Canadian Catholics lessons of fairness, toleration and even-handed justice.

Mr. Meredith protests against 235 Separate schools in Ontario as being too many for 400,000 Catholics.

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PRESBYTERIAN REVISION.

The Rev. W. T. Herridge, of Ottawa, preached in his church on Sunday in favor of the revision of the Confession of Faith of the Presbyterians, on the line marked out by the New York Presbytery.

Dr. Herridge was one of the few Presbyterian clergymen of Ontario who attempted to stem the tide of bigotry in this Province when, recently, a vigorous attempt was made to turn public opinion into an attitude of hostility towards Catholics generally, and to results in particular.

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have been, decided that such and such doctrines constitute the true belief which all must accept, that they are to be received unobtainably, but because doctrines have been handed down without change from the apostles, who received them from Christ, that they are worthy of credit.

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that Mr. Mowat's Government had done nothing to cripple our school system and render it inoperative. In fact he said that under Mowat's Government the Catholic Separate schools, instead of diminishing in number and importance, had increased in both.

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THE POPE'S ENCYCLICAL AND THE ANTI-CATHOLIC PRESS.

"Can anything of good come from Nazareth? This was the objection raised by Nathaniel when Philip told him that the Christ had appeared of whom Moses in the law and the prophets did write."

So it is with the late Encyclical letter issued by the Holy Father on the relation of Christians, or Catholics, to the State. The Encyclical deals with the duties of Christians, and shows in a beautiful and clear manner what is to be done when there is a conflict of authority between Church and State, but as it is the Pope who speaks, it is agreed, as a matter of course, that nothing good can come from Rome.

The Review knows well that its statement is false, and that priests had nothing to do with the disgraceful conduct of the Hull rioters, for it was publicly known that His Grace Archbishop Duhamel had condemned the lawless proceedings of the rioters, and that all the clergy brought their people not to repeat such conduct. It is not the custom of the Catholic clergy to incite their flocks to deeds of lawlessness and violence, though every one knows that such is a frequent occurrence in some of the Protestant pulpits of Toronto.

Well, is it not true that "politics are unseparably bound up with the laws of morality and religious duties?" Take even so purely political a matter as the adoption of a free trade or a protectionist policy, is it not true that our Legislators and Government, selected by the people for the purpose of ruling the country in such a way as best to promote its welfare, are bound by the laws of morality to consider which of these policies will most contribute to the prosperity of the country, and to adopt it? There is indeed a moral aspect in which even all political questions may be viewed; yet it does not follow that every Christian must necessarily be a free trader, nor that he must be a protectionist.

There is indeed a moral aspect in which even all political questions may be viewed; yet it does not follow that every Christian must necessarily be a free trader, nor that he must be a protectionist. Neither does it follow that the Christian Church is bound to take sides on the question of the tariff. Yet it is the conclusion which the Review draws from the Holy Father's words that the Pope is on the very eve of interfering in every matter which concerns the politics of Canada, and it has this alarmist view of what is going to happen: "We are glad the Pope has sent forth this Encyclical. Like the Syllabus of Pius IX, it will show what we must expect under Jesuit rule."

The Jesuits are the bugaboo which haunts the Presbyterian Review night and day. Who knows but these dreadful Jesuits are at this moment plotting even to dethrone or murder the excellent Premier of Ontario, and to plant Dr. Sutherland, the third party leader, in his place, and to make even him legislate according to their wishes? There are only a few Jesuits in this Province, and we know that most of these are engaged in evangelizing and teaching the poor Indians of Algoma, but who knows but they are merely preparing the way to seize the Government House at Toronto and turn it into a Jesuit College? After all some people will consider that the building might be put to worse use; still there is little danger of such a catastrophe; but we do remember seeing the cross and the letters I. H. S. over the gate of a building in Quebec which was once a Jesuit college, but was then occupied as a soldiers' barrack, it having been diverted from its purpose, "the education of the youth of Canada;" and we well remember, for it happened only a few months ago, that the Presbyterian Review was one of the journals which joined in abusing the Quebec Government for rectifying the injustice. This shows what we might expect from the rule of such persons as control the Review. The Review shows this by its next words. It says:

"There is nothing for it but resistance, if we are to maintain our blood-bought rights."

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rights of private judgment and free speech. Mr. Mercier as Premier, and all our Roman Catholic legislators are, in duty to God, as they believe, bound in the first place to serve the interests of Catholicism, and every time to put the Church of Rome above the State of Canada.

It certainly is true that the judgment of the Church of God is decisive in regard to our moral acts, and when the State commands one thing, and the Church another, obedience is due to the Church, which deals only with morals and faith. The reason for this is clear. When the State commands what the Church forbids, or vice versa forbids what the Church commands, the State goes beyond its powers and commands something which is contrary to God's law. The Encyclical of the Holy Father gives the reason for this:

"Since it is a crime to withdraw oneself from the obedience due to God for the sake of pleasing men, it is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrates, or to transgress the laws of the Church under the pretext of observing the civil law. 'We ought to obey God rather than men.' This answer which Peter and the other apostles were accustomed to give to the magistrates who ordered them to do that which they ought not to do should always be given without hesitation under similar circumstances."

Would the objectors against the Pope's Encyclical recommend any other course? But in all this there is nothing contrary to the duties of good citizenship; and the Pope's teaching is simply the repetition of the well-known aphorism by means of which Christ Himself expressed the limit of our duty of obedience: "Render to Caesar the things that are Caesar's and to God the things that are God's." The misinterpretation put upon the Pope's words by the anti-Catholic press is a palpable one, when they endeavor to make it appear that it means that the Church proposes to take into its hands the civil government of the country. Her sphere is simply the sphere of faith and morals. The Encyclical explains itself, and adds the remarkable words:

"There is no better citizen in peace or war than the Christian mindful of his duty; but he ought to be prepared to suffer all things, even death itself, rather than desert the cause of God and the Church."

In the eyes of Christians, there is a sacredness in the public power, in which they recognize a certain resemblance and image of the Divine Majesty, even when it is possessed by an unworthy person, and they have a proper and due reverence for the laws, not because of the force and penalties associated with them, but because of the sacredness of duty; for God hath not given us the spirit of fear. (2 Tim. 1, 7.) But if the laws of the State are in contradiction with the Divine Law, if they command anything prejudicial to the Church, or are hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then indeed it is a duty to resist them—and a crime to obey them—a crime fraught with injury to the State itself, for every offense offered to religion recoils on the State."

These are the words of one having authority to speak, and since they who attack the Pope so violently think that nothing good can come from Rome, they ought also to imitate the honesty of that guileless Israelite, Nathaniel, who acknowledged and submitted to the words of truth so readily when they were brought before him with so much force.

CHURCH AND STATE.

The Presbyterians are foremost in abusing the Pope for defining, in his late Encyclical on Christian duties, the limits between the authority of the Church and that of the State. They are fond of representing that the Pope claims to be supreme in politics. This representation of the case is false and unjust. The Catholic Church accords to the Pope the supreme right of deciding infallibly all matters concerning faith and morals, when he addresses the whole Church as its pastor and teacher. But it is a matter of interest to know what Presbyterianism itself teaches on this subject. The Westminster Confession says:

"The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all heresies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed." (Chap. 23)

That is to say it is not only the right but the duty of the head of the State to support Presbyterianism, and to suppress all denominations contrary thereto, and if he be willing to do all this, Presbyterianism is willing to accord to him a certain amount of authority in the Church, but only for the purpose of carrying out these views. Hence it is added: "For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

It is true it is stated that "infidelity or difference of religion doth not make void the magistrature's just and legal authority;" but it is equally true that that authority must be exercised only in

favor of Presbyterianism. This is the secret of the determined and bloody struggles which were carried on in Scotland under the direction of the Presbyterian clergy to prevent the introduction of Prelacy by Charles the First and Charles the Second, and to establish the National Covenant.

While we do not, of course, admit the truth of the Westminster Confession, nor admire the persecuting clauses of the Confession and the National Covenant, we can and do admire the stern determination with which the Scotch Presbyterians fought and bled for freedom of conscience for themselves during the eventful period we have referred to. We would admire them still more if they had been equally ready to accord the same liberty to others. But it is with a very bad grace that in the face of their own conduct in the past Presbyterians say now that Catholics must be bad citizens because they refuse to admit the right of the State to interfere with the administration of the Church, or that obedience is due to the State when it commands what the Church declares to be unlawful. It is certainly a case of *sanctus reproving sin, if there be sin in the matter.*

THE HULL TROUBLES.

The Protestant Evangelists who were previously mobbed in Hull held a meeting on the 19th inst. without any disturbance. Archbishop Daham and the priests of Hull spoke in their churches strongly condemning the mob violence which had interrupted these meetings, and exhorted the Catholic people not to resort to such measures. A detachment of Montreal policemen were present, as also a detachment of Dominion police, to preserve order. Mr. Holton, M. P. for Castanagauy, made in the House of Parliament a sensible allusion to the transaction in his speech on the dual language question. He testified to the constant liberality of the French-Canadians, and stated that it is unjust to judge them from the utterances of a few extremists either on the platform or in the press, or from occasional acts of violence perpetrated by an ignorant mob. Indeed if we were to judge the people of Ontario on such principles we would have much greater cause to form an ill judgment of them. It is acknowledged also in the Ottawa Evening Journal that some of the parties who went over from Ottawa to attend the Evangelists "showed as evil a spirit and as unreasoning a bigotry as their Hull congeners. When leaving for the bridge they shouted opprobrious words at their opponents and showed all the indications of an unruly mob."

It cannot be denied, and we do not close our eyes to the fact, that the agitation of the past year has aroused much ill-will on both sides, and if the agitation be continued the ill-will must necessarily be increased. In an article which appeared in the Mail of 21st Feb., that journal declared that the "aggressive conduct of the Jesuits has undoubtedly served to exasperate the people of the English Provinces." We have not yet heard if any Jesuit having sided to excite ill-feeling, but we suppose the Mail must have information with which no one else in Canada is furnished. It is of course to be taken for granted that the Mail, Dr. Wild, Hunter, Austin and Carman, have been all through the agitation as mild mannered as any sucking dove. Or, perhaps the Mail would have us believe that these are all Jesuits in disguise.

It is to be deplored that such a feeling should exist; but it cannot be expected that anything else should be the result of the persistent efforts which are being made to array Catholics and Protestants, French and British citizens in hostility to each other. Only those whose aim is to ruin Canada can profit by such a course, and the annexation plot unearched by the Globe and Empire shows us a valid reason for the Mail's course, though we are left without an explanation why Canadians who are truly loyal should adopt the same tactics.

THE DUAL LANGUAGE QUESTION.

The debate on the question of dual language in the North-West Territory closed in Parliament on the evening of Friday, 21st inst. The result was the passing of Sir John Thompson's amendment by 149 yeas to 50 nays. The following is substituted for Mr. McCarthy's bill: "That this House, having regard to the long continued use of the French language in old Canada and to the covinants on that subject in the British North America Act, cannot agree to the declaration contained in the bill as the basis thereof, that it is inexpedient in the interest of the national unity of the Dominion that there should be community of language amongst the people of Canada. That, on the contrary, the House declares its adherence to the said covenants and its determination to resist any attempt to impair the same. That at the same time this House deems it expedient and proper and not inconsistent with the covenants that the Legislative Assembly of the North-West Territories should receive from the Parliament of Canada power to regulate, after the next general election of the

Assembly, the proceedings of the Assembly, and manner of recording and publishing such proceedings."

This declaration of Parliament by the very decisive majority of ninety-nine shows that the McCarthy programme of crushing out the French language from the country, as a means of destroying the Catholic religion, meets with no favor from the country itself, and we are pleased to notice that all the North-Western members of Parliament voted for this decisive condemnation of Mr. McCarthy's having constituted himself their champion. This is an omen of the peace which is thus assured to the Dominion in spite of the McCarthy crusade. Like the bullfrog in the fable, Mr. McCarthy has puffed himself to his utmost, and burst.

The amendment of Sir John Thompson was opposed by French-Canadian extremists as well as Orange and bogus Equal Rights extremists. We think it might have been accepted good naturedly by all who desire the peace of the country. It leaves to future calmly considered legislation the consideration of the whole local Northwest question, and solemnly affirms the determination of Parliament to assert French-Canadian equality, in language as well as citizenship.

The Right Hon. Sir John Macdonald made an earnest and effective appeal to the members in the interest of the peace and welfare of the Dominion to support this amendment. The loyalty of Sir John to Canada is beyond question, and his peculiar influence in soothing irritated spirits with the oil of his eloquence is undisputed; and on the present menacing occasion the great Premier exerted his powers to the utmost and succeeded.

It is said that Mr. McCarthy's irritating measure would have received about twenty votes if an opportunity had occurred to take the sense of the house directly upon it. It is pleasing to remark, however, that even some of the notorious "Devil's Thirteen" would not follow Mr. McCarthy's lead on the present occasion, but supported Sir John Thompson's amendment.

UNEXAMPLED TYRANNY.

Arthur Balfour, the Chief Secretary for Ireland, has committed a new act of brutality which almost surpasses those which have been perpetrated in the past by this specimen of a tiger-like tyrant. It is evident that the Government are anxious to goad the Irish people into some overt act of revolt in order to have a cry with which to go to the polls at next election, as their only hope of keeping control of the purse strings. This last act, we learn by cable, has caused great ferment and indignation, especially through Dublin and Kildare. It is the wanton arrest of Rev. Father Kinella, of Clongorey. Father Kinella is an amiable, quiet and most beloved priest; but while he was in the act of sawing a plank to help to build a hut for some sick and evicted tenants he was arrested under the new celebrated statute of Edward III, which was aimed against vagrants and women of bad character. Seventy other arrests were made at the same time under various pretexts by a large force of police and soldiers. The excitement around Clongorey is intense and it is feared that the people will resort to violent measures in consequence. There are to be wholesale evictions in Father Kinella's parish, and it is expected that there will be a very determined resistance.

As another sign of the times we are informed that an English regiment which was wintering at Tipperary became so disgusted with the work which they were required to do that they disobeyed orders and have been, in consequence, sent to India. While at the station en route for their destination they cheered loudly and repeatedly for William O'Brien and the plan of campaign. The Government whose conduct brings about such a state of affairs must be demoted on the eve of its annihilation.

Only a few days ago Mr. Balfour deprecated in Parliament the comparison of his administration in Ireland with the methods in vogue in Russia; and indeed were it not for the fearful massacre which was recently described as happening in Siberia, we might say that the comparison is unjust to Russia. But there is this redeeming feature in favor of Russia in the last transaction, that the proceedings in Siberia were unauthorized by the Government, and there will probably be some punishment inflicted on the perpetrators of the outrage. But the outrages in Ireland are the work of the Government, and the perpetrators are regularly rewarded in proportion to their brutality.

The love of Leo XIII. for science is fully evidenced by the fact that he is providing grand astronomical observatory within the Vatican grounds. It will be furnished with all the appliances afforded by modern science. The equatorial telescope has been purchased at Paris for one hundred thousand francs. The observatory will be in working order next month.

ARCHDIOCESE OF TORONTO.

Toronto, February 24th, 1890.

DEAR SIR—A few notes from Toronto on ecclesiastical matters may not be uninteresting to your readers. On last Sunday evening, 23rd, His Grace the Archbishop lectured in St. Michael's Cathedral on the subject, "Christ, the Saviour of Human Society." The Cathedral was crowded with an attentive and intelligent audience, notwithstanding the tempestuous character of the evening. It is needless to say the subject was treated in an able and scholarly manner. The condition of society at the time of the advent of the Saviour was vividly pictured. The knowledge of the true God had disappeared from the minds of men, and the world had become a vast temple of idols. The greatest immorality prevailed, and was sanctioned and enforced by Gentile religions. Unnatural crimes were universally committed—crimes which would make the citizens of Sodom blush with shame, and which, in our day, would read the perpetrators to the penitentiary. Women had lost her dignity and rights, and had become the slave and victim of brutal passion and lust. Marriage had lost its unity, sanctity and indissolubility, and the family resting upon it was broken and disrupted. Such being the condition of the family, and it being the basis of society, this was necessarily falling into decay and ruin. The child of such a family became a castaway. Man's inhumanity to man was then strongly portrayed in its sacrificial, in its savage cruelty and ferocity of war, in its brutal treatment of the conquered in gladiatorial games, and in human slavery. His Grace then went on to show how the Redeemer, by His teachings and His grace, healed all these fatal wounds and festering sores of the day, and became in reality the Saviour of human society. The portion was striking and beautiful.

There will be a lecture delivered in the Cathedral on every Sunday evening during Lent, His Grace's lecture being the first of the course. The following will be the subjects treated:

- 1. On the second Sunday of Lent: "The Catholic Church the Guardian and Interpreter of the Sacred Scriptures," by Father McBrady, Professor in St. Michael's College.
- 2. On the third Sunday: "The mission work of St. Patrick," by Rev. E. B. Kirby, D. D., of Stratford.
- 3. On the fourth Sunday: "The Catholic Church and the Virgin Mother of God," by Rev. Fr. Dean McCann, P. P., of Brockton.
- 4. On the fifth Sunday: "The Passion of Christ and the Merits of the Atonement," by Rev. James Walsh, rector of Our Lady of Lourdes.
- 5. On the sixth Sunday: "The Feast of the Holy Family from New York are preaching missions in the various Catholic churches of the city. The fruits of their apostolic labors are simply incalculable. There is everywhere an awakening and a revival of faith, hope and charity in the Queen City.

DIocese of Hamilton.

THE ORPHAN'S FESTIVAL. Like all predecessors, the thirty-seventh annual festival in aid of the St. Mary's Orphan Asylum, held in the Grand Opera House, Tuesday evening, Feb. 19, was a grand success in point of attendance. There was only standing room in the house, and very little of that. And the matinee performance for the benefit of the school children was even more largely attended (if possible) all the available space in the building being occupied. The afternoon programme was a long one, and one that delighted the youthful audience beyond measure. The singing and costumes and acting of the young performers, the humorous songs of Mr. Fox, the dancing of the trio from the Hamilton amateur minstrels, the playing of the Nelligan family—all were received with uprushes of delighted approval. Here is the programme in full:

- Opening chorus—"Hail Smiling Morn,".....The children.
- Song—"Weepin' Willer,".....Lloyd Cantant—"Fairly and True,".....Misses Macdougall, Bastien, Blatt and others.
- Clog dance.....The children.
- Chorus—"When I Was a Lad,".....Master Joseph O'Brien and the children.
- Song—"The Irish Jangling Car,".....Cary James Fox.
- Infantry Review.....The Orphans.
- Song—"The Bowery Grandeur,".....Conroy James Fox.
- Instrumental selection.....The Nelligan family orchestra.
- Chorus—"The Lily and the Rose,".....The children.
- Dialogue—"The Auction,".....Miss Belle Gardner, Religion; Miss Maggie Sullivan, Fashion; Master Joseph O'Brien, Ambition; Master Willie Sweeney, Indelicacy; Master Hugh Hennessey, Intemperance; Master James Allen, Education.
- Song—"Poor Child,".....Zimmerman James Fox.
- Operetta—"Old Mother Hubbard,".....Mother Hubbard, Nellie Crovina; Fairy Queen, Theresa Stewart; Grandchild, Nora Byrne; King, C. Donovan; Prince, O'Reilly.
- Dance.....The children.
- Chorus—"Music on the Waves,".....The children.
- Sand jig.....W. Carroll, J. Wall, J. Brennan.
- Chorus—"The Gipsy Girl,".....The children.

The accompanists were the Nelligan family, Miss Simpson, Miss Yorrell, Miss Josephine Smith, Miss Maggie Bateman and Harry Lovelace. In the evening the time-honored custom was observed of bringing in the orphans on the stage between the two parts of the programme, and have one of them deliver a formal address to the Bishop and the public. But the very small orphans were left at home this time, and the usual fun of watching the antics of the petticoated toddlers in the front row was missed. All who were there last night were glad enough to be awe-struck with them. After a pretty chorus had been sung by the children, Ass Brazil, a bright little fellow with a good clear voice and distinct enunciation, made this speech:

My lord, reverend fathers, ladies and gentlemen—Here we are again, the same little band as has greeted you on so many former occasions. That you are

glad to see us, once more, we doubt not, for your sweet smiles ever tell the same loving tale; and be assured, dear ladies and gentlemen, that we are equally pleased to see you, and to be again permitted to say a little speech, and offer you, as best we can, the expression of our deep and heartfelt gratitude. But what shall we say on a subject that again and again has been repeated until, it would be as a "twice-told tale." In vain would I like me attempt to say aught befitting so grand a subject. How could a tiny hand like mine measure the length and breadth and height and depth of that charity which, for nearly forty years, has clothed and fed and educated the hundreds of little orphans that year after year have stood upon this platform? In vain would I attempt the task; therefore, I shall only ask you to look upon the little group before you, see their happy, smiling faces, and then reflect what would be their sad condition were it not for your generous devotedness. Let it then be the orphans' meed of thanks that you have not only clothed and fed and educated them, but that you have brought joy to their hearts by producing them a comfortable home where, secure from the dangers of the world, they will live to bless and pray for you, their dear benefactors. I cannot close my little speech without a word of greeting to you, our beloved Bishop, who for the first time presides at our festival as the orphans' father and friend. We welcome you among us with all the affection and fervor of our young hearts, and pray that God may bless you and spare you many long and happy years to be to us, your orphan children, our loving guardian and protector.

Bishop Dowling occupied the proscenium box which is always set apart, on these occasions, for the Bishop or his representative; and he had with him Mayor McLellan, ex-Mayor Duran and Rev. Father McEay, rector of St. Mary's. When the speech of the youthful orator was finished, Bishop Dowling arose in his place and addressed the audience briefly and gracefully. After expressing his gratification at the presence of such a large audience and touching upon the beauty and grandeur of such work as that which the good Sisters of St. Joseph are engaged in, the Bishop quoted statistics of the work done during the year. Among other facts, he mentioned the gratifying one that during the year sixty-six of the orphans had been provided with homes or situations. He referred to the fact that the asylum is dependent for support chiefly on the charity of the public, since the government grant amounted to only 2 or 3 cents a day for each child and the city grant is comparatively small. But the people of Hamilton, he said, realized the great good which the institution is doing and contributed ungrudgingly towards its maintenance. Protestant benevolence expected a large liberality in this instance. "True charity knows no creed," said the Bishop. "We want more of the spirit of love among us. May it prevail in this community! For without true love there can be no true religion." His Lordship told a pretty story about Michael Angelo. The great sculptor and a senator were passing along a Roman road one day when they saw an ugly block of marble in the road. The senator cursed it because it obstructed the way; but he was rebuked by Michael Angelo, and some time afterwards, when he chanced to pass that way, he was amazed to behold a beautiful piece of sculpture standing in the place where the ugly marble block had been—the figure of an angel which had been carved out of the marble block which the senator had cursed. It was work such as this the ladies of St. Joseph's were engaged in, only a grander work; for they are using neglected material wherewith to fashion human souls, and train them up in virtue and usefulness, making them not only good for this life, but for the life to come.

Mayor McLellan made a little speech. He said that if there is one thing more than another that binds together people of opposite opinions it is charity. Indulging in reminiscence, he was pleased to remember that at an orphan festival many years ago, in the old Mechanics' hall, he was present as the representative of the St. Andrew's Benevolent Society. On that occasion an address was delivered by an eloquent young priest, and he (Mayor McLellan) had the pleasure of seconding a vote of thanks to the reverend speaker. The eloquent speaker of that evening was now the honored Bishop of Hamilton. The mayor was profuse in his congratulations and expressions of good will and wishes for future prosperity, and succeeded in pleasing everybody.

George M. Barton made his customary speech. This was the thirty-fifth anniversary of the festival of the orphans, and he attended and spoken at. Ex-Mayor Duran was called upon, and he addressed the audience from the box. Among other things he said that the provincial government ought to grant a larger sum annually to the orphan asylum and similar institutions.

After the curtain was rung down, Rev. Dr. Burns, who occupied a front seat, rose in his place and added a few sentences to the flood of oratory. "Let love prevail" was the leading idea of his remarks. Notwithstanding all these proceedings, there was time for other interesting events—in fact for a good long programme. The most remarkable feature of this programme was its variety. In this respect it was kaleidoscopic. There were songs, and duets, and choruses and instrumental music, and recitations, and dances. There would have been other things only there wasn't time. A slight change had to be made in the printed programme owing to Mrs. Agnes Thompson's unfortunate inability to sing. Mrs. Thompson was down for two solos and a duet with Mr. Schuch. Major Moore announced that owing to a sore throat Mrs. Thompson would be unable to sing her first programme number (the operatic aria Luce di Quest Anima, by Donizetti), and that the ballad Drink to Me Only With Thine Eyes had been substituted for it. Mrs. Thompson appeared, and sang only five notes of the sweet old

song when her voice utterly failed her and she was obliged to retire. Sympathy for her, as well as regret at not hearing her, was expressed on all hands. She did not attempt to sing again. Mrs. Mackelcan won the hearts of the audience by singing, with great fervor, "The Wearing of the Green," and also by giving a practical exemplification of the song—wearing the green herself, a bunch of vivid emerald ribbons at her waist and shamrocks in her corsage. The people clamored for more, and Mrs. Mackelcan kindly returned and repeated the last verse. Mrs. George Hamilton sang Dora's charming song "Star of My Heart," and a score of gentlemen from the amateur minstrels supplied the chorus. Mrs. Hamilton has just recovered from a severe illness, and her voice was not so completely under her control as usual; but nevertheless she gave a strong, impassioned rendering of the song, and delighted the audience. Mr. Payne, Mr. Filigiano and Mr. McLellan sang the same songs that they gave at the recent minstrel performances, and they were assisted by the contingent from the minstrel's chorus. Both the songs were well sung, but the choruses were decidedly poor. The gentlemen hadn't been accustomed to sing without a conductor, and each of them sang at his own sweet will in respect of time, and one or two of them—particularly one of the first tenors—regardless of time. Mr. Schuch, of Toronto, sang "The Last Chord in a comfortable, matter-of-fact kind of way. There were two duets. Mrs. Mackelcan and Mrs. Hamilton sang their old favorite "Edna's Lullaby" with their customary spirit, and Mrs. Mackelcan and Mr. Payne gave the "gobble" duet from "The Mescal" so well that it had to be repeated. S. H. Clark entertained the people greatly with two recitations—a scene from "The Rivals," and an Irish character sketch called "The Panorama." In both of these Mr. Clark's dramatic rather than his elocutionary talents were brought into play, and he succeeded admirably in infusing reality into the characters which he represented; indeed, his Sir Anthony Absolute hardly required costumes and make-up, so vividly was the character delineated by voice and manner. Among the best features of the entertainment were two pieces played by the Thirteenth band—the overture to "The Bohemian Girl," and an arrangement of Irish airs.

Notwithstanding that he was suffering from the effects of an accident in Toronto on Saturday night, Mr. O'Brien heroically did full duty as accompanist, and there was nothing the matter with his accompaniments. Among other dignitaries present may be mentioned the American Consul (Mr. Moushgan) and family, Rev. Chancellor Graves, Rev. Dr. Spetz, of Berlin College; Rev. Fathers Slaven, of Oakville; M. Duggan, Dundas; and Rev. Fathers Kelly, Carey, Hinchey, Brady and O'Sullivan, of Celery. It was remarked that the gathering was the largest ever held in the Opera House, whilst many who came late went away with regret unable to obtain entrance.

On Sunday evening the Bishop addressed the United Conferences of St. Vincent de Paul's Society.

UNIVERSITY OF OTTAWA.

Special to the CATHOLIC RECORD. Notwithstanding the very unfavorable weather of Thursday evening February 20th, the academic hall of the University of Ottawa was packed to the doors by a highly appreciative audience assembled to witness the performance of the very pleasing and instructive drama "The Siege of Montargis." This drama is a translation from the Austrian by Theodore El. Hook. Tekeli, a celebrated Hungarian hero, whose father had been implicated in a conspiracy to free Hungary from the hands of Austria, having received assistance in his exile from the Turks several times invaded Austria with the object of regaining his paternal possessions. After various successes and reverses we see Tekeli, with his faithful friend Wolf, hunted down by the Austrian Imperialists and several times narrowly escaping capture. At last, forced by circumstances, Tekeli turned himself for protection into the hands of a bitter enemy—Conrad, a miller. The latter, displaying a most noble trait of character, for the moment forgets his enmity and thinks only of how he can preserve his life. Conrad conceals him for a time and finally, even in the presence of the Imperialists, has him safely taken away in a bag. Then Tekeli, accompanied by a small band of faithful followers, reaches his castle of Montargis and there successfully withstands a persistent siege of the Imperialists. With this triumph of Tekeli the drama comes to a close.

DRAMATIS PERSONAE. Count de Montargis.....W. S. Wood Wolf, his friend.....C. Halliday Alexinus, Tekeli's father.....M. F. Fitzpatrick Count Brasfa, Austrian general.....C. Delany Edmund, his lieutenant.....J. Brennan Conrad, the miller.....J. P. Smith Isidore, his son.....E. J. Perasse Maurice.....R. W. Clark Bras de fer.....R. W. Ivers Officers, Councilors, Soldiers, Peasants, etc. In all there were forty different personages on the stage. The costumes were rich and very suitable to the various representations. The scenery was magnificent, and, as we understand was expressly prepared for this drama. The chief role, Tekeli, was admirably filled by W. S. Wood. This young gentleman has a most pleasing voice and he puts it to the very best advantage. R. W. Ivers, in the comic role, perfectly impersonated Bras de fer whose feet ever take him in a direction opposite to the dictates of his heart. M. F. Fitzpatrick, in Alexinus, and J. P. Smith in Conrad the miller, also deserve particular mention for the able manner in which they filled their respective parts. The University band between times gave us much spirit and harmony the appropriate selections, "La Feme de Potsdam," and "Le Chant de Fleur." The audience frequently manifested its delight, by its hearty and prolonged applause. The public of Ottawa are certainly under a deep obligation to Rev. P. Ballard, O. M. I., D. D., who, as director of the University Dramatic Association, prepares such delicate dishes for their cultivated tastes. L. K.

