

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 Supreme Court of Maine has reached an extraordinary decision in a school case. A Catholic girl refused to read the Protestant Bible, which had been ordered by the School Committee to be read in their school. Her plea was that it was against her conscience to read a corrupt version of the Bible, and she was expelled by the Committee. The girl's parents then brought suit against the Committee for damages, and the Supreme Court decided that

"The claim on the part of the pupil is that each and every scholar may set up its own conscience as over and above the law. It is a claim of an exemption from a general law because it may conflict with a particular conscience. The right, as claimed, undermines the power of the State. It is that of the will of the majority shall bow to the conscience of the minority, or of one. If the several consciences of the scholars are permitted to contravene, obstruct or annul the action of the State, then power ceases to reside in majorities and is transferred to minorities."

In Wisconsin recently it was very properly decided that the reading of the Protestant Bible, or the Bible of any denomination, is a sectarian act which is against the spirit of the school law, so that it appears there is one law for Maine and another for Wisconsin in this matter. But if the Supreme Court has the power to impose a false religious worship on the minority it is time the Constitution of the State should be brought into harmony with the principles of religious liberty.

CRISP's persecution of the Church has borne fruit by increasing to a fearful extent the amount of crime throughout Italy. The procurator general of Rome admits in his address before the Court of Appeals that this state of things has been brought about not by the regular old population of Rome, but by the evil population that has flocked to the city since the Saracenic occupation. During the past year there have been 157 murders, 2 paricides, 155 murders, 38 homicides, 120 extortions, etc., 1882 assaults, and more than 4,000 thefts. This sad result was to be expected from the abolition of religious teaching in the State schools; but there is hope of a change for the better from the growing determination of the Catholic element to take part in future political struggles. The new Government, even, is giving it to be understood that it will not pursue the persecuting policy which has been followed in the past. A great change is needed, and there is reason to believe that it will take place. Signor Crisp's defeat in the Parliament of Italy is but the first step to a new order of things.

A BOTTLE of whisky is said to have been recently discovered 37 feet below the surface of the earth in Connecticut, and the question is asked whether it may not be the case that the Pilgrim Fathers took a smulle every morning before breakfast. Possibly Col. Bob Igersoll might prove by the discovery that Old Bourbon was used by the Antediluvians before the world was created, just as he asserts that the Egyptians carved a fine marble statue of King Cephren at that "pre-historic period." And, by the way, it is stated that the redoubtable Bobs about to appear in a new role. It would seem that during March he is to hold a public debate with the fantastical Ignatius Donnelly on the subject of the authorship of Shakespeare's works. This will be a more harmless occupation than that of endeavoring to destroy Christianity; but we fear the Colonel may be no more successful in accomplishing his new work than he was in his old one. He has not the discrimination necessary for distinguishing false from true testimony; and with all Mr. Donnelly's vagaries, he has a faculty for bringing forward an amazing amount of testimony in favor of any theory he adopts.

The National Christian Association of the United States, at a recent meeting held in Chicago, has passed resolutions to the effect that oath-bound secret societies are contrary to the Word of God, and that Christian men cannot conscientiously join such organizations. They have also resolved that such societies are hostile to the peace and welfare of the country, and a meeting has been called to be held in Chicago to consult on the best means of saving men from the pernicious influence of such secret societies. All are invited to attend the meeting who sympathize with the views of the National Christian Association. It is surely a sign of the progress of Catholic truth when we find a representative Protestant society like this adopting views for holding which nearly all Protestants have hitherto strongly blamed Catholics.

WHILE schismatical Russia is persecuting the Jews, Catholic Austria is giving every encouragement to Baron Hirsch to provide for the education of Jewish children in the Austrian Empire. The Baron will subsidize Jewish schools in Galicia to the extent of \$2,500,000, and the Government will give every possible assistance to make the Baron's generosity produce good results.

LOOKING over the pages of a contemporary printed in Ottawa we were surprised to see in large letters a sensational heading to a correspondence, "Archbishop Lynch—He disguises himself and visits a Ball Room." Of course we had to investigate. It is a letter written from Winnipeg by a former resident of Allumette Island, County of Pontiac, named Mr. A. McGillis. The letter tells in a very pleasing style some fond recollections of his old home on the Ottawa and relates some quaint anecdotes of the early history of Catholicity on the Upper Ottawa.

Rev. Father Lynch is highly spoken of, as he deserves to be. He labored hard and successfully during forty years of missionary life at the Caspian on Allumette Island, and died there a few years ago. He was a contemporary of Archbishop Lynch of Toronto. It is probable that Father Lynch never saw Toronto; and it is of absolute certainty that Archbishop Lynch never once set foot upon Allumette Island. How the editor of the Ottawa journal has been able to confound the two holy men passes our capability of comprehension. In an item calling attention to the very interesting letter of Mr. McGillis, the editor says:

"His recollections of the late Archbishop Lynch, of Toronto, will be read with interest by countless thousands throughout Canada."

No one will enjoy the *bilocation* mystery more than Mr. McGillis himself.

DR. BICKERSTETH, Bishop of Exeter, has withdrawn from Rev. Herbert Marriott's license to preach and otherwise fulfill the functions of a "priest in the Church of England." Mr. Marriott was ordained in 1861, but he has of late made it his habit to "take part in Non-Conformist services in his chapel," and on this ground he has been suspended. In defence of his position Mr. Marriott says that he has endeavored always to obey the Divine command "that ye perfectly joined together in the same mind and judgment, and in accordance therewith I thankfully unite with all branches of evangelical worship."

It cannot be doubted that Mr. Marriott violated the laws of his Church, but has his Bishop the inherent right to suspend him? Of course Anglican churchmen will say he has; but, if so, is not the lawful authority of the Universal Church the right to suspend and excommunicate the whole batch of Anglican Bishops and clergy when they presumed to set up altar (or rather table) against altar in the reign of Queen Elizabeth? And if Mr. Marriott is not deprived of the right to perform ecclesiastical functions is not the Bishop who exercises jurisdiction over him in the same category with him?

PROFESSOR J. M. HIRSCHFELDER, formerly lecturer on Hebrew and Oriental literature in Toronto University, has a reply in the *Methodist Quarterly* to Professor Workman's article which appeared in the same periodical, maintaining that there are no prophecies in the old Testament which refer to Christ. Mr. Hirschfelder is probably the ablest Hebrew scholar on the continent, and his contention, founded both on critical analysis of the text and the belief of the Jewish people, proves beyond a doubt that Professor Workman's views are incorrect. But we have, besides, the assurance of our Lord Himself and His Apostles that the Old Testament testifies concerning Him. The most remarkable thing in connection with this discussion is that such an article as that of Professor Workman should be given a place in the *Methodist Quarterly*, to which, naturally, the Methodists look for correct views on religious questions. It might reasonably be inferred that the Rationalistic tendencies of the Protestantism of to day are as powerfully influencing the Methodists as other Protestant bodies.

The memorial which was sent from the public meeting held in the London Guildhall to protest against the persecution of the Jews in Russia has had no other result than to increase the persecution. The memorial itself was sent back to Lord Salisbury through the Russian Ambassador, and no answer whatsoever was given to the petitioners who signed the protest.

The Presbyterians of Japan have refused to adopt the new articles of the English Presbyterian Church which were recently offered for their adoption. The Japanese consider the English articles too compli-

cated, and their new creed is made much shorter than any English speaking Presbyterian body has hitherto compiled.

A RECENT issue of the *Kansas Western Blade*, which is the organ of the western colored people, pays a high tribute to the "justice and humanity" of the Catholic priest and press on the race question. The *Blade* adds:

"Faithful to their history and faith, they hold that the controversy should be settled on the broad basis of unity of origin. God is the common Father, man is brother of man. The negroes incline to join Catholicism as the true and only religion which is equitable and sympathetic towards the suffering."

REV. DR. JOHNSTON'S CATHOLICITY.

The Rev. Hugh Johnston, speaking on "The Church and Politics," in the Trinity Methodist church, Toronto, last Sunday, had his usual fling at Rome. He said:

"Rome would have the Church a great edifice, her walls enclosing every kingdom of the earth, and nations given over to her tied and bound, and in subjection to her; and the working out of this idea has made her fearfully corrupt and tyrannical."

If the Rev. Dr. could realize to himself what God's Church ought to be, and what the Divine Founder of Christianity ordained that she should be, he would not condemn Rome for her consistency in claiming to be what she is, and what, if the Church of Christ at all, she must necessarily be. Catholicity is one of the marks or signs of the true Church. If Dr. Johnston cannot claim that characteristic for his Church; if, on the contrary, he rails against Catholicity, it is evident that his Church is not the true Church which Christ established on earth. The Prophet Daniel foretold that His kingdom should be an everlasting kingdom, and all kings shall serve Him, and shall obey Him; and again, in the explanation of the dream of the Babylonian king, the Prophet said:

"But in the days of those kingdoms the God of Heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered to another people, and it shall break in pieces and consume the other kingdoms, and itself shall stand forever."

Our Blessed Lord did not limit the work or jurisdiction of the Church. He commissioned His Apostles to preach to every creature and to baptize all nations, promising to be with them all days, even to the consummation of the world. If Catholicity were to be the means of introducing corruption and tyranny our Blessed Lord would have foreseen and provided against such dread calamity. Corruptions and tyranny may exist every where in this world, except in the very Church that is denounced by the Rev. Mr. Johnston. Some one of her members may fall away sometimes, as Judas fell from grace, but the delinquents are immediately denounced, and if the evil is not arrested they are at once cut away from all participation in her worship and the grace of her sacraments. This watchful anxiety on her part to preserve the entire body free from contagion is, no doubt, what Mr. Johnston styles tyranny. Corruptions and tyranny are the natural outcome and product of that Church which proclaims the emancipation of the flesh and the substitution of human authority for the Divine. The real character of Methodism is the assertion of man's absolute independence of all authority. He must interpret God's law for himself, and be his own master and a Church to himself. Thus presuming or his own infallibility, which he denies to God's Church, he is necessarily exposed to every corruption and every tyranny. Is it not said in all languages that a man may be the slave of himself, of his passions, of his ignorance or of his own prejudices? "Under Protestantism," says Brownson, "we may have civil and religious despotism, or civil and spiritual licence, the only two things that man can found, without a Divine commission, and subjection to Divine law;" but authority and liberty can only be secured under the Divine order represented by the Church of Christ, which teaches, corrects and commands in His Name and for man's greater honor and God's greater glory at all times.

On the Feast of the Immaculate Conception a new Catholic cathedral was consecrated at Mandalay, the old capital of Burmah, Asia. The cathedral was built at the sole expense of a wealthy Burmese convert to Catholicity. On the following day the Very Rev. Rocco Tornatore was consecrated Bishop and Vicar Apostolic of Eastern Burmah. Mr. Tornatore was one of the pioneer preachers of the Gospel among the half-savage Karen tribes in the Shan Hills, and has been a missionary in Burmah since 1865.

THE RELIGIOUS DISABILITIES BILL.

GREAT SPEECH BY MR. GLADSTONE.

The House of Commons was at no time densely crowded throughout Mr. Gladstone's magnificent speech delivered on Wednesday afternoon. In moving the second reading of the Religious Disabilities Bill. When he rose, as early as twenty-five minutes past twelve, there was a moderate attendance, gradually augmented through the hour and ten minutes he spoke. Even the Strangers' Gallery, though all the seats were allotted, did not begin to fill up till Mr. Gladstone was half way through his speech. But for a Wednesday afternoon, and at a period impending on the luncheon hour, the attendance was remarkable. The Sheriffs of London in their scarlet robes and gold chains were punctual with their petition on behalf of their Water Bill. As soon as the Speaker had taken the chair, it being a quarter past twelve, they advanced to the Bar and proclaimed their errand. This done they withdrew to the seats under the Gallery, where they remained throughout Mr. Gladstone's speech. Two or three peers dropped in, among them Lord Monson, who sat over the clock.

Mr. Gladstone on rising was hailed with loud cheers from the Opposition. He began in a low voice which required the closest attention to follow. Alluding to rumors as to the intention of Her Majesty's Government to oppose the Bill, he took it for granted that he should have the assistance of Mr. Gieschen, who in 1858 had taken part with himself in pleading for the removal of religious disabilities. Referring to the agitation out of doors, in quarters generally wakeful where anything in the nature of a disability—though it may be the merest straw, the merest shred, the merest woollen yarn and tattered rag—was to be found, Mr. Gladstone cited, amid much laughter, the title of a pamphlet just placed in his hands called "Mr. Gladstone Exposed." His "point of departure" in recommending the Bill, though he did not come to it till midway in the speech, was that no right existed to impose disability except upon proof, the burden of which pressed upon those who opposed the Bill, that the allegiance of Catholics is imperfect. "Unless," he said, "you can show that the loyalty of the Catholic is tainted you have no right to inflict a disability upon him." It was only for the two offices dealt with in the Bill, the Lord Lieutenantcy and the Lord Chancellorship, that Catholics were ineligible.

The right hon. gentleman then encountered, what right have we to inflict this disability? I won't speak merely of policy. Nothing can be clearer to me than that in point of policy it is as gross an error as ever was committed as a gross error as ever was committed as a gross error as ever was committed. But what right have you to do it? Your principle is that no disabilities attach to civil duties on account of religious opinions. What right with respect to the civil duties of the Lord Chancellor have you to inflict this disability? I read a statement that were the disability removed the Vicar of Ireland would not allow much as what was called a "Roman" to exist in Ireland except he was a Roman Catholic, and that every body would be Roman Catholic. But that is not an objection to my Bill. That is an objection to the declared principle of law which makes the whole of Her Majesty's subjects alike qualified and entitled to the possession of office for the discharge of every kind of civil duty.

NOW I COME TO THE ODD PART OF THIS PROPOSITION. This is the selection of a particular body of Christians, and that the largest of all bodies of Christians, to inflict upon it this stigma and disgrace, to record in the face of the world the constitutional belief that all the duties of the Vicar are purely civil, although the duties of the Lord Chancellor are purely civil, and although every one else is qualified to discharge them, one class of persons, and one only, is disabled by law from undertaking them (Opposition cheers). The Home Secretary, I don't hesitate to say, in the possession of his office, stands quite as near the Sovereign as the Lord Chancellor, and, moreover, a great deal nearer than the Vicar of Ireland, for I doubt if there is an act in which the Crown is concerned, which the Vicar of Ireland can perform except through the Home Secretary. And yet the right hon. gentleman, and I rejoice to say it, professing the Roman Catholic religion, holds the office of Home Secretary, and no human being has complained, and

THERE ARE NO ARMSFUL OF PETITIONS PRAYING HER MAJESTY TO REMOVE HIM.

I believe myself that if I were so infatuated as to ask leave to introduce a Bill for the removal of the Home Secretary, the very gentlemen who have appeared to day as the champions of the Constitution would have voted against my Bill. No, Sir, Roman Catholics are ineligible for these two offices. Who, then, are eligible? Consider what the British empire is. Consider whom it includes. Consider all the professions of religion and all the professions of non-religion that make up the vast body of the community of the Queen's subjects. IT MIGHT SEEM INVIDIOUS TO DRAW ANY DISTINCTION between one body of Christians and another, but pray recollect that there is no legal obstacle, so far as I understand, to going beyond the Christian pale, and I rejoice that there is none, and to the holding of the Lord Chancellorship, ecclesiastical patronage and all by a Jew, by a Mohammedan, by a Suddite, by a Hindu. All these, under your Protestant constitution, can hold the office, and exercise, as the right hon. gentleman truly says, not by mere recommendation to the Crown, but in legal virtue of the powers of the office, exercise the right of presentation to eight hundred benefices in the English Church. So much for the religious aspect of the question. The Jew is not only a Jew, but he is the possessor of a great tradition in

common with ourselves as I rejoice to know, but those who do not accept that tradition at all—not only the Mohammedans, but the professors of all other Oriental religions—you affirm by your law to be equally qualified to hold these offices and to exercise the ecclesiastical patronage which

YOU DENY TO THE ROMAN CATHOLIC, and that is the inequality which I ask you to remove and which you refuse. But what are we to say of the non-religious? How many of them are there? There are the Socialists, the Materialists, the Agnostics, and the Atheists, and all these are not religious, but non-religious. Every professor of every one of these non-religious, every man who comes to you saying, "I will tell you nothing of what I believe, but I will tell you a great deal of what I don't believe," and then proceeds to sweep away from you everything that constitutes your consolation and hope for your conduct in life and in your death, all these people are to be qualified to hold the Lord Chancellorship of the country and to recommend for ecclesiastical benefices the successors of Pascal, Thomas A. Kempis, and Pope Gregory the Great, who sent missionaries to the southern part of this country. O, Sir, I think I have shown that the principles of your law required the passing of this Bill. I have shown, I think, that policy demands it, for what can be so absurd as that when a gentleman is engaged in the construction of a Government of this country, and there is a man whom he finds to be the wiser best qualified to be Lord Chancellor or Vicar, he is compelled to

PASS HIM BY BECAUSE HE IS A ROMAN CATHOLIC.

and to put someone who, whatever else he may be, is less fit for that particular office. Well, every man rises by free and open, untraded and glorious competition. It is a grand thing morally, as well as socially, for a man to arrive at the head of the English Bar, and is it worthy of you and of your traditions, worthy of the very name of your country, that when such a man has arrived at such a place, and when the prize is his by every principle of right, to say to him, "Pass on by; pass onward. You are disabled, for you are a professor of the Roman Catholic religion?" The last test, the only test that remains, is the religious test. People have written to me saying: "Is it possible that you, a Christian, remembering the religious responsibilities of Christians—is it possible that you can propose this Bill?" That is the question I am asked in this pamphlet (holding it up). Yes, Sir, I can, I will, and I do (loud cheer).

WE OUGHT TO DO IT BECAUSE WE ARE CHRISTIANS.

There is nothing more fatal to the interests of religion, belief than the setting up of fictitious, unreal, sham standards. If we are to have such standards at all, let them be of an intelligible character. Now, Sir, a very distinguished man, and an admirable member of this House, was yesterday laid in his mother earth. He had been the subject of a long controversy in this house—a controversy the beginning of which we recollect, and a controversy the end of which we recollect (Opposition cheers) we remember, when it was taken up, with what zeal it was prosecuted, and how summarily it was dropped; we remember what reparation was done within the last few days to the distinguished man who was the immediate object of that controversy. But does anybody who hears me believe that that controversy, so prosecuted and so abandoned, was beneficial to the Christian religion? (loud cheer). No, Sir, the people of this country saw through the imposture—(renewed cheer)—which blinded many members of this House. It is in the name of the religion, even of the religion which the vast bulk of us believe to be holy, which we believe to be the greatest and the only true treasure of mankind, it is in that name—if I must fall back upon such a resource—though of course it is primarily, broadly, and mainly on the ground of that which we are here to discuss—namely, constitutional law and political wisdom—that I ask you to give your assent to the second reading of this Bill (loud Opposition cheer).

Mr. Stath, promptly following, paid a tribute to the speech as one of the most notable and eloquent he had ever heard, even from Mr. Gladstone. He concluded by moving the rejection of the Bill. The debate having been continued by Colonel Stanley, Mr. Asquith, Colonel Sanderson, Sir H. James, the Attorney General, and Mr. de Lisle, the House divided, when the Bill was rejected by 256 to 223 votes—majority, 33.

RELATED IN THIS CITY.—The gentleman referred to in the following paragraph from the *London (Eng.) Star*, is a cousin of Mr. M. F. O'Mara, of this city: "The newest tenor, Mr. Joseph O'Mara, who has been selected by Sir Arthur Sullivan to alternate the part of Ivarshoo with Mr. B. N. Davies, is a native of the city which gave birth to another famous singer—Catherine Hayes. He is a son of the mayor of Limerick, who, a few years ago, distinguished himself by refusing to pay the 'extra police tax,' and a brother of Mr. Stephen O'Mara, late M. P. for Limerick. Another brother of the new tenor is Mr. James O'Mara, a flourishing London merchant, who is a caustic humorist, and the *fidus achates* of a large section of the temporarily divided Eighty-six. Mr. Joseph O'Mara is a young man who has studied hard at Milan. He is of medium height, stoutly built, and good looking, as a tenor ought to be. He wears a neat black moustache, which leaves him quite an Italian appearance. He can sing 'The Weavil' of the Green' with as much spirit and fervor as his friend and fellow countryman, Ludwig."

D. C. M.—The late Gen. Sheridan lived and died a Catholic.

IN HONOR OF ARCHBISHOP WALSH.

THE TORONTO PRELATES VISIT TO MANHATTAN COLLEGE MADE PLEASANT.

The students of Manhattan College, New York, on Saturday afternoon, Feb. 27, tendered a musical and oratorical reception to Archbishop Walsh, of Toronto, Canada. The distinguished prelate was overjoyed by the cordiality of his reception, and listened with marked attention to the interesting speeches which were extemporized in his honor, and to the choice music that was rendered by the college band and orchestra.

The Archbishop was introduced to the students by Rev. Brother Anthony, President of the college, who spoke of the rapid progress of Catholic education in the United States and what Manhattan college had accomplished. He showed that her graduates had distinguished themselves as pulpit orators of conspicuous brilliancy, and, better still, as clergymen of zeal and piety. The ranks of the Bar had been recruited from these who had obtained their education within her walls, and physicians of the highest eminence had her diplomas. Literature, legislation and politics were also illumined by the genius of her sons.

Archbishop Walsh replied to the pleasant and cordial introduction in a few happy and well chosen words. He strove to impress on his youthful listeners the grandeur of the advantages they enjoyed.

"Such an education, young gentlemen," said he, "as you are receiving cannot be over-estimated. The Bar offers a not only fitting you for your work in the arena of life to become great men and famous scholars, but to lights to society and active workers in the front rank of civilization, but they are doing what is of infinitely greater importance—they are preparing you to become citizens of the eternal country beyond the grave, where your claims to recognition and your possession of privileges and prerogatives will be undying. You are destined to leave the impress of the education you are here receiving on the social, political, religious and scientific character of your noble and thrice blessed land, glorious Columbia. Prove yourselves faithful to the call of the Almighty, be worthy children of the blessed De La Salle, and your aspirations and happiness are secured."

After the reception the Archbishop, together with his private secretary, Rev. Dr. Kilroy, sat down to luncheon. The conversation of the Archbishop was humorous and interesting, and he alluded joyfully to his reception in his Archiepiscopal city of Toronto, where the gentleman who acted as his escort were saluted with a shower of stones and his own carriage shattered with missiles. The disagreeable episode, however, bore one pleasing fruit—a prominent citizen of the place presented him with a check for \$5,000, and followed up the gift by embracing the doctrine of the Church—*Catholic News*.

CATHOLIC HOSPITAL BURNED.

Rechester, Feb. 16.—The destruction of St. Mary's Hospital by fire last night entails a loss of \$65,000. Fireman Frank Jayne was fatally hurt by falling from a ladder. None of the patients was injured. There were in the hospital yesterday 200 patients, 19 Sisters and about 19 employees. The inmates were in all stages of disease, and many of them were unable to get from their beds. Immediately the fire was discovered and an alarm given a scene of the wildest confusion ensued. The corridors were filled with a terrified crowd of patients, some of them clad only in their night clothes, and all of them trembling in terror. It was a scene which has never been paralleled in the history of Rochester.

Gray-haired women, on the verge of the grave, gathered new strength from their very terror and staggered from the beds which they had tenanted while waiting for death to release them from their sufferings, and crept into the corridors, crouched in corners in groups of two or three, and called on God to save them from death in the flames. Old men, palsied and decrepit, forgot the ills which they suffered and rushed from the wards, trying to seek safety in flight. Many of the patients were able to leave the halls and go down the stairs unassisted. They were all asleep when the gong sounded its dreadful warning, but it was the work of a moment for the Sisters to clothe themselves in their black robes. Never before have women worked more nobly than did those gentle Sisters. They were everywhere, regardless of personal comfort or even personal safety, and to them alone should go the major portion of the credit for saving the lives of the patients.

The first men who arrived rushed into the hospital and were directed by the nuns to the upper stories of the building. Under guidance of the Sisters those of the patients who were unable to walk were carried down the stairs to a place of safety. In one of the rooms on the ground floor was an aged woman, and before her room had been reached she had climbed through a window and attempted to escape. Feeble with sickness and age she lost her grip on the window and fell to the ground. Fortunately the distance was only a few feet, and the woman escaped with only a slight cut on the head.

The insurance on the hospital building is \$20,000 or \$22,000, divided between three different companies. The entire building had just been repaired and \$30,000 worth of beds and bedding had been put in. The hospital was a three-story stone structure, fronting on West avenue, and extending on either side was a long wing with a tower at the end. Beyond the east part of the building a wing extended south on Geneva street. Nothing but some blackened walls remain in its ruins.

MOONDYNE.

BOOK FOURTH. THE CONVICT SHIP.

BY JOHN BOYLE O'REILLY.

THE PARLIAMENTARY COMMITTEE.

"Mr. Sheridan is to go before the Committee to-day, is he not?" asked Lord Somers, the Colonial Secretary, as he sat writing in Mr. Wyville's study, with Sheridan reading the Times by the window, and Hamerton lounging in an easy chair.

"The Committee?" asked Hamerton, heedlessly.

"The Committee appointed to hear Sir Joshua Hobbs' argument against our Penal Bill," said the Secretary, as he continued to write.

"Does Sheridan know anything about prisons?" drawled Hamerton, sitting in his chair, and looking at the Secretary.

"Well—Hobbs doesn't, Hobbs is a humbug. What does he want?"

"To control the Australian Penal System from Parliament Street, and, instead of Mr. Wyville's humane bill, to apply his own system to the Penal Colony."

"Was that your opinion of that, Mr. Sheridan?" asked Hamerton, without raising his head from the cushion.

"That it would be folly before Mr. Wyville's bill was drawn, and criminal afterward."

"Bravo!" said Hamerton, sitting straight in his chair. "Go before the Committee, by all means; and talk just in that tone. When do they sit?"

"In an hour," said Lord Somers. "We are only waiting for Mr. Wyville, and then we go to the House."

"May I go?" asked Hamerton.

"Certainly," said the Secretary. "You may get a paper for a novel, or a leader for the Telegraph."

Mr. Wyville soon after entered, and the merits of the opposing bills were freely discussed for a quarter of an hour.

At length, Lord Somers said it was time to start, and they proceeded on foot toward the Parliament House, Lord Somers and Hamerton leading, and Mr. Wyville and Sheridan following.

On the way, Mr. Wyville led his companion to speak of the sandalwood trade, and seemed to be much interested in its details. At one point he interrupted Sheridan, who was describing the precipitous outer ridges of the Ironstone Hills.

"Your teams have to follow the winding foot of this precipice for many miles, have they not?" he asked.

"For thirty-two miles," answered Sheridan.

"Which, of course, adds much to the expense of shipping the sandalwood?"

"Adds very seriously, indeed, for the best sandalwood lies back within the bend; so that our teams, having turned the farther flank of the hills, must return and proceed nearly thirty miles back toward the shore."

"Suppose it were possible to throw a chain-side from the brow of the Blackwood Hill, near Bunbury, to a point on the plain—what would that save?"

"Just fifty miles of teaming," answered Sheridan, looking at Wyville in surprise. "But such a chain could never be forged."

"The Americans have made slides for wood nearly as long," said Mr. Wyville. "Five ships could not carry enough chain from England for such a slide."

"Forge it on the spot," said Mr. Wyville. "The very hills can be smelted into metal. I have had this in mind for some years. Mr. Sheridan, and I mean to attempt the work when we return. It will employ all the idle men in the colony."

Sheridan was surprised beyond words to find Mr. Wyville so familiar with the very scenes of his own labor. He hardly knew what to say about Wyville's personal interest in a district which the Sandalwood Company had marked off and claimed as their property, by right of possession, though they had neglected Sheridan's advice to buy or lease the land from the Government.

The conversation ceased as they entered the House of Commons, and proceeded to the committee room, where sat Sir Joshua Hobbs at a table, turning over a pile of documents, and beside him, pen in hand, Mr. Haggett, who took in a reef of lip as Mr. Wyville and Sheridan entered.

Since Haggett's return from Australia, three years before, he had adopted a peculiar manner toward Mr. Wyville. He treated him with respect, perhaps because he feared him; but when he could observe him without himself being seen, he never tired of looking at him, as if he were intently solving a problem, and hoped to read its deepest meaning in some possible expression of Mr. Wyville's face.

On the large table lay a map of the Penal Colony of Western Australia. The Committee consisted of five average M. P.'s, three country gentlemen, who had not the remotest knowledge of penal systems, nor of any other than systems of drainage; and two lawyers, who asked all the questions, and pretended to understand the whole subject.

The Committee treated Sir Joshua Hobbs, K. C. B., as a most distinguished personage, whose every word possessed particular gravity and value. He delivered a set speech against lenience to prisoners, and made a deep impression on the Committee. He was about to sit down, when Mr. Haggett laid a folded paper beside his hand. Sir Joshua glanced at the document, and resumed, in a convincing tone:

"Here, gentlemen," he said touching the paper repeatedly with his finger, "here is an instance of the sentimental method, and its effect on a desperate criminal—and all those who are sent to Australia are desperate. Twenty years ago, a young man was convicted at York Assizes, for poisoning. It was during a time of business depression; the capitalists and employers had closed their works, and locked out their hands. Nothing else could be done—men cannot risk their money when markets are falling. During

this time the deer in Lord Scarborough's park had been killed by the score, and a close watch was set. The man was caught in the night, carrying a deer on his shoulder from the park. He made a violent resistance, striking one of the keepers a terrible blow that felled him to the earth, senseless. The poacher was overpowered, however, and sent to prison until the Assizes. At his trial he pleaded—that he made no objection to the deer—men, women, and children—in the streets of the town; and that God had given no man the right to herd hundreds of useless deer while human beings were dying of hunger. The ignorant and dangerous people who heard him cheered wildly in the court at this lawless speech. Gentle Courtiers, no doubt, who ought to have been severely treated. But the judge looked leniently on the case, because it was proved that the poacher's own mother and sisters were starving. The prisoner got off with one month's imprisonment. What was the result of this mildness? At the very next Assizes the same judge tried the same prisoner for a similar crime, and the same audacious villain made the same defence. "If it were a light crime six months ago," he said to the mistaken judge, "it is no heavier now, for the cause remains."

Well, he was sentenced to ten years' penal servitude, and was transported to Western Australia. After serving some years there, the lenient system again came into vogue, and he was hired out to a settler, a respectable man, though an ex-convict. Three months afterwards, the violent Charlat attempted to murder his employer, and then escaped into the bush. He was captured, but escaped again, and was again recaptured by the very man he had tried to murder. Mark the dreadful ending, gentlemen, to this series of mistakes leading to a criminal. On their way to the prison, the abductor broke his manacles, seized a pistol from a native policeman, murdered his brave captor, and escaped again to the bush.

"God bless me! what a shocking story!" said one of the Committee.

"Was the fellow captured again?" asked one of the members.

"No," said Sir Joshua; "he escaped to the swamps. But there is rumor among the convicts that he is still alive. Is there not, Mr. Haggett?"

Mr. Haggett bent his head in assent. Then he rubbed his forehead and eyes, as if relieved of a strain. He had been watching the face of Mr. Wyville with painful eagerness, to this series of mistakes leading to a criminal. On their way to the prison, the abductor broke his manacles, seized a pistol from a native policeman, murdered his brave captor, and escaped again to the bush.

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"All the land within those lines is your estate!" diffidently asked one of the country gentlemen.

Mr. Wyville gravely bowed. "Estate!" said one of the lawyers in a low tone, when he had summed up the extent in square miles; "it is a Principality!"

"From whom did you purchase this land?" asked Sir Joshua, but in an altered tone.

"From the Queen!" said Mr. Wyville, without moving a muscle of his impressive face.

"Directly from Her Majesty?"

"I received my deeds through the Colonial Office," answered Mr. Wyville, with quiet motion of the hand toward Lord Somers.

The Colonial Secretary, seeing the eyes of all present turned upon him, bowed to the Committee in corroboration.

"The deeds of Mr. Wyville's estate, outlined as he has stated, passed through the Colonial Office, directly from Her Majesty's Secretary of State, in a formal manner."

The Committee sat silent for several moments, evidently dazed at the unexpected issue of their investigations. Mr. Wyville was the first to speak.

"I ask to have those prison records corrected, and at once, Sir Joshua Hobbs," he said slowly. "It must not stand that the convict of whom you spoke was a murderer."

"By all means. Have the records corrected immediately," said the Committee, who began to look askance at Sir Joshua Hobbs.

Mr. Wyville then addressed the Committee, in favor of the new and humane penal bill. Whether it was his arguments, or the remembrance of his princely estate that worked in his favor, certain it was that when he had concluded the Committee was unanimously in his favor.

"Mr. Wyville," said the chairman, before they adjourned, "we are of one mind that the Bill reported by the Government should be adopted by the House, and we shall so report. Good-day, gentlemen!"

Sir Joshua Hobbs rapidly withdrew, coldly bowing. He was closely followed by Haggett.

Lord Somers, Hamerton, and Mr. Wyville were speaking together, while Sheridan, who was attentively studying the map, suddenly started the others by an excited exclamation.

"Hello!" said Hamerton, "has Sir Joshua dropped a bomb for you, too?"

"Mr. Wyville, this is terrible!" cried Sheridan, strangely moved. "Those lines of your property cover every acre of our sandalwood land!"

"Ah—ha!" ejaculated Hamerton.

"I thought this land was ours," continued Sheridan, in great distress of mind. "How long has it been yours?"

"Ten years," said Mr. Wyville.

Sheridan sank nerveless into a seat. The strong frame that could brave and bear the severest strains of labor and care, was subdued in one instant by this overwhelming discovery.

He had been cutting sandalwood for nine years on this man's land. Every acre he had made for his company, and himself belonged in common honesty to another!

Mr. Wyville, who was not surprised, but had evidently expected this moment, walked over to Sheridan, and laid a strong hand on his shoulder, expressing more kindness and affection in the many force and silence of the act than could possibly have been spoken in words. Sheridan felt the impulse precisely as it was meant.

"The land was yours," Mr. Wyville said after a pause; "for I had made no claim. I knew of your work, and I gave you no warning. According to the law of the Colony, and of higher law, you have acted right."

Sheridan's face brightened. To him personally his success had brought little benefit; but he was sensitive to the care at the thought of trouble and great loss to the Company, caused under his supervision.

"We return to Australia together, Mr. Sheridan," said Wyville, holding out his hand; "and I think, somehow, we shall neither of us leave it again."

"You have lived a long time in Western Australia, Mr. Wyville," asked one of the lawyers of the Committee, after a surprised pause.

"Many years."

"You are the owner of property in the Colony?"

"Yes."

Sir Joshua Hobbs pricked up his ears, and turned sharply on his chair, with an impatient stare.

"Where does your property lie?" he asked.

"In the Vasse District," answered Mr. Wyville.

"Here is a map of Western Australia," said Sir Joshua Hobbs, with an overbearing air; "will you be kind enough to point out to the Committee the location of your possessions?"

There was obviously so malevolent a meaning in Sir Joshua Hobbs' request that the whole Committee and the gentleman present stood up to watch the map, expecting Mr. Wyville to approach. But he did not move.

"My boundaries are easily traced," he said, from his place at the end of the table; "the northern and southern limits are the 33d and 34th parallels of latitude, and the eastern and western boundaries are the 115 and 116th of longitude."

One of the Committee followed with his finger the amazing outline, after Mr. Wyville had spoken. There was deep silence for a time, followed by long breaths of surprise.

About a week after the event in the Committee Room, Mr. Wyville, sitting with Sheridan and Hamerton to his study, received a letter, brought from Scotland Yard by a policeman.

As usual with the group, when not conversing, Sheridan read, and Hamerton lounged.

"Wyville started from his seat with an exclamation, when he had read the letter. He rarely betrayed even the slightest excitement; and Mr. Hamerton would not have been more surprised had a bomb exploded under the table than he was to see Mr. Wyville thrown off his balance so unexpectedly and completely."

Hamerton, however, had too profound a respect for his friend to speak his astonishment.

"Thank, kind and simple heart!" exclaimed Mr. Wyville, holding the letter before him. "You have been faithful to your word for four years; and you shall rejoice for it all your life!"

Then, recollecting himself, he smiled in his grave way and said:

"I have received long expected news. I have found something I sought. Tonight I must leave London for a few days; so I must say good-by, now."

"Are you leaving England, too?" asked Hamerton.

"No; I go only to Lancashire—to a little village called Walton-le-Dale. He turned to his desk, and was busily arranging his papers."

"Why, what's the matter, Sheridan? You are growing nervous of late."

"The name of the village took me by surprise, that is all," said Will. He was going on to say that Walton was his native village; but the entrance of Lord Somers' secretary, who had just come, and called, he met all appointments with a civil and courteous, as well as with a dauntless courage, that instantly won respect and often ended by winning them over to his side."

"The country of his adoption vies with the land of his birth in testifying to his upright character, his life, the usefulness of his character, the nobleness of his soul. The bitterest prejudices of race and of creed seem to have been utterly conquered by the masterful goodness of his heart, and the winning sweetness of his tongue, and to have turned into all the greater admiration for the man."

"With all these virtues I bleed my own, and in their name I say that the world is brighter for having possessed him, and mankind will be the better for this treasury of pure and generous and noble thoughts which he has left us in his works."

Accompanied by his black servant, Mr. Wyville left London that evening; and on the forenoon of the next day he stepped from the train at Walton-le-Dale, and walked toward the police-station or lock-up.

It was a small stone building, containing four rooms, two of which were Officer Lodge's quarters; the third a court room, with a dock or bar, and a raised desk and seat for the magistrate; and behind this, and opening from it, a strong room, with barred windows, used as the lock-up.

Mr. Wyville pushed the outer door, and stepped at once into the court-room, which was empty. He was about to withdraw, when a door on the left opened, and a man quite unchanged in four years, greeted Mr. Wyville as if he had seen him only yesterday.

"She was out of her head, this time, sir; but I knew she'd turn up some time."

"Many thanks, my friend," said Mr. Wyville; "I had almost concluded you had forgotten."

Officer Lodge was a little hunched at this expression of doubt; but he was quite too mild of temper for resentment.

"Where is the woman?" asked Mr. Wyville.

Officer Lodge pointed to the heavy door of the lock-up, with a grim shake of the head. He sank his voice to a whisper.

"She's a bad 'un, she is—worse and worse every time. But now she's done for."

"Done for?"

"Ay, she'll go, this time, sir. Saved year at the least. She nearly killed a woman, and she would have killed her altogether if she'd had her way a minute longer."

"Tell me the facts," said Mr. Wyville.

"Well, sir, she were down near Draper's 'ouse all one day, last week, and she hacted queer. They came for me and told me, and I looked after her all the afternoon. She only sat on the roadside, looking at Draper's 'ouse, which is hopen, and she stayed there an hour. Draper's sister, who was too curious, maybe, went up to the 'ouse, to see what she were doing; and then it began. I heard two voices, one a screaming and the other a sobbing, and when I ran to the spot, I see Harriet assaulting the woman, choking her and beating her head against the stones. If I had been half a minute later there would have been murder."

TO BE CONTINUED.

WHAT MEDICAL SCIENCE IS DOING.

The latter half of the 19th century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it. Among these discoveries none will take higher rank than those in medicine, calculated to relieve "the ill that flesh is heir to," restore vitality, and prolong life. Ladies everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly the greatest remedy for their peculiar ailments yet discovered. These pills are the result of an almost life study, and are certain to cure Consumption, Rheumatism, and permanently cure Consumption, supply the elements necessary to enrich the blood and transform pale, sallow or greenish complexions to the pink and glow of perfect health. These pills are an unfailing cure for nervous debility, palpitation of the heart, loss of appetite, headache and all the irregularities of the female system that entail so much misery and distress. Every suffering woman should give them a trial. For sale by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams' Medicine Co., Brockville, Ont. Beware of imitations.

Please Don't Forget It.

That Dr. H. James' Cantharid India is prepared in California, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively, and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. 25¢ a bottle, three bottles for \$5.00. Craddock & Co., Proprietors, 1022 Race Street, Philadelphia.

Minard's Liniment is used by Physicians.

CARDINAL GIBBONS ON JOHN BOYLE O'REILLY.

In the coming "Life, Poems, and Speeches" of John Boyle O'Reilly, published by the Cassell Publishing Company of New York, His Eminence Cardinal Gibbons of Baltimore has written a most noble Preface. Speaking of the beautiful nature of the dead poet, His Eminence says:

"As strong as it was delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp of true tones, which felt the touch of the Ideal ever where, and spontaneously breathed responsive music, joyous or mournful, vehement or soft."

"A loss to the country, a loss to the Church, a loss to humanity!" exclaimed Cardinal Gibbons when the sad news was announced to him, and in his beautiful Preface, he writes, speaking of the dead poet's public life:

"John Boyle O'Reilly's career as a journalist, his magnanimity and self control thrust valiantly upon him and infused into him, were especially manifested. Constantly obliged to deal with burning questions, he usually handled them with a conservative prudence scarcely to be expected in one so vehement by nature."

Accounted by long expectation to have his most cherished convictions related and assailed, he met all appointments with a civil and courteous, as well as with a dauntless courage, that instantly won respect and often ended by winning them over to his side."

"The country of his adoption vies with the land of his birth in testifying to his upright character, his life, the usefulness of his character, the nobleness of his soul. The bitterest prejudices of race and of creed seem to have been utterly conquered by the masterful goodness of his heart, and the winning sweetness of his tongue, and to have turned into all the greater admiration for the man."

"With all these virtues I bleed my own, and in their name I say that the world is brighter for having possessed him, and mankind will be the better for this treasury of pure and generous and noble thoughts which he has left us in his works."

THE FAITHFUL AND FEARLESS GUARDIANS OF THE MORAL LAW.

We translate the following words on Ireland from a French paper, *La Semaine Religieuse de Nîmes*:

Quickly as the sands of time run out more events attract attention with such rapidity that what is but of yesterday already appears to belong to a distant period. But we must not lose sight of one of the great victories of December 22, 1890 at Kilkenny. There is the triumph of a people who prefer honor, purity, and the sanctity of marriage to all political advantages—nay, even to that national liberty which, after so many centuries of conflict, Ireland seemed at last about to grasp. The Kilkenny election has demonstrated by a majority of 1,200 votes (1) That the Irish people aspire to be free by honorable means under the leadership of those alone who combat with dignity, and who recognize the will of God as the first law; (2) that Ireland is, above all, a Catholic nation; (3) that the Irish people have lost nothing of their moral influence.

THE HISTORY OF THE WORLD CANNOT SHOW A PEOPLE MORE LOYAL TO THEIR LEADERS

than the Irish race. After Daniel O'Connell Charles Stewart Parnell placed himself at the head of this noble nation. He was more than the founder of a party, more than a prince—he was the chieftain of an immense clan which has spread from the Emerald of the Sea over all the countries of the globe. To lift a hand against him, to disobey his orders, to resist him—nay, not to place absolute faith in him—were as crimes of high treason. We shall never understand the intensity of the anguish of the Irish people, the soul torture of their representatives, when the hour came to reject Parnell because he had forfeited his honor. And if some few lowers are still with him it is because many among them cannot consent to believe in his guilt. Nothing less than a supreme sentence from a tribunal clearly informed could convince Ireland that her chief was unworthy to lead her as of yore. This conviction once established, the noble people, whose good morals are proverbial, stood up and

MADE THEIR SOVEREIGN VOICE HEARD AT KILKENNY;

and there proclaimed before heaven and earth that the precept of honor and purity is the first law of human societies. In 1885, at Kilkenny, Parnell received 4084 votes against 174; in 1890 Parnell himself was elected by 1200 votes. Where will you find on the face of the globe a nation so passionately Catholic as the green Erin, where the men are as deeply religious as the women; where multitudes from long distances crowd the churches, kneeling on the cold stones during the whole time of divine service? Where will you find so many young men and young women who at the age of twenty and over have never signed against the Sixth Commandment? The writer of this, during over twenty years of intercourse with Protestant clergymen, has never met one who refused to testify to the chastity of the Irish people; and he himself, after a long ministry among the Irish, particularly among soldiers and sailors, has no hesitation whatever in adding his testimony to that of so many others. Parnell has been crushed by the power of the Irish Catholic hierarchy. The Bishops did their duty

OF THE MORAL LAW.

They condemned Parnell, and Parnell has fallen. True he is residing in Ireland, but his motions are like the last struggles of a snake mortally wounded. It is said that certain Protestants resolved to pray for Parnell's success, so as to show that the power of the priesthood no longer existed. How foolish! At the present moment every honest Englishman (and there are many such) recognizes and says that the victory of Kilkenny was due to the irresistible charge of the Black Deacons of the Pope which swept Parnell off the field of Erin. Irish priests are now the object

of the enthusiastic admiration of English Protestants; and it is a fact. Let nations learn with force and unparalleled grandeur. How strange and how interesting! In 1168 that same Ireland nobly sacrificed her liberty for the defence of the moral law, just as in 1890 she has not hesitated to set aside political considerations to solve first of all a moral question. History tells us that a Prince named Desborough became the spouse of O'Rourke, the Prince of Breffny. O'Rourke set out on a pilgrimage, and returned to find his palace deserted. Desborough had fled with Dermot MacMurrough, the powerful King of Leinster. In 1168, as in 1890, it was a case of adultery. The whole nation rose to avenge the dignity of Christian marriage. The guilty woman and her seducer were banished from the island. In 1168, as in 1890, there was no place on pure Erin's soil for an adulterous man and a woman who had shamelessly violated her marriage troth. MACMURROUGH INVOKED THE AID OF THE ENGLISH KING, HENRY II,

who readily granted it. The English army crossed the sea in 1169—a black day for the life of the saints—but she has ever remained faithful to her religious convictions and to her political aspirations. The victory of Kilkenny is the triumph of Catholic honor. The harp of Infallible has sent forth a proud note of harmony, which has thrilled the world and roused the hearts of men.

ONE OF THE SWEETEST BALLADS OF THE OLD IRELAND TELLERS

how a knight, come from a distant country, attracted the reputation for virtue of the Irish, met one day a young maiden journeying alone. She had started from the far north of the island and was travelling to the southern shores. She was radiant in fresh beauty; she was covered with jewels; she walked alone, unprotected by day and by night, and, as Tom Burke writes, no man of Ireland ever offended her by a fixed stare; no month of Ireland addressed to her an offensive word; no hand of Ireland put forth to take from her defenceless body one single gem or jewel that shone thereon. The knight said to her:

Lady, dost thou not fear to stray no lone and so lovely along this bleak way? Are Erin's sons so good and so cold, that not to be tempted by woman or gold?

Sir Knight, I feel not the least alarm

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Catholic Record.

London, Sat. Feb. 28th, 1891.

LENTEEN REGULATIONS.

[OFFICIAL.]

The following are the Lenteen regulations for the Diocese of London:

- 1st. All days of Lent, Sundays excepted, are fast days. 2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except on the Saturday of Ember week and Holy Saturday.

The following persons are exempted from abstinence, viz: Children under seven years; and from fasting: persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

GALVANIZING THE DEAD.

It is somewhat amusing to notice the course of the Mail in regard to the part it has taken during the present political contest for the House of Commons.

We have not heard, however, that either Mr. Mercler or the Pope has slept uneasily, or been hurt by the Mail's witticisms at their expense; but they pleased the Mail, and probably the Equal Righters, to whom that journal furnishes pabulum to satirize their taste.

Once more the Mail is fighting for the reannulment of the bogus Equal Rights party—but it is meeting with woefully little success.

It acknowledges that the address of the Equal Righters which was issued a few days ago has fallen flat upon the ears of the public, or, to give its own words, "has met with a response not of course so warm as that which greeted the appeals of the Committee when Equal Rights was the only issue before the country."

Well, after two years of agitation, and after threatening dire destruction against the machines of both parties, where do the Equal Righters and Third Party men combined find themselves now? They have just succeeded in getting four persons to proclaim themselves

candidates for the Parliament of the Dominion on their platform, and of these, three are endeavoring to steal a victory under the patronage of one or other of the political parties which erstwhile they so loudly denounced.

It is scarcely necessary for us to add that it is a very different thing to be a candidate for Parliamentary honors, and to be elected. How sadly collapsed must be the hopes of the fanatics since the time the Mail was teeming with letters from Bishop or General Superintendent Carman and others denouncing all the politicians, and frantically calling upon the people of Canada to "sweep the board" of them, because they would not brand as scoundrels an illustrious society of Canadian priests.

It is instructive to see the straits to which the Equal Righters are driven to hide their miserable failure to raise the demon of discord throughout the Dominion.

It is true that these two or three persons, who seem to have the manipulation of the whole party in their hands, call themselves "the New Party" instead of "Equal Righters," but the two names are substantially synonymous.

In East Peterborough Mr. Douglas Armor, of Toronto, was asked to accept the nomination of the party—but he discreetly declined, as he had not the necessary time; whereupon a similar declaration arrived at.

It is on such paltry reasons as these that the Mail is now maintaining that the Protestants of Canada should make a solemn league against the Catholic Church, deprive the Catholics of Ontario of their natural right to give a religious education to their children, and rob the Jesuits, especially, of what belongs to them in the Province of Quebec.

"The Separate schools and the Jesuit Estates Act are merely the particular points at which modern society in Canada happens to have come into collision with the advancing forces of priestly reaction.

It is easy to see that the Mail's article was written for the express purpose of exciting strife as a means of dissolving Confederation, and thus securing the political destruction of Canada.

Can we Canadians of the nineteenth century not agree to live together in peace, and let the cruel deeds which were practiced towards each other by both Catholics and Protestants in the sixteenth and seventeenth centuries be buried in the grave of oblivion?

It is reported from Poland that there are fresh plots against the life of the Czar and others in high position in the Russian Government.

It is reported from Poland that there are fresh plots against the life of the Czar and others in high position in the Russian Government. These plots are said to have been concocted by Nihilist Russian refugees in Bulgaria, and the police have been instructed to be more than ever vigilant to counteract the designs of the plotters.

It is reported from Poland that there are fresh plots against the life of the Czar and others in high position in the Russian Government.

missed to write a full confession, whereupon she was given liberty to write, and she took the opportunity thus afforded her to swallow a phial of prussic acid which she had concealed about her person.

INFALLIBILITY OF THE CHURCH AND THE POPE.

The Christian Guardian of Toronto has been very much exercised for some time past concerning the Catholic doctrine of the infallibility of the Catholic Church and of the Pope, and accordingly three articles have appeared in its columns during the last three weeks, professedly with the purpose of proving that the Church of Christ is not and cannot be infallible.

It is a prudent principle for the writer of a learned dissertation to understand fully the subject on which he writes before attempting to make it plain to others.

Towards the beginning of the last article on the subject he quotes Dr. Salmon as saying, "Papal infallibility reminds one of what Goldsmith says about the Vicar of Wakefield's daughters. They were allowed a guinea apiece for pocket money, but they were never to change or use this guinea. It was just kept for the honor of the family."

Concerning Dr. Goldsmith's wit there is no question. His Vicar of Wakefield is an excellent piece of fiction, and it will always keep its rank as one of the masterpieces of the English language; but such a misapplication of his words to throw ridicule on the stability of Christian doctrine we are sure would fill the Doctor with horror and indignation.

Do Doctor Salmon and the editor of the Guardian mean to assert that the proper use of Christian doctrine is to change it at the whim of every Jack or Joan? The reasoning of these theologians would justify all the vagaries of George Fox and Johanna Southcote. The guinea of pocket money may be changed by its possessor, indeed, but it cannot be changed into any but coin of meager value.

It is a gross inconsistency for any Protestant to maintain, as the Guardian does, that the infallibility of the Church, or of the Pope, is "at variance with history, logic, Scripture, and common sense."

We presume it will be acknowledged that logic is simply the art whereby our inferences are confined to those which common sense dictates. If, therefore, the doctrine of infallibility be not opposed to common sense, it is not opposed to logic.

All Protestants maintain that God has given an infallible guide to the knowledge of His law. That guide, they say, is Holy Scripture. How is it more consistent with common sense and logic than there should be a living infallible guide able to direct us under all circumstances? We may misinterpret the book, and it will be conveniently silent as regards correcting the misconstructions we put upon it; but common sense teaches us that a living guide will not so accommodate us as to let us go on the path of error.

If it were impossible for us to misinterpret the Bible, we would not need a living interpreter, but there are facts enough to prove that either through human perversity or weakness God's infallible word is frequently perverted. We have therefore as much need for an infallible interpreter as for the infallible word itself.

Investigation is regarded as a dangerous experiment, and the ministers are warned that none of that kind of work will be tolerated.

original thought as a mortal pestilence. . . . Some of the clergy have the independence to break away and the intellect to maintain themselves as free men, but the most are compelled to submit to the dictation of the orthodox and the dead."

It is a curious circumstance that in the very same issue of the Guardian in which it is maintained that an infallible authority in the Church is contrary to common sense, there is another article expressing regret at the Latitudinarianism into which Protestantism is drifting.

Dr. Briggs is so Latitudinarian as to teach that the Bible is inspired only in the sense in which we may say that human reason is inspired. This means that it is not the inspired word of God at all.

There is no doubt that the prognostications of the Guardian on this subject are correct. The Latitudinarianism of Dr. Briggs is sure to spread, just as "a little leaven corrupteth the whole lump." But how is this to be prevented if there be not an infallible authority in the Christian Church to repress such teachings?

The Catholic rule of faith, which teaches us to believe in the authority of Holy Scripture and the unvarying traditions of the Church, and to interpret them in accordance with her constant teaching, is alone based upon logic and common sense.

The infallibility of the Catholic Church has reference only to what she actually teaches in regard to faith and morals. Hence the Guardian has no right to call upon us to defend what she never taught.

In like manner the infallibility of the Pope is a doctrine of the Church only as regards matters of faith and morals, and even then, only when he teaches the Church as its supreme head. He is not infallible, therefore, when he propounds a merely scientific or historical opinion, nor even when as a private doctor he gives his opinion on a theological question.

These considerations show the absurdities into which the Guardian falls when it cites such an example as that of Galileo to prove the Catholic doctrine of infallibility to be an error against history. There was never a pronouncement of the Church on Galileo's scientific opinions.

Galileo maintained the Copernican theory, when it was only a theory, and he might have maintained it freely if he had not insisted on making it a theological dogma. This he was properly prohibited from doing; but as he persisted in his course, and besides wrote abusively concerning the Pope, who was practically his sovereign, he was made nominally a prisoner in most comfortable quarters, under the Pope's civil jurisdiction.

The approval of the edition of the Latin Vulgate issued under Pope Sixtus VI. is another question on which the Guardian maintains that the Pope erred. This is one of the Popes who has had the good or ill fortune to be grossly belied by so-called historians.

Between these writers there is a most complete harmony, proving that all are competent to speak of and describe the events: yet there is just that diversity which would be expected from independent witnesses to the same facts, showing that no one has copied from the other, but that all have received their knowledge either from personal observation, or from different sources.

THE TRUTH OF THE NEW TESTAMENT.

It is not a frequent occurrence that the writers of even contemporary history have seen the events which they narrate, yet if such history be written by authors who are thoroughly trustworthy, and who have taken pains to ascertain the truth, their testimony is very properly most highly esteemed, because they have opportunities which others have not, of ascertaining the truth of what they relate.

It is true that contemporary historians are frequently led into errors of detail owing to erroneous information received, and that sometimes even through prejudice or design they give distorted accounts of events which have occurred. But even in such cases the truth may be arrived at by comparing the narratives of different writers, and accepting the salient points on which there is agreement.

We place great reliance on the history which Josephus has given us of the Jews, because we are convinced of his honesty, and we know that he had access to monuments and records which are not now in existence, to many of which he refers by name as his means of information. But when he relates the events of his own time, credit is still more readily accorded to him, and most readily when the events are such that he must have known of them personally, as his account of the siege and capture of Jerusalem.

Xenophon's remarkable history of the retreat of the ten thousand Greeks and Julius Caesar's Commentaries on the Wars with the Gauls and Britons are also credited without hesitation, because these writers relate their own actions with such appearance of sincerity that we cannot suspect them of a design to deceive, while on the other hand they could not be deceived in regard to events in which they were themselves the most prominent figures.

Applying these principles to the accounts given by the four Evangelists and the Apostles who wrote the histories of Christ and of the establishment of the Christian religion, we have much more reason for implicit reliance. We have in the New Testament twenty-seven books which were written by eight authors, of whom five were eye-witnesses of Christ's life and miracles, concerning which, for the most part, their writings treat.

St. Paul was not an eye-witness to the life of Christ, but in his fourteen epistles he makes frequent references to the events which are recorded by the other seven Apostles or Evangelists, and his references are made as to facts which are otherwise already well known to those to whom his epistles are addressed. He frequently speaks also of the efforts made by himself and other apostles and disciples of our Lord to propagate the Gospel.

We have in all this the united testimony of many historians, most of whom were present at the events which they describe, the rest being contemporaneous with them, and evidently well informed on the subjects of which they treat. What St. John says in his first epistle might be equally said by most of the others: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, which hath appeared to us: that which we have seen and have heard, we declare unto you." (1st. St. John 1.)

"According as they have delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word, it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed."

Between these writers there is a most complete harmony, proving that all are competent to speak of and describe the events: yet there is just that diversity which would be expected from independent witnesses to the same facts, showing that no one has copied from the other, but that all have received their knowledge either from personal observation, or from different sources.

If these writers related their speculative opinions only, it would be possible to assert that they might have been deceived. But it is on the facts, the miraculous facts of the New Testament, that we rest the testimony of God to the truth of Christianity. These were public facts which were performed openly and witnessed by hundreds, even thousands, so that every one could readily find out their truth.

The writers could not have been deceived concerning such facts, neither could they have deceived others even if they had wished to do so. If we receive so readily the truths of history which are related by out few witnesses, we cannot refuse to acknowledge these facts related by so many competent witnesses, whose sincerity is proved in a manner in which only seldom has the veracity of witnesses been tested, namely, by their readiness to suffer the most cruel tortures, and death itself, in testimony to the truth of their statements; and their truth establishes that Christianity is divine, since the power of God would not be exerted to attest an imposture.

A NEW CRUSADE THREATENED.

The Mail is again at its filthy work of endeavoring to excite the Protestant prejudices of Ontario against the Catholic Church and the Jesuits. This religious order is represented as "a brotherhood expressly founded for the extirpation of the" Protestant religion, "and with a record of intrigue, conspiracy and persecution such as"—well, it does not say exactly such as what, but only such as it is known to be."

The Jesuit society was certainly instituted for the purpose of maintaining Catholicism against the aggressive spirit exhibited by the Protestantism of the sixteenth century, and it added very much in preventing Protestantism from gaining the ground which was debated when the latter had attained the fiftieth year of its existence; but this it did, not by intrigue, conspiracy and persecution, as the Mail pretends, but by convincing the minds of the people by fair argument, and by reanimating their piety through the giving of solid instruction, by preaching, instituting schools and colleges, and devoting themselves to the care of the sick in pest-houses and hospitals into which the Protestant ministers of the day took care not to obtrude themselves.

Such zeal and self-sacrificing devotedness could not but bear fruit, and the fruit was, as Lord Macaulay and Ranke acknowledged, that the debatable ground was in every case retained in its allegiance to the Church.

But do not Protestant ministers endeavor also to "extirpate" the Catholic religion? Why, at this day, there is scarcely a single meeting of the Ministerial Association, the Synods, Presbyteries and Conferences of the various Protestant Churches of our own Canada, which does not, without the remotest justification, declare war against all our Catholic institutions; and we have not forgotten the attempt of the Ontario persons, who, under the pretence of demanding "Equal Rights," had the impudence to ask from the Governor-General of Canada that he should treat some of the most respected Catholic priests of the Dominion as outlaws, who, if they had their deserts, should be expelled from the country. They were very properly snubbed by His Excellency for their impertinence, and we all know how the McVicars, the Wildes, the Hunters and the Carmanes fumed and raged because their request was not granted.

But we propose to "carry the war into Africa." Suppose it were true that the Jesuits of the sixteenth century were persecutors: was not John Calvis, who burned Michael Servetus, a persecutor? Was not John Knox, who urged the people of Edinburgh to imitate the prophet who hewed in pieces a captive king, and the general who gave to the dogs the blood of a queen, and who is known to have been a participator in the murder of Rizzio, a man of blood? Was not John Wesley, who proclaimed that "no government—Protestant, Mahometan or Pagan—should tolerate Popery," an intriguer and a teacher of evil doctrine? Then why not drive the followers of these men out of the country, rather than those of the great Ignatius Loyola, whose book of Spiritual Exercises alone proves the pety which which he was snubbed—a book which has made more sense than it contains letters?

Turn to the solemn Leagues and Covenant of the Presbyterian Kirks of England and Scotland, which is usually published along with the Westminster Confession. This Act was approved by the General Assemblies of both kingdoms in 1643 and 1648, and by the Parliament of Scotland in 1644 and 1649; and it was subscribed to by King Charles II, for Scotland, in 1650 and 1651.

This Act says: "We shall in like manner, without respect of persons, endeavor the extirpation of Popery, Prelacy, that is Church Government by Archbishops, Bishops, etc., superstition, heresy, schism, etc., and whatsoever shall be found to be contrary to sound doctrine and the power of godliness; lest we partake in other men's sin . . . and that the Lord may be one, and His name one in three kingdoms."

"We shall also with all faithful endeavor the discovery of all . . . malignants . . . that they may be brought to public trial and receive condign punishment, as the degree of their offences shall require or demand."

Of course it will be understood by "malignants" Catholics are meant. It is moreover decreed by another similarly ratified,

"That Papistry and superstition be utterly suppressed, according to the intention of the Acts of Parliament enumerated, and to that end they all Papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's truth, preached and by law established within this realm."

In Stansfeld, one of the Provinces of Quebec, notwithstanding urgent appeals of the Montreal Whig party is just in the same position as regards of Lambton and Peterborough. In North Grey the most the Rights Convention could do was to ask the Reform candidate, Mr. Lambton, to accept their platform. It was refused; he too will refuse. The several self-constituted delegates, ministers, who pretended in 1887 to represent the public opinion of Ontario in slandering Catholics, and on the terrace inaugurated the Equal movement, have lost their respect, and no rational politician submit to their dictation.

In Hamilton the Equal Righters a candidate, but it is believed he will allow himself to be put up for the party—and so the matter stands at present the whole of Ontario, outside of Province there has been no attempt a candidate into the field at all, except fruitless effort at Stansfeld, to which refer above.

In spite of the Mail's lugubrious we think we have good reason for believing the Equal Rights party are dead. The dry bones are being gathered but they have not been raised. The people of Ontario, Protestant as Catholic, deserve all credit for their contempt with which they have repudiated the efforts of fanaticism to excite riot and sectional disturbances.

THE CRISIS IN IRELAND.

From the very outset of the proceedings of the divorce court maintained that Mr. Parnell's agreeable surprise in waiting friends and admirers, and that, the Pigot Forgerly Commission emerged triumphant, so in this case he would also choose his own way of the rehabilitation of his name and character. We had reason to think that he entertained so much respect for the delicate position and the dignity of the Archbishop of Dublin, who was always his friend, that he would go to him privately and explain his innocence of the crime imputed to him, and on account of which he had been in reputation before the world. Mr. Parnell has not seen his way to attempt at a justification of before a personage of such influence as Archbishop Walsh over the clergy and people of the North has sought to bring a reconciliation with the Archbishop Cashel, who, with the Archbishop Dublin, has earned, by his past confidence, the respect and a loyal attachment of all Irishmen at home and abroad.

Far from undertaking what we admiration of Mr. Parnell's antics supposed he would do, he has, the columns of his organ, the Freeman, insulted the Archbishop and stirred up the anger and indignation of the whole Irish episcopate to reply to a remonstrance of Archbishop Walsh to interfere in politics, the Archbishop should not for able articles that appeared in it advocating his appointment to the episcopal See of Dublin; his fact, that Archbishop Walsh was deep debt of gratitude to the Freeman for his nomination by See to the position he held in and that he should be careful acted towards that paper and if Mr. Parnell, Archbishop of Armagh, who is Primate of all in a pastoral letter, denounces the organ of the Freeman's Journal as being on paganism, and says that blessing for the Church and for that the editorials of the Freeman never reached the Holy See, the idea of a newspaper article enclosing the court of the Sacred paganda, or the Pope, in the ment of Bishops or Archbishops is altogether too preposterous. A press of such an absurd and

"We shall also with all faithfulness endeavor the discovery of all . . . malignants . . . that they may be brought to public trial and receive condign punishment, as the degree of their offences shall require or deserve, etc."

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"That Papistry and superstition may be utterly suppressed, according to the intention of the Acts of Parliament enumerated, and to that end they ordain all Papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached and by law established within this realm."

Surely, with such facts as these before our eyes, it ill behoves a Protestant journalist, or a Protestant assemblage of parsons to protest against the enjoyment by Jesuits of all the rights of citizenship, on the false and absurd pretence that in some foreign country, hundreds of years ago, a Jesuit had a hand in killing some king, or in plotting treason.

In Stanstead, one of the Protestant counties of Quebec, notwithstanding the urgent appeals of the Montreal *Witness*, the party is just in the same position as in the ridings of Lambton and Peterborough.

In North Grey the most the Equal Rights Convention could do was to decide to ask the Reform candidate, Mr. Horsey, to accept their platform. It is most likely that he will refuse. The seven hundred self-constituted delegates, mostly ministers, who pretended in 1889, to represent the public opinion of Ontario, in slandering Catholics, and on this pretence inaugurated the Equal Rights movement, have lost their terrors of aspect, and no rational politician will submit to their dictation.

In Hamilton the Equal Rights selected a candidate, but it is believed he will not allow himself to be put up for the sacrifice—and so the matter stands at present over the whole of Ontario, outside of which Province there has been no attempt to put a candidate into the field at all, except the fruitless effort at Stanstead, to which we refer above.

In spite of the *Mail's* lugubrious jollity we think we have good reason for numbering the Equal Rights party among the dead. The dry bones are being galvanized but they have not been raised into life. The people of Ontario, Protestant as well as Catholic, deserve all credit for the cold contempt with which they have regarded the efforts of fanatics to excite religious and sectional disturbances.

THE CRISIS IN IRELAND.

From the very outset of the scandalous proceedings of the divorce court we maintained that Mr. Parnell had an agreeable surprise in waiting for his friends and admirers, and that, as from the Pigot Forgery Commission he emerged triumphant, so in this sad case he would also choose his own time for the rehabilitation of his name and character. We had reason to suppose that he entertained so much regard for the delicate position and the exalted dignity of the Archbishop of Dublin, who was always his friend, that he would go to him privately and establish his innocence of the crime imputed to him, and on account of which he suffered in reputation before the world. But Mr. Parnell has not seen his way to any attempt at a justification of himself before a personage of such mighty influence as Archbishop Walsh exercises over the clergy and people of Ireland. Nor has he sought to bring about a reconciliation with the Archbishop of Cashel, who, with the Archbishop of Dublin, has earned, by his patriotism, the confidence, the respect and the loyal attachment of all Irishmen, both at home and abroad.

Far from undertaking what we, in our admiration of Mr. Parnell's antecedents, supposed he would do, he has, through the columns of his organ, the *Dublin Freeman*, insulted the Archbishop of Dublin and stirred up the anger and indignation of the whole Irish episcopate. In reply to a remonstrance of Archbishop Walsh, the *Freeman's Journal* declared that it was not the business or office of a Bishop to interfere in politics, and that the Archbishop should not forget the able articles that appeared in that paper advocating his appointment to the Archiepiscopal See of Dublin; hinting, in fact, that Archbishop Walsh was under a deep debt of gratitude to the *Freeman's Journal* for his nomination by the Holy See to the position he held in Dublin, and that he should be careful how he acted towards that paper and its *protoge*, Mr. Parnell. Archbishop Logue, of Armagh, who is Primate of all Ireland, in a pastoral letter, denounces this language of the *Freeman's Journal* as bordering on paganism, and says that it was a blessing for the Church and for Ireland that the editorials of the *Freeman's Journal* never reached the Holy See. The idea of a newspaper article influencing the court of the Sacred Proving, or the Pope, in the appointment of Bishops or Archbishops is altogether too preposterous. The expression of such an absurd idea must

have originated with some writer totally ignorant of the spirit and motives of the Holy See in its direction of ecclesiastical affairs. Either Mr. Parnell, who is professedly a Protestant, or some one as woefully unacquainted with canon law and Church discipline as himself, was the author of such ignorant and insulting comments on the action of Archbishop Walsh. The *Freeman's Journal*, under control of the late lamented O'Dwyer Gray, its former proprietor, would have never allowed its columns to be sullied with such anti-Catholic and disrespectful allusions to an eminent prelate who is as great and enlightened an Archbishop as he is a tried and ardent lover of his country.

In all countries, whether in Ireland or elsewhere, the Church is, and must be, what she has always professed to be, viz. the divinely commissioned teacher and guardian of the natural and the revealed law. Whatever authority is claimed by the Church in the temporal order is merely the assertion that she represents God's sovereignty over men in general, and all trust admit that statesmen and politicians are as amenable to the law of God, and therefore to the Church's discipline, as other men. If the prince or the leader, to whom the people look up for guidance, violate the natural law or give public scandal, there is no reason why the Church should hesitate to denounce and punish the offender. Statesmen and princes hold their power from God, and are subject to His law; and it is only because their authority comes from God that they have any right to enact laws or that their subjects feel bound in conscience to obey them.

"Let every soul be subject to the higher powers; for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God." When politics are so much allied to questions of religion, of charity and of education, it betrays both ignorance and folly on the part of the *Freeman's Journal* of Dublin to maintain that the Bishops of Ireland should not interfere in politics. When were political measures in Ireland ever discovered from questions of morality, of education, of proselytism, or of public charities? And in the agitation and settlement of all such questions is it not the right and the duty of Bishops to interfere? In questions of morality the Irish hierarchy and clergy as well as the great mass of the people are deeply concerned. Ireland, so far in history, has borne the palm of virginity. The chastity of her daughters and the fidelity of her people to their marriage vows are themes of universal admiration. The divorce court will never be established in Ireland. The judge of such a court in Ireland would have an easy time; his position would be a sinecure. From year's end to year's end he would have no case to settle. The priest in Ireland is competent to arrange and accommodate all matters of dispute between husband and wife.

What, then, if such an unbeliever in marital vows as Mr. Parnell were to become king in reality, as he has been the uncrowned king of Ireland? What if he had the making of her laws? Can the *Dublin Freeman's Journal* say that in questions of this nature the Bishops of Ireland should not meddle in politics? Did not Pope Leo X. meddle in politics when he refused to sanction the divorce of Henry VIII? Did not Gregory VII. interfere in politics when he condemned the flagitious conduct of Henry IV., Emperor of Germany, for crimes similar to those of Henry VIII, and when he brought that prince to Canossa—and kept him shivering with cold and hunger at his door for three days before he would give him absolution? The Emperor Theodosius was met at the porch of the Cathedral of Milan, and told by the Archbishop not to dare enter God's temple and mingle with God's people until he had done penance for the slaughter of Theodosians. When the Emperor instanced David as a sinner, as people now instance other politicians, St. Ambrose said: "You have imitated David in his sin; go then and imitate him in doing penance." And the Emperor obeyed. All history has applauded both the intrepidity of the Bishop and the Christian humility of Theodosius the Great. And this, notwithstanding that a Catholic Bishop was interfering in politics! The men who are truly despots and tyrants are those who set at defiance the laws of God and the authority of the Church. Who would be left to protect the people and safeguard the usages and institutions of Christian states if the Church's authority were ignored and her Bishops set aside by princes or politicians who have no regard for public decency or individual liberty? True liberty consists in obeying no law but the law of God; and the rulers or statesmen who force their subjects, either by their own example or by legislative enactments, to disregard the Divine law, are the real tyrants of the world.

It was perfectly true, then, for the Primate of Ireland to maintain that the *Freeman's Journal*, in excluding the Archbishop of Dublin from any say or direc-

tion in politics, is guilty of an act that savours of paganism.

The cablegrams of last week brought us the news that Mr. Parnell, disregarding the advice of friends, was about to take the field against the Bishops of Ireland, and that he is determined to ignore their authority and appeal to the Irish people to sustain him against all and every mandate that may be issued against him and those who support him. We can scarcely believe that the ex-leader will commit himself and his future to such folly. It would be the greatest calamity that ever befel Ireland did her people, who have been for centuries sacrificing liberty and goods and life for God's Church, at last turn a deaf ear to her voice of warning and command. It would be the heaviest blow ever struck at the vitality and manhood of Ireland did a public criminal, no matter how great otherwise, succeed in seducing the nation from its allegiance and historic attachment to Christ's Vicar on earth and His representatives, the faithful priests and Bishops, who never had other interests to subservise but the honor and the welfare of the people committed to their charge.

We have every reason to be convinced, however, that the people of Ireland will remain true to themselves and their traditions, and that Mr. Parnell, on mature reflection, will abandon the idea of a campaign that would be fraught with incalculable mischief and that could end only in discomfiture of his project and in shame and ruin to himself.

INDULGENCES.

The priests of this diocese have received a copy of an Indult, in virtue of which many Indulgences may be obtained. As the knowledge of such may be advantageous to all who are piously inclined, or who at this season of Lent make unusual efforts to correct their evil habits and square their consciences with God's law, we considered that a translation into English of the different clauses of the Indult would prove of general utility to our Catholic subscribers. In order to gain an Indulgence the intention of the subject is, of necessity, and must be, formed in the mind of each who undertakes any duty to which an Indulgence is attached. Many acts of piety are performed by persons who, otherwise well disposed, are ignorant or forgetful of the privileges obtainable by such acts. For their benefit we append the following translation of the Pontifical Indult:

Indulgences which the Sovereign Pontiff, or some one by him Delegated, imparts to the Faithful, in the blessing of Crosses, Rosaries, Crucifixes, Small Statues and Medals, which must be on them or in their Possession, may be gained by the Performance of the works of piety as herein after mentioned: His Holiness desires particularly to warn the faithful of both sexes that, to gain the Indulgences attached to the blessing of such medals, crosses, etc., they are required, as a necessary condition, to wear such on their persons, or keep them in their possession. Also that every one is bound to recite the prayers and acts of devotion as hereinafter mentioned, as a requisite condition for gaining the Indulgences while wearing the cross, medal, etc., which should be kept, if not on the person, at least in the room or some decent apartment of the domicile, and before which the prayers proper to each should be recited. From blessings of this nature His Holiness rejects images or pictures, also crosses, crucifixes, medals and small statues that are made of tin, lead or other fragile material, easy to be destroyed or mutilated. His Holiness wishes that the statues and images to be blessed should represent saints already canonized, or whose names are found in the Roman martyrology.

With these explanatory remarks we submit a list of the Indulgences that may be obtained, with a catalogue of the acts of piety and devotion to which they are attached:

Whoever shall recite once in every week the Rosary of Jesus or the Rosary of the Blessed Virgin and a third part of it (five decades) or shall say the Breviary, or the Little Office of the Blessed Virgin, or of the Dead, or the Gradual, or Seven Penitential Psalms, or shall teach catechism, or visit those detained in prison, or the sick in the hospitals, or relieve the poor, or hear Mass, or, if a priest, celebrate Mass, if truly penitent and having confessed to an authorized priest, shall receive Holy Communion on any of the following days, viz. On Christmas day, the Epiphany, Easter Sunday, Ascension Day, Pentecost, Trinity Sunday, Corpus Christi, also on the feast of the Purification, the Annunciation, the Assumption, Nativity and Conception of the Blessed Virgin Mary or the Nativity of St. John the Baptist, of the holy Apostles Saints Peter and Paul, of St. Andrew, St. James, St. John, Thomas, Philip, James, Bartholomew, Matthew, Simon, Jude and Matthias, of St. Joseph, Spouse of the Blessed Virgin Mary, and of All Saints, and shall offer pious prayers for the extirpation of schism and hereby, for the propagation of the Catholic faith, for concord and peace among Christian princes, and for other necessities of the Catholic Church, may obtain a Plenary Indulgence on every one of the above mentioned feast days.

Whoever shall perform the same acts of devotion on other feast days of

our Blessed Lord and of the Blessed Virgin Mary may obtain on each occasion an Indulgence of seven years and as many quarantines; but upon any Sunday or feast day of the year an Indulgence of five years and as many quarantines; or upon any other day in the year an Indulgence of one hundred days may be gained.

Whoever is in the habit of reciting, at least once in the week, the Rosary or office of the Blessed Virgin Mary, or of the Dead, or of saying Vespers, or one at least of the *Stabat*, or Litanies, or the Seven Penitential Psalms, with the Litanies and prayers attached, may gain an Indulgence of one hundred days on whatever day these devotional exercises are performed.

Whoever shall piously recommend his soul to God at the hour of death, and is disposed to accept such death from the hand of God with truly penitent, has confessed and received Holy Communion, and with contrite heart shall, if able, have invoked the name of Jesus with his lips, and, if not able, at least in his heart, shall obtain a Plenary Indulgence.

Whoever shall make a devout preparation before the celebration of Mass, or the reception of Holy Communion, or before the recitation of the Divine Office or of the Little Office of the Blessed Virgin Mary, shall obtain an Indulgence of fifty days for every such preparation.

They who visit the sick in hospitals, or those detained in prison, and assist them with some work of piety, or who give instructions in the Christian religion, or teach catechism in the church or in their houses to their children, their servants, or relatives, may gain an Indulgence of two hundred days.

Whoever, at the ringing of the church bell, at morning, noon and evening, shall recite the *Angelus Domini*, or, not knowing it, shall say the Lord's Prayer and Hail Mary, or who, at the signal given, after nightfall, of praying for the dead, shall recite the *De Profundis*, or, not knowing it, shall say the Lord's Prayer and Hail Mary, shall on each occasion obtain an Indulgence of one hundred days.

The same Indulgences may be obtained by those who, on Friday, make some pious reflection on the Passion and Death of our Lord Jesus Christ, and say three times the Lord's Prayer and Hail Mary.

Whoever shall truly repent of his past sins and firmly resolve to amend his life, by saying devoutly the Lord's Prayer and Hail Mary three times in honor of the most Blessed Trinity, or five times in honor of the five wounds of our Blessed Lord, shall acquire the same Indulgence of one hundred days.

All and each of these Indulgences may be obtained on the days above mentioned, or may be applied by way of suffrage to the souls of the faithful departed.

His Holiness, moreover, declares that the granting of the above mentioned Indulgences in no way derogates from the Indulgences which other Sovereign Pontiffs have granted already for some of the works of piety heretofore as above enumerated, it being his wish that the same concessions of his predecessors should remain in force.

Our Holy Father directs that, when giving medals, crosses and rosaries of this kind, the decree of Alexander VII. be observed, which was promulgated on the 6th February, 1675, viz.: That when crosses, rosaries, etc., are blessed as above, the Indulgences cannot pass beyond the persons to whom they were granted, or to whom the objects were in the first instance distributed, and that if any of the aforesaid were lost or destroyed they cannot be replaced by any other objects, whatever grant or privilege may exist to the contrary notwithstanding. Neither can they be loaned nor given to others for use for a transmission of the Indulgences, otherwise they lose the Indulgences already granted.

Besides it should be borne in mind that all the above mentioned objects cannot be sold once they have received the Pontifical blessing, according to the terms of a decree of the Sacred Congregation of Indulgences and Litanies passed and promulgated on the 5th day of June, 1721.

Virtute Indult Romae dati die 11 Januarii 1891.

THE QUEBEC EPISCOPATE AND THE MANITOBA SCHOOL LAW.

It is stated, on what appears to be good authority, that the Archbishops and Bishops of the Province of Quebec, together with His Grace the Archbishop of Ottawa, intend to issue a joint pastoral letter to the electors of their dioceses, urging them to support only such candidates for Parliament as will agree to do justice to the Catholic minority of Manitoba on the school question, by insisting on the disallowance of the School Act passed at last year's session of the Manitoba Legislature.

It does not surprise us to find that the anti-Catholic press should stigmatize this as an undue interference by the Episcopate in politics, but as the undue interference is on the side of those who would deprive the minority of the educational rights they have hitherto enjoyed, we maintain that the action of the zealous prelates is quite justifiable under the existing critical circumstances.

The papers we have referred to have not one word to say in condemnation of the Ministerial Associations and Synods which have every year appealed to their co-religionists against Catholic education, while advocating at the same time the introduction into the schools of

some religious teaching, which, of course, would be Protestant.

The Bishops, in taking the course they are said to have decided on, are simply using their undoubted rights as citizens to save the Catholic school system of Manitoba. As Bishops it is their right and duty to guard the interests of Catholics, and, as citizens, they have assuredly the right to urge their views upon the Catholic electorate.

We do not deny the right of the State to insist upon it that the children of the Province shall be duly educated, but the State pushes its claims too far when it declares practically that religion shall not be taught in the schools.

It is frequently dinned into our ears that there should be no connection between Church and State, and that the State schools, should, therefore, be purely secular. This argument is a specious one, but it is a piece of sophistry. Catholics do not ask that the State should furnish religious education; but we demand the fullest liberty to educate our children in all things necessary to make them good citizens. We maintain that the imparting of religious education is the thing which above all others will have this result, and it is for this reason that we protest against all efforts to restrain our liberty on this subject. We do not demand that the State should make any apportionment for the teaching of religion, but we maintain that the fact of our teaching religion in our schools should not be made a pretext for the withdrawal of such apportionment as the State may deem itself bound to make for the secular education which is given in the Catholic religious schools, as well as it can be taught in purely secular schools.

The money which the State apportions for education is the money of the people, whatever their religion may be. If the State, therefore, obliges Catholics to contribute towards the non-religious education of Protestants or Infidels, it should equally oblige the latter to contribute towards the religious education of Catholics. A fair distribution of school monies is all we ask, and there is no injustice in such a demand, nor is there any injury to Protestantism implied in it.

The Manitoba school law of 1890 is most undoubtedly an iniquitous measure, and it is the duty of all Catholics in the Dominion to stand by their co-religionists of the West in insisting that they should not be doubly taxed for education. Much is said concerning our supposed inconsistency in formerly demanding that the Jesuit Estates Act of Quebec should be permitted to become law, because the Legislature of that Province was within its powers in passing that Act, and we are asked, why should not the provincial rights or powers of Manitoba be respected as well as those of Quebec?

We answer that the Jesuit Estates Act inflicted no injustice on any one. There would have been no injustice if the \$400,000 paid for Catholic education had not been accompanied by the payment of a proper proportion for Protestant education; for the payment to the Bishops and the Jesuits was made for the purpose of cancelling at least an equitable even if not a legal claim. But when, at the same time, a proportionate payment was made for Protestant education, it lost its character of being merely the cancellation of a just claim, and took the form of an ordinary grant for educational purposes, which was certainly a matter quite within the competence of the Legislature, and the opposition to the measure was avowedly based on the slanders issued against the Jesuits during the last three hundred years. It would have been a most unjustifiable insult to the whole Catholic body and to an illustrious order of priests if the Government had yielded to the fanaticism which then demanded disallowance.

The Manitoba School Law is an act of altogether different character. It inflicts a positive injustice by practically closing the Catholic schools, as far as their legal status is concerned. It tells the Catholics of that Province that if they wish to continue to give their children a religious education they must do so at double cost.

The protection of the Catholics, though they are but a minority in the Province, is a sufficient reason why the Bill should be vetoed by the Dominion Government; for we were told by the Fathers of Confederation that the chief object for which the veto power was reposed in the hands of the Dominion Government was to sustain minority rights against oppressive measures which the majority in any Province might attempt to enforce.

The Bishops of Quebec, if they are really intending to take the course which has been indicated, prove themselves to be vigilant watchmen who know their duty, and are not to be terrified from performing it.

The anti-Catholic papers are renewing their former statements that the Jesuit Estates Act attacked the prerogatives of the Queen, by putting the Pope in her place. This has been already so frequently shown to be a falsehood that it is not necessary to give the refutation anew. It may be supposed that the Imperial and Dominion

law officers and the two Governments, together with our own Governor General, know as much about the Queen's prerogatives, and are as jealous for their maintenance, as the papers referred to; and it has already been settled by those high authorities that the pretzel has no foundation in truth.

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.

Our last Sunday in St. Michael's Cathedral the sermon of the day was preached by His Grace Archbishop Walsh. As usual it was characteristic—in clearness and purity of words and language, wealth of apt illustration and imagery, in force, and in intensity and earnestness of feeling. Not a useless or unnecessary word or phrase was used, but each seemed to form a link in the chain of a powerful and logical discourse. In graceful and dignified language he began by speaking of the fact that at one time God alone existed, supremely happy in the contemplation of Himself and His infinite attributes. For His own glory He created the universe, ordered and arranged it. He then created man to His own image and likeness, placed him on the earth and pronounced him continuous and perfect happiness if he would observe His law. Through the envy and malice of the serpent man broke that law, fell from the state of grace and innocence, and wallowed in the mire of sin and corrupt inclinations. God in His infinite mercy, sent the Messiah not only to appease the wrath of His justice by the great atonement, but also to raise man from his fallen state, and to lead him out of his blindness and misery by His teachings and example. In order that His work might continue and be perpetuated after His ascension Christ established His inflexible Church and invested it with abundant means of grace, the sacraments. The right reverend preacher then went on to show how important it was that we should take advantage of these treasures of the Church. He contrasted the value of one single immortal soul with the worth of all the perishable delights to be obtained in this life. They could not bear comparison. How important it was, therefore, that we should always and at all times seek to keep the commandments of God and His Church and to conform our will to that of our God and Creator. He closed his sermon by a magnificent peroration drawn from the gospel of the day which recounted the transfiguration of Christ on the mount. P. J. N.

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SHORT SERMONS FOR BUSY PEOPLE.

BY THE SECULAR CLERGY.

FIRST SUNDAY OF LENT — "THE HISTORY OF LENT."

Prached in St. Patrick's Cathedral, Feb. 15. N. Y. Catholic Review.

"And we help to exhort you that you receive not the grace of God in vain. For he saith: 'In an accepted time have I heard thee; and in the day of salvation have I helped thee.' Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed." (11. Cor. vi. 1, 2, 3)

These words, dearly beloved, suggest that in our ministry of helplessness to you we bring to your consideration the history, the mystery and the observance of the holy season of Lent. St. Leo the Great, when pronouncing "the most sacred and chief fast," could not find more appropriate words than those of the Apostle (in whom Christ Himself spoke) which have just been read. "Behold! now is the acceptable time, behold now is the day of salvation." The reason he assigns for designating the Lenten fast as the acceptable time, is briefly, because (at the approach of the anniversary of the day of our Redemption) we should devote ourselves to every good work in order to celebrate with purity of body and heart the solemn mystery of our Lord's Passion. It is, of course, true, that we should be at all times in the eyes of God, the same as we are bound to be at the Easter solemnity. But few can sustain that great purity and freedom from sin; gradually if left to ourselves we relax our austerities; we are pre-occupied with temporal affairs; even though we be virtuous. There are our Lord has providentially given us these forty days, whose holy exercises should be a remedy whereby to regain our purity of soul. The history of the Lenten fast, then, goes back to the very beginnings of Christianity. Our Blessed Lord Himself gave the simple but made no precept, otherwise there could be no dispensation in the rigorous observance of the fast. The Apostles prescribed that the solemnity of Easter should be preceded by the universal fast. Thought first there was no uniformity in the manner of its observance, yet the fast always consisted of forty days, a period consecrated by the Gospel of the Lord mentioned in the fact that in most languages the name of this fast expresses its duration (Quadragesima, Quadragesimalis, Carême, forty days), shows the universality of the practice; while our own English words "Lent" which signifies merely "Spring," and "Lenten Fast," the "Spring Fast," shows the wisdom of purpose — namely to prepare for Easter which occurs always in the Spring. It may be for your instruction to note that as the Greeks never fast on Saturdays, their Lent begins on the Monday preceding our Sexagesima Sunday in order to complete the forty days. For a similar reason the Latin Church has fasted from Ash Wednesday to the first Sunday in Lent were added, as up to the sixth century, the Latins fasted only thirty-six days in the six weeks in Lent, the Church never allowing Sundays to be kept as fast days. The fact that the liturgical Lent begins only on the Sunday after Ash Wednesday accounts for the other fact that the Easter precept of Communion cannot be fulfilled before what is known as the first Sunday in Lent.

The history of Lent furnishes us with an instructive commentary upon the weakness of human nature on one hand, and the loving solicitude of the Church upon the other. The regulations which are read to you annually on each recurring Quadragesima seem dry and formal but in reality they are rich in instruction and profound in philosophy. For they begin always with an express statement of the law of fasting; and then follows a long list of exemptions together with a series of general dispensations. These embody the history of Lent. They show the coldness of Christian charity as surely as the frost tinge on the window pane indicates the coldness of human weakness, as the brilliant parasites of the tropical forests indicate the morbid richness of the soil.

They teach two profound truths — that man is growing physically and morally weaker and that the Church, a tender mother, is always seeking to save man even in spite of himself. The essential principle of Lent is not alone the quantity and the quality of our food during the holy season, but also the time at which that food is to be taken. The mutations in the discipline of the Church with reference to these three conditions are instructive. In the beginning fast was broken only after sunset. The fervor of the early Christians and the strength of their pure and simple lives secured for them amidst the corruptions of a sensual pagan world enabled them to maintain this severe discipline even beneath the frigid skies and amid the piercing winds and dense, dull, fogs of northern Europe until the sixth century. Then with the new civilization came the first relaxation. As men grew more refined, their physically grew weaker. The custom sprang up of breaking fast at the hour of Nine, 3 P. M. This came to be recognized by the Church and was tolerated by general dispensation. Then the time of the daily meal (for the essence of fasting consists in taking only one meal) was advanced by custom again until midway became the recognized time for breaking fast. St. Thomas and Alexander Hales who had explicitly taught the lawfulness of breaking fast at 3 P. M. endeavored with all their might to stop this innovation, but in vain. It became general. With this came another relaxation. People ate at midday because they were unable or unwilling to fast from evening to evening, the full day; but they were also unable to fast from noon to noon, and so came into vogue the evening collation, so called because at the monasteries where the practice first obtained, while the brethren were sipping the small measure of wine allowed them to sustain their hard manual labors during the great number of fasting

days, they listened to a conference read from the Conference of Canaan or Colossians as they are called in Latin. Hence the name collation was given to this repast although the reason for the name, a copious reading, was lost sight of. This collation consisted only of lighter foods, fruits, herbs, etc., but even this has been relaxed and now white meats, milk, etc., are permitted. The Church, however, strenuously insisting that there shall not be taken in quantity sufficient to be considered a full meal. Still another concession was made to weak human nature. In order to prevent the slightest injury to health, the Church has recognized the custom of taking a small bit of bread with our morning beverage. You perceive, dearly beloved, how the Church, mindful of the weakened condition of the human body, superinduced by the scheme of modern civilization with its oppressive exertions, and conscious of the depravity of the human will, which easily transgresses what it considers too severe, has minimized her fast until in this year of grace she allows us to fast on a small bit of bread with our morning beverage; a hearty dinner at midday and a moderate repast in the evening. But, nevertheless, solicitous for the welfare of souls, and with the terrible words of our Saviour, "Unless ye do penance ye shall perish," ringing in her ear, she rigorously insists on abstinence greater than at other seasons. She steadfastly refuses to allow us to eat of both fish and flesh at the same meal; she refuses to be promulgated by law, but compels it to be promulgated year after year, and grants general dispensations from it only for a time. She must be faithful to her mission; she must teach men that eternal life must be earned by penance; that men who have not suffered with Christ cannot enter into His glory.

THE EX-NUN OF KENMARE.

Miss M. F. Cusack, once the celebrated and honored "Nun of Kenmare," was received into the Baptist denomination and into the fellowship of Calvary Church, New York, last week. Her conversion is regarded as a great triumph by the Baptist brethren, and a disappointment and humiliation to the Church of Rome. We are gravely informed that she intends to employ her great talent in the interests of the Baptist communion in America, and that she is not only aided and abetted by the lights and leaders of the Baptist camp, but strongly supported by the combined efforts of the most prominent ministers and laymen of the Presbyterian and Methodist bodies. It is consoling to learn that although Miss Cusack has renounced her ancient faith she still acknowledges Christ as her native Lord, in the enchanted shadow of Kenmare castle, as her late residence. Being Irish, of course she must have a plan of campaign. Her plan is to combine her forces together in the East, and advance with the mighty hosts westward, crushing "Romanism" as she advances, and carrying victory over her banner from the Atlantic to the Pacific. "Angels and masters of grace defend us!" Still more remarkable than the plan of campaign is her last pamphlet. It must be a marvellous production, and contain the very essence of the Blarney stone, for it has succeeded in making her credulous admirers believe a most astonishing thing. It is nothing more or less than the shocking relation of a made of Ireland's holy apostle! that St. Patrick was a hard shell Baptist.

AN UNDENIABLE FACT.

Little troubles are proverbially the ones that cause the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, producing disastrous results. This is especially true of cold in the head. The sufferer looks upon it as a trifling annoyance that needs no treatment and will speedily pass away. This is a grave mistake. There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the trouble runs the more serious the results. Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the sense of taste and smell, partial deafness, distressing headaches, constant hawking and spitting, and in many cases ends in consumption and death. No case may have all the symptoms indicated, but the more the sufferer has the greater the danger. It is obvious, therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further disease, perhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effects a cure, thus preventing the developing of catarrh. No other remedy has ever met with the success that Nasal Balm has, and this is simply because it does all its many factors claim for it. As a precautionary remedy, a bottle of Nasal Balm should be kept in every house. Sold by all dealers.

Knights of Labor.

The Knights of Labor aim to protect their members against industrial difficulties, etc. Hagsyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

Stanley Books.

Stanley books are now as common as coughs and colds. To get rid of the latter use Hagsyard's Fectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary consumption, etc.

Dark and Sluggish.

Dark and sluggish describes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and its consequences, and to secure good blood and its benefits in the safest, surest and best way, use Burdock Blood Bitters, strongly recommended by all who use it as the best blood purifier.

CATHOLIC PRESS.

New York Catholic Review.

Crispi is down for the moment, and yet there is not much hope of his keeping down. Although his own party overthrow him they have not deserted him. The members do not approve of all his schemes, but they approve of most of them, and if tired of his vanities and presumptions they have taught him a lesson on this occasion, it is still likely that they will restore him to his old position and follow him with renewed confidence. The position is interesting for Europeans. The triple alliance is remotely in danger, and Austria is looking with interest at Trieste and at Russia. So easy would be to upset the balance of power, and set all the nations scampering into camp! Catholics are not greatly concerned since a change of government in Italy under present conditions means little to the Papacy. The policy of spoliation must continue in one form or another as long as there is anything left of a God in Italy, or as long as the Italian Catholics remain inactive in politics. Why they do not organize is not hard for us to understand, when we see our own disorganization. Crispi would rather like the interference of Catholics in his little games. It would add to the interest of the fight, and give him an influence to use against the turbulent elements in his ranks. He will probably be at the head of the heart of the new cabinet to be formed.

Boston Pilot.

The misery in Italy increases daily. Not only is it in finances and industries that this falling off is felt, but even agriculture is passing through a disastrous phase. Landed proprietors are crushed with debts; farmers cannot pay their obligations, the peasants are without work, and their only resource to save them from dying of famine is in emigration. The misery of that scorching land, the southern provinces, is frightful; and yet new taxes are being devised by the Government; there is no longer a doubt of that. The necessity of maintaining a large army in order to keep together the unity of the country is the primary cause of all this. The sacrilegious spoliation committed by the Italian Government have brought, and are still bringing, their inevitable and deadly results. People are looking forward longingly to the establishment of a federal republic, with the Pope again in possession of his own States. They consider that story now told of distress would not again occur. The municipality have been notified that one hundred and seventy-five carriages of wealthy persons have been dispossessed.

Catholic Columbian.

Get a fallen woman, and a crowd will gather to hear her preach hatred in the name of Christ. But that religion that goes around blackguarding its neighbor was not founded at Bethlehem.

The great painter M'esonier, who died in France the other day, was a Catholic. It may be well to mention this fact, because some of our neighbors imagine that, as the Irishman said, that "nobody who is anybody" is a Catholic.

Five boys at the Garfield Public school in this city, have been suspended by Superintendent Shawan for carrying pistols. They have probably been reading some of the sensational stories in the school library. Evidently they need some moral training.

Methodist Bishop Newman is opposed to the Bennett law. He says: "The struggle about compulsory education laws involves the whole question of the sanctity of marriage and the protective rights of childhood. The Roman Catholic Church has been a defence of the wedded state in a large sense. It has been a wall of brass against the encroachments on the wedded life of the world, and from the Pont to the humblest layman that Church is bound by all her traditions to stand by the home protected against the home violator." Yes, the parents of children have certain taliorable rights which the State is bound to respect; and in the Catholic Church, in standing forth frankly in defence of those God-given rights, is the friend of fathers and mothers, of every denomination.

Col. Andrew H. H. Dawson, at one time Deputy Assistant District Attorney of New York city, asserts in the Christian Union that "many Catholic servants will lie, and some of them will steal, waste, and destroy, only because they know how easy it is to obtain absolution when the victim of their depredations is a heretic." It is no easy matter for a Catholic to obtain forgiveness for a wrong done to a Catholic than for a similar injury or injustice done to Protestant, Hebrew or Gentile. He must be sorry, beg God's pardon, make all the restitution or reparation within his power, confess his sin to a priest, promise never to do it again, and fulfill the penance imposed upon him. On no other conditions can he obtain absolution. Servants who are worthy of the name of Catholics, do not steal, waste, or destroy. If any so-called Catholics injure their employers in these ways, they go against the teaching of the Church. Col. Dawson, however, occupies a glass house when he talks about Catholic servants lying.

Some Catholics make a great to-do when Lent comes. They want every body to know how much they suffer from fasting. They tell all their feelings. They have a headache in the morning. They have a pain in their stomach towards noon. They are faint at night. "When you fast," said our Lord, "be not as the hypocrites, say; for they disfigure their faces that they may appear unto men to fast. Amen say to you, that when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret, will reward thee." It is a maxim that the Lord loves a cheerful giver, and probably in nothing more is He pleased with cheerfulness than in suffering endured for His sake. Lent is instituted to teach us to suffer, and we can't get the fruit of it unless we do suffer. While, therefore, we are denying ourselves, let us do so willingly, giving to God good measure, heaped up and running over.

A Protestant clergyman in New England, the Rev. Charles G. Ames, said the

other day: "Behind every hatred is misunderstanding; and to create misunderstanding seems to be the principal industry of some very earnest and well-meaning people. Blind prejudice is the mother of a thousand groundless suspicions and irritations. There are Protestants and Catholics, who delight in exchanging the name of good will; there are others who see in every ugly historical or recent fact — and an ugly fact is not hard to find — only a convenient partisan missile." We put our trust in the Protestants of good-will. They are the majority. They are our neighbors, our friends and relatives. With them on our side, we do not fear the moles and bats of life.

We Catholics do not utilize the daily newspapers to propagate the faith. We let misstatements go by uncorrected; we neglect opportunities to state our doctrines; we do not advertise our services; we fail to do our full share in the formation of public opinion. Our Protestant neighbors use the press. They announce their church meetings and the subjects of their sermons; they send communications to the journals criticising the views of the editors; they resent and correct misrepresentations of their religious beliefs; they try to impress on the world the idea that the creed of this nation is Protestant Christianity. One of their methods of disseminating their opinions is admirable and might profitably be imitated by us. This is the preparation by Protestant clergymen of synopses of their sermons for publication in the daily papers on Mondays. By this means they reach the multitude, they put their teachings before men and women who never go to church, and they instruct tens of thousands with the written word for every hundred who listen to their voices. Why can't we have extracts from Catholic sermons or summaries of them? The papers will print them. They sometimes send reporters to get them. I abstract or choice passages were brought to them, they would publish them. And inculcating the good things of the clergy of the truth would do. If the statements are too busy to make abridgements of their sermons or selections from them for the secular journals, is there not here work for Catholic laymen? How often do we not say on coming out of church: "That was a powerful discourse. How I wish that my friend S — and so could have heard it." It would have removed some of his prejudices and given him an accurate idea of our belief? Well, why not let him read it, since it is too late for him to hear it? Why not send an outline of it to the secular journals? The art of printing was invented by Catholics. Gutenberg and Faust had our faith. We ought not to let the press be utilized against the Church and do nothing to make it serve the holy cause of truth.

AVE MARIA.

Bishop Keane is heart and soul with the Total Abstinence movement; but when a delegation of the Non-Partisan Women's Christian Temperance Union asked him to speak at one of their Friday night meetings, at the St. John's, near Washington, he was forced to decline on account of his many pressing duties. But the Catholic Mirror relates that the ladies would not take "No" for an answer, and one of them urged that many of the old soldiers wanted to hear a Catholic priest; and that a veteran among them, named Patrick Meehan, had put a ten dollar note into her hands for carriage hire and other expenses, declaring that Bishop Keane must come. The report is reliable. "I'll Patrick I will be there," said the amiable prelate. He went, and made an address which delighted and edified not only the old soldiers, but a large audience of people of all denominations. The happiest and most distinguished of all was Mr. Patrick Meehan.

In the course of an address at a prayer-meeting in the Madison Square Presbyterian Church, near Washington, the Rev. Mr. Janor, of the Dutch Reformed sect, quoted the latest statistics as showing that nearly half the population of the city was Catholic; one seventh church-going Protestants; one seventh, non church-going Protestants; nearly one-fourth, agnostics and infidels. These estimates, taken from a recent religious census, show what a rapid progress modern unbelief is making among non Catholics. The reason is not far to seek. The Protestant clergy themselves have, in a large measure, lost faith in Christianity. The Rev. Mr. MacQuary, under trial for heresy before a tribunal of his own churchmen, made this declaration: "I could a late abolitionist the god heretics of our Church that would probably make you tremble for the fate of traditional orthodoxy." The New York Sun, discussing this subject, declares that the only Christian communion upon which modern scepticism seems to make no impression is the Roman Catholic.

One very noticeable feature of the change brought about in Rome and its territory, since the Papal Government was cast aside, and that of the Sardinian rule established, has been the general increase of immorality and crime. It appears from those statistics known as statistics, that during the past year there have been 157 suicides, 2 parricides, 150 murders, 38 homicides, 120 extortions, etc., 1882 assaults, and more than 1000 thefts. The laws of God and of His Church were found inconvenient, and a certain kind of "liberty" tasted sweet. It is but just to state, however, that these disorders almost entirely arise from the scant of population that poured into and about Rome after the Sardinian invasion.

Everybody Knows.

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

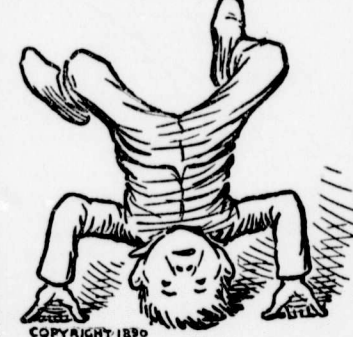
Editorial Evidence.

GENTLEMEN, — Your Hagsyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it. Wm. PENNERTON, Editor Delhi Reporter.



PADDLE YOUR OWN CANOE. "Voyagers on life's sea, To yourself be true, And whatever your lot may be, Paddle your own canoe."

"To yourself be true," and thou can't not then be false to any man. "Self-love is not so vile a sin as self-neglecting." Then "be wise to-day," tis madness to defer." Get Dr. Pierce's Golden Medical Discovery, for all affections of the lungs and throat. It is likewise a wonderful liver tonic, and invigorator. All the year round, you may rely upon Dr. Pierce's Golden Medical Discovery. It's not like the sarsaparilla, that are said to be good for the blood in March, April and May. The "Discovery" works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature. It cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fevers-sores, White Swellings, Hip-joint disease and kindred ailments. It's the cheapest blood-purifier, sold through druggists, because you only pay for the good you get. Your money is returned if it doesn't benefit or cure you. Can you ask more?



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