

# 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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## Catholic Record

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### EDITORIAL NOTES.

REV. E. W. SIBBALD, Episcopalian, is a bad mannered clergyman who is chronically affected with a sort of yellow fever induced by his chaplaincy of the True Blues. At the Synod in Toronto recently the Bishop referred to some trouble between the Ontario government and the Anglican clergy in regard to the appointment of chaplain to the Penitentiary reformatory. He supplemented his remarks by declaring that "in her relations with the Church of Rome the Church of England had received fair treatment and had no grievance." The spiritual adviser of the True Blue young man could not, however, contain himself. His position demanded that he should take aim with his little arrow at Rome, and here is the result:

"Rev. E. W. Sibbald, grand chaplain of the True Blues, made a strong speech deprecating the alleged encroachments of the Church of Rome."

And the reporter mercifully dropped him. Rev. Mr. Sibbald must surely reside in some newly-surveyed township of Alabama, else he would have known that the Romish aggressiveness business had been fully investigated, and that the people of Ontario declared on the 5th instant that it was all a dream.

DR. FULTON, Baptist, is in Montreal. A synopsis of a lecture delivered by him was reported in the Montreal *Witness* of the 10th, and, strange to say, appeared in the sporting department of the paper, immediately after the game of base ball between the Montreal and Toronto clubs. We cannot reasonably conclude that the paper is on terms of unfriendliness with the Doctor from Boston who left Boston for the Doctor's good, because we are told in the report that "in his opening prayer Dr. Fulton prayed earnestly for the Montreal *Witness*." We commend the Doctor's notion of the fitness of things, because we believe the *Witness* is more in need of prayers than any other paper in Montreal. It would, we fancy, be also a kindly act were the celebrated divine to remember, in his petitions, the Toronto *Mail* and *Empire*. Just now they are sorely in need of praise and prayer and consolation.

TORONTO is not presently a good place for Doctor Fulton's business. It has been overdone of late. There is a glut in the market. In fact, throughout the west this is, as it were, the close season for Popery lectures, and hence the reason why this foul Boston bird flies east. The contempt of the cleanly-minded is killing this clerical Buffalo Bill of the No-Popery phalanx.

A VERY much esteemed resident of Guelph, Sergt. Dooley, has taken his departure for the old country. As will be seen in another column, the residents of that town have given evidence of the high regard in which he was held. A pleasant voyage and a bright future are, we hope, in store for Sergt. Dooley.

The Congregational Union meeting which took place at Kingston last week passed unanimously a resolution condemning both political parties for their pretended subservience to the Catholic hierarchy and denouncing Catholic Separate schools. The Union would be better occupied in purging its own pulpits of murder-recommending ministers than in interfering with the liberty of Catholics to give a moral training to their own children.

THE Rev. Father Drummond has been appointed Rector of St. Mary's Jesuit College in Montreal. Father Drummond is a son of the late Judge Drummond, who was one of the most distinguished judges of the Dominion. Father Drummond is forty-two years of age. He has been for some years professor of rhetoric and philosophy at the Jesuit College of St. Boniface. His appointment to the rectorship of St. Mary's College will be very popular in Montreal.

THE people of Brantford are experiencing the consequences of Godless education. The teacher of English in the High school stands accused by two ministers, Rev. Mr. Sinclair, of St. George, and Rev. Mr. Onley, Brantford, of being an infidel, and of teaching infidelity to the pupils by the disrespectful manner in which he speaks of things sacred, including God and Christ. The teacher states that he always spoke of the Deity with reverence, and that he treated the Christian sects with respect also, but the High School Board are engaged in investigating the charges. It is very easy for an unbelieving teacher to put an irreverent

gloss upon Christian matters, and it has frequently been found that Protestant teachers in mixed schools repeat the calumnies which are so often repeated against Catholics and Catholicity. Yet many Protestants are very much scandalized because Catholics wish for positive religious teaching in the schools. There may be redress against infidel teaching in Brantford, because Christian Protestants are a majority of the population, but Catholic children who would complain that their religion had been insulted would get no redress, except such as they have experienced in Boston, that is, the infliction of more intolerable tyranny than ever.

The Toronto *World* declares that the Ontario Opposition are not at all like Mark Tapley, the celebrated character of Dickens who was always jolly under adverse circumstances, though his jollity was somewhat damped by the reflection that his surroundings were not miserable enough, so that he would deserve real credit for being jolly under such conditions. The *World* says that the Opposition are enjoying undiluted jollity because they have done so well. They certainly do deserve credit for their jollity under the consciousness that the public opinion of the province has declared in terms not to be misunderstood that it has no confidence in them.

### STRUCK THE WRONG MARK.

The attempt of the Ontario fanatics to prevent the Catholic religion from being taught to Catholic children in localities which are almost entirely Catholic is being met by the Catholics of the localities concerned by the establishment of a number of Separate schools with which fanaticism cannot interfere. This is one of the results of the onslaught made by Messrs. Craig, French, Meredith and Co. upon the Catholic religion, under pretence that they are only desirous of introducing the English language into schools where French is the prevailing tongue. As a consequence the few Protestant children in those localities are obliged to go to the Catholic schools, or to stay at home. It is not for this object that the Catholics in the localities referred to establish the Separate schools, but to protect themselves from the obnoxious interference of intolerant bigots with their freedom of action in regard to religious education.

It has undoubtedly happened in a few cases that owing to insufficient acquaintance with the law, the Catechism has been taught within school hours, in some of these localities, but there was no injury inflicted on any one thereby, nor was there any attempt to oblige Protestant children to learn the Catholic Catechism. In most cases, however, the law was carefully observed, and Catechism was taught after school hours. Still the Catholic parents in many cases have thought that they would be more free under the Separate school, and have established Separate schools accordingly. Thus it appears that the fanatical agitation has had an effect quite contrary to that which the agitators intended, since it has increased the number of Separate schools, instead of resulting in their abolition.

All concerned may learn from such facts that the Catholics will have Catholic schools, and even if the Separate school system were abolished to-morrow, they would establish private schools, as they do in the United States, so that the cry for the abolition of Separate schools is simply a piratical scheme to tax Catholics doubly for education, and this is what the fanatics call Equal Rights for all.

On our side we have no objection to any plan whereby distributive justice will be observed. This is done under the present school system, whereby all taxpayers pay for the support of the schools to which they send their children.

The school system in England, though differing in detail from that of Ontario, recognizes the sacred rights of parents, which the fanatics of this province wish to set aside; and in order to find a system under which they can inflict injustice to Catholics they look to the United States. But it is to be hoped that the injurious features of the United States' school system will yet be removed. The system would be an excellent one, if only this were done.

In conclusion the Cardinal invoked a blessing upon his present and absent friends.

### THE NO-POPERY WAR.

Ottawa, June 12, 1890.  
DEAR READER—Now that the provincial elections are over, and that the grand principles of civil and religious liberty, and the rights of the minority have been gloriously upheld, I crave space to put before you, numerous readers a few points which strike me as being worthy of consideration.

The first is: Was the opposition to the Mowat administration based on true equal rights, or was it, really, an ultra-Protestant movement? A short extract from the Toronto *News*, published before the election, will answer this question:

"Better come squarely out and say that the movement is a Protestant one that depends upon Protestantism for its support, and that through Protestantism it means to win. This can be easily done without hiring twenty inches of advertising space in the Tory organ to say it."  
The next is the position taken in the contest by the Conservative papers, but especially by the *Empire*. It may appear a bold statement, but I think a due examination will show that the *Empire* in 1886 has been the same in kind, if not in degree. It has shown the same bigoted, anti-Catholic spirit, pushed as far as it dared, with the fear of the French members of the Dominion Cabinet before its eyes; and as mean and as insinuating as any paper could well be. That its chief editor or manager, Mr. Creighton, has been so badly beaten in Grey is only just judgment. Before the election he rang the changes on the statement that the "solid vote" of the Catholics was with the Mowat. After the election he discovered, or feigned to discover, that many Catholics followed the old party tie, and voted for the Meredith candidates. If this is true, I wish those Catholics luck of all the honor and glory they will reap from such action. In the light of the paragraph I had quoted from the *News*, they are to be congratulated and commiserated.

The meanness and bigotry of those who are responsible for distributing copies of Archbishop Cleary's pastoral letter, in this good city of Ottawa, even among Catholic houses, have been strongly condemned by respectable Protestants. But what shall we say of the cause and the party which lend themselves to such disreputable tactics? I would say here that this new born zeal on the part of some Protestants and Protestant papers, to teach us Catholics how much we are under the "iron heel" of the hierarchy, and to save us from this alleged tyranny, is a piece of impertinence. When we Catholics feel the "iron heel" too heavy, certainly, will not ask these Protestants to help us, nor, certainly, is it a matter with which Protestants have no concern. They will find quite enough to do to mind their own business, and the government of their own churches.

The next point is the fact that the late election was run almost exclusively on the School Question. The cry was: "Separate schools must be abolished." Then it is perfectly legitimate to ask, what are Catholics to receive in place of their Separate schools? The Public schools. It is very important to see, clearly, the light in which the Public schools have been presented to us in the late campaign. There is one thing more than another which Protestants claim for the Public schools, it is that they are absolutely non-sectarian; that, with perfect safety, Catholic children may attend these schools. You have already referred to the remarkable statement of a Toronto Public School trustee, that the Toronto Public School Board represents the Protestant sentiment of the city. A wonderful Board to which to commit the interests of Catholic children! Again, when, on the lasting shame and disgrace of the most rabid of the "Equal Rights" here, the firebrand Chiniquy was brought to Ottawa to stir up an anti-Catholic feeling on the eve of the election, as if the ill-feeling were not strong enough before he came, what did he say? "They (the Catholics) know that, once their youth commence to attend your Protestant schools, that moment will begin the downfall of Roman Catholicism." Wonderful candor! I think the "Equal Rights" will hardly thank Chiniquy for his frankness. Well may they say "ave us from our friends." "No wonder," as a respectable pew-holder in Knox church (where Chiniquy lectured) said—"no wonder that the church was struck by lightning," as it was, in a very remarkable manner, on election day.

But perhaps the worst feature of the "Equal Rights" movement in this city, since the inception of that movement, is the stand taken by certain Public school teachers here. I shall not mention names; but three of them have earned for themselves a rather unenviable notoriety by the offensive obtrusion of themselves and their opinions on the public. These are the teachers of "non-denominational" schools! These are the safe teachers for Catholic children. All I will say is, God help the Catholic children whose parents are foolish enough and tender mercies of these teachers and their fellows in bigotry!

However, amusement and pity and scorn, rather than indignation, are the sentiments now held by the community for these people. It is to be hoped that the lesson lately taught them, unpalatable as it must be, will be taken to heart, and that from this day forward they will hide their diminished heads, and leave to honorable Protestants and their Catholic fellow-men—even those Catholics who would not vote for Mr. Mowat because,

forthwith, they never gave a Grit vote in their life—the restoration of a harmony which bigots and firebrands can never again disturb.  
Yours,  
A CANADIAN.

### WHAT GLADSTONE SAID.

HIS EXACT WORDS IN REFERENCE TO BRITISH PERSECUTION IN IRELAND.  
Subjoined we give the exact words used by Gladstone in his rebuke to the British parliaments who are protesting against Russian cruelties in Siberia while forgetful of their own doings in Ireland. The report already published was but a brief cable dispatch. The speech from which the words are taken was delivered on Saturday, May 17, in Lowestoft, Suffolk County, England, on the platform of the railway station, where the illustrious statesman was welcomed by an enormous multitude of people. In the course of his address Mr. Gladstone, referring to an appeal that had been made to him to join in a request to the British government to remonstrate with Russia, said: "I should be very glad if it were in the power of Her Majesty's government to make any friendly overtures to the Russian Government to the extent of pointing out the painful results that are produced in the minds of observers not unfriendly and not prejudiced against Russia, of whom there may be some among us. I speak of those who probably take a friendly and impartial view of her affairs, and who feel that she is only dishonouring herself and weakening her influence by tolerating cruelty. I should be very glad, as I say, if the Government did feel themselves in a position to expostulate with the Russian Government. But shall I tell you one of the considerations that restrain me and send to dispose me to urge Her Majesty's Government onwards in that course? I will tell you what it is. The Russian Government has agents of its own, clever enough and pretty well acquainted with circumstances that take place in this country, and if the present Government were to come before the Czar and his authorities with a representation of this kind, I am a little afraid to have all the recollection of a legal and peaceable public meeting, were ruthlessly shot down by the Irish constabulary. Some of us may be apt to forget those things. They are not forgotten in Ireland. At the spot where each of those men was shot down there is a stone placed to mark the spot. I am a little afraid of the Irish people, and the Irish people placed that stone and cherish that recollection and foster the affectionate memory of those men as martyrs to the cause of their country. I want to know what would be the position of the British Government if they went before the Czar to complain of these transactions in Siberia and received the following rebuke: 'You, I think, some time within the last month or two years of the time of these transactions in Siberia, you in Ireland have been shooting down your own people, not convicts, but innocent men, citizens engaged in a lawful occupation, and you, forsooth, undertake to preach to us, to set before us the part of the Pariahs, and to settle this Irish question; I ask you to settle this Irish question; I ask you to remove a stain from your country; I ask you to remove an obstacle out of the progress of public business; I ask you to put an end to the drain which is drawn upon the public purse, for do not forget that the whole government of Ireland relatively to population is carried on at exactly double the expense that it is in England and Scotland; I ask you to substitute for dissatisfaction, discontent and disunion a thorough cordial harmony between the minds of the people of the whole of the three kingdoms, Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation, please God, we will attain.'

The Catholics of Holland now number 1,500,000, being an increase of 33 per cent since 1853, the year when the hierarchy was restored by the Pope. In that year there were 88 religious communities of men with 711 members, and 169 convents of women with 1,943 members. There are now 150 communities of men, and 452 of women, with 2,600, and 8,250 members respectively.

The Very Rev. Father Bernard D'Andermat, Minister General of the Minor Capuchins of Rome, has been forced by the Italian Government to vacate his official residence and seek other quarters. The building, which has been seized by the Government, was the gift of Cardinal Barberini to the order in 1634.

Six hundred pilgrims from Vermont, most French-Canadian, visited the shrine of St. Anne de Beaupre on 3rd inst. This Vermont pilgrimage takes place every year.

### CATHOLIC PRESS.

London Universe.

The events in Tipperary in the early part of the week but accentuate the inappreciable quarrel between bad Irish landlords and the Government which backs them and the Irish people. The breach between Toryism and justice is widened and deepened, and those who have sworn to contend this matter to the bitter end—not to flinch or waver until they have battered down the barriers of ascendancy—will be confirmed in their resolution. The Ministry—for Balfour is but their agent—see much in the position of Napoleon the Third at the close of his reign. They know the ground is slipping from under their feet, and they adopt the policy of provocation. They evidently desire to foment disturbances in order that they may boast that they put them down, and pose as the defenders of order. That is a state device and easily been through. It brought the Man of the Tulleries to the bloody mire of Sedan. The general election will be the Sedan of the Tories.

Ave Maria.

In a recent number of the London *Tablet* there appears an admirably written resume of the progress of the Church in England during the last fifty years. The following allusion to Cardinal Newman's conversion is interesting: "Forty five years have gone since Newman abjured the State religion—'not,' as he wrote to a friend, 'not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, and ours not a part of the Catholic Church, because not in communion with Rome; and because I feel that I could not honestly be a teacher in it any longer.' Father Dominic did the deed, of which the effect can not even now be measured. The ripples made in that baptismal font have eternal motion, to be merged at last in the 'pure river of the water of life, clear as crystal, proceeding from the throne.'" In the same article these suggestive words about other converts occur: "The ignorant and the idle. These are the words, and the fact did the deed, of which the effect can not even now be measured. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to slay over and over again the already slain. Mr. Froude sits down in the same club with Mr. Aubrey de Vere, and does he know what great literary traditions and great great performances too, are the inheritance and the hard earnings of him whose praises have been sung by poets from Lucretius to Swinburne? Mr. Froude reads *Punch*, and has heard perhaps that Mr. Bernard's many activities include the control of a paper from whose staff, forty years ago, Dickory Doyle retired rather than bravely. Truth be told, Mr. Froude's name is a post greater than his time. Dr. St. George Myer's name needs no bush among scientists; nor Lady Butler's among painters, nor Pugin's among architects, nor Mrs. Bancroft's on the stage."

Boston Republic.

Joe Cook has got ahead of the census enumerators. He says there are 1,000,000 inhabitants in New York and only 75,000 Protestant Christians. We are inclined to believe that he has exaggerated the number of Protestant Christians. A large number of Protestants go to church because it is the correct thing. But neither in belief nor practice are they Christians. Protestantism does not increase Christian. It diminishes it. Carried to its logical conclusion the creed formulated by Luther and his crowd would begot infidelity, atheism, agnosticism. And these are its fruits in New York to-day, thanks to Joe Cook and his tribe.

Pittsburg Catholic.

Some strong language has lately been put forth editorially by several of our Catholic exchanges in reprobation of the too common patent inroads. The *Catholic* asks that Catholic subscribers are willing to pay \$2.00 or \$2.50 per year for a good Catholic paper, and with some examples before its mind's eye our contemporary adds that people feel cheated in paying \$1.00 a year for a pagan patent made with Catholic veneering.

To one Dr. Patton old-fashioned Presbyterian seem to be indebted for having—temporarily, at least—stemmed the tide in favor of a revision of portions of their creed. The Doctor, at the last, turned towards the Assembly and made this appeal: "My mind shall be unbalanced before I shall ever vote to confess that for two hundred and fifty years the English speaking Presbyterians have uttered a colossal slander in saying that the Pope is anti-Christ." The Doctor is heroic, and hugs to his bosom the statement which is *Quintus* and which is felt to be *Quintus* by the best element of the Presbyterian Assembly. Rev. Van Dyke, brought over to the same view arose, and said, "Yesterday I trembled in the belief that the Presbyterian Church was on the verge of a great catastrophe, but my trembling has vastly decreased since Dr. Patton's speech. If we mistake not, the feeling in favor of the proposed thorough revision will only receive a new impetus, after this decision to adhere still longer to conclusions that were wrongly taken, and without warrant or basis from the beginning."

Buffalo Union.

It is evident that those of our exchanges that have mentioned the proposed visit of "Father Ignatius" to this country regard him as a Catholic priest. They are mistaken. He is one of those Anglican Benedictines who play the role of "monk" just as they do the Mass and confession business: who by a ridiculous assumption claim St. Benedict as their spiritual Father.

The Primate of the American Hierarchy, His Eminence Cardinal Gibbons, is a prelate who in his every action justifies the infinite wisdom of the authorities who selected him to be the standard-bearer of the Church in the United

States. Broad and liberal in ideas, gentle and winning in his personal manners, sound and statesman-like in his public measures, open and sincere in his character, he is the *beau ideal* of a great captain in the armies of Christ. No movement for the elevation of mankind, for the purification of society or the amelioration of the condition of the poor ever lacks the hearty endorsement and active assistance of this tireless doer of good works. Well may the American Church be proud of the beloved prelate who is at once her representative, her pride and her glory!

Catholic Review.

The editor of *America*, a journal of truth and similar objects, is a Toronto Orangeman. We were not aware of this interesting fact until recently, but now that we know it, much that was formerly obscure has become plain. It recalls to us the famous legend in which the devil figured as a pious monk, who by his sermons and his sanctity built up the fortunes of a failing monastery. The things which he hated he was compelled to praise with most persuasive eloquence, and while he could have annihilated the monks he was forced to bless them. This is the precise position of the Toronto Orange editor. He detests but one nation and one country more than the devil and the Irish, and that is—America. No word so gall as that, none so stirs the bile which fills his blood as that. And in order to cure the Irish this Toronto Orangeman must go into weekly raptures over America and the Puritans, explain, praise, defend the principles which madden him, and yet see the race he would destroy flourish more and more. The business enterprise of his publishers must be admitted. The paper they print could only be well edited by an Orangeman from Toronto.

Boston Republic.

The thanks of every fair-minded American are due to Mr. Hugh Brown, formerly of Boston, and now business manager of the London edition of the *New York Herald*. Of late the leading editorial writer on this sheet has been that Anglicized American, Mr. Louis Jennings, formerly of the *New York Times* but now a member of Parliament for Stockport. Mr. Jennings is a Tory of the most unreasoning kind, and as a consequence, the London *Herald* has been the most bitter opponent of Ireland's cause published in England. A little while ago nearly every American employed on the paper was discharged as an English Tory put in his place. The result can be imagined. The Tories swear by the London *Herald*, and hold it up to their constituents as representing the true attitude of America towards home rule. This, of course, is a falsehood, but it has had some effect. Last Monday, however, the business manager, finding himself ignored, appealed to his somewhat erratic chief, Mr. Bennett was equal to the occasion, and believing that he was able to run his journal himself, ordered Mr. Brown to use his authority. The result was that every Englishman, from the great Jennings down, found a polite note on his desk, informing him that his services would not be needed after one month from date. Whereupon the Anglo-American editor was not exceeding wrath, recalled his half-sister leader from the composition of his hands and called forth into the night. A new crew has been ordered from America to take charge of the journal, and England may now be treated to an exhibition of American enterprise coupled with fair play.

MR. BALFOUR SCORED.

London, June 16.—In the House of Commons to-night Mr. Balfour, replying to Mr. Dillon, denied that the police charged upon and clubbed the people of New Tipperary for lighting bonfires to celebrate the marriage of Wm. O'Brien. The police, he said, put out the bonfires because they formed an obstruction in the streets.

Messrs. Gill and Clancy, Nationalists, questioned Mr. Balfour regarding the Government's system of "shadowing" persons in Ireland. They wanted to know how shadowing could prevent boycotting.

Mr. Balfour replied that no one was shadowed unless he was known to be engaged in intimidation. The Government would promise to reduce the system only on the condition that the Parnellites promised to induce the persons shadowed to abstain from intimidation. (Cheers from the Government members.)

Mr. Dillon—If, after this brutal, abominable outrage there is bloodshed, it will be upon your heads.

Mr. Parnell asked Mr. Balfour to adopt the English presumption that every person accused is innocent until proven to be guilty. (Cheers.)

Mr. Balfour—Will Mr. Parnell undertake that these people shall not repeat their crime?

This question brought out loud Parnellite cries of "What crime?" amid a tremendous uproar on the Parnellite side of the House. Mr. Dillon began an excited speech. He denounced Mr. Balfour and demanded an apology for the use of the word "crime." A stormy scene ensued, in which Mr. Gill accused Mr. Balfour of lying, and Mr. Gladstone challenged him to prove his assertion that the Liberals resorted to the practice of shadowing.

Mr. Balfour substituted the words "intimidation and boycotting" for "crime." Finally the Speaker appealed to the House and the matter was dropped.

Information has been received by the Russian authorities that there is a new conspiracy against the life of the Czar. The guards have been doubled, and many suspects have been arrested.



REMOVAL OF THE NUNS

FROM FRENCH HOSPITALS - THE PATIENTS IN MISERY - WHAT IS TO BE EXPECTED FROM HIRING CHARITY.

A writer in Murray's Magazine describes some of the results following the dismissal of the nuns from the hospitals, and the substitution of lay nurses. Notwithstanding the energetic protestations of the physicians and surgeons, many of them by no means imbued with so-called "clerical" opinions, the Sisters of Charity have been turned out of the Paris hospitals; in spite of the earnest petitions of the patients, and their eloquent grief on parting with their kind nurses. Even in cases of private foundations, like the Hospital Cochin, where the condition of the bequest was that the management should be in the hands of the Sisters, the Municipal Council, in defiance of all right and justice, decided that they were to be removed; without any complaint or protest, save that they had "clerical" views. The result is what might have been expected, with half-trained nurses and the immortality of the Parisian lower classes. Dr. Despres (though himself a free-thinker) has addressed an eloquent, though, we fear, a useless appeal, protesting against the mismanagement of the secular nurses, their ignorance, respect and carelessness. We have taken down the testimony of a young servant girl, respectable but by no means particularly religious, who fully confirms the statements of Dr. Despres. She was taken to the Hospital, in consequence of a severe accident, and was admitted on a certificate of urgency. The hour of the medical visit having passed, she was left to bed, and left without any further notice being taken, or anything being given her, even so much as a drop of water, till the next morning, when the visiting physician came round. His prescriptions were followed, so far as medicines were concerned, but there was no care and no attention. "It was better off than the others, for I had a little money, and could give the nurses a fee," said our informant, "for nothing could be obtained without this; but the nurse, all young women coquetishly dressed, were too much engaged in flirting with the students with many laughs and jokes, to attend to the wants of the patients. Nothing was volunteered, and the assistance asked for had to be followed up by a gratuity. The linen, so well cared for by the Sisters, was crumpled and torn, with buttons and strings deficient. In the dead of the night the nurses would creep round the beds, and examine the articles laid on the tables by the patients; if anything suited their fancy it would disappear in many cases, and, of course, we never heard of again." Wine was ordered for our informant; it was given for a couple of days, and then suddenly was seen no more; on being asked for, the careless reply was that the doctor did not consider its continuance necessary, leaving room for strong suspicion that the wine went elsewhere. In the case of patients, unable to fee the attendants, they were left to die like dogs, comme des chiens. Our informant told us that a wretched woman died next to her, uncared for, unattended, without even the water that she begged for piteously in her last agonies being given to her. The girl from whom we obtained these harrowing particulars told us that she could not endure the sight of such misery, and, although forbidden to move, she rose to assist the poor dying creature. On being noticed, she was scolded and put back to bed; but no one took her place by the poor woman's side, and no one proffered the water for which she begged so earnestly. The account given by Dr. Despres of what he had himself observed would seem to vindicate our informant from any suspicion of exaggeration. And yet such horrors are tolerated because the Municipal Council of Paris will have no "clerical" influence by the side of lay paupers!

TESTIMONIAL TO FATHER BROWNE.

Port Hope Times, June 9th. The high esteem in which Father Browne, late of St. Mary's Church, is held took a practical turn yesterday morning after church was concluded. A number of gentlemen advanced to the altar, when the following address was read by Mr. J. Ryan, the presentation being made by Mr. P. J. Connell: Very Rev. Joseph Browne, V. G., Diocese of Peterborough. VERY REV. AND DEAR SIR - Your parishioners, on hearing of your intended visit, avail themselves of the opportunity to address you, and hope the time not inappropriately to recall in as few words as possible the many and noble services you have accomplished, both for the spiritual and temporal good of the parish. The morning on which we heard you resign your pastoral care over us was a sad one to our congregation, and we all hope that no disconsolate change would affect our beloved pastor. It is with sorrow we submit to the loss of your services. We cannot here enumerate one-half the blessings you bestowed on the parish. You have spent in the most judicious manner your time at the post of duty, and always foremost leading us on by your kind and fatherly advice, encouraging us by your zeal in the cause of religion to lead better and holier lives. We do not wish to speak of the kind and loving manner in which you performed your spiritual task; suffice it to say that by your zeal and pious example you have raised the standard of the parish in the eyes of all, and while thus battling against sin and idleness, you carried on the grand work of remodeling and enlarging the church, improving the grounds, the purchase of a cemetery and the beautiful grounds known as the Convent property. Surely this is a noble work. You took charge of the parish when it was poor in numbers and finance, when it could boast of nothing but a small church and the smaller cemetery around it. You saw the requirements of the parish, and by a strenuous and continued effort in the holy cause, succeeded far beyond our expectations. Why should we not address you equally with your own efforts, and your strength that you may renew with your accustomed zeal the good work you have resigned. There is one other work which shines forth before all men as a monument of your zeal in the promotion of St. Mary's parish. We refer to the grand and imposing spire adorning the church. We refer to it especially, as it was by your own efforts and the financial aid kindly given by your Protestant friends that the beautiful spire was in doing it you accomplished more - you united Protestant and Catholic; and as your own flock have cause to regret your absence, your many friends and citizens of the Protestant faith express their sorrow at your departure equally with them. We know you will not forget Port Hope, and we can see your fatherly care for us in the appointment by our beloved Bishop of your intimate friend, Rev. Father Lynch. We

know his anxiety for your welfare, the grand works he has accomplished in other parishes, and will endeavor to make his mission amongst us as pleasant as possible by following the advice and example accorded to us by Your Reverence for the last twenty-one years. Your parishioners unite in handing you a pure and beautiful offering of their love, and they hope and pray for your welfare, and trust to shortly hear of your complete recovery. Signed on behalf of the congregation, P. J. CONNELL, M. E. KELLY, J. RYAN.

Father Brown's reply to the address was a masterpiece of eloquence. He showed a depth of feeling for his Port Hope people, whom he thanked most cordially for their address and present, both being a surprise to him. He spoke of his many personal friends, and his allusion to those of them who do not worship at the same altar was a fitting tribute to his many Protestant friends.

AN IMPOSSIBLE UNITY.

If we may judge by the past, all the plans that have been suggested of late for securing unity of belief and concert of action among the Protestant churches will end in failure. For they have never from the beginning taken a position on this subject that was not soon found to be untenable. Luther doubtless thought at first that the certainty and divine authority of revealed truth would be a safeguard against any conflict of opinion about them among his followers. But this initial delusion of Protestantism was quickly dispelled. Those who rejected the Church's authority soon found themselves engaged in angry disputes about the true meaning of the Bible. And instead of recognizing this discord as the natural result of their claim to the right of private judgment, they made the grievous mistake of trying to remedy the evil by a further application of the very same principle which had produced it. They resorted to the fatal expedient of virtually putting the meaning of the Divine Revelation to the vote. It was agreed among them that if they were all of the opinion that a particular doctrine was taught in Scripture, it was to be regarded as a divinely certain and authoritative truth. Their unanimity about it proved it to be an "essential." But if the vote on a doctrine was divided, it might be believed or not as each person preferred. And then they claimed that the prayer of our Lord that His disciples might be one was answered in them because they were a unit as to the essentials. But this was evidently a mere compromise, and a most dangerous one too. For it was based upon the idea that the only final way to decide any question about the Divine Revelation was to apply to it the principle of universal suffrage. It was rationalism pure and simple, and to expect it ever to bear the fruit of Christian unity was like sowing thistles and hoping to gather figs from them.

This mistake led them into a no less fatal error of omission. If, as they said, belief in the essentials was necessary to salvation, then, of course, knowledge of what was an essential was equally necessary. Their first and most imperative duty, then, as teachers of the Christian religion, was to tell the world exactly what it must believe to be saved. They should not have lost a day in laying down clearly the line between the essentials and the non-essentials. But this would have required the taking of a full Protestant vote on each separate doctrine, so as to see whether there was that unanimity of opinion about it which was the master of obligation. This being obviously impracticable, they simply neglected this most vital matter altogether. And to this day the Protestant churches have never been a unit as to what men must believe, and what they may believe or not as they please. Restrained by no line of demarcation between them, private judgment is in our day making as free with the essentials as it has heretofore done with minor matters. It is undermining faith even in the inspiration of Scripture. And now, when it is too late, our separated friends are calling upon each other to come together and make a united and effective stand against the heresies of unbelief. That this is impossible for them is clear from the wildness of the schemes proposed to secure the unity they so much desire. The Christian Intelligencer, "in order to brand the disorders of the times," endorses a creed which shall protest vehemently against all who erect their inferences from Scripture into articles of faith." This is simply a suggestion that Protestantism shall commit suicide. For its life's blood is the principle that every man has a right to make his opinions about Scripture articles of faith, if he chooses to do so. Every founder of a Protestant church built it upon the very foundation which this creed now proposes that all Protestants shall unite in overthrowing. Going to the other extreme, the pastor of the Madison Square Presbyterian Church in New York would put the authority of the private religious opinions of each individual upon a level with that of Scripture itself. He said in a recent discourse: "There are moral instincts within us that are as divine as the Bible, and as valuable as anything it can teach us. The meaning of the Bible is to be tested by them."

Between these extremes there are many schemes proposed, all involving the formulating of "a simple, thoroughly Scriptural creed" as the basis of union. But this is obviously a visionary and impracticable idea. For the trouble all along has been the impossibility of agreeing upon such a creed. It is indeed amazing that men should still propose to make the Bible the umpire to decide their disputes when the decisions of their silent umpire are the very thing they have been disputing about for three hundred years. That they should at this day seriously suggest such a plan of union, and believe in its efficacy, seems little short of religious insanity. Surely our separated brethren ought to see by this time that the theory of private judgment is one that must lead any society that adopts it into contentions, divisions and final disintegration. If it ever hoped that by reason of the promised guidance of the Spirit of Truth, Protestantism would be an exception, that

hope ought long ago to have been dispelled by their experience. The voice of God can never speak to them with either the certainty or the authority which alone can bind them together in a supernatural unity of faith as long as each of them is allowed to decide for himself what that voice speaks. But this self-evident truth seems to be hidden from their eyes. In the face of it, they go on praying and hoping for unity, while insisting that the corner-stone of their religious liberty is that principle of discord from which all their divisions and contentions have arisen. Their only hope of coming to real unity of faith lies in their admitting this truth - once a need for an inflexible High School teacher, always a need for such a teacher. By denying it their forefathers raised an issue which the inexorable logic of events is making more and more evident. It is the issue between a divine certainty of faith and ever-shifting, uncertain, and contradictory "religious opinions." The world will one day come to see that in the doctrine of an inflexible certain tradition of the true meaning of Scripture, the Catholic Church offers it the only basis for sure knowledge and faith, and therefore the only real basis for the unity of Christendom. For the conviction is being forced upon it that while Protestantism offers it, under the guise of religious liberty, the freest license of opinion concerning the contents of Revelation, the boon can be accepted only upon conditions that those contents shall be, not a matter of divine certainty, but of perpetual doubt and dispute. - N. Y. Catholic Review.

A PROPHECY.

The following article, which we copy from the Baltimore Mirror, could with profit be studied by the preachers and politicians of Ontario, who, during the past few months, have been making Buffalo Bills of themselves: It is refreshing to the Catholics of America to be told by some rural parson what they may do and what they will not be allowed to do in this country. Many of our non-Catholic religious exchanges contain, on an average, one or two laborious literary productions a month from the pens of perspiring preservers of American institutions on this tremendous subject. One of the latest compositions of this kind is to be found in that amusing journal, the Herald and Prodigy. It is the fruit of the giant mind of a certain E. P. Whallon. Brother Whallon takes twelve millions of American Catholics confidentially by the button-hole, as it were, and in a spirit that savors more of sadness than anger, tells them if they are not prepared to deport themselves in a manner pleasing to him and to the people for whom he speaks, they will - well, there will be trouble. He reviews the two aspects in which Roman Catholics present themselves to "us" in this country. Neither of which aspect, it may be remarked, bears the slightest resemblance to actuality. As members of a religion replete with superstitions, idolatry, and a host of things to grovel to and respect our right to grovel in all kinds of spiritual baseness. This is considered, anyway, and Catholics ought to appreciate the profound obligation under which this unlooked for kindness places them to - E. P. Whallon. It is in the other aspect in which he appears that Brother Whallon has sternly set his face against us. We must look to this or be prepared to feel the rod which he has to pickle for us. This aspect is "the priestly, princely, Papal, political power of this people."

We can hardly blame Brother Whallon for objecting to the things which he sees growing out of this degraded condition. But unfortunately for the poor old gentleman's sagacity, his vision is obscured by astonishingly rancorous partisan jaundice, and what he inveighs against are nothing more substantial than the phantoms on an overwrought fancy. He declares, very truthfully, too, that Roman Catholics are not a persecuted class in this country. We are not aware that anyone said they were. It may interest him, and others of the same ilk, to know that, furthermore, Roman Catholics do not propose to allow themselves to become a persecuted class, here, even though under the pretense of patriotic solicitude bigots like himself seek to foment sectarian animosity against us. Brother Whallon should possess his soul in peace. The Catholic religion is going to prevail in America, but not through the political processes which he lugubriously laments. It is going to gather into its bosom the millions and millions of well-intentioned Americans whom Protestantism has lashed high and dry above the waters of religious faith. This will be done by the process of teaching the truths of Christ, according to the manner prescribed by the Saviour. It will take time; but if Brother Whallon ever recovers from the visual affliction under which he rests at present, he will perceive that all signs point toward the ultimate Catholicizing of the blessed nation.

MR. PARNELL ADVISES AGAINST A CONVENTION.

Mr. Parnell has written to President John Fitzgerald, of the Irish National League, strongly advising against the holding of a convention of that body this year in America. The Pilot has urged Mr. Fitzgerald to call a convention, so long as Mr. Parnell was silent or passive on the question. With the Irish leader's judgment expressly given against the immediate holding of a convention, there can be no question of Mr. Fitzgerald's course. Mr. Parnell is the leader of the Irish national movement, wherever it exists, and the movement in this country is not independent but auxiliary. Without his direct interference the American League ought to act independently; but to ignore his judgment would not be independence but opposition. - Boston Pilot. Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home. THERE ARE MANY INDICATIONS OF WORMS, but Dr. Low's Worm Syrup meets them in every case successfully. ENRICH THE BLOOD by the use of Milburn's Beef, Iron and Wine, which supplies the necessary blood-building material.

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MONTHLY DRAWINGS FOR THE YEAR 1890 (FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10.

Table with columns: 3134 PRIZES, LIST OF PRIZES, TICKET, II TICKETS FOR \$10.00. Includes prize amounts like \$15,000, \$5,000, etc.

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Dr. Morse's Indian Root Pills. Cured of Gravel. CHAPMAN, N.C., July 20, 1888. SIR - For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root Pills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best I ever used. Yours, Ac., Wm. JACKSON. After 25 Years. PHILADELPHIA, Ind., Aug. 24, 1888. W. H. COMSTOCK: DEAR SIR - For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1887 your agent called at my house and said that "he could cure me. I asked, 'How?' he replied, 'By the use of Dr. Morse's Indian Root Pills.' I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them. Yours, Ac., CHAS. JOHNSON. Disease of the Kidneys. GREATER GAP, Stokes Co., N.C., July 8, 1888. W. H. COMSTOCK: DEAR SIR - Your Dr. Morse's Indian Root Pills have effected a most remarkable cure. My mother was suffering from kidney difficulties; the disease had got so firm a grip upon her that she could not walk a step. I bought a box of your pills and commenced giving her two pills every night; before she had taken all of one box she could walk about the house. Today she is perfectly well and says that Morse's Pills saved her life. Yours, Ac., L. W. FLEMING.

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Catholic Record.

London, Sat., June 21st, 1890.

PROTESTANT DENOMINATIONAL SCHOOLS.

The Rev. Dr. Langtry has taken occasion from a statement made by the Hon. C. F. Fraser during the debate on the Separate Schools, to introduce into the Anglican Synod a resolution affirming the necessity of extending to all Protestant denominations the rights enjoyed by Catholics to establish Separate Schools, in order that each Protestant denomination may be in a position similar to Catholics in this respect, and may have the same assistance from Government as is extended to the Catholic Separate Schools.

Dr. Langtry's resolution asserts that the Hon. C. F. Fraser and Hon. O. Mowat are mistaken in supposing that Protestant denominations have this right already, and that they can establish denominational schools where they see fit. It is a question of law, and though Rev. Mr. Langtry may esteem himself to be a very competent judge of the position which the Pope occupied in the Church sixteen hundred years ago, we submit that it is scarcely modest for him to assert that in the ability of interpretation of the laws of the Province of Ontario in the nineteenth century, the Commissioner of Crown Lands and the Premier of the Province are entirely mistaken, and Rev. Dr. Langtry is alone correct.

The Hon. Mr. Fraser, in his calm and dignified defence of the Catholics of this Province, answered the question of the Equal Righters: "Why should the Roman Catholics have any rights which we have not?" He said "he did not read the law as saying that Protestants cannot establish Separate Schools. He read quite the contrary. As a matter of fact there are nine Protestant Separate Schools in this Province, and as he read the law they could be established in every city, town and village to-morrow, and established by far more easy methods as to control, as to the giving of notice, and as to all that concerns the machinery of the schools than can Roman Catholic Separate Schools."

He quoted from the Protestant Separate School Act. "Upon the application in writing of five or more heads of families resident in any township, city, town, or incorporated village, being Protestants, the Municipal Council of the said Township, or the Board of School Trustees of any such city, town, or incorporated village shall authorize the establishment therein of one or more Separate Schools for Protestants. . . . and in every such case such Council or Board, as the case may be, shall prescribe the limits of the section or sections of such schools." It is added: "In any city or town the persons who make application, according to the provisions of section 2 of this Act may have a Separate School in each ward or in two or more wards united, as the said persons may judge expedient."

There is one restriction in the Protestant Separate Schools Act, the meaning of which Rev. Dr. Langtry seems to have entirely mistaken. The Anglican Synod will scarcely so stultify itself as to pass Mr. Langtry's resolution with so glaring a blunder, as to fact, as the resolution contains. Dr. Langtry's resolution declares that the evident aim of both speakers, namely, the Commissioner of Public Works and the Premier, "was to convince their audience and the country that any denomination of Christians might establish schools of their own and secure the school taxes for their support," but this, he adds, "is an altogether misleading inference, and no such right exists except in school sections where the teachers of Public Schools are Roman Catholics, and that even then there is no right to establish either Methodist, or Presbyterian, or Church of England schools, but only the non-denominational or secular schools of the land."

There is a clause in the Act, which limits the establishment of Protestant Separate Schools in rural sections, to sections wherein the Public School teachers are Roman Catholics. The clause is as follows: "No Protestant Separate School shall be allowed in any school section, except when the teacher of the Public School in such section is a

Roman Catholic." But it is perfectly well known that the term "school section" refers to rural school sections, and it is only to rural sections that this clause applies. Mr. Fraser pointed this out in his speech. He remarked that "this is the only restriction contained throughout the Act as to the general power. . . but the restriction applies only to the case of rural school sections, not to the case of cities, towns and villages, and there might have been a very good reason in the minds of those framing this law why there should not be a second Protestant school in a rural school section where already there was one taught by a Protestant teacher."

Mr. Fraser showed clearly that in the cities and towns and villages the law fully provides for the establishment of Separate Schools for Protestants wherever the Protestants desire to establish them. But if there is a restriction to their establishment in rural sections, the restriction was made in order to meet the wishes of Protestants themselves, who have no wish to facilitate the erection of Protestant Separate Schools in thinly peopled localities, where the teacher is already a Protestant; but in all this there is certainly no argument against the reasonableness of affording every facility to Catholics to establish Catholic Schools wherever they feel themselves able and willing to support them. And when this is the case it is but just and equitable that the Catholic Schools should be fairly treated, and that no obstacle be thrown in the way of their efficiency and practical operation.

Certainly, Catholics will throw no obstacles in the way of Protestants establishing religious schools if they desire to do so, provided always that in mixed schools there be no tampering with the faith of Catholic children by the introduction of Protestant teaching. It is one of the chief defects of the Public School system that there is no provision for giving a religious training, and if the Protestant denominations really desire to establish denominational schools, they should have full liberty to do so. Yet it does not appear that they do seriously desire it, for if they did they would scarcely be so strenuously opposed to Catholic Separate Schools. Even most of those who are willing to grant Catholics the liberty of enjoying their Separate Schools in peace appear to be of the opinion that it would be better that there were no Separate Schools at all. Whether Rev. Mr. Langtry's resolution be adopted or dropped by the synod, we are of opinion that most of the opposition towards carrying it into effect will come from his own co-religionists, who are not convinced that religious teaching should be imparted in the schools. It is to be remarked, however, that, notwithstanding the opposition which the Protestant clergy generally have always shown in Ontario towards Catholic Separate Schools, the sentiment is certainly growing amongst them that there should be more religious teaching in the schools. Dr. Langtry's motion is an evidence of this, and the recent deliberance of the Presbyterian General Assembly of the United States is another evidence of the fact that they would not oppose religious teaching in the schools if they could only force Protestant teaching on Catholic children.

Thus this Committee of the General Assembly, dealing with the question of education, strongly denounces the recent decision of the Supreme Court of Wisconsin which protects Catholic children in that State from being forced to use the Protestant bible as a text-book. On the question of religious education, however, the Assembly clearly enunciates the Catholic doctrine that hand in hand with intellectual training a moral training should be imparted. The Assembly Committee adds that otherwise "the schools may prove a curse rather than a blessing; but this moral training must be based on religion, otherwise its sanction will not be strong enough to grasp the conscience of the people, or its utterances obligatory enough to shape their character."

From this they draw the inference that the bible should "be restored to its true place in our system of education." Catholics maintain that the mere introduction of the bible as a text-book, sometimes accompanied with Protestant commentaries, sometimes even with infidel instruction, is not the kind of religious training which is needed. But in any case King James' version of the bible cannot be tolerated as the text-book from which Catholic children are to receive their religious instruction; still less can Catholics either in the United States or Canada accept the version of the American Bible Society which mutilates even King James' mutilated version.

Dr. Langtry portrays in strong language the evils which necessarily follow from the absence of religious teaching in the schools. His resolution says: "This synod cannot but regard with growing apprehension the practical exclusion of the teaching of that truth from the Public Schools of this country; they are persuaded that the daily record of breaches of trust, fraud, perjury, forgery and other crimes, which godless education would increase with which the columns of

our newspapers are filled, to say nothing of the agnosticism and growing unbelief which are spreading through the land, bear alarming testimony to the dire consequences which mere secular education is producing."

Surely with such testimonies as these to the importance of religious teaching in the schools, the Protestant clergy of Ontario would be more profitably employed in endeavoring to secure religious teaching for children of their own creed than in attempting to deprive Catholics of the freedom they at present enjoy to educate their children as good Christians and good citizens.

We fear that there is some cause for suspecting that Dr. Langtry's resolution is intended more for the purpose of finding some fault with Mr. Mowat's government than for the serious purpose of establishing religious teaching in the schools on a firm basis. We must say, however, that we believe Mr. Fraser's statement to be unassailable, that the law gives the Protestants of Ontario all the facilities they desire to establish Separate Protestant schools. If they do not make use of them, they should at least abstain from efforts to cripple the operations of the Catholic schools.

While the discussion on Rev. Dr. Langtry's motion was proceeding in the synod, the Rev. Dr. took occasion to say that the encroachments of the Church of Rome should be resisted. Such an insulting, narrow-minded statement ought not to have been permitted in a respectable body without being reprobated by the other members. It is a reproduction of all the falsehoods which have been uttered by bigots during the last twelve months, but it seems to have been quite palatable to the members of the synod. Wherein do these encroachments consist? We are not aware that the most extreme fanatics have accused the Catholics of any encroachments upon Protestant rights, in Ontario, except in maintaining their right to freedom of education. Yet this is the very thing which Mr. Langtry is demanding now for the Church of England. It would seem, therefore, to be Mr. Langtry's opinion that the Church of England has a right to make encroachments, but that Catholics must submit passively to every tyranny. Rev. Dr. Langtry should have lived two centuries ago.

The final action of the synod on the motion was to lay it over until their next meeting, when it will be considered as unfinished business.

HUMAN reason may safely range around natural truths, but attempting to go beyond them, it must necessarily fall into the quagmire of error. Without desiring to demonstrate the verity of this proposition, we would simply request you to cast a retrospective glance over the past, and see those geniuses who have wandered far into the mire of error, because, declining to accept the aid of revelation, they strove, armed with reason alone, to wrench from the grasp of God those truths that He wishes not to be understood by men. Human reason may be compared to a man standing on a mountain before a city which the darkness prevents him from seeing. He has suspicions that myriads of his fellow-creatures peep the vale that lies before him, and their busy hum coming faintly to his ears, makes him long to be in their midst. Yet he cannot. Precipices are on every side, and were he to take a step, he would surely be dashed to pieces. When, however, the sun lights up the mountain in many-varied hues, the scene is changed. The city, bathed in splendor, stretches out before him. The sunlight, flashing on towers and gilded palaces—dancing on hill and vale—forms a picture which entrances his wondering gaze. Safely, by yawning gulfs, under overhanging cliffs, he may now choose his path, and reach the city.

In like manner man, accompanied by reason, stands before the city of God's mysteries. Vague and faint murmurs of their heavenly music, as with order and measure, they revolve around the throne of God, resound in his ears, but, restrained by his impotence, he cannot pierce the gloom that overshadows and shuts from his sight those secrets of the Almighty. Faith, taking pity on him, lends him her heavenly aid, and the mists are cleared away and a vast horizon of revealed truth bursts upon him. By the sunlight of God's all truthful word, flashing on the vast region of revealed religion, he may see mysteries of whose existence he had never dreamed, and which, standing in serried and majestic phalaxes before the throne of God, will forever bid defiance to the investigations of reason. Let us be convinced of the weakness of the human intellect with regard to mysteries, and, humbly prostrating ourselves, let our lips murmur that word that has been the salvation of nations, that has brought many a soul, weary with the buffeting of error, into the haven of peace—"Credo," "I believe." I believe, but not blindly. Reason, though it fails must lean on its heavenly sister, Faith, resigns not its glorious prerogative of investigating a doctrine, of seeing whether, without any prejudice to our reason, we may embrace such or such a truth. It cannot indeed

inspect the essential parts of a mystery, but, gleaming from revelation that such a doctrine has been revealed, it can show the reasonableness of our believing it.

TRANSUBSTANTIATION.

In reply to our comments on his former letter, our esteemed correspondent, Anglican, has written a second communication as follows:

To the Editor of the Catholic Record: Sir—I have read very carefully your two articles dealing with my letter on the above subject, but I think my main difficulty remains yet without being cleared away.

The creed of Pius IV. declares "a conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood" and to take place, and since the notion of the substance being a thing apart from all the qualities is given everywhere, and the word "substance" is now taken to mean all the qualities of any thing when added together; so that, as the weight and color and taste and chemical properties of the bread and wine are admittedly unchanged, it follows that the bread and wine are unchanged too.

The real question involved is as to the annihilation of the bread and wine. But this is no longer held by Roman Catholic theologians, though they are not at liberty to alter their terminology. The notion of transubstantiation depends entirely upon the "realist" view of substance, that it is something apart from all the qualities which are discoverable in physical bodies of any kind, as, e.g. the iron in a red hot bar is something apart from and over above the heat and redness we observe. But the universally received doctrine in philosophy now is that "substance" is nothing more than a collective name for all the qualities or "accidents" of bodies, and the Romans now grant that all the accidents of bread and wine continue after consecration, and are not mere delusive phantasmas; they thereby admit that the substance of bread and wine remain though they are barred from stating this formally.

There is another minor point to which I would like to refer. Supposing the outward species of the consecrated elements to be corrupted, should the Flesh and Blood cease to be present and the former substance be again restored? Before closing this letter allow me to state clearly my belief concerning the Real Presence, so that you may not confuse it with the Lutheran views. The ancient teaching of the Church is that the bread and wine in the Holy Eucharist continue physically what they were before, but become spiritually what they were not before, the Real Body and Blood of Christ verily present. The words of that Presence is and must ever be on earth a mystery, but it is not a presence which contradicts our senses or our reason. Faith has always grounds to go upon, and faith in the presence of our Lord at the altar is not unreasonable though it is above reason.

Our Lord is a spiritual yet most real presence within us. Neither can we see, taste, smell or feel our souls; we can do this only with our bodies. Yet a body which has no soul in it is not a man but a corpse. The real unseen presence of the soul makes all the difference between life and death, between a man and a corpse, and so the unseen Presence of our Lord Jesus makes all the difference between certain things being only common bread and wine and being His Body and Blood.

Such is the doctrine of the whole Anglican Church (in common with the whole Catholic Church for nine centuries) as set forth in her authoritative standard of doctrine, The Prayer Book. He is present in the sacrament, as the article says, "only after a heavenly and spiritual manner;" and for the same reason "we spiritually eat the Flesh of Christ and drink His Blood," and God "vouchsafes to feed us with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ."

The 28th article declares: "The Body of Christ is given, taken and eaten, only after a heavenly and spiritual manner." Hence your remark that my doctrine is "only the doctrine of the Tractarians or High Churchmen" is erroneous, since our authorized standard of doctrine plainly teaches the true Catholic doctrine of the Real Presence, whether certain parties or individuals accept it or not.

The "Black Rubric" which you quote is a protest against any gross or carnal presence, and in no way affords the doctrine as stated above. Your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine as stated above. Thanking you, Mr. Editor, for the kind attention bestowed on my former letter, and hoping you will find room at an early date for insertion of this letter, I am Yours, etc,

ANGELICAN. Toronto, June 7th, 1890.

We must in the first place call attention to the fact that what our correspondent now calls his main difficulty, the philosophical theory which he opposes to the Catholic doctrine of Transubstantiation, does not appear in his former letter as a main difficulty at all. It is not surprising, therefore, that we should have made but slight reference to it. It is true, he asserted that the doctrine of Transubstantiation is founded upon a system of philosophy which is "probably false." But as we showed that the doctrine was held constantly in the Church, that it is derived directly from the words of Holy Scripture, which indicate, not the presence of bread after consecration, but the presence of Christ's body only, and that it was received by the ancient Fathers and teachers of the Church, we conceive that we answered fully the difficulty as he proposed it. We remarked that the system of philosophy maintained by St. Thomas is not the basis of the doctrine of Transubstantiation, but the superstructure. It is, therefore, absurd to

say that even if that philosophy were proved to be erroneous, the doctrine of Transubstantiation should fall with it.

The doctrine of Transubstantiation existed before St. Thomas applied to it the terms of the Realistic philosophy, but the Realistic system was remarkably well adapted to its philosophical explanation. According to this philosophy, extension and the other qualities of bodies which fall under the cognizance of the senses are something distinct from matter itself, or material substance. Hence we can conceive of the miracle whereby the substance is changed, while the sensible attributes remain.

Can God cause substance to exist independently of the ordinary laws of space? St. Thomas maintained that He can; and notwithstanding our correspondent's declaration that the Realist's theory is probably false, we venture to say that it has never been demonstrated that substance consists simply of all the qualities or accidents of bodies, as our correspondent maintains. This is a theory, but nothing more, and inasmuch as it is undeniable that man does not know wherein the essence of substance consists, it would be extremely presumptuous to assert that Omnipotence cannot change the substance, while leaving the sensible qualities unchanged. The senses do not tell us what substance is. They tell us only that they are variously affected by the qualities of which they are cognizant.

As our correspondent admits that the words of Christ at His last supper, "This is My Body, this is My Blood," imply the real presence of His Body and Blood in the Holy Eucharist, it was sufficient that we should show that they equally imply that the substances of bread and wine are no longer there. Anglican is careful to inform us that his view of the manner of Christ's presence must not be confounded with the Lutheran views, namely, those of Consubstantiation and Impanation. Of those Lutheran views we already explained the significance. Impanation signifies the real presence of Christ's body in, with, or under the bread, which is also supposed to remain in its proper substance. Consubstantiation supposes a hypothetical union of the substances of bread and the body of Christ. We showed from the nature of Christ's words that they imply only the presence of his body, as He does not say "My body is in, with, or under this bread." His words are "this is My body," which certainly imply that the substance which was bread before is now His body. Anglican certainly maintains that both substances are existent in the Sacrament. This is, it seems to us, substantially the same as Lutherans maintain; still we are willing to admit that in some details he may possibly explain the matter differently from the Lutherans. But what will be the gain of such an explanation? He will only succeed in showing that he has a new view of the subject which is not and never was the teaching of the Church, nor even the teaching of the Lutherans. His interpretation will therefore be open to the very objection which he erroneously brings against the Catholic doctrine, that it is neither found in the words of Christ nor in the teaching of the doctors of the Church in all ages. Now, as the constant teaching of the Church is the guide to the meaning of Christ's words as imparted to His Apostles, and by them imparted to the whole Church, it follows that Anglican's interpretation is quite alien from that of the Church at the period when he acknowledges that her doctrine was the doctrine taught by the Apostles. This period he fixes in his present letter to the first nine centuries. In his former letter he admitted twelve centuries. It does not show excessive confidence whereas he now reduces the period to nine.

But let us see whether the doctrine of the Church was what Anglican states it to be during those nine centuries. We already quoted several of the Fathers of the first part of this period, who assert plainly that the bread and wine are changed into Christ's body and blood, and even that the bread and wine remain only in appearance. Clearly in this expression the doctrine of the Catholic Church, our correspondent says only of these testimonies: "Your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine as stated above." Such an answer to our quotations is very insufficient.

With due respect to our correspondent, we must say again that the Anglican doctrine is not that Christ is really present in the Eucharist. We do not deny that the doctrine was composed as a compromise doctrine which would not strike very hard against the opinions of Englishmen, whatever might be their belief on the subject; and for this reason all parties in the Church extract their own belief out of the Anglican standards, but it is well known that the great bulk of the Anglican body do not believe in the Real Presence, nor did any considerable number of them profess belief in it until the Tractarian movement grew strong in our own generation. The majority of the Anglicans, even now, do not believe in it, and for the most part the judicial decisions of the courts have

ing authority in the Church are against the doctrine. The whole scope of the teaching of the Fathers of the Church is in favor of the change of one substance into another. Before St. Thomas applied the system of philosophy which he favored, their language may not have been at all times as clear as his language was, but there is no other doctrine in their view than that which the Church has always held, the doctrine of Transubstantiation, or the change of substance. We will add a few instances of what they said upon this subject, but we will state first in regard to St. Thomas' philosophical doctrine that it is no part of the doctrine of Transubstantiation, which existed before St. Thomas propounded his theory. Yet this theory has not been demonstrated to be erroneous, and certainly other fanciful philosophical theories, which may be right, or may be wrong, must not be taken as destroying the credibility of a divine revelation.

But it is a mistake to assert, as Anglican does, that modern philosophy, or, rather, modern philosophers, have succeeded in demonstrating the impossibility of the doctrine of Transubstantiation. Speaking of extension as a quality, without which matter is inconceivable (to man), Sir Wm. Hamilton says (Metaphysics, vol. ii., 404), "It is not competent to argue that what cannot be comprehended as possible by us is impossible in reality;" and Lewes in his history of philosophy says:

"It has been said that the Creator Himself could not make a body without extension, for such a body is impossible. The phrase should be 'such a body is impossible for us to conceive.' But our indissoluble associations are no standards of reality. That we cannot conceive a body without extension is true; but that because we cannot conceive it, the contrary is false, is preposterous." These are clear admissions, if we apply the principles to the doctrine of Transubstantiation, that it involves no contradiction to true philosophy, and that the philosophy of St. Thomas is merely supplemented, not overthrown, by these theorists. We will add here a few patristic testimonies to those already given, which show that Transubstantiation, and not Consubstantiation or Impanation, in any of their forms, was the doctrine of the primitive Church. St. Gregory of Nyssa says: "We rightly believe that the bread is changed into the body of the Word of God, being sanctified by the word of God;" and "the nature of the things which are seen is changed." (Oratio Catechetica 37.) St. Cyril of Jerusalem, whom we quoted before, speaks in similar language, and St. Cyprian says this change is made, "not in appearance but in nature by the Omnipotence of the Word." St. John of Damascus says (Book 4 on faith): "The bread and wine are changed supernaturally into the body and the blood of Christ, and they are not two but one." Venerable Bede speaks frequently of this miraculous change. Among other things he says: "The form of bread is seen, but the substance of bread is not there; nor is any bread there but the bread which came down from heaven." The bread which came down from heaven is Christ Himself. (St. John vi., 41-51.) Pope St. Gregory I. says: "The creator of our weakness, by that power whereby He created all things from nothing, and by the unspeakable sanctification of the Holy Spirit, changed bread and wine, while retaining their own appearance, into His body and blood." These passages suffice to show that the whole current of Catholic belief, within the period named by Anglican, was in favor of the doctrine of Transubstantiation. We may add here that Calvin in his controversies against Luther plainly states that the words of Christ in no way countenance the presence of bread and the body of Christ in the Eucharist at the same time, but that if the real presence is to be admitted at all, Transubstantiation must be accepted, and Consubstantiation rejected. When also the Lutherans sent the Augsburg Confession to the Greek Schismatical patriarch of Constantinople for approval, the latter denounced the doctrine therein taught, adding: "In the holy supper, after consecration and blessing, the bread is changed into the very body of Jesus Christ, and the wine into His blood by the power of the Holy Ghost." This judgment shows that the tradition of the Greek Church was the same with the Catholic teaching, and, moreover, that this tradition must have dated back to long before the period of the Greek schism, since it would not, otherwise, have been retained in the schismatical Church.

Rev. Father Henning of St. Patrick's Church preached his farewell sermon to his congregation Sunday morning. He leaves for New York this week in obedience to the orders of his superiors in the Order of Premonstratensians, to which he belongs. Father Henning was known as one of the most eloquent priests in Toronto and his departure was witnessed with regret. Rev. Father McInerney, also of New York and attached to the same religious society, will take his place as parish priest of St. Patrick's. Toronto World.





The Sign of the Cross.

REV. M. J. RUSSELL, S. J.

With the holy cross myself I sign: From forehead to breast the upright line, From shoulder to shoulder, from arm to arm, My soul and body to save from harm.

OUR BOYS AND GIRLS.

A SHORT SERMON.

Children, who read my lay, This much I have to say: Each day, and every day, Do what is right.

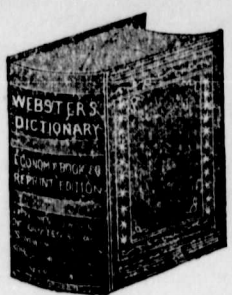
Written for the Catholic Mirror.

"LET HIM WHO IS WITHOUT SIN THROW THE FIRST STONE."

BY EMMA HOWARD WIGHT. "Let him who is without sin throw the first stone." Such was the rebuke uttered by Jesus Christ when on earth,

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New York Catholic Review.

SECOND SUNDAY AFTER PENTECOST.

"Lord it is done as thou hast commanded, and yet there is room." Luke 14:23. (Gospel of the day.) There is lot of room in heaven and there is nothing exclusive about salvation. Here are two consoiling thoughts which this day's gospel suggests and illustrates.

God is infinite and so there can be no narrow limits placed to the number of souls who may possess Him and enjoy Him forever. It is true the sacred Scriptures frequently refer to the number of the elect and they would seem to imply that the number of the saved is fixed and definite, and they certainly are in the sight of God who numbers all things in heaven and on earth; but this does not place any limits to the infinite possibilities of salvation as far as we are concerned. We were the world to continue on for millions of years and the human race to multiply as the leaves of the forest there would still be room for every creature in the Kingdom of God.

There is an illustration of the inexhaustible character of the heavenly bounty in the Holy Table of the Altar, to which the parable of the Great Supper is so often applied. Think of the mighty multitude of peoples and generations, the countless Christian men and women and children who have received Holy Communion since the night of the Last Supper, eighteen hundred and fifty-seven years ago, and yet the power of our Lord Jesus to communicate Himself to souls in the Sacrament of the Eucharist is in no way diminished, nor would it be were the consecration of His Body and Blood to go on forever.

But, looked at even from a purely physical point of view, the Celestial Kingdom is simply limitless. We know of the existence of twenty millions of charring oaks, and our vegetation are still confined to the outskirts of space, of a certainty "there is yet room!" And is it not a consoiling thought that the exclusiveness of this world any more than its narrowness has no place in the Kingdom of God? The poor and the feeble, the blind and the lame are welcome to the places that the rich and the strong, the proud and the arrogant are unworthy to occupy. Let us then, through the life in honest poverty, let us prefer to Divine strutting in his pompous robes of purple and fine linen.

Blessed are you who have received the evil things of this world in the shape of toil, and trial, and suffering, and who are clean of heart withal for you shall see God. But you who have received the good things of this life in the way of wealth, and ease, and enjoyment, and live the life of the prodigal, you have your reward your heaven here and you can hope for none other hereafter. I am very much afraid that a large majority of those who are most envied in this world because of their social position and the comforts and pleasures they enjoy are among the most despoiled of God and His angels and are altogether unfit for the Kingdom of heaven. With all their fine clothes and fine manners and surroundings they are utterly gross and sensual. They are only fine animals carefully groomed and stabled, and in the end "they shall be cast out into the exterior darkness." As between the suffering and virtuous poor and the pampered self-indulgent rich the chances of salvation are as a thousand to one in favor of the former.

A millionth of this city one day took a certain priest all the night his regular occupation, and pointed out to him with no little attention the evidences of his wealth and taste. When the inspection was over the priest said to him in a joking way: "Well, Mr. So-and-so, if you can secure as good quarters in the next world as you have here you'll be lucky." The man's countenance fell as he candidly replied: "I have worked hard to build up this mansion, but I have given no thought to the one above; how can I secure it?" Such is ever the spiritual plight of Divas when brought face to face with eternity.

Mgr. Dupanloup tells us:

"Every one on earth has something to do, a path to follow, an end to attain, a labor to accomplish, a place to occupy; in a word, grave obligations, serious duties to fulfill. Labor, which is the application of the mind, is also its power and its glory. Without labor, without application, nothing can be done either in this world or in the next. God and men despise, reject as an unprofitable servant the man who does nothing, who is not available for anything. Application alone makes great men, great saints, heroes and men of genius."

SPEAK KINDLY.

A young lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm. "Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book marks, watch-cases, needle-books, etc. "I'm sorry I can't buy anything to-day," said the young lady. "I have not any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl; and then as she passed she said again, "I'm very sorry I can't buy anything from you to-day."

"O miss!" said the little girl,

"you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly and gently to me, and I feel a heap better."

That was "considering the poor."

How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sympathy. - Selected.

I WAS WRONG; FORGIVE ME.

One morning in Wilkesbarre there was a great colliery explosion. Hundreds of Cornish miners were killed, and their bodies lay at the mouth of the coal mine for recognition. Wives were wringing their hands and children were crying, and a wall of desolation filled the air. Sitting at the mouth, by a pale corpse, was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"Oh, that I had spoken fair to him at the end!" she moaned. "Oh, that he would come to life one minute, that I could say, 'Jimmy, forgive me,' but nothing will help me now. Oh, I could bear all if I had only spoken fair to him at the end. Oh, Jimmy!"

And then, at last, the story came. They had been married a year - she and Jimmy - and they both "had tempers," but Jim was always the "bad" to make up. And this very morning they had had trouble. It began because breakfast wasn't ready, and the fire wouldn't burn; and they had said hard words, both of them. But at the very end, though breakfast had not been fit to eat, Jim had turned round at the door and said: "Give me a kiss, lass. You know you love me, and we won't part in ill blood." "No, Jimmy, I don't love you," I said petulantly. "Give me one kiss, lass," pleaded Jimmy.

"No, not a kiss and now -" and then the tears rushed to her eyes.

With a gasp she flung her arms around the corpse. "Darling Jimmy! Darling Jimmy, speak to me now!" she moaned. "Say you forgive me!" "Do not grieve so helplessly," I said, "perhaps Jimmy knows what you feel now." But the mourner's ears were deaf to all comfort, and the weeping cry came again. "Oh, if I had only spoken to him fair at the end!" It is not an uncommon story, this. We quarrel with those we love, and part and meet and make up again; and death is merciful and waits till we are at peace. Yet how possible is just such an experience to any one of us, who parts with some dear one in anger, or who lets the sun go down on his wrath! But it is always the noblest nature, the most loyal heart, which is the first to cry: "I was wrong; forgive me."

THEY MAY PROTECT THEMSELVES.

There is much admirable advice going the rounds of the religious and secular press on the subject of protecting our girls. It is a good thing to seek the protection of young and innocent creatures from all sorts of snares and temptations and dangers that modern social life throws in their way, and whose ever devise safe and sure methods of effecting good results in this direction is entitled to the thanks of parents, as well as of the interesting subject of his creditable solicitude. But it occurs to us that the best protection a girl can have is derived from her ability to protect herself. This is a matter of bringing up the parent who devotes a little thought and some care to the training of his child puts into the hands of the latter the most effective weapons that he or she could have with which to make a successful resistance to every agency whose tendency is contrary to security. Teach a child from the very start what good morals and good manners require, and she will be equipped for any emergency that may arise. Instill into her mind the lessons of love and charity, unselfishness and devotion to high ideals, that are embodied in the teachings of the Catholic faith, and she will not be extraneous aids in overcoming the temptations with which vanity, self-will and worldliness obstruct the paths of youth. Let the fragrance of high principle and pure living impregnate the atmosphere of the home life, and she will instinctively shrink from that which is barren of its salutary influence.

The great power for good which a convent training carries into the lives of the young women is a direct outcome of the beneficent atmosphere inhaled at the critical period when the receptive faculties of a young girl are at their keenest. The impressions of Christian refinement and culture that are derived from the atmosphere and association of these nurseries of the best and most lovable ideals of Christian womanhood are lasting ones.

THEY MAY PROTECT THEMSELVES.

The parent, Catholic or Protestant, who supplements sound home training and influences with a course in a Catholic school or convent, fits his daughters with the most potent means of self-protection attainable. This is a plain statement, but one that cannot be controverted. - Baltimore Mirror.

The benefits of vacation season may be greatly enhanced, if at the same time, the blood is being cleansed and vitalized by the use of Ayer's Sarsaparil. A good appetite, fresh vigor, and buoyant spirits attend the use of this wonderful medicine.

Jas. Shannon, Leaskdale, writes: For many years my wife was troubled with chilblains, and could get no relief until about two years ago; she was then not able to walk, and the pain was then so excruciating that she could not sleep at night. Your agent was then on his regular trip, and she asked him if he could cure her. He told her Dr. Thomas' Eucalypti Oil was a sure cure. She tried it, and judge of her astonishment when in a few days, the pain was allayed and the foot restored to its normal condition. It was the best remedy for burns and bruises I ever used.

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Written for the Catholic Mirror.

"LET HIM WHO IS WITHOUT SIN THROW THE FIRST STONE."

BY EMMA HOWARD WIGHT.

"Let him who is without sin throw the first stone." Such was the rebuke uttered by Jesus Christ when on earth, which caused the crowd to fall back ashamed, and such is the rebuke He still whispers to your hearts if we would but listen to it. But we rarely do, we are always ready to fling a stone at our neighbor as though we ourselves were free from all faults; whereas, if we look into our hearts, we will find there the same sins that we censure in him, or if not the same, others as bad, and perhaps even worse than those of our assailed neighbor. What right has one man to judge another? All have the same weak fallen human nature, and even though one man be superior to the other in virtue, it may only be because he has been spared the temptation to which the former was subjected. We, none of us, know what depths of evil may be in us until we are tested, and he is a fool who declares himself proof against the temptation to which others have succumbed and against which he has never had to struggle.

How many pleas of self-defence are couched in these words: "I was tempted and I fell," or, "the temptation was so great I could not resist it," and so on, which is equivalent to saying, "If I had not been tempted I would not have fallen," which of course is true, but who can boast that if he were tempted he would not fall. I once read a story of a judge, a wise, good man, who was exceedingly lenient to all classes of criminals brought before him. So lenient, in fact, that at length he was considered not to be a right administrator of justice, and was deprived of his office. His friends asked him why he had not been more severe in administering the law, and this was his reply: "Because, when I look upon those poor creatures in their misery and degradation I think to myself that had I been subjected to the same temptations I also might have fallen as low; for have we not all the same weak human nature?"

It would be but think as that judge did we would be more charitable in our judgment of others. Of course there are some who have stronger wills than others and are better able to resist temptation; but no one knows what his strength is or what he would or would not do under temptation until the temptation comes. And let those who are ever ready to fling a stone at their neighbors remember that even though they themselves be possessed of a thousand virtues and their neighbors of a thousand vices, that even under temptation they have remained proof, they are still lacking in that virtue God loves best of all, charity. And to be wanting in charity is unfortunately quite common among persons who otherwise lead good and righteous lives. Observation shows that many pious Catholics attend Mass daily, are weekly communicants, and, therefore of whom much may reasonably be expected, are ever ready and eager to fling a stone at their neighbors. The former profess to love God; do they not know that He has said: "Love thy neighbor as thyself?" They profess to obey His commands; have they forgotten those words of His: "Judge not?"

They make a great and fatal mistake if they think that all their virtues will cover a lack of charity; for charity is the root, the foundation of all virtue. Reassured that poor sinful woman, kneeling in penitence at the feet of Jesus, was more pleasing to Him than any in that crowd who would have stoned her, no matter how free from her sin they might have been. There was not a hand held out to her in charity, and so it is now, only the stones fall thick and fast, flung by strong, determined hands, for the voice of God, saying: "Let him who is without sin throw the first stone," is only in the heart and can be easily stifled. And those stones bruise and cut and often beat down into the mire of the earth against those who are trying to rise and cleanse themselves. Let those who aspire to virtue remember that charity comes first of all virtues and "covers a multitude of sins," but that no amount of virtue will compensate in God's eyes for a lack of charity. We all have infinite need of God's mercy, but rest assured He will show none to those who have refused it to their fellow-creatures; for the uncharitable there will be only justice.

DUPING THEIR PEOPLE.

Since the holding of the Catholic Congress at Baltimore last November there has been a general outburst from the Protestant pulpits all over the country against that horrid thing, "Romanism."

A plausible explanation of the phenomenon seems to be this: The Congress spoke the mind of the Catholic Church so literally and so progressively that a good popular impression was created. The intelligence, patriotism and good sense of the Catholic gentlemen in attendance, and the wisdom and clarity of the addresses delivered, were calculated to dissipate much of the venerable prejudice that still existed throughout the country against all things Catholic. Observing this, the ministers flocked to the aggressive. An order to reinforce bigotry and prejudice was sent all along the line. "Keep the people at swords points with Catholicism" was the inspiring counsel. "Up," "up" with the old Protestant and bloody bones called Papery. Otherwise our Protestant congregations might become too liberal. Otherwise the American people might look at facts clear sighted, and not with the blurred spectacles of prejudice. - Milwaukee Citizen.

M. A. St. Mary, St. Boniface, Manitoba, writes: Dr. Thomas' Eucalypti Oil is a pain-killer. It has done wonders here, and has cured myself of a bad cold in one day. Can be relied upon to remove pain, has some of various kinds, and benefits any inflamed portion of the body to which it is applied.

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Ayer's Cherry Pectoral.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c; six bottles, \$1.50.

Educational.

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BOURGET COLLEGE, BROAD ST., NEAR THE DISTRICT OFFICE, OTTAWA, ONT. - THIS IS A NEW COLLEGE. The Classical and English courses are conducted by the Rev. Fr. Bourget, S. J., who has been for many years a successful teacher in the best schools of the Province. The best authors and most approved system of teaching are adopted. Particular attention is given to the study of French and English. The college is open to all students, and the tuition is very low. For further particulars apply to the Rev. Fr. Bourget, S. J., at the college.

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ST. ANN'S CONVENT, BROAD ST., NEAR THE DISTRICT OFFICE, OTTAWA, ONT. - THIS IS A NEW CONVENT. The convent is situated in a very healthy and beautiful locality at the foot of Mount St. Ann, and is conducted by the Sisters of St. Ann, a thoroughly practical and experienced order. The convent is open to all students, and the tuition is very low. For further particulars apply to the Rev. Mother Superior, at the convent.

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment has been founded for the purpose of educating the daughters of the poor, and is open to all students. The curriculum is thorough and practical, and includes the study of French, English, Latin, and the sciences. The tuition is very low, and the Sisters are anxious to give their daughters a solid and useful education. The school opens in September and closes in July. Terms, half yearly in advance, Board and tuition, \$10.00; Music and use of Piano, \$1.00; Drawing and Painting, \$1.00; Bed and Boarding, \$10.00; Washing, \$12.00. For further information, apply to the Rev. Mother Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'Sullivan, President.

ST. JEROME'S COLLEGE, BERLIN, ONT.

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ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$100.00 per year. Half boarders \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, and peculiar advantages to pupils even of delicate constitutions. Air, heating, water pure and excellent. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of instruction thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music forms a prominent feature. Musical soirees take place weekly, elevating taste, testing improvement and inspiring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE CHARLOTTE, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 363.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimentary as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$100; German, free of charge; Music and use of piano, \$10; Drawing and Painting, \$15; Bed and Boarding, \$10; Washing, \$12; private rooms, \$20. For further particulars address the Mother Superior.

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Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, F. Davis, President; Wm. Corcoran, Sec. Sec.

C. M. B. A.

Resolutions of Condoleance.
As a regular meeting of Branch St. Smith's Falls, June 10th, 1890, the following resolutions were adopted:
Moved by Brother J. Francis Mac, seconded by Brother Chas. M. Ryan:
That in view of the death of the late Rev. Fr. John J. O'Connell, we do hereby express our sincere sympathy to the family of our brother, who are so deeply afflicted.

Special to the CATHOLIC RECORD.
YEARS FULL OF ZEAL.

FATHER LAVAN'S SILVER JUBILEE CELEBRATED IN AN IMPRESSIVE MANNER.

HONORS FROM PRIESTS AND PEOPLE—
WHAT PAKENHAM'S WORTHY PASTOR HAS DONE IN HIS FIFTY-ONE YEARS.

Tuesday, June 10th, 1890, was for the people of Pakenham parish, and for all who know the esteemed and worthy pastor, a day which will be engraved on the imperishable tablets of memory. At an early hour in the morning carriages well filled with devoted friends and admirers of the renowned gentleman commenced coming in from all directions, while the usually quiet little village was alive (at the gliding of the eastern horizon) with people who slowly wended their way in the direction of St. Peter's church, where the Silver Jubilee of the pastor was about to be celebrated in a manner worthy of the happy occasion. The weather was most beautiful, as if nature (now clothed in her fairest garments, and bearing the smile and impress of Heaven's smile) wished to vie with those who were most zealous in their efforts to make the celebration a grand success. The sun shone in purest radiance upon the joyous gathering of clergy and laity, and the odors of flowers and foliage (refreshed by recent plentiful rains) imparted to the clear and inviting atmosphere a delicious fragrance which added still more to the happiness of the occasion.

At 10 o'clock Grand Mass was celebrated by the pastor; Rev. Father Rougier, of Balfour, being deacon, Rev. Father Chalmers, of Armprior, sub deacon, and Rev. Father Poulin, of Almonte, master of ceremonies. The choir rendered with fine effect the Mass of the Second Tone, besides beautiful hymns appropriate to the occasion. At the end of the Mass Rev. Father Dowdell, of Mount St. Patrick, preached on the day and its lessons. He said he could well speak of the great work of Father Lavan at Pakenham, for he himself for many years was a member of that parish. He referred to the various duties of the ministry, and the fidelity of the rev. pastor in performing them. The old and the young were the object of his care, and for the past twenty-three years he had administered his zeal for their welfare, and happiness, spiritual and temporal. The rev. preacher paid a very handsome tribute to the Rev. Father Lavan, thanking him in his own name and in the name of the parishioners for what he had done for them. He hoped that the new church would soon be seen in their midst, and that the same faith and piety would always be seen in the parish of Pakenham.

This being over, the Rev. Father McGovern, chancellor of the archdiocese, presented to the rev. pastor of Pakenham, the congratulations of His Grace Archbishop Duhamel. The following address from the clergy of the Archdiocese and Vicariate of Pontiac was read by Very Rev. Canon Foley, P. P. of Almonte:
Rev. D. J. Lavan, P. P., Pakenham:
REV. DEAR FATHER—On this joyful anniversary of your silver jubilee in the priesthood, permit us, on behalf of the clergy of the Archdiocese of Ottawa, to offer you our heartfelt congratulations.

The life of Father Lavan has been one of constant devotion to the salvation of souls—holding the adults to the faith, and training the young to love and practice religion. His Silver Jubilee was a feast of great joy to priests and people, and all will join in the fervent hope that he will live to celebrate in the vineyard of Christ his Golden Jubilee. J. L.

PRIMA DONNA'S SUCCESS.

From the San Francisco Reporter is taken the following notice of Miss Lena Devine, niece of John Devine of this city, who has been in Italy for the past five years under the celebrated singing-master, Lamperti, of Milan: "Miss Devine is well known both musically and socially in this, her native city (San Francisco) for her numerous friends were eager to hear her beautiful voice once again and to welcome her—our new prima donna. Her re-appearance on the stage was the sign of prolonged applause and her reception was grand. Her voice is of high soprano and she gave evidence of great abilities in the value from 'Home Sweet Home,' by Gounod, and later two beautiful songs. All were heartily enjoyed and Miss Devine had every reason to be proud of her well earned success."

Among the Hallogians abroad who have come into prominence lately is Miss Lena Devine. As announced by her in the months ago she returned to her home in Italy studying music and developing a rich, sweet voice. She practiced under the great Maestro, Lamperti, and has sung in all the capitals of Europe under royal patronage. She made her debut in San Francisco last January, supported by Alfred Wilkie, the well-known tenor, and others. Her selections were Gounod's "Non d'alarm," and two songs, "L'Amour melancolique" and "Wind in the Trees." She also rendered with Mr. Wilkie a duet, "Una Notta a Venezia." The San Francisco Daily Report says:

"Her re-appearance on the stage was the sign of prolonged applause, and her reception was certainly a cordial one. Her voice is of high soprano and gave evidence of her abilities as an artist in Gounod's value. Miss Devine has every reason to be proud of her well-earned success."
At subsequent concert, "Lena Devine," for that is the fair Hallogian's professional name, was most enthusiastically received. She is a niece of Mr. Devine, of Hestia & Devine.

FATHER DAN. O'CONNELL, OF ENNISMORE, HONORED.

THE PEOPLE OF ST. JOSEPH'S, DOURA, CELEBRATE HIS SILVER JUBILEE.
The people in connection with St. Joseph's, Doura, held on Tuesday, June 3rd. The most interesting feature of it was the people's celebration of Father Dan. O'Connell's Silver Jubilee. The proceedings began by the choir of St. Joseph's, Doura, rendering in truly admirable style, "Vivat in aeternum pastor bonus." (May our dear pastor live forever in the realm of bliss.) Then, out of respect to the Emerald Isle, Father Dan. O'Connell's place of birth, one of the little boys of the parish came forward and recited the following beautiful poem, so often read and admired by the Irish and their descendants:

Adieu! the snowy sea!
Swells her bosom to the gale
And our barque from Innisfail
Rounds away.
While we gaze upon thy shore,
That we never shall see more,
And the blinding tears we've o'er,
We pray!
Mavourneen! be thou long
In battle proud and strong
In soft vales and on the moor,
As the sea!

Be saints thine offspring still
True heroes guard each hill
And harp by every sound free.
Thou' round her Indian bowers
The hand of Nature showers
The brightest blooming flowers
On thy sphere!

Yet not the richest rose
In an alien clime grows
Like the briar at home that grows
In its dear soil!

Though glowing breasts may be
In soft vales and on the moor,
Yet ever grah-mo' arrives—
Innissfail!

But memory o'er the deep,
When in midnight hours I weep,
On her dewy wing shall sweep,
O'er thy wrongs.

And bring me steeped in tears,
The dead flowers of other years,
And waft unto my ears,
Home's songs.

When I slumber in the gloom
Of a distant foreign tomb,
By a nameless foreign hand,
Innissfail!

Around thy Emerald shore
May the clasping sea adore
And each wave in thunder roar
"O'Connell!"

And when the final sigh
Shall bear my soul on high
And on chainless wing I fly
Through the blue:

Earth's latest thought shall be,
The dead flowers of other years,
Green Erin, dear, to thee—
Innissfail!

The next stage of the proceedings was that the Rev. Father Kelly, Father Dan's successor, came forward and said: "Father Dan, at the request of the men, women, and children of St. Joseph's, Doura, allow me to recite a few lines from 'The Priest of Perth,' penned by your illustrious countryman, the late lamented D'Arcy McGee. The men, women, and children of St. Joseph's, Doura, say, and I say too, that you are a chip of the old block and that every word of it applies to yourself:

"A golden Priest, of the good old school,
Fearless, and prompt, to lead and rule;
Free of every taint of pride,
But ready, 'ere ready to guide;
Tenderly binding the bruised heart,
Sparing no sin its penal smart;
He never lichen or wild-rose grew
On rocky ground, more far or near;
Than his charity was to all he knew;
And his outlines deep and broad
Of an infant church, he drew;
His path in the visible sign of God."

In the next place came forward the Reeve of the township, Mr. Moloney, and Mr. Mober, Councillor Walsh and Mr. Leahy, an old gentleman who for forty years has acted as Treasurer of the township. The Reeve spoke as follows: "Dan, Father Dan—Allow us, the Committee of St. Joseph's, Doura, to present you, in the name of the people of this parish, with the accompanying set of Breviaries. We present it to you as a slight token of the love and esteem in which you are so deservedly held by the men, women and children of St. Joseph's, Doura. For twenty-four years you labored well and faithfully in our midst. Needless for me to say that your memory shall ever be green in our hearts. Genuine Sogarith Aron that you are, we glory in the fact that you cherished one of us and married many amongst us. May you live to celebrate your fiftieth anniversary. Many here to day in all human probability will not be here then, but our children, God willing, will be here and your memory still shall be green in the parish. In the same way that children are pleased with any mark of love or esteem shown their father, so also were we not only pleased but delighted when you came to read in the CATHOLIC RECORD that His Lordship the Most Rev. D. O'Connell, our beloved and revered chief pastor, presented you with a beautiful set of silver-cruets. We were not, however, surprised, because we knew that your ecclesiastical superiors always loved and esteemed you. On the same line it was also a real pleasure for us when we read in the same CATHOLIC RECORD that your brother priests had presented you with a magnificent silver chalice. We were not surprised at this either, knowing as we did that your brother priests always loved and esteemed you."

When the Reeve had concluded his remarks, himself and the other gentlemen of the committee advanced towards Father Dan, and presented, each one, a volume of the Breviary. Father Dan, was visibly affected. He replied as follows: "Men, women and children of Saint

Joseph's, Doura, words are inadequate to express the feelings that well up in my heart on this supreme occasion. You were always good to me, but living as I now do in another parish, I did not dream that you would go out of your way to emphasize in this kindly manner your remembrance of me. Accept my most sincere thanks for your beautiful present. It pleases me more than a little to receive this token of your love and esteem in the presence of my dearest friend on earth, Vice-General Brown. He and I have together walked up and now together we are walking down the hill of life. Not far behind us in the struggle for existence is my dear friend and successor, Father Kelly, your present pastor. May he live long in your midst! Peculiarly gratifying to me is the presence here to-day of the young manhood of our own diocese, in the person of the Rev. Chas. M. Ryan. May God give him health and strength to accomplish his allotted task! Gratifying also to me is the presence here to-day of the childhood of this diocese, in the person of our dear young friend, Father Wilbba. He was baptized in this parish only a very short time before my arrival among you. You were kind enough to allude to the love and esteem in which your humble servant is held by the illustrious Bishop of the diocese, and by his brother priests. Pray for me, and I may be worthy of any love or esteem shown me by the Bishop or the priests of the diocese. Now one word more: I love the people of Ennismore, among whom my lot is cast at present, but loved in an especial degree, and never forgotten while life endures, shall be the people among whom I labored for nearly a quarter of a century—the good faithful people of St. Joseph's, Doura. God bless you all!"

LETTER FROM ARTHUR.

On Trinity Sunday over one thousand people gathered in St. John's church to assist at the first Mass of Rev. Father Haley. It was a solemn High Mass, Father Maloney being deacon and Father Doherty, the esteemed pastor, sub deacon. Father Haley is a native of Arthur, and, naturally, the many friends of his youth were more than pleased to see that the aim of his life had been attained. On beholding this good young priest immaculate for the first time the spotless Lamb of God, the hearts of those present were overflowing with joy. And when his sweet voice burst forth in the solemn notes of the preface he captivated the ears and hearts of all. At the end of Mass Father Maloney spoke briefly on the necessity of sacrifice and priests, on the dignity of the Christian priesthood and on its unity. He showed how in the new law there was but one priest and one sacrifice. In conclusion he described the joys and sorrows of a priest. After Father Haley studied in St. Jerome's, Berlin, and St. Michael's, Toronto. Afterward he entered the Grand Seminary, Montreal, where he spent four years in the study of philosophy and theology. Success always attended his efforts. On Saturday, 31st of May, he was raised to the priesthood by Bishop Dowling, in St. Mary's Cathedral, Hamilton. His many good qualities are the admiration of all, particularly his firmness of purpose, his candor and sincerity. He will certainly be a bright ornament to the diocese of Hamilton. Knowing his worth, Bishop Dowling has appointed him to one of the most important, if not the most important, curacies in the diocese, that of St. Patrick's, Hamilton. His numerous friends here wish him many years of health and strength to complete the career so well begun.

BOOK NOTICES.

The following new books have been issued from the press of Messrs. Benziger Bros., 36 and 38 Barclay street, New York:
Revelations of the Sacred Heart to Blessed Margaret Mary, and the History of Her Life. From the French of Monsseigneur Bougaud, Bishop of Lava. By a Visitandine of Baltimore. Price \$1.50.
Aids to Correct and Effective Elocution. With selected readings and recitations for practice. By Eleanor O'Grady. Price \$1.25.
General Metaphysics. By Rev. John Rickaby, S. J. Price \$1.25. The one of the "English Manuals of Catholic Philosophy," by the Jesuit Fathers, England.

WEDDING BELLS.

An interesting event took place at St. Michael's Cathedral, Toronto, on the 20th when Mr. N. J. Clark, of the Ontario Bureau of Statistics, was married to Miss Emilie Ryan. The ceremony was presided over by Very Rev. J. M. Laurent. The bridesmaid was Miss Lena and Lucy Ryan, sisters of the bride, while Mr. C. M. Ryan, brother of the bride, was best man. Mr. and Mrs. Clark left by the Niagara boat on a visit to the Falls, Buffalo and New York.

A KIND REMEMBRANCE.

The William O'Brien Branch of the Irish National League of America, of Montreal, had High Mass celebrated in that city on the 11th, in their parish church, St. Ann's, asking the BISHOP AND LAMBS—Offerings, in honor of William O'Brien and his bride on their marriage feast. The members of the Branch attended on the occasion in a body.

MARRIED.

MURPHY-KEARNS—On the 16th inst. at St. Peter's Cathedral, London, by Rev. M. J. Tierney, Thomas Murphy w/ Bridget Kearns, both of this city.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The wedding of Wm. O'Brien, the well-known Irish member of Parliament and editor of United Ireland, and Miss Raffalovich, daughter of M. Raffalovich, a banker of Paris, took place in London, at the Brompton Oratory on the 14th. The ceremony was performed by His Grace the Most Rev. Thos. N. Croke, D. D., Archbishop of Cashel. Among the guests were Mr. Parnell and other colleagues of the bridegroom in the House of Commons. John Dillon acted as groomsmen. An immense crowd gathered about the oratory. Most of the people were sprigs of shamrock in honor of the occasion. As the newly-wedded couple entered their carriage they were enthusiastically cheered by the crowd. An Irish Nationalist, Mr. Kelly, has been elected to the Municipal Council of Liverpool for Vauxhall Ward. Mr. Kelly is the President of the National League. On the 27th of May sixteen families, comprising ninety-one persons, were evicted at Clongorey. The police behaved with great brutality towards the evicted. In the House of Commons Mr. Balfour declined to accede to Mr. Parnell's request for the appointment of a committee to inquire into the charge that the police of Tipperary and Cashel had used unnecessary violence in suppressing Nationalist meetings.

SALISBURY AND BALFOUR IN TROUBLE.

London, June 12—Everything points to the certainty that the Conservative caucus at the Carlton Club to-day ended in a row. Upon the question of procedure and advisability of shelving one or another of the important bills now in various stages of parliamentary advancement not only the Cabinet but the unofficial leaders of the Tory party, as well as the voting contingent of the Ministry in the House of Commons, have for some time past been divided in opinion, while the pressure of the constitution upon the Government has increased. To-day's caucus, it was asserted by the dictators of the Ministerial policy, would restore harmony, but the bitter discussion which characterized the conference and the failure of the meeting to reach any definite conclusion denotes a widening of breach to the extent of threatening hopeless division in the ranks of the party on pending bills. It is announced to-night that another caucus will shortly be convened but a further attempt will be made to subdue the refractory element but the determined attitude of the Cabinet minority and their adherents gives very little encouragement to the majority that their efforts will be successful. In addition to the Parliamentary rebellion against the headstrong policy of the Ministerial leaders a regard to pending bills, the Government had a very serious difficulty to confront in dealing with the defiant postal and police employees, and all politicians agree that the case requires delicate handling. The wisdom of Postmaster-General Raikes in reducing the wages of fifty postmen by one hundred and fifty more for attending a meeting of the new union of postoffice employees is seriously questioned. The action of the men was in defiance of a positive prohibitory order, it is true, but the question which the postal department will find the greatest difficulty in disposing of to the satisfaction of the electors is that of the justice of the order, and it is certain that in the general strike of the postmen, which is greatly feared as the result of Mr. Raikes' arbitrary course, the strikers will receive a measure of public support that will astound the authorities.

LATEST MARKET REPORTS.

London, June 19.—GRAIN—Red winter, 1.05 to 1.07; white, 1.03 to 1.07; spring, 1.55 to 1.67; corn, 92 to 100; rye, 90 to 100; barley, 80 to 90; malt, 110 to 113; peas, 10 to 11; beans, 10 to 14; buckwheat, 13 to 15; eggs, 11 to 12; butter, 12 to 13; lard, 10 to 11; creamery, 20; store packed lard, 10 to 11; lard, No. 1, 12 to 13; lard, No. 2, 10 to 11; tallow, 10 to 11; linseed, 10 to 11; rapeseed, 10 to 11; timothy seed, bush, 1.50 to 2.00; hay, 1.00 to 1.50; flax seed, bush, 1.40 to 1.50; mangel-wurzel, per gal., 90 to 1.00; mangel, per ton, 6 to 7; clover, 10 to 11; lucerne, 10 to 11; rape, 10 to 11; turnips, 10 to 11; potatoes, 10 to 11; onions, 10 to 11; cabbages, 10 to 11; cauliflowers, 10 to 11; leeks, 10 to 11; mushrooms, 10 to 11; peas, 10 to 11; beans, 10 to 11; lentils, 10 to 11; chickpeas, 10 to 11; vetches, 10 to 11; lucerne, 10 to 11; timothy, 10 to 11; hay, 10 to 11; straw, 10 to 11; manure, 10 to 11; lime, 10 to 11; sand, 10 to 11; gravel, 10 to 11; bricks, 10 to 11; tiles, 10 to 11; slates, 10 to 11; stones, 10 to 11; lime, 10 to 11; sand, 10 to 11; gravel, 10 to 11; bricks, 10 to 11; tiles, 10 to 11; slates, 10 to 11; stones, 10 to 11.

HOME RULE.

The wedding of Wm. O'Brien, the well-known Irish member of Parliament and editor of United Ireland, and Miss Raffalovich, daughter of M. Raffalovich, a banker of Paris, took place in London, at the Brompton Oratory on the 14th. The ceremony was performed by His Grace the Most Rev. Thos. N. Croke, D. D., Archbishop of Cashel. Among the guests were Mr. Parnell and other colleagues of the bridegroom in the House of Commons. John Dillon acted as groomsmen. An immense crowd gathered about the oratory. Most of the people were sprigs of shamrock in honor of the occasion. As the newly-wedded couple entered their carriage they were enthusiastically cheered by the crowd. An Irish Nationalist, Mr. Kelly, has been elected to the Municipal Council of Liverpool for Vauxhall Ward. Mr. Kelly is the President of the National League. On the 27th of May sixteen families, comprising ninety-one persons, were evicted at Clongorey. The police behaved with great brutality towards the evicted. In the House of Commons Mr. Balfour declined to accede to Mr. Parnell's request for the appointment of a committee to inquire into the charge that the police of Tipperary and Cashel had used unnecessary violence in suppressing Nationalist meetings.

SALISBURY AND BALFOUR IN TROUBLE.

London, June 12—Everything points to the certainty that the Conservative caucus at the Carlton Club to-day ended in a row. Upon the question of procedure and advisability of shelving one or another of the important bills now in various stages of parliamentary advancement not only the Cabinet but the unofficial leaders of the Tory party, as well as the voting contingent of the Ministry in the House of Commons, have for some time past been divided in opinion, while the pressure of the constitution upon the Government has increased. To-day's caucus, it was asserted by the dictators of the Ministerial policy, would restore harmony, but the bitter discussion which characterized the conference and the failure of the meeting to reach any definite conclusion denotes a widening of breach to the extent of threatening hopeless division in the ranks of the party on pending bills. It is announced to-night that another caucus will shortly be convened but a further attempt will be made to subdue the refractory element but the determined attitude of the Cabinet minority and their adherents gives very little encouragement to the majority that their efforts will be successful. In addition to the Parliamentary rebellion against the headstrong policy of the Ministerial leaders a regard to pending bills, the Government had a very serious difficulty to confront in dealing with the defiant postal and police employees, and all politicians agree that the case requires delicate handling. The wisdom of Postmaster-General Raikes in reducing the wages of fifty postmen by one hundred and fifty more for attending a meeting of the new union of postoffice employees is seriously questioned. The action of the men was in defiance of a positive prohibitory order, it is true, but the question which the postal department will find the greatest difficulty in disposing of to the satisfaction of the electors is that of the justice of the order, and it is certain that in the general strike of the postmen, which is greatly feared as the result of Mr. Raikes' arbitrary course, the strikers will receive a measure of public support that will astound the authorities.

LATEST MARKET REPORTS.

London, June 19.—GRAIN—Red winter, 1.05 to 1.07; white, 1.03 to 1.07; spring, 1.55 to 1.67; corn, 92 to 100; rye, 90 to 100; barley, 80 to 90; malt, 110 to 113; peas, 10 to 11; beans, 10 to 14; buckwheat, 13 to 15; eggs, 11 to 12; butter, 12 to 13; lard, 10 to 11; creamery, 20; store packed lard, 10 to 11; lard, No. 1, 12 to 13; lard, No. 2, 10 to 11; tallow, 10 to 11; linseed, 10 to 11; rapeseed, 10 to 11; timothy seed, bush, 1.50 to 2.00; hay, 1.00 to 1.50; flax seed, bush, 1.40 to 1.50; mangel-wurzel, per gal., 90 to 1.00; mangel, per ton, 6 to 7; clover, 10 to 11; lucerne, 10 to 11; rape, 10 to 11; turnips, 10 to 11; potatoes, 10 to 11; onions, 10 to 11; cabbages, 10 to 11; cauliflowers, 10 to 11; leeks, 10 to 11; mushrooms, 10 to 11; peas, 10 to 11; beans, 10 to 11; lentils, 10 to 11; chickpeas, 10 to 11; vetches, 10 to 11; lucerne, 10 to 11; timothy, 10 to 11; hay, 10 to 11; straw, 10 to 11; manure, 10 to 11; lime, 10 to 11; sand, 10 to 11; gravel, 10 to 11; bricks, 10 to 11; tiles, 10 to 11; slates, 10 to 11; stones, 10 to 11.

C. C. RICHARDS & Co.

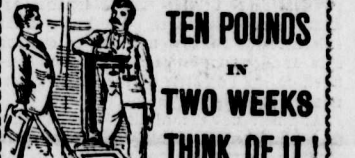
MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character.
Norway, Mo. JOSEPH A. SHAW.



NESTLE'S FOOD

Is especially suitable for INFANTS In Hot Weather. IT REQUIRES ONLY WATER To make ready for use, and is very effective in the prevention of Cholera Infantum. Try it this Summer.

TEN POUNDS IN TWO WEEKS THINK OF IT!



As a Flesh Producer there can be no question but that SCOTT'S EMULSION Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda is without a rival. Many have gained a pound a day by the use of it. It cures CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. AS PREPARED BY SCOTT'S EMULSION. Genuine made by Scott & Bowman, Belleville, N.J. Wrapper at all Druggists, 50c. and \$1.00.

AGENTS WANTED

If you want to take hold and sell our Choice Nursery Stock Now is the time. Write us at once for terms.—WAT BROTHERS, Nursery men, Rochester, N. Y.

TALENTS WANTED

Male or female, holding 2nd or 3rd class certificate, to teach in St. No. 7, Dover East, County of Kent; must be able to teach English and French, as this is a French Separate school; must be up in conversational French, as many of the little ones cannot speak English; must be up in third Monday in August, 1890; apply and testimonials to A. FROST, agent and testimonials, 2, Finsbury Square, London, E.C.2.

Several Cases Cured.

The well-known Rev. Pastor A. J. E., who will readily give his name on request, writes us: An orphan under my care suffered from epilepsy for four years, which had advanced very far, but through the kindness of Pastor Koenig's Nerve Tonic cured him entirely. Another boy suffered from cramps in such a degree, that he became violent at times and endangered his own life. Treatment in several hospitals by competent physicians gave only temporary relief, but after using several bottles of Pastor Koenig's Nerve Tonic he was cured entirely, and has been well and healthy ever since. Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and those who are unable to obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

ROYAL CANADIAN INS. CO.

FIRE AND MARINE. HENRY TAYLOR, AGT. Taylor's Bank Richmond St.