PLCVES. UNDERCLOTHING. AND SOCKS.

THE BEST GOODS IN THE TRADE

119 DUNDAS STREET NEAR TALBOT.

AR CEILIDH.

In our Ceilidh of last week, I spoke of Bishop Repaid Macdonald, Vicar Apostolic of the Western district of Section monly known as Bishop of Lismore. Another and earlier Bishop of Lismore, Bight Rev. John Chisholm, is the hero of following well-authenticated anecdote:

The prelate, so it is said, was on the very best of terms with his Protestant bbore, by whom he was much respected. One day it chanced that a valuable cow, belonging to an old Presbyterian woman, fell ill and was like to die. The venerable owner, while enduring the most intense anxiety on behalf of her cherished animal, chanced to see the bishop riding by. Throwing ceremony to the winds, she hailed his lordship, begging him to come and cure her cow. The good bishop dismounted and allowed himself to be conducted to the stable where the interesting invalid was lying. Going up to it he gave it a slap saying in Gaelic:—

"Ma Chies thu beau bidh, 's mar a bidh 's math" (If you live, live, and if not, very good).

very ill of quinsey and was supposed to be dying. The old woman hearing this, thought that "one good turn deserved another," and hastened to the bishop's bedside, where she repeated over his Lordship the "prayer" which she believed had saved her cow. Ill as he was the bishop could not preserve his gravity as he heard the well-remembered words, but burst into so hearty a laugh that the quinsey broke and his life was saved.

The bishop and the old woman were more happy in the result of their miracles than was the reverend uncle of a lady triend of mine.

One evening when the subject of mir acles was on the tapis I observed my friend smiling to herself, and at once made the customary bid of a penny for her thoughts. She told us she had been thinking of her Uncle John's only miracle. Naturally we all wanted the story.

"Well," she said, "my uncle John was, at the time, cure of a country parish in Quebec and was much beloved by his parishioners. One day a poor woman, who had a paraly sed leg, sent for him, her. "Tut, nonsense woman, I can't cure father, I'm sure of it," said she, "and I'll so to mass and try." Accordingly the next Sunday morning imagine the feelings of my uncle when he beheld the woman carried up the aisle on a mattrass and laid on the floor before a front pew, At the communion, making a mighty effort, she rose to approach the railing, when she fell down and broke her other

"This, girls," my Uncle John used to say, "is the only miracle I ever per-formed."

The name of Bishop Chisholm recalls the proverbial pride with which that elan were wont to regard their chief. For the opinion of a Cuisholm the chief. with three other created beings, alone had any right to the definite article, thus: The Pope, the Queen, the Chisholm and

A Chicago

rs,

Here is a good Chisholm story, which, if I remember rightly, I found years ago in a Highland Magazine. The followers holm of Comar and those of the Earl of Seaforth and Kintail could never agree as to the proper boundary on the hills between the estates of their respective chiefs. The chiefs were on such good terms with each other that they never encouraged this warfare between their vassals. At last the importunity of the clansmen became so troublesome that the chiefs met to consider some easy way of arriving at a settlement of the matter. Said Seaforth: "We ought to shame these fellows who cannot agree among themselves about a bit of hill

Said the Chiabolm_"Indeed, yes!" Said Seaforth-"Have you any old dairymaids in Comar ?"

The Caisholm-"Indeed I have sev-

Seaforth-"Well, so have I, let us send a Kintail old woman away from Caisteal Donnan and a Strathglass one from Beinnyean, and on whatever spot

NICHOLAS WILSON & CO | they meet, that shall be the boundary

upon the top of it and hobbled in tri umph back to Comar. Here she related The cow fortunately recovered. The bishop soon after this incident became she said) of the obstinacy of her appon-

what had happened, in consequence (so she said) of the obstinacy of her apponent.

The Strathglass men repaired in all haste to the spot indicated and found the story true enough.

The staff with its flying signal of triumph greatly facilitated the finding of the ghastly remains of the poor old woman of Kintail. Cuaille is the Gaelic name for bludgeon or ponderous staff, and from that day to the present, the locality where this tragedy occurred is called Cnoc-a Cnuaille, or the Hillock of the Bludgeon.

Written for the Catholic Record.

HOW A SCHOOLMANUER BECAME

A CATHOLIC.

ting are generally rehabilitated in all their old factitious garbs.

Every Protestant, for instance, is sure that, before Martin Luther lived, no one knew anything of the Bible. The world is indebted to Martin for its general circulation, at least. But how did Martin come to find out that such a book existed? Almost any common Protest and historian will tell us. Here is the life of Luther, by Martyn, published by the American Tract Society. On page 38, he says: "One day—he (Luther) was then in his twentieth year, and had been at the university two years, while engaged as usual in glancing over the library manuscripts he chanced to open an old volume mouldy and cobwebbed. Attracted by its antique aspect, Luther read its title, and found it to be a Latin Bible, the first he had ever seen. This he read and re read with inexpressible and never-ceasing delight, mingled with some asionishment, for until then he had imagined that the fragments of scripture contained the first martin Luther lived, no one knew anything of the Bible. The world is indebted to Martin for its general circulation, at least. But how did Martin come to find out that such a book existed? Almost any common Protest and the size of the Roman with reliation, at least. But how did Martin come to find out that such a book existed? Almost any common Protest and the size of the Roman with reliation, at least. But how did Martin for its general circulation, at least. But how did Ma

I intended to devote a letter to a subject, at the bare mention of which the Protestant swells with indignation, the Jesuits. But I forbear for two reasons: I shall have enough to say without it, and to be plain, my historical knowledge of the Order is not what it ought to be. I know, though, from such men as Ranke, Macsuley, Parkman, and others, that as theologians, philosophers, scientists, explorers, educators, and missionaries, the Jesuits have always been in the front rank; and when we consider what forms of Forcestant swells with indignation, see Jesuits. But I forbear for two reasons: I shall have enough to say without it, and to be plain, my bistorical knowledge of the Order is not what it ought to be. I show, though, from such men as Ranke. Some day a poor woman, raily sed leg, sent for him, she wanted him to cure neenes woman, I can't cure neenes woman, I can't cure neenes woman, I can't cure of it." said she. "and of it." said she. "and doughty champions of the reform they in addition that Luther turned his discovery into a benefit and comfort for all mankind. The story carries an absurdity on its very face; and its utter falsity is easily demonstrated. Editions upon editions of the whole Bible, both in Latin and in several vernaculars, had been printed and circulated before Luther was born, and who will believe Luther what had not seen some of them? Works, and when we consider what forms of heresy they have headed off, doubled up, and choked to suffication; and what is ought to say without it, and in addition that Luther turned his discovery into a benefit and comfort for all mankind. The story carries an absurdity on its very face; and its utter falsity is easily demonstrated. Editions upon editions of the whole Bible, both in Latin and in several vernaculars, had been yet and when we consider what forms of Luther was born, and who will believe Luther had not seen some of them? "Before the year 1200, the English had for the expositions of the prest." (Middle Ages, p. 192.) On page 44, he says: the location of the prest. (Middle Ages, p. 192.) On page 44, he says: the location of the prest. The Benedicutes and their ordinates with the precious word of covery into a benefit and comfort for all mankind. The story carries an absurdity on its very face; and its utter that the healing tomals the value of the sacraments, the blessed ness of joining in the act of public prayer, the need of purpose, the value of the sacraments are coverally on its very face; and its utter that Luther turned his discovery into a bene and choked to suffication; and what translated into their own distect, in protect the protect of the can easily understand how it is that Protestants have not much to say in commendation of the Jesuits. But, if I have not read as much about them as I ought "The old High G-roan version, printed to the control of the cutire mendation of the state of the control of the cutire for the control of the cutire mendation of the cutire mendation of the cutire mendation of the cutire for the control of the cutire for the

one evening when I was unconsciously working my way into the Caurch, I was called on by a clergyman. He was the master divine, and ecclesiastical scholar of the neighborhood. He had had a regular training in college, could manage the Latin and Greek to great satisfaction; and, as he gave me to understand, was powerful in Hebrew. As soon as he came, I divined the object of his visit. There was, I knew, a su-picion abroad that I was wonderfully fascinated with Catholic reading; and he had come to ascertain for himself the correctness of the report. A glance at my books confirmed his worst feers. His disapproval of my conduct was expressed in condemnatory shakes of the head, hard drawn sighs, and sundry ejaculations of contempt. After making a few common place remarks, he opened out on the Jesuits. What he said I will not pretend to repeat; but it would be speaking softly to call his utterances tirades. He spoke with the decision of one that is thoroughly conversant with his subject. While he was having his own way with the absent enemy he picked up, at a venture. De Montor's Lives of the Popes. about them.
One evening when I was un While he was having his own way with the absent enemy he picked up, at a venture. De Montor's Lives of the Popes. As he became interested in looking at the portraits in the book, his rancor gradually absted. At last he came to a picture, and looking below it, drawled out, Ig na tius Loy o la!" Turning his eyes to the headline of the opposite page, he saw Pius VII.

"I suppose," said he, looking at me and pointing with his floger to Loyols, "this was Pius VII before he was Pope?"

"No," said I, "it is Ignatius Loyols."

"On, ab, yes, a Catholic of some kind, I dare say."

dare say."
If this has no point, it has the merit of being positively true. And, somehow or other, it begot in me the suspicion that it is even possible for a man to be great in Hebrew and yet be a little off in "Jesuitical matters!" In slander the man was well up. But for the particular benefit of such men. I will sive a quota-

ment, for until then he had imagined that the fragments of scripture contained in the various collects of the Roman ritual embraced the whole word of God."

This is the way it is generally put, and in addition that Luther turned his dis-

and frequent repetition. Each and every one of them has been refuted time and

again; but through interest or ignorance they are generally rehabilitated in all their old factitious garbs.

mendation of the Jesuits. But, it among the most read as much about them as I ought not read as much about them as I ought first at Mentz, 1462, was reprinted ten to have read, I have heard a good deal times before the Reformation. In like times before the Reformation. In like manner an Italian version, printed at Venice, as early as 1471, is said to have Venice, as early as 1471, is said to have gone through nine editions in the fifteenth century." Ibid, p 360. "In 1478, there appeared from the same press (Valencia) a translation of the Ser ptures, in the Liniousin, by Father Beniface Forrer, brother of the famous Dominican, St. Vincent Ferrer." Prescott's Ferd. and Isabella, Vol. 1, p. 387.

"As the various languages of Europe became gradually developed. a desire

"As the various languages of Europe became gradually developed, a desire naturally arose amongst those who spoke them for services in the vernacular; and this desire was not left altogether ungratified even long before the Reformation. Thus, in Eogl-nd, the Epistles and Gospels and the Litany were translated into the native language in the services of the Church, and interlinear translations were made of many portious of the Medisolal prayer books. Neither must we imagine that the translations of Holy Scripture put forth by the Reformers, or even that earlier version tions of Holy Scripture put forth by the Reformers, or even that earlier version to which Wickliffe gave his name, were by any means the first efforts made to produce the Holy Bible in the vernacu-lar. From Anglo Saxon times down-wards, we have traces of bibles trans-lated for the use of those who preferred wards, we have traces of those who preserved such versions; and to the truth of this statement may be quoted the testimony of John Fore, the "Martyrologist," who says, "If histories be well examined, we shall find, both 'before the conquest and after, as well before Jehn Wickliffe was born as since, the whole body of the Scriptures by sundry men translated into this our country tongue." Blunt's, Key to C H, p. 117.

Thus it was that the Apocryphal Epistle (to the Laodiceans) passed into the early vernacular translations of the New Testament. It is said that fourteen editions of one or more German versions were printed before Luther's time; and it occurs in the first Bohemian bible

it occurs in the first Bohemian bible (1488)." Westcott's Canon of N. T. p.

man was well up. But for the particular the sense of such men, I will give a quotation from Mosheim, to show that it is possible to be too malignant, even in speaking of the Jesuits:

"As this order has produced men of says, "Really one hardly knows how."

they meet, that shall be the boundary between us for ever."

This arrangement was considered satisfactory, and without loss of time the old women were sent off in the interest of their respective masters. In due course they met in the west end of the Affario on a hillock between Lochables and Altestaha. Lord Seaforth's dairy-maid thus accosted her of Clan Chisholm:

"You have come too far towards Kintall, and I will go still further towards Strabglass."

Upon which the other made answer state if the opposed the stock of the whole stroke and marked and enormity of certain stall, and I will go still further towards Strabglass."

Upon which the other made answer state if the opposed to the strate of the strate

have split the first into two parts? Watson, in his theological dictionary, gives a detailed expanation of the abominable trick. But let anyone, after reading watson's, or any similar account, procure a small Catholic catechism and examine it, to decide for himself who is guilty of what is worse than the lowest kind of trickery. The Catholics do not suppress an iota of the commandments. Concerning the division, Blunt, in his key to the catechism, puts the matter fairer: "The commandments are numbered as ten in all by God Himself. But the exact mode of division is not declared in the Bible. The Continental Churches and the Lutherans divide our first into the first and second, and unite our ninth and tenth into one. This division is very ancient, but our own seems to be most correctly in agreement with the exact number." p 113.

The bare thought of this "suppression" and "division" stirs up the temper of the apiring exhorter pretty badly sometimes. If he cannot have the ten commandments, entire and properly divided what is thereleft for him? Well, as far as the commandments go, without the book, it is to be feared that many of them would not have much left; because I believe that if one half of the preachers, I except the Angleans and the Pre-byterians, were suddenly called on to repeat in order the ten commandments, their failure would be as signal as disgraceful. Besides, do they in their Sunday Schools see to it that all the children know the commandments, They do nothing of the kind. All their concern about the commandments looks like superfluous twaddle. If they cared so much for them, they would show it by teaching them to the young.

Then again, during the Middle Ages "matching are done in the stream of the matching them to the young."

would show it by teaching them to the young.

Then again, during the Middle Ages "nothing was done towards giving the people scriptural instruction."

Speaking of the ninth century Hard wick says: "Many of the councils have, however, laid special stress on the necessity of proaching in the native dialects. They urge that opportunity should be afforded, but in town and country parishes, of gaining a complete acquaintance with the precious word of God. The doctrines of the Saviour's incarnation, death and final triumph in were peculiarly devoted to the study of the Bible."

lieving that the provision made by the Church for the spiritual necessities of the people was not, at any rate, less abundant than is the case at the present day. Indeed, there is no doubt that day. Indeed, there is no doubt that both churches and clergy, and consequently opportunities for worship and instruction. quently opportunities for worship and instruction, were far more in proportion than they can be said to be now in our own country (England), even after the persevering and liberal effirts of late years." (Key to C. H., p. 116) The prominent reformers and troops of their followers used to lay it down as

of their followers used to lay it down as an incontrovertible truth that the Pope is anti-Christ; and the obscure country preacher, and very often the biffield disputant, even now-a-days, solemnly declare the same thing. Their counterfeit sincerity must be the apology for their molignity; but the blasphemous statement is readily believed by the people. They ought to know, though, that to-day it is not fashionable, at least, to say so.

"It is a strange instance of religionary virulence which makes some detect the Pope of Rome in the Man of Sin, the Harlot, the Beast and the false prophet that wrought signs before it. The Man of Sin and the Beast are unmistak-bly identical, and refer to an anti-Christian

of Sin and the Beast are unmissassing identical, and refer to an anti Christian world power; whilst the Harlot and the false prophets are symbols of an apostacy in the Church. There is nothing Roman the Church. this, but something very much the "How the Abomination of Desolation

can be considered as set up in a church where every sanctuary is adorned with all that can draw the heart to the Cruci fied, and raise the thoughts to the impos-ing ritual of Heaven, is a puzzle to me. To the man unprittated in the law that To the man unnitiated in the law that Revelation is to be interpreted by contraries, it would seem more like the Abomination of Desolation in the Holy Place, if he entered a Scotch Presbyterian, or a Dutch Calvinist, place of worship Rome does not fight against the Daily Sacrifice, and endeavour to abolish it; that has been rather the labor of so called Caurch Reformers, who with the suppression of the doctrine of the Eucharistic Sacrifice and Sacramental Adoration have well nigh obliterated all notion of wership to be addressed to the God-Man. Rome does not deny the power of the godliness of which she

makes show, but insists on that power with no broken accents. It is rather in other communities, where authority is flung aside and any man is permitted to believe or reject what he likes, that we must lock for the leaven of the anti-Christian spirit at work " (M-ths of Middle Ages by S. Baring Gould, M. A., p. 97)

at work." (Avins of a mode ages by S.

If this anti-Christ theory has any basis whatever, it must be fatal to Protestantism itself, provided that an uncorrupted text of the Sacred Scriptures be necessary for the new religion. According to some Protestant explorations, the origin of the anti-christian power plays between A. D. 200 and A. D. 500. Taking the latter mark, we have from A. D. 500 to A. D. 1500, Luther's time, a good round one thousand years. For one thousand years then, anti-Christ lived in Rome, and ruled what has been improperly called Christendom. But it is past all dispute that the Man in Rome and his council have been the custodians, and conveyancers to us, of the Holy Scriptures. Auti-Christ had unrestricted control of the Bible for one thousand years. Now, let me ask, unrestricted control of the Bible for one thousand y-ars. Now, let me ask, with what semblance of propriety can the Pope be called anti-Christ, unless be did his utmost to turn the books that show forth Christ, into non-sensical fables or false narratives? What other work could he do to maintain his character? If the Anti Christ theory be true, the bible will hardly be the Word of God, the Pope is not Anti Carist. If Protestants wish to exalt the authority of the bible, they should first learn to speak truthfully and reverently of the Catholic Church, from which they took it.

The time was when I looked upon that story in Mosheim about the manage ment of a half wit, called Tetzer, by the Dominicans, (Vol. ii., p. 10) as a sample specimen of the low cunning practiced by Catholics to delude a credulous people. As it stands, it rests solely on Protestant authority, and I think that Protestant authority, and I think that when Burnet is named to substantiate it, anyone might be pardoned for laughing at the whole. But even if it were true it can be matched. In Collier's History, Vol. vi, p 83, this can be found:
"About this time some of the Reformed were remarkably ungoverned in their and Fortnatenes, there was a cat. their z-al. For instance: there was a cat hung upon a gallows in Cheapside, and something of the habit of a priest put upon her. This figure was carried to the Bishop of London and shown in the pulpit at Paul's Cross by Dr. Pendilton. Not long after a pistol was discharged Not long after, a pistol was discharged at this Pendilton, in the same place The bullet drove into the church will, and missed him very narrowly. To these disorders I shall subjoin another and missed him very narrowly. To these disorders I shall subjoin another which looked like a deeper contrivance. For the purpose: one Elizabeth Crofts had been practiced with to set up an imposture; she delivered a very offensive discourse through a wall near Aldersgate in London. The matter was so artifuially managed, that the voice was heard, but no person discovered. This "spirit in the wall" as it was called, was cried up for a most miraculous intelligence from the other world. Some said it was an angel, and others made it no less than the immediate warning of the Holy Ghost. The sound was conveyed by a whistle given her for that purpose by one Drake, servant to Sir Anthony Nevil. She had several assistants to carry on the cheat. These confederates mixing with the crowd, undertook to expound the spirit, and de ivered the oracle pound the spirit, and de'ivere' the oracle in seditious language against the Queen (Mary) and the prince of Spain, and declaimed strongly against the mass, against confession, and such other doctrines of the anti-reformed. All this was confessed

I will close with a few extracts :

"The authority of the priests operated in the darkness as a salutary antidote; they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless and preserved or revived the peace and order of civil society." Gibbon, Vol. VI. p. 131.

"It goes to show that, at the darkes periods, the Caristian church was the source and spring of civilization, the dispenser of what lattle comfort and security there was in the things of this world, and the quiet scriptural asserter of the rights of man." Maitland's D. A.

p 393 "Perhaps no feature of the Middle "Perhaps no feature of the Middle Ages is more striking than the influence of the Church in teaching the equality of men, and opening a way to preferment for the humblest of her members. Anyone might be received into a monastery; he could then be ordained, and if possessing superior qualifications might advance to the very humbert ampunpose in Church and State. qualifications might advance to the very highest eminence in Church and State. In this manner some of the evils arising out of the hereditary character of feudalism were largely counteracted; and the Church became the champion and promoter of popular rights," Hardwick's Middle Ages, p 55.

"It cannot, however, be denied that the church employed its influence to restrain it (slavers); the clergy in general, and especially several Popes, enforced the manumission of their slaves as a duty incumbent upon laymen, and loudly inveighed against the scaudal of treeping obrigations in bondage." Guizot keeping christians in bondage," Guizot History of Civ p 112 "She endeavoured by every means in her power to suppress
the frequent recourse which at this
period was had to violence, and the
continual wars to which society was so
prone. It is well known what the truce
of God was, as well as a number of other
similar measures. by which the church or God was, as well as a number of other similar measures, by which the church hoped to prevent the employment of physical force, and to introduce into the social system more order and gentleness." Ibid p. 115.

LATEST PHASES OF THE IRISH QUESTION.

Of the jury which disagreed on the case of Mr. Blunt against Mr. Recorder Byrne, eight were Nationalists and four Unionists. Eleven jurors were for a verdict favorable to Mr. Blunt The case will come up again in March. The eleven held that the meeting was not one tending to disturb the public peace. Fourteen persons, including Mesers. O'Sullivan and Ashe, members of the municipal government, were sentenced at

O'Sullivan and Ashe, members of the municipal government, were sentenced at Galway to imprisonment for terms varying from two weeks to seven months, for taking part in a demonstration on the occasion of Mr. Blunt's strival at Galway, Mr. O'Sullivan was sentenced to an extra week's imprisonment for saying he would do the same again.

It is reported that since the late trial which Mr. Blunt so nearly won, he has been subjected to harsher treatment in prison. This is Secretary Balfour's usual mode of wreaking his petty spite on his political prisoners. Mr. Blunt, though still kept in a cold cell, not with tanding his illness, was allowed the extraordi sarily great privilege of having a slate and pencil. Perhaps this will bet ken from him again.

again.

Hamptead elected Mr. Hoare, L.-Unionist. The Liberals did not contest the seat, though it was expected they would do se, in the hope of reducing the former majority of the Government in that constitutes.

Mr. Cox. M. P., was released from prison February 28th, after completing his term of one month. He was greeted with popular ovation, and made a speech denouncing Secretary Balfour, and main-taining that the "suppressed" National

League is stronger than ever.

It is rumored that Lord Londonderry
will resign the Lord Lieutenaucy of Ireland
soon, and that Lord Cadagan will be his The Boston Herald says: "Bully

The Boston Herau save:

Buildour's argument that Home Rulers
grow fat in prison is about what
might be expected from the leader of a
party that maintains that Ireland ought to
flourish under the heel of a century of

oppression."
The arrest of Messrs, Pyne and Gilooly was marked by circumstances of ominous import. It will be remembered that they import. It will be remembered that they were arrested at the opening of the session of Parliament, at the threshold of Parliament House. Although it was mituight, a large crowd gathered, cheering vociferously for Home Rule. This occurring in the metropolis of England is a sign of evil omen to the Ministry. For months the Government have been seeking to arrest these two members, but they were not able to do so till they came to fulfit their Parliamentary duties. Such on open confession of incompetency on the part of a British Government has been unheard of under constitutional rule, and no doubt it contributed to the disaster they met at the Southwark election. Both gentlemen have been liberated, Mr. Pavne on appeal, Mr. Gilooly on bail Though Lord Aberdeen is not personally in favor of disestablishment of the Church, in the esse of Wales, he is in favor of this measure of justice being conceded, because the wants and wishes of the people ought to be regarded Mr. Balfour having put a misconstruction on Mr. Campbell-Bannerman's words, writes a reluctant apology to the Times. This is the second nubit analogy to the Times. were arrested at the opening of the session

writes a reluctant apology to the Times,
This is the second public apology he has
been obliged to make within a few
weeks. He has not apologized to Mrs.
Dillon of Galway for his sham-ful slander against her. He does this only by com

pul ion.

Mr. Gladstone returns thanks to the two hundred and fifty Church of England two hundred and fifty Church of England clergymen who drew up a memorial in favor of Home Rule, and says "it will have the effect of greatly widening the growing conviction that neither honor nor advantage can be gained by a continued refusal to accede to the moderate and constitutionally expressed demands of the Irish people."

What the Pope has Done for Scotland.

When announcing the collection for Peter's Pence in the Church of St. Alphonaus, Glasgow, the Rev. M. Mugina said: "Though our offerings be not as numerous or precious as those of other more favored people, our love and admiration of the great virtues of the Holy Father Sociand should look with endeared admiration on the present occupant of the chair of Peter. One of the first acts of the Pontiff was to restore to this country its long lost Catholic hierarchy, by which new life and vigor were given to the Church in Scotland. Only a few years have elspeed since this act of his Horiness was accomplished, and now everywhere are to be seen its great and good effects: Catholicity is making rapid progress in this country. Nowhere is the improved state of religion more noticeable than in this large archdiocese of Glasgow. The rapid increase of population, the larger number of priests and churche; the many and quickly multiplying schools and inand quickly multiplying schools and in-stitutions for the instruction and preserva-tion of the faith of the young, and above all the warm religious spirit of all the faithful show most convincingly the spread of the faith. The restoration of the hierarchy has quickened the blessed

In 1860 there were only twenty seven priests in all Dakots and Minnesots, and thirty one Catholic churches To-day there are two hundred and fifty of the former and nearly the same number of the latter, while the Catholic population of the district is estimated at over 500,-

The number of Russian troops on the Austrian and Roumanian frontiers is estimated at 510,000 men and 250 guns.

FROM THE IRISH BENCHE

United Irelan

SHE WAS MADE OVER.

True Hearts Outwelch Coron Simple Faith Does Norman E

From the Detroit Free Press.

"Hannan," said Farmer Huil, as he hustled into the farm house hitchen, "be you expectin's letter?"

"No," answered his wife promptly, "who's writ?"

"I dunno, onless it's that high flyin' slater of yours. Julyett, What's-hername. Like euuff she is tired of livin' starched up in the city—'taint enny place for real human folks, enny way—an' so she's comin' here to make us a visit."

"Do she say so?"

"Law sakes, no. Et warn't put in the law an' comman'ments when we was married that you was to open my letters, nor me yourn. Take an' open it yourself."

So Mrs. Hull opened the letter and

make you over. You won't be the same woman."

Mrs. Hull made such a long visit that her husband became uneasy. The doughnuts and peas were giving out, and besides he was lonesome. He wanted his Hannah home again. He didn't hanker after the city, but he made up his mind one day that he would go and bring his wife home. "The old gal will be glad to see me," he eaid to himself. "It's a'most killed her I-expect by this time, sittin' up so straight and eatin' all her vittles with a fork, an' bein' away from me. I'll be boun' it'll give her a turn to see me."

It did. The sister had tried the glass of fashion and the mould of form with wonderful effect on Hannah. She had also introduced Mrs. Hull arrived he was shown into a darkened parlor by a smirking maid.

"Have you a card, sir?" she asked

had a baggy carpet satche: In his hand.
His gray locks hung about his rugged face
and made it picturesque.

The door opened and a strange lady
plexion. She wore a voluminous blue silk
dress, and walked on shoes that were
mounted on French heels. Her hair was
a micked vallow.

mounted on French heels. Her hair was a wicked yellow.

"Hannah didn't say anything about enny other wonan a visitin' here. Who kin she be?" he said to himself.

As the strange lady advanced at a queer hippity hoppity gait, something in her presence grew familiar.

The old man got to his feet and levelled one hand over his eyes.

"Good mornin', ma'am," he said hesitatingly. "I was expectin' to see my wife—Hannah. I kinder thought you might be her sister. I ain't seen her in a good many years, but she ain't ex young ex you be."

A shrill, affected laugh, that died in a

A shrill, affected laugh, that died in a falsette shriek, greeted him.

"He don't know me! Juliette, come here. Dan'! don't know his own wife."

The old man looked at her attentively.

"Yailer hair on a woman of fifty? Red roses in her cheeks like a gal of sixteen. Where's the old woman that was my wife—Hannah? I don't want ne ballet dancer in her place."

—Hannah? I don't want ne ballet dancer in her place."

"I've tried to be fashun'ble," moaned Hannah, sloking into a heap on the floor.

"I've spent hundreds of dollars on her," exclaimed her sleter, as she looked on "and this is your gratitude."

"You've made a crome of her," persisted Dan'; "look at that ha'ar."

"It's a pompadour," sebbed Hannah.
"It looks wuse than a barn door; an' look at her cheeks."

"That's Bloom of youth," said Juliette, indignantly; "she's made over."

"Hannah! exclaimed her husband severaly, "I'm sahamed of you!"

"So be I," sobbed his wife, "but if you live in the city you must do as city folks does."

live in the city you must do as city folks does."

"Wher's your new alpacey that you thought good enough for the Presydint's wife?"

"In the cluset upstairs."

"Get inter it and wash the yaller outer yer gray ha'ar, and the red offen your cheeks, and kum home! Oh, Laud! kin you ever show yer face thar again?"

"Dan'l's a crank," said Juliette to her weeping sister upstairs as she tried to sooth her.

again."

When Hannah entered the parlor again she was clothed and in her right mind. Her husband beamed upon her.

"Gol!" he exclaimed, "I've got her back! It's the old gal herself this time, as nat'ral as life an' es purty es a pictur'! It's the children's mother. Hurry up now an' doan git left. I shan't take a spec of comfort till I get you eafe down hum agin on the old farm."

THE ECCLESIASTICAL PROVINCE OF ST. BONIFACE.

"Do also say so?"

"Law sakes, no. Et warn't put it the law an' comman/ments when we was married that you was to open my letters, nor me yourn. Take an' open it yourself."

So Mrs. Hull opened the letter and began to read it.

"Jest as I remayrked," said the old man. "ain't it, Hannah !"

"No," said Mrs. Hull, handing him the letter. See says shell star 'the expense, an' is just an firin' for combody to make over. Now what does she mean ?"

The old farmer read the letter with much care and painstaking.

"Jull me go a visiting whar they est breakfus in the middle of the day and was their Sandag close the hull week! I ray ther guees not. But, mother, if you want ter go, that's another thing. You kin hev the money the old mare fetched—you nigh about raised Bat enayway. I'll gin ye shet."

"There's my new alpacoy," said Mrs. Hull thoughtfully. "I've heard that the shop girls there were all silk m' satin every day."

"Poor things," said hee hasband; "it must be drefful to hev to dress to death all the time. Where's the link horn? I'ra goin' to write to the children that ther was: "Hannah Hull, you're a fright. I must make you over."

"Wny, Juliette. I think you're real mean." said Hannah, with some spirk. "D. ni'r say bunnit, for goodness ake. You have no style. You won't be the same on that old farm till you look a hundred."

"Day the hard you over."

"Wny, Juliette. I think you're real mean." said Hannah, with some spirk. "D. ni'r say bunnit, for goodness ake. You have no style. You won't be the same woman."

Mrs. Hull made such a long visit that her husband became uneasy. The dough nuts and peas were giving out, and beate woman."

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Mrs. Hull made auch a long visit that her husband became uneasy. The dough nuts and peas were giving out, and beate were leaves and and now

TOTTOWING THEIR GETT -		
	Then	Now
Oblates; Bishops	1	6
" priests	2	97
" scholastic brothers		
" lay brothers		54
Secular priests		24
Reminarista		10
Jesuits; priests	A THE ST	10
Jesuits; priests	30.00	0000
" scholastics		
brothers	**	200
Religious:-		
Brothers of Mary		
Bisters of Charity,	4	93
Daughters of St. Anne		18
Bisters of the Holy Names of		
Jesus and Mary	Par Car	23
Faithful Companions of Jean		81
Sisters of Providence	200	4
Tertiarses of St. Francis		24
Churches or Chanels	3	178
Residences of Missionaries	5	120
Stations only by visited		149
University College		110
School of Caristian Brothers	**	1
Schools conducted by Name		00
Schools conducted by Nuns		22

"Have you a card, sir?" she asked perily.

"I don't play keerds," said the old man, reprovingly. "You jest tell Hannah there's a gentleman here to see her."

"Beg pardon, sir."

"You needn't. You hain't done nothin'. Jest go and tell Mrs. Hull there's a gentleman kem to see her."

The labours of the missionaries were thus blessed with signal success in face of difficulties and trials that might test the boldest. "To form a just idea," says Archbishop Tache, "of the most part were commenced in almost inaccessible that our missions for the most part were commenced in almost inaccessible forests in the midst of poor, coarse, ignorant, pagan savages." Even the enemies of our holy religion could not know that he is in this life to know, serve and love God, his knowledge of the most abstruse points in science or His pray locks hung about his rugged face. enemies of our holy religion could not withhold their admiration of these sealous missionaries carrying at the great work of God in these the most inhospitable parts of the earth. Their lives have been so full of heroic deeds that a gentleman used to all the rigours of these frozen regions once remarked "that, after the Passion of our Saviour, he knew of nothing so sad as the lot of the fathers whose dwellings he pointed out to a friend."

Things have since improved. The

he knew of nothing so sad as the lot of the fathers whose dwellings he pointed out to a friend."

Things have since improved. The necessaries of life can now be procured much more cheaply and in greater abundance, and travelling is not so slow as it was forty years ago. The ecclesiastical province of St. Boniface is crossed from east to west by 1,768 miles of rail road that brauches off through different stations to the north; there are steamboats on the largest lakes and rivers; so that the expense and the fatigue of travelling are much less than used to be. Formerly it required six months to travelling are much less than used to be. Formerly it required six months to travel from Montreal to British Columbia, now the same distance can be covered in less than six days.

At the repeated iustance of Archbishop Tache, the vast diocese of St. Boniface was some years ago divided into four distinct vicariates, namely, British Columbia, Athabasaka-Mackensie, St. Albert, and St. Boniface.

The Oblates of Mary Immaculate first entered British Columbia in 1859. Monsignor d'Herbomez was named Vicar Apostolic in 1863, and in 1875 Bishop Durieu became his coadjutor. Many wonders of grace and seal have since been accomplished in this beautiful country, remarkable for its picturesque scenery and delightful climate.

The fathers of the same Congregation became the poincers of the faith on the banks of the giant river of the North West, in 1847. Monsignor Farrand was consecrated Bishop of Anemour and Vicar Apostolic in 1863. Two years later Monsignor Clut become his auxiliary. These two great prelates have since worked zealously in the most sterile parts of the extensive province of St. Boniface—the present vicariate of Athabaska-Mackenste. Success has blessed their efforts and the docility of the savages has always greatly encouraged them in their labors.

It was in 1843 that the missions were first established in the district of the Saskatchewan—on the very spot where two fathers, whom the Oblates regard as

martyra, lost their lives in the late abortive reballion of the half breeds. This vicariate was changed into an episcopal see in 1871, and Moneigner Grandia, who had been in 1859 Bushop of Satala and Cudjutor of the Sump of St. Boniface, became Bishop of St. Albert.

His Grace, Archbishop Tacke, in his report, enters more into detail regarding the last of these vicariates—that of St. Boniface—which has been confided to his care since 1853. Many missionaries had previously visited this country, but finding that the savages did not show the same good dispositions as elsewhere, they gancially moved upwards towards the northwest, where the missions were very much more successful. At the time when this Archdiocese was first made over to the Oblates there were only two Catholic parishes, that of St. Boniface and that of St. Francis Kavier. In the parish of St. Boniface were then situated the Bishop's house, a cathedral, and a convent; the nuns had charge of the school. St. Francis Kavier had its presbytery, its chapel, and its convent in which the sisters kept their school. There were then only four priests and thirteen nuns in the whole archdiocese. The following table shows

rebdiocese. The following	table	shor
he progress made these last	thirty	year
Oblates Becgiar priests		24
Beminariste		10
Brothers of Mary		16
Tertiaries of St. Francis		84
Churches		46
Ptations visited		85
Schools conducted by Best	berg	8
" for white children	B	10
White children attending		15
Black		478
Home for Aged Persons		
Woonital		

	Abjurations Marriages Easter Comunion Confirmation First Communion					
į	Baptisms	1882625875 8 8 1 1 1 1 1 1 1 1				
į	Staff Frabra	4408				
	VICARIATE OF ST. BORITAUE.	1—House of St. Bonifice. 2— Do. St. Lwwwese. 4—Mishor of St. May of Winnipeg. 6— Do. of St. Charles. 7— Do. of St. Charles. 8— Lo. of St. Charles. 9— Lo. of St. Larsen. 10— Do. Rivers et al. Epiperie. 10— Do. Rivers et al. Epiperie. 10— Statious visited where mishous are not bette and				

At present the number of Oblates work in the vast province of St. Boniface is

VICARIATE.	Bish ps	Pr	Lay Bros	Acholastics.	Total
St. Boniface St. Albert	1 1 2 2	21 33 21 20	8 21 2× 10	3	24 58 46 88
Total	6	94	57	4	161

required, Stinson & Co. start you.

ORBONIC DERANGEMENTS OF THE STOMACE,
LIVER AND BLOOD, are speedily removed by
the active principle of the ingredients
entering into the composition of Parmelee's
Vegetable Pills. These Pills act specifically on the deranged organs, stimulating
to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted.
In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

does not know that he is in this life to know, serve and love God, he knowledge of the most abstruse points in science or art will prove of no account. All this knowledge is good, but in subordination to that learning which finds its due expression in practical morality; to love God, a man must keep the commandments of God, and of the Caurch. Therefore, no acquisition in the purely mental field excuses him from going to confession and communion once a year. If he sould find the right ascension of a fixed body in the heavens, and does not obey the Church in respect of her commandments, he is simply a bacteno or a publican. Nor is it he who cries out Lord, Lord, that will enter the kingdom of heaven, it is the simple, obedient soul, who does what the Church prescribes.

Many fast and abstain; in this they are also bound? I sthe answer—because they dare not look at themselve, dare not gaze at the skeleton in the closes? The quiet but all-powerful voice of the consistence summons the sinner to the bar, and if he does not appear in the wedding garb, the judgment that wails the sinner will have wisely been frustrated. Now, during Lent, is the acceptable time, the time of salvation.—Colorado Catholic.

Live Reple get on in the world; they look out for the good chances; they go in and win. Stince sould be come white as the good chances; they go in and win. Stince sould be come white as the search, shall become white as the good chances; they go in and win. Stince sould be come white as the stime of the large sould be come white as the specific structure of the large salvation was written.

Live Reple get on in the world; they look out for the good chances; they go in and win. Stince were the specific structure of the larting that it meaning. The produced carely, without interfering years the form of the larting that it meaning. The produced carely, without interfering the pub before you free; then if you conclude not to go to work, all right. Capital not god chances the god chances the god chances the god on the world;

Take Ayer's Sarsaparilla, in the spring of the year, to purify the blood, invigorate the system, excite the liver to action, and restore healthy tone and vigor to the whole physical mechanism. Remember that quality, not quantity, constitutes the value of medicine.

Even as these resisted, so did they. They set upon the mesk and charitable missionaries who came to bear unto them the divine message of peace, with all the fury peculiar to their fierce and unbridled naure; but it availed not to stay the cause of Truth. The more they bedewed the yet virgin land with the blood of martyrs, the more did they spread over their wast hunting grounds,—this continent of America, the ever-fruitful seed of the Christian Faith. Only two centuries have elapsed since those trying days of toil and struggle and martyrdom, and the American Church, which was almost all comprised, as it had its centre, in the Diocese of Quebec, has widely "enlarged the piace of its tent," and glories in its many millions of devoted adherents. It now extends over all the continent of North America, from the Atlantic to the Pacific Ocean and the Islands adacent to either coast. It has many bishops and archbishops for its government, and at the head of its hierarchy a Prince of the universal Gurch. Tae dignity of Cardinal was first conferred on the Archbishop of that rich, populous and influential city, New York. Baitimore now enjoys the honor, as does also the still more ancient city of Quebec.

It has been said at Rome that there is no country where the Holy Father can exercise his office as chief pastor with such complete freedom as in the American Union (the United States of North America). What of Canada? Do they at Rome, as in London, name only the United States when they wish to speak of North America? The same policy as regards religion that was inaugurated under French rule is continued under the government which has succeeded, and the children of the Church, whether of the European or the aboriginal race, enjoy that liberty of conscience which is their right, and which, in our day, can only be curtailed or abused by an injudicious and perverse use of the great privilege of possessing a government that truly represents the national will.

To return to Monseigneur de La Val, what strikes us more particular

"It has been said that the first Bishop was not entitled to be called "Montmorency." It is true the main sine of the illustrious House of Montmorency had faised. But, the Bishop being the chief, or eldest of the next colleters beance, had surely a right to the name of Montmorency.

A VALUABLE WORK.

We have seeded from the solidents of the control of the control

memories—his very heart seemed to go out in greeting to the days long since entombed—to their smiling skies, their roseate moons, their fragrant flowers of brightest hue. So our lives would appear to be made up of hope and memory. In childhood we stand on tiptoe to catch a ray from the Sun of maturity as it wheels its course thro' the heaven of life, but e'er it has attained its nocnide throne memory is busy with the past—with the gilded fane, the morning landscape, the heart of youth, the early love of companions, the crosses that bore the ripe fruit-ge of virtue. I shall never forget that first morn in St. M—— College, when the voice of duty rang through the chimes of the old college bell, and the heart of boy hood pulsed to the measure of Latin declensions, Virgillan scanning and Greek increments. See yonder, is a group of Basilian Fathers—a tireless band of laborers whose warm hearts and zealous minds never weary in fitting youth for the proper citizenship of heaven and earth. They are but one in thegreat army of that Caurch whose true progress reaches beyond things intellectual. They seek not fame thro' carthly recognition. And the convents with their self-sacrifice and devotion! No wonder that women, wearied of the dull voices of the world, sigh again for the days of convent life—its holy quietude, its spirit of resignation, its teachings of virtue.

Thus it is that College Memories overtake us all. We feel their breath upon our brow—at the noontide of manhood and womanhood and as life's sun grows aslant—as the shades of eventide shut out light from our eyes, we would fain have the litary of death channed as our couch by the dear lips and kindly heart of a school friend. We can therefore understand the strength and purposes of college alumni associations, for next to the sacred memories of home, none other bud and bloom so fragrantly as the memories of achool days:

Osweet lipped hours, O golden days.

That light with Joy my darkling noon, Oroses set with petas bright

achool days:

O sweet lipped hours, O golden days,
That light with joy my darking noon,
O roses set with petas bright.
That dream in amoor light of June,
Fill up my heart with streeds thought
With kindly fi-mes which gleam and burn,
That in the eventude of life
May glow anew from fragratt urn!

THOMAS O'HASAN.

One Good Point
Out of the many possessed by Burdeck
Blood Bitters is that it may be taken at
all seasons of the year, and by either
young or old. In this way the three busy
B's are always at work and doing good.

House of Commons, Wednesday Once again amid those scenes whereines and caim of a cathedral arc or head, and on the floor below the glare brattle of a stock-exchange. Those see which the British citizen persists in garding as the apple of the Constitutiveye, and around which a lother scene British politics seem but to revolve in estellitic capacity. The British citizene doubt right. When you are at the hubbub of the L bby, you decrees the purplet the "hubb" of British political universe. Lord Salish may dream as he likes about shifting centre of the C nestitution from Wester Palace, to Buckingham Palace, f Parliament back again to the Sover in Council. It is as idle a dissipation the fancy as his loyalty to that quever the water," the Jacobite and the fancy as his loyalty to that quever the water, the Jacobite and lade as restored to her legitimate heritance now usurped by "Vic Guelph." Parliament is a great remo matter how your sense of it madulled by weariness towards the end lang session, and a greater reality in present era of newspaper and the frantishn ever. You feel this at the begin of a session. It is the heart of the B nation. Through it course and whit vital currents. Here all those meny, from the constituencies, charged ful se many arteries with saved up passambitions, purposes, which have a beought back to the heart for new norment and impulse. A majority castionary Tories may hold possessithe organ at the present moment. These Tories are the reflux current.

There must be reaction as a sction in the circulation of the I These Tories are the reflux current.

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There must be reaction as a serion in the circulation of the I These Tories are the reflux current.

The man of the law," and holding an are a bet

The session has opened with fier tents. Members of Parliament at the doors of the House and must their heels. The people voting triumph when the Government them a disgrace. Questions of prwith a reactionary Government malittle account of the privilers of Mef Parliament as a Suart Kingeneounters across the floor of the between victim and tyrant, face And withel, 'Uuable Men at the affairs," which, as Carlyle tells useuse of all revolutions. These shall be tokers of violent events. Honess hath not whelped in the strate fearful Calphurnia noted, wolves in Sanger's menagerie, over wolves hath not whether the fearful Calphurnia noted, a wolves in Sanger's menagerie, over Westminster, broke loose the other gand devoured an unhappy horse. In the midst of it all, I hopeful sign that should be the of peace. Mr. Balfour was not entaking his place A little thing; No doubt. But a thing of deep sance. A feather on the wind of It means that Mr. Balfour is bein eat by his party, and if it this, it means a great deal. member the talk just before ment opened of the great recepanty were going to give Mr. when he walked to his seat. The all to rise in their places and thing very impressive. A few thing very impressive. A few ago Mr. Baltour was really look as the hope of his party. It whis bread and water policy when his clothes stealing was as the insole nee of deepotic geni his war on newsvendors was the dashing novelty, and when his considering the stealing was as the insole need of deepotic geni his war on newsvendors was the dashing novelty, and when his own was held to be proof of it mess and a delightful ferocity liked the taste of blood, and wit give the old Adam in Joh good draught of it from the veni damned Irish. Baid Gerald I that phanta-m from a Spiritualit—when a Liberal member remais evening in the tea-room that his was driving the Irish people to —'That's what he wants; Ar shoot them down." Even his imagined there was somethin tiger as well as of the lily in things held and brave as well The nepotism of his app seemed justified by his brillis the nephew whom all adm almost reconciled his party was laughing at it. Mr. Gost talked of "the brave Mr. London corresponents talke coming reception in the Housparsgraphists even talked of meeting and barquet in his London as a "counter demo to England's welcome to his Well, Thursday evening camelooked for the reception. The House, superbly filled. On uniforms of the mover and se the Address in the corridor appeker's chair, fan behind grille, j-welled Eas tern costus Diplomatic gallery, even the gallieries lined with a first night Everything was propitious. benchers ought to have be roarious spirits. But som weren't. Enter Mr. Smith smug Sunday face. A rechim? Yes—a waim cheer, high spirits in it, and old mor ing up the tails of bis coat a showing his teeth, sinks down green leather. Enter Mr. Smith showing his teeth, sinks down green leather. Enter Lord A cheer for him, too, but do his long retirement gets a which even the Irish members.

FROM THE IRISH BENCHES.

United Ireland.

House of Common, Wednesday.

Once again amid those scenes where groined ceilings and stained glass, the dimness and calm of a cathedral arc overhead, and on the floor below the glare and brattle of a stock-exchange. Those scenes which the British citz n persists in regarding as the apple of the Constitution's eye, and around which a lother scenes in British politics seem but to revolve in a catellitic capacity. The British citzen is ne doubt right. When you are amid the hubbub of the L bby, you are excuse the pun) at the "hub" of the British political universe Lord Salisbury may dream as he likes about shifting the centre of the C natitution from Westminster Palace, to Buckingham Palace, from Parliament back again to the Sovereign in Council. It is as idle a dissipation of the fancy as his loyally to that queen "over the water," the Jacobite arch duchess in Munich, whom he wishes he culd see restored to her legitimate inheritance now usurped by "Victoria Guelph." Parliament is a great reality, no matter how your sense of it may be dulled by westiness towards the end of a long session, and a greater reality in the present era of newspaper and the franchise than ever. You feel this at the beginning of a session. It is the heart of the British nation. Through it course and whirl the vital currents. Here all those men, fresh from the constituencies, charged full like se many arteries with saved up passions, ambitions, purposes, which have to be brought back to the heart for new nourishment and impulse. A majority of reactionary Tories may hold possession of the access at the recent rounces. This is ment and impulse. A majority of resettonary Tories may hold possession of
the organ at the present moment. This is
natural. There must be reaction as well
as action in the circulation of the blood.
These Tories are the reflux current. Presently they will begin to move away, and These Tories are the reflux current. Presently they will begin to move away, and behind them will come rushing a rich, red atream of all that is best and purest in English life. Indeed they are already on the move, or I am much mistaken. It needs no specially sensitive touch upon the pulse to feel that Mr. Balfour is there with his limp frame, taiking of the "strong arm of the law," and holding an arm like a bent bullrush aloft by way of emphasis, and the rows of somewhat dislilusioned boys and men on the benches behind him, are not more, but much less a reslity than the mighty multitude outside the gates surging alorg with two of Mr. Balfour's "eriminals" at its head, honoring them as heroes and patriots with the greatest popular demonstration the streets of London have ever seen.

The session has a p-ned with fiery portents. Members of Parliament arrested at the doors of the House and marched through the streets at midnight with mobs at their heels. The people voting them a trium, h when the Government decrees them a disgrace. Questions of privilege, with a reactionary Government making as little account of the privilege of Members of Parliament as a Suart King. Firres encounters across the floor of the House between victim and tyrant, face to face. And withsl, 'Unable Men at the head of affairs," which, as Carlyle tells us, is the And withs!, 'Unable men it the least of affairs," which, as Carlyle tells us, is the cause of all revolutions. These should be the tokers of violent events. And if a lioness hath not whelped in the atreets, as the fearful Calphurnia noted, yet the Westminster, broke loose the other even lag and devoured an unhappy circus herse. In the midst of it all, I see one hopeful sign that should be the presage of peace. Mr. Balfour was not cheered on taking his place A little thing, you say. No doubt. But a thing of deep significance. A feather on the wind of opinion. It means that Mr. Balfour is being found that the history and if it means on taking his place A little thing, you say. No doubt. But a thing of deep significance. A feather on the wind of opinion. It means that Mr. Balfour is being found at by his party, and if the means that Mr. Balfour is being found this, it means a great deal. You rethis, it means a great deal. You remember the talk just before Parlia member the talk just before Parlia members at the doors of the House. From the injust of the work of the members the talk just before Parlia members at the doors of the House. From the wind of the work of the members at the doors of the House. From the injust of the work of all minds — Loadon Universe.

The misgivings about Mr. Balfour were of the work its party, at it was the quintestence of contemptuous irony. Mr. Balfour were they all yet the political the political the political the political the political that the political the political that the political the political that the po ment opened of the great reception his party were soing to give Mr. Ballour was really looked upon the present of the flower of

imously join. Mr. Balfour has been hanging around the Speaker's chair waiting for the acceptable moment. It has arrived at last, he thinks. We see him coming out of the clear-obscure under the reporters' gallery and emerging into the tlare. Now for it! He lan guidly makes his way amongst the knees of his collegues. He is in full view of the whole House. What! No "reception" as yet—no sound but the buzz of several bundred tongues talking Mr. Balfour paused near the despatch bux to give the storm time to break forth. Still, no storm. Not a cheer even! All the House has seen him. The Irish benches to a man are eyeing him and his party curiously. What must have been Mr. Balfour's feeling at this moment! Only the buzz of talk in his ears. He makes one, long-legged drive towards his seat, whisks up his coat tall peevishly, and collapses on his spinal column. The buzz goes on uninterrupted as if he were Hughes-Hallett, the seducer of his wife's step-daughter, sitting just behind him, whom the virtuous Tory Party are cutting dead. Presently Henry James slinks gracefully up the floor, and Mr. Balfour's party give him a cheer. And if Mr. Balfour wants to know what a real cheer is like he hears it in a moment when the Irish Leader, looking bright and eager, if still somewhat thin, moves up through the Irish benches to his familiar place—a cheer that has love and relief, and pride and confidence in it. And in yet another minute he has the pleasure of hearing a universal roar of welcome from the whole Opposition side of the House. It is the "receptien" of the evening. It is for the Grand Old Man, who looks ten years younger than he did last Session, who has a glow on his cheek and a gardenia in his button-hole, and who is greeting his friends in the front bench with the sportiveness of a schoolboy after the holidays. No wonder Mr. Balfour's temper was so sour in the speech which the willy fencing of the G. O. M. drew out of him, that Mr. Mor ley's most effective retort was to ask if that were the temper in which the right h

why were the Tories so glum? Why were they not in the uproarious high spirits of last Session? Why did they not give Mr. Balfour his "reception?" I opine it is because Mr. Balfour is being found out. Balfourism plus Salisburyism no longer, I fancy, suggests to them visions of the Tory milennum. Coercing the d——d Irish and insulting their leaders was pleasant at first. But it did not appear to be getting them any foradder. The Irish did not appear to budge. And the Morley and Ripon demonstration proved that even opinion in Ireland which had not hitherto been Nationalist was revolted rather than pleased by Balfourism. In England it was gaining no votes, but, on the contrary, was getting up a lot of a bad feeling. Coercion was evidently not the thing, and about this Balfour style of coercion was there not something very shabby and paltry after all? Thus are thing, and about this Balfour style of coercion was there not something very shabby and paltry after all? Thus are reasoning many of the Tory Party, and with this feeling there is a growing misgiving that the brave Mr. Balfour is a traud. That is why he was not cheered when he entered the House, and that is why I count his cool reception such a propitious omen. The seconder of the Address (Colonel Duncan, a far more important man than the nonentity who Address (Colonel Duncan, a lar more important man than the nonentity who moved it) never said a word about Mr. Balfour's Coercion Act or the references to it in the Queen's Speech.

nable fortress when he choose, though it was surrounded by twenty-five constabulary men, and Mr. Githooly, whom the constabulary had been four months trying to arrest without success, though he addressed public meetings almost every week, were by their presence in the House living proofs of the incompetency of Mr. Balfour as an administrator and of his Royal Irish bludgeonmen as a detective force Mr. Balfour avenged himself by arresting them at the door of the House. But it is hardly compliment ary to Mr. Balfour's judgment as a stateman that he should allow his spite to furnish such a commentary on his Gov ernment that it was only able to lay hands on these gentlemen when they turned up to discharge their duties in Parliament.

If I were asked to name the quality which specially marked Mr. Parnell's speech in moving an amendment on Monday night I should say it was a far seeing and tranquil contempt of present hin drances. He stood quietly erect, hoking away beyond Mr. Balfour nervously twitching in his seat, and the puzzled lord behind him, as if his eye were fixed on a future day of power which nothing can now postpone. He spoke of present things and present opponents in a low musing voice, as if he only considered them to see how they could be made use of, not for present needs, but for the needs of the coming day. Old Mr. Smith is going to brieg in new rules of procedure to deal with obstruction more drastically than ever. "Very good," says Mr. Parnell, "we shall help Mr. Smith with those new rules, and even go further than he proposes. They will be very u eful to us presently to put down Tory obstruction to the Home Rule Bill." At this Mr. Smith grins uneasily. "As for us," continues the quiet voice, "we have done with obstruction. Our cause has got beyond that stage; we want to see you at legislation, that you may have an opportiunity of making an exhibition of yourselves as constructive statesmen." To show what miserable higglers for mere place he knew them to be, he thought it worth a few minutes to tell for the first time the full story of the Carnarvon negotiations. "I don't know," he concluded, "what Lord Carnarvon's views on Home Rule may be now. He is at liberty to assert what he likes about that. But when he was Lord Lieutenant of Ireland, and a member of the Tory Cabinet, and was discussing the details of a Tory Home Rule Bill, his views and mine were absolutely identical." Then Mr. Parnell added another revelation of that period, which the House heard with a painful shock Lord Carnaryon had dealared his intention to If I were asked to name the quality cal." Then Mr. Farnel added another revelation of that period, which the House heard with a painful shock Lord Carnarvon had declared his intention to liberate the Crossmaglen prisoners, he having examined the evidence and being of ording that they were wrongfully con having examined the evidence and being of opinion that they were wrongfully convicted. 1. rd Carnarvon left office before he could fulfil his intention; but, though another Tory Viceroy has succeeded him, those innocent men still remain in jail. Truly a "terrible commentary," as Mr. Parnell styled it, on British Rule in Ireland. The Town benches while there Partell styled it, on British Rule in Ireland. The Tory benches, while these revelations were going on, were a sight for a philosopher. With a dumb, bovine wonder they listened to this man of mystery with a horrible misgiving. I am sure, that far more secret and damning things were known to him, and would be brought forth one by one with cumulative effect according as it suited his opportunity. Mr. Parnell bestowed some notice on Mr. Balfour. I have never seen a man make another look so smal and so silly as this political giant made this pigmy coxcomb, who thinks the art of eneering is the art of being great. It was the quintessence of contemptuous irony. Mr. Balfour, like all men of his type, is supersensitive to redicule. He politively writhed. The eneer died away and a scrowl took its place. He clasped and

Connell case, out pegging Feggy Dillon's.
He made a laughing-stock of his attempts
at Coercion, by comparing them with
Mr. Foater's. "There was a man," he
exclaimed, and he said these simple
words in such a way that he could have
uttered no more withering comment on
Mr. Foater's successor. He even gave to
Mr. Balfour a nickname, which out to
stick to him as long as Mr
Balfour is worth nicknaming. The
name of the self-glorifying attorney, in Mr. Balfour a nickname, which out to stick to him as long as Mr Balfour is worth nicknaming. The name of the self-glorifying attorney, in "Great Expectations." "This only jaggers of a Cuief Secretary, all the rest being cagmagera," says Mr. Parnell "Compared with Mr. Forster's coercion, his is like the stratch of a cat compared with the blow of the paw of the British lion." Then in an impressive passage he pointed out the change that had come over Irish politics since twelve years ago, when he first entered public life, and when nine out of every ten men despaired of constitutional action and believed in physical force, whereas to day this proportion is reversed. "Ah, believe me," he said, "and our people know it, the puny efforts of the right hon, gentleman are not going to put back the hand of Irish progress."

On Tuesday Sir George Trevelyan resumed the debate, and we had some of the usual buffouncry from Colon-1 Saunderson and the usual vilences and rancour from Mr. T. W. Russell. Both of these worthies were ably answered by Mr. Clancy, who gave "the only jaggers" as well about the roughest time he had during the evening. Mr. Clancy has greatly improved as a speaker, and his masterly and crushing array of facts were presented with an eloquence which secured him the close attention of the whole house.

On Wednesday two remarkable speeches were made—one by Mr. Ellis, and the

On Wednesday two remarkable speeches were made—one by Mc. Ellis, and the other by Mc. Herbert Gladstone; and Mc. Wm O'Brien, amid the welcoming cheering of the Icish Party, moved the adjournment of the debate.

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Thus, Sabin, of Eglington, says: "I have removed ten corns from my foot with Holloway's Corn Cure." Reader, ge thou and de likewise,

nable fortress when he choose, though WHAT A PROTESTANT CLERGIMAN

Sunday evening the R-v. J. C. Street delivered a lecture in the Church of the Scould Congregation, Rosemary street, Be fact, Ireland, on the subject of the 'Pope's Jubilee.' Referring to the recent ceit braitons at Rome, Mr. Street said it was a great assembly of the Roman Catholic Caurch, and on that occasion, and in that wonderful temple, the most magnificent of all Constendom, there were to be found not only representatives of the Catholic Courch and on that occasion, and in that wonderful temple, the most magnificent of all Constendom, there were to be found not only representatives of the Catholic population. Continuing, he said, whoever liked might deap the fact, but nevertheless the fact still remained, that whatever else the Pope of Rome represented. he represented the great majority of the Contatians of Carlete dom. They, Protestant, would not compare in number with the Roman Catholics who were represented in St Peter's in Rome. They might hold their Protestant councils as they liked, they might hold a gathering of the Church and a gathering of the Church and a gathering of all of them, but neither in number nor representation could they compare with the gatherin, at St. Peter's in Rome, it could not be held, therefore, to be a matter of no importance to them or to him. The Sovereign Pontiff ruled over a Caurch the most Catholic in the sense that its people were the most numerous and it was the most universal. They and he desired to belong to the Catholic Church, they and he desired to be in cluded in that vast and comprehensive body, and that desire of their—perhaps it was that kept them outside the Roman Catholic Church that they desired to belong to that Catholic Church, they and he desired to be in clude all in it, yet such as it was, they could not help seeing it was an effort of the vast majority of Christians to be united—a desire to be united in one compact body. They and he might be sorry it was not eisside enough to include all in it, yet such as it was, they could be a constant and the provi

overheard one say of her, "By heaven! she's painted!" "Yea." retorted she, indignantly, "and by by heaven only!" Ruddy health mantled her cherk, enthroned on the rose and illy. Yet, this beautiful lady, once thin and pale, with a dry, hacking cough, night sweats, and slight spitting of blood, seemed destined to fill a consumptive grave. After spending hundreds of dollars on physicians without benefit, she tried Dr. Pierce's Golden Medical Discovery; her improvement was soon marked, and in a few months she was plump and rosy again, the picture of heal hand strength.

H. A. McLaughlin, Norland, writes: "I A Lovely Woman

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had and is called B. B. B.

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Another Item.

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"I cannot say enough in praise of

"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. Bragdon, of Palestine, Texas, "believing as I do that, but for its use, I should long since have died."

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THE CATHOLIC RECORD Weekly at 484 and 486 t

eved by the Bishop of London, and sended by the Archbishop of St.

Catholic Record.

London, sat., March 10th, 1888. BISHOP WALSH.

Our readers in all parts of the count ry will, we feel assured, be p leased to learn that the distinguished Bishop of London, Bight Rev John Walsh, is now on his way home. He is expected to arrive in his spiscopal city about the 20th instant. We need coarcely add that our beloved chief pactor will be cordially welcomed by his priests and people, all of whom earnestly pray that he will be spared many years to centinue his carnest labors for the spread of the Catholic faith in this western sec-

HOME RULE AND LIQUOR CON-

been devised by the Coercionists and freely made use of both in England and Canada. land is that of the distilleries and liquor ers. The last report of the Inland Revenue Commissioners bears out the reproach, Ireland being the only portion of the United Kingdom in which the consumption of spirits has increased." The inference is expected to be drawn from this, that Ireland is not fit for Home Rule; and indeed such is the inference which the Montreal Gazette and other coercionists have recently drawn. representation. There are three distinct ments implied in the extract which are to be dealt with separately. Two of these implied statements are false, the other is partly true. The absolutely false statements are : lst. that the manu facture, or at all events the consumption of spirits in Ireland exceeds that either England or Scotland. 2ndly, that the consumption of spirits has increased in Ireland. As regards the first of these statements, on looking into the facts of the case, we shall find that it has no indation whatever. It may be said that the extract does not assert this: but it is certainly asserted by implication, and therefore it demands examination. It is made a reason why Home Rule should not be granted and it is assumed that no such reaso exists in reference to England and Scotland. It is, therefore, intended that we should believe that the consumption of liquor is much greater in Ireland

The fact is that in Scotland the sount of liquor consumed last year was 6 121,584 gallons, and in Ireland 4 965 -286 gallons. The population of each country, according to the last census was, Scotland, 3,735,573; Ireland, 5,174 *36. These figures give us for every 100 period. of population in Scotland, 164 gallons, and in Ireland, 96 gallons. For England we have not the figures showing the con sumption of beer, but with a population of 25 974 430, there were manu 24 391 920 barrels of beer, ale and porte included, while in Ireland there were manufactured 2.234 310 barrels. This gives us for every 100 persons, in England, 94 gallons, in Ireland, 48 gallons. The manufacture of spirits in England was only 9,635,791 gallons, but the con sumption amounted to 14,664 259, being 564 gallons for each 100 persons. Thus if we assume that the exports of beer between England and Ireland balance each other, we shall have every hundred persons in England consuming ninety-four gallons of beer and fifty-six and a half rellons of spirits, while the same number of persons in Ireland consume forty-three gallons of beer and ninety-six gallons of spirits. It were to be desired that less intoxicating drink were used in all these countries, but it appears, at all events, that there is no special prominence in regard to their consumption in Ireland. The republic, speaks as follows of our Irishman seems to have about the same esteemed friend, Mr. Thos. D. Egan : Irishman seems to have about the same habits, in respect to liquor consumption, as his English and Scotch neighbors, with the advantage decidedly in his favor, on comparison with the latter. Yet no one would ever dream of declaring; Englishmen or Scotchmen incapable of self-government because of the amount of spirits which are consumed within the borders of their respective countries. No one would think of denying their just demands for equitable legislation on so fallacious a plea.

It must be remarked here that the

ture is not to be an h the consumption of spirits. The home consumption: but it is all the better for the country itself that there should be a great excess of manufacture over consumption. By this there is much employment created for the people, and the growth of grain is enof spirits in bonded warehouses was, is Scotland, 40,488 917 gallons, in Irelan-23 269 912 gallons, and the number of distilleries working was in Scotland 128, in Ireland 28.

From the above figures we may justly conclude that the Irish manufacture is able, in spite of descriminating laws against the Irish manufacturing interests, against the Irish manufacturing interests to hold its own against both England ionist press and politicis so much noise on this matter is that the are not satisfied with having destroye the other Irish manufactures, but being jealous that, in any department, Iraland should excel England, they wish to destroy this one also.

The second essertion is that the con-

sumption of spirits has increased in Ire-land only, while it has decreased in England and Scotland. The fact is that in various years the fluctuations of increase and decrease in consumption was very different in each country Thus in 1882 the consumption fell is England, 1 56 per cent, and in Ireland 1 02 per cent. while it rose in Scotland 2 32 per cent. In 1881 it rose in England 6 28 per cent. in Ireland it was only cent. In 1884 the Scotch consumption rose 3 26, the Irish fell 1 35, the English fell 0 72. In 1887 the Scotch consumption fell 2 71, the Irish rose 4 4, while in England it fell 4 09. Thus from year to year there is great diversity, but taking a number of years together there has been a gratifying decrease in each of the three countries. In Ireland the decrease was in 10 years, from 6.115,892 gallons to 4 965 286 gallons, being a decrease of nearly 19 per cent. Thus we see that the second assertion is also false.

The statement which is partly true is that the distillery business is a prom inent industry of Ireland. This arise from the fact that nearly all Irish indus tries have been killed by English legisla tion. So that when Unionists make this a reproach to Ireland, they are a complete exemplification of the schoolboy's "Knocks one down, and then kicks him for falling." However, the success of this industry is sufficient to show that if the opportunity be given, the Irish are perfectly capable of carrying on business to a successful issue. This opportunity will not be afforded until they are able to secure it for themselves by means of Home Rule,

The basis upon which the coercionists build their argument is the increase of liquor consumption in a single year which we really want in the Catholic The ca explain, but we have shown that though there was an increase for one year, 1887. in view of the fluctuations which take place in different years, the true test is to be found in the comparison of the three countries for a much longer

REV. GEO. W. PEPPER.

The people of Guelph and surroundin country have before them a rare treat for the 9th instant, when Rev. Geo. W. Pepper, pastor of the Methodist Church Cleveland, will deliver an address on the Irish Question in the City Hall of that city. The Rev. Mr. Pepper has done noble work in the cause of down trodden Ireland, and we hope his recep tion in Guelph will be worthy the car and the man. The members of the Irish National League of Guelph are to be commended for their earnest work in relief of their kindred in the old land Their conduct is in striking contrast to the coldness and indifference of some Irishmen in other parts of Canada.

THE REAL PALMS.

The New York Freeman's Journal, one of the leading Catholic journals in the

THE BALLOT.

The Mail is still at work to elevate the very thankful to that journal for the nterest it is taking in the welfare of our schools, were it not that we know its

acquainted with the wishes of Separate school supporters through the province, that there is no desire whatsoever to change the mode of election in this respect. There have been no interferences with freedom of election in any case we have ever heard of, and certainly before any decand for tiplering tainly before any demand for tinkers with our school law would be justifial there ought to be some glaring cases of this kind. As there is not even a pretence that such occurred, the infe is natural, that if any so-called Catholice have really written the letters which appeared in the Mail, they are persons who desire to injure the Catholic school system, by raising an unwarranted

There is good reason to believe, however, that these letters, for the most part, were not sent to the Mail at all by Catholice, but that they were concocted by friends of that journal, and probably in its own editorial sanctum. Be this as it may, the few grumbling Catholies who are concerned in the matter by no means represent the Catholic school supporters of Oatario. They all proclaim them-salves enemies to the Catholic priesthood. They all declare that the bishops and ets are a set of tyrants, and that they are disposed to connive at, or even con-coct disreputable schemes for raising everyone who knows the Catholic people of the Province, knows that such pitiful slanderers do not represent Catholic pub-lic opinion. The Catholics of Ontario repudiate such people, and de not want any agitation of which they are the leading spirits. As far as the public schools are concerned it is to be supposed that a majority of the people desired the ballot, otherwise it would not have been introduced. But there is no wish among the which concerns Catholics only, and we or organ on this subject.

The Globs has said, that if Catholic elec-

tors want the change, they ought to get way, signified that they wish it, and it is shall not prevail." quite time enough to extend the favor to us, when we appreciate its value sufficiently to look for it and to ask it. A few anonymous writers in the Mail who are certainly not our friends, and are most probably bitter enemies, are not to be judged as uttering Catholi public opinion. Let us know their names and then we shall be able to judge hor far they represent the opinions of the complete system of Catholic education wish to have our schools enjoy al the same facilities for raising money to support them, which the Public S enjoy, and which are readily conceded to the Protestant schools of Quebec by the Catholic majority in that Province. We wish Catholic High and Norma Schools. We wish our Catholic colleges to have a share of the pap which i served out so lavishly to Upper Canada College, and we wish tor a Catholic uni versity. Here are things substantial which we have a right to demand. Let the Mad join us in endeavoring to secure these things, and that journal may win some credit for desiring to improve our school system; but all it offers us is stone when we ask for bread.

Not one school section in the Province has asked for the introduction of the ballot, either by direct vote of the people at a public meeting, or even through

Of what benefit would be the ballot at the Catholic School elections? None whatever that the Catholic ratepayers see. In most cases the trustees are elected with unanimity and by acclamation. There are occasionally contests, but very seldom, and when there are contests the ratepayers are not ashamed of the men they support, and they are not afraid to let it be known for whom they vote. Hence they do not think it worth their while to agitate for a secret ballot. In fact they prefer the open vote, and they will not be badgered out of it by the Mail and its anonymous correspondents, who, in all likelihood, are regular attaches of the Mail office, for the most part.

it will be difficult for the Meil to excite the clergy take a deep interest in Catho-lic education, and they do not wish to conceal their votes from them. At all events it will be quite time enough to agitate for a change when the Catholic body express a desire for it.

Justin D. Fulton, the author of the

be remembered that the respectable girls employed by the Rand-Avery Printing Company refused, in a body, to conto set up the type of this pre volume on account of its lewdness. On examination, that company agreed with the girls, and refused to continue their known, and its circulation thereby in-creased. The book itself is a rehash of the indecent slanders of Maria Monk and others of this degraded woman's lass. Yet there are persons who, while making very sanctimonious pretensions, encourage its circulation. Among these is Anthony Comstock, who wrote a letter to Fulton, approving of his work in general, but recommending him to make such medifications as would prevent him from being entrapped within the meshes tions. This Comstock is the agent of the "Society for the suppres-sion of vice," and it has been shown by the most convincing evidence that he has himself been engaged in most vicious traffic in obscenity, besides being a black-mailer of the worst description. Yet he is still encouraged in his career by Samuel Colgate, Dr. Tal mage, etc. Altogether these form a noble combination, Fulton, Comstock and Co., for the suppression of the Cath-olic Caurch, against which Fulton declares he will carry on an unrelenting warfare "until he frees the country from the slavery of Popery.

Men of this caste are the fitting allies of the powers of darkness, in defending the "gates of hell" in the warfare between the Church and Satan: but they forget the divine promise that against the Church of Christ "the gates of hell

"Dr." Fulton declared in one of his Chicago lectures that at Biddeford Maine, he took the town by storm, "and where there were two Romanists for every Christian previous to my arrival, there are now more Christians than Romans. Of course he means by this that he has caused more than one-third of the Catholics of Bidderford to abandon their faith! The absurdity of the statement is on a par with other lies ready to tell. Thus at a lecture which he delivered in Buffalo, there were scarcely a hundred persons in the hall, all told, yet he telegraphed to his friends and oc-laborers that he had delivered his lecture before three thousand Catholies in Ruffalo.

This Fulton is as illiterate as he i becene. His Chicago lectures are full of the low buffoonery which character izes the deliverances of Sam Small, Thu among the ravings to which his audience were obliged to listen we find the following anecdote: "In Lowell, Massachusetts, where I was preaching an old man sat in one of the front benches, night after night. He had a big head but an honest face. He seemed deeply interested in the sermon, and I noticed tears trickling down his big fat cheeks."

On questioning this man, Fulton was told "I am an infidel." Fulton, however, was enlightened by a special revelation during his prayers for the man, by which he discovered that he was a member of some Christian Church, and seeing the man again at his lectures he catechised him on the subject, and obtained at last his avowal: "Well, I'm ashamed to say it, I'm a Catholio, but I was afraid to own up for fear the priests might send me to purgatory when I die."

That this story is a mere con lecturer and his auditor were fit subjects for an insane asylum. We shall not, however, assert that the latter is not the case, in any event.

disgust respectable Protestants, and 31 280 000 bushels, and the tithes restrain them from encouraging him, 1,251,000. The very round numbers But would it not free the voters from even those Protestants who, refusing to clerical intimidation? As this inimidation, it seems scarcely worth while to agitate for its suppression, and

wledge that the Catholic Church obeys the precept of Christ in addering it after the manner specifi Him: "Do this for a comm ma." Yet this buffoon speaks of it with of 2 000, twice. These things do not the grossest irreverence and profane ribaldry. The Catholic dootrine of figures, evidently inexact, make the the grossest irreverence and profancibaldry. The Catholic dectrine o ribaldry. The Catholic doctrine of the Real Presence is, of course, his excuse for this; but this doctrine was recolutely maintained by Luther to his dying hour; and of Luther, Fulton says, "God opened his eyes, so that he protested against the false teachings and nummeries of Rome. His soul came

This disgrace to humanity seems desirous, by his sourrility, to so excite Catholics that they may mob him, in order Catholies that they may mob him, in order to advertise him more thoroughly whereever he may go. We would be glad to find that the Catholies, in spite of his lying and abuse, leave him alone to the contempt of Protestants who have any respect for themselves, or care for the virtue of their families. Let those who

meourage him bear the disgrees.

This man's book is so indecent that h ments as to the morality of the Catholic priesthood were, to say the least of it,

above was delivered on the 26th ult. On the 28th Fulton delivered his second lecture, largely made up of extracts from Meria Monk, Edith O'Gorman, etc. In the course of it he said in his elegant style : "There ain't a member of Congress the dares to spell Romanism out loud in the dark, and don't you forget it. The tioned to take steps at once to carry times call for a man who will stand for the truth." Of course, he is the man ! He then told a shocking story about that a religious test must be agirl who entered a convent." A voice applied to all candidates for teacher He then told a shocking story about from the gallery hereupon cried out, "you lie," Some altercation ensued, but the ecture was continued amid a great deal of interruption, Fulton being repeatedly called "a dirty dog." At the end a young man got upon the platform and insisted on refuting the lecturer's "accursed lies." The lecturer's supporter's pushed him from the platform

To a Tribune reporter, Fulton said that the Church (First Methodist) was hired by his manager as a private speculation entirely, and that this fight will do us good. The place will be crowded for a

*For the next evening, Wednesday,

large crowd gathered about the church, nterrupting the lecture. It was then announced that the church managers had refused Fulton the use of the building, as "the character of the lecture was h as to exclude it from any decent place of worship." There was a good deal of acrimonio

disputing on the streets, but no injury was done, though the Caurch managers assert that they had intelligence that it Dr. Bolton, one of the managers, was present, as he declared, to protect the Church. He stated that Fulton's in tention was to make money out of his book. He agreed that "the lecture was unfit for a Church."

The managers undoubtedly might deserve some credit for their final deternation, but as they must have known Fulton's character by his antecedents, it is evident that they were ready to sell the use of a building, supposed to be set apart for sacred objects, for the purpose ot slanderous and indecent lecturing, for the sake of "filthy lucre."

It is impossible for them to free them-selves from this responsibility: the more so, as Fulton was permitted, next day, to take part in conducting a "noon prayer meeting."

THE MAIL'S ARICHMETIC.

The Mail of the 27th says:

"In reply to the question what the tithes paid to the Roman Catholic Church in the Province of Quebec amount to, Mr. J. X. Perrealit, of Montreal, publishes a letter showing that they amount to four per cent. of the gross production of grain of all kinds."

We are all aware that the tithes are

one twenty-sixth of the grain produced by Catholics only. As this does not evident to any one, unless both the amount to four per cent, of the produce of the Catholic farmers' crops alone, we may well wonder how it can be four per cent, of the "gross production of grain," Turning to another column of the same journal we find Mr. Perreault's actual His blasphemous levity alone in speak-ing of the Blessed Eucharist ought to figures. He makes the total product

kind of grain is a multiple of 10,000 (And the number of bushels of tithes is for the 7 kinds of grain, also a multiple of 10 300, four times, of 5,000, once, and tithes very nearly 4 per cent. it is true, but Mr. Perreault adds that "a small proportion grown by Protestant farmers" must be deducted from the total of 1,251 000 bushels. Why not divide the total crop of the Cathelie farmer's crops by 26 to get the real

THE MINISTERIAL ASSOCIATION AND THE PUBLIC SOROOLS.

are a body composed of a number of Toronto Ministers of several denominations, perhaps three or four, and cer-tainly they are not devoid of effrontery, whatever may be the other qualifications they possess. It is not long since they decided upon having a certain gentle-man elected Mayor of the city; but the dare not offer it for sale. To evade the law, he "gives away" the book to those who buy a ticket for his lectures. The Chicago Tribuse lends itself to the task of advertising Falton, and publishing his lectures, notwithstanding that it acknowledges in its issue of 27th ult., "His state ments as to the morelity of the Catholics was exactly the man whom the Catholics generally desired to support. It thus appears that the influence of the Ministerial Association is not great, even with the Protestant electorate.

scheme set on foot by this same Association. After a long incubation it has religious instruction, of course, as will be pleasing to the Ministerial Association. The Minister of Education is to be petinecessary consequence, soon be required certificates. At present there is none. Agnostics, Methodists, Presas teachers, and at present the majority are not allowed, in any section, to en force their religious views upon the minority. The Ministerial Asset however, are not satisfied with this state of affairs. As they have prescribed that a certain course of religious instruction is necessary, it will naturally follow that they expect to prescribe what that course shall be. Whence, then, do they derive their authority to dictate what shall be the creed of the Public School teachers of the Province? Are all denominations to be forced to accept the religious hobbies of this Toronto Association?

It is needless to say that Catholies, in the first place, will repudiate the insolent demands of these aggressive clergymen. But they tell us that Catholics should have no voice in the matter, because we have Separate Schools. We have Separate Schools in the cities and important towns of the Province, and in some rural sections, but in nearly all the rural sections, and villages, Catholics necessarily make use of the Public Schools. Out of Schools of the Province. The Catholies, therefore, have a great interest in the character of the religious teaching in the Schools, and their taxes help to sustain the School system. Hence we do not intend that the Ministerial Association shall force upon us a system of religious teaching of their framing. Neither do we believe that the non-Catholics of the Province will accept it. The influence of the Association may be judged by the result of the Toronto Mayoralty election, so that we need not expect that their impudent effort to introduce a religious test for teachers, and a compulsory religious course, will meet

At the present time there is a provision in the School Act whereby trustees and teacher may agree upon imparting religious instruction to those whose parents consent to it. We are assured that neither the Minister of Education nor the people of the Province will consent the people of the Province will consent to change this system, whereby individual rights of conscience are strictly guarded, for the plan proposed by the Ministerial Association At all events Catholies will have their say in the matter, even though this Association politely inform us that all we have to do therewith is to accept their dictum.

"THE OWL"

We are gratified to learn that the urnalistic enterprise undertaken, a bort time ago, by the students of the College of Ottawa has already proven a very decided success. The Owl is neatly printed and cleverly edited, sparkling, printed and cleverly edited, sparkling, too, with humorous paragraphs and witty illusions, which the initiated in college mysteries, and the erudite in college historical lore, readily and heartly enjoy. We wish our youthful contemporary a very long, flourishing and youthful career. It can render good service, not alone to the College of O.tawa, but to the cause of truth in general That service will, we feel certain, be fully and uninterruptedly rendered. SCOTLAND MINDFUL OF THE

We notice with pleasure that the dep-tation of Scotch Catholics that star-lately for Rome, headed by the Most R Archbishop of St. Andrew's and Edburgh, his Grace the Archbishop of G gow and that illustrious layman, Marquess of Bute, has been duly present to the Holy Father and, uniting the voice with that of the Catholic natio hes reverentially congratulated him the attainment of his golden sacerdo Jabilee. Their offering had been p

Sisters of St. Margaret's Conv and the Catholic ladies of Edinburg, b also shown their duty on the memora essation. The former presented a ma-ficent gold chalice, fashioned according an ancient Celtic model, and enrice fine album containing views of the and eathedrals, abbey churches and of contentical edifices of Scotland, of page being enriched with flowers of Sland in elegant embroidery. The bind was in the best style of the binder's elthough the artist was at first strap startled when he heard that the book

A literary gentleman of Scotland. James MacVeigh, Dumfries, was no outdone. He had his fine edition Bishop Chaloner's English Martyrs of than age, richly and elega bound for presentation to the l Pather; and it was presented by general of the Servites in person, whan old friend of Mr. MacVeigh. latter is, no doubt, justly proud of seknowledgment which he was favo with a letter from the Sovereign tif. written by his most private Se ary, by which is imparted to Mr. I Veigh and his family the Apos Benediction. The elegant book much admired by all who saw it be it left Dumfries. Among these the Ministers of the place, who greatly pleased to find that so beau imen of the art of their old B was designed for a present to the learned and holy Pope Leo XIII.

"FAITH OURES."

In the United States, especially also to some extent in Canada, the ing considerable attention. The adve of this "Faith cure" eystem maintain the only method by which an effort s be made to cure tickness is by relian the Divine power and goodness to the sick. Thus a Rev. Joen Salmon has started an Independent Chur Toronto in advocacy of this system, "What right has a Christian to ta body out of the hands of the Lor give it into the hands of a physic and as one of many conferences h the United States by the followers doctrine, the Rev. Glen Wood mad statement of belief: "The substa our belief is that God heals all si directly in answer to prayer, and w our belief on the twenty sixth verse fifteenth chapter of Exodus: Jehovah that healeth thee."

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bonored in his wonders." Nevertheless from these pass Holy Writ we may learn that in se in other departments of life, m Intervention is not to be looke God's usual mode of operation. have occurred, occur still, and wi Manued in the future, whenever deem it expedient so to "man glory." (St. John ii., 11.) Bu for miraculous intervention in t ary contingencies of life, while n trees in the bottom of the water had caused irreparable damage. For our part ten nets were lost, and the others all more or less destroyed. Our brothers and the fishermen with the skill and zeal which you will

Bless your most unworthy child and grateful son in Jesus Carist and Mary Immaculate, ALB. PASCAL, Priest, O. M. I.

EXTRACT OF A LETTER FROM FATHER

ROURE, O M I.—MIS-ION OF ST.

MICHAEL'S, NOV. 28, 1887.

MY LORD—I wrote you at the end of
June last and I sent you at the same
time to the Hotel Dieu in Montreal a
half dozen of moccasins. I hope you
have received both letter and parcel.

Our steamboat made its last appearance at Fort Roc towards the end of August,

THE LATE MGR. BRUYERE.

SCOTLAND MINDFUL OF THE

We notice with pleasure that the deputation of Scotch Catholics that started lately for Rome, headed by the Most Rev. op of St. Andrew's and Edinbargh, his Grace the Archbishop of Gasgow and that illustrious layman, the Marquess of Bute, has been duly presented the Holy Father and, uniting their voice with that of the Catholic nations, has reverentially congratulated him on the attainment of his golden sacerdotal Jabilee. Their offering had been previously presented.

Sisters of St. Margaret's Convent and the Catholic ladies of Edinburg, bave shown their duty on the memor essation. The former presented a magni-ficent gold chalice, fashioned according to an ancient Celtic model, and enriched fine album containing views of the ancient eathedrale, abbey churches and other ecclesiastical edifices of Scotland, each page being enriched with flowers of Scot-land in elegant embroidery. The binding was in the best style of the binder's art, although the artist was at first strangely tartled when he heard that the book was

A literary gentleman of Scotland, Mr. James MacVeigh, Dumfries, was not to be outdone. He had his fine edition of op Chaloner's English Martyrs of the Bisabethan age, richly and elegantly bound for presentation to the Holy Father; and it was presented by the general of the Servites in person, who is an old friend of Mr. MacVeigh. The latter is, no doubt, justly proud of the acknowledgment which he was favored with, a letter from the Sovereign Pontif, written by his most private Secret. ary, by which is imparted to Mr. Mac-Veigh and his family the Apostolic Benediction. The elegant book was much admired by all who saw, it before it left Dumfries. Among these were the Ministers of the place, who were greatly pleased to find that so beautiful a specimen of the art of their old Burgh was designed for a present to the very learned and holy Pope Leo XIII.

"FAITH OURES."

In the United States, especially, but also to some extent in Canada, the sosalled "Faith Cures" are just now attracting considerable attention; The advocates of this "Faith cure" system maintain that the only method by which an effort should be made to cure eickness is by reliance on the Divine power and goodness to heal the sick. Thus a Rev. Joen Salmon, who has started an Independent Church in Toronto in advocacy of this system, says: "What right has a Christian to take his body out of the hands of the Lord and give it into the hands of a physician ?" and as one of many conferences held in the United States by the followers of this doctrine, the Rev. Glen Wood made this statement of belief: "The substance of our belief is that God heals all sickness directly in answer to prayer, and we base our belief on the twenty sixth verse of the fifteenth chapter of Exodus: "I am Jehovah that healeth thee."

answer to the query: "Should one omit the usual remedies for a cold?" said "Why not? Just open your lungs and God will give the relief." At these meetings many cures were reported by the speakers, but the Tribune reporter declares that "one of the officiating brethren admitted to him that no cures had taken place, as far as he knew."

Last Saturday's Globe has an article treating of the credibility of the "faith The editor takes the general view, that as the Scripture attests that eures have been miraculously wrought, "there is no antecedent impossibility or absurdity in such 'faith cures,' the only question being whether or not such cures have actually taken place." He con-

"It is certainly no more absurd to suppose disease cured by the Almighty in answer to prayer, than that he should effect it by a mustard poultice, or by a dostor's prescription."

Corcerning the power of God to effect cures miraculously, there can be no question among Christians who acknowledge "the power of godliness." Even we must secognize that God may as easily heal by direct miracle, as by the ordinary medical treatment. From Him the cure comes in either case : "For all healing is from God . . . The Most High bath created honored in his wonders."

Nevertheless from these passages of Holy Writ we may learn that in healing, se in other departments of life, miraculous intervention is not to be looked for as in every parish; and they are of a very God's usual mode of operation. Miracles different class. They are almost invarihave occurred, occur still, and will be con-Sinued in the future, whenever God may carnestly and prayerfully, and who have deem it expedient so to "manifest his embraced the Catholic religion only glory." (St. John ii., 11.) But to look after serious consideration, and in the for miraculous intervention in the ordinary contingencies of life, while neglecting | the truth revealed by God.

the natural appliances which God has left within the reach of man for the attainment of natural ends, is not the conduct of the wise man, who, we are told, "will not abhor" the use of medecines for these

luce our Lord to defy the physical laws which control the world, when he asked our Divine Saviour to "cast himself down from the pinnacle of the temple, relying on the divine promise. The Angels in their hands shall bear thee up, lest thou dash thy foot against a stone:" Satan was well rebuked by our Lord's answer, "It is written, again, Thou shalt not tempt the Lord thy God."

This "faith-cure" system is, therefore prohibited and superstitious tempting

We may here remark in all this, how readily non-Catholics fall into real superstition, though they are very prompt to raise the cry of superstition against the Catholics when we practice acts of real devotion, against which the charge of superstition cannot be fairly brought. A superstitious act is an act of divine honor offered directly or indirectly to any other than God; or a mode of honoring God which is not permissible. No superstitious acts are allowed by the Catholic Church. They are forbidden by the first commandment. But they who refuse to obey the authority of God's Church are very apt to be led astray by their vain imaginings, and it is not surprising they should be easily led into such superstitious practices as those of the spiritualists, and advocate of this latest form of superstition, pro-fanely called "faith-cure" or "divine healing."

ST. PATRICK'S DAY.

Rev. M. J. Tiernan has for some time been making preparations whereby the birthday of Ireland's patron saint will be most becomingly observed in London Apart from the usual impressive service in the cathedral a grand concert will be held in the Opera House on Saturday evening. These entertainments have heretofore been in every respect of a first class character. This year, however, our people have in store for them even greater attractions, and we hope to see a crowded house. The funds accruing from the concert will be applied towards the liquidation of the cath debt. This object should, of itself, be the means of drawing a large number of people to the Opera House.

PERSONAL.

The readers and friends of the RECORD throughout this Province, but especially in its eastern section, will be gratified to know that Mr. M. J. Gorman, a clever young Canadian lawyer, formerly of Pembroke, Oat., but latterly of Chicago, Iil., where he enjoyed a lucrative practice and general esteem, has decided to return to Canada. Mr. Gorman takes this step not only in obedience to urgent and repeated requests of many friends of high position in this country, but also out of regard for family and personal considerations of a weighty character. The Rev. Mr. Simpson, in an interview Our learned friend has made choice of a city for his future home and place of practice. That city will find in Mr. Gorman a valuable acquisition to its professional ranks and very soon after his arrival have just cause to rejoice in the possession of a trustworthy citizen. The pest wishes of the RECORD accompany Mr. Gorman to Ottawa.

BISHOP LEWIS CONVERTS.

Bishop Lewis, the Church of England Bishop of Ontario, made a statement lately that he had "confirmed one; hundred and fifty converts from Roman ism" during the past year. It is well known that Catholics are not in the habit of abandoning their faith, and it is indeed unheard of that Catholics of good character, well instructed in their religion, apostatise to Protestantism. Once in a while a nominal Catholic who wishes to throw off the restraint of God's law, or one who never did and never would take the trouble to instruct himself in his religion, and in his duties to God, abandons the faith for perhaps Salvation Army methods or something similar, but even this rarely occurs, Even Bishop Lewis' assertion, therefore cannot be taken without further proof. We are confident that he has not confirmed in Anglicanism any such number medicines out of the earth : and a wise of "converts" from the Catholic Caurch man will not abhor them." Eccl as he pretends. He may have had a Exxviil: and "the Most High hath given small number such as we have described this knowledge to men that He may be above, but we are satisfied that if their names were published our view of them

would be found to be correct. Converts from Protestantism to the Catholic Church are frequently received

EDITORIAL NOTES.

THE Very Rev. M. Ryan has been appointed by the Pope, Bishop of Alton, Ill., and Very Rev. M. Janssen, Bishop f the new diocese of Belleville, Ill.

THE Scotch Home Rule League are making strenuous efforts to obtain Home Rule for Scotland, and the supineness o the present Government in attending to Scottish questions increases their deter mination. It is fully expected that they

In the trial of the crofters, Lord Justice Clerk Monorieff ruled that game are not private property. It has been the opinion of most people hitherto that the contrary was the case. He said : "Deer are not private property, neither are game nor any wild animals; but a proprietor is entitled to prevent strangers from coming upon his grounds."

THE Established clergy of Wales, adscent to England, are agitating for annexation to Cheshire. Their object is to evade the disestablishment which they foresee to be inevitable within a very short time. Even if they gain their object, they will only defer the issue. Disestablishment is imminent in Wales, but it must soon follow in Eng-

Here is a new argument for the practice of street preaching. Rev. Joseph Cook, at a meeting in Boston organized to obtain a repeal of the ordinance against preaching on the Common, said.
"To prevent preaching on the Common is a hardship on people who are to poor to be welcomed into our churches." What is the use of our churches, then, i the "too poor" people are not wel

It is rumored that the Governmen intend to reward Mr. Chamberlain for his desertion of Mr. Gladstone by giving him the Grand Cross of the Bath. would make him Sir Joseph Chamber lain. It is doubtful, however, whether he will accept, as it might injure him with his Radical supporters. The title will be offered under the guise of a reward for his successful diplomacy: and certainly he merits this—if it is success ful diplomacy to give all privileges, receiving nothing in return.

THE OBLATES OF MARY,

To the Editor of the Catholic Record : DEAR SIR—His Lordship Mgr. Clut, Bishop of Arindele, North West Terri tory, who is passing the winter in Montreal, has requested me to submit the following extracts of letters sent him by two Fathers of his mission. He would consider it a favor if you could

Yours truly,
JOHN E DONNELLY, Priest, EXTRACT OF A LETTER FROM REV FATHER

PASCAL, O. M I, TO MGR. CLUT, BISHOP
OF ARINDELE
Mission of the Nativity, 26th Dec., 1887
MY LORD AND DEAREST FATHER,—Your
last communication of May the 9th
reached us from Rome. We now anxiously reached us from Rome. We now anxiously await the Christmas mail, for information touching your Lordship's health, and present location. It is unnecessary to state, my Lord, that you are ever with us in thought at the Holy Sacrifice, in our prayers and the conservations. Even our page Indiana. our conversations. Even our poor Indians with tears of affection inquire for their Father. For my part my New Year's wish is to see you return to our midst, completely restored to health. Since your departure, we are as so many orphans. Heaven cannot long be deaf to our supplications and most ardent yows. Our Immaculate Mother and St.

Father. For my part my New Year's wish is to see you return to our midst, completely restored to health. Since your departure, we are as so many orphans. Heaven cannot long be deaf to our supplications and most ardent vows. Our Immaculate Mother and St. Joseph will obtain from the most High that signal favor.

Although my time is limited, I will endeavor, my Lord, to give a synopsis of the events relating to the members and works of our poor mission. At the con vent Sister St. Muchael des Saints is always "hors de combat." She lives as though by miracle, yet the hand of death is raised over its victim. The other sisters appear to be well enough. The school is getting along quietly. Little Baptist the orphan from Fond du Lac died on the Thursday following All Saints. Another angel in heaven. F. Marteau's little daughter is raised over its victim. The other sisters appear to be well enough. The sisters appear to be well enough. The sisters appear to be well enough. The Baptist the orphan from Fond du Lac died on the Thursday following All Saints. Another angel in heaven. F. Marteau's little daughter has also left for a better world. At the presbytery all are well. There are, of course, a few passing indispositions, that is inevitable, but, thank God, all are on foot. I am the least ruddy of all.

Rev. Father de Caambenil, who had left with Brother Henry for our Lady of Seven Dolors, in a large skiff which our

Roe. We had a miraculous haul of fish.

We secured 6000.

Summer hunting was excellent. All our Indians found deer, nevertheless the winter will be severe because the deer have returned north, like last year, and we have not seen a trace since the snow fell. Harea are also completely gone; there remains but fishing for the poor Iadians, and even that gives but little once the cold sets in. I expect two or three sleds from La Providence towards the 15th December. I have a few hundred pounds of dried meat for them. Towards the same time I will leave for Lake La Mortre, where I will pass the Onristmas time.

ROURE Priest, O. M. I. left with Brother Henry for our Lady of Seven Dolors, in a large skiff which our brothers had built for him, took fright at the appearance of his diminutive and innocent companion. Moreover, neither are sea men. They retraced their foot-steps from Point a l'Abris, and are remaining with us. They will go to their post only in February or March. Such is the expressed wish of Mgr. Farand. It is regrettable for us as regards food, a question which torments me at present. At Our Lady of Dolors Father de Caam-benil would have purchased provisions benil would have purchased provisions for us. While here he helps to con-sume the little left. We have but 100 be sume the little left. We have but 100 los of dried meat and 120 lbs of pork to feed our numerous family. We had a slight crop of potatoes and of grain, but on the other hand, we were not fortunate with our fishing. Fish were in great abundance at first. We had thirty-two nets in the water, hoping to secure our provision of fish before the feasts. I had gone myselt, with my chapel, in the midst of our brothers, to say mass for them to encourage them in their work and draw down the blessing of God. The Hudson Bay Co. fishermen and our freemen had

This great festival derives its name from the happy tidings brought by the Angel Gabriel to the Blessed Virgin concerning the Incarnation of the Son of God. It commemorates the most im portant embassy that was ever known, an embassy sent by the King of Kings, entrusted to one of the chief princesses of His heavenly court, and directed not to the kings or emperors of the earth, but to a poor, unknown, retired virgin, who, endowed with the most angelic purity of soul and body, perfectly humble and devoted to God, was greater in His estimation than all the worldly sceptres could make an universal monarch. Almighty God, by choice which he is pleased to make of a poor virgin for the accomplishment of the greatest of mysteries and graces, clearly shows that earthly diadems, dignities and treasures are of no consideration with him, but that perfect humility and sancity alone constitute true greatness. God, as an omnipotent Being, can act independently of His creatures, but to give man, even failen man, a high idea of human nature, usually takes him as a companion in the works He performs outwardly. Thus He associates M sees to His omnipotence in delivering the Hebrews from the ser vitude of Egypt. He entrusts him with the high mission of announcing His law to the Jews. He associates the prophete Our brothers and the fishermen, with the skill and zeal which you will acknowledge they possess, succeeded in repairing this real disaster, but this catastrophe caused the fish to disappear and we have seen none since. This accident has been a cause of sfliction for me, and has greatly troubled me in my calculations. I relied upon several to finish the interior work of our house, but the divine Master has decided other wise. Our fishing must now be prolonged into March and in consequence our brother Ancel will be alone at work. The good brother does what he can and does a great deal, but what is one man to complete such a considerable under taking. This disaster, unhappily too often repeated, has made me see the necessity of having at least twenty or thirty nets in reserve, to save our lives in case of accident. I tremble when I think that each year we are exposed to lose our nets and fall victums to famine with all our people. I have spoken to Mgr. Farand, but I cannot touch our allowance, already so small, without deducting from our necessaries. How fortunate, my lord, if some good soul would give you an offering to be employed for that purpose to purchase one hundred pounds of No. 1 net twine. I fancy I would thank God all my life.

We are greatly in need, my Lord, of good lay brothers. I hope you will find good recruits, young priests and brothers. Bring us some of both, and as many as possible. Lay brothers are absolutely necessary. The presence here of furtraders who swarm to Athabeska makes our position very difficult. We can no longer rely upon strange help, not even in delivering the Hebrews from the ser vitude of Egypt. He entrusts him with the high mission of announcing His law to the Jews. He associates the prophets to His infinite intelligence to reveal to the world the secrets of the future. Later on He associates twelve poor illiter ate fishermen to the mission of His Divine Son in converting a Pagan world to Ohristianity. To day He associates an humble Virgin to the accomplishment of the most amazing of prodigies. His Son, the Eternal Word, resolves to take to Himself a human body. He, who made all things by a single word, can dispense with the aid of a creature, but, no, He wishes to take a body composed of the substance of a woman.

There is now question of announcing to this privileged woman the choice that God has made of her to be His own Mother. The angel Gabriel is sent as an ambassador to Mary to ask her consent. redessary. The presence of the cour position very difficult. We can no longer rely upon strange help, not even at exorbitant wages. We can find neither meat nor leather nor even fish to buy. On the other hand furs sell at frightful prices; articles for exchange are given for nothing. In the Indian camps fur are eagerly snatched up. Our Indians are be coming proud and haughty, and are no longer honest in presence of profit, or of articles that excite their covetousness. It is with grief, my Lori, that I muke these revelations, only that you may aid us in bearing our cross, by the assistance of your prayers in the first place, then by your prudent advice,

ambassador to Mary to ask her consent See how God respects the liberty of His creatures. Holy Church wishes to day creatures. Holy Church wishes to day to commemorate the memory of this embassy, the most important and instructive ever known. For, who sends the ambassador? The King of kings. Who is the ambassador? One of the high est angels of Eis own royal court Whither is he sent? To an obscure city of Galilee, called Nazareth. To whom sent? Perhaps to some great potentate, or to her who is the greatest and most august creature the world ever beheld. No! to a Virgin of royal blood it is true, but poor and unknown, who derives that you may aid us in bearing our cross, by the assistance of your prayers in the first place, then by your prudent advice, your encouragement and the fruits of charity. I think I have already thanked you for all you have obtained for us, yet may I be allowed to do it once raore in all the effusion of my heart, in the name of our family who love and revere you so much. Were it not for our great poverty which ever follows us we would be happy in this mission of the Nativity. Interiorly we enjoy peace and tranquillity. We live in accordance with our holy rules as much as possible. Exteriorly we enjoy the sympathy of almost every one.

Such are, my Lord, the details I wished to give you, hoping my recital might prove agreeable. My letter is very simple, and without much coherence, but Your Lordship will excuse it. Bless your most unworthy child and grateful son in Jesus Christ and Mary but poor and unknown, who derived from her inviolable purity of soul and from her inviolable purity of soul and body a lustre and a greatness such as the most glorious sceptre can never give. O admire the depth of the wisdom of the ways of God (ao much exalted above the maxims and ways of worldly wisdom) by which he is pleased to bring about so great a mystery without noise or pomp in so humble a manner and by such an humble instrument!

such an humble instrument!

Mary is favored with an embassy from God. She is greeted by one of His highest angels as "full of grace," she is told that "the Lord is with her," and that "she is blessed among women," because she is to be a virgin and a mother at the same time, and because she is chosen in preference to the rest of her sex to clothe Him with human nature, who is to remove the curse incurred by the human race. Hence "all nations shall call her blessed." Instead of being puffed up with these favors and high titles, she is troubled at the words of the angel, and such an humble instrument! troubled at the words of the angel, and through the humble sentiments she bringing our freight in good order. Our good Brother Josse was on board with orders from Mgr. Farand for our mission. should be the meaning of such a salutation. To a soul penetrated with a just sense of the greatness of God and of her own absolute nothingness such commendations are both irksome and odious. Such were the sentiments odious. Such were the sentiments of this exemplary virgin, and such should be the sentiments of the Christian in time of fattery. Beyond doubt flattery is one of the most dangerous trials to which human nature is most exposed, and one which, when listened to, is the most subversive of its happiness. From its agreeableness to human ness. From its agreements in the manufacture, it possesses a peculiar facility of instilling its poison and the more sweet that poison is, the more deeply does it penetrate into the human heart. But, Caristians, be not deluded by such vile impositions, attend to the example that you have before you in to day's feast Whenever such fulsome praise is obtruded upon your ears, let its first and immediate effect be to excite suspicion. Be troubled as was Mary, on hearing her-self praised, although it was from God's messenger. Flattery is an insidious endeavor to undermine ones virtue, which, if feared, can do no injury, but, if encouraged, will prove one's ruin. But the humble soul cannot endure praise, and therefore Mary is troubled. She knows herself, she despises herself and she refers to God all that is in her praise.

worthy.

The angel Gabriel perceiving the un-The angel Gabriel perceiving the unessiness of the humble virgin, addressed her and said. "F-ar not, Mary, the power of the most High shall overshadow thee, thou shalt conceive and bring forth a son and thou shalt call him Jesus." (St. Luke I) Two things are necessary to accomplish this protound mystery of man's redemption, viz.: a victim whose meritorious acts would be of infinite value, and a human nature with wnoth to clothe this victim. Heaven and earth united to furnish this victim. What an awful moment for the immortal hopes and eternal interests of mankind! B-shold the Angel Gabriel standing before Mary, a free agent and the rep "sentative of the whole human race. "Answer, O Virgin," says St. Augustin, "why do you hesitate to give life to the world? The gates of heaven once closed by the sin of Adam are open and the celestial ambassador has passed through them to you; God is at the gate awaiting the angel whom you detain. On Tuesday last a Requiem High Mass was celebrated in St. Peter's Oatherral for the repose of the soul of the late Mgr.

all their nets under water when a violent wind, accompanied with rain and a thaw, cast terror into all hearts. The ice a foot and a half thick came nigh break, ing up completely, and carrying off our sole means of subsistence. Without breaking up entirely, it separated into large sheets, and the vast platform was carried here and there like a leaf of the seed one set to work, but alas! the roots and trunks of trees in the bottom of the water had caused irreparable damage. For our the fabrical to the Blessed Virgin redemption inaugurated.

THE FEAST OF! THE ANNUNCIA
TION.

The storm of the water in the proper to the feast of the Annunctation only when she of her own free will said:

We shall be permitted to enter there if you give your consent. Oblessed Virgin, all the captive ages conjure you to the constant ally as follows:—

This great festival derives its name from the happy tidings brought by the Angel Gabriel to the Blessed Virgin redemption inaugurated.

the Incarnation were fulfilled and man's redemption inaugurated.

The mystery of Gods love towards His creature man is accomplished. The Word of God becomes incarnate, takes a human body formed of Mary's purest blood, and a soul, and this body and soul are in that instant united to the Eternal Word, the Son of God, the second Person of the adorable Trinity. Is this not an event well deserving of being commemorated from generation to generation?

Mary's exaltation should be the particular glory of woman. For what was woman under paganism? A degraded and a branded slave. She is the same to day where Caristianity has not as yet extended its enlivening influence.

same to day where Caristianity has not as yet extended its enlivening influence. In parts of India she is a victim to be burned, and in Africa a beast of burden to be worn out with toil; everywhere the vilest and most contemptable of creatures. But Christianity, all thanks to her! when man saw that in Mary God woman, when he saw that in Mary God honored woman, as a much as to make honored woman so much as to make her His own Mother and Queen of

her His own Mother and Queen of Heaven, then man honored her also.

It is, therefore, for woman to keep the place that Curistianity has intended for her, and the more she shows herself like to Mary in virtue, the more shall she secure for herself, in the heart of man, affection, respect, power, freedom, and happiness. Hence the instinct that leads the woman to be described to Mary. the instinct that leads the woman to be devoted to Mary. Hence the instinct that leads the young maiden, rich in vigor, strength and beauty of nature, to renounce family ties, the grandeur and greatness of worldly society, and shut her-self up within the monastic wall to ob-serve the threefold yow of chastity,

what tongue can adequately express in words the inward feelings and affections which filled the glowing heart of Mary the Mother of God at that moment! What Mother of God at that moment! What light shone in her understanding to penetrate the mysteries and excess of the unfathomed goodness of God! What ardours of holy love inflamed her will? What jubiles filled her soul! Let men, redeemed, exult and praise, returning to God their best homage of praise, thanksgiving and love. It is for this purpose that Holy Mother Church has appointed this festival, which we should cheerfully consecrate to this adorable mystery with hymns of love, praise and adoration. It was the great hope and confidence of the ancient saints, and the great object of their earnest prayers, sighs confidence of the ancient saints, and the great object of their earnest prayers, sighs and tears. The prophets viewed it in the distant future, founding their knowledge on the admirable revelation of God to Adam in the terestrial garden, whom he comforted with a promise and a glimpse of this glorious mystery. "I will put enmities between thee and the woman, and thy seed and her seed, she shall crush thy head and thou shalt lie in watt for her heel." (Genesis iii, 15), meaning that her heel," (Genesis iii, 15), meaning that a child will be born of a woman who will destroy the reigh of Lucter on earth. Every ordinance given to the Jews was typical or had at least an indirect rela tion to Christ, and our redemption through Him. Among the religious rites and sacri-Him. Among the religious rites and sacrifices prescribed them, there was not one which did not in some manner represent or allude to this mystery. How high an idea ought these circumstances give us of its incomprehensible greatness! We are lost in admiration when we contemplate this prodigy of omnipotence, infinite wisdom and mercy. Gerson cries out, "What ought every religious, loving and faithful heartsay." It ought to rejoice exceedingly in this singular comfort and salute Mary with the angel Gabriel, "O blessed among women." On this day, therefore, is accomplished the great desire of the holy ancient patriarchs and prophets whe ancient patriarchs and prophets whe often languished to hasten it in their sighs, prayers and writings "crying out aloud to the desire of the eternal hills." On this to the desire of the eternal hills." On this day the Saviour of mankind takes to Himself a human body and a human soul—on this day Mary receives a name mere sublime than can be comprehended, a name the most noble after the name of her own Son, by which ahe is called mother of God. In a word, on this day the greatest miracle ever wrought by the omnipotent hand of the Godhead is effected. A God becomes Man, a man in the divine Person becomes God, He who is

the divine Person becomes God, He whe is immmortal becomes mortal; He who is infinite, is born in tim; a virgin is a mother, a woman is the mother of God, a creature has conceived her Creator.

In conclusion, let us unite in congratulating Mary, not only on her being chosen to be the mother of God, but in particular for her faithful correspondence with the grace of her sublime vocation. Let us beg of Mary to sak of her divine Son the grace to know our vocations and then the grace to toknow our vocations and then the grace to correspond with them faithfully. In par-ticular should we thank God for the graces ticular should we thank God for the graces of redemption and salvation. Finally, when we think of Mary's sublime prerogative, of the sublime rank to which God has raised her, let us conceive a noble pride in baving such a mother and permit our souls to expand with the most childlike confidence in her who was never invoked n vain.

ardanp in the condition of the confidently anticipated that the farquis of Ripon will, on the accession of a Laberal Ministry, at no very distant late, be appointed Vicercy.

Louth.

The Land Corporation are stocking rith estile some of the evicted farms on lord Massercene's estate, and the dwellings of the evicted tenants are being put a order for the reception of the new Researce tenants.

We regret to announce the death of the Rev. Walter B. Murphy, O S F., which took place on February 5th, at the Franciscan Convent, Cork. Father Murphy 7as one of the best known and most wapsetted elergyman in that city, and had seen connected with the convent of the refer there for forty years. The deceased was a Cork man and was born in 1821.

A splendid ovation was accorded to

erder there for forty years. The deceased was a Cork man and was born in 1821.

A splendid ovation was accorded to Pather Matt Ryan, who visited Bandon on February 6th. He addressed a crowd mbsequently and was received with much enthusiasm. The "General" was on a visit to a cousin of his.

Sir John Pope Hennessy, Governor of the Mauritus, has become the proprietor and occupant of Rostelian Castle and demene, on Cork Harbor. On his arrival the people manifested their delight by lighted tar barrels, hearty cheers and best wishes for his welfare. Recently Sir John gave an intimation to Father Mc Auliffe, one of the curates of the parish, that he would not only feel it a duty to vaist all the churches of the parish in rotation, but that it would give him great pleasure likewise to visit all the schools. He was delighted that the good pastor, Cauon Ryan, had the large number of ten schools in the parish, many of them newly built; all of them recently and wonderfully improved. The children of the first school visited, numbering seventy seven, presented Sir John and Lady Hennessy with an address, signed on their behalf by the Rev. Patrick McAuliffe, C. C., Ross Hill, Aghada.

Dr. Tanner, M. P., has instituted an

alternative and were lodged in the county jail.

At a Coercion Act Court held at Hospital, on February 9 before Col. Perase and Mr. Irwin, Resident Magistrate, John Hayes, and his son Patrick, and his two daughters, Mary and Anastasia, were charged with having assaulted Mr. Charles Rowland's five assistants while acting in his capacity of special bailiff on the estate of Lord Listowel at an eviction on the 31st of January last Several Emergencymen and bailiffs were examined by the Grown to show that an assault had been committed on the bailiff Rowland by the defendants. Colonel Perase, in giving the decision of the court, said the blame attached to the presence of the daughters was considerably commuted by the fact of their father's presence. As they had already been a considerable time in prison he would only sentence them to seven days' imprisonment, without hard labor. Patrick Hayes was sentenced to six weeks' imprisonment, without hard labor. Patrick Hayes was sentenced to ne month's imprisonment for the assault on the bailiff Dore, and one month on the charge of obstruction, and three months with hard labor on another case. Hayes gave motice of appeal in the case in which he was sentenced to three months' imprisonment, and entered into bail of was sentenced to three months' imprisonment, and entered into bail of £50.

Clare.

On February 7th, the people of Miltown Malbay were addressed by their representative, Mr. Jordan, M. P. for West Clare, Father White, P. P., presiding In an able speech Mr. Jordan vindicated the right of the Irish people to pursue the present policy against coercion, and in favor of Home Rule. A vote of confidence in Mr. Jordan was proposed by Mr. W. Hynes, seconded by Dr. O'Brien, expressing the utmost confidence in the

MEWS FROM IRELAND. ability, integrity, and faithfulness of Mr. Jeremiah Jordan, and passed with so-

Antrim.

Constable O'Sullivan, of Enniarush Station, county Autrim, has resigned after a service of thirteen years, as a protest against the conduct of the Government in prosecuting Father McFadden, and as a token of his sympathy with the Irish people in their present struggle.

A circular letter is about to be served on all the Ards tenantry of the Marquis of Londonderry by the estate bailof. The letter contains the proposal of the Marquis to sell the whole of the County Down estate at twenty years' purchase of the reduced renta—twenty per cent. off—which is just equal to sixteen years' purchase of the old rent. The Marquis proposes to take the twenty per cent. reduction which he offered the tenants for this year as the basis of purchase, and the circular goes to claim the "benefit" the tenants would receive by the transaction!

descriptions alone, having made an intimation to the Prisons Board that he wished no offidal to be present when he was making his visit. He addressed words of encouragement and advice to the prisons making his visit. He addressed words of encouragement and advice to the prisons making his visit. He addressed words of encouragement and advice to the prisons making his visit. He addressed words of encouragement and advice to the prisons article in his in angry tones—"Thou art the man; thy paper has not been paid for." I will give no chauce to the ghost to enter my little cottage; I will pay for my paper, and if paper has not been paid for." I will give no chauce to the ghost to enter my little cottage; I will pay for my paper, and if paper has not been paid for." I will give no chauce to the ghost to enter my little cottage; I will pay for my paper, and if paper has not been paid for." I will give no chauce to the ghost to enter my little cottage; I will pay for my paper, and if paper has not been paid for." I will give no chauce to the ghost to enter my little cottage; I will pay for my paper, and if paper has not been paid for." I will adver a restall the following Monday. Two of the prisoners are Town Cummissioners, and were arrested while entering the boardroom to attend the weekly meeting.

It is said that since his return to London, Mr. Balfour has been astonished at the lack of sympathy with Lord Clanricarde which is manifested even in the most Conserva it entered the weekly meeting.

To us there comes a man who are the feel that his own exertions on behalf of the "ogre of the Albany" have not met with the appreciation they deserved Mr. Balfour is, of course, too sublimated and the party form it jury, his policy in Ireland; but his party are by no means so blind to sub his cost. Mr. Balfour is expected by his party to justify his conduct in the House, and if he tails to do so in such a manner as to satisfy them and save the party from it jury, his position will be an unenvisible one.

We regret to have to

Well spoken of.

"I can recommend Hagyard's Yellow Oil very highly, it cured me of rheumatism in my fingers when I could not bend them" in Mational cause or the interests of the ten autry called for his aid, Father Hannon was always at the front, and his burning enthusiasm seldom failed to communicate itself with the best results to those with whom he came in contact.

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Well spoken of.

"I can recommend Hagyard's Yellow Oil on happen despite all care and painful injuries such as Sprains, Bruises, Cuts and Burns result. Every for external and internal use in all painful injuries such as Sprains, Bruises, Cuts and Burns result. Every femily should therefore keep Hagyard's Yellow Oil on hand, it is the greatest family remedy for all Pains, Coughs. Colds and Sore Throat, Croup and Whooping Cough yield quickly to this excellent remeded.

Depend Upon It.

Accidents will happen despite all care and painful injuries such as Sprains, Bruises, Cuts and Burns result. Every Yellow Oil on hand, it is the greatest family remedy for all Pains, Coughs. Colds and Sore Throat, Croup and Whooping Cough yield quickly to this excellent remeded.

Cough yield quickly to this excellent remeded.

Bruises, Cuts and Burns result. Every Yellow Oil on hand, it is the greatest family remedy for all Pains, Coughs. Colds and Sore Throat, Croup and Whooping Cough yield quickly to this excellent remeded.

SCANDAL-MORGERS.

ability, integrity, and faithfulness of Mr. Jereminh Jordan, and passed with acclaustion.

The people of Knock, on learning of the liberation of Mr. T. D. Sullivan, M. P., from Tullamore Jail, lighted tarbarrels on the quay. The police pitched them into the sea. Mr. S. McAuilfie supplied them with six more barrels which the people lit on the Black Rock, shout 300 yards from quay. The police tried in vain to get boats to go out, but failed, as all the boats convenient were moved off the abore, the compants singing "God Save Ireland," in the lustiest tonee. Illuminations were general throughout West Clare on learning of his release.

Tipperary:

Ever since Mis Custek gained the renewal of her license in the Court of Queen's Bench, by the able advocacy of Mesers. McDermott and Healy, Mr. a system of petty persecution has been get up by the police against her. At the Petty Research of Mullimahone, on January 37th, they had her summoned because her brother did not produce the license when demanded by the police Again, they want to prevent her from supplying her customers on Sandays with groceries and other little matters, he has a laways been accustomed to do for those customers who can't come into town on week daya. Every effort is being made, in short, by the police to rain her trade and that of the "Drangan bakers" who refused to give a guarantee to supply Emergencymen, and who are to supply Emergencymen, and who

PAY FOR YOUR NEWSPAPER.

To the Editor of the Chronicle:

SIR—The letter of Archbishop Lynch, published in your last number, reads to Catholics a needed and salutary lesson. I hope to profit by it and newer find my self in arr are with the publisher of my paper. Judging from my own self in the past, and from many of my friends and neighbors, we are inexcusably careless in paying up our subscriptions. Some time ago your agent, who was then visiting our city, put into my hands the statement of my subscriptions due in this place. I was surprised: several had not paid for two or three years, some not for four years. When the matter is looked into, it is a serious moral wrong, an ir justice, a sin

The seast desired of the Court of Rachagus the agreement of the season of the first defined at the operation to all the operations are all the operations and the operations are all the operations and the operations are all the operations and the operations are all the operations are

money would fall short of paying the expenses of an agent.

The one proper thing to do, is for each subscriber to remit by mail his two dollars to the office of publication. This done, he can read the paper with a safe conscience, and, consequently with joy of heart. It must be most annoying to an honorable man to have the ghost of the manager conjured up before his mind, each time the paper arrives in his house, and exclaim to him in angry tones—"Thou art the man; thy paper has not been paid for." I will give no chaces to the ghost to enter my little cottage; I will pay for my paper, and if ever the time comes when I will not be be able or willing to pay my mite, I will square up my account and notify you that I will no longer be a subscriber.

M. M.

Line Upon Line for Lont.

Lent at first meant the spring—the time when life springs forth again from the death of winter. So the Lenten fact is a time when the soul should become alive, rising up from sin to new life in Corist—if by any means I may attain to the resurrection which is from the dead.

In Lent the March winds blow. Thinking on part sine with repentance because they have offended Christ's love—contex don with contrition—are winds that purify the soul. Arise, O north wind, and come, O south wind, blow through my garden.

March is the month of St. Joseph. To repent and confess and begin a new life pleasing to the Sacred Heart of our Lord, we need the encouragement and protection of O'thris's decreast friends.

St. Joseph is the patron of the universal Church. Lent is the season of the Church; for then, if ever, her wayward children look into their hearts and think certously.

Thinking earlously leads to penance—that is, to disapproval and detectation of an against our loving God, and the wish as in had not been committed; to displease ure and content of the charged, though our Lord's forgiveness may blot it out; to semendent for the future, with present and can never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn never be changed, though our Lord's forgiveness may blot it out; to semendent for the future, with present and earn and earned the present and earned the conte

Consumption Surely Cured.

To the Editor:—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of our readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

DR. T. A. SLOCUM, 37 Youge St., Torento, Ont.

Curran once said to Father Leary: "I wish, reverend Father, that you were St. Peter, and had the keys of heaven, because then you would let me in." The priest saw the sarcam, and turned its sharp edges on the sceptic by replying: "By my honour and coneclence, sir, it would be better for you that I had the keys of the other place, for then I could let you out."

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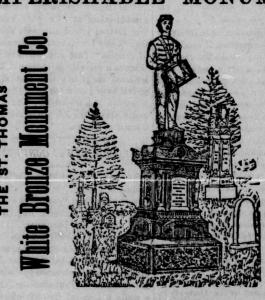
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the hland Lassie Cigar? Why customers has any other Brand? Why customers has any other Brand? Why is it other on the shelves? It is it that wee Highland Lassie Cigars example? The reply is not far to seek. It manufacturers, H. McKar & Co., I won, have by straight dealing won the undence of the trade, and the public my rest assured that the confidence will not be abused. The Highland Lassie made from the finest have a tobally on, and is certainly the best five was part made in Canada.

H. Y. Freeman's Journal.
Delivered by the Rev. James Donoboser of the church of St. Thomsinas, Brooklyn, N. Y.

BAPPISMAL YOWS

DEAR PROFIES I am going to speak year on the solemn vows made in the child's name when the sacrament of Bettern was administered. Suppose the when you were born, a man of greweith came to your father and mothered said to them: "I will adopt the child; I will be its protector; I will adopt the condition that when it comes to the condition when and of mine. It was not rich man, or an earthly prince, but it king of Heaven, who said to our pares at our birth: "I wish to redeem the young soul from the clavery of Satan, at the receive for it a place in paradise, which to bequeath to it an immense for the condition which are easy to keep, and, even if the child should die to-morrow, I will faithful to My word." The parents of cally and thankfully accept this promined its conditions. When the child reason is developed, they will tall he about the promises made in his name, at they will use every means in their pout to have those premises kept. A soler engagement between Jesus Christ and parents of that child is entered into, if dearly beloved, take notice that geathers and godmothers are selected appointed by the parents, and the latifithers and godmothers are selected appointed by the parents, and the latifithers and godmothers are selected appointed by the parents, and the latifithers and godmothers are selected the care that the baptismal promises kept. "What do you ask of the Chur of God?" demands the priest, Chriminister. The sponeors, in the chill name, answer: "Faith; that faith when the care that the department of the transition of the current of the current happiness."

You remember how Our Saviour curthe sisk and infirm who came to He

name, answer: "Faith; that faith wheemducts to eternal happinees."

You remember how Our Saviour cut the sick and infirm who came to H when He was on earth. All of them I to make this same answer before healed them. After some other ceremies, the child is asked: "Do you belie in God the Father Almighty, and in the truths which he teaches through Holy Church?" "We believe," ansthe sponsors, in the child's name. "you remounce the devil and all his wo and pomps?" "We remounce the Withdraw, Satan; this child no longer longs to thee. One day you will try Withdraw, Satan; this child no longer longs to thee. One day you will try regain it, but if it be faithful to the passes of this holy day your efforts will in vain. The baptismal water falls up the child's head, the form is pronound and Divine grace flows in upon the sit becomes God's own child, an heir Heaven; its angel guardlan takes place by its side, enreptured with beauty. The angel has found a sist of God! how good Thou art! Esublime, how beautiful is this Thy as ment, and how solemn and sacred are promises!

Now, brethren, to what are we oblita virtue of the promises made in
name by our godfathers and godmoth
It is an Article of Faith, defined by
Gouncil of Trent, that those who i
been baptised in infancy are not to Gouncil of Trent, that those who heen baptised in infancy are not to interrogated, when they come to the of reason, as to whether or not they rawhat was promised in their name by taponsors when they were baptized. Odren, when baptized, receive what is the habit of faith. Baptism conferred gift of faith, which, when they com the use of reason, inclines them to man act of faith when the things to be lieved are proposed to them by Church with the motive for believ namely, the authority and verseit. namely, the authority and veracity The practice of the Church is not allow children, when they come to allow children, when they come to use of reason, a dubitative examina into the Article of Fatth. That is, must not carry into the inquiry a rim doubt or suspense about the trut any article, but they are allowed to m what is called a Confirmative examinathat is, believing itrm in an Article Fatth, they wish to dispell ignorance make themselves thoroughly acquain with the reasons on which the article question rests. This kind of examination not only allowed, it is strongly remended. It is, in fact, the end of eatechetical instruction. It is allow inquire, but not to doubt. Doubt where the destructive of the gift of faith recein baptism. To permit it would be deny that such a gift was received evidently doubt and firm faith or evidently doubt and firm faith or evidently doubt and firm faith or evidently doubt and firm faith core of the terms which volumes have been written. Perience shows that every other system which volumes have been written.

perience shows that every other systeversive of all faith, and tends to in ality.

Some of the baptismal vows have rence to faith, others to morals. constant presence in church, and the quent reception of Holy Commu are in themselves acts of faith. A only speak to you on the present iden of the vows that concern morals renounce the devil and all his work pomps." I need not tell you the devil is the chief of those accursed a who were driven from Heaven for h revolted against God, that he is constativing to make us partakers of his less and of the eternal torments to the justice of God has condemned At our birth we were in his power atamped with his seal. Baptism renthat accursed imprint, signed us will glorious sign of the Cross, making children of God and heirs of Hoon that Satan and to love Jesus (Not only did we promise to ren Satan, we promised also to renoun works and pomps. His works as which is rebellion against God, to Satan tempts us constantly. A baptism, then, we said to God: "I ise to obey You, and to avoid every of sin."

What are the pomps of Satan I incire marries of the world: "Constant marries of the world: "I

What are the pomps of Satan impious maxims of the world; "Gigion is as good as another;" "De the last of us;" "Take all the plyon can in this life, because no one what will become of us after death a thousand other foolish and is

JUST ARRIVED!

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WILL BE-\$60,000.00.

month.

SHORT INSTRUCTIONS FOR LOW

DEAR PROPIES: I am going to speak to you on the solemn vows made in the child's name when the sacrament of Baptism was administered. Suppose that, when you were born, a man of great wealth came to your father and mother, and said to them: "I will adopt this child; I will be its protector; I will be queath to it an immence estate, on the cele condition that when it comes to the mae of reason and is able to realize what I have done, it will love me and be grate fai." Brethren, this is the history of your beptism and of mine. It was not a rich man, or an earthly prince, but the King of Heaven, who said to our parents at our birth: "I wish to redeem this young soul from the slavery of Satan, and to reserve for it a place in paradise; I wish to bequeath to it an immense fortune, a happiness that will never end. If you wish Me to become the father, the fittend, the pretector of your child, I will ask you to make Me certain promises which are easy to keep, and, even if the child should die to-morrow, I will be faithful to My word." The parents joyfelly and thankfully accept this promise and its conditions. When the child's reason is developed, they will tell him about the promises made in his name, and they will use every means in their power to have these premises kept. A solemn engagement between Jesus Christ and the parents of that child is entered into, for, dearly beloved, take notice that godiathers and godinothers are selected and ampointed by the parents, and the latter, chill mere than the former, are obliged to take eare that the baptismal promises are kept. "What do you ask of the Church of God?" demands the priest, Christ's mainster. The apousors, in the child's name, answer: "Faith; that faith which cenducts to eternal happiness."

You remounce the devil and all his works and pomps?" "We renounce them." Withdraw, Satan; this child no longer belongs to thee. One day you will try to regain it, but if it be faithful to the promises of this holy day your efforts will be longs to thee. BAPPISMAL YOWS.

longs to thee. One day you will try to regain it, but if it be faithful to the promises of this holy day your efforts will be in vain. The baptismal water falls upon the child's head, the form is pronounced, the child's head, the form is pronounced, and Divine grace flows in upon the soul. It becomes God's own child, an heir of Heaven; its angel guardlan takes his place by its side, enraptured with its beauty. The angel has found a sister. O God! how good Thou art! How sublime, how beautiful is this Thy sacrament and how solemn and secred are its

the child's head, the form is promounced, and Divine grace flows in upon the soul. It becomes God's own child, an heir of Meaven; its angel guardlan takes his place by its side, enraptured with its beauty. The angel has found a sister. O God! how good Thou art! How sublime, how beautiful is this Thy sacrament, and how solemn and sacred are its promises!

Now, brethren, to what are we obliged in virtue of the promises made in our name by our godfathers and godmothers! It is an Article of Faith, defined by the Gouncil of Trent, that those who have been baptised in infancy are not to be interrogated, where they come to the use of reason, as to whether or not they ratify what was promised in their name by their sponsors when they were baptized. Call. dren, when baptized, receive what is called the habit of faith. Baptism conferred the gift of faith, which, when they come to the use of reason, inclines them to make an act of faith when the things to be believed are proposed to them by the Ghard, when they the defined by the authority and veracity of God, Who revealed what is to be believed. The practice of the Church is not to allow children, when they come to the use of reason, a dubitative examination into the Article of Faith. That is, they must not carry into the inquiry a mind ment, and how solemn and sacred are its promises!

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deny that such a gift was received, for evidently doubt and firm faith cannot constantly doubt and firm faith cannot constant presence in church, and tends to increduality.

Some of the baptismal vows have reference to faith, others to morals. Your constant presence in church, and the frequent reception of Holy Communion, are in themselves eats of faith. I will only speak to you on the present occasion of the vows that concern morals. "I resounce the devil and all his works and somps," I need not tell you that the devil is the chief of those accursed angels who were driven from Heaven for having revolted against God, that he is constantly etriving to make us partakers of his own has justice of God has condemned him. At our birth we were in his power, and stamped with his seal. Baptism removed that accursed imprint, signed us with the glorious sign of the Cross, making us children of God and heirs of Heaven. On the day of our baptism we promised to heave and to have and to have a promised also to renounce his works and pomps. His works are sin, which is rebellion against God, to which fastan tempts us constantly. At our baptism, then, we said to God: "I promise to obey You, and to avoid every kind of sin."

What are the pomps of Satan? The impious maxims of the world: "One religion is as good as another;" "Death is the last of ur;" "Take all the pleasure you can in this life, because no one knows what will become of us after death," and a thousand other foolish and infernal perience shows that every other system is eversive of all faith, and tends to incrediality.

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What are the pomps of Satan? The impious maxims of the world: "One re-

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y is k on land y is, and onfi-

maxime of the world which literally express the desires of Satan. Immodest spectacular entertainments and dances, wanton glances and nudities in dress, are also the pomps of Satan, which he uses to dreg souls down to hell. Brethren, I re call to your minds your baptismal yows in the hope you will resolve, henceforth, to be faithful to them. The day of your baptism was a blessed day for you, and yet I am sorry to say that some of you seldom think of it; that some do not even know its date, and that few keep its anniversary. The saints understood better how to appreciate the day on which they were baptized, St. Charles Borromeo, the great Cardinal Archbishop of Milan, once a year, on the anniversay of his baptism, went to the church where he was baptized, and there, kneeling down before the sacred font, renewed the promises made by his godfather and god mother. Brethren, it would be an act most pleasing to God, to your Angel Guardian and to the Mother of God, if on the first Sunday in Lent you would kneel down and repeat with me the formula of renewal: "O my God, Ir nounce the devil and all his works and pomps. It is for Jesus Christ alone that I wish hencefosth to live and die."

CATHOLIC PRESS.

North Western Chronicle.

North Western Chronicle.

Conversions to the Church from among the ranks of the Anglican clergy still continue. The latest is that of the Rev. C. E. Gandy, late curate of St. Michael's, Edinburgh, and formerly of St. J.; mes', Plymouth, and St. Mary Magdalone, Launceston, who was received into the Courch, at St. Mary's, Clapham, by the Rev. Father Bridgett, C. SS. R. Oa the morning after his reception, Mr. Gandy received his first Communion from the hands of his old friend, Rev. Father Langdon, of Launceston, who was also formerly a Protestant clergyman. Mr. Gandy is about to commence his studies for the priesthood.

Catholic Review.

Tullamore jail is almost wiped out in

Catholic Review.

Tullamore jail is almost wiped out in Parnell's bitter but true comparison between Forster and Balfour in their dealing with the Irish National League. "The fist of Mr. Forster," said Parnell, "struck down the League in a single night, so that they did not dare to hold a meeting. There was the same difference between Mr. Balfour and Mr. Forster as there was between the scratch of a cat and the blow from the paw of the British lion." Balfour will be henceforth known as the scratch cat. The epithet exactly fits the man, if man he can be called. And now let him go mew for comfort to his uncle. No wonder that the whole House of Commons roared at Parnell's jeer and cheered him for it. Balfour is marked for life and Parnell was the right man to mark him.

mark him.

The Catholic Review expresses a thought

of New Britain or New Guines for the pure Gospel than among the South American Catholica." Why dosen't the missionary who fails among the Catholics of South America go to the Protestant heathens of New York, Boston, and other cities of North America? Why should the missionary go do to South America? They have been baptized. They know, love and serve Christ. They expect to be saved through His Precious Blood. No wonder they will not give a hearing to the missionary of who cannot tell them for certain what his cott teaches—whether or not, for in the stance, there is probation after death—and who has nothing to offer them but doubt in exchange for the faith of their fathers.

Colorado Catholic.

Let parents ponder over the words of a

It was Saint Thomas More who recommended the Carlatian to send his goods before him to heaven, where he shall shortly be, and shall enjoy them with interest. What goods? Good works, and the wise disposal of every gift held by us in trust that we may manifest the glory of God, and by example bring our neigh bor to the knowledge and practice of virtue.

Catholic Columbian.

Reviewing the famous protest of the M. E. ministers of Baltimore sgainst President Ceveland for having sent to Pope Leo an elegantly bound copy of the Constitution of the United States as a jubilee offering, the Washington City Post said: "The Methodist pew in Baltimore is a long way ahead of the pulpit.... The spirit shown is mean; it is hateful, and few approve of it."

Here is a nicture of the moral condition

... The spirit shown is mean; it is hateful, and few approve of it."

Here is a picture of the moral condition of London, England, as drawn by Arch deason Farrar of the E-tablished Courch, before the Social Purity Alliance of that great city. He declared that there were in the city 80,000 professional courtesans, 600 000 drunkards, 6 000 public houses and 4 000 clubs which initiated young men into the ways of vice. He also denounced the popular mania among young men and old men to form and attend "clubs." He said: As they are now being established in all our cities and some towns, they are generally for the indulgence in those amusements which are by common consent thought unfit for the home. Here fathers, sone and husbands, free from the restraints of home associations, indulge, under special fascinations, in things of more than doubtful propriety. In most clubs the things done are grossly evil—gambling, diraking, lessons in libertiniam, etc.

Ave Maria.

The following story is told of the Emperor of Brasil:—The other day, at

The following story is told of the Emperor of Brazil:— The other day, at Cannes, the editor of a scientific journal waited upon his Majesty, with the request that he would contribute some articles on matters of scientific interest connected with his dominion. "Certainly," replied the Emperor; "but what rate of pay do you give?" The man of letters, though a little surprised, having named what he was in the habit of giving, Dom Pedro added, smiling, "Yes, that will do very well. You see I would gladly write for nothing, but I am not at liberty to do so, as ever since I began writing I have given every penny I have earned by my brains to an orphan asylum in my capital."

N. O. Morning Star.

N.O. Morning Star.

Some people mind the sovereignty of God only at the last moment of death, As long as body and soul keep on together in a living order they want to be their own masters. When vigor is gone and health giving away, it is time for body and soul to part! Lord, Lord, they exclaim, Thou art the Master. They did not mind God's sovereignty they despised in the pride and strength of their manhood; nor did they accept it over their old age as long as they could have their own way. Now, oh! wonder! they surrender; to their Lord and sovereign they give away a corpse. N. O. Morning Star.

have their own way. Now, oh! wonder! they surrender; to their Lord and sovereign they give away a corpse.

Pittsburg Catholic.

One devotion, peculiarly befitting this period of special grace, is publicly and privately, and to a large extent, practiced by every Christian. It is a devotion much recommended, and very fruitful of most salutary effects. It is a devotion commonly known as "The Way of the Cross." It is evident to any thoughtful man what an influence must be exercised upon him who contemplates the awful scenes enacted in our Blessed Saviour's life, especially when he beholds on canvas, on paper, or in any other way depicted, the cruel soldiery, the whips, the thorns, the judgment seat, the condemnation to death, and the crucifixion. All Catholics should then be present at these holy exercises whenever they are publicly performed in our churches, and at times privately too, they should follow Christ on His weary journey by means of this holy devotion, the Way of the Cross.

Colorado Catholic.

Colorado Catholic.

The thinking man as his life advances will often consider what good he has done. The older he grows, the more satisfied is he that he is placed on the earth to do good. If he is a Christian, he will appreciate the truth that his life is good for others as far as it leads his brother to glorify God. He may be poor in the world's goods, his name may not be on men's lips—indeed, the appetite for man's praise is not found in the truly virile character—he may not have that which men most prize for dispensation; but he has that which the very poorest have, he has the saving gift of good example to give. What a noble description it is that speaks of a man, as one who so ordered the whole course of his life as to leave it to the world a sermon on virtue. It is a wise practice then to make a rule, and pray God for help to keep it, never, if possible, to lay down at night without being able to say: "I have made one human being at least a little wiser, a little happier, or a little better this day." This is a worthy participation in the priesthood to which in the sense of the Apostle all Christians belong.

"An idler is a watch that leave help to the control of th

belong.

"An idler is a watch that lacks both hands: As useless if it goes, as when it standa."

Alas! how many women, though household and children need their care, are necessarily idle, because suffering from diseases peculiar to their sex. To all such Dr. Pierce's Favorite Prescription is a precious boon, speedily curing internal inflammation, leucorrhes, displacement, ulceration, tormenting periodical pains, prolapsus, "bearing down" sensations, morning sickness, bloating, weak stomach, narvous prostration, and tendency to cancerous disease. In all those ailments called "female, complaints," it is the most reliable specific known to medical science.

Dr. Low's Work Syrur has removed tape worm from 15 to 30 feet in length, It also destroys all kinds of worm.

Also destroys all kinds of worm.

Prov. Low's Sulphus Soar is highly recommended for the cure of Eruption, Chafes, Chapped hands, Pimples, Tan, &c.

National Pills act promptly upon the Liver, regulate the Bowels and as a purgative are mild and thorough.

Fremman's Worm Powders require no ether Purgative. They are safe and sure to remove all varieties of Worms.

George Washington.

He was black as the ace of spades, you see.
And scarcely as night as a tall man's knee;
He were a hat that was migut a brim.
But that, of course, matteres nothing to him;
itis jackst ear what was left of it—
Scorned his little black shoulders to fit;
And as for stockings and shoes, dear me!
Nothing about such things knew he.

He sat on the curb-stone one pleasant day;
P'sold: passing the hours away;
His bands in the holes which for pockets
were meant,
His thoughts on the clouds overhead were
intent;

when down the street suddenly marching
along.
Came souders and horses, and such a great
throng
Of boys and of men, as they crowded the

With a "Hip, hip, hurrah!" the lad sprang to his feet. And joined the procession, his face in a grin, For here was a good time that "dis chile is

For here was a good time that "dischile is in!"

How he stretched out his legs to the beat of the drum.

Thinking surely at last 'twas the jubilee come!

Then suddenly wondering what 'twas about—
The scidiers, the music, and all—with a shout.

He hatted a small comrade, "Hi, Cæsar, you know W hat all dis purcession's a marchin' for so?" "Go 'long, you George Washington," Cæsar "In folied, you deorge w aminut got no pride!

"In dis yere great kentry you ain't got no pride!

Dis is Washington's Birfday; you oughter know dat,

Wid yer head growed so big, burst de brim off yer hat."

For a moment Geoage Washington stood in surprise.

off yer hat."
For a moment Geoage Washington stood in
Surprise,
While plainer to view grew the whites of
his eyes;
Then swift to the front of the ranks scampered he,
This mite of a chap hardly high as your
knee.

As he rapped with his sword on the black
woolly head,
"Come, boy, clear the road; what a figure
you are!"
Came the ready reply, "I'se George Washing on, sah,
But I didn't know numn about my birfday
'Fill a fellow jist tole me. Oh, golly! it's
gay!"

Just then a policeman-ot course it was mean—
Removed young George Washington far
from the scene. [Young People.

FROM CAMILLA.

among whom were the following: Rev. Fr. Gallagher, Jeffoott, Orangeville; Rev. Fr. Gallagher, Jeffoott, Orangeville; Rev. Fr. Gallagher, Fibas; tsev Fr. Feoney, Priceville; Rev. Fr. Whitnew, Sluverreest; D. J. Mungovan, editor Dufferin Post, Orangeville; Mr. and Mrs. Inguioby, Mayheld; W. J. O'Hearn, Mrs. Inguioby, Mayheld; W. J. O'Hearn, Mrs. Green, Garity, Caledo; James Murphy, Toronto Gore; Mr. and Mrs. P. McEnauy, Oranto Gore; Mr. and Mrs. P. McEnauy, Toronto Gore; Mr. and Mrs. P. McEnauy, Toronto Gore; Mr. and Mrs. P. McEnauy, Oratract; P. McEneuy, Jr.; Streetaville; Miss Kate McEnauy, Alton The following is a partial list of presents to the bride: Fraverbook gift of the groom: silver sugar bowl and doss silver spoons, P. J. Benon; china teaset, doss n table napkins and bedroom tollet set, Mrs. John Bench; Isoe cartains, Mrs. f. Inguideny; silver pickle cruet, D. Mungovau; glass teaset and nappies, Miss E. Benon; hanglug parlor lamp, W. J. O'Hearn; china fruit dien, Kate McCleu; silver cheese dish, M. O'Hearn; fruit dish, Jos., silver cake basket, Miss A. Scanlan; silver pepper and salf cellars, Miss Pappa; pair ohina cups and saucers, P. McEnany, fr. vascs, Kate McEnany; prayer book; Rev. Father Jefsott; pair pillow shaums, Miss Appleton; silver putter dish, Mrs. Wm. Fogarty; silver pickle cruet, Mrs. P. McEnany, s., pair cheese dish, Mr. and Mrs. O'Hearn ait the happiness and joy the World Can give.

**PTTS: All Fitts stopped free by Dr. Kiline's Green Nerte Retoet. No fusater fart day's uss. Marrel.

Catarrh, Catarrhal Deafness, and Hay

FROM CAMILLA.

WEDDING BELLS —On Wednesday, February Sth, Mr. Thomas O'Hearn, of Man field, was married to Miss Mary A. Bench, eldest daugnter of Mr. John Bench, of Mono. The ceremony was performed by Rev. M. Jeff-cott sessisted by Rev. Father Whitney, in St. Peter's courch. Orangeville. The nupritals were blessed with all the solemnity of the Church in the presence of a large number of the friends of the bride and oridegroom. Miss Bench wore a dress of cream satin trimmed with rich lace and her bridsi veil and wreath were simply exquisite. The bridesmaid was also attired in a most appropriate suit. The best man was Mr. E. J. O'Hearn, barrister, Tottenham, while Miss Pappa, o'Hastings, acted as bridesmaid. During the outsiel high mass, which was celeorated by the rev. p-stor, Misses Scanian and Ampleton says some choice sacred hymns in Latin and Eng ish. Fowards the end of the mass the happy young couple received holy communion most devotedly, and thus sealed the holy sacrament of matrimony with the grandest and most holy of all acts of religion. Over a dozen rigs were in attendance to carry the friends of the newly married couple to the home of the holy the strength of the highest proposed the heal ho'f the worldy young pair who had that day entered into the Joys and sorrows of married life. During his time in the ministry the Rev. gentlemn said that he never met two who somed to be better suited to each other. Nature and grace were kind to them, and they both deserved alt the good things and of them by the world and thanked the friends present at the worlds his your gird bridgeroom responded in a few appropriate words his your gird bridgeroom responded in a few appropriate words his your gird bridgeroom responded in a few appropriate words his your gird bridgeroom responded in a few appropriate words his your gird and himself. He said he never would forget Duffern Lake where last summer both Commercial Union and Matrimonal Union were first started if the form which he work here were here had been at for years

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and Gures

Cold in Head
CATARRH

HAY FEVER

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Fever.

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PARKELL STRIKES BACK.

TREASE TREASE BADE.

The second of the general measurement of the general common and the second of the contract of the general common and the second of the general common and the second of the general common and the second of the general common and the significance that was conveyed to me (Opposition cheers). Lord Carnarvon did a little more than allow his col leagues in the House of Commons to walk into the division lobby with the Iriah members. We are told by Lord Salisbury that it was very naughty of English politicians to unite with people who were resisting the law of the land or having anything to do with men of disorder. When resisting the application and enforcement of the law at the time of Lord Carnarvon's viceroyalty, the Mayor and Corporation of Limerick had been resisting the law of the land most strongly, and it had been canvased by the supporters of the Goncervative party whether the whole of the Corporation ought not to be arrested for contempt of court. They had repeatedly refused to levy the police rate, which was a clear breach of the law; yet Lord Carnarvon invited these men to Dublin Castle to persuade them to come to some compromise. I think the proposition was that they ought to obey one-fourth of the law, and that he should excuse them the ether three fourths. The Lord Lieutenant happened, unfortunately, to be ill at the time, and he actually invited these men of disorderly and unlawful character into his bed room, and he gave them a very good lunch and a great deal of wise connecl. There is another matter about Lord Carnarvon which I have never touched upon before. Shortly after the Conservative Government of '85 come into power, we brought forward a motion in reference to the conviction of the Masmtrasna, the Crossmaglen and the Barbavilla prisoners which had taken place when Lord Spencer was Viceroy. Lord Spencer refused an inquiry, but the Conservative Government immediately they came into power agreed to it, and an inquiry took place in regard to the Crossmaglen and Barba villa cases. Shortly before the General Election, an honorable friend came to me in Dublin, and told me he had just been sent for by Carnarvon, and that Lord Carnarvon had come to the conclusion that the Barbavilla prisoners had been justly convicted, and he coul that the Barbavilla prisoners had been justly convicted, and he could not in terfere with the case. But with regard

come immediately and keep them in order. Dillon, the resident magistrate, bad a judgment for £? 000 merked against him the very day he sentenced Mr. Wil fild Blunt, and Captain Stokes, who sentenced William O'Brien, has been promoted to the office of divisional magistrate. Captain Seagrave, another of these Removables, has, in the course of a cross-examination, admitted that he has had no legal training for the office he holds (hear hear). The late Mr. Forster was a strong and able man. He dealt heavy blows against the National League. The present Chief Secretary talks of suppressing the National League in certain districts while these suppressed branches have held

Removable, has, in the course of a cross examination, admitted that he has had no legal training for the office he holds (hear hear). The late Mr. Forster was a strong of and able man. He dealt heavy blowe against the National League. The present the National League in certain district, while these suppressed branches have held thousands of meetings (hear, hear). A more contemptible example of impotency was never given (hear, hear). The late Mr. Forster suppressed the whole of his proclamation. Well, there was a man deference between the administ at the officence between the administ at the offi

that the Barbavilla prisoners had been justly convicted, and he could not in terfere with the case. But with regard to the Crossmaglen prisoners he did not think there was sufficient evidence for their conviction, and he intended to liberate them forthwith. That was before the General Election (laughter). Lord Carnarvon shortly after went to Rogland, and I daily expected to hear the announcement that

of crime (hear, hear). I em sure our people will be patient in the confident hope that in the near future they will see the right honorable gentleman, the member for Midlothian, in his rightful place, come forward with another great measure of peace and tranquility for Ireland (cheere). I now more the amendment of which I have given notice, and substitute for paragraph ten the following:—

"Humbly to represent to Her Mejesty that the portion of the Irish legislation of last session, which was of an amelior ative character, has tended to diminish agrarian orime, whereas the repressive legislation of the session has done much to alienate the sympathy and respect of her Irish subjects for the law, and that the Oriminal Law Amendment Act, as well as much of the action of the Executive in Ireland, has been harsh, partial and mischievous."

on the most approved appliances for that purpose in the g; mussium.

The Catholics of St. Catharines have every reason to be proud of their new school. Much credit is due to the zeal and good taste of the Superior, Rev. Bro Juseph, who has done everything in his power to bring the school to its present state of perfection.

The writer also notices with much pleasure that a per school and present are present and present that a per school and present are present and present and present and present approach the same school and present are purposed and p

cumstances sent word to the authorities at Tilbury Centre to send the body to Mr Vance's residence at Essex Centre. This was done and the last remains of

OBITUARY.

Mrs. Manrice Egan, Weedsteek.

Ou Taesdey, 28th of February, one of the old residents of Woodstock, Mrs. Maurice Egan, departed this life, at her late residence on Buller street. Her illnes, which was of short duration, was pheumonis, accompanied by attings in the region of the heart. Until a few days before her decease she was quite active and in good health. She died with Christian fortitude and resignation after receiving the last sacraments; and it is a great consolation to her family that numerous as are the children of the deceased, she was spared to them till their Christian training was completed, and that they are left in good circumstances to prosecute the battle of life. She was the mother of fourteen children, of whom ten survive: four daughters and six sons. Three of the daughters are at home, the fourth being Mrs. J. H. Price of St. Thomas. Of the sons, Maurice is at home. Thomas is in the wholesale business. New York, John in Sacramento, Cal; Elewie is traveller for a wholesale farm, and James, book keeper at St. Thomas.

Forty five years ago she was married to Mrs. Maurice Egan. Her maiden name was Mary Medden, and she was sister of the two distinguished priests, the Doctors Medden, late of Kingston discesse. She was the piece of the late Very Rev. Father M.Dunough, formerly parish priest of Perth. Mr. and Mrs. Egan was a fervent Catholic, and her family have been well educated in the faith also, as practical Catholics.

The funeral took place on Yriday, the 2od inst. Rev. M.J. Brady, P. P., celebrated the Requiem Mars, assisted by Rev. G. R. Northgraves, editor of the Carmollo Record, and Rev. J. P. M. July, P. P. of lugersoil, as deacon and sub-deacon. A large concourse of people attended the funeral, and were edified by an eloquent and instructive sermon on death, delivered by the Rev. G. R. Northgraves, in which he referred feelingly to the Carmollo ered by the Rev. G. R. Northgraves, in which he referred feelingly to the Carmollo ered by the Rev. G. R. Northgraves, in which he referred feel

Mr. Patrick Hogan, of Biubrook. Mr. Patrick Hegan, of Blubrook.

Mr. Patrick Hogan departed this life at his residence in the third concession of the township, on Saturday, 25th day of February, aged 73. The funeral took place on Monday at 10 o'clock at St. Jaeph's Church, Binbrook. The Rev. Father McRee offered up the holy cacrifice of the mass for the departed.

Mr. Hogan was born in Queen's County, Ireland, and came to this country in 1848, and settled in Binbrook, and after a time took up farming. Mr. Hogan bas, for

and settled in Binbrook, and after a time took up farming, Mr. Hogan has, for many years been a wilower. He leaves one son and a niece, Mrs. O'Hare and her two sons, to mourn his loss. Mr. Hogan was highly respected by all who knew him, and the faneral was the larges: that has taken place in that neighborhood. May his soul rest in peace.

NEWS NOTES.

Right Rev. James Walsh, D. D., Blahop of Kudare and Leighlin, is dead.

The Papal Nuncto at Vienna has been instructed to open negotiations with Russia for the re establishment of diplonatic relations with the Vatican.

Lord Randolph Caurchill caused much onsternation on the Government benches

consternation on the Government benches by his scathing attack upon the money votes on the 27th ult.

King John of Abyssinia is reported to be marching with a large army against the Italians. He announces that he will first exterminate the Italians after which he will annihilate the Soudanese, He

all his subjects to arms.

The closure rules have been made more stringent. It was carried that a majority of one hundred should suffice to enforce

of one hundred should suffice to enforce closure, also that the speaker or chairman may refuse to put obstructive motions, and until the debate, report progress, or leave the chair.

After the Duncaster election some one telegraphed to Mr. Gladstone: "Doncaster has licked you into five, William." Fitswilliam being the name of the successful Tory candidate. It is said that Mr. Gladstone did not reliah the pun, especially as he himself never jokes.

Gladstone did not relish the pun, especially as he himself never jokes.

Mr. Jas. Blaine has in an interview held subsequently to his letter of withdrawal, declared that he will not be a candidate for the Presidency. Messra. Sherman, Lincoln, Harrison, and Allison, are supposed to be the most likely four from amongst whom the Republican candidate will be selected.

The ex-Empress Eugenie wished to erect a mausoleum for the remains of her husband and son at Chiselhurst, but the owner of the land there would not sell, as he wanted no Catholina dead or

her husband and son at Chiselhurst, but the owner of the land there would not sell, as he wanted no Catholics, dead or alive, in or near his property.

Several thousands of documents have been discovered in a hidden chamber of Stratford (England) Guild Hall, dating from the days of Elizabeth to Queen Anne. This being the period which will throw light upon Shakespeare, interesting revelations concerning the great dramatist are expected.

The Deptford election resulted in the return of Mr. Darling, the Unionist candidate. The vote stood: Darling 4 345; Blunt 4 070. At the previous election Mr. Evelyn, Unionist, was elected by a majority of 627. As the Liberals hoped to reverse the majority, they are of course somewhat disappeinted, but they console themselves with the reflection that the Conservative majority has been greatly reduced. If Mr. Blunt had been free, there is no doubt his presence would have had the affect effections him.

reduced. If Mr. Blunt had been free, there is no doubt his presence would have had the effect of giving him a larger vot, but Balfour was careful to keep him in his imprisonment during the canvass and the voting.

The second of March was observed in Rome as the anniversary of the coronation of the Pope. His Hollness received the congravulations of the Sacred College, The dean of the College delivered an address. The Pope replied in an animated speech. He lamented more than ever his position, which, he said, was unbearable. He declared that if the Italian Govern-

ment did not prohibit the jubiles fate it
was in their own interest that they acted
and not from any feeling of respect for
the Holy See. The Catholic world must
be aware of the situation. No arrange
ment with the Government was possible
until the independence of the Papacy was
Having made arrangements with Mr. E.
Having made arrangements with Mr. E.

Special to the Catholic Record. FROM THOROLD.

On Sundey, 28th ult, after High Mass, the devotion of the Forty Hours' Adoration of the Most Holy Searament began at the Church of the Holy Resary. In the evening Vespers were sung, and a sermon appropriate to the occasion was preached by Rev. Father Feehan, C. C., of Niegara Falls, Oat.

On Mor day following his Grace, Most Rev. Archbishop Lynch, arrived from the Falls. In the evening Benediction and a most eloquent sermon was preached by Very Rev. Dean Havris, of St. Catharines.
On Tuesday, at High Mass, his Grace administered the accrament of Confirmation to upwards of seventy candidates. Rev. Father Allain, of Merriton, was the celebrant. Previous to administering the accrament, his Grace addressed the candidates. He dwelt at length on the great importance of the escrament of confirmation, and hoped they would all remain true to the teachings and practice of the Ustholic Church. Among the clergymen present to assist his Grace were, Very Rev. Dean Harris, St. Catharines; Rev. Fathers Kilcullen, Port Colborne; McPhillips, St. Catharines; Hagarty, St. Catharines, and the pastor, Rev. Father Sallivan. Rev. J. A. Trayling, of Fort Eric, presided at the organ. Rev. T. M. Shanahan, of Niegara, conducted the singing.

His Grace left for the Falls in the afternoon. In the evening a very instructive and eloquent rermon was preached by Rev. T. M. Shanahan. On Wednesday the exercises were brought to a close, Rev. Father Kilcullen being the celebrant of the mass.

of the mass.

The singing by the choir was excellent, and reflected great credit on the organist, Mass Kate Heysal, who had charge of the choir. During the exercises the entire congregation approached the Holy Table.

A MOTHER SUPERIOR DECORATED

London Weekly Register, February 4.

While the Augustinian Sisters are being expelled from the hospitals of France, the same Order are receiving in Belgium official honors for their inestimable service. General Pontus, Minister of War, went last week on a mission from the King to bear to the Superior, Mother St. Sophia, at the hospital at Liege, the Cross of a chevalier of the Order of Leopold. The Minister was accompanied by his Chef ds Cabinet, by the Director of the Aduntuistration for the War Department, and by two other high officials, and was received by the medical and religious staff of the charity. The aged Superior who celebrated last May her religious jubiles, when the King sent her a telegram of congratulation, accepted the honor with deep emotion, and failed to find words in which to disclaim the praises offered to her by General Pontus in aspeech of great ceremony and dignity. The General called to him the youngest Sister, and asked her to decorate the breast of her Reverend Mother, and as the did so all the community gathered round her with many teers and smiles. The Minister then visited the wards in detail, giving special praise to the Sisters' labors to make the place look gav. "More London Weekly Register, February 4. giving special praise to the Sisters' labors to make the place look gay. "More flowers, and more games for the convalencents," was his parting recommendation.



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118 DUNDAS STREET NEAR TALBOT.

AR CEILIDH.

After telling the readers of the Bac is a former gossip of the poor and hur beginning of the diocese of Antigoni would like to give them some idea present beauty and prosperity. To b Clargow, in the county of Pictou, as sa well managed, punctual and plea a little line as it has ever been my fortune to travel over. If you ba to start for Antigonish from Picto Prince Edward Island you will rather a long time to wait at New ow. A cheerless time if you pass be station, but you can make it a cheerful one by going over to Stell te visit the Sisters of Charity in pretty new convent. To do this, ever, one must either take a very ur or else brace one's nerves fo feat of crossing the railway suspe ridge. I preferred the latter me but it is not pleasant, and is mor forbidden by the law. The sisters een only a few years in Stellarton have already accomplished much The fruit of their self-denying la smong the children of the miners l wident, and they are much be They have a charming little conv sert of bouse that seems to invite "serve the Lord with gladness." parish church of Stellarton is building in the modern style. newly completed, and reflects eredit on the energetic pastor, th William Macdonald, whose cosy p tery stands hard by. After parts the graceful hospitality of "I Seton's daughters," I left for m walk over the Skelton bridge and met as the train for Port Mulgre ready to start. About half way b Mew Glasgow and the terminus I train, as my destination was the

mind without suggesting Hogg's ial poem of "Kilmeny," for sure we too might say that we : Saw the sun on a summer sky, and clouds of amber salling by, A lovely land beneath us lay, and that land had gions and me

of St. Joseph, to gain which neces a charming drive through a distric the 'Oleio." St. Joseph's was I

a little before sun-down and I shall

forget the landscape that unfolde as a turn in the road brought u presbytery gate. The remembr that lovely scene never recurs

And that land had valleys an And meried seas, and a thousand is fix field, were speckled, its forests And its lakes were all of the deski Like magic mirrors, where six The sun, and the sky, and the cloud

em every sucre they seemed to be a For there they were seen on the ward plans. A thousand times and a thousand in winding lake and placid firth, Little peaceful heavens in the certh."

Before us in the brilliant sur an autumn afternoon the beauti lake, or river of St. Joseph, glitte elver, reflecting in a thousand shadows the foliage of the mi islands which dot its surface feliage, fresh from the paint Dame Nature's studio, was a crimson, russet and gold, with e the original green left to add

the grouping. The background was formed ! mountain called the Keppoch, rugged sides of which bright color shone out among "hoary grey stone. In the foreground harvests of marsh hay, and ex and there one of those quaint, conical little hills, called by t landers, sin shill-"The habita maltitude"-from the old su that in these mounds the fair Certainly St. Joseph's is an idea a fairy revel. I felt almost tem night, when the pale moonbe fooding the lake with a silver rise and go out, to assist the lit in their merry making. It was to imagine them popping from holes in the bill sides, which mortals mistake for birds' which are really the fairies' rig Out they come in companies round their queen, then trea measure under bowers of blue wild rose trees, or among white clover, then into the iri

drink of morning dew, and av chiming of fairy bells as the f