

The Catholic Record.

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

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THE IRISH EMIGRANT'S MOTHER.

BY D. P. MCCARTHY.

"Oh! come, my mother, come away across the sea—green water; Oh! come with me, come with me, the husband of thy daughter; Oh! come with us, and come with them, the sister and the brother; Who, prattling, climb thine aged knees, and call thy daughter—mother.

"Oh! come, and leave this land of death—this vale of desolation—This speck upon the sun-bright face of God's smiling creation; Since now o'er all our fatal stars the most malignant hath arisen, When Labor seeks the Poorhouse, and Innocence the Prison.

"The true o'er all the sun-brown fields the husky wheat is bending; 'Tis true God's blessed hand at last a better time is sending; 'Tis true the island's aged face looks happier and younger, But in the best of days we've seen the sick and the hunger.

"When health breathed out in every breeze, too oft we've known the fever—Too oft, my mother, have we felt the hand of the bereaver; Too well remember many a time the mournful task that brought him, When freshness fanned the summer air and the glow of autumn.

"But then the trial, O'ough severe, still testified our patience, We bowed with uncomplaining hope and fear to God's wise dispensation; We felt the gloomiest time was but a promise and a warning, Just as the darkest hour of night is herald of the morning.

"But now through all the bleak expanse no hopeful morning breaks; No bird of promise in our hearts, the gleam of some bright streak; No far-off gleam of good light up the hills of expectation; Nought but the gloom that will precede the world's annihilation.

"So, mother, turn thine aged feet, and let our children lead us down to the ship that waits us soon to ply and to freedom; Forget the rough and dark old land, yet all the past forgiving; Come, let us leave the dying land, and fly unto the living.

"They tell us, they, who read and think of Ireland's ancient story, How once the Emerald Flag flung out a sunburst's fleeting glory; Oh! if that sun will pierce no more the dark clouds that efface it, Fly where the rising stars of Heaven continue to replace it.

"So come, my mother, come away across the sea—green water; Oh! come with me, and come with me, the husband of thy daughter; Oh! come with us, and come with them, the sister and the brother; Who, prattling, climb thine aged knees, and call thy daughter—mother."

"Oh! go, my children, go away—obey this inspiration, Go with the manning boys of God, and plough the expectant prairies; Go, clear the forests, climb the hills, and bless the expectant prairies; Go, in the sacred name of God, and the blessed Virgin Mary's."

"But though I feel how sharp the pang from thee and thine to sever, To lock upon these darling ones the last time and forever; Yet in this sad dark old land, by desolation haunted, My heart has struck its roots too deep ever to be transplanted.

"A thousand fibres still have life, although the trunk is dying—They twine around the yet green grave where thy father's bones are lying; Ah! from that sad and sweet embrace no well or earth can loose them, Though golden rays gleam on his breast and golden sands in his bosom.

"Others are twined around the stone, where Ivy blossoms smother The crumbling lines that trace thy names my father and my mother; God's blessing be upon their souls—God grant, my old heart prays, Their names be written in the Book who's writing now thy story.

"Alas! my prayers would never warm within those great old buildings, Those grand cathedral churches, with their marbles and their gildings; Far finer than the proudest dome that would hang in splendor o'er me, Is the simple chapel's white washed wall, where my people kneel before me.

"No doubt it is a glorious land to which you now are going, Like that which God bestowed of old, with milk and honey dawning; But where are the blessed souls of God, whose lives the law retained me, Like Patrick, Brigid, and Columba, in the land I'd leave behind me?

"So leave me here, my children, with my old ways and old notions; Leave me here in peace, with my memories and devotions; Leave me in sight of your father's grave, and in the heaven's allied us, Let not, since we were joined in life, even the grave divide us.

"There's not a week but I can hear how you prosper better and better, For the might ships o'er the sea will bring the expected letter; And if I need go from my simple ways, my food or my winter fire, Thou'lt gladly spare from thy growing store a little for my requiring.

"Remember with a plying loom the hapless land that bore you, A very fatal need the gentle form before you, When the Christmas candle is lighted, and the holly and ivy glisten, Let your eyes look back for a vanished face—for a voice that is silent, listen!

"So go, my children, go away—obey this inspiration; Go, with the manning boys of God, and plough the expectant prairies; Go, clear the forests, climb the hills, and bless the expectant prairies; Go, in the sacred name of God, and the blessed Virgin Mary's."

ARCHDIOCESE OF TORONTO.

Pastoral of His Grace the Archbishop.

JOHN JOSEPH LYNCH, BY THE GRACE OF GOD AND APPOINTMENT OF THE HOLY SEE, ARCHBISHOP OF TORONTO, ASSISTANT AT THE PONTIFICAL THRONE, ETC., ETC.

To the Venerable Clergy, Religious Communities, and Beloved Lovers of our Archdiocese, Health and Benediction in the Lord.

CONTINUED FROM OUR LAST.

Our modern civilization, the out-coming of discoveries in the arts and sciences, has resulted in procuring for the rich and the well-to-do every worldly comfort at a minimum of cost. Whence the poor and the working people are too often imposed on and treated as slaves to supply these comforts to the rich. Now we hear of strikes of the working men for better wages and these strikes are nearly always attended by great injury to the poor themselves and great disturbance of public order. These strikes may in the end obtain fairer wages for the workingman, but such strikes should not be necessitated. What is the remedy for such an evil? An honest and friendly understanding between the employer and the employed. Let the employer present to his employer a statement of the moderate expenses of living for himself and family, including the cost of rent of house, fuel, clothing for self and family, good nourishing food to enable him to work hard, a sum to provide for the reasonable education of his children and a little to spare for sickness and for a rainy day. Then let the employer consider this bill and say what should a man have in the day or week to meet those necessary expenses. And let fair wages be paid accordingly. The employer may say that if he increase the wages of his men he will be unable to sell his goods so as to please his customers and at the same time make a reasonable living for himself and family. Competition, he will say is too keen. Then, all round, let a heavier price be put on goods that the laborer may be paid better hire. For instance let the railway companies add a trifle to the fares and let their workmen be fairly paid, for on them depend the lives of the travelling public, and on their efficiency the promptness of trade transactions. A similar course should be pursued with miners and all other workmen and women. A rich man wants to build a grand house and furnish it luxuriously. Let him do so. He is both able and willing to pay for it, but let him see that the men who work for him have fair wages. "Despise not the hungry man's soul, and provoke not the poor in his want." (Ecc. i. 2), and we know that the oppression of the poor cries to heaven for vengeance. There would not be so much poverty there were less vicious indulgence in intoxication and debauchery on the one hand, and were there more thoughtfulness and less luxury on the other.

There is another grievous evil which if

ostered and put in practice would be the occasion of a universal upheaval of society, of civil war, plunder, massacre and devastation, in fact the ruin of all order. It is called socialism, the levelling down of all classes of society, the reduction of the good and hard-working to the level of the vicious and lazy. According to its principles all the property accumulated by talent and hard labor should be equally distributed among the multitude. The poor, however shiftless, would thus become rich but would soon again become poor through their extravagance and want of foresight and would be ready and clamorous as ever for a new division which the hard-working would scarcely like. Such a state of things would be the paradise of the wicked for a while, but could not last. This socialism has been condemned by the church as well as by the civil authorities.

Another serious question at the present time regards the ownership of land. This matter has been settled from the beginning of the world. God, the creator of this earth, gave it to the children of men, and after the fall they were condemned to labor and work it for their subsistence. God, therefore, has the sovereign dominion over it, and the children of men possess it from him, as an inheritance. The better to understand this question, we shall give a short history of how the land was first possessed. After the deluge the sons of Noah, having remained together for a time for mutual help and comfort, scattered, and took up separate portions of the earth's surface for their own use and for that of their children and posterity. As their posterity increased they spread out and took possession of other lands. These lands were then possessed in common, but the Patriarch or head of the family had the disposal and government of the lands and divided them among his children and grandchildren. In these circumstances originated the tribal tenure of land. Under it the land is possessed in common by the tribe and one tribe cannot without injustice encroach on the rightfully possessed lands of another. This tribal system yet endures in the east and in the west was longest preserved by the Celtic family both Scotch and Irish. Until recent years the Macdonalds and other tribes in Scotland possessed in this way certain portions of the country as in Ireland the O'Neils, the Desmonds, and others possessed their portions.

At the breaking up of this tribal system and on the introduction of the feudal system, many of the heads of the families usurped large portions of the common property as though belonging to them as individuals, and such so that feudal system by which land is mostly owned in Europe commenced by what might be known as usurpation and robbery. But as it has taken root for so many centuries it would be against the common good and the peace of society to disturb it. It is not correct to say that what was unjust in the beginning can never be made just. Circumstances may change an "injustice" into a "justice." For instance an adventurer may take possession of a country unjustly and the people may resist him as long as they can. Finally they are reduced to subjection. This ruler's reign is evidently founded in injustice. After many years, the people freely accept him as their ruler. His sovereignty is then lawful, because governing the country for the country's good, wisely and legitimately by the consent of the people. Were Ireland so governed (wisely and well) there would be no people more loyal.

When the Normans conquered England their chief or king claimed the right to take possession of all the lands and to give them out to his retainers, receiving from them a certain small amount as an acknowledgment of the king's chief ownership. In Ireland the fee simple of the land was never supposed to be vested in the sovereign, hence also the modern French did not permit their sovereigns to be called kings of France but simply kings of the French. This feudal system was introduced into this country from the very beginning. The land was taken possession of in the name of the sovereign who then issued patents of land for a consideration.

The land therefore is for the children of men, but once an individual gets possession of it by first allotment from the patriarch or head of the community, or by purchase or inheritance, then the land is his and it would be robbery to take it from him without fair compensation. Should another come to this man and say, "those possessions are not yours; they are equally mine, for God gave the land to the children of men." The possessor might very justly answer, "I am of the children of men and I will keep my possessions."

The government of a country has the eminent domain, the abstract dominion of the land, the disposal of it for the common good. It may regulate its tenure, it may tax it for public purposes or it may take a portion for the public good, the owner being necessarily granted fair compensation. Landlords hold their lands not by absolute right but by a right subservient to the public good. Forgetfulness of this subserviency of their rights to the public weal has caused many of our grant abuses to creep in, and to oppress them the government, notably the government of England has found it necessary to pass laws stopping exorbitant exactions for rent. No landlord has a right to drive off the people living on the lands and paying a fair rent for them. Nor has he a right to displace them that he may put in their stead cattle or other animals. Such a mode of proceeding would increase the rights of the not of the people only but also of the government which requires subjects for peace and war.

The Papal Government may be cited here as a model of Christian government. In an address presented by a deputation of French tribunes to His Holiness Pope Pius VII at Fontainebleau, in 1812, the tribunes, in the name of the French nation, expressed their admiration for the government of the Holy Father, and commended his ancient splendor. A law compelled large landowners to put their lands under cultivation or to let out at a moderate rent those which they cannot or will not till." (See De Montor's "Roman Pontiffs," Vol. II, p. 590). Were this example followed elsewhere we would not hear of heart-rending evictions from the depths of winter, carried out with all the strength of English police and soldiery, shameful scenes with frequency and brutality have made British fair play a by-word among the nations.

The Church has always concealed her rights in land when the public good or national peace required it. An instance will suffice. When the peace of England required it, the Pope ceded what he called the lands of the Church which had been unjustly confiscated and had so passed into the hands of many of the laity. However when the laity or their descendants came to their proper senses after that carnival of sacrilege many of them made what restitution they could.

From the beginning land was bought and sold. Abraham bought a lot as a burial place for Sarah his wife. Ananiah and Saphira sold their land and gave their price to the Apostles. So did many others of the early Christians. But if they had no right to sell, the Apostles would not have received the price. So those who contend that all property to this day is to be equally divided among the people, who are thus presumed to have equal rights to the rights, not only against universal practice, but against what is recorded in the Sacred Scriptures as just and legitimate.

We view with immense regret this upheaving of Society and we earnestly beseech you, to pray God fervently that He may be pleased to soften the hearts of men of capital so that they may act, not justly alone, but with charity towards their employees, and that on the other hand employees may be ready to do an honest day's work for a fair day's wages and to avoid all combinations or societies which are hurtful to the just rights of their fellow men or to religion or society.

As this is the jubilee year or fiftieth anniversary of the priesthood of the Sovereign Pontiff, Leo XIII, gloriously reigning, the clergy will add in the mass, when permitted, the collect *Pro papa* and will recite with the people after Mass, and after Benediction of the Most Blessed Sacrament, our Pater and Ave for the intentions of our Holy Father who, alas, must celebrate in bondage his joyous anniversary.

We have sent the money (\$1200) received for the various charitable works of the Church to its proper destination. We have forwarded to His Holiness the Pope, for his Schools in the East \$100, to the Society for the Propagation of the Faith \$500, to the Society for the Holy Infancy \$200, and to Don Bosco for Missions in South America \$100. The

Holy Father sends His blessing to all who have contributed to the Propagation of the Faith.

This pastoral letter will be read in all the Churches and Chapels of Religious Communities in our Diocese on the first or subsequent Sundays after its reception. Given at St. Michael's Palace, Toronto, 17th Feb., 1887.

JOHN JOSEPH LYNCH, Archbishop of Toronto. By order of His Grace the Archbishop, J. F. McBRIDE, Secretary.

CATHOLIC PRESS.

Avs Maria.

In an article from the pen of that veteran journalist, Calvin B. McDonald, which appeared some time ago in the *Oakland Times*, occurs the following striking and beautiful illustration of the life and work of the Catholic priesthood: it displays sprightly fancy as well as appreciative knowledge. "We have somewhere read a fanciful idea that the coral islands are constructed of the dead bodies of insects. A tiny organism dies at the bottom of the sea; another takes its place, and after a while expiring, adds its poor remains to those of its predecessors; and so the process of submarine architecture goes on, millions contributing to millions, until at length a new island is discovered by some stray navigator, covered with palm and plantain trees and tropical flowers, and peopled by a strange race of mankind. In like manner the Catholic priest may be said to contribute his whole being to the building up of one great structure, the Church of Rome. A man child is born, perhaps in some thatched cottage of Ireland, and, like Samuel, is dedicated to God from his birth by some mother, who in her girlish prime had been the Colleen Bawn of the Emerald Shores; and, having patiently and faithfully performed his part in the apostolic drama, dies after a while, a thousand miles in the depths of the wilderness, under the burden of Salvation. Another takes his place, and so the work goes on uninterruptedly for a thousand years: these human sparrows falling to the ground, one by one, unseen by the great world, but, as we well believe, full in the sight of God, until at length the conquering sign of the Holy Cross is descried from eminence all round the circumference of the globe."

How a rude bark had become the finest church in Canada—such is the story of the present Church of Notre Dame in the city of Montreal, which is now without a peer in British America, while there are few on the entire Continent that can compare with it. Notre Dame was founded in 1638, and was then a humble structure of bark; it was the first building made on the spot by Europeans, and was, therefore, the founding of the city of Montreal. The founder was a pious French layman, who had been sent over by the Sulpicians at the head of fifty colonists, to lay the foundations of a church and a colony, with the view of the Order followed shortly afterwards, and much of what the Canadian metropolis has since become is due to their enterprising spirit and generosity. The present Church of Notre Dame is of plain Gothic architecture, and is built of the native grey stone of which Montreal is chiefly constructed. The interior is magnificent, the grand altar alone having cost upwards of \$100,000.

Chicago Progress.

One step is taken for the benefit of suffering humanity in Illinois, by the introduction of a bill prohibiting the adulteration of liquor. The adoption of such a bill would be far in advance of prohibition; because the former could be enforced, while the latter could not. Moreover, there is no reason why saloon-keepers are at liberty to legally poison their patrons any more than the butcher, the baker, the grocer or any other profession that supplies the necessities of life. Catholic American.

The cable announces that Pere Hyacinthe is making arrangements to preach in a Protestant Episcopal Church in Paris, and adds: "It is expected that the event will mark the final severance of his connection with the Roman Catholic Church." This is late news. He was *de facto* excommunicated by the Church years ago. Of course he is a priest, and once a priest, a priest forever; but he may not exercise the powers of a priest under pain of sacrilege, and of course if he dies unrepentant, without returning to the Church, there will be no heaven for him.

Daring Lent the Church calls upon her children to do penance, and especially to pray, to fast and to give alms. "By prayer," says Bishop McChebeuf, "we humble ourselves before the divine majesty of the Creator and Master of all, and express our confidence in His infinite love and mercy. By fasting and abstinence we deny ourselves, 'take up our cross and follow the merciful Saviour,' who has given us the example of penance and mortification. By alms, we offer to our Heavenly Father, in the persons of the poor and afflicted, a tribute of love and gratitude for all the spiritual and temporal gifts we have received from His kind Providence." These are the three eminent good works proposed by the Church for the sanctification of her children.

N. Y. Freeman's Journal.

The impression among Protestants of the class that comes seldom in contact with Catholics, concerning the Most Rev. Archbishop Corrigan's statement in the case of the Rev. Dr. McIntyre, is that the Catholic Church is much more tolerant than they expected. "It is more tolerant than the Protestants," writes a distinguished lawyer, "and I testify that the Archbishop's mild and paternal treatment of my unfortunate friend has filled me with surprise. We all expected that a recalcitrant Romanist would be sent to the dungeons of the Inquisition."

There is no doubt that Catholic laymen keep too much aloof from what our dissenting friends call "church work." The priest is not only left to take the initiative in important projects for the good of his people, but he is left to carry them out. How many laymen take active interest in the parochial schools? How often are they visited by laymen? Catholic Sunday schools are not taught by laymen of a position in life similar to that occupied by Protestants. Some Catholic laymen seem to imagine it is *infra dig* to appear at any parochial meeting of Catholics not quite equal to themselves in social position. It may be—for when people begin to think of their dignity, it is because they have little else left to think about. Catholic Columbian.

At the present day, we believe, the world will be pretty well satisfied that the Pope at Rome or elsewhere should be the mediator between hostile nations. This would be but a return to the practice in such cases in the days before Henry VIII. and Luther. His Holiness is chief bishop of that Church whose voice, please God, will always be in favor of the peace proclaimed on Bethlehem hills.

The *New York Independent* remarks very candidly: "Our readers well know that we have open eyes to see the good in the Roman Catholic Church, and that we welcome it as an ally against Atheism in religion and Socialism in the state. We fail to find, and do not wish to find in that Church a foe to our political organization." It will never be such a foe; and the *New York Independent*, we trust, will yet realize that Catholicity is about the only moral and religious power capable of arresting the two "isms" mentioned.

On the subject of "The Catholic Spirit and How to Promote It," Rev. James J. Walsh, of the Holy Trinity Church, St. Louis, has written an able article for the *World* of that city from which we give to our readers the following extract. The reverend writer is calling attention to the great necessity for the formation of a sound Catholic public opinion, of an atmosphere of religious tradition: "In Ireland, for instance," he says, "the spirit of religion pervades the whole life of the people. The exchange of civilities, 'God save you,' 'God save you kindly,' 'God save your work, and you likewise,' all convey to the mind of the attentive observer the same impressions he receives from seeing the groups of pilgrims frequenting Lough Dearg, the entire congregations 'going round the stations' of the cross every Sunday in the churches, and the members of every Catholic family in the country saying the Rosary every night in the home. This, of course, is and only can be the result of years of exact religious training."

Milwaukee Citizen.

Archbishop Walsh, of Dublin, has written the *London Daily News* respecting some communications published by its Roman correspondent on the authority of "eminent English Catholics." Archbishop Walsh tells the correspondent to be on his guard against "many communications regarding Irish affairs that may in future be made to him by 'English members of the Roman Catholic Church,' no matter how 'eminent' his informants may be." This is somewhat hard on the veracity of the English members of the Roman Catholic Church, but who will say it is undeserved?

Boston Pilot.

Aristocracy in crime forms the subject of one of Michael Davitt's most entertaining sketches of prison life. Davitt, heaven knows, has had little reason in life to cultivate humor, or, indeed, to be the blessed privilege of being an Irishman, he forgot his own wrongs and sufferings to give us a picture of prison society such as Dickens himself might have written. Nothing in fiction surpasses this study from life of "Old Peter," a Yorkshire thief, who worked for a time with Mr. Davitt at Dartmoor. In the same gang were half a dozen London pick-pockets who colidly "of the professional Irish-shire man and yet, such is the ostracism with fortitude, but old Peter made many attempts to penetrate the exclusive circle, until at last he was sent to Coventry with the inquiry, "What did the old gawk want there?" "Thus unfeelingly repellid," says the narrator, "Peter walked slowly back to where I was standing, a witness of the humiliation and, leaning upon his shovel as if in the agony of despair, he muttered: 'I'm a gawk! O' course I'm now, because I dunno cum fro' Lunnnon. But I'll tell the wud (wonder) I stowl watches forty yer sin—long afore them chaps were born.' "Bad," continued he, sorrowfully, while resuming his work near me, 'That's nowt because I dunno cum fro' Lunnnon.' We wonder—he is so simple, fresh and natural in his style—if Mr. Davitt knows what mastery 'skill he possesses as a writer, in thus, without a single superfluous word, giving us a touch of humor that is simply perfect in its way. Colorado Catholic.

A few of our Catholics have made a little money, and straightway have become ashamed of their religion. They have the open shame to high toned society, but their religion—the religion of the poor and ignorant—is a heavy weight on their full enjoyment of social pleasures. They feel that they were born under a cloud in having the Catholic Faith thrust upon them. When occasion offers, they blushing apologize for the stigma, saying "they were born so, and never pay much attention to religion anyhow." If a colony of these loafs could be got together and placed on a lone island, we would be willing to wager that in fifty years Darwin's theory would be incontrovertibly proven. A few generations would suffice to reproduce the original species.

The Church is the pillar and ground of Truth and her infallibility admits of no doubt.—Ven. Louis of Grenada.

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THE BISHOP OF KINGSTON.

Catholic Review.

In the truly noble address that Bishop Cleary, of Kingston, Ont., preached in Brooklyn the other day at the requiem services of his old parishioner in Ireland, Mrs. Kiely, mother of the Rev. John M. Kiely, Rector of the Transfiguration Church, there was a passage merely incidental to the purpose of his main discourse, which suggested to many listeners a wish that some one as learned and as eloquent as the preacher would take up the subject and deal with it more formally. Why not the learned Bishop himself? Contrasting an age that was almost wholly pagan with one that is nominally Christian, the Bishop deplored the disappearance of honor and the decay of honesty among men who, if not statesmen, at least follow statecraft for a living. Looking at the politicians on both sides of the St. Lawrence, the Bishop lamented that great questions affecting the vital interest of humanity, and the future of dominions, states and races were determined; not by the question "Is it right?" but the meaner one, "Will it pay?" "Will it cost me the 'Orange vote'?" "Will it gain for me the Irish or German interest?" That is a subject that ought to be brought before the thinking and conscientious to-day, if thought and conscience have not wholly ceased to guide our public men. No one is more familiar than the ex Professor of Theology and Scripture, the learned Bishop of Kingston, with the examples of history and the principles of the Gospel that illustrate the ultimate profitlessness of the selfishness of modern politics. It could hardly render a greater service than a pastoral instruction to recall the minds of partisans and of politicians to the nobler aims and higher motives of their place.

DEATH OF FATHER BECKX.

The death is announced of Father Beckx, late general of the Jesuits and one of the most distinguished men of the century. His name will be ever remembered in connection with the restored and revived order of the Jesuits, which under his judicious and prosperous administration acquired such strength and vitality throughout the world. The following sketch of the deceased general is published in the secular press:

Peter John Beckx was born at Sichein, in Belgium, Feb. 8, 1795, and was educated for the priesthood. Shortly after receiving priest's orders he was admitted into the Society of Jesus in October, 1819. His superiors soon perceived that he possessed rare abilities and employed him on several delicate missions. When the Duke Ferdinand of Anhalt-Kothen became a convert to the Catholic religion, young Beckx was appointed his confessor, and he officiated for some years as priest of the new Catholic Church which was built at Kothen. After the decease of the duke he continued at the court with his widow, the Countess Julia, whom subsequently he accompanied to Vienna. In 1847 he was appointed procurator for the province of Austria, and in that capacity he went to the College of Procurators at Rome. In the following year the Jesuits were temporarily driven from Austria, and consequently Father Beckx, being unable to return to that country, repaired to Belgium, and was nominated rector of the college belonging to his order at Louvain. When the Jesuits were re-established in Austria he zealously supported the projects of the Government, which were highly favorable to the interests of the Church. He lent his powerful aid to the Primate of Hungary, Cardinal Szeiswisky, who succeeded in obtaining the reinstatement of the Jesuits in that portion of the Empire and founding the noviciate at Tyrnau. Being sent to the assembly summoned at Rome in 1852 to choose a successor to Father Roothaan, he was elected Superior of the Order. The success of the Jesuits since that time, especially in non-Catholic countries, is due, in no slight degree, to the ability and foresight of Father Beckx.

Pictorial Lives of the Saints.

This beautiful volume, published by Benziger Bros., New York, is reduced in price to \$2. The great success attending the sale of the first edition, the price of which was \$3 50, has enabled the firm to bring out a second edition at the remarkably cheap figure mentioned. The book has been warmly commended by the hierarchy and clergy throughout the country. Every Catholic family should have a copy of it. Orders may be sent to the *Catholic Record* office, or direct to the publishers.

THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, MARCH 12, 1887.

THE POPE'S GOLDEN JUBILEE.

La Monteur de Rome says that the year 1887 will be the blessed year of the present Pontiff. It will be an epoch dear to the Pontiff's heart, an epoch of sweet remembrances and holy hopes, the time when the Catholic universe will gather at the feet of Leo XIII. in a spontaneous outburst of love and gratitude.

This is assuredly a spectacle that crowns the work of Catholic solidarity in the Church of God. The concentric movement of the bishops around the Papal throne after the Pontifical letter addressed to the late Cardinal Guibert, has brought into unparalleled and unprecedented brilliancy the indissoluble unity and the cordial union of the ecclesiastical hierarchy.

It will not be one of our glories, if the deeds and the example of the present generation encourage and accelerate this movement on the part of so many souls. If the Papal jubilee be celebrated in all the attractive beauty of Catholic unity, if it display the majesty of Catholic strength, the internal force of its solidarity, it will serve as a powerful guide to troubled man and to erring communities.

to take place on the occasion of the Papal Jubilee. Pius IX saw the whole Catholic world at his feet on the occasion of the fifteenth anniversary of his first mass. But things have since changed. For a moment arrested in its course, the persecution of the Papacy soon resumed its brutal force. Anti clericalism recommenced its war dance around the Vatican.

THE TRUE CROSS.

A late number of the Christian Guardian contains a burlesque account of the manner in which the discovery of the true cross of Christ was made by the Empress Helena, Mother of Constantine the Great. Fable is so intermixed with truth, the testimony of veritable historians with the "Golden Legend" and other fanciful stories, that but little edification could be derived by readers of that journal from the article on "The True Cross" furnished for the instruction of the "Family Circle" in its issue of the 23rd ult.

When in A. D. 312 the forces of Maxentius being overthrown, Constantine found himself at the head of the Roman Empire, he at once gave full liberty of conscience to Christians, who for nearly three centuries had been subjected to a series of persecutions which aimed at their complete extermination.

The Lutheran centuriators of Magdeburg attempt to throw doubt upon this whole history, stating that Erasmus rejected it, and that St. Ambrose was the first who related it. The opinions of Erasmus are not necessarily correct, and the statement that St. Ambrose was the first to give the history is false.

testant writers, acknowledging that there are earlier witnesses than St. Ambrose, endeavor still to throw discredit upon a fact which attests the great respect and reverence with which the cross was regarded at that early period of the Church's history.

Eusebius, the first church historian, was the intimate friend of Constantine, and learned from the Emperor himself many of the facts which he relates in his life of Constantine. It is remarkable that in his life of Constantine there is no clear mention of the particulars of the finding of the cross.

Death has removed, in the person of Cardinal Jacobini, a great churchman and a profound statesman. Born at Albano, May 6th, 1832, he died February 28, 1887, in the fifty-fifth year of his age.

CARDINAL JACOBINI.

Recalled to Rome in October, 1880, he was appointed to the high and responsible position of Papal Secretary of State, in succession to Cardinal Nona. This position he held till January 20th, 1887, when ill-health compelled his resignation.

That the task which German Catholics had undertaken—that of defending the interests of their church—was not imposed on the times and seasons to yet terminated, but the duties thereby and there were of different kinds, observed in their respective characters.

decisive, for he was familiar with the spot where the discovery took place, and the church erected as a memorial of it stood in all its splendor during his episcopacy, which was only a short time after the occurrence took place.

The facts, moreover, demonstrate that the respect shown to sacred relics, and especially to the instruments of our Saviour's passion, is not an innovation of modern date. No sooner was the Church free to worship in public, than her devotion to the symbol of salvation became apparent.

The cross of Christ is the altar on which was offered the greatest of all sacrifices, it is the means by which we became entitled to enter into his kingdom, the instrument of man's redemption whereby the devil is shorn of his power, and by which was blotted out the handwriting of the decrees that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross.

The outlook in the East becomes hourly more threatening. The Times publishes a statement from Vienna that the relations of Russia with Germany and Austria are severely strained, and that there are no further attempts in official circles to conceal these facts.

Russia does, in truth, appear to be in a condition of gravest inquietude. Her relations with all her neighbors, with Turkey, seem to be in a dubious if not ominous state of tension.

Simply expressing my personal opinion I should say I feel sure that a vast and appalling war is a certainty in the near future. But this, indeed, everybody may be said to know.

the remembrance of which could hardly fail to dispose them favorably toward the Roman Catholics of the Empire. The Holy See, therefore, could not, with justice to itself, permit the opportunity of conciliating so great a power to pass unutilized.

The Cardinal's reply gave rise to very general and earnest discussion. Something in fact akin to sensation was raised when it appeared in Vienna, Rome, Paris and other European capitals.

THE WAR CLOUD.

The war-cloud has not only not disappeared, but seems to grow hourly more and more threatening in aspect. All Europe seems in a troublous, fevered condition that cannot endure.

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portion of the English speaking family, 20,000,000 in number, scattered throughout the world, dissatisfied, imperial federation must be simply an idle dream, and the talk of perpetual friendship with the United States empty foolish speech.

Very good in its way—it smacks of the postprandial—but in many respects very wide of the mark. With all due respect for Britain's "only general," we may be permitted to say that we have statesmen on this side of the Atlantic much better qualified than he to assist in the settlement of the "kettle of fish" dispute.

THE ELECTIONS.

In reply to enquiries we beg to state that the number of Catholic members elected to the new Parliament is 68, divided as follows:—Quebec 52, Ontario 5, Nova Scotia 5, New Brunswick 3, Prince Edward Island 2, and Manitoba 1.

The Catholics elected from New Brunswick are: Messrs. Curran, Montreal West; McGreevy, Quebec West.

From Prince Edward Island come two Catholics to the new Parliament, viz: Messrs. McIntyre, Kings; Perry, Royal, elected for Provencher, is the sole Catholic representative from Manitoba and the North West.

BALLYKILBEG RAMPANT.

We are told that a rumor published last week to the effect that the government had decided on the prosecution of Archbishop Croke, had excited some sensation in the British metropolis.

for prison for the patriotic prolate who satisfy the hon. member for Belfast, whips and cords, the rack, and finally stake would be deemed the right thing.

EDITORIAL NOTES.

The Dublin Municipal Council has adopted a resolution to appeal to free peoples of the world to prevent British Government from carrying their "threats of outrage against the people."

SIR MICHAEL HICKS BEACH has resigned the office of Chief Secretary for Ireland, owing, it is said, to ill-health. The Rt. Hon. Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him.

The Bishop of Kingston preached Sunday morning in St. Paul's Church, Philadelphia, at the request of the Very Revd. Maurice Walsh, V. G., who is native of Dangarvon, Ireland, and has been an intimate friend of the Bishop from early boyhood.

SIR WM. VERNON HARCOURT has written to the Times to show that the troubles Ireland arise from the attempt of the Government to enforce payment of rent which their own Land Commission had declared people are unable to pay.

The London correspondent of the New York Post cables that he believes there is no truth in the story that the Government have decided to proclaim the National League and put Archbishop Croke on trial for instigating sedition.

Mr. JUSTIN MC CARTHY left New York last week for Ireland. Before his departure he said to a reporter, "I think Ireland will have Home Rule in two years at the utmost. Gladstone will come in power again. Lord Randolph Churchill is silent in his views and favors Home Rule. If England has war with Russia or any European power, she will go to war without first giving Ireland independence in home government.

St. Patrick's Day in London.

On the evening of the 17th the usual grand concert will be held in the Odeon House in this city, the funds derived from which will go towards liquidating the debt on the Cathedral. Rev. Father Tiernan has made arrangements that will tend to make this concert one of the most successful ever held in London.

for prison for the patriotic prelate would satisfy the hon. member for Belfast, but whips and cords, the rack, and finally the stake would be deemed the right thing for a Popish prelate of Irish sentiments. The government did not, however, call for the requisition of the hon. gentleman's good counsel, for Sir Michael Hicks Beach, amid much good natured laughter from the Irish National benches, announced that the question was engaging the attention of Her Majesty's government. And so the episode ended, much to poor Ballykilbeg's discomfiture.

EDITORIAL NOTES.

THE Dublin Municipal Council have adopted a resolution to appeal to the free peoples of the world to prevent the British Government from carrying out their threats of outrage against the Irish people." Lord Mayor Sullivan and others spoke during the meeting at which the resolution was adopted and all violently denounced the Government.

SIR MICHAEL HICKS BEACH has resigned the office of Chief Secretary for Ireland, owing, it is said, to ill-health. The Right Hon. Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him. Sir Michael Hicks Beach's physicians have issued a bulletin concerning his condition. They say he has a catarrh over both eyes, which was the cause of his resignation. It might in truth be stated that nearly all English viceroys who take up their residence in Dublin Castle become in a short time afflicted with the same disease.

THE Bishop of Kingston preached on Sunday morning in St. Paul's Church, Philadelphia, at the request of the Pastor, Very Revd Maurice Walsh, V. G., who is a native of Dungannon, Ireland, and has been an intimate friend of the Bishop from early boyhood. In the evening His Lordship preached in St. Vincent de Paul's Church, at the request of the Very Rev. Nicholas Walsh, Pastor. On Monday and Tuesday he was the guest of Archbishop Ryan, who took him and Vicar-General Walsh and Dean Gauthier, of Brockville, to his magnificent seminary of St. Charles Borromeo, at Overbrook, whose learned professors were highly gratified at the presence of their distinguished visitors.

SIR WM VERNON HARCOURT has written to the Times to show that the troubles in Ireland arise from the attempt of the Government to enforce payment of rents which their own Land Commission has declared people are unable to pay. He quotes from speeches of Sir Michael Hicks Beach and other Conservatives made last year, in which it was admitted that if Parnell was able to prove all promises made in his Tenants' Bill, Parliament would be bound to attempt to supply a remedy. The Land Commission, says the writer, proved Parnell to be in the right, yet the Government, instead of bringing a bill to deal with judicial rents, proposed fresh coercion measures.

The London correspondent of the New York Post cables that he believes there is no truth in the story that the Government have decided to proclaim the National League and put Archbishop Crooke on trial for instigating sedition. He says their law officers warned them that no proof of the Archbishop's guilt would be forthcoming, and that the chance of convicting a Catholic Archbishop was absolutely non-existent. As for the National League, he says the important fact is that it has been very quiet of late, and has had nothing to do with the plan of campaign, which is the work of private and more or less spontaneous agencies.

MR. JUSTIN MCCARTHY left New York last week for Ireland. Before his departure he said to a reporter, "I think Ireland will have Home Rule in two years at the utmost. Gladstone will come into power again. Lord Randolph Churchill is silent in his views and favors Home Rule. If England has war with Russia or any European power, she will give Ireland Home Rule in a week. She will not go to war without first giving Ireland independence in home government. Ireland would receive assistance from England's enemy, and granting Home Rule would prevent it. I believe war to be inevitable in Europe, but I cannot tell whether it will be this spring or not. I hope to come back to America again and meet my many friends."

St. Patrick's Day in London.

On the evening of the 17th the usual grand concert will be held in the Opera House in this city, the funds derived from which will go towards liquidating the debt on the Cathedral. Rev. Father Tiernan has made arrangements that will tend to make this concert one of the most successful ever held in London. We may mention that in addition to having secured the best local and other talent available he has engaged the services of Mrs. Martin Murphy of Hamilton, a lady whose reputation as a vocalist is known all over the Dominion. We hope Father Tiernan's efforts will be suitably appreciated by our people by an overflowing house on the evening of the 17th.

LECTURE BY BISHOP WALSH.

Popular Misrepresentations of Catholic Doctrine.

The following able lecture was delivered in St. Peter's Cathedral on last Sunday evening by His Lordship Bishop Walsh, being a continuation of a series of Lenten discourses on popular misrepresentations of the faith of Catholics. Notwithstanding the unfavorable character of the weather the cathedral was crowded. His Lordship said:

Before coming, dearest brethren, to the subject matter of this evening's discourse, I beg to remark that my object in these lectures is not controversy, but simply to clear away the rubbish that has been heaped upon Catholic doctrines by misrepresentations and misstatements. My object is not to attack the religion of others, but to explain and defend my own. On last Sunday evening I stated that the Catholic Church is a world-wide institution that claims the attention and the study of mankind, that it has been in the world since the days in which our Saviour dwelt upon the earth, that there is not a civilized country in the world, a Christian country, that does not owe to the Catholic Church its Christianity and its civilization, that, in the language of Mr. Gladstone, for fifteen hundred years she has marched at the head of civilization and has attached to her chariot, like horses to the triumphal car, all the intellectual and material forces of the earth—the her art was the art of the world—her genius the genius of the world—and her greatness and glory, her grandeur and her majesty were all that the world has had the best of. And yet, this wonderful church, which is as old as Christianity and as universal as mankind, is refused a hearing by the men of the century. They are afraid to approach her, as if she were a wild beast that would be dangerous to touch. In this intelligent age and this free country men believe the most absurd things of this great and world-wide Church without examination or investigation of the truth. I then stated certain misrepresentations, referring, for instance, to the relation of the Catholic Church to the scriptures. It is stated the Church is an enemy to the scriptures. I showed very really that the Church is the best friend of the scriptures—that it protected the scriptures—that during the turbulent times when the northern barbarians came down upon the civilized world the Church was the only institution that saved the scriptures for posterity. I then explained why the Latin tongue was used in her services, because the Church is not a national church. She is the Catholic Church—the Church of all nations. If she were a national church she would use the tongue of the country. The English church uses the English tongue in her services. If the Catholic Church were an Italian church it would use the Italian language. If it were a French church it would use the French language, but since she is the Church of all nations, she uses a tongue that is common to all scholars, which was once the Imperial tongue. In that tongue she civilized the Roman world, and when it fell asunder and was split by divers nationalities and tongues the Church still held on to her own tongue, thus remaining unchanged in her language as well as in her faith and worship. She makes use of a dead tongue, the meaning of whose words is fixed, in order to enunciate her unalterable creed. I then went on to show the relation of the Church to our Lord and Saviour, Jesus Christ. I stated that He is the Alpha and the Omega, the beginning and the end, and all the worship and the prayers of God's Church are offered in His name—that the Catholic Church for nineteen hundred years has been upholding the truth of the divinity of Christ; and I expressed my conviction, and I do to-night, that if it were not for the efforts of the Catholic Church faith in Christ would not exist to-day. When stated in what position the Blessed Virgin and the saints and the angels guard by the Catholic Church. She teaches us that Christ is God, that the Blessed Virgin is a creature, and that therefore there is an infinite distance between God the Creator and Mary the creature—and that whilst we adore God with Supreme honor we simply pay a relative honor to the Blessed Virgin, which is different in kind from the Supreme honor we give to God, and we ask her to pray to God for us. Of God we ask grace and mercy, of the Blessed Virgin and the saints we ask the benefit of their prayers. This was the burden of my remarks last Sunday evening.

I now come to other charges. It is constantly stated again and again that the Catholic Church is guilty of blasphemy because it claims a power that is exclusively the attribute of God—the power to forgive sins. It is further stated that the church invented confession of sins sometime during the night of the middle ages. That was a long night, and so many wicked things were done in it, so that when people awoke from their stupor they found the world changed, and that this terrible Church had introduced the most terrible things, amongst others had introduced confession of sins, and by that means wished to keep her people in spiritual bondage and slavery and to impose on them an intolerable burden.

Thirdly, that this doctrine of the remission of sins of the Catholic Church facilitates and encourages the commission of crime, for what is easier than for a man to go to the priest, pay him a round sum and get his sins forgiven. Now there is not a man or woman in this congregation that has not heard this assertion over and over again, and good people—honest and well-meaning people—that would not otherwise be guilty of a calumny towards their neighbors, swelled the accusation.

These charges are like the baseless fabric of a vision, without any foundation, and they are utterly false and unjust towards a great communion like the Catholic Church. Before I come, then, to the question of the remission of sins, I would remark that no more vital question can engage the thoughts and attention of Christian men, as that which concerns the conditions on which the eternal God pardons the sins of man. For all men who believe in God, for all who believe

in the immortality of the soul, and in the responsibility of man to his Creator, no question of more tremendous importance can be considered than that which relates to the conditions on which it pleases the just God to pardon the sins of mankind. But, dearest brethren, there is one thing on which we are all agreed, namely, that we are all sinners before God. St. John tells us in his first epistle that "He who says he has no sin, receives himself and the truth is not in him." And St. James tells us that "In many things we all offend," and the Book of Proverbs tells us that "Even the just man falls seven times." Then again the law of God tells us there is no greater evil in the world than sin, in fact, there is no other real, essential evil. Sin is the only intrinsic evil in the world. All other things which we call evils are the consequences and the punishment of sin. Sin is the evil that causes God to hide His face in anger from His children, and to shadow the world with the darkness and sorrow of countless miseries; sin is opposed to the infinite attributes of God, essentially opposed, and it shuts the gates of Heaven and happiness against the sinner, and condemns him if he is unrepentant to the fires of hell. This is the doctrine of all Christian denominations upon the character of sin.

It is therefore concerning every Christian person to ascertain carefully the true condition and what the means by which man can obtain forgiveness of his sins and be reconciled to God. The following is the Catholic system of belief in regard to this most important question: The Catholic Church teaches that Christ the Lord instituted the Sacrament of Penance, the object of which and the purpose of which is to remedy the grievous conditions of sin. Baptism, Now, three elements enter into the sacrament of penance, according to Catholic teaching—three elements constitute the sacrament, viz, repentance for sin, confession of sin to an approved priest, satisfaction, and when these are present in fact or in the will the sin-forgiving power bestowed by Christ on His Church is then exercised. These are the conditions according to Catholic belief on which God in His infinite mercy forgives the sinner—repentance, confession and the application of the power, the sin-forgiving power that God in His mercy bestowed on His Church for the salvation of his people. I would say that in all ages repentance was a necessary condition for the forgiveness of sin. In the Law of Moses we find it laid down that unless man repented of his sins they could not obtain forgiveness. The prophet David, in his 32nd psalm, says to God, "If thou hadst desired sacrifice, I would indeed have given it; with burnt offerings thou wilt not be delighted; a sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise." (Psalm 108 v); wherein it is declared that even the highest act of worship, sacrifice, would not be pleasing to God unless accompanied by sentiments of deep and heartfelt contrition and humiliation for having offended the divine Majesty. Again, the word of God affirms: "When thou shalt seek the Lord thy God thou shalt find Him; yet so that thou seek Him with all thy heart and with all the affliction of thy soul." (Deuteronomy 4:29.) And again, "Now when thou shalt be touched with the repentance of thy heart, then shall thou return to the Lord thy God who will have mercy on thee." (Deut. xxxi. 1, 2, 3.) In Ezekiel (c. 18 v. 30-31) God Himself declares in the most emphatic manner that penance is the only plank by which the sinner may escape from the ruin and shipwreck of sin: "Be converted to me and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, and make to yourselves a new heart and a new spirit; why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return ye and live."

"Now, therefore," saith the Lord, "be converted to me with all your heart, in fasting, and in weeping and in mourning, and rend your hearts and not your garments." (Joel. 1:12, 13v.) When St. John the Baptist came forth from the desert to prepare the way of the Lord, he preached the baptism of penance for the remission of sins, and in burning words, that like a cry of agony smote the hearts of his hearers, he exclaimed, "Ye offspring of vipers, who hath shown you to flee from the wrath to come; bring forth, therefore, fruits worthy of penance." (Luke iii c. 7 v.) Our Lord Himself began his public ministry by exhorting to penance: "Do penance, for the kingdom of Heaven is at hand." (Matt. 4th c. 17.) And He emphatically declares that penance alone can save the sinner. "I say to you, unless you do penance you shall all perish." (Luke xiii. c. 5 v.) Hence, the Council of Trent affirms, "Penitence was, indeed, at all times, necessary, in order to attain to grace and justice for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the Sacrament of Baptism." (Sess. xiv. c. 16.)

Now then there is one condition in the Catholic system for the remission of sins, a man must be truly and sincerely sorry for his sins, otherwise, according to Catholic doctrine, there is no power in heaven or on earth can forgive him his sins. Therefore this is what we hold, viz, that an essential prerequisite for the remission of sin is sincere sorrow and heartfelt contrition, for contrition must be real, it must be in the heart; it must be supernatural; it is not enough in our system for a man to be sorry for sin because it brings temporal disgrace or temporal loss upon him; no, he must be sorry for the sin because it offends God. According to the Catholic system our sorrow must be supreme, viz, in other words, that as sin is the greatest evil in the world so sorrow for sin must be the greatest sorrow, and this sorrow must be accompanied by a firm purpose of amendment of life. When a man comes to the Catholic Church for the remission of his sins he must be prepared, if he has wronged his neighbor in business—if he has done an injustice to him or against him—he must be prepared to make restitution of every cent. This is the doctrine of the Catholic Church on the matter of repentance. A man that comes for the pardon of his sins to the Catholic Church must be prepared to repair injuries to the character and the property of his neighbor, must cast away the occasions of sin and re-

nounce them, no matter how dear they are to him, otherwise he cannot in the Catholic system obtain pardon for his sins. Now, my friends, is this what our separated brethren have been taught? Is this what they believe about us? Yet, take up the Catholic catechism that we give our children, take any book on Catholic doctrine, and you will find that the Bishop here to night simply and plainly announces what Catholic teaching is. Then they will say, "Bishop, didn't you invent confession? How is it that your system obliges men and women to open their hearts and souls and to reveal their secrets to others? What warrant have you in scripture for imposing on your people such an intolerable burden?" I say that the duty of confessing sin is not an innovation, but that it is as old as revealed religion, and can owe none other than to God for its author. A way back in the ancient times and in the Mosiac law we find that the confession of sins committed is a condition of obtaining pardon. Thus we read in the Book of Numbers, one of the Mosiac books, 5th chap. "That if a man shall have committed any of the sins that men are wont to commit they shall confess their sins and make restitution." There is confession of sins laid down in the Mosiac law thousands of years before the advent of Christ, and yet we are told that confession is an innovation brought in by the middle ages. In the Jewish Church we read the following in the Book of Proverbs, 28 chap. 13th verse: "He that covereth his sins shall not prosper, but who confesseth and forsaketh them shall have mercy." There is confession laid down as a necessary condition of obtaining mercy.

Again, the book of Ecclesiastic, 4th chap. 24th verse: "Be not ashamed to tell the truth for the sake of thy soul, for there is a time that bursteth sin, a shame that bursteth guilt. Be not ashamed to confess thy sins." Confession was practised in the Jewish Church when St. John the Baptist preached. It was the Church of God at the time. When St. John appeared on the banks of the Jordan, we read in the first chapter of the Gospel according to St. Mark that the people of Judea and Jerusalem went out to him and were baptized by him in the River Jordan; and that they confessed their sins. Mark, 1st c. 8th and following verses; and in the 3rd chap. of the Gospel of St. Matthew we find the same thing. These people went out of the cities to hear the great prophet—to hear him speak against the vice of the age, when he said to them, "Ye vipers, who hath told you to lie from the wrath to come, bring forth fruit worthy of penance. The people were baptized by him confessing their sins. So that we see that confession of sin is as old as revealed religion. What man would have undertaken to impose such a yoke upon mankind without the express sanction of God? If the Church Catholic attempted that in the middle ages there would have been a record of it. World men have submitted, never having heard of this imposition before. Worldly men have bent their necks to the yoke, as that without any protest, and yet no trace of any protest can be found in the whole history of the Catholic Church. On the contrary, from the very beginning authentic history points to the existence of the practice in all the ages of the Christian Church.

We have seen that confession of sin was commanded and practised in the Jewish Church. Now the Church was, in the language of St. Paul, a school master to bring us to Christ. The Jewish religion was an incomplete religion; it was a religion of God, but incomplete. It found its fulfillment in the Christian religion. What the roebuck is to the full-blown rose—what the acorn is to the mighty oak that grows up from it—that the Jewish religion was to the Christian religion. The one was the incipient state—the other the full-grown religion. Therefore, what ever was good in the Jewish religion, and fitted for our time, was completed and perfected in the Christian dispensation, but whatever was temporary passed away, and whatever corruptions had crept into the Jewish religion Christ corrected them. Thus, for instance, the precept of fraternal charity was corrupted amongst the Jews, but Christ corrected that by His teaching the true doctrine of charity. We have heard that it hath been said, love thy neighbor and hate thy enemy; but I say to you love your enemy." (Matthew v, 43-47.) It was thus Christ acted. He corrected the abuses and errors that had crept into the Jewish religion. But did He abolish or condemn the confession of sins that, as we have seen, obtained in it? Did He say that he wished no longer for its continuance? He would have done so had it been a corruption. He would have done so had he wished it not to continue in the Church. On the contrary, so far from saying anything to this, he established an institution for the forgiveness of sins that necessarily implies the continuance of the confession of sins. We will see this when we come to that point. What I want to call your attention to now is the fact that the Apostles insisted upon the confession of sins as a condition to obtaining pardon. Thus, in the first Epistle of St. John, the Apostle, he says: "If we say we have no sin, we deceive ourselves and the truth is not in us."

But if we confess our sins, God is faithful and just to forgive us our sins and to remove our iniquity, that is to say, if we refuse to confess our sins we deceive ourselves and the truth is not in us—if we confess our sins God is faithful and just to forgive us. Again, St. James the Apostle, in the 5th chapter, says, "Confess your sins that you may be saved." We therefore find that the confession of sins is not an innovation but is a prescription of the religion of God in all ages of the world. We find, therefore, that in the Catholic religion there are in the ordinary providence of God, these two conditions absolutely necessary, namely, repentance and confession. Now, then, the question arises, "Has Christ conferred on His Church the awful power of forgiving sins?"

No church would have ever thought of claiming such a power if God had not bestowed it, because such a power is so foreign to the attributes of man that no church would have dared to promulgate such a doctrine without the warranty of heaven. God himself must have been

the author of that. I read to you in the beginning of the 9th chapter of the Gospel according to St. Matthew how Christ worked a miracle to prove that he as a man had the power to forgive sins. No man would question his power as God. He need not work a miracle at all to prove that he as God had the power to forgive sins. Before the miracle was performed the Jews that were present said, "This man blasphemeth. God can forgive sins, but God alone." Now, is not that an objection that we hear every day against us. That objection is as old as the hills. It was made by the Pharisees against Christ, and it is made against us by men of our times. Other denominations claim the power to forgive sins—for instance, all the Christian sects that believe in Baptism believe that man can forgive sins. If baptism does not forgive sins, what is the use of it? If baptism forgives sins, there fore man can forgive sins. Every reformed sect in the country, therefore, claims the power to forgive sins. They pour water on the head, and say each minister when baptizing, "I baptize thee in the name of the Father and the Son and the Holy Ghost." And they believe the original sin is forgiven. Is not that claiming that man can forgive sin? And is it wrong for us to claim that which every minister in the country claims. If he be wrong for man to forgive sins, why do you baptize? Now Christ proved that he as man had the power to forgive sins. When the paralyzed man was brought before Him our Saviour had pity on Him and He said "Be of good cheer, son; thy sins are forgiven thee." And the scribes and Pharisees said within themselves, "That man is guilty of blasphemy; he claims a power that belongs to God alone." Our Saviour said to them, "Why do you marvel in your hearts? Which is it easier for me to say, 'Thy sins are forgiven thee,' or 'Get up and walk.' But that you may know that the Son of man has power on earth to forgive sins, then said he to the man sick of the palsy, 'Stand up, take up thy bed and go into thy house;'" and the man stood up, cured by the power of Christ—stood up and carried his bed into his house. And then the multitude were astonished—now they now saw that Christ as man had the power to forgive sins. Now, the question arises, did Christ bestow that power upon the apostles and the Church? That is the question. We say he did. We Catholics believe and firmly hold that Christ left that power in the keeping of his Church for the salvation of his people. How do you prove it from scripture? We prove it very easily. Christ first promised it, to prepare the apostles' mind for it, to keep them in expectation of it. We find in Matthew, the 18th chapter, he says: "Whoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosened in Heaven." There was the power promised. On that day when, by his resurrection, he proved that he was the Son of God—when he arose from the tomb brighter than the morning sun that shone upon the Heavens on that morning, the Son of God rose triumphant from the grave and stood before his apostles, proving that he was indeed the Son of God, and He said to His apostles, "Peace be to you. As the father hath sent me I send you." (John xx, 21.) Now then we see that "As the father hath sent me I send you." How did the father send him? With the power to forgive sins? He proved by the miracle already mentioned to you that he as man had the power to forgive sins, and therefore, with the power with which His eternal father had sent Him, with that same power the risen Christ has sent His apostles into the world. "As the Father hath sent me I send you." Therefore He gave them the power to forgive sins. But Christ was God as well as man. He saw that man would question this power in the Church, and hence He found it necessary to be more explicit. He breathed upon His apostles and said: "Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained." xx, 23. These are the solemn words of the risen Christ. Therefore Christ gave the apostles the power to forgive sins. But some will say that was a gift personally to the apostles. I say, "no." That power was bestowed upon the Apostles, not alone in their individual or personal capacities, but also in their official and representative capacities as the first founders, under Christ, of the Church. For instance, when Christ commissioned the apostles to preach the gospel, that was not given to them in their personal capacity, it was given them as the heads of the Church, the first members of the teaching corporation established by our Lord. The apostles would die, but the corporation would live on, by virtue of the powers given it, and would exercise the powers given it forever. Thus, for instance, under the British constitution, the English Parliament has certain powers. These legislative powers were first bestowed upon the first members of Parliament, but these men died and the powers lived, and live to-day, and will live as long as England shall be an empire. And so the powers that Christ bestowed upon the apostles for the salvation of His people were given to them in their official capacity, as the head of the corporation of Church, and whilst the apostles died the powers lived and will live in their successors down to the last syllable of recorded time—will live down to the consummation of the world.

Therefore the Church Catholic claims that she, the Church of Christ, has this power from God. God forbid that any man would claim that he by his own powers could forgive sins. We claim not that. We claim that God, for the salvation of his people, has delegated this power to the lawful ministers of His Church, and that that power is exercised in the name of God and by the gift and appointment of God. Is there anything wrong in this? But you will say, "New, would it not be better and simpler to go straight to God and let Him forgive us?" Yes, if that were God's arrangement. But, dearest brethren, that is not the way in which God regulates either the material or moral world. God could control this

material creation and keep it in harmony

by His direct power, but He does not do that. He appoints secondary laws and powers—He appoints these laws and He commands these laws, and they carry out His will with mathematical precision. The will of God is carried out in this way. And in dealing with men He has not God at all times dealt with men through men? Was it not by the Patriarchs that He instructed their families? Was it not by Noah that He approached the people before the flood? Was it not by Jonas that He approached the guilty people of Nineveh? And was it not by prophets that He approached the Jewish people when they fell away from their allegiance to Him? Was it not by Moses that He freed His people from the Egyptian slavery? Was it not by Moses that He handed to His people the ten commandments? Did not He clothe His own Son with human flesh that he, the God-man, might look like his fellow man in the face and announce to him the message of heaven? That is God's way. I ask you is there anything wrong in Catholic teaching regarding the divine forgiveness? Is there anything here that can assist in the commission of sin? Is it not a most difficult thing for man to go to his fellow-man and open to him his naked heart? I say that the Catholic system, so far from encouraging sin, is the greatest deterrent from it. In order to show you what leading infidels and Protestants think regarding the salutary influence of confession, in curing human passions and promoting morality and virtue, I will read for you a few of their admissions. But before doing so I will tell you an incident that came within my knowledge a few years ago, when I was on a visit to Kingston. I visited the penitentiary, to see how our poor convicts were treated in that institution. I was accompanied by the Catholic chaplain, a very intelligent, zealous man, and called my attention to the register that he kept in the chapel of the penitentiary. Now, said he, I can go over a number of years in which I have been chaplain here. I have made it a habit, when a Catholic convict comes into this institution, to ask him when he had been to his confession, and as a general rule (as you will find in running your eye over this) they were habitually absent for years from confession. And yet people have the folly to believe that the Catholic system encourages the commission of sin. They had better try it, and see how they would like it. Of course it is a very easy thing to say, "Believe in Christ and you will be saved." Yes, it is necessary to believe in Christ. But great many had people believe in Christ, something more than faith in Christ is necessary to obtain the divine pardon, as I have fully shown this evening.

Here is what Voltaire, that notorious infidel of France, said: "The enemies of the Roman Church, who have assailed the salutary institution of confession, appear to have removed the strongest restraint which can be put upon secret crimes. The rage of antiquity themselves felt the importance of it." Leibnitz, in his System of Theology, says: "The institution of sacramental confession is assuredly worthy of the divine wisdom, and of all the doctrines of religion, it is the most admirable and the most beautiful. It was admitted by the Chinese and the inhabitants of Japan. The necessity of confessing sin is sufficient to preserve from it those who still preserve their modesty, and yet, if any fall, confession consoles and saves them. I look on a grave and prudent confessor as a great instrument of God for the salvation of souls. His counsels regulate the sentiments, improve vices, remove occasions of sin, cause the restitution of ill-acquired property, and the reparation of wrongs; clear up doubts, console under afflictions—in fine, cure or relieve all the evils of the soul; and as nothing in the world is more precious than a faithful friend, who is more the value of that friend when he is bound by his functions and fitted by his knowledge to devote to you all his care, under the seal of the most inviolable secrecy?"

Cardinal Newman says in "Anglican Difficulties" "If there is a heavenly life in the Catholic Church—looking at it simply as an institution, and not after the Blessed Sacrament, confession and such. And such it is ever found, in fact; the very act of kneeling, a low and contrite voice, the sign of the cross—hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there which the world can never give nor take away! Oh, what piercing, heart-subduing tranquility, provoking tears of joy, is poured, almost insensibly, and substantially upon the soul—the oil of gladness, as scripture calls it—when the penitent at length rises, his God reconciled to him, his sin rolled away forever! This is confession as it is in fact, as those bear witness to it who know it by experience."

I fear I have detained you rather long with these remarks, but I am sure that Catholics who are here will be instructed and edified, and that our separate brethren will bring home with them different ideas from those that they learned from the unfounded traditions handed down to them.

Correspondence of the Catholic Record.

FROM SARNIA.

The branch of the Irish National League, formed here a short time ago, has arranged with Dr. Burns, Principal of the Wesleyan Ladies' College, Hamilton, to lecture on Home Rule in the Town Hall here, on Friday evening, March 11th. The doctor is a thorough Irishman, a learned historian and an eloquent speaker. Those desirous of an intellectual treat on the situation of Ireland should not fail to hear the honest views of a liberal Protestant from Belfast.

Extensive preparations are being made to celebrate St. Patrick's day in a becoming manner. The annual concert in the evening promises to surpass all former efforts. No pains have been spared to present a programme far superior to any hitherto presented to a Sarnia audience. Among the foreign talent secured appear the names of Master Charlie Butler and Miss McCachron, St. Thomas, Robb Burns, the well-renowned dancer of London, and Miss Annie McKeon of Detroit.

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NEWS FROM IRELAND.

Dublin. The death is announced of the Rev. John Grene, S. J., of Milltown Park, Dublin. He was born in 1807, educated at Stonyhurst, and entered the Society of Jesus in his nineteenth year.

Wicklow. A struggle is going on between a Rev. Mr. Bell, of Donegal, and Mr. Byrne, of Courtfoyle. The tenant had sold every acre on the land, and is quite prepared for a visit from the sheriff.

Kildare. Lord Drogheda's tenants are determined to stick to their guns. His offer is set aside, and the tenants demand sale at fifteen years' purchase.

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Wexford. On the two farms at Alderton, where evictions were abandoned, owing to the violent attitude of the people, the latter had firepieces erected to boil water and tar to pour over the hall.

Queen's County. A very harsh eviction took place at Derreen, on January 14th. The circumstances are as follows:—John Liney was evicted by a Mr. F. Smallman, for two and a-half year's rent.

King's County. A large crowd assembled, on Feb. 7th, at Collin, Banagher, with horses and ploughs, with which they set to work on the farms of Mr. Burdett's tenants.

Clare. The tenantry of Mr. John C. Scott, near Ennis, have decided to adopt the "Plan of Campaign." The agent, Mr. Francis Morris, the County Treasurer of Clare, was visited upon by the tenants, headed by the Rev. Father Corry, but he refused to hear the rev. gentleman's statement on behalf of the tenants.

goat, which was decked with colored ribbons. The sheriff and police withdrew, hooted by a large crowd of several hundred persons.

Louth. Lord Massarene is one of those foolish Irish landlords to whom it is necessary to give a few lessons in the elementary rules of common sense and common justice. To a reasonable request for a small reduction, the answer was given that no reduction would be made in those cases in which abatements were most sorely needed.

Cork. Mr. Thomas Linehan, hon. secretary of the Kanturk National League, held a "Plan of Campaign" sale at Newmarket, on Feb. 9th. It being a fair day a great demonstration was subsequently held.

Mr. Savage, Kinsale, carried out two more evictions in the Ballinhasig district. The landlord is my wheatgrower, who was represented by Mr. William Mahon, Ardbrack, Kinsale, as receiver under the Court of Chancery.

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Kerry. The tenants of the Brooke's estate, Killbeg, met the agent, Mr. Bayley, on February 9th, and paid their rent less thirty-five per cent. The agents, Mr. P. L. G., and the agent, Mr. George Sanders, the present High Sheriff of Kerry.

Tipperary. Of all the faithful Irish representatives who have stood by the Irish tenantry in this hour of trial, there is not one who has stuck to his post more manfully, or committed to the task more clearly, than Tim London, the Member for South Tipperary, who has been for several weeks past at the mansion of the Shannon, the seat of the memorable struggle on the Kingstown estate.

Limerick. The Most Rev. Dr. O'Dwyer, Bishop of the diocese, has purchased the Palace, Corbally, the beautiful residence of the late Most Rev. Dr. Butler. He has placed the mansion at his disposal in the hands of Messrs. J. T. Ryan & Sons, who are engaged carrying out the extensive repairs, alterations and additions found to be necessary.

For the past four or five years," says Mrs. Emery, of Cottam, Ont., "I have been subject to kidney troubles. I was advised to try Burdock Blood Bitters. It has done me more good than that was claimed for it. I can recommend it to all sufferers from like diseases."

“ONLY AFTER DEATH.”

What Wonders the Microscope has done for us.

NO LONGER OBLIGED TO DIE, TO FIND OUT "WHAT'S THE MATTER WITH US." One of the leading scientific publications states that many people are now using the microscope to discover the real cause of disease in the system, and to detect adulterations of food and medicines.

Bright's disease, which so many people dread, was not fully known until the microscope revealed its characteristics. It greatly aids the physician, skilled in its use, in determining how far disease has advanced, and gives a fuller idea of the true structure of the kidneys.

As noted German scholars recently discovered that by the aid of the microscope, the physician can tell if there is tumor forming in the system, and if certain appearances are seen in the fluid passed it is proof positive that the tumor is to be a malignant one.

Garway. The tenants on the estate of Mr. T. W. Evans (at present residing in Canada), at Catherne, Lincoln, have got intimation from their landlord through Mr. T. R. Parker, agent on the property, that owing to the depressed times he is prepared to give them an all round reduction of 50 per cent.

Galway. The tenants on the estate of Mr. T. W. Evans (at present residing in Canada), at Catherne, Lincoln, have got intimation from their landlord through Mr. T. R. Parker, agent on the property, that owing to the depressed times he is prepared to give them an all round reduction of 50 per cent.

As the world becomes better acquainted with the importance of the kidneys in the human economy by the aid of the microscope, there is greater alarm spread through the communities concerning it, and this accounts for the erroneous belief that it is on the increase.

Rev. M. Leonard, P. P., died, on Feb. 9, at his residence, Kilmilghin. For some time past his health was not good. He suffered from a morbid peculiarity of the liver, and though the last attack was unusually severe, still few thought that the end was at hand.

Gladstone Cautious and Expectant. A home rule M. P. says that at present Gladstone remains warily in the background. There is no possible move for him to make at present with advantage.

One Cent Invested in a postal card, on which you send your address to Balliet & Co., Portland, Maine, will, by return mail, bring you free, particulars about work that both sexes, of all ages, can do at home, and earn from \$5 to \$25 per week, or a single day. Capital not required; you are started free.

It is of the utmost importance that some good household remedy should be kept within hand in case of pain and accidental injury. The most useful remedy of this kind is undoubtedly Haggard's Yellow Oil, for internal and external use in all painful complaints.

A Cure for Drunkenness. The care of drunkenness is a task with which the regular practitioner has been unable to cope. Nine-tenths of mankind look upon this as a social vice, which a man may overcome by force of will.

For the past four or five years," says Mrs. Emery, of Cottam, Ont., "I have been subject to kidney troubles. I was advised to try Burdock Blood Bitters. It has done me more good than that was claimed for it. I can recommend it to all sufferers from like diseases."

A WONDERFUL REMEDY.

The value of Ayer's Cherry Pectoral, in the protection it affords from the dangers of pulmonary disorders, cannot be over-estimated. Mr. C. K. Phillips, Pittsburg, Pa., writes: "About three years ago I had severe Laryngitis, which resulted in chronic hoarseness. By the use of Ayer's Cherry Pectoral I have since entirely regained my health."

Ayer's Cherry Pectoral has cured a Cough in a few doses. It always relieves irritation of the lungs or throat, and arrests the tendency to inflammation. It strikes at the foundation of all Pulmonary diseases, is without a rival as an expectorant, and is a sure cure for the most obstinate Coughs and Colds.

BELL ORGAN.

The Marquis of Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

HOLLOWAY'S PILLS & OINTMENT.

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

FINE COFFEE.

After repeated trials elsewhere, we are firmly convinced of the superiority of the Coffee packed by Chase & Sanborn. We have now decided to supply all our customers with these goods, and anticipate an increased consumption. Every ounce is guaranteed.

Marvellous Memory Discovery.

Wholly unlike Memorizers—Cure of Mind Wanderer—Any book learned in one reading. Prospecting, with questions of Mr. Proctor, the Astronomer, Hon. W. W. Axtell, Judge B. B. Brewster, Dr. Minot, Wood, Stearns, College and others, sent post free.

Royal Canadian Insurance Co.

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the rate of 10 per cent. per annum.

FIVE-MINUTE SERMON.

Preaded in their Church of St. Paul, Astoria, First Sunday in Lent. "Jesus was led by the spirit into the desert."—Go ye into the desert, ye who have not been led by the spirit into the desert.

Ayer's Cherry Pectoral.

Do not, moreover, owe a debt of gratitude to our Saviour and how shall we redouble our efforts to do good, when we know the exact relation between suffering and the soul, and that it is the relation which exists between them.

W. BELL & Co., GUELPH, ONT.

THE NEWEST BOOKS. Vol. V. The Passion and Death of Jesus Christ, 12mo, cloth, net, \$2.25. Vol. VI. The Way of Salvation and of Perfection, 12mo, cloth, net, \$2.25.

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Hand-book for Altar Societies and Guide for Sacristans. By a member of an Altar Society. 16mo, cloth, red edges, net, \$1.00.

Illustrated Catechism of Christian Doctrines. Prepared and edited by order of the Third Plenary Council of Baltimore. Published by Ecclesiastical Authority. 12mo, boards, cloth back, 25c.

CATHOLIC BELIEF, 40 cents. 100 copies, \$2.65; 50 copies, \$12.00. Sold by all Catholic Booksellers and Agents.

BENZIGER BROTHERS. Manufacturers and Importers of Vestments & Church Ornaments. New York, Cincinnati and St. Louis.

Take Ayer's Sarsaparilla in the spring of the year to purify the blood, invigorate the system, excite the liver to action, restore the healthy tone and vigor of whole physical mechanism.

FIVE-MINUTE SERMONS FOR EARLY MASSSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

FIRST SUNDAY IN LENT. The Spirit of God, which inspired every word He uttered and guided every act He performed, led our Divine Lord and Saviour, Jesus Christ, to enter upon His forty days' fast in the desert.

Do not, moreover, owe a debt of penance for our sins! And how shall we redeem it save by suffering? It were difficult to explain the exact relation between sin and suffering, but certain it is the relation exists between them.

But there is another aspect of this subject which we must lay to heart. Lent is a time for interior repentance even more than for exterior works of penance.

Let every Christian soul recognize the solemn duty of the hour. This season of Lent demands some sacrifice from all. Something special must now be done for Christ's sake.

Take Ayer's Sarsaparilla in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor of the whole physical mechanism.

CHILDREN'S CORNER. Forty Years Ago.

How wonderful are the changes, Jim, since forty years ago. When girls wore wadded dresses, Jim, The boys wore pants of wool.

The girls took music lessons, Jim. Upon the spinning wheel. And practiced into and early, Jim, On the spindle swift and reel.

How a young soldier was saved. Farmer Owen's son had been found asleep when doing sentinal duty, and he was sentenced to be shot.

He opened it and read as follows: "DEAR FATHER:—When this reaches you I shall be—in eternity. At first it seemed awful to me, but now it has no terror.

There is no one remedy known that has more curative power over dyspepsia and liver complaint than Burdock Blood Bitters.

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his. How tall he seemed, and he was president of the United States, too. A dim thought of this passed for a moment through Blossom's mind, but she told her simple, straightforward story, and handed Bennie's letter to Mr. Lincoln to read.

Two days after this interview, the young soldier came to the White House with his sister. He was called into the president's private room and a strap was fastened around his shoulder.

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NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

Dr. FREEMAN'S PELLETS—Anti-Bilious and Cathartic. A safe, mild, and effective medicine.

C. B. LANCTOT, IMPORTER OF CHURCH BRONZES, Gold and Silver Plated Ware, Snags, Merinos, Ecclesiastical Vestments, Etc.

McShane Bell Foundry. Finest Grade of Bells, China and Brass for Churches, Schools, and other buildings.

WANTED A RELIABLE, ENERGETIC, CAPABLE CATHOLIC, to take orders in own and surrounding parishes.

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ELLIMAN'S UNIVERSAL EMBOCATION. RHEUMATISM, LUMBAGO, SPRAINS, BRUISES, STIFFNESS, SORE THROAT, COLIC, CHEST COLDS.

CHURCH PEWS, SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make specialty of manufacturing the latest designs in Church and School Furniture.

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TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLIAM HINTON, UNDERTAKER, ETC.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Carriage.

COOK'S FRIEND BAKING POWDER. A PURE FRUIT ACID POWDER, It contains neither arsenic, lead, nor alumina.

ACADEMY OF THE SACRED HEART. CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

MINNESOTA. Cheap Homes on long time and liberal terms. The Stevens County Abstract and the Best Farming Land.

GET THE BEST. THE PUBLISHERS DESIRE TO CALL attention to the following list of Books made expressly for canvassing purposes.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classics, French, English, Latin, and Mathematics.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company in the world.

Vertical text on the far left edge of the page, partially cut off.

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TO ORDER
All Wool Tweed Suits \$14
All Wool Tweed Suits \$15
All Wool Tweed Pants \$4
All Wool Tweed Pants \$4.50
Tail Dress Suits a Speciality.

PETHICK & McDONALD,
393 Richmond St.

CARDINAL GIBBONS AND THE KNIGHTS OF LABOR.

Cardinal Gibbons has addressed a report on the Knights of Labor to Cardinal Simoni, giving cogent reasons against the condemnation of the order in the United States by the Church. Summing up his argument the Cardinal says that to him it seems plain that the Holy See cannot entertain the proposal to condemn the association:

1. Because such a condemnation does not appear to be justified either by the letter or by the spirit of its constitution, of its laws or by the declarations of its heads.
2. That such a condemnation does not appear necessary in view of the transient form of the organization and of the social condition of the United States.
3. That it would not be prudent, on account of the reality of the wrongs of the workmen and the fact that the existence of such is admitted by the American public.
4. That it would be dangerous to the reputation of the church in our democratic country.
5. That it would be powerless to compel the obedience of our Catholic workmen, who would regard it as false and iniquitous.
6. That it would be destructive instead of beneficial in its effects, forcing the sons of the church to rebel against their mother and to range themselves with condemned societies which they have hitherto avoided.
7. That it would be ruinous to the financial support of the church at home and to the raising of Peter's pence.
8. That it would turn into doubt and hostility the marked devotion of our people toward the Holy See.
9. That it would be regarded as a cruel blow to the authority of the bishops of the United States, who, it is well known, protest such a condemnation.

ST. MARY'S CHURCH, HILL STREET.

On last Sunday, in St. Mary's Church, Hill Street, Rev. J. Walsh preached a sermon in aid of the poor visited by the St. Vincent de Paul Society of the parish. Father Walsh in a beautiful discourse on charity towards the poor, taking his text from the fourth chapter of Tobias, exhorted his hearers to perform the obligations of charity imposed upon them by Christ, as no form of worship or sacrifice was more acceptable to Him than generosity towards His poor. The preacher showed that Christ while on earth preached charity just as much in his life and by example as He did in every phase of His life what interested He took in the temporal welfare of His flock. In fact the whole moral life of the Divine Model was engaged in going about doing good. The choir of St. Mary's under the leadership of the talented organist, Miss M. A. Farrell, rendered the Grand Mass by E. in a manner that reflected the greatest credit on the organist and on themselves. The singing of Miss Ella Murray was as usual of a very high order, her rendering of an "Ave Regina" fully upholding her reputation as a singer of merit. Special good to the singing of Miss Powers and Miss Pondergast, also to that of Mr. A. Birmingham and J. Durkin. At Benediction of the Blessed Sacrament Mrs. J. A. Kilooy of Windsor, sang Millard's Ave Verum in a manner fully sustaining her well known reputation as a finished and most pleasing vocalist. We might mention that also sang Cherubini's "Ave Maria" at High Mass on the same day in a style never surpassed in this city.

LECTURE IN ORILLIA.

The Orillia News Letter of Feb. 25th thus speaks of Father Hayden's lecture there:—A lecture by Rev. Father Hayden of Flus was delivered on the evening of the 17th inst. in the church of the Angel Guardian, on Christian Education. The lecture was under the auspices of St. Vincent de Paul Society, the audience was large and composed of many of our Protestant fellow citizens. Father Hayden is a gentleman of pleasing exterior, a fluent and polished speaker, and after treating his subject from a strictly Catholic standpoint, the many Protestants present pronounced it opportune and quite applicable to the false notions and theories of the present age. It is said the rev. gentleman is invited back again to deliver an address at the forthcoming concert which the society purpose holding on the 17th.

FROM ST. JOHN, N. B.

At the recent annual meeting of Father Mathew Association, March 4th, the following officers were elected for the ensuing term: President, R. J. Walsh; senior vice president, F. J. Sweeney; junior vice president, J. F. Gleeson; recording secretary, Wm. H. Conate; financial secretary, P. Griffiths; corresponding secretary, Wm. Kelly; treasurer, Hugh O'Connor; librarian, M. Hanratty; assistant

ant librarian, F. Dowling, jr.; conductor, P. Killen; trustees, P. McCarthy and T. Collins. Rev. Wm. Dollard is spiritual director of the Association. The F. M. A. is a live and active body. About one hundred members were present at last night's meeting. The association will celebrate its sixteenth anniversary next week.

ENGLISH PARLIAMENT.

In spite of the pressure of a section of the Cabinet in favor of coercion, the Council decided to conclude the closure debate before the production of the Crimes Bill. If the first rule of procedure is not passed by Tuesday, Right Hon. Mr. Smith will ask for a continuous sitting until the rule has been passed. The Council further decided to restrict the Crimes Bill to clauses dealing with the changing of venue of jury trials and magistrates' powers of summary trials in cases involving sentences of not more than six months. The Ulster Tory proposal that boycotting be made punishable with severe measures was rejected.

In the House of Commons on the 3rd, Mr. Dillon, commenting on the vote of £30,000 for Irish police, pointed out that the claim was in addition to £62,500 already voted for extra pay and travelling expenses. The greater portion of this money had been spent in endeavoring to suppress public meetings and carrying on the work of eviction. The Government avoided indicating sums spent on evictions. If the English people knew how their money was spent they would rise in rebellion against such a system. He was informed that the cost of the Woodford evictions amounted to £1,300, while the total amount in dispute between the landlord and tenants was only £25. No amount of expenditure would ever suppress the plan of campaign or public meetings. He warned the Government that the meetings would continue, and if bloodshed should follow the shame and crime would be on the head of the Government. (Hear, hear) He had been accused of not denouncing crimes in Ireland. He had done better—he had appealed to the people to abstain from crime. It was the action of the Government that led to the commission of outrages.

The Parliaments propose to call the attention of the House to articles in the London Times charging Mr. Parnell, Mr. Sexton, Arthur O'Connor and others with guilty knowledge of and complicity in a series of murders in Ireland. The Times began the series of articles entitled "Parnellism and Crime," with an outspoken denunciation of the League leaders as having intimate, notorious and continuous relations with avowed murderers. One passage is as follows:—"The National League movement is based upon a scheme of assassination, carefully calculated and coolly applied. Murderers provide their fund; murderers share their loot; murderers have gone forth from League offices and set their bloody work afoot." This violence of language pervades the whole attack, which is designed to assist the passage of a Crimes Bill.

BOOK NOTICES.

Beniger Bros., New York, have just published a very neat volume entitled "St. Joseph the Advocate of Hopeless Cases," being new accounts of spiritual and temporal favors obtained by the all powerful mediation of the glorious patriarch. Its translator from the French by the very Rev. Father Huguet, Marist.

"The Passion of Jesus Christ."


Messrs. Beniger Bros., New York, have just published another volume of the Centenary edition, of the works of St. Alphonsus de Liguori. "The Passion and death of Jesus Christ." The work is edited by Rev. Eugene Grimm.

Stories by Chas. Kiekham.

We have received from A. E. & R. E. Ford, 17 Barclay street, New York, two volumes of which the late Chas. Kiekham was the author, namely, "Sally Caravaggio," and "For the Old Land."

We commend both to our readers as being well worthy perusal. They are of absorbing interest, and will, we feel sure, meet with rapid sale.

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IRISH NATIONAL LEAGUE.

The following letter, which has been issued by the Toronto branch of the Irish National League, speaks for itself. Our countrymen in Canada should at once take energetic steps towards the establishment of organizations of a similar character, and thereby render assistance to the men at home who are so bravely battling for the restoration of Ireland's Parliament.

Toronto Branch, February 3, 1887.

MR DEAR SIR—We deem this an opportune time to remind you of the existence of a Branch of the Irish National League in this city, and the very grave obligation that remains with every Irishman of aiding and supporting in all possible ways the work of the Branch undertaken in the teeth of so many obstacles of a serious nature. The objects of the League have been so fully and brilliantly put forth on two late occasions that a repetition of them at the present time would be quite unnecessary. It may suffice to call your attention to the great difficulties apparent in the present situation in Ireland. The leaders of the Irish party have, by the exercise of a noble energy and foresight, prevented during the present winter the wholesale eviction of some thousands of our fellow countrymen. The means by which this has been brought about have been subjected to a severe and hostile criticism. To this we can answer, that the lives of our fellow men are of much more importance than the observance of established usages, no matter how sacred or time-honored they may be.

One other phase of the situation remains to be touched upon: that is the arbitrary and unconstitutional methods employed by the irresponsible Executive at Dublin Castle, which administers the Government in the most open defiance of the law. So grave has this abuse of power become, that their rule has been aptly termed, "Government by Proclamation."

Our Branch since its inception has busied itself in the education of public opinion in the direction of Home Rule. Fourteen lectures, mostly free, have been delivered under our auspices during the past year by lecturers of ability and reputation. On two important occasions brought before the Toronto public eminent leaders of Irish opinion (Michael Davitt and Justin McCarthy, M. P.), the magnificent demonstrations in whose honor are yet fresh in the public mind. The Rev. Dr. Burns of Hamilton, and the Rev. Dr. Pepper of Ottawa, well known leaders of Methodist opinion, also lectured here, and did much to popularize just views on Irish affairs. It will be seen that we have endeavored to fulfill the ends of our organization from a National standpoint. We have also striven to enrol within our ranks the young men of the day, and to some extent may be said to have succeeded. The advantages of a Society of this kind, apart from its more direct aims, need no commendation to recommend it to thoughtful and observing men. Much has been done with limited means. Much more can be done if those of us who really have the improvement of our race at heart will lend us their aid and assistance.

This can be done in the first place by subscribing the sum of \$1 yearly to the funds of the National League, which entitles you to a card of Membership; and in the second place, by attending and participating at the meetings of our Society. Our Branch meets every Wednesday evening in St. Vincent's Hall, corner of Shuter and Victoria st. We trust that all Irishmen will attend and show the interest they feel in the National cause. J. A. McLELLAN, D. P. CARILL, President, Secretary.

N. B.—All members should be sent to R. B. Peely, Treasurer, 29 Balmuto street, Toronto. Copies of his Lectures can be had on application to the Secretary.

A SOUND EXPRESSION OF OPINION.

The Ottawa Free Press, in a late issue, pointed out that the construction of the Canadian Pacific railway and the development of its commerce are likely to disturb seriously many of the existing avenues of trade. The Free Press illustrated its opinion by the publication of a special despatch from San Francisco, stating that "the Canadian Pacific railway has completed arrangements with the Cunard Steamship company for the transfer of three of their fastest steamers to the Pacific ocean in order to obtain a share of the Shanghai tea-shipping. The Indo Chinese steamship company, a British concern, will co operate with the C. P. R. vessels and meet the Cunarders at Yokohama and transfer cargoes. It is expected the Cunard steamers will leave England via the Suez canal, on April 1st, for Hong Kong, so as to reach China in time to load the new tea crop." Our contemporary concluded with the following honest expression of opinion: "While dissenting from the terms of the contract with the Canadian Pacific company, we have never been of those who take a pessimistic view of the future of the Canadian Pacific railroad, and though believing that the terms upon which it was constructed were extravagant—too onerous for the present population of the Dominion, yet hope that the expansion of the country will be sufficiently rapid to lessen those burdens."

Every Canadian, whatever his politics, is proud of the Canadian Pacific Railway, which has made the Canadian Union a reality, and given Canada in the eyes of the world a commercial and political prominence that the British America Act of 1867 could never of itself have imparted.

THE FISHERIES DISPUTE.

There has been a good deal of loud talk indulged in both in Canada and the United States in reference to the Fisheries question. War and rumors of war have filled the atmosphere. Politicians with axes and journalists with nothing to grind have discussed the difficulty from the attitudes of a towering self sufficiency, or the depths of a mysterious profundity. Few of the Canadian wisecracks who have attempted discussion of the matter apprehend that the question is one altogether of imperial concern in so far as Britain and Canada are affected, and that by the exigencies of imperial policy alone will it be settled. We are simply a colony of Great Britain, and must bear the consequences of our position. If Britain on this question strongly insist upon the protection of Canadian rights, and the preservation of Canadian privileges, she will be doing just what is right, and what Canada has reason to expect of her. Any such course will, however, be a departure from her long established custom when colonial interests stand in the way of her imperial policy. All things considered, the N. Y. Tribune's London correspondent takes a rather accurate view of the situation when he writes:

"Dispatches from America describing the progress of the retaliatory measures against Canada are closely scanned here, and though little is said, the feeling at the English foreign office may be and ought to be very plainly stated. Lord Salisbury's action will not be determined by what the Canadians say or do, but by what the American government, Congress and the people say or do. The Canadian modus vivendi, receipt of which Sir James Ferguson has acknowledged, may or may not be approved; but this government looks to Washington, not to Ottawa. England will, in the opinion of those qualified to judge, give in if she believes we are in earnest, but bluster will not convince her. Speeches like that of Senator Ingalls are taken here at their true value; and so is the remarkable prophecy of Representative Rice of Massachusetts, that America would in case of war, undoubtedly whip England. Such outbursts are criticized as matters of taste and not otherwise. What Lord Salisbury respects is the unanimous vote of the House of Representatives for Friday's bill. Congress and the government have only to persevere in the present policy to win. The feeling here for the colonies is strong and this ministry wants no quarrel with Canada, but it wants one still less with America. All the talk about war passes as 'tall talk,' but I believe it certain that firm good sense at Washington, backed by public opinion, will carry the day."

The American Government will certainly persevere and persevere unto the end in the assertion of the American view of the situation. Secretary Bayard might not of himself care to take a very pronounced attitude against the contentions of Britain, but a public opinion, as angry as it is unanimous, would hurl him from office if he dared contradict the will of the nation. Canada's weakness in the matter is that she has directly no voice in the adjustment of the trouble. She may, of course, be represented on any commission that is formed to effect a settlement of the difficulty, but that representation will be merely nominal. What we should insist on is this, that no settlement be considered final till ratified by a two-thirds majority in both houses of the Canadian Parliament. The time has come when Canada should exhibit a little manful determination in the assertion of its undoubted rights. The cruel and selfish policy of Britain in regard of Ireland has made us multitudes of enemies in the United States. We have suffered grievous wrongs because of our connection with the England that persists in persecuting Ireland. The time has come when suffering has ceased to be a virtue. We should talk plainly and firmly to the Mother Country, representing to her that as we have, through no crime of our own, suffered untold injury because of her persistence in wrong doing, we decline any longer to be made the victim of Imperial exigencies, and that if she will deny Home Rule to Ireland, she cannot deny it to Canada, which will be satisfied with nothing less than self government in the fullest sense of the term. Self government we cannot claim to have as long as we are without the privilege of making our own commercial treaties. The Fisheries dispute will, we would fain believe, hasten the concession of this privilege to Canada.

CATHOLICISM IN TURKEY.

As an evidence of the vitality of the Church in Turkey may be cited the celebration of the feast of the Immaculate Conception in Constantinople. A vast crowd, numbering fully six thousand persons, visited the Church of Notre Dame de Lourdes. Among those present were the Spanish ambassador, with all his family, the consul of Spain, members of the French embassy, and fifteen engineers of the Ottoman imperial school. In the evening at Veppers there was a sermon in French preached by a Lazarist Father, who spoke of the necessity that existed in the Turkish capital for a larger temple that might be frequented by all races to glorify God and His Immaculate Mother.

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Reported for the Catholic Record **A BRILLIANT AND MANLY TALE ON THE CATHOLIC RECORD OF FAITH.**

His Lordship the Bishop of London lectured on "the Catholic rule of faith" at St. Peter's Cathedral on last Sunday evening. The noble church was crowded to the doors by an eager and attentive audience, fully one third of which consisted of Protestant citizens. So great was the hub of expectancy that a pin could not be heard to fall amid the vast throng, as his Lordship ascended the pulpit, following in a full report of the lecture.

"And Jesus coming is spoken to the Apostle saying:—'All power is given to me in heaven and in earth, going therefore teach ye all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all that whatsoever I have commanded you: but he that receiveth and eateth and drinketh of these things unworthily, shall be condemned to his condemnation.'" (Matt. x. 18, 20.)

On a late occasion I told you what I taught in regard to the Bible. Church teaches that it is the word of God, that every line of it is inspired by the Holy Spirit, and that it is to be regarded with the greatest reverence. She exhorts her children to read and meditate on it and to nourish their souls with the truths and heavenly doctrines therein contained, but the faithful are required to read it with due dispositions in submission to the magisterial authority of the Church and in the guidance of her teaching. The Bible is the gift of God and by right belongs to her; she is the only lawful heir she inherited the Testament from the Jewish Church as was her children who under the inspiration of the Holy Ghost wrote the books of the New Testament. The Bible is the written law, the Church is the divinely appointed official teacher of it. What I undertake to prove this evening namely, that the church of Christ is only divinely appointed official teacher of God's revelation and that all are bound to hear her voice and to follow her guidance in the region of faith and morals. Our blessed Lord spoke these words of text to his Apostles at a most solemn part of his life on earth. He had now commenced the work given Him by his Father to accomplish; he had revealed saving truths of the Christian religion which have since illumined the world by his suffering and his resurrection; he had broken the power of Satan, triumphed over death and the grave; his recent resurrection. And now He about to withdraw His visible presence from the earth, and to return to His Father, but He will not leave us without a guide; He will not leave the work of redemption and salvation incomplete. He will found a Church which will be the true Church of God, and the true Church of His grace for ever; a Church in which He himself will always dwell to teach and sanctify the world. Hence, before ascension and standing as it were on a cloud of glory, He commissioned the Apostles to teach all nations the great saving truths He had communicated them, and to teach them to observe whatsoever He had commanded them. And lest the gigantic magnitude of the work should appal them, lest they should shrink from an undertaking so arduous and humar. capacity. He clothes them with His own divine authority, vests them with His power, promises to be with them in special manner, aiding and strengthening them all days, even unto the consummation of the world. Then ye organized the great official teaching body to-day called the Church, whose mission it is to teach the doctrines of Christ with a divine authority and infallible accuracy, and to point out to mankind what they must believe and do in order to be saved. "All power is given to me in heaven and in earth, going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you, even to the consummation of the world." These solemn words contain Church's charter and the title deeds of divine authority as teacher of the human race. Her commission is as wide as the world, as universal as man, as everlasting; her mission is to all men in all and in every time; and her authority teaches the doctrines of Revelation is authority of God himself. For all come to be the mouthpiece of Christ in teaching the saving truths of Christian faith and the Church through which in giving streams the merits and graces and sufferings and death will ever be poured abroad like the covering water.

MAIL CONTRACT.

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P. O. Inspector's Office, LONDON, Feb'y 25th, 1887.

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