# he Catholic Record.

Christianus mini nomen est, Catholicus vero cognomen."-" Christian is my Name, but Catholic my Surname."-St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, APRIL 30, 1887.

NC. 446.

INSPECTION INVITED

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ANTI COERCION.

THE QUESTION DISCUSSED IN THE ONTABIO HOUSE.

On Friday night in the Ontario legisla-

Hon. O. Mowat rose smid loud applause to move the resolutions favoring Home Rule for Ireland and protesting against the Coercion Bill. He said that he had calculated on beirg able to move them at an earlier hour. He believed the passing of these resolutions might be of service to the cause of Ireland. He would not speak at great length. The speeches they might make would save no effect in England—they would effect only our own people make would have no iffect in England—they would effect only our own people—and they were already alive to the importance of the cause of Home Rule. It was said that we had nothing to do here with the question of Home Rule. But those who were most deeply interested in the matter, and conspicuously that veteran stateman, Mr. Gladatone, had said that such expression of sympathy were of great moral value. They were following the examples of the Dominion Government and of other colonial legislatures, asking for this expression of opinion. It was now beyond doubt that there was a larger amount of poverty and misery in

existing between the two races, especially the conversion of Mr. Gladstone to the cause of Home Rule. The very fact that Gladstone had taken up the cause, and had been supported by a great majority of the Liberal party, had done much to allay ill-feeling. Here in Canada we knew the effects of home rule. We knew that there would have received; here without there would be no properity here without home rule, and we knew that under it the Irlsh people lived here in content and happiness. (Cheers.) Home Rule in Ireland, he believed, would promote the

HAPPINESS AND UNITY
of the empire. It was difficult to get
attention in the British Parliament to local attention in the British Parliament to local questions. The well being of Ireland required a Legislature competent to deal with her own local affairs. The Irish people, as the resolutions stated, were proud and happy to believe that Ontario was a part of the British Empire. (Cheere). If there was crime in Ireland, that was no there was crime in Ireland, that was no reason for the passage of the Coercion Bill. Only a part of the Irish people had been gullty of crimes, but the bill applied to the whole people, guilty and innocent, the Coercion Act took away trial by jury and otherwise interfered with the liberty of the subject. Coercion might sometimes be necessary, but he controlled that the causes leading but he contended that the causes leading to the crimes that made coercion necessary should be removed simultaneously with

APPLICATION OF COERCION, but the Act of the British Government proposed to apply coercion without re-moving those causes of crime and withinvading the country—a people who had committed no offense against them. With in the borders of that country there were men of their own religion, er jying the same rights and liberties as the Protestant people of the Province and the Dominion. They would be a grand thing for Ontario if they were passed unanimously, and they had been drawn with that end in view. At all events he was fully of opinion that they would be of some service in promoting the welfare of Ireland, and the unity and prosperity of the empire. The resolutions were printed in the Globe of April 13.

Mr. E. F. CLARKE said he did not desire to make political capital out of the discussion. This seemed to be the sole aim and object of the promoters of these resolutions. The Imperial Parliament was now dealing with this difficult surject, and he was entirely opposed to interfering in their deliberations. The recent elections in Great Britain were on the out promising to introduce any measure that would remove these causes. The resolutions had been drawn in such tem-perate larguage that it seemed difficult to

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The second street and the principle of the majority ruling, they should agree what the majority ruling, they should agree what the majority ruling, they should be allowed to have their desire in this matter. Moreover, that majority surely was better able to judge to Ireland than was a prople four thousand miles away, who received all their news concerning the points in dispute through the medium of the American Associated Press. Associated Press.

Mr. STRATTON said that the preced-

Associated Press.

Mr. STRATTON said that the preceding speaker had no right to impute the Attorney General the motive of a mere desire for political gains. The member for Toronto had quoted many opinions against Home Rule, but the opinions he quoted were those of a privileged class. (Cheers). The hon. gentle man had spoken as if this were merely a Catholic question. He forget that nearly all the great leaders in the Home Rule had been Protestants. He had referred to the verdict given by the English people; but he (Mr. Stratton) ventured to say that if an appeal were made by the English people now, that decision would be reversed. They found that those who opposed Home Rule in the British Parliament had virtually closed the mouths not only of the Irish members but of the English members also who favored Home Rule. He asked the hon. member for Toronto how he would like, for any efferce he might be alleged to have committed, to go to London to be tried for that effence. Yet that was what this Coercion Rill proposed to do. It would have Irishmen tried in London for effences they might be alleged to have committed in their own country. Was that British fair play? He thought, in conclusion, that the British Government could not do a wiser and a better thing than to celebrate this jubile year of Her Msjesty Queen Victoria by giving to Ireland that measure of local self government which would alone make her happy and prosperous. (Applause.)

Mr. MEREDITH said that those who sympethised with the cause of Ireland must regret the tone of levity with which

England and tried for the highest crimes when the affence was charged as being committed in Ireland. But it was to be millions of people were represented, where observed that the Coercion Bill effected only certain districts of Ireland where the only certain districts of Ireland where the arm of the law was paralysed. Such legislation as this was not unknown in Canada. In Canada we had upon the Statute book a provision by which a man could be tried without appeal. Upon what ground? Why, that under the existing state of things the ordinary law could not be administered, that was the Canada Temperance Act. He did not know but that if he were in England he would be that if he were in England he would be a Liberal. He acknowledged that in the past there had been penal laws which justified the Irish people in much that they did. The Government of Salisbury conceded that there should be a measure of cells covernment to Iraland but what they self government to Ireland, but what they said was that there should be obedience to the existing laws before the power of self-government was granted. "I protest," Mr. Meredith said, "against introducing here the questions of the Old Land. We have questions enough of our own, God knows." He was willing, however, that knows knows." He was willing, however, that they should express their sympathy for Ireland, He had seen in a Canadian journal an argument used which alone could induce him to vote against these resolutions. Our soil was once invaded by a body of men who expressed their sympathy with the cause of Ireland. They came not once hut wice.

of Ireland. They came not once, but twice, invading the country—a people who had committed no offense against them. With-

and of the cause of Home Rule. It was this diversal that we had a solving to desire and proper control, captured in the country with the action of the many interested in the same of the cause of Ireland matter, and conspirately that we the tensor of the properties of the country with the action of the properties of the country with the control of the country with the country of the country with the way with the country with the country with the way with the country with the work of the country with the work with the country with the country with the country with the work was a congistent that the looks had not only the country with the millions of people were represented, where their opinions were voiced, that he came to this conclusion, and warned the House that it was going to degrade itself in pub-lic estimation. A representative body like this had a right to express an opinion on a matter which concerned not merely Ire-land, but the Empire, and which, therefore, affected us as part of the empire.
Wherever the British flag floated there
were Irishmen and the sons of Irishmen interested in this question of
Home Rule for Ireland. Here is Canada there was a large Irish population, interested first because it touched home to the old land they called their own, and secondly because it affected the peace, welfare and good citzenship of the people of Canada. His hon, friend (Mr. people of Canada. His hon, friend (Mr. Merecitb) said he would vote against these resolutions because reference had been made to the Fenian raids, and be-

Stewart, Tooley, Wilmot, Wood (Hastings), Wylie, -28.
The resolutions, so amended, were then

carried on the same division. Three cheers were then given for Home Rule and three for the Queen.

THE CANADIAN COMMONS DENOUNCES COERCION.

ABLE SPEECHES FAVORING HOME RULE FOR IRELAND.

On Thursday night, in the House Commons, Mr. Curran rose to move his resolution in condemnation of the Coercion Bill. He said he was confident the position he took and the action he was to propose would meet with the favor of at least 80 per cent. of the Canadian people. He was proud that no Canadian newspaper, so far as he knew, in discussing this ques these resolutions because reference had been made to the Fenian raids, and because we were able to repel those raids. But he (Mr. Frsser) said that if there were nothing else but the danger from this source that itself gave us a position upon this question. Any question that was of such far resching importance that had caused the presence in the United States of a number of persons who were willing to strike a blow at England if they had the opportunity that a question of that magnitude was one upon which we were entitled to have our voice heard. Instead of being a reason why one should be silent it was a reason why we should be silent it was a reason why we should speak out. There were more men ready in this country to repel and resist the Fenian hordes than the Irishmen of the Province of Ontario. (Applause.) He himself belonged to the volunteer orce at that time, and he had a very vivid recollection of the attempt which was then made to cast a slur on devery Roman Catholic man in Ontario.

But he had also a very vivid recollection of first the province of Ontario. But he had also a very vivid recollection of the attempt which was then made to cast a slur on the province of Ontario. But he had also a very vivid recollection of the attempt which was then made to cast a slur on the province of Ontario. But he had also a very vivid recollection of the attempt with the had also a very vivid recollection of the attempt which was then made to cast a slur on the province of Ontario. But he had also a very vivid recollection of the attempt which was then made to cast a slur on the province of Ontario and sgainst Home Rule, which had spoken age that the knew, in discussing the ton, had spoken age to the scould recover very soon from the criticy into the closure of the strength and the cities resolution in its form was insensate and stupid, but he would recover very soon from the criticy into the check this resolution in its form was insensate and stupid, but he would recover very soon from the criticy into the cities tion, had spoken age at the principle of Home Rule. It was true some had declared this resolution in its form was which was then made to cast a slur on Rule. He gave a list of the Coercion every Roman Catholic man in Ontario. But he had also a very vivid recolution of the fact that in every volunteer company there were to be found Irish Catholics and the sons of Irish Catholics shouldering their muskets alongside of their Protestaut countrymen ready to go to the front and make defence of the catholics shouldering their muskets along the lambers against coercion and in favor of a measure of Home Rule. Ireland was the lander of the measure of Home Rule. Ireland was a measure of Home Rule. The Coercion and in favor of a measure of Home Rule. Ireland was a measure of Home Rule. Ireland was a measure of Home Rule. The Coercion and in favor of a measure of Home Rule. Ireland was a measure of Home Rule. Ireland was a measure of Home Rule. The Coercion and Ireland was a measure of Home Rule. The Coercion and Ireland was a measure of Home Rule. The Coercion and Ireland was a measure of Home Rule. The Coercion and Ireland was a measure of Home Rule. The Coercion are the measure of Home Rule Ireland was a measure of Home Rule. The Coercion and Ireland was a measure of Home Rule Ireland was a measure of found Irish Catholics and the sons of Irish Catholics shouldering their muskets alongide of their Protestant countrymen ready to go to the front and make defence of this Canada of ours. The leader of the Opposition had insinua'ed, though he did not say so plainly, that when that Fenian difficulty arose those of Irish Catholic descent and birth were not to be reiled by experience the blessings of local affairs. It was said liament, quoting the utterances of Liberal members against coercion and in favor of a measure of Home Rule. Ireland was not alone in this great contest, for she was being joined by Scotland and Wales, while her plea was sustained by practically all those colonies which knew by experience the blessings of local control of local sifairs. It was said some first to the people of Ireland and their control of local sifairs. It was said some first to the people of Ireland and their control of local sifairs.

were passed it would give encouragement, not to the poor peasantry of Ireland, but to those who were enemies of the Empire, Fenian traitors to the Queen. He moved the following amendment:

the following amendment:

That this House desires to repeat the expression of its deep and abiding intercts in the prosperity and happiness of the people of Ireland and its sentiments upon the subject of Home Rule enunciated in the joint address of both Houses of Parliament passed in the session of 1882 and the resolution adopted by this House in 1886. This House is, however, unable to form or express an opinion as to the to form or express an opinion as to the merits or demerits of the bill for the amendment of the criminal law with respect to Ireland now before the Imperial Parliament in the absence of the measure itself and of the papers and evidence on

Mr. KENNY spoke briefly, supporting
Mr. Curran's resolution.
Mr. FLYNN referred to the land troubles in Prince Edward Island, when the people broke out into open revolt, which had to be suppressed by military force, but when the Government stepped in and allowed the people to purchase their holdings peace returned and prosperity reigned again. No more law abiding and peaceful people existed than those of Prince Edward Island. The right to agitate for the reform of abuses and for the extension of liberty educated the people in the principles of government and made them loyal to the laws which they themselves authorized. He denied that crime had increased in Ireland. He gave statistics quoted by Mr. Gladatone to gave statistics quoted by Mr. Gladstone to show that never had there been less crime in Ireland than there was at this time. To deprive the people of the right to agitate for reform must lead to most regretable acte. In the Maritime Provinces, before the principle of iceal control over local affairs was admitted, the people were in a state of constant discontent. This state of affairs was a constant source of trouble to the Mother Country. If repression had been longer continued he believed there would have been an outbreak, but

LONDON, ONTARIO, SATURDAY, APRIL 30, 1887.

Mr. MEREDITH—No, no. Mr. Mereditate of live and the state of a better day would never come unless to ame bring the feeling to all classes of the state propie that there would be just and of the state of the s of the terrorism and tyranny under which
they were ground down. He referred to
the charges against Parnell and other Irish
leaders, that they had entered coolly upon
a system of assessination, and declared
that these resolutions called upon the
House to express sympathy with men convicted—for he held they were convicted,
as the evidence admitted of no doubt—of
using such means as this in further-

> set forth that it would affect injuriously immigration to Canada and, moreover, might bring about hostile acts against Canada on the part of the Irieh people of the United States, as misgovernment in Ireland had done once before. Moreover, Canada had had experience of Home Rule and was able to speak with authority on the subject. It was true there were differences between the circumstances of Ireland and those of Canada, but the principle of home rule was a good for one as it was for the other, and means should be found to apply it, so as to meet should be found to apply it, so as to meet the different circumstances. It was true that the Government of Mr. Gladstone had declined to accept the suggestion of Canada in 1882, but Canadians would be unworthy of their position if they accepted this snub, thereby acknowledging that they had no right even to approach the theme and subject in which they were deeply interested. Canadians had a right to speak their minds on this question, and they should maintain that right as they had done before. He dwelt upon some features of the Coercion Bill, showing how oppressive they were, and declared that should be found to apply it, so as to meet the different circumstances. It was true oppressive they were, and declared that there was no need for them in the present state of Ireland. The amendment would make the House say they had not information by which to judge of this su' ject. But every important newspaper had given a summary of the measure, and the member for North Bruce himself had given facts on which it was best from the facts on which it was based from the speech of Mr. Balfour on the bill. On a question of such importance as this he (Casey) thought they had sufficient inquestion of such importance as this he (Casey) thought they had sufficient information to express an opinion. The statement was made by the members for North Bruce (McNeill) and Muskoka (O'Brien) that the minority in Ireland would not submit to a measure such as that proposed by Mr. Gladstone, plainly making a threat on behalf of that minority of an appeal to arms should such an Act be passed. Such a threat would hardly influence those who believed in Home Rule in their favor. It seemed to be assumed that the people of Ireland continued agitation from a pure sphrit of mischief, but the fact that there was each turmoil was the best proof that reforms were needed. Laws should be made not to repress, but to fiee the people. He favored the resolutions. He would be glad had they been in favor of an address to the Queen direct, but would support them as they stood.
>
> CONTINUED ON EIGETH PAGE.

CONTINUED ON RIGHTH PAGE.

MONSIGNOR DARBOY. HORRORS SURROUNDING HIS IM-

PRISONMENT AND DEATH.

# BEN HUR;

THE DAYS OF THE MESSIAH

BOOK SIXTH.

CHAPTER II.

nd so it was.

he morning of their se'zure, eight years lore, they had been carried to the Tower, ere Gratus proposed to put them out of yay. He had chosen the Tower for the pose as more immediately in his own pling, and cell V. because, first, it could better lost than any other; and, secondly, was infected with leprosy; for these prisons were not merely to be put in a safe the put in a place to die. They were actingly taken down by slaves in the httime, when there were no witnesses the deed; then, in completion of the say itsek, the same slaves walled up the door, are which they were themselves separated, i sent away never to be heard of more, save accusation, and, in the event of diserry, to leave himself such justification as ad sent away never to be heard of more of as a serial away never to be heard of more of a serial action, and, in the eyent of disciplination of a punishment and the commission of a double murder, Gratus present sinking his victims where natural leath was certain, though slow. That they night linger on, he selected a convict who and been made blind and tongueless, and sank him in the only connecting cell, there are observe them with food and drink. Under a colorumstances could the poor wretch tell the tale or identify either the prisoners or heir doomsman. So, with a cunning partly due to Messala, the Reman, under colorur of punishing a brood of assassins, smoothed a path to confication of the sectate of the flurs, of which no portion ever reached the imperial coffers.

As the law-step in the scheme, Gratus summarily removed the old Reeper of the prisoner, not because he knew what had been done-for he did not—but because, however the underground floors as he did it would be next to impossible to keep the transaction from him. Then, with masterly ingensity, the procurator had new mapping the underground floors as the did it would be next to impossible to keep the transaction from him. Then, with masterly ingensity, the procurator had new mapping the underground floors as the did it would be next to impossible to keep the instructions given the latter, taken with the omission as we have seen, of cell VI. The instructions given the latter, taken with the omission on the map, accomplished the were all alled lost. What may be thought of the life of the

were all alike lost.

What may be thought of the life of the mother and daughter during the eight years must have relation to their culture and previous habits. Conditions are pleasant or grievous to us according to our sensibilities. It is not extreme to say, if there was a sudden exit of all men from the world, heaven, as prefigured in the Caristian Idea, would not be a heaven to the majority; on the other hand, actiher would all sufferious in the constant of the condition of

semething more than mere remorse for sins; it comprehends a change of nature befitting heaven.

We repeat, to form an adequate idea of the suffering endured by the mother of Ben-Hur, the reader must think of her spirit and its sensibilities as much as, if not more than, of the conditions of the immurement; the question being, not what the conditions were, but how she was affected by them. And now we may be permitted to say it was in anticipation of this thought that the scene in the summer house on the roof of the family palace was given so fully in the beginning of the Second Book of our story. So, too, to be helpful when the inquiry should come up, we ventured the elaborate description of the palace of the Hurs.

In other words, let the serene, happy, luxurious life in the princely house be recalled and contrasted with the existence in the lower dungson of the Tower of Antonis; then if the reader, in his effort to realize the misery of the woman, persists in mere reference to conditions physical, he cannot go amiss; as he is a lover of his kind, tender of heart, he will be melted with much sympathy. But will he go further; will he more than sympathize with her; will he share her agony of mind and spirit; will he more than sympathize with her; will he share her agony of mind and spirit; will he and least try to measure it—let him recall her as she discoursed to her son of God and nations and heroes; one moment a philosopher, the next a teacher, and all the time a mother.

With quickend remembrance of these unfortunates—remembrance of these turfortunates—remembrance of these turfortunates—the firm and the set her as they are.

are.
The cell VI. was in form as Gesius drew it on his map. Of its dimensions but little in the dean be had; enough that it was a roomy, roughened interior, with ledged and broken

on his map. Of its dimensions but hitted rides and short-compared the distance and speed and broken as the second of the Temple by a narrow but deep cliff somewhat in abape of a wedge. The workmen what in abape of a wedge is the cleft, and worked, in leaving a ceiling of the connection with number V. If I. II., I, with no connection with number V. If I. II., I, with no connection with number V. If I. II., I, with no connection with number V. I was enclosed on the connection of the best proof of the work was proved the contract of the contract

alf-embrace, moans piteously.

"Be quitet, Tirzah. They will come. God
s good. We have been mindful of Him,
not forgotten not to pray at every sounding
of the trumpets over in the Temple The
ight, you see, it still bright the sun is
standing in the south sky yet, and it is
ardly more than the seventh bour. Someardly while owne to us. Let us have faith.

"Water, mother, water, though but a drop."
The nother stares around in blank help-lessness. She has named God so often, and so often promised in His name, the repetition is beginning to have a mocking effect upon herself. A shadow passes before her dimming the dim light, and she is brought down to think of death as very near, watting to come in as her faith goes out. Hardly knowing what she does, speaking almiessly, because speak she must, she says again:
"Pattence, Tirzah; they are coming—they are almost here."

because speak she must, she says again:
"Patience, Tirzab; they are coming—they
are almost here."
She thought she heard a sound over by the
little trap in the partition wall through
which they held all their actual communieation with the world. And she was not
mistaken. A moment, and the cry of the
convict rang through the cell. Tirzah heard
it also; and they beth arose, still keeping
hold of each other.
"Praise be the Lord for ever!" exclaimed
the mother with the fervour of restored
faith and hope.

hold of each other.

"Praised be the Lord for ever!" exclaimed the mother with the fervour of restored fatth and hope.

"Ho, there!" they heard next; and then, "Who are you?"
The voice was s'range. What matter? Except from flizah, they were the first and only words the mother had heard in eight years. The revulsion was mighty—from death to lifs—and so instantly!

"A woman of Israel, entombed here with her daughter. Help us quickly, or we die."

"Be of cheer. I will return"
The women sobbed aloud They were found; help was coming. From wish to wish hope flew as the twittering swallows fly. They were found; they would be released And restoration would follow-restoration to all they had lost—home, society, property, son and brother! Tae scanly light glozed them with the glory of day, and, forgetful of pain and thirst and hunger and of the menace of death, they sank upon the floor and cried, keeping fast hold of each other the while.

And this time they had not long to wait. Gesius, the keeper, told his tale methodically, but flaished it at last. The tribune was prompt.

"Within there!" he shouted through the

was prompt.
"Within there!" he shouted through the

was prompt.

"Within there!" he shouted through the trap.

"Here!" said the mother, rising.
Directly she heard another sound in another place, as of blows on the wail—blows quick, ringing, and delivered with iron tools. She did not speak, nor did Trzih, but they listened, well knowing the meaning of it all-that a way to liberty was being made for them. So mon a long time buried in deep mines hear the coming of rescuers heralded by thrust of bar and beat of pick, and answer gratefully with hart-throbs, their eyes fixed upon the spot whence the sounds proceed; and they cannot look away, lest the work should cease, and they be returned to despair.

The arms outside were strong, the hands skilful, the will good. Each instant the blows sounded more plainly; now and then a piece fell with a crash; and liberty came nearer and nearer. Presently the work men could be heard speaking. Then—O happiness!—through a crevice flashed a red ray of torches. Into the darkness it cut incisive as diamond brilliance, beautiful as if from a spear of the moraling.

"It is he, mother, it is he! He has found us at last!" cried Tirzah with the quickened fancy of youth.

But the mother answered meekly, "Go d is good!"

A block fell inside, and another— then a

idea can be nad; enough that was the deged and broken walls and floor.

In the beginning, the site of the Macedonian Castle was separated from the site of land with mortar and stone-dust stepped in the site of land with mortar and

sies were to the songs she would have from the control of the songs she would have from the same of the staging king of their race served to bring southing of forgetfainess, and keep slive in them both the recollection of the God who would seem to have been dead them—the world not more

at each advance maying the aufferres more and more loathsome; and so it would continue till death, which might be years before them.

Another day of dread at length came—the day the nother, under impulsion of duty, at last told Tirsah the na ne of the'r allment; and the two, in agony of denour, prayed that the end might come quickly.

Still as is the force of habit, these so afficted grew in time not merely to speak composedly of their disease; they beheld the hideous transformation of their persons as of course, and in despite clung to existence. One tie to earth remained to teem; unmindful of their own ioneliness, they kept up a certain spirit by taiking and dreaming of Sen. Hur. The mother promised required with him to the sister, and she to the mother, not doubting, either of them, that he was equally faithful to them, and would be equally happy of the meeting. And with the spinning and respinning of this slender thread they found pleasure, and excussed their not dying. In such manner as we have seen, they were solating themselves the moment desius called them, at the end of twelve hours' fasting and thists.

The torches fashed redly through the dungeon, and liberty was come. "God is good," the widow cried—not for what has fulness for present mercy, nothing so becomes us as losing sight of past lils.

The tribune came directly; then in the corner to which she had fied, anddenly, a sense of duty smoute the eider of the women, and straightway the swful warning—"Unclean, unclean!" Ah, the pan, the efforts acquit herself of that duty cost the masher! Not all the selfishness of joy over the prospect could keep her blind to the consequences of release, now that it was at hand. The old happy life could never be again. If she went near the house called home, it would be to stop at the gate and cry, Unclean, unclean!" She must go about with the yearning of love alive in her breast strong as ever, and more seesitive even, because return in kind could not be. The boy of whom she had so constantly thought, and with all

the cry which had been its sign immemorially and which thenceforward was to be her salutation without change—"Unclean, unclean!"

The tribune heard it with a tremor but kept his piece.

"Who are you?" he asked.

"Two women, dying of hunger and thirst. Yet!—the mother did not faiter—'come not near us, nor touch the fibor or the wall. Unclean, unclean!"

"Give me thy story, woman—thy name, and when thou wert put here, and by whom, and for what."

'There was once in the city of Journalem a Prince Ben Hur, the friend or all generous Romans, and who had Cre sar for his friend. I am his widow, and this one with me is his child. How may I tell you for what we were sunk here, when I do not know, unless it was because we were rich? Valerius Graius can tell you who our enemy was, and when our in prisonment began. I can not. See to what we have been reduced—oh, see, and have pity!"

The air was heavy with the pest and the smoke of the torches, yet the Homan called one of the torches yet the Homan called one of the torches, yet the Homan called one of the torches, rether than the smoke of the torches, which is and wrote the answer nearly word for word. It was terse and comprehensive, containing at once a history, an accusation, and a prayer. No common person could have made it, and he could not but pity and believe.

"Thou shalt have relief, woman," he said closing the tablets. "I will send thee food and drink."

"And raiment, and purifying water, we pray thee, O generous Koman !"

"As thou wilt," he replied.

"God is good," said the widow, sobbing. "May His peace abide with you!"

"As thou wilt," he replied. "Cannot see thee again. Make preparation, and to-night I will nave thee taken to the gate of the Tower, and set free, Thou knowest the law. Farewell."

He spoke to the men, and went out at the door.

Very shortly some slaves came to the cell with a large utyreted of water, a hashall and

door.

Very shortly some slaves came to the cell with a large surglet of water, a basin and napkins, a platter with bread and meat, and some garments of women's wear; and setting them down within reach of the prisoners they ran swar. ting them down within reach of the prisoners, they ran away.
About the middle of the first watch, the two were conducted to the gate, and turned into the street. So the Roman quit himself of them, and in the city of their fathers they were once more free.

It is to the stars, twinkling merrity as of old,

TO BE CONTINUED.

Marvelous Cures by a Priest-the Halt, Blind, Deaf and Suffering Go away Reinicing,

WORKING MIRACLES.

SKETCH OF THE LIFE OF FATHER MOELL The Philadelphia Times of March 2

The Philadelphia Times of March 29 contains the following remarkable account of the miraculous cures effected day after day by Father Moellinger, a priest of Allegheny City, Pa. Our esteemed Protestant contemporary, while admitting the cures worked through the instrumentality of sacred relics and the sacerdotal power, speaks of Father Moellinger as "perhaps the only miracle worker on this broad continent." This is a statement which the good Father himself would certainly repudiate, for the power given by Christ to the priest of His Church is displayed in every age and country, and will continue until the end of—time. We shall let the Times correspondent tell the story in his own way:

own way: Pittsburg, March 28 —In Allegheny City, on the north bank of the Allegheny river, there is a steep eminence known as Troy Hill, from the summit of which

A REMARKABLE LIFE.

The history of the miracle worker of Troy Hill is interesting and contains a spice of romance. He is a Belgian by birth, and is of mixed parentage, his father having been a Belgian and his mother a native of Holland. His grandfather was a general in the army of the first Napoleon, and in addition to the military title won by his sword held a patent of mobility, which has been handed down through a long line of ancestors, and which in course of time descended to Seighert Moellinger, who is the last of his line, and with whom the title dies. As far as the world is concerned, the title has passed away long ago, and only a coat of arms which Father Moellinger still adheres too, and an immense fortune, including castles and broad demesnes in Belgium, remain to evidence the power formerly enjoyed by the family of which the present representative is the only male survivor. The elder Moellinger was a strict Luthers, his wife a Roman Catholic. Seigbert was brought up in the religion of his father, but under the influence of a wealthy uncle, embraced Catholicity after the death of his father, and with unthe death of his father, and with unlimited resources at his command emigrated to this country and entered the ministry. He is now well up in the fifties, a tall, corpulent man, grey-bearded, and with the ruddy complexion of health. The church of which he is pastor pays him \$800 a year but he officiates mostly through two proxies, who cost him at least \$1,600. Adjoining the church is a private chapel, which he has had constructed at a great expense for the accommodation of his collection of sacred relics, which numbers many thousands.

THE HOLY RELICS.

Among these are a tooth of St. Anthony's, an altar used by the first Coristians and taken from the catacombs at Rome and endless tiles of saintly bones, skulls, finger nails, scraps of wearing apparel and pieces of the wood of the true Cross. These relics are literally priceless. They have no valuation. They were never sold, never purchased. Their accummulation was the work of years, and was accomplished by Father Moellinger in the course of extensive tours through Europe. It was his custom on visiting a European morhis custom on visiting a European morastery, and he appears to have visited them all, to present the abbot with a handsome check as a friendly contribu-tion to the monastic treasury. When his visit drew near a close he would put his visit drew near a close he would put the question: "Have you, perhaps, a relic or two that might be spared for my chapel in America?" To so liberal a benefactor it was hard to refuse even this request, and rarely did Father Moel-linger fail to secure the coveted treas-ures. In testimony of the genuineness of his relics, Father Moellinger has docu-ments sealed and signed at Rome for

Within easy reach of church and chapel is Father Moellinger's private residence, a comfortable structure, which he built twelve or fifteen years ago for the accommodation of Bishop Domenec, a Spanish ecclesiastic who once ruled the diocese of Pittsburg and Allegheny, but was deposed, exiled and ultimately died in a Spanish monastery. Rare paintings adorn the walls of the apartments in the pastoral residence; costly books, musical instruments, statuary and articles of virtu are a part of its equipment.

One Sunday an Irishman came to him in his reception room and begged him to do something for his son, who was suffering terribly with a broken leg and would certainly die if assistance did not soon reach him. "I can't attend to you on Sunday," was the response in a tone of unbending severity. But the Irishman was not to be suppressed, and renewed his pleading. "Wao's your doctor?" asked Father Moellinger. The Irishman

"Well," said Father Moellinger, "I'll He did so, and found that from lack of He did so, and found that from lack of attention the condition of the leg was such that amputation was necessary. A doctor was at once sent for, the leg amputated and the young man's life saved. Father Moellinger paid the bill out of his own pocket and afterwards drove the grateful father out of his house when the latter made an attempt to thank him and latter made an attempt to thank him and kiss the hem of his garment.

CURING THE SICK
In this instance the cure was effected by ordinary means. The number of instances however in which apparently instances however in which apparently incurable maladies have been cured by Father Moellinger, without the use of material means, runs far up into the thousands. There is at present a woman named Nelson, living in the Ninth Ward, this city, who, after years of suffering, has just passed from under the hands of Father Moellinger fully restored to health. Mrs. Nelson, who is a Protestant and who was brought up to regard hostility to the Catholies as a cardinal virtue, did not conceive the idea of consulting Father Moellinger until all other means had failed repeatedly. She was long a victum of rheumatism in its most aggravated form. Her limbs were crippled and distorted and locomotion became an absolute impossibility. Up

felt like large pebbles under my knees.
The pain was terrible. In a few days, however, I was restored to health and becsme the robust individual you see before you. If ever there was a miracle, this was one, and Father Moellinger worked it."

A lad who, on the Fourth of July, lost the sight of both eyes by the premature discharge of powder, was taken to Troy Hill by his mother. His sight was restored, the only injunction being that already mentioned, "Pray do not eat meat on Friday."

A YOUNG MAN'S STORY.

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A YOUNG MAN'S STORY.

As the lad is not a Catholic it might be supposed that as time passed on he came to violate the latter part of his instructions. When asked if such was the case he answered emphatically in the negative and accounted for his persistence by relating this instance: "A young lady in Allegheny, who is like myself, a non-Catholic, became subject to the falling sickness. The doctors did her no good, so she was induced to go to Father Moellinger and ask his help. He cured her, but exacting the usual promise not to eat meat on Friday. The promise she kept for nearly a year. One evening, Friday as it happened, she attended a party, at which cold meats were served. He friends twitted her subjection to the influence of the priest and laughed at her refusal to indulge her appetite as she pleased. Angered by their taunts the young lady partook of the meat and immediately atterward fell over in one of her old fits. She went back to Father Meollinger and besought him to cure her again, but he refused positively, declaring that he no longer had the power. That is why I never yield to the temptation to eat meat on Friday."

INSTANCES AMONG HUNDREDS. A YOUNG MAN'S STORY.

Instances among hundreds.

These few cases are selected from among hundreds that are well known and well authenticated, because of the fact that the subjects in each one of them is a non Catholic. As for an explanation of the miraculous cures, none can be obtained from Father Meollinger himself. Outside his church he never talks about them, and every attempt to draw out an explanatory interview has proved futile. So common have been his miracles, "faith cures," or whatever they may be called, during the past fifteen years, that they ceased long ago to attract public attention here.

Now and then an item finds its way into the local papers chronicling a miraculous cure on Troy Hill, but no one interferes with or takes any notice of the procession of invalids that keep coming and going, year in, year out, at the quiet church of the miracle worker.

For performing his cures he never takes one cent. INSTANCES AMONG HUNDREDS.

CATHOLIC PRESS.

Ave Marie

Ave Maria.

"Montreal," says a Protestant correspondent of the Hartford Times, "is the real City of Caurches; here the mother Church rules and reigns." The correspondent is perfectly right and we are glad his Protestantism has not blinded his eyes. Montreal, is, indeed a City of Churches, no city in America more so. The grandest and most remarkable of these churches is curiously enough, not The grandest and most remarkable of these churches is, curiously enough, not the Cathedral, but the great Church of Notre Dame, whose grand front, with its lofty portice of granite, rises from one of the city's principal thoroughfares. These noble towers can be seen, in one direction, for a distance of thirty miles. In one of them there is an enormous bell, probably the largest in America, which it takes twelve men to ring. The writer concludes his description with a remark which, coming from a non Catholic, is striking, though we wonder the thought does not suggest itself to them more frequently—"The Roman Catholic Church deserves honor for what it does in lifting up the heart and soul of the people by has pleading. "Who's your doctor?" asked Father Moellinger. The Irishman said that he had none. He was poor and himself a cripple, and his son was his only support. He had sent to different doctors, but they knew he had no money and refused to come.

"We'll reid to the religious sense—the most impressive parts of the science of a noble church architecture, of music, of sculpture, and of painting. How bare and lifeless our Protestant churches seem in comparison!" Irish American

The returns of agrarian grime in Ireland which Mr Balfour declined to produce in Parliament, on Merch 25th, in sustainment of his case for coercion, have been laid on the table of the House of Commons, in a return by provinces, showing the total "agrarian outrages" between 1844 and 1880, and also during each of the years 1880 to 1886, inclusive:—1845, 1,920; 1880, 2,585; 1881, 4,439; 1882, 3,433; 1883, 870; 1894, 762; 1885, 1886, 1,056 With reference to the total for the year 1886 it is to be remembered, as Mr. Gladstone, who had the figures in his hand, pointed out in his great speech, that more than half of the "outrages" were threatening letters, on which it would, as Mr. Gladstone said, be perfectly ridiculous to base a demand for coercion. Of cases besides threatening letters there was an increase in 1886 over 1885 of six. 1t. 24 on this colossal increase of half-a-lozen outrages in one year that Mr. Balfour The returns of agrarian crime in Ireland outrages in one year that Mr. Balfour bases his demand for the suspension of every vestige of the British Constitution in Ireland!

City, on the north bank of the Allegheny river, there is a steep eminence known as Troy Hill, from the summit of which the twin cities of Allegheny and Pritzburg may be seen stretched out like a vast panorama. To the east a curl of smoke shows where the thriving town of Sharpsburg nestles at the water's edge, and westward the broad bosom of the midst of a comparatively numerous, but quiet and industrious colony, is the home of perhaps the only bona file miracle-worker upon this broad continent. It is a shrine which is the Mecca of endless processions of pligrims, not alone from the cities of Pittsburg and Alleghamy and the surrounding country, but also from neighboring States, and in many instances from far distant points, to which rumor has carried the fame of the presiding genius of this notable locality. The name of this individual is Father Seighert Moellinger, and he is a priest of the Roman Catholic Church. To him the halt, the blind and the deaf wend their way in tears and go back healed and rejoicing. People who have been the cities of Pittsburg and Alleghamy in the cities of Pittsburg and Alleghamy and the surrounding country, but also from neighboring States, and in many instances from far distant points, to which rumor has carried the fame of the presiding genius of this notable locality. The name of this individual is Father Seighert Moellinger, and he is a priest of the Roman Catholic Church. To him the halt, the blind and the deaf wend their way in tears and go back healed and rejoicing. People who have been the church of the church of England is simply marvellous. Here were have the church of England is simply marvellous. Here we have the church of England is simply marvellous. Here we have the church of England is simply marvellous. Here we have the church of England is simply marvellous. Here we have the church of England has not long since the through of the top of Troy Hill she was brought last weeks, and prospective the back and probably we so to the general more defining the child of the Ch

as a warning to all recalcitrants because they held to the very doctrines which the Church of England has, for three hundred years, and does now, in her XXXIX. Articles protest against. And now, forsoth, this same Church of England, has made a great mistake that she has not beatified those martyrs who died protesting against her heresies and her rebellion. Surely wonders will never cease. We confidently look for the day, not far distant either, when these same men will claim that they have not only never protested against the Pope, but, in fact, that the Pope rightfully belongs to the Church of England and they have more right to him than the old historic Catholic Church.

The tendency in these days, and in

Catholic Church.

The tendency in these days, and in this free country above all others, is more and more towards secrecy in association. It is a dangerous tendency, displaying at once a mistrust of our Government, laws, and social organization. There is no more reason why an association of any lawful nature should be pledged to secrecy, and committed to signs, grips, passwords, and such like, than a club. That which cannot stand the light of day, and of pure public opinion, condemns itself in advance as belonging to the dark-lantern order of society. It is at once undemocratic, un-American and unchristian.

London Universe.

If England were as free from crime as

society. It is at once undemocratic, unAmerican and unchristian.

London Universe.

If England were as free from crime as Ireland how happy might she be. Yet although Ireland is free from crime, she is not happy. No wonder. She is tyrannized over and persecuted as no country has ever been before. The people are not allowed the freedom which every civilized person would expect. But never will Ireland be thoroughly content till Home Rule is established. With all the unfortunate country's suffering, it is a pleasure to hear with what patience they bear their trials, and how free they keep from crime. See what the judges say: Mr. Justice O'Brien, addressing the grand jury of the City of Limerick, said: "Substantially and really there is no crime at all." Baron Dowse opening the assizes at Maryborough, Queen's County Kildare, The state of affairs is much the same as I found in Carlow, and as my brother Andrews found in the County Kildare, The county of Roscommon Judge Murphy congratulated the grand jury on the condition of their county. At the Commission for County Fermanagh Chief Baron Palles congratulated the grand jury on the peaceful state of the county. Lord Justice Fitzjibbon, opening the assizes for County Louth, said that the county was in its usual state of freedom from crime. In opening the Commission for the County of Sligo Mr. Justice Lawson said: "The report of the county inspector is satisfactory. The business to go before them on the present occasion is extremely light." Chief Baron Palles congratulated the grand jury for County Cavan on the state of the county. Baron Dowse, in opening North Tipperary assize, informed the grand jury that the business was very light." If England could boast of such results, now proud she would be. But no; in this "centre of civilization" murders, cases of biting, and horrible outrages are found in large numbers.

Boston Pilot.

The address made by Cardinal Gibbons.

declares that the Protestants of this country recognize in Leo XIII, a Pontiff whose superior in wisdom and purity has hardly occupied the chair of St. Peter. He has proved himself an astute statesman, and an example of official dignity and force, as well as of personal modesty

and piety."

It is aunounced that Major Saunder-It is aunounced that Major Saunderson, the Orange fanatic of the House of Commons, is to be made Under Secretary for Iraland, in place of Gen. Buller. This is in keeping with the atrocious policy of Balfour. The London correspondent of the New York Sun says: "The Character of Major Saunderson is one which will seem incredible, or at least incomprehensible, in America. Here is a clever and capable, an honest and not ungenial man really living in the convicclever and capable, an honest and not ungenial man really living in the conviction that the holiest being that ever trod this earth since the days of the Nazarene was King Billy; that the most sanctified symbol next after the cross is the Orange lily; that the highest claim Queen Victoria has upon the allegiance of her subjects is her Dutch lineage; and that if Home Rule should be granted in Ireland the Pope would be found sailing up the Bay of Dublin with a retinue to catablish himself in Dublin Castle and make Ireland the base of operations for conquering the United Kingdom "He is a hard case; ou," we can match him on this side, Look at Fu, on! this side. Look at Fuiton!

For Children Starying to Death,

For Children Starying to Death,
On account of their inability to digest
ordinary food. Scott's Emulsion can be
digested and give strength and fisch when
all other food fails. See what Dr. A. H.
Peck, Penn. Med. College, Petitoodiac,
says: "I have used and prescribed Scott's
Emulsion of Cod Liver Oil, and find it an
excellent preparation, agreeing well with
the stomach, and its continued use adding
greatly to the strength and comfort of the
patient." Put up in 50c. and \$1 sizs. Sure to Satisfy.

There are many remedies for coughs and colds, but there are few that prove as satisfactory as Hagyard's Pectoral Balsam, which is a pleasant and reliable cure for all throat and lung troubles, including brouchitis, asthma, croup, whooping cough and the pulmonary complaints of young or old. A lady writes: "I was enabled to re-move the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experi-

PRISONMENT AND DEATH.

From Scribner's Magazine.

After an insurrection of seventy-one days, such as had never been known in the annals of civilization, Paris was finally delivered, Sunday, May 28, 1871. The reign of the Commune of Paris, pursuing its career of murder, dastruction, and terror, went out finally in blood and flame. Its almost incredible enormities—the massacre of the archbishop, and the commission of countless other murders of persons who refused to join in this fiendish work; its horrible and well-organized plans of incendiarism, intended to destroy the entire city, and resulting in the destruction of so many great monuments of Paris—are crimes which must excite eternal execution. are crimes which must excite eternal execration.

Of one of these my position gave me a special knowledge, and I shall now return to speak of it at greater length.

It was from the fact that I was the only foreign minister who remained in Paris during the days of the Commune that I was brought into relations with the Archbishop of Paris. Up to that time I had known him only by general reputation, and as a man eminently beloved by all who knew him, sincerely devoted to the interests of his Church, and distinguished for his benevolence and kindness of heart. When I heard of his arrest by the Commune, on one of the first days of April, I considered it one of the most threatening events that had taken place. Yet it was hardly possible to suppose that any in jury could come to a man like the Archbishop Darboy.

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Shut up as he was in his dreary cell, forbidden communication with any person, it should not be wondered at that I temporarily lost sight of him in the whirl of the terrible events then passing in Parls. But on the 18th of April the Pope's nuncio, Flavius Chigi, wrote me a confidential communication, a king me to receive kindly four ecclesiastical canons of the Metropolitan Church of Paris, who would come to me to claim my protection in favor of their srchbishop from the insurgents; and he asked to be permitted to join his prayers to those of the good canons, and to assure me of his great gratitude for all that I thought I might do in endeavoring, at least, to prevent any dearges exping to the life of Mer. Derhoy.

in endeavoring, at least, to prevent any danger coming to the life of Mgr. Darboy. This communication was brought to me by the canons, and they made a very strong Visiting Versailles on the 22nd of April, I called upon the Pope's nuncio to talk with him in relation to the situation. The outrage in arresting this most devout and excellent man and confining

devout and excellent man and confining him (au scrtt) in prison could not but create a great sensation, particularly in the Catholic world. I fully sympathized with the nuncio and the gentleman who had addressed me in respect to it, and had no hesitation in telling the nuncio that I was at his disposal to do ever thing in my power, of course uncfficially to secure the release of the archbishop I assumed that I should only be con forming to the policy of our government, as illustrated in like circumstances, by as illustrated in like circumstances, by complying with the request in the hope that I might be able to ameliorate the condition of the prisoner. I returned from Versailles to Paris on the evening of the 22d of April, fully determined to act in the matter. The first thing I did after reaching my house was to send a messenger to Gen. Cluseret the Commune's minister of war, to make an appointment to see him at termination. to send a messenger to Gen. Cluseret the Commune's minister of war, to make an appointment to see him at ter o'clock the next morning (Sunday) My messerger returned, saying that he had found Cluseret, who had treated him very kindly, and had asked him to request me to call upon him at the ministry of war at that hour. Taking with me my private secretary, I reached the ministry of war promptly at the time named, where I found Cluseret occupying a deak which had previously bee occupied by the regular minister of was of the government. I had known him quite well, and he received me ver kindly. I then stated to him the object of my visit, saying that I did not visith him in my diplomatic capacity, but simply as a private individual, in the interest of good feeling and humanity, the see if it were not possible to have the archbishop released from prison. I sai that the incarceration of such a mau under the pretext of holding him as hostage was an outrage, and that the commune, in its own interest, should once release him. He answered that

once release him. He answered that was not a matter within his jurisdiction and however much he would like to se the archbishop released, he thought, iconsideration of the state of affairs the in Paris, it would be useless to take as steps in that direction. The peop would never permit the release; and if (Cluseret) should attempt to intervene his behalf, it would not only render the his behalf, it would not only render to situation of the prisoner more deplotable but it would be fatal to him (Clusered Indeed I very much doubted myswhether the Commune would dare, the excited state of feeling at the moment, to release the archbishop; but I told Gen. Cluseret that I must see he and ascertain his real situation, the could the head of the health and whether he was the situation of the health and whether he was the situation of the health and whether he was the situation. and ascertain his real situation, the ordition of his health, and whether he win want of anything. He replied that could see no objection to that, but sethat it was necessary to get a permissifrom the procurer of the Commun Raoul Rigault, and suggested that

### MONSIGNOR DARBOY.

HORBORS SURBOUNDING HIS IM

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us. He invited me to take a seat with him in his coupe, while my secretary followed in my own.

In reaching the apartment occupied by Rigault we had to traverse the crocked and dirty alleys of the horrid old prison of the prefecture, all filled with the brigand National Guard. Recognizing the minister of war, they saluted him with the touch of the kepi, and we passed unmolested. Demanding to see Rigault, though it was now eleven o'clock, we were told that he was not yet up, and my private secretary and myself were then ushered into the magnificent salom of the prefecture to wait until Cluseret should have had an interview with the procurer of the Commune in bed. While we were waiting we saw the servants preparing for the mid day breakfast in the beautiful dining hall adjoining the salom. I should think the table was set for at least thirty covers and it presented that elegant appearance which belongs to the second breakfast in all well-to-do households in Paris. It was fully a half-hour before Cluseret returned and he brought with him a document all in he brought with him a document all in the handwriting of Rigault containing the desired permission.

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when I heard of his arrest by the Commune, on one of the first days of April, I considered it one of the must threatening events that had taken place. Yet it was hardly possible to suppose that any in jury could come to a man like the Archbishop Darboy.

The bloodthirsty Raoul Rigault had signalized his brutality, after reaching almost supreme power in the Commune, by ordering this strest. The order was in these words: "Order the arrest of citizen Darby (Georges), calling himself Archbishop of Paris," and on the 4th of April the archbishop was arrested at his residence. The sgents of the Commune told him that they arrested him simply as a "hostage;" that they wished to treat him with all the respect due to his rank, and that he would be permitted to have his servant with him. They transported him from his residence to the perfecture of police in his own carriage, but when once in prison, instead of receiving the respect due to his rank, he was treated like a vulgar criminal. He was soon removed from the prison of the perfecture of police in his own carriage, but when once in prison, instead of receiving the respect due to his rank, he was treated like a vulgar criminal. He was soon removed from the prison of the perfecture of police in the prison of the perfecture of police in his own carriage, but when once in prison, instead of receiving the respect due to his rank, he was treated like a vulgar criminal. He was soon removed from the prison of the perfecture of police to the perfecture of and he at once entered upon an explana-tion of his situation. I was struck with his cheerful spirit, and captivated with his interesting conversation. He was one of the most charming and agreeable of men, and was beloved alike by the rich and poor. He had spent his whole life in acts of charity and benevolence, and was particularly distinguished for his liberal and Catholic spirit. The cruelty forbidden communication with any person, it should not be wondered at that I temporarily lost sight of him in the whirl of the terrible events then passing in Parls. But on the 18th of April the Pope's nuncio, Flavius Chigi, wrote me a confidential communication, asking me to receive kindly four ecclesiastical canons of the Metropolitan Church of Parls, who would come to me to claim my protection in favor of their archbishop from the incargents; and he asked to be permitted to join his prayers to those of the good canons, and to assure me of his great gratitude for all that I thought I might do lood, and he added, in a tone of melan-

Paris without the further shedding of blood, and he added, in a tone of melancholy, the accents of which will never be effaced from my memory:

"I have no fear of death; it costs but little to die; I am ready. That which distresses me is the fear of what will come to the other prisoners—the drunken men, the cries of death, the harifa the hetchet, the hayonst?"

knife, the hatchet, the bayonet."

I found him confined in a cell about six feet by ten, possibly a little larger, which had the ordinary furniture of the Mazas prison—a wooden chair, a small outside of the prison mune. I could not conceal from myse. the real danger that he was in, and I hoped more and more strongly that I might be instrumental in saving him

The permission given me by Racul Rigault to see the archbishop, which has been referred to, having been annulled by a general order to revoke all permisby a general order to revoke all permissions given to anybody to see any prisoners, I was obliged to procure another special permit for this purpose. On the 18th of May, therefore, I sent my private secretary to Raoul Rigault to obtain such permit. He reported to me that he found Rigault very much indisposed to give what I desired; but he insisted so strongly that Rigault finally sat down, and, with his own hand, wrote a permission.

This is a cynical and characteristic document, and there are no words wasted. Mr. McKean was my private secretary. I was not designated as min-

secretary. I was not designated as minister of the United States, but styled "Cttizen Washburne," and the archbishop is simply described as the "prisoner (detenu) Darboy." The permit, of course, enabled me to enter freely. I no sooner got inside than I saw that there was a great change in affairs. The old guardians whom I had often seen there were not present, but all were new men, and apparently of the worst character, who seemed displeased to see me. They were a little drunk, and were disputing were a little drunk, and were disputing each other's authority. I asked to see the archbishop, and expected to be permitted to enter his cell as I had hitherto. This request was somewhat curtly refused, and they then brought the unfortunate man out of his cell into the corridor to talk with me in their presence. The interview was, therefore, to me very unsatisfactory, both from the surroundings and from the condition of distress in which the archbishop seemed to be. It was impossible to talk with him freely, and I limited myself to saying that, while I regretted that I had nothing encouraging to communicate to him, I had taken ng to communicate to him, I had taken pleasure in calling to see him in order to ascertain the state of his health, and if it would not be possible for me to render him some further personal service. Such was the situation that I thought proper to bring my interview to a speedy close; then it was that for the last time I shook the hard of the architisher, and bade the hand of the archbishop, and bade him what proved to be a final adieu. Four years passed, and the two last of

descended, going to the foot of the staircase, where they embraced each other
and had a few words—the last on earth.
Never was there a more mournful cortege, nor one calculated to awaken
sadder emotions. Mgr. Darboy, though
weak and enfeebled by disease, gave his
arm to Chief Justice Bonjean, and the
venerable man, so well known in all
Paris, Abbe Deguerry, leaned upon the
arms of the two priests. A good many
straggling National Guards and others
had gathered around the door of the
prison as the victims went out, and they
heaped upon them the vilest epithets to us te-morrow?" And a man in a blouse wards will insult the unfortunate. When they arrived in the court of La Roquette darkness had already come on, sation with him, and from all I saw, and from all I knew in respect to the Comclosed the sombre edifice of the prison sed the sombre edifice of the prison of La Requette. The archbishop was placed at the head of the line, and the fiends who murdered him scratched with their knives a cross upon the stone in the wall at the very place where his head must have touched it at the mom-ent they fired their fatal shots. He did not fall at the first volley, but stood erect, calm, and immovable, and before the other discharges came which launched him into eternity, he crossed himself three times upon his forehead. The other victims all fell together. The marks of the bullets after they had passed through their bodies were distinctly visible. The archbishop was afterward mutilated and his abdomen

> (from which, however, they were happily rescued before decomposition had taken On returning from La Requette I came by the palace of the archbishop, where his body was lying in state. He was so changed that I hardly knew him. Great numbers of the good people of Paris were passing through the palace to look for the last time upon him who was so endeared to them by his benevolent acts, his kindly disposition, and his consider-ation for the poor and the lowly. In all the six or seven interviews I had with him in prison, except the last, I always found him cheerful, and sometimes even gay, and never uttering a word of com-plaint. No man could be with him without being captivated by his cheerful dis position, his Christian spirit, and inter-esting conversation. He was learned, accomplished and eloquent; and, above all, he was good. In his religious and political sentiments he was most liberal. He met his fate with the firmness of a Christian martyr, and any one who knew him could not but join in a tribute of sincere mourning. For myself, I can never think of him without being overwhelmned with emotions that I am

carcely able to express.

His funeral, and that of the other victims massacred with him, took place at the Church of Notre Dame, in Paris, June 7, 1871. The National Assembly at Versailles, worthly interpreting the sentiments of all France, decided that the interment should take place at the expense of the public treasury. Great expense of the public treasury. Great effect was to immediately preparations were made for the funeral I was cured in three days.

would go with me himself to see the latter at the prefecture of police. We at once descended the gilded staircase into the courtyard, where we found his splendid coupe and driver in livery awaiting us. He invited me to take a seat with him in his coupe, while my secretary followed in my own.

In reaching the apartment occupied by Rigault we had to traverse the crooked and dirty slleys of the horrid old prison of the prefecture, all filled with the brigand National Guard. Recognizing the minister of war, they saluted him with the touch of the kepi, and we passed unmolested. Demanding to see Rigault, though it was now eleven o'clock, we were told that he was not yet up, and my private secretary and myself were then ushered into the magnificent salon of the prefecture to wait until Cluseret should have had an interview with the solud have had an interview with the saloud have had an interview wit learned later, when, on June 2, after the downfall of the Commune, I visited the prison.

The days of Tuesday and Wednesday, the 23d and 24th of May, were anxious days at La Requette, but there were no very striking incidents. About six o'clock on Wednesday evening a detachment of forty of the National Guard, belonging to the 'Venguers de la Republique,' as they were called, arrived at the prison, with a captain, first and second licutenants, a commissaire of police, and two civil delegates. They all wore brighted acarls. Entering the effice of the jailer, these civil delegates demanded of the director of the prison the release of the hostages, saying that they were commanded to shoot them. The director at once refused to deliver up the prisoners, asying that they were commanded to shoot them. The director at once refused to deliver up the prisoners, asying that they were commanded to shoot them. The director at once refused to deliver up the prisoners, asying that they were commanded to shoot them. The director at once refused to deliver up the prisoners, asying that they were commanded to the staircase pell mell to the first story, where the hostages were then confined.

In the presence of such a contemplated crime a silence came over these assasins, who awaited the call of the six martyrs were called. The President Bonjean, occupying cell No. 1, was the second, and the least called was Mgr. Darboy, Archbishop of Paris, who occupied cell No. 23. The doors of the cells were then opened by the officer of the prison, and the victims were all ordered to leave. They descended, going to the foot of the stair case, where they embraced each other and had a few words—the last on earth, Never was there a more mournful corresult is that, if all the omens are not astray, we are on the eve of the greatest upheaval of English indignation that has occurred since Lord Beaconsfield was shaken out of office like a mouse in the jaws of a bull dog. The angry clash of arms in every Liberal club in England; the resolutions of flaming wrath; the the resolutions of flaming wrath; the toosin that is sounding for great mass meetings; the honest loathing of coercion; the deep mouthed resentment of Tory arrogance which surges through the Liberal newspapers and the speeches of Liberal members of Parliament; the heaped upon them the vilest epithets to an extent that aroused the indignation of a sub-lieutenant, who commanded silence, saying to them, "That which comes to these persons to day, who knows but what the same will come to up to more way." And a man in a blossed gades hooted wherever they raise their voices—all betoken that the added, "Men who go to meet death ought not to be insulted; none but battle is about to be transferred from the House of Commons to a field where the unlicked insolence of the Tory cub-When they arrived in the court of La Roquette darkness had already come on, and it was necessary te get lanterns to conduct the victims between the high walls which surrounded the court. Nothing shook the firmness of these men when they were thus marched to assassination. The archbishop was the coolest and firmest, because the greatest. He shook each one by the hand and gave him his last benediction. When they arrived at the place where create a great sensation, particularly in the Catholic world. I fully sympathized with the nuncio and the gentleman who had addressed me in respect to it, and had no hesitation in telling the nuncio had no hesitation in telling the nuncio and the gentleman who had no hesitation in telling the nuncio had no hesitation in telling the nuncio and the gentleman who call was lighted by one small window. As a political prisoner, he was permitted to assassination. The archbishop was the coclest and firmest, because the shock each one by the hand and gave him his last benediction. When they arrived at the place where the pl content with manacling Ireland, is fas tening still more galling fetters round the limbs of the proud Parliament of England. These being the circum stances in England, our own people are facing the future, not merely without flinching, but with joyous and abounding confidence in their own strength and in the fidelity of their British allies, Mr. Parnell on Friday night uttered one of those appeals to the patience and stead-iness of our people whose simple grandeur has something of the effect of a god stilling a stormy sea. Our leader's solemn words will be engraven deeply on every Irish heart. Our people will not be stung to folly. They will not sully Mr. Gladstone's hands. They are not in the least cowed, or even perturbed. The spirit of the country never ran half so high or bright. We speak from certain knowledge when we say that there was no moment since the Loughrea raid when victory on the Campaign estates was more absolutely secure. We have the very best reason to know that the Hon, Mr. Bellew Bryan, whose surrender on the Grangegeith estate we record today, is only the first of a number of not in the least cowed, or even perturbed. cut open. All the bodies were then put into a cart and removed to Pere Lachai which was but a few squares off, where they were thrown into a common ditch day, is only the first of a number of landlords who, having waited to see every weapon in the legal arsenal tried in turn against the Plan of Campaign, are craving for prompt and peaceful

Consumption Surely Cured.

To THE EDITOR—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shail be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto. Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tea kettle of bolling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was to immediately allay the pain.

### THE BRAVOES OF THE BENCH.

It is by a pack of mean and cowardly mercenaries Irish liberty is to be assassinated. The new Bill "for the suppression of agitation" arms the stipendiary magistrate of Ireland with a dagger, and bids him use it. This is the principal provision of the Bill. This is its spirit and substance, the other clauses are bu the outward limbs and flourishes. In th the outward limbs and flourishes. In the history of despotism there was never a power more absolute, more cruel, or more degrading to its victims than the power which this Bill seeks to bestow on the paid partisans who do the dirty work of the Castle. "We propose," said the Chief Secretary, "to abolish trial by jury altogether for a certain class of offences." This means, fairly translated, "we propose to invent a new class of offences for which no jury could be asked to find a verdict of guilty." When the Government exclaims that trial by jury has broken down in Ireland their meaning is, as the Daily Express frankly acknow. as the Daily Express frankly acknow-ledges, that the old system of jury pack-ing will no longer work, and we are to have an impartial tribunal of Castle creatures instead. They purpose defailed to corrupt it. It is not many months ago since we declared—Lord Futzgerald was kind enough to recently quote our words in the House of Lords—that "our Irish jurors are the one body that stands between years about body that stands between us and absolute and unlimited despotism." The one barrier is now to be swept away. It is no rhetorical exaggeration to say that no honest man's liberty is safe in Ireland for one hour after this Bill passes. The stipendiary magistrates are endowed with a jurisdiction as unlimited as their with a jurisdiction as unminted own ignorance and ferocious partiality. The suppression of agitation, the suppression of agitation, the pression of political combination, the suppression of the Press, the suppression of public meeting and of free speech, are all entrusted to their irresponsible authority. The Whiteboy code, passed in a moment of blind panic, has been denounced by almost every judge on the Bench for its incoherent ferocity. The bench for its incoherent ferocity. The judges have been compelled to strain the words from their ordinary sense to give a meaning to its clauses. Now the administration of that code is to be entrusted to a parcel of incompetent nincompoops, half a dozen or so briefless barristers, and the residue of disbanded half ray officers and prepared replicahalf-pay efficers and promoted police-men, all thirsting for further promotion, and careless how they earn it. Any per-son who shall enter into a combination, or attend a meeting, or incite, solicit, encourage, or persuade any other person to attend a meeting or enter into a combination of which two of these combination of which two of these stipendiary magistrates may disapprove, must go to prison for six months with hard labour. Any association which a Tory and Coercionist Lord Lieutenant considers "dangerous" becomes forthwith illegal, and is to be promptly suppressed by those obedient bloodhounds of the Bench, The Press of the country is placed at their mercy. It has been already at their mercy. It has been already decided by Chief Baron Palles that the Whiteboy code has a direct application to the Press, and that a newspaper editor, as such, is criminally liable for any editor or report that appears in his columns. But under the enlarged pro-visions of the new general suppression Bill the decision becomes unnecessary. We venture to think that there has not appeared a single article in an Irial Na-tional journal for the last two years—ay,in an English Radical journal—on the Irish question, in which two pliant stipen-diaries acting on their instructions could not and would not, under the heading of "incite, solicit, encourage, or persuade find the materials for a six months' se tence of the editor to the plank-bed an the tread mill. We can gather from the past how the power will be strained. A past how the power will be strained. A meeting "for the furtherance of the National cause" has been already decided, so far as it is in the power of Viceregal proclamation to decide, to be an illegal assembly. But what manner of men are these to whom this absolute power is to be appropriate to be appropriated. power is to be entrusted? Who are they, and how are they appointed? They are of all classes in Ireland the most are of all classes in Ireland the most fawningly subservient to the Castle, the most justly hated, distrusted, despised by the people. They have for the most part tried and failed to earn their bread in a more reputable profession, and are now content to "cram a maw and clothe a back" by the pollution of justice at the dictation of their masters. They have been appointed and are maintained for violent political partisanship. They do their duty, as Mr. Morley happily put it, to the best of their instructions. Captain Plunkett, the convicted perjurer of the Police Courts, is a man of this class. He will put pressure, always within the law, upon the landlerds, and subse-quently deny it on his oath. He will hoot down tenants without hesitation according to his varying insructions. It is all in the day's work and the quarter's salary. Cecil Roche is another creature all in the day's work and the quarter's salary. Cecil Roche is another creature cast in the same mould. At the Bar he belonged to the army of the briefless. On failure of the solicitors to recognize his peculiar talents he turned instinctively to the Castle. He was an enthusiastic, an idolatrous Gladstonite so long as anything was to be gained from Gladstone. He was a Sub-Commissioner and was dismissed. Then he set himself to work to earn the great object of the petty are craving for prompt and peaceful compromises with the Campaigners There is not the smallest danger of the Irish people losing either heart or head. They have kept, and will keep, "within the bounds of legality and reason," and within there bounds they await Bloody Balfour's Coercion Bill as buoyantly as they perused the Prince of Saxe Weimar's proclamation.—United Ireland. ere is not the smallest danger of the to earn the great object of the petty placehunter in Ireland—a stpendiary magistracy. This is how he earned it. He became a paid spouter of the I.L.P.U., and distinguished himself above his fellows by the virulence of his attacks on lows by the virulence of his attacks on his countrymen and his country. One choice specimen of his rhetoric is still extant—"We will fight the Nationalists," he said, "on earth and in hell, and if hell is frozen over we will fight them upon the ice." It is to these men, and men like these, it is proposed the liberties and fortunes of Irish Nationalists should be confided. The drunken and disreput able hangers-on of the landlords—the class who exhibit their poverty and class who exhibit their poverty and ulcerations at the gates of Dublin Castle and crave for office as for alms-to them is to be entrusted a power which the British Constitution regards as too ardu-ous and sacred to be wielded by the most ous and sacred to be wilded by the most eminent and impartial of English judges. They are, as Mr. Morley says, removable and promovable at the option of their masters. Can anyone doubt that in seal-

ous partisanship and savage sentences there will be a fierce race amongst them for promotion. The measure is worse than the suspension of the habeas corpus. The reasonable suspicion of Mr. Forster was less tyrannical than the unreasonable suspicion by the strength of the suspicion of the suspicion by the suspicion of the suspic was less tyrannical than the unreasonable conviction by the stipendiary, and the penalty was lighter. The Bill as it stands is one for the punishment of the innocent and the promotion of crime.—
United Ireland.

### THE LANSDOWNE ESTATE.

United Ireland, April 9.

On Sunday a meeting was held at Moone, county Kildare, in aid of the Lansdowne Anti-Eviction Fund. Mr. Condon, M. P., arrived early, and, accompanied by Mr. M. Minch, P. L. G., T. C., and Mr. C. Timmins, T. C., proceeded to the place of meeting, and was received with enthusiasm. The chair was taken by Mr. Thomas Orford, D. V. C. P. L. G. The Chairman briefly ex-C., P. L. G. The Chairman briefly plained the object of the meeting. C. P. L. G. plained the object of the meeting. He hoped they would contribute generously to the support of the seventeen or eighteen rack rented families who had been evicted at Luggacurran. Mr. Daniel Lalor then proposed the following resolutions:—"That we condemn in the strongest possible terms the heartless evictions which have taken place at Lug-gacurran, and which are a disgrace to the government of our country, more especially by a landlord who holds office himself under Mr. Balfour's eviction Cabinet." (Cheers.) "That we pledge our-selves to support to the best of our ability those people who are fighting the battle of our country sgainst rack-rent-ing and evicting landlords in the Queen's County." (Hear, hear.) Mr. Richard Lalor, P. L. G., seconded the resolutions which were passed unanimously.

MR. CONDON'S SPEECH,

Mr. Condon, M. P., in the course of a long address, said the heel of the oppressor was upon them, and he attended there to ask them to meet their oppressor as their forefathers had met theirs (applause). The time had come when the men of Ireland were called theirs (applause). The time had come when the men of Ireland were called upon to defend those who had been sent from their homes for non-payment of a rent which the land did not produce, and he wanted them to say to Lansdowne and people like him that they would not tolerate such oppressions and evictions in their midst. In the county which he represented the landlords had not tried these oppressions recently. And why? Because the people of Tipperary would not tolerate them (cheers). He wanted them to meet the landlords as the people of Tipperary had met them—to offer a fair rent, reserving for themselves and families that which would support and clothe them, and if the landlords refused that they should keep the money in their pockets, and, if evicted, erect houses on the side of the roads in sight of he lands, and let no one take them (cheers).

and let no one take them (cheers).

AN ATROCIOUS COERCION ACT.

They were threatened with a most atrocious and hellish Coercion Act, intended and devised for the purpose of atrocious and nellish Coercion Act, intended and devised for the purpose of extracting rack rents from the people. It was made by the landlords for landlords, and he asked the people to stand up as men and defeat the machinations of their enemies (hear, hear). They were not fighting singly now as they had been some time ago; they had the greatest leader ever England produced in Mr. Gladstone (cheers), and they had his able lieutenants, Mr. Morley and Sir William Harcourt. They had the morracy of England fighting with them, but no matter what was done for them in England and Ireland, they would not succeed unless they did their share at home (applause). The evicted tenants deserved their sympathy and support, and the meeting had been summoned for the special purpose of giving it. What was the case with the others to-day might be their own to morrow, and day might be their own to morrow, and when they failed the evicted tenants other friends would fail themselves in their hour of trial (hear, hear). He was sure that those who were listening to him would take the lesson to heart. They had America, Canada, and Australia at their backs, then why should they not look the landlords straight in the face? Why give him anything more than a fair rent, and if he does not take it why lie down under him? it why lie down under him?

A GREAT STRUGGLE.

They were now entering upon of one of the greatest struggles that perhaps this country ever witnessed, and as he thought it would be the last, he ventured to say it would be the hercest they ever had. The time is near at hand when men's hearts will be tried in the crucible, and he was sure they would not shrink from making any reasonable sacrifices they might be called upon to make (hear, hear). They should not pass silly resolutions at National League meetings—they should avoid crime and meetings—they should avoid crime and outrage, because crime and cutrage would be only giving a case to their oppressors who were bringing in a Bill to put down crime where it did not exist, and to punish criminals where no crime had been committed (hear, hear). Was there ever such a state of sflairs was there ever such a state of sharrs known in the world before? They should not, he repeated, do anything that would help those men in working up a case in Ireland and in England to show that the alliance of Mr. Gladstone with the Irish party was unworthy of Mr. Gladstone, unworthy of the English people, and unworthy of the great English domocracy. If Lord Lansdowne evicted his cracy. If Lord Lansdowne evicted his tenants for the nonpayment of ur just rents, they would bring the war to his own door in Canada. He posed in Canada as a philanthropist and a Liberal, while he was crushing his people in Ireland; but they would not let him do it. They should stand firmly by the leaders of the Irish cause. There was a little trial and suffering before them, but it would be but a short time until they saw the green flag floating over the country, over a long suffering and noble race (loud cheers). A hearty vote of thanks was passed to the chairman, when a collection was made, and a considerale collection was made, and a considerale sum in aid of the "Anti Lansdowne Eviction Fund" was received.

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# Catholic Record.

ONDON, SATURDAY, APRIL 80, 1882 THE QUEEN'S JUBILEE.

There does not seem to be the general and genuine enthusiasm aroused by the approach of the Queen's Jubiles at one time expected on all sides, and still hoped for by the friends of British monarchical institutions and of the maintenance of the legislative union between Great Britain and Ireland. Had Mr. Gladstone's Home Rule Bill of last year become law, had Ireland then been conceded the right of self-government, so long reclaimed by her sons, had Mr. Gladstone's measure been made the basis of a permanent pacification of Ireland, no doubt can there be that Her Msjesty the Queen might reasonably have looked forward to very great and widespread enthusiasm in the celebration of her golden jubilee. To her would have belonged the honor of attaching the royal signature to a measure giving greater atrength to the empire, than any ever assented to by her predecessors in any age. The union of 1801 must ever remain Britain's permanent alienation of America,—weaker for her betrayal of her golden jubilee. To her would have belonged the honor of attaching the royal signature to a measure giving greater atrength to the empire, than any ever assented to by her predecessors in any age. The union of 1801 must ever remain Britain's permanent alienation of America,—weaker for her betrayal of her golden jubilee. To her would play only a secondary part in agreat European war to day. Her prestige is weaker for her compliances for the her permanent alienation of Ireland and of America,—weaker for her betrayal of her permanent alienation of Ireland and of America, and even the British army has not the reign have not been notable. Except in one instance the British army hes not the reign have not been notable. Except in one instance the British army has not the reign have not been notable. Except in one instance the British army has not the reign have not been notable. Except in one instance the British army has not the reign have not been notable. Except in one instance the British army has not the part power; and then not single han amented to by her predecessors in any age. The union of 1801 must ever remain foul blot on the memory of Gorge III. and of his minister Pitt. Its practical repeal, secured by Mr. Gladstone's bill. would have been Victoria's greatest glory. Her Majesty seems satisfied to remain bereft of this glory. Her sympathy, open and unconcealed, for the Salisbury landlord party of despotism in Britain and disunion in Ireland, shows that her good will has not been enlisted by Ireland's cause. The condition of that country, its exclusion from the benefits of self-government the proposal now before the Imperial Parliament to still further coerce and degrade Its people-all militate against the success celebration of the Queen's Jubilee. For our part, we besitate eay that it is the duty of every liberty-loving Irishman to take the opportunity of this Jubilee celebration to proclaim his undying resistance to, and stern, unyielding disapproval of, British rule in its present form in Ireland, and to adopt such means as will cause his protest to be felt by the sovereign of Great Britain. Were Ireland contented by the concession of Home Rule, an united Erglish speaking world might honor Queen Victoria with a hearty exmajority of English speaking people throughout the world must look on with cold disfavor on the whole celebration. The American, we may fairly take it for granted, voices the sentiments of our republican neighbors on the Queen's Jubilea when it sava :

Jubilee when it says:

"But, as giving active direction to the national life, who would think of tracing the personal influence of the grod but mediocre woman who is called Caeen of England upon the great changes which have passed over the British Empire since 1837? It is the era of Victoria by courtesy end for convenience, but it is the era of Russell, Peel, Palmerston, Disraeli and Gladstone in fact. Her Influence has been less even than that of secondary figures like Rowland Hill or Richard Cobden. And in so far as it has been under the rose, and in defiance of the constitutional traditions of the Empire. A few months ago the Spectator warned the court that the hisses with which her Msjeety's name was received at a Radical meeting in London were due to the belief that she had been meddling in politics, and warned her to avoid it in the future! What would Henry V. or Charles I, have thought of such an exhortation?

Taking the fifty years of her reign as a whole, we can see reason why her subjects are not so unanimous as she could wish in

whole, we can see reason why her subjects are not so unanimous as she could wish in the observance of her jubilee. In some had much to do with the fact that it has been free from great pestilence, such as devastated Europe and America only a few years before her accession. The progress of economic science among her advisers has not kept equal pace in averting famines. Her Irish subjects have died by hundreds of thousands, her Indian subjects by millions, under her rule."

Every one will agree with the American Britain has never had so many poets,

"There are no longer any first principles in criticism, or economics, or ethics or philosophy, on which all men are agreed. The most opposite teachings are promulgated by rival schools with all the certitude of axioms. Even in religion—but here the break-up came earlier—the mutual antagonism of notable teachers—theist, agnostic and atheist—are such as would have horrified the public of the third George's time. But with all this there has been a despening of religious interest, and an assumance of better things ahead for the world of thought. If nothing is so perilous as staguation, the worst peril has been escaped."

The Church by law established has indeed, during the last half century, fallen into a condition of "innocuous desuctude."

into a condition of "innocuous desuctude,"
As a great military power England has
not shone during the reign of Q seen Victoria. Her alliance has been more shunned than sought by the powers of continental Europe. Her intermeddling in the domes-tic affairs of many of these states carned for her an enmity as intense as it was deserved. To-day she cannot be said to have a friend on the continent. Her military history during the Victorian half century is thus summed up by the American:

generalty,"
Britain's permanent alienation of Amer ica and Ireland is the result of wilful blind ness and incurable obstinacy, for which the Sovereign is not wholly blameless. The celebration of her jubilee cannot, in view of that alienation, be as hearty, general or satisfactory as her admirers would unity and consolidation justly hope.

MODERN CLAIMS OF ANGLICAN-ISM.

IV.

THE KING'S SUPREMACY. In our third paper on this subject we

the supremacy of the Sovereign over the Church of England is real and active. When Henry VIII. received his crown in Westminster Church, from the hands of the Archbishop of Canterbury, he swore solemnly "that I will defend the privileges and the liberties granted by Edward the Confessor and my ancestors to the Church and to the clergy of England;" and in his book on the "Seven Sacraments" he declares "his attachment to the Church" and "his love for religion," wherefore he mother the Church, that he may not deserve the name of ingrate." Of Luther upon the Apostles whom Christ selected. sacred name of the Pope a syncnym of chief! O soul of filth! O execrable the the errors of bygone days adds new ones, who Cerberus like brings from the depths of hell, to the light of day, heresies which ought to be left hidden in everlasting darkness, and who, trampling under foot all antiquity, believes himself worthy to rule by his sole word, or rather to over-

throw the entire Church." If the 37th Article of Religion of the causes," ecclesiastical or civil, the Pope's Supremacy ought to be still the doctrine of the Church of England; for it is

that in literature the reign has been this is the very king who first had the singularly brilliant, as is usual with the notion of proclaiming himself Head of reigns of female sovereigns in England. Christ's Church on earth! This is the very historians, essayists and critics as she has first awarded Supremacy in all ecclesias rad since 1837, and never before assuredly tical causes ! Let Anglicans be consistent, was the circle of readers so widely and then, and acknowledge, with Henry VIII, rapidly extended. The American then of early days, the Pope's authority as head paints in pronounced coloring, but true of the Church, the necessity of adhering to all the same to nature, the decay of the ancient traditions of the Church and British Protestantism during the Victorian the divine Institution of the seven Sacra-

acy was divine truth in the days of Queen
Elizabeth, Edward VI, and the latter part
of Henry's reign, it must have been
equally true when Henry issued his Book
of the seven Sacraments; and if this be so,
the doctrine should be buried deep, nevers
to be resuscitated. Surely absurd dogmas
lead to strange and unexpected conselead to strange and unexpected conse-

"Sapreme Head of the Church" was as-enmed, are well known to all who are in plenitude of his apostolic authority, prothe least familiar with history. Henry found it no easy matter to induce the against the incestuous Corinthian, chap.

Pope to bend the dustrines of the Church

v. This sentence was afterwards reversed to meet the sensual wishes of the king, to meet the sensual wishes of the king, when the guilty person did penance. and this was the reason that a new church 2 Cor. ii. We see in all this that the was established with himself at its head. The origin of the Royal Supremacy was found in the desire of Henry to divorce his wife Catharine, so that he would be free to marry Anna Boleyn. Catharine but the marriage with Arthur had not been consummated. Uader these circum. stances, by dispensation from the Pope, the obstacle to the marriage with Henry could be removed, and this dispensation had been accorded. The marriage with Catharine was authorized by a special bull of Julius II, and was celebrated by the Archbishop of Canterbury. For eighteen years Henry and Catharine lived in the married state; then, when the king had conceived an affection for Anna Boleyn, he pretended that he had conscientious scruples against the existing marriage with Catharine. According to the old law, in Deuteronomy xxv, when a brother died without children, it was commanded that the widow should marry the surviving brother. These were the circumstances precisely which existed in relation to Henry and Catharine. It is, therefore, clear that the impediment to the marriage was an ecclesiastical impedi-ment which could be removed by ecclesiastical authority; and as this was duly done, the marriage of Henry and Cathar-ine was valid, and could not be set aside. Henry, however, had made up his mind to marry Anna, and therefore when he found himself restrained by the Pope's authority, a subservient Parliament conferred upon him the title of "Supreme Head of the Church." Thus a new desire-or the real friends of imperial Church with himself at its head would b

more ready to yield to his sensual desires. Such are the disreputable circumsta upon which the modern Anglican theory of independent national churches is based. According to this theory, each national Church is an independent organization, acknowledging the king as supreme, and recognizing no authority outside of the realm, in eccle-instical matters. This theory is entirely subversive of the essential unity of the Church as constituted by Christ. The Church of Christ is one body. "For as the body is one and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ, For in one Spirit were we all baptised into one body, whether Jews or Gentiles. whether bond or free." (1 Cor. xii., 12, 13 ) It is, therefore, evident that national he says, "What like pestilence has ever and from them all ecclesiastical jurisdic-defiled the tomb of Christ? . . . (Luther) tion must emanate. "God hath tempered wrest: the Sacred Scripture to bring it to his meaning and to make it oppose the might be no schism in the body, but the sacraments of Christ. . . . he calls the members might be mutually careful, one most holy chair of Rome, Babylon, and for another . . . And God indeed bath the Sovereign Pontificate a tyranny, he set some in the Church, first Apostles, regards as a bondage the salutary decrees of the Universal Church, and makes the 25, 28) He gave some Apostles, and some Prophets, and other some Evangel-Antichrist! O man of detestable arrog- late, and other some Pastors and Doctors, ance! Base speaker of injuries, and for the perfecting of the saints, for the trumpeter of schism. . . . hypocrite who work of the ministry, for the edifying of tries to do away with the flock of Christ, the body of Christ, until we all meet into He is a member of the devil who impiously seeks to separate Christians, forth we be no more children tossed to and the members of Christ, from their divine fro, and carried about with every wind of doctrine, by the wickedness of men, by design of this monk who resuscitates cunning craftiness by which they lie in schisms buried in the tomb, and who to wait to deceive." (Eph. iv., 11, 14) Secular princes are a human institution It is true that God sanctions their author ity, which is necessary for the peace and welfare of Society, nevertheless the auth. ority of Princes extends to temporal mat-ters only. Our Lord makes this clear when He is asked "Is it lawful to give tribute to Cae ar or not?" From the fact that Ca ar's image and superscription are respects it has been very fortunate. The progress of medical science probably has had much to do with the fact that it has been very fortunate. The church of England be true, which gives on the coin of the tribute, He makes the progress of medical science probably has had much to do with the fact that it has to God, and the things that pertain to Casar : "Render, therefore, to Casar the things that are Cæsar's, and to God the

of the Church of Eogland; for it is plainly enough taught by Henry in these extracts.

Surely with such teaching the divine right of kings to decide all ecclesiastical causes must be a bitter bolus to bolt! Yet this is the very king who first had the notion of proclaiming himself Head of Christ's Church on earth! This is the very monarch to whom the Church of England first awarded Supremacy in all ecclesiastical of the Church, then, and acknowledge, with Henry VIII. of early days, the Pope's authority as head of the Church, the necessity of adhering to the divine institution of the seven Sacraments. If the doctrine of Rayal Suprem
\*\*Nowhere does he appoint temporal Princes to supremacy over his Church, right of kings to decide all ecclesiastical causes with Lord sings and still work unceasingly in the Lord's vineyard. The Jesuits came with Lord Baltimore to Maryland and established Christianity on a solid footing in all the Southern and Quebe in 1612, and spread the light of the Gospel far and wide all through the country we now inhabit, among the tribes of the Hurons, the Algonquina and the firere Iroquo's, at the hand of the Church, the necessity of adhering to the things to confound you the lawful successors of the Church and the divine institution of the seven Sacraments. If the doctrine of Rayal Suprem
\*\*The Jesuits came with Lord Baltimore to Most the Suthern and Quebe in 1612, and spread the light of Gashlering to the Most and the sacraments of the Hurons, the Algonquina and the firere Iroquo's, at the hand of whose fiscre warriors. Lallem mt, the swape tribes of the Hurons, the Algonquina and the firere Iroquo's, at the hand of whose most accessed to far in Quabe in 1612, and pread the light of the Gospel far and wide all through the country we now inhabit, among the tribes of the Hurons, the Algonquina and the firere Iroquo's, at the hand of whose fiscre warriors. Lallem mt, the swape tribes of the Hurons, the Algonquina and the firere Iroquo's, at the hand of whose fiscre warriors. Lallem mt, the

Shall I come to you with a rod, or in charity, and in the spirit of meekness?" nounces sentence of excommun

against the incestuous Corinthian, chap. exercise of the Apostolic authority in no way depended upon the civil power. The claim of the Church of England is therefore totally devoid of any bests either ity of the Christian prelates is furthe ing to the Hebrews, xiil. 7, 17. "Renember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. . . . obey your prelates, and be subject to them. For they watch, as being to render an account of your souls."
The authority of the Apostles was transmitted to their lawfully appointed successors; for we find St. Paul calling together the ancients of the Church at ohesus, and thus addressing them: "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you lishops to rule the Church of God, which he hath purchased with his own blood,"

Acts, Xx. 28. ammed up in the teaching of St. John Damascene, who says that kings are not the "magistrates of the Church but only of the world." The same doctrine is taught by Sts. Augustine, Jerome, Iguatius, Gregory Naz'anzen, John Chryson tom and Ambrose. Pope Gelasius in his Epistle to the Emperor Anastasius says: You know, most plous son, that although ov your earthly digalty you preside over the human race, you devoutly yield obedience to the bishops in the things hat relate to God."

Many similar testimonies might be adluced to prove this, but as the Anglican theory has positively no foundation in reason or church history, the proofs we

To the Editor of the St. Thomas Times

SIB:—I trust you will have no objections to my explaining a few passages that appeared in your editorial of yesterday's issue, anent the Jesuits. You state that Jesuitism is "a political conspiracy, the most deadly that ever efficted a country. No blacker record attaches to any other institution or society." I have no time just no w to answer such a sweeping condemnation of a religious body of men who have left their mark for good in every civilized, and I might say uncivilized country on the face of the earth. I will merely state, in the hurried moment merely state, in the hurried moment allowed me since reading your article, a few historical facts. The Jesuits intro duced the Gospel of Jesus and civil zation lato the Empire of Brezil in 1549, into

these converts have had the faith so deeply and firmly implanted in their hearts, that they have been able to endure the most cruel tortures, even such as were inflicted upon Christians under Nero and Diocletian, and actually to sacrifice their lives rather than deny their holy religion. I translate for the benefit of your readers the following letter from Rev. Father Lourdel, who has labored for the last ten years with untiring zeal amongst the negroes of the Kingdom of Ouganda:

Rubaga, Capital Kingdom of Ouganda,

Times saw the light, and as to the future, we feel assured they will be here when some traveller from Yarmouth will stand on a broken arch of the Michigan Central bridge to sketch the ruins of St. Thomas.

WE LEARN by cable that Mr. Biggar will sue the London Times for libel, and make that paper's articles on "Parnellism and Crime," of the series of which the Parnell letter was the culminating part, the basis of the action. It is also reported that as a result of the reiteration of its charges by the Times, an effort will be made to bring the editor and publisher before the House of Commons and make them prove, if they can, the truth of the allegations made by them.

A ST. THOMAS EDITOR REBUKED.

To the Editor of the St. Thomas Times

SIR:—I trust you will have no objections to my explaining a few passages that appeared in your editorial of yesterday's issue, anent the Jesuits. You state that Jesuitsm is "a political conspiracy, the most deadly that ever afflicted a country was a standard to the pale of the political conspiracy, the most deadly that ever afflicted a country was a standard to the political conspiracy, the most deadly that ever afflicted a country was a standard to the pale of the others were massacred and cut to pieces.

Sime of the series of which the provention was that they saw the most described the pale of good and the pages were of our Christians. The gates of the palace were closed and the pages were ordered into the kings presence. Let those, said he, who pray like the white people range themselves on this adde. Immediately chief Luanga placed himself on the side indicated and his companions ranged themselves around him. The king ordered them to be loaded with chains and after a few days most of them were buried alive, and the others were massacred and cut to pieces.

Sine of the causes of the series of the series of the kings, or rather, the grander's persecution worship of God abstituted to their own superstitious worship. The following was the occasion of the massacre of our Christian

pieces. SIMEON LOURDEL,
African Missionary.
From the above and from details of the
affair which we have received from other
sources, it is evident that the colored
people, when thoroughly instructed and
educated in the Catholic fath, are apt to become as good and solid Christians as men of other races. The marked change produced in the children attending the colored mission school of Windsor fully bears out this assertion, for there is even now an immense improvement to be remarked in those who have received the Holy Sacra-

OBITUARY.

Bandwich. In this province they are yet along our great lakes asying mans for the Indians and teaching God's precepts their dusky children, and yet Canada lives. If you look into the history of Europe you will find that only sendations in the common women the baddens of the Yet Rev. Thos. Connelly, V. G., Ontellon, St. John, N. B., will learn with the province of the death of his venerable and the province of the death of his venerable and the province of the death of his venerable and the province and get all you want. Young sor, Fayers Coor.

Bit Thomas, April 19, 187.

Correspondence of the Catholic Record.

THE CATHOLIC COLORED MISSION OF WINDSOR.

My Drar Mr Corret:—As you evidently take a very kindly interest in the Catholic colored mission of Windsor; I would ask room in your columns for the following renarks on the subject. From the success of a ratending the good and holy work, it is evident that it bears the stamp of God. The writer has had considered and behaviour is remarkable. But to us Catholics, who have faith, it is only what we would expect, from the Catholic training and education to which they have been subject, for even o short a time. It is undefibredly certain from the experience of Catholic missionaries and provided control of the faith from their youth—which can only be thoroughly accomplished through the means of a Catholic school—they will remain faithful to their Church and religion during the remainder of their lives, wherever means are provided to the success lately achieved by Catholic missionaries in Central Africa. Our Catholic hearts rejoice to learn that not only many conversions have taken place, but that these converte have had the faith early the heart, that they have been able to convert have had the faith early their beautiful to their Church and religion the means of a Catholic hearts rejoice to learn that not only many conversions have taken place, but that these converte have had the faith early their beaund the province of the success lately achieved by Catholic missio

Mrs. W. A. Lee, Torente.

It is our sad office this week to record the death of a most estimable lady, Mrs. W. A. Lee, Toronto, who was interred in that city on Tuesday morning, 19th inst. She was the third daughter of the late Mr. Lawrence Lawlor, who came to this country in the year 1837, from Montrath, Queen's Co., Ireland, and sister of the late Dr. Lawlor, of Toronto. Her charities were numerous and wisely extended, and many a poor family will sadly miss the kind hand that was so jadictously and secretly felt to remove many sorrows from their household. Her friends and acquaintances will look in vain for the ever-ready smile and sincere words of counsel with which she greeted their presence or lightened their care, whatever it might be, and her afflicted husband and family will not cease to mourn a fond wife and a careful and loving mother.

The funeral was largely atterded by many of Toronto's prominent citizens, the pall bearers being Cantain Jas. Meson Mrs. W. A. Lee, Toronto.

many of Toronto's prominent citizens, the pall bearers being Captain Jas. Mason, Messrs. P. Burns, Jno. Meson, Ex-Ald. Jno. Woods, Wm. Ryan, Jno. Cannavan, J. J. Nicholl and P. McKeown.

Mart. V. Weldon, Rigdetown, It is with regret we chronicle the death of Mart. V. Weldon, which sad event took place at the Benton House, Rigdetown, on the 17th inst., at the early age of 28. The deceased was widely known and very popular. His kindly genial humor will be long remembered. To the poor and needy he al ways extended a helping hand. No . . | the 17th inst., at the he al ways extended a helping hand. No truer friend ever lived—no nobler heart ever throbbed, than the one that is now stilled forever. But death is no discerner—we all must tread the self-same path. On Monday, at 10,30 a.m., Requiem High Mass was sung by Rev. Father Hodgkinson, and immediately afterwards all that was mortal of Mart. V. Weldon was horse to the green full weak by a

was borne to the grave, followed by a large concourse of sorrowing friends.

"Unveil thy bosom, faithful tomb, Take this new trea ure to thy trust, And give these sacred relies room, To slumber in the silent dust."

# WEDDING BELLS.

O1 the 18 h of April, Mr. P. Donnelly, of Norwich, was united in the bonds of matrimony to Miss M. Edwards, of Napanee, formerly of Norwich. The ceremony was performed by Rev. Father Mc. Donough, P. P., at the last named place. The bride was assisted by Miss Eliza O'. Hare, and the groom by Mr. James O'. Hare, cousins of the bride. The wedding dinner was served at the house of Mr. E. Edwards, uncle of the bride. After spending a very pleasant time with their many friends, the happy couple left on the east bound train for Montreal. The bride was the recipient of many beautiful and costly presents. We wish Mr. and Mrs. Donnelly a long life and every happiness.

A HANDSOME PRESENT,-Rev. Father A HANDSOME PRESENT.—Rev. Father Brady, of Woodstock, has received a present of an exceptionally beautiful statue of the Immaculate Conception from a Montreal firm who imported it from Parls. The present was made by a gentleman belonging to the parish whose name is withheld.

The splendor of a disciplined character, which has learned to bear with grace which meets everything as it comes, and without flinching, without fretting, without crying for sympathy, lifts the weight and carries it where it must go, and does this serenely and cheerfully for half a life because, during the foregoing half, it has battled with wild waters to reach that shore of solemn strength.—this splendor is very solemn strength,—this splendor is very great. This glory comes of the things which work at the soul like swart smiths with a fiery forge, and show us

What anvils rang, what hammers beat. In what a forge and what a heat Were shaped the anchors.

- James Vila Blake

BENEFITS OF SOCIETIES.

The Bishop of Kingston Expatiating

MEN MUST HAVE SOME RECREATION, AND IT SHOULD BE TAKEN IN HEALTHY
BURROUNDINGS—APPROVAL GIVEN TO
ROCLETIES HAVING FOR THEIR OBJECT
THE IMPROVEMENT OF MEN'S TASTES

Last week a meeting, attended by the members of the Catholic Literary association and their friends, was held in the Golden Lion block, Kingston. Rev. Father Kelly, president of the association, occupied the chair. In a few appropriate remarks he welcomed Bishop Cleary. His lordship, on being introduced, made a short address. He stated that he had been made glad by the encouraging reports which he had received about the members of the association. He was been made glad by the encouraging reports which he had received about the members of the association. He was happy to know that they were working together on Catholic principles. They wanted the church to take an interest in the association, and he had done so by sending them a priest. His counsels had been respected. He had visited them for the purpose of pointing out the advantages to be derived from such a society as theirs when it was properly conducted. The speaker's experience with such societies, in the old country, was that to hold them tegether they were to be given occasional impulses. If this were not done, they would prove unsuccessful in the end. To increase their interest in this society was one of the purposes which he had in view in visiting it. He was very anxious, not only that trey should retain their old inembers, but that they should get many new ones.

only that trey should retain their old members, but that they should get many new ones.

There were three objects which the society had before it: (1) it aimed at members from the dangers of evil ascelation and debasing pastimes that beset the path of young men in the world. Parents should induce their sons to become members of an association of this kind. It afforded a source of recreation, and this all should have. It was a law of life. Men were entitled to seek entertainment after labor. If the body has been worked into fatigue, nature claims rest; and so with the mind. If treat is not secured, sickness follows. Men, by their natures, must have pleasure, and they are entitled to it. If it is not supplied in a legitimate form, it will be obtained illegitimate form one another, and separable from one another, and separable from one another, pust as if they proceeded from three substantially different vital principles. The faculties of the soul, by which this triple order of acts is elicited, are the animal faculty, the intellectual faculty and the spiritual faculty. The Greek and Latin languages employed three well defined terms to denote these three several faculties of the individual soul.

The English language, not being so the form and and and the principles and the principles. The faculties of the individual soul.

soul.

The English language, not being so philosophical in its character, whilst it has preserved the definite terms "mind" and "spirit", to denote the two higher elements of our nature, possesses no single word to express the animal faculty in man, as distinguished from the substantial soul. This animal faculty is the same in us as in the brute. All its conceptions are in relation to operations are in relation to body and its vital functions. the body and its vital functions.

Its primary function is nutrition by means of food, which it digests and dissolves into minute particles, some of which it assimilates to our nature, and others it eliminates, as refuse, through various superiors. eliminates, as refuse, through various channels. Thus it causes the body to vegetate, and its parts to extend and evolve from within, as the infant slowly grows into the fulness of mature age; whilst by a wonderful process of absorption and sceretion, maintained unceasingly through the night and the day, in sleep and in vigil, it preserves the continuity of life in continuous change till the moment of final dissolution in death. For the direction of the soul in fulfilment of these functions and all that appertains to healthful preservation of the body, the all-wise Creator has supplied us with a manifold power of sensation and corresponding tastes, feelings, appetites and passions, all ordained for the physical benefit of man, and each provided with its own proper organ for reaching its proper object, according to its specific purpose. There is not one natural taste or appetite in man that is not in itself good and directly conducive, if rightly disciplined, to the preservation and just development of the order of human life, either individual life, or family life, or the life of civil society. The loss of any one of them makes an imperfect man. The perfect development and discipline of each is the physical perfection of the man.

THE PASSIONS NOT BAD IN THEMSELVES In popular speech these passions are associated with the idea of evil. But this channels. Thus it causes the

cal periection of the man.

THE PASSIONS NOT BAD IN THEMSELVES.

In popular speech these passions are associated with the idea of evil. But this has reference only to the passions as they have been disordered by sin, not as they have been given to us by God. When He made man, He made him in rectitude, a harmonious whole, with all the elements of his nature well ordered in relation to each other and to their Creator. Every passion of man's lower nature was then obedient to reason, perfectly tranquil within, and unmoved by sight or sense of outer objects, whilst awaiting in silence the mandate of reason, as the sole rule of their action. Thus it was, and thus it was to be, so long as man's reason was obedient to the mandate of God. It was in the moment of man's primal transgression of the Divine precept that his lower nature broke out into rebellion sgainst the direction and control of his reason. Yes, and it was the basest of the passions, the one wherein man is most skin to the brute and most ashamed of himself, that first admonished sinful Adam of his degradation from his high estate, and of the lawless rebel forces that had seized the citadel of his heart for struggle against the empire of his reason thenceforth and evermore. Wherefore, young men, bear always in mind that the object of life is not the free indulgence

### BENEFITS OF SOCIETIES.

The Bishop of Kingston Expatiating

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THE IMPROVEMENT OF MEN'S TASTES AND INTELLECTS.

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CONSTITUTION OF THE HUMAN SOUL

He proceeded to say that the soul of man, although one and indivisible in essence and substance, is virtually three fold, that is, it performs three really distinct kinds of vital acts, different from one another, and separable from one another, and separable from one another, and sometimes directly oppised to one another, just as if they proceeded from three substantially different vital principles. The faculties of the soul, by which this triple order of acts is elicited, are the animal faculty, the intellectual faculty and the spiritual faculty. The Greek and Latin languages employed three several faculties of the individual soul. CONSTITUTION OF THE HUMAN SOUL

The English language, not being so The English language, not being so philosophical in its character, whilst it has preserved the definite terms "mind" and "spirit", to denote the two higher elements of our nature, possesses no single word to express the animal faculty in man, as distinguished from the substantial soul. This animal faculty is the same in us as in the brute. All its operations are in relation to operations are in relation to body and its vital functions. Its primary function is nutrition by means of food, which it digests and dis-solves into minute particles, some of which eliminates, as refuse, through various channels. Thus it causes the body to vegetate, and its parts to extend and evolve from within, as the infant slowly grows into the fulness of mature age; whilst by a wonderful process of absorption and secretion, maintained unceasingly through the night and the day, in sleep and in vigil, it preserves the continuity of life in continuous change till the moment of final dissolution in death. For the direction of the soul in fulfilment of these functions and all that appertains to healthful preservation of the body, the all-wise Oreator has supplied us with a manifold power of sensation and corresponding tastes, feelings, appears us with a manifold power of censusous and corresponding tastes, feelings, appetites and passions, all ordained for the physical benefit of man, and each provided with its own proper organ for reaching its proper object, according to its specific purpose. There is not one reaching its proper object, according to its specific purpose. There is not one natural taste or appetite in man that is not initself good and directly conducive, if rightly disciplined, to the preservation and just development of the order of human life, either individual life, or family life, or the life of civil society. The loss of any one of them makes an imperfect man. The perfect development and discipline of each is the physical perfection of the man.

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THE PASSIONS NOT BAD IN THEMSELVES broke out into rebellion against the direction and control of his reason. Yes, and it was the basest of the passions, the one wherein man is most akin to the brute and most ashamed of himself, that first admonished sinful Adam of his degradation from his high cetate, and of the lawless rebel forces that had seized the citadel of his heart for struggle against the empire of his reason thenoeforth and evermore. Wherefore, young men, bear always in mind that the object of life is not the free indulgence

of sensual tastes and appetites, regard-less of the laws impressed upon our nature by the God who made us. It is

mature by the God who made us. It is written, "THE WISDOM OF THE FLESH IS DEATH." It is death of the soul, eternal death. It is death of the soul, eternal death. It is death of the soul, eternal death. It is death of the body also, by reason of the counties diseases and multiplied miseries it is sure to entell. For medical experience herein accords with the Scriptural word of warning, "he that seweth in the flesh, of his flesh also shall reap corruption." Oh! If young people did but know the variety and terrible character of this retribution of corruption that follows upon inordinate sensual gratification, how careful they would be, from the earliest days of manhood, to guard against first temptations and daugerous occasions, and the evil influence of bad reading, bad company, bad places of resort, against bad thoughts too, which are the beginnings of bad desire and all bad conduct. It will be too late to learn this lesson when vice, especially the vice of impurity or intemperance, will have already poisoned the springs of life, and wrought fatal disorder in the brain, the heart, the stomach, the liver, and other central organs, resulting in alow decay or, as too frequently happens, in a sudden and unprovided death. Apart from these most grave considerations, I desire to impress upon this Literary Society, whose members, I presume, as pire to character of upright manhood, that the more a young man delivers himself over to the despotism of one or all his animal passions, by so much the more does he forfeit his manhood and its dignity, and debases himself to the condition of the brute creation. His fellow-men will rightfully despise him; and, even should his misdeeds be concealed from human eyes, he must in his heart of heart; contemn and loathe himself. It is what the Royal Prophet declared nigh three thousand years ago by inspiration of the Holy Ghoet, "Man, when he was in honor, did not understand: he is compared to the senseless beasts and is made like unto them."

THE DRUNKARD AND THE IMPURE MAN. THE WISDOM OF THE PLESH IS DEATH. THE DRUNKARD AND THE IMPURE MAN.

THE DRUNKARD AND THE IMPURE MAN.

This is not too severe a reproach against him who makes animal enjoyment the object of life. It falls far short of the measure of his debasement, for he is in truth more beastly than the "senseless beast;" he descends to lower depths of turpitude, and does his nature more foul dishonor than he would or could do, were he transformed by divine vengeance into the living reality of a beast. If the drunkard could bring himself to regulate his appetite for drink after the manner of the horse or the ox, he would not drink so much as he does, nor so frequently and unmuch as he does, nor so frequently and un-much as he does, nor so frequently and un-seasonably, nor would his liquor be so artificial, so ardent and so hurtful to his nature. So likewise the impure man, were he to imitate the laws of moderation were he to imitste the laws of moderation that govern the beasts of the field and the birds of the air, he would not be so unchaste of mind, nor so impure of heart and flesh; his lust would never seek forbidden objects nor revel in excessive indulgence. One of the main purposes of the formation of this Literary Society is to withdraw youth from the occasions of being led into these and other vices in the hours of their evening rest after the labors of the day, by bringing them together into friendly association and attracting them by innocent amusements and wholesome reading and the frequent instruction and constant supervision of the priest who has charge of them and who takes the liveliest interest in their welfare. Thus their hours of in their welfare. Thus their hours of legitimate rest are guarded against danger of abcolute idleness and of dissipation and bad company, and are turned to pro-fitable account.

THE SOUL MAKES THE MAN.

It is not the body that makes the means of food, which it digests and dissolves into minute particles, some of which it assimilates to our nature, and others it eliminates, as refuse, through various is a man by virtue of that wherein he is distinguished from the beast and "made little less than the angels." It is the rational soul that makes the man. This rational soul that makes the man. This is the likeness of the Godhead in him, as it is described in the record of creation. "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. To the image of God he created him." Our bodily organization and the laws laid upon it in creation demand of us continual thankfulness to God and reverential behavior towards ourselves always and everywhere. because we are shaped and framed in every limb and member by the holy hands of the Lord of Heaven. But far more noble and more exalted in sacredmore noble and more exalted in sacredness is our rational soul, breathed into us by the Divine mouth—into each and every one of us similarly as into that first statue of clay that became a living soul in the likeness of God, by the breathing of the Heavenly Father upon it. If, therefore, we have a just care of our body, and cherish and nourish it and guard it against injury, how much more solicitous should we be for the safety of our beautiful God-like soul, its suitable nourishment by the food of truth and virtuous stimulant, its healthfulness and vigour of intellectual and moral activity and its protection against every corrupting or THE PASSIONS NOT BAD IN THEMSELVES

In popular speech these passions are associated with the idea of evil. But this has reference only to the passions as they have been disordered by sin, not as they have been disordered by sin, not as they have been given to us by God. When He made man, He made him in rectitude, a harmonious whole, with all the elements of his nature well ordered in relation to each other and to their Creator. Every passion of man's lower nature was then obedient to reason, perfectly tranquil within, and unmoved by sight or sense of outer objects, whilst awaiting in silence the mandate of reason, as the sole rule of their action. Thus it was, and thus it was to be, so long as man's reason was obedient to the mandate of God. It was in the moment of man's primal transgression of the man's primal transgression. Yes, the man's present of imagination. But the glot via the protection against every corrupting or intellectual and moral activity and its protection against every corrupting of intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or intellectual and moral activity and its protection against every corrupting or i some degree, some surpass in one, some in another. The man of most solid understanding is not always endowed with the most extensive memory; and, it is commonly believed that severe mathematicians are seldom possessed of lofty powers of imagination. But the gift that has been specially vouchsafed to each one by his Maker may be brought to illimitable perfection through laborious study and judicious direction. This is properly called education, which literally means the development of the mind's native powers, and is, unhappily, too often confounded with the imparting of scraps of information on this, that and the other subject to the youthful mind without any process of mental development. Each of you may render your school education more per-

fect bere by good reading, friendly interchange of thought, public debates on popular subjects, and various other methods suited to associations of young men. Thus you may entertain one another and afford pleasure to friends who come to witness your literary exercises. Music and song combined with recitation and debate constitute a sufficiently full programme of an evening's amusement. I should like to see these exercises frequently repeated, and your means of pleasurable enjoyment multiplied. Believe me, the youth who finds delight in reading classic authors, be the subject history, biography, poetry, popular science, descriptive geography, records of travel or other such useful and entertaining branches of knowledge, is least likely to turn aside into the by-ways of vice to seek indulgence in gross and criminal pleasure. A taste is formed by the early cultivation of study: and, whereas the frequent repetition of sensual pleasure begets satiety and disgust, the repeated gratification of the literary taste begets more keen desire and more exquisite sense of enjoyment. Thus the evil teniency of corrupt nature is countervailed by the refing and elevating tendency to eager pursuit of literary knowledge. Your Rev. President is well qualified to direct and assist you in the choice of authors suited to each one's capacity and natural turn of mind. I am confident he will allow none but good books and periodicals and newspapers to enter here. I trust he will find means of enlarging your library. I beg also to express a hope that our fellow citizens will extend encouragement to your society. All may not choose to become members in the ordinary sense, but they would do good to the youth of the city by enrolling themselves as honorary members, and helping you to defray necessary expenses by the small fee of one quarter per month. For my part, I wish to signify my appreciation of your good work by asking you to admit me to membership to night, and I will contribute ten dollars a year to the society, hoping also to the soci

FAITH CROWNS THE WORK.

Were a man to live solely by the principle of his animal nature, even though he should transgress no moral law, he would be nothing more than a respectable brute. Again, were a man to live solely by the principle of his intellectual nature, even though he should have cultivated his understanding, his memory, his imagination and esthetic tastes to the highest degree of perfection, and had conformed his free will to the natural rules of truth and duty, he would not yet be a man, such as man must be in order to attain the end of his extatence. Whosoever walks his whole course of earthly life in the natural sphere can never reach a supernatural FAITH CROWNS THE WORK. sphere can never reach a supernatural end. The distance between the two is infinite, and there is no end appointed by God for man other than the supernatural. This consists in the beatific vision of God, This consists in the beating vision of God, face to face in His kingdom of everlasting glory; and the supernatural means by which alone we can arrive at this supernatural end, is Divine grace derived from the Saviour's wounds and infusing new life into our souls through
"FAITH THAT WORKETH BY CHARITY."

"FAITH THAT WOREETH BY CHARITY."
This is the first axiom of the Christian religion: "Without faith it is impossible to please God." And faith without charity, one Apostle tells us, is as dead as a corpse; whilst another proclaims that, if he spoke with all the eloquence of menand angels, if he knew all mysteries and all knowledge, if he had faith strong enough to remove mountains, if his good nature had lavished his whole property enough to remove mountains, if his good nature had lavished his whole property on the poor, and if, in fine, he were to lay down his life in defence of his convictions, and withal he had not charity, "it profiteth me nothing," says he, "I am nothing." Hence the supreme necessity for cultivating the spiritual faculty of our souls, that is, the principles of heaven ward thought and feeling and desire and action and motive and sentiment and taste imparted to us in our Baptismal regeneration, when we were thoroughly transformed from the likeness of Adam into the likeness of Christ, and made worthy of the Eternal Father's adoption to the heirship of his glory. The patronage extended to this Literary Association by the Caurch, and the careful supervision of the clergy, are directed mainly to the fostering of this spiritual element in you, as to that which gives the Christian character to your work, purifical it and enoughed it. element in you, as to that which gives the Christian character to your work, purifies it, and ennobles it, and exalts its atms above the petty things of earth, even to the heights of the throne of God in heaven, whither our whole conduct of life should tend. This also is the purpose of the rules appointed for your religious observance in regard of the reception of the Sacraments of grace at stated times. Regularity in this respect is, generally speaking, a guarantee that a young man is orderly in his behaviour at home and at his work in public and in private; whilst from the divinely ordained bath of penance and the participation of the flesh of the Son of God you will draw refreshment for your God you will draw refreshment for your flagging spirit, and strength to conquer the temptations that may come to you from the irreligious world, or the devil or

KNOWLEDGE IS INSUFFICENT WITHOUT Don't imagine that literature, or all the sciences combined, can save you from the domination of the triple concupiscence that pervades the whole carth. It is folly to expect that a youth of unformed mind and ardent natural impulse will stand and ardent natural impulse will stand firm under violent temptation merely because he has been told not to do the evil deed. This was sufficient for man's restraint in the days of his innocence. But now we inherit a corrupt nature; our intelligence is clouded and our will is weakened, whilst the passions of the heart of flesh are strong in their turbulence against the spirit. In this domestic warfare man has not to fight an open foe, against whom he is naturally impelled to exert his whole strength; his fight is with his own very self, one half of his constitutional force being arrayed in deadly conflict against the other. Hence his weakness

and his absolute insufficiency to save himself from ruin. He must get help from without; and from Him alone it must come who has promised, and is faithful to His promise, that "He will not suffer you to be tempted above that which you are able, but will even make issue with the temptation, that you may be able to bear up." This special help of God, without which our Catholic faith teaches us that no man can continue to walk in the out which our Catholic faith teaches us that no man can continue to walk in the path of the commandments, is assured to us by prayer and the use of the sacraments. You cannot be good Catholics, you cannot be sure of your perseverance throughout a single day, if you neglect your duty of morning and evening prayer. We have need of God everyday as well as Sunday St. Paul, holy though he was and submeated in mind by his vision of the third neaven, has not been ashamed to avow that he was tempted by the "angel of Satan, the sting of the flesh," and that it was by prayer to the Lord, three times repeated, he came off victorious. ious.

three times repeated, he came off victorious.

I shall be glad if this instruction upon the most interesting of all human topics, the constitution of man's soul and the triple order of its operations, will enable you to comprehend the inner springs of life, and therefore to respect yourselves all the more, and stimulated yourselves to depress the mean instincts of lower nature and cherish those higher apprations that lead you to seek improve ment of your mind in knowledge and your spirit in virtue. This is the excellence of human life which gives true dignity to manhood, and prepares us for our future association with the "spirits of the just made perfect." and the "many thousands of angels" in the court of the fight of heaven. For it is promised that in the resurrection we shall no longer be oppressed by the downward forces of our animal nature and its lowly functions. "The animal body," says St. Paul, "is sown" (in the grave): but it shall rise "a spiritual body." Food, drink, sleep, the labor of digestion, the sense of fatigue, all sickness and all ps'n shall be no more. "Neither shall they marry or be given in marriage," said the Saviour, "but shall be as the Angels of God in heaven." Thus in death the principle of animal life in man meets its last end, similarly as in the beast. The "mind" and "spirit" shall thenceforth be the whole soul of man; and the life of the risen and glorified body shall be derived exclusively from the action of the soul upon it, as the form of its being. Accordingly its shall participate in the life of the glorified soul, sharing its attributes of power and subtlety and sgillty and brilliancy. Wherefore this ing its attributes of power and subtlety and sgility and brilliancy. Wherefore this self-same body of flesh that now weighs so heavily upon us shall, after the resurrec-tion, move unimpeded, in perfect and instan-taneous obedience to the will of the spirit, through the boundless regions of the empyreal heaven; it shall be free to traverse

pyreal heaves; it shall be free to traverse the starry firmament from pole to pole "in the twinkling of an eye;" it may also, if the spirit so willeth, descend with the velocity of the lightning flash upon this earth, to tread the ground again whereon we walked in the days of our mortality and fought the hard and weary fight of the sairit against the flesh. Then and there we shall bless the God of heaven for this innumerable mercies to us and the

His innumerable mercies to us and the final triumph of His Grace accomplished

THE COERCION BILL.

Letters from Distinguished Prelates.

At the anti-coercion mass meeting held lately in Toronto the following letters were read from His Grace the Archbishop their Lordships Bishops Cleary and O'Mahony:

St. Michael's Palace, Toronto, April 16, 1887.

P. Cahrii, Esq , Secretary, I. N. L. SIR-A higher order of spiritual duties prevents my attending your meeting to protest against the iniquity of the pro-posed Coercion Bill, introduced into Parposed Coercion Bill, introduced into Parliament by the policy of the present unfortunate Government, but I am heart and soul with the object of your present meeting. I have said a higher order of spiritual duty, for I deem it a spiritual duty for I deem it a spiritual duty to protest against injustice and the oppression of the poor. I beg to plead a merciful consideration at your meeting for merciful consideration at your meeting for the representative in this country of Her Majesty the Queen of England, solely on account of the sovereign authority which he represents. Our Lord has said upon the chair of Moses sit the scribes and pharisees. "Do as they say, but do not do as they do. The appointment of this statesman was very unfortunate, for free and virtuous Canada had a right to expect a representative whose character and whose ancestry would not bring disgrace on her. The book of Sir Charles Russel, ex Attorney-General, who examined that between landlord and examined that between landlord and tenant on the Landsdowne estates, has been published to the world, and reveals been published to the world, and reveals an appalling state of injustice and tyranny for generations. You are of course at liberty to expose the abominations of agents, and your charity will, I fear, be strained to its utmost limits in an effort to disassociate their crimes from those of their employers. remes from those of their employers. Remember that the most criminal of them is the Government which, open-eyed, aids and abets the injustice towards the tenantry which its own act of Parliament judged condemnable. I am glad to find our excellent Legislature of Outario enterior also their rester in advance of works. our exement Desiration of Order States has also protest in advance of yours. Nearly every Legislature in the United States has also protested. All English-speaking people should disown such tyranny and ing people should disown such tyranny and save themselves from any imputation or connivance, lest their silence might be interpreted into countenancing in the slightest degree tyranny and oppression which deprives people of their just rights. It is the duty of humanity of a higher moral order to protest against the evil actions of the lower grades, for there is a solidarity in human nature which presses the good to protest, if they can do nothing else, against wrong doing, whereever or by whomsoever perpetrated. All the millions of Irish sules spread throughout the world are raising their voices against the projected coercion, and against all the past crimes of the English Government in Ireland. It is true that there are some Irlshmen who, from evil associations,

are almost anti-Irish. These of course have little weight and deserve but little honor. This universal cry of regenerated humanity resounds against proud E gland, now low enough in the estimation of the civilized world. English rule in Ireland commenced in abetting and upholding the crime of adultery. The rest of the history may be summed up in penal laws against the rights of human society, their language and religion. Our country to-day stands the mage of ruin and desolation. It is the most unfortunate country in Europe though renowned for its fertility and other natural advantages. The sighs and groans of millions of the Irish and of their children have ascended to heaven for over seven centuries, and a just retribution will certainly follow, and England may yet be brought to the condition of Ireland.

Destring to give a practical expression to our aymanthy for the profession.

retribution will certainly follow, and England may yet be brought to the condition of Ireland.

Desiring to give a practical expression to our sympathy for the unfortunate evicted, we subscribe \$50, wishing I could afford \$5,000, to a fund which will be raised for their support.

Yours faithfully,

+JOHN JOEEP d LYNCH,

Archbishop of Toronto.

His Lordship the Bishop of Kingston sent the following cheering words, and with them a cheque for \$50:

Bishop's Palace,

Kingston, 17th April, 1887.

To the Secretary of the National League, Local Branch, Toronto.

Dear Sire—The Rev. Father McGrath proceeds to Toronto to-night to attend the meeting of the National League to morrow evening, which has been convoked, as I understand, for the purpose of expressing the sympathy of Irish Canadians with the cause of struggling Ireland, and protesting in the name of humanity and public right against the truculent policy of physical force and armed coercion, now proposed to Parliament by the Tory Government of Englan 1 to be invested with the sanction of law for the extinction of Ireland's just claims and legitimate hops in a pool of blood.

Lord Salisbury's policy is no less foolish than wicked. It has been tried as many times as the years of the accused Union, effected by Pitt and Oastlereagh through the double agency of gold and danger, numbers its years of existence. Those successive Coercion Acts have in every instance proved to be, not merely failures in a political sense, but social curses and direct incentives to crime and public disorder. They have, as we know, never been intended, as all laws should be, for the good of the people, but for their injury and oppression, and the accendancy of the party that hates and despoils them. What we have now to meet is nothing more or less than a declaration of unjust and unprovoked war against Ireland by Lord we have now to meet is nothing more o we have now to meet is nothing more of less than a declaration of unjust and un provoked war against Ireland by Lor Salisbury's faction. It is an avowal o legislative despair.

I send Father McGrath to your meeting

that he may vouch in my name for the hearty concurrence of ninety nine pe-cent. of the Irish Canadians of Eastern other on the Irian Canadians of Eastern Ontario in the sacred purpose of your meeting. We cling steadfastly to the cause of our Mother Country through weal or woe. We hold it dear to our hearts, as a principle of life consecrated by the prayer and tears of our fathers, the sufferings of our marky and brothers, the sufferings of the property marky and brothers. our martyred brothers, the sufferings our martyred brothers, the traditions of the Irlsh fireside, and the inextinguishable instincts of our ancient Nationalist

Institute of our ancient Nationality.

I remain, dear sir,
Yours very faithfully,
†JAMES VINCENT CLEARY,
Bishop of Kingston.
The Right Rev. Dr. O'Mahony writes at
follows in this the hour of Ireland's dire
ful need:

followe in this the hour of Ireland's direful need:

Mr. Daniel P. Cahill, Secretary.

DEAR SIR—I heartily approve of the purpose of your meeting to night. The unjust, unconstitutional, and unstatemanlike attempt of the Salisbury Government to stifle the cry of Ireland by coercive and penal enactments deserves the reprobation of every liberal and liberty. reprobation of every liberal and liberty

may be.
Brutal coercive laws, without the shadow of justification, are indeed an ignoble exhibition of English "equal justice to all"—or the blessings of a "paternal government"—of a time-honored "Glorious Constitution"—and above all, of the "heriditary wisdom" of the lawmakers of an Empire upon which the

sun never sets.

It would seem as if the time had com when the sun, in very shame, would set upon an Empire whose senate seems bereft of justice, mercy and visdom!

Wishing your meeting every success, I am, dear sir,
Yours faithfully,

+ T. O'MAHONY,
Bishop of Eudocia.
P. S.—I enclose you a cheque, \$25.00,
for the Eviction Fund.

SYMPATHY WITH IRELAND.

\$200 IN AID OF THE NATIONAL LEAGUE-RESOLUTIONS IN FAVOR OF HOME RULE, At a meeting held a few days ago in the Catholic parish school house in St. Thomas

Rev. Father Flannery acting as chairman the following resolutions were unani

the following resolutions were unanimously adopted:
Resolved, that we beg leave to submit to Her Majesty Queen Victoria, for whom we profess cordial loyalty, and to whom we offer our heartfelt congratulations on her attaining the fiftieth anniversary of a successful reign. 1. That we view with horror the proposed Crimes Bill and Coercion Bill now before the House of Parliament in Evaluate. ment in England. 2. That we express the most profound regret that any portion of Her Majesty's subjects, especially our kith and kin, should be treated with such exceptional crueity. 3. That we, in Canada—a country less favored for clime and soil than Ireland favored for clime and soil than Ireland—feel independent, happy, prosperous, and loyal; that we owe these blessings, under God, to the fact of our being allowed the privileges of responsible Government and free institutions. 4. That from our own experience, and from our intimate knowledge of the feelings, the wants and the resources, aspirations of the Irish people, we are thoroughly convinced that nothing short of local self government can ever succeed in promoting contentment, prosperity and loyalty in Ireland. That while claiming for our countrymen and co religionists in Canada, unconditional loyalty and adherence to the government under which we enjoy

freedom and prosperity, we humbly submit to Her Majesty's Government the advisability of extending to the people now living in Iteland—the same confidence and responsibility of self-rule as reposed in the people of this Dominion—and which has been followed by such happy and glorious results. 6 That we herewith, wire draft of \$200 to the treasurer of the National League, in aid of the efforts now made in the imperial Parliament to arrest persecution and bring about Home Rule for Ireland.

A copy of these resolutions was sent by telegraph to the secretary of the National League, to be read at the meeting in St. Vincent's Hall, Toronto.

# LIST OF SUBSCRIPTIONS IN ST. THOMAS, TO THE PARNELL FUND.

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## A Protestant Bishop on the Catholic

Right Rev. Randolph S. Foster, Protestant bishop, pays the following tribute to the Catholic Church in the New York Independent: "It cannot be disputed that she descends in direct and unbroken that she descends in direct and unbroken line from the apostolic time and Church. Within her pale, both recently and anciently, have been many of the most illustrious saints and scholars. She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still to-day as powerful as she was in the time of the great Gregory or Hildebrand in essential respects. That there are still many saints within her pale there is no reason respects. That there are is no reason to doubt. Her episcopal throne on the Tiber still moves the world. It is not Tiber still moves the world. It is not perfectly clear that she will ever be less powerful than she is to day. Her communion is large as in her palmiest days, and her children not less loyal in constrained allegiance. Neither England, nor Germany, nor the United States is free from her grasp. Her influence in England is scarcely less than in the reign of Queen Mary, and is growing with every rising and setting sun. In the United States in fifty years she has passed from nothing to absolute mastery. There is no mission field in the world where she has not more converts than where she has not more converts than all combined Protestantism. The elements of her conservative power have no ments of her conservative power laye no parrallel. Missionary efforts in her own dominion have hitherto been effectual to win a score of thousands of converts, which are an inappreciable loss from her fold, not missed more than a hair from the head."

### Nine Years Experience,

Medicine has for so many years, and by so many people, been tried without effect, in treating Caronic Aliments, that the public welcome a new method of curing by electric medical appliances. They are especially effectual in Malaria, Rheumatism, Kidoey and Liver Complaints. There is no Company that has been able to utilize electricity so fully and satisfactorily as the Electric Pad Mig. Co., of Brooklyn, N. Y. See their largs advertisement in another part of the paper.

It is pointed out as a remarkable fact that ten houses, occupied by 2,500 or-phans under the care of Don Bosco, suffered no damage by the recent Italian earthquakes, though houses were wrecked around them in all directions.

Lord Salisbury having remarked that "Irish affairs are like a perpetual night-mare," Gladatone retorts: "When you suffer from nightmare, what is the way to escape from it? The way to escape from it is to wake out of your slumbers."

**Forearmed** 

Dyspepsia,

### MEWS PROM IRELAND.

A victory of no small importance has been gained in the Whitechurch Division of the South Dublin Union. This division has been represented by two Tories to over a quarter of a century. Both have been ousted at the elections which have just taken place, and they are suplanted by two Nationalists.

have just taken place, and they are supplented by two Nationalists.

The Archbishop of Dublin, in a letter according to Canon Monahan, of Nottingham, the necessary authorization to make a collection in the archdiocese, along with a donation of £10, says:—"It is emough for me to say that if you were not an Irish priest, and if your Bishop were not as outspoken an advocate as he is known to be of the cause of constitutional freedom in Ireland, it would not have been necessary for you to make this appeal to Irish Catholics at home to help you in clearing off your heavy load of parochial debt."

As an evidence of the feelings of indignation with which the Coercion proposals of the Tory Government have been received, we learn that the Committee of the Protestant Home Rule Association, largely in deference to the representations received from its country adherents, are making arrangements for the holding of a mass meeting in the Round Room, Rotunds, when deputations will attend from many districts, to protest against the unwarrantable character of the Bill.

A Protestant clergyman, the Rev. Mr.

A Protestant clergyman, the Rev. Mr.
A Protestant clergyman, the Rev. Mr.
Islamissed by his rector, Rev. Canon
Ryder, because of his Home Rule princiles. It is now understood he now holds
a appointment in Liverpool. Mr. Gladtone wrote expressing his willingness to
entribute to any fund that might be set
in foot for the benefit of Mr. Sandys
fter his dismissal.

On March 10th, after attending Mass at the Franciscan Convent, Watkin street, Kilkenny, twenty-eight young men, and twenty-six young ladies from Kilkenny city and county, left that city, in charge of the Rev. R. Mather, for the purpose of joining the Order of the Holy Cross, at the University, Notre Dame, Indiana. Kilkenny.

Indiana.

We learn from the Monthly Record,
Pietermanizaburg, South Africa, of the
ordination of the Rev. Francis H. Howlett, O. M. I. Father Howlett is son of lett, C. M. I. Father Howlett is son of the late Mr. James E. Howlett, J. P., New Roes, and grandson of the late Mr. Harvey Devereux, Patrick street, Kil-kenny. Father Howlett resided for many years in Kilkenny,

C. C. Mr. Timmins, T. C., proposed a resolution expressing satisfaction at the paper definition of the patient of the patient of the Landowne anti Eviction Fund. The meeting was originally fixed to be held in the Town Hall, but the police, who have had possession of the hall since the evictions commenced, not having left it, a platform was erected in the public square, around which about a thousand people assembled. The chair was taken amidst applause by the Rev. J. Staples, C. C. Mr. Timmins, T. C., proposed a resolution expressing satisfaction at the spirit displayed in Athy and the neighboring towns in the movment on behalf of the tenants. Mr. T. Byrne, C. T. C., seconded the motion, which was passed by acclamation. Mr. Minch, T. C., P. L. G., treasurer of the fund, then announced that at a hastily summoned meeting, a sum of over \$C^{(2)} had been subscribed. Kildare. that at a hastily summoned meeting, a sum of over £200 had been subscribed, and he was prepared to receive any further aubscriptions. A sum of about £70 was then handed in, in addition to the £200 already received.

King's County.

Commission of the Peace by the Lord Chancellor, it is stated, because of his having identified himself with the Protestant Home Rule Association and the National League. About twelve months ago Dr. Clarke organized a large and representative branch of the Protestant Home Rule Association for the King's County, of which he was unanimously elected president, and he still retains the office. on of the Peace by the Lord

Mr. Robert Hedges Eyre White, of Glengariffe Castle, recently figured in the Record Court of that county as a typi-Record Court of that county as a typical representative of the virtuous class, the Irish landlords, who are so pitiably affected by the prevailing dishonesty. Mr. White was charged with fraudulently obtaining from a tenant, named Sweeney, the sum of £63 2s. 1d, to which he had no claim whatever. The tenant was a simulative country of the sum of £63 2s. 1d, to which he had no claim whatever. simple, innocent man who allowed his account to be made out for him by Mr. White, who manipulated it so as to obtain from the confiding Sweeney a large sum over and above the rent due. The case was tried before Judge Johnson and a special jury, on which were several Pro-

A large meeting of the townspeople was held in the Mall Rooms, Youghal, on Sunday, March 27th, for the purpose of furthering the fund for the relief of the aged mother of Patrick Hanlon, Several speeches were delivered, and a commit-tee was appointed to receive subscriptions. A sum of £40 was subscribed on

On March 31st, a large number of men with horses and farming implements as-sembled on the farm of Mr. Maurice Burke, about three miles from Killa-

Lesgue branches strongly condemned McNamara's action, and the matter has excited a great deal of public excitement for some time past. A convention of Lesgue delegates was held at Loughill, for the purpose of endeavoring to bring around an amicable arrangement, but McNamara seemed inexorable, and Mr. E. O'Sullivan, as hon, secretary to that body, placed the matter before the lesgue branches, with the result that they can now congratulate themselves with having scored a victory at the expense of the Government of "law and order," It is also well to remark that Mr. Taylor and his family are Protestants, and never have been prominently identified with the national cause; but, not withstanding, the Catholic population would not permit an injury to be done them, thus showing that they care little what alter a man kneels at so long as he is the victim of oppression they will aid him in a righteous cause.

Tipperary.

is the victim of oppression they will aid him in a righteous cause.

Tipperary.

The authorities have taken prompt steps with regard to the action of Constable Dorney, of Kitteely Station, who threw down his arms, and declared he would never take part in the arrest of Father Matt Ryan. By direction of District Inspector Greene, he has been conveyed by two policemen from Kitteely to the barracks at Bruff, and suspended from duty, pending an investigation. Constable Dorney has eleven years service, and has an excellent record. He is a native of Clonmel, and has served for some time in Limerick, whither he was transferred about a year ago. The popular feeling has been so much excited over the attitude assumed by the constable, that bills were posted up in the district, calling upon the people to raise funds, and present him with a substantial testimonial, so that he may be fully idemnified for any loss which he may suffer, especially as it is expected that dismissal will follow the step he has taken. Rumor has it that the constabulary authorities are apprehensive of the effect of the example set by Constable Dorney, and that should there be any symptoms of approval on the part of other members of the force, they will be rigorously suppressed. In the time of Mr. Clifford Lloyd, there was much agitation for the removal of various grievances, and although they were referred to a Special Commission, the men believed to have fomented the threatened strike, were transferred to distant stations at their own expense, in consequence of which they resigned.

Waterford.

The Most Rev. Dr. Power has made

The Most Rev. Dr. Power has made the following changes in his diocese:—
Rev. Maurice Flynn, P. P., Clonea, to P. P., of Passage; Rev. Richard Phelan, C. C., Passage, to be P. P., Clonea; and Rev. Thomas Furlong, C. C., Dunadee, to be C. C., of Passage.

Clare. The Kilmacdane branch of the National League met, March 20, Rev. B. Scanlon, P. P., in the chair, and denounced the cowardly and brutal conduct of the Tory Government, in arrest-ing Father Keller, P. P., the patriotic pastor of Youghal, and thereby trying to coerce him to give evidence against his

Michael Davitt arrived in Belfast on March 28, for the purpose of fulfilling an engagement to lecture under the aus-pices of the National League. The sub-ject of Mr. Davitt's lecture was the work of an Irish Parliament. A number of ladies of the Belfast Branch of the National League assembled at the Linen Hall Hotel, with the intention of presenting Mrs. Davitt with an address and a gold boquet holder. Owing to a bronchial attack Mrs. Davitt was unable Dr. H. M. Clarke, of Philipstown, King's County, has been deprived of the Company and the Peace by the Lord alluding to the arrests of Father Keller and father Ryan, repeated what he had told a Scotch audience recently, "that he would be delighted to have an imprisoned priest served up every morning in the Freeman's Journal for breakfast; that he would like to see the Tory Government commit blunder after blunder, and would not regret if a hundred ministers of religion should find themselves inmates of Kilmainham, because the Government would thereby be committing political suicide."

Armagh.

The Pope has confirmed the selection The Pope has confirmed the selection of the priests of Armagh for the Primacy of Ireland. The Right Rev. Dr. Logue, Bishop of Raphoe, who was named dignishinus by an immense majority of votes, has been appointed Coadjutor to His Grace Dr. McGettigan. Dr. Logue's elevation will be welcomed by the Catholics of Ireland, as well as of Armagh. He was a distinguished student and professor of Paris and Maynooth. His abilities and attainments are of a high order, and his sympathies are known to be with his and attainments are of a high order, and his sympathies are known to be with his people in their struggles and aspirations. The appointment is a complete disproof of the fabrications of the "eminent English Catholics" who recently circulated the rumor that his Holiness Pope Leo was opposed to the attitude assumed by the body of the Irish episcopacy in political affairs lately.

Monaghan.

Monaghan.

The Crowbar Brigade has been busy in Ulster. On the Shirley estate a large number of tenants have been evicted, and Mr. W. O'Brien announced on Sunday, March 27th, at a meeting held at and Mr. W. O'Brien announced on Sundary, March 27th, at a meeting held at carrickmacross, and presided over by the survillen, and turned a great portion of the land up and prepared it for tillage. The landlord is Captain Gray, and the tenant has adopted the "Plan of Campaign," having been refused a reasonable abatement.

Limerick.

Patrick Coffey the Emergencyman, who was in charge of the evicted farm in Loughill, from which Mr. R. Taylor and his family were evicted some time since by Mr. MoNamara, Limerick, remains now derelict, as Coffey has decamped for Australia, after having played a successful titick on the Government by purchasing the farm under Lord Ashbourne's Act, and handed over the proceeds to Mr. MoNamara. Mr. McNamara created Coffey a tenant, and with the result that he zot practically out of the difficulty of obtaining anything for his land. The

Rev. Father Verdon (in religion Rev. Father Gregory, of Holy Mary), died on the Feast of the Annunciation, at the Carmelite Convent of St. Teresa, Clarendon street, Dublin.

A large meeting of the members of the Ballinakill Branch, was held on March 27. Sir H. Burke still refuses to leave the settlement with his tenants to the arbitration of his brother and a ditinguished Catholic prelate. The members of the Branch, who were in his employment, came forward at the meeting, and declared their determination to cease working for him until he settles with his tenants. In all about forty men have quitted work, and there now remain but a few who are daily expected to show their sympathy with the people. Boycotting notices are posted all over the estate, and for several miles around, declaring Marblehill boycotted, and calling on all the servants and workmen to resign. The police patroled the roads collecting them, and guarded the entrance to the chapel, during last Mass, with the enlightened object of seizing any extra foolish being who would insist on papering it walls with illegal documents.

Maye.

On March 30, seven families were evicted on the estate of Mrs. Semple, in the townland of Keelogues, a place about five miles distant from Castlebar. During the eviction of one of the tenants amissile thrown at a bailiff hit a constable named McCoovey, inflicting serious injuries. Sub-Inspector Seagrave at once ordered the police to charge the crowd, who numbered several thousands; but through the exertions of Mr. Daly, order was restored, and a collision avoided. The people were subsequently addressed by the Rev. P. McPhilpin, U. C. Evictions were also carried out on the estate of Miss Gardinner, who, with Miss Pringle, Miss Gardinner, who, with Miss Pringle, superintended the operations.

A Word to Catholic Politicians.

"Alas! how few politicians there are who ever approach the tribunal of penance," said the Rev. Nicholas Ballies, the venerable pastor of St. Francis' Church, Putnam avenue, Brooklyn, in a discourse a venient of the property of the period of the property of the period discourse urging his congregation to attend their Easter duties.

"How few of these so-called Catholics

regard the voices and precepts of the Church. They frequently hold municipal office, and they will go to church sometimes. They call themselves Cath-

olics.

"But no, they will not go to confession. They hold their hands before their eyes, and looking between their fingers, they connive at thieving and wrong doing.

"They will not go to confession because they know very well that they cannot receive absolution unless they confess their sins and make restitution. They must also be sorry for their sins and en.

their sins and make restitution. They must also be sorry for their sins and entertain a firm purpose of amendment.

"No, they don't go to confession, for they know they cannot 'fix it,' so they continue on in their sins. It is a terrible thing to tempt the justice and mercy of God, remaining dumb to the voice of the Church."

By the use of Buckingham's Dye, the whiskers may be easily made a permanent, natural brown, or black, as desired. The Rebellion

and our citizens can now devote reasonable attention to their corns. The only sure, safe, and painless remedy is Putnam's Painless Corn Extractor. It never fails; never makes sore spots worse than the original discomfort. See that you get "Putnam's," and take none other.

Mr. W. E. Calgar, Advertising Agent for the Toronto News, says—I was induced to try Nasal Balm for a severe and trouble-some Cold in the Head. Once using it liter-ally washed out the clegged secretions, and left my head clear as a bell.

A Common Occurrence.

Many bad joints, by which people are crippled for life, are made by neglected or badly treated rheumatism. Ida Plank, of Strathroy, Oat., was sflicted with rheumatism in her fingers so that she could not bend them. Yellow Oil cured her, and is a prompt cure for all painful complaints.

A lady from Syracuse writes: "For aboutseven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feat for more than four without sex. feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say I can walk two miles without feeling the least inconvenience." For Female Complaints it has no

Personal.

George Legault, of Tayside, Ont., says he can heartily recommend Yellow Oil as the best reliever of rheumatic pain, his father and mother having suffered for years with rheumatism and all remedies failed except Yellow Oil.

Worms derange the whole system. Mother Graves' Worm Exterminator

or delivery, &c., may be had by applying to the undersigned, or to the Indian Omnes, sioner at Regina, or to the Indian Omnes, winnipes.

Parties may tender for each description of goods (or for any partion of each description of goods (or for any partion of each description of goods (or for any partion of each description of goods (or for any partion at the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque on a Canadian Rank in favor of the Superintendent General of Indian Affairs for at least five eer cent, of the amount of the tender which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he falls to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Fenderers must make up in the Money columns in the Schedule the total money value of the goods they offer to supply, or their tender will not be entertained.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

When implements of a particular make are mentioned it is became the articles so designated suit the Department for the purpose required better than others; in such cases the competition between tenderers must, of course, be in the transportation to the place of delivery.

In all cases where transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery.

Tanderers will please note carefully the following conditions—

I. Supplies will not be paid for until the Department has been assured of the satisfactory delivery of each article for which payment is claimed.

No tender for supplies of a description different to those described, will be co

entailed on the Department through failure to deliver in accordance with terms of contract.

3. It must be distinctly understood that supplies are to be delivered at the various points for the prices named in the tender; that no additional charge for packing or 30 other account will be entertained, and that an invoice must accompany each separate delivery of supplies. An invoice for each separate delivery must also be sent to the Department of Indian A mairs at Ottaws, and one to the Indian Commissioner at Regina, if the aupplies are for the North-West Territories. When the supplies are for points in the Manitoba Superinendency the triplicate invoice should be sent to E. McColl, Winnipeg.

4. Prices must be given for articles to be delivered at each point of delivery named in the Schedule for each article for which a tender is submitted, and not an average price for each article at all points of delivery; no tender based on a system of averages will be considered.

5. Tenderers should understand that they must bear the cost, not only of rending their samples to the Department of Indian Affairs but also freight charges in curred in returning such samples to the When supplies are to be delivered.

tenderer.

6 When supplies are to be delivered "equal to sample," between should understand that the sample is to be seen either at the Department of Indian Affairs, at the office of the Indian Commissioner at Regins, at the office of the Inspector in charge at Winnipeg, or at any one of the undermentioned Ludian Agencies.

MANITORA. Agent.

Agency.

Martineau....The Narrows, Lake Mani f. Ogletree...... Portage la Prairie.
A. M. Muckie..... Si. Peter's.
R. J. N. Pither... Fort Francis.
Jeo. McPherson. As-abakkasing.
John McIntyre... Savante.
J. Reader..... Grand Rapids.
A. McKay..... Beren's River.

NORTH-WEST IERRITORIES.

August 1

Agent. Agency.
J. A. Markle..... Birtle.
J. J. Campbell.... Moose Mountain.
A. McDorald.... Crooked Lek \*\*s.
W. S. Grant...... Assinboine Reserve.
P. J. Williams... File Hills.
J. B. Lash...... Muscowpeturg's Reserve. 

W. C. de Balinhard, Sarcee Reserve.

and that no attention will be paid to a sample of any article which may accompany a tender, if a standard sample of such article is on view at the Department of Indian Affairs or any one of its Offices or Agencies aforesaid.

7. These Schedules must not be mutilated—they must be returned to the Department entire even if the supply of one article only is tendered for—and tenderers should in the covering letter accompanying their tender, name the pages of the Schadule on which are the articles for which they have tendered.

The lowest or any tender not necessarily accepted.

L. VANKOUGHNET.

accepted.

L. VANKOUGHNET.

Deputy of the Superintendent Genera
of Indian Affairs.

Department of Indian Affairs.

Ottawa, Feb., 1857.

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of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

### Rheumatism,

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wair, J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

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saparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier. The best is the cheapest.

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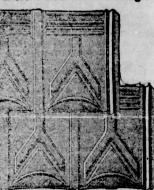
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GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishmet to keep up the system should take Harkness' Beef, iron and Wine. We are safe in saying there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

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

"Jesus said to him: Because thou has seen Me, Thomas, thou hast believed: bleased are they that have not seen, and have believed."—St. John's Gospel, xx. 29.

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To-day we are concerned with another lesson. It is the lesson of Faith, and to them that learn well this lesson our Lord promises His special blessing.

Faith, and to them that learn well this lesson our Lord promises His special blessing.

What, then is faith? "Now, faith is the substance of things to be hoped for: the evidence of things that appear not." It is an evidence; a certitude higher than any evidence or certitude of the senses. St. Louis of France, so well appreciated this that, when, some one constrained him to see a miraculous appearance of our Lord in the Blessed Eucharist to confirm his faith, he said that his faith was stronger without the miracle than with it, and he refused to see the miracle. Faith, then, gives to the man that has it a certitude of all things higher than any other certitude we can have in this life. Human reason assures us of certain facts; of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Creator and Preserver and Law-giver of those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the Absolute, they being all only relative.

The gift of faith, as every Catholic knows is given in baptism. Now, what is there in the gift of baptism which constitutes the baptized man a now creature in the sight of God, considering that the natural man is one who is wounded by original sin in his intellect, will and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicodemus, gives us the answer: "Except

will and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicodemus, gives us the answer: "Except man be born again, he cannot enter into the kungdom of God." To-day it will concern us to consider only one of these gifts, the gift of the intellect. By baptism man is given, as we have said, the gift of faith. Now, faith is the act of the recreated intellect and only of the recreated intellect. It is a divinely inspired gift by which the baptized man is enabled to apprehend the acts of God and believe them as true. It is a divinely inspired gift by which not only can he penetrate the unseen, by which the visible things of this world become clearer and more visible, because we begin to see them in the light in which God sees them. Therefore, wisely does the Church sing every Sunday in the Mass, "I believe in all things, visible and invisible." So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth. Such is the advantage the Christian has over the unbaptized man. He has a quality which enables him to reach the grand end for which God in the beginning created him. By means of the gift of faith, then, man passes to union with God. By use of the divine gift man becomes as it were filled with God and sharer of the divine beatitude. It is a gift, which, used rightly, makes him apprehend truth in matters of faith and morals, so that it needs but the special action of the Holy Spirit in the case of the Pope to make him the infallible exponent of the Church in these matters. Every baptized person has the capacity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out. This, then, is a gift, or if you will, a divine inspiration, left to the sons and daughters of the Church for their own special herit. is a gift, or if you will, a divine inspira-tion, left to the sons and daughters of tion, left to the sons and daughters of the Church for their own special heritage. It divides them from those without, by a chasm as wide as that between Dives and Lazarus, and which nothing but the very gift itself can cause to cross the gulf. Such is the reason why men who wander in error so often, come at last to the end, and become good Catholics. Bacause they have perceived that

last to the end, and become good Catholics. Because they have perceived that to the mind of the baptized, good and de-wout Catholic, there is a certainty in all things, both visible and invisible, which science, false philosophy, and the world never could attain to. Guard, then, and keep alive and burning the gift of faith, and the earnest and constant use of the sacraments that it may be said of you at the last: "Blessed is he because, though he saw not, yet he believed." "Oppress not nature, sinking down to rest. With feasts too late, too solid, or too full."

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postle, Fifty-ninth street and Ninth
enue, New York City.

"Jesus said to him: Because thou has been Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed."—St. John's Gospel, xx. 29.

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To-day we are concerned with another lesson. It is the lesson of Faith, and to them that learn well this lesson our Lord promises His special blessing.

What, then is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not." It is an evidence; a certitude higher than any evidence or certitude of the senses. St. Louis of France, so well appreciated this that, when, some one constrained him to see a miraculous appearance of our Lord in the Blessed Eucharist to confirm his faith, he said that his faith was stronger without the miracle than with it, and he without the miracle than with it, and he refused to see the miracle. Faith, then, gives to the man that has it a certitude of all things higher than any other certitude we can have in this life. Human tude we can have in this life. Human reason assures us of certain facts; of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Greator and Preserver and Lww-giver of those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the Absolute, they being all only relative.

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### CHILDREN'S CORNER.

The Wise Old man.

A queer old person used to say— and no one dared dispute him— He'd keep the time the proper way; He'd have his clock to suit him. Whenever he grew drowsy, then, Though daylight still shone bravely, He'd turn the hands around to ten, And don his night-cap gravely.

And when he saw the morning sun Peep through the shutters keenly, He'd turn the hands right back to one, And slumber on serenely.

Whenever he was asked to tea, Qaite eager to begin it, He'd set the clock at half past three, And start that very minute.

'Tis said, moreover, when he found His age increasing yearly, Ho'd turn the time-piece squarely round And cease to wind it, mereiy. Tis rumored, therefore, that, although This very queer old party Was born a hundred years ago, He's still most hale and hearty. -St. Nicholas.

The Boy Boarder.

THE WAY A YOUTH WITH A GENIUS FOR

From St. Nicholas.

From St. Nicholas.

Once upon a time, long before any of you children were born—about two hundred and fifty years ago, in fact—a little boy stood, one morning, at the door of a palace in Fiorence, and looked about him.

Why he was standing there, I do not know. Perhaps he was watching for the butcher or the milkman, for he was a kitchen-boy in the household of a rich and mighty cardinal. He was twelve years old, and his name was Thomas.

Suddenly he felt a tap on his shoulder, which made him turn around, and he said, with great astonishment:

which made him turn around, and he said, with great asionishment:
"What! Is that you, Peter? What has brought you to Florence? and how are all the people in Cortona?
"They're all well," answered Peter, who likewise was a boy of twelve. "But I've left them for good. I'm tired of taking care of sheep—stupid things! I want to be a painter. I've come to Florence to learn how. They say there's a school here where they teach people."
"But, have you got any money?" asked Thomas.

"But, have you got any money i" asked Thomas,
"Not a penny."
"Then you can't be a painter. You had much better take service in the kitchen with me, here in the palace. You will be sure of not starving to death,

You will be sure of not starving to death, at least," said the sage Thomas.
"Do you get enough to eat?" asked the other, reflectively.
"Plenty. More than enough."
"I don't want to take service, because I want to be a painter," said Peter.
"But I'll tell you what we'll do. As you have more than you need to eat you.

"But I'll tell you what we'll do. As you have more than you need to eat, you shall take me to board—on trust, at first, and when I'm a grown-up painter, I'll settle the bill."

"Agreed," said Thomas, after a moment's thought. "I can manage it. Come up stairs to the garret where I sleep, and I'll bring you some dinner, by-and-by."

So the two boys went up to the little room among the chimney pots where Thomas slept. It was very, very small, and all the furniture in it was an old straw bed and two rickety chairs. But the walls were beautifully white-washed. The food was good and plentiful, for when Thomas went down in the kitchen and foraged among the broken meats, he

could fly to the moon.

"So far, so good," said he; "but Thomas, I can't be a painter without paper and pencils and brushes and colors, Haven't you any money?"

"No," said Thomas, deepairingly, "and I don't know how to get any, for I shall receive no wages for three years."

"Then I can't be a painter, after all," said Peter, mournfully.

"I'll tell you what," suggested Thomas, "I'll get some charcoal down in the kitchen, and you can draw pictures on the wall."

So Peter set resolutely to work, and So Peter set resolutely to work, and

drew so many figures of men and women and bros and trees and beasts and flow ers, that before long the walls were all covered with pictures.

covered with pictures.

At last, one happy day, Thomas came into possession of a small piece of silver money. Upon my word, I don't know where he got it. But he was much to honest a boy to take money that did not belong to him, and so, I presume, he derived it from the sale of his "perquisites"

You may be sure there was joy in the little boarding house up among the chimney-pots, for now Peter could have pencil and paper and India-rubber, and a few other things that artists need. Then he changed his way of life a little; he went out early every morning and wandered about Florence, and everything he could find to draw, whether the pictures in the churches, or the fronts of the old palaces, or the statues in the public squares, or the outlines of the hills beyond the Arno, just as it happened.

pened. Then, when it became too dark to when it became too dark to work any longer, Peter would go home to his boarding house, and find his din-ner all nicely tucked away under the old straw bed, where landlord Thomas had put it, not so much to hide it as to keep

It warm.

Things went on in this way about two years. None of the servants knew that Thomas kept a boarder, or if they did know it, they good-naturedly shut their eyes. The cook used to remark sometimes, that Thomas ate a good deal for a lad of his size, and it was surprising he didn't grow more.

to the blood, and tone to the whole system.

George Dodge, Sr., a well-known citions of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely sprained his ancle that woods so severely sprained his ancle that he could scarcely get home, but after one or two applications of Dr. Thomas' Eclectric Oil, he was able to go to work next day.

"Why, how's this?" cried the great cardinal, vastly astonished at seeing the mean little room so beautifluy decorated in charcoal. "Have we an artist among us? Who occupies this room?" "The kitchen boy, Thomas, your Emi-nence."

"The kitchen boy, Thomas, your Eminence."

"A kitchen boy! But so great a genius must not be neglected. Call the kitchen boy, Thomas."

Thomas came up in fear and trembling He had never been in the mighty cardinal's presence before. He looked at the charcoal drawings on the wall, then in the prelate's face, and his heart sank within him.

"Thomas, you are no longer a kitchen.

"Thomas, you are no longer a kitchen-boy," said the cardinal, kindly, Poor Thomas thought he was dismissed

Poor Thomas thought he was dismissed from service—and then what would become of Peter.

"Don't send me away!" he cried imploringly, falling on his knees. "I have nowhere to go, and Peter will starve—and he wants to be a painter so much!"

"Who is Peter?" asked the cardinal.

"He is a boy from Cortona, who boards with me, and he drew these pictures on the wall, and he will die if he cannot be a painter."

a painter."
"Where is he now?" demanded the

"He is out, wandering about the streets, to find something to draw. He goes out every day and comes back at night,"
"When he returns to night, Thomas,

bring him to me," said the cardinal, "Such genius as that should not be allowed to live in a garret."

But, strange to say, that night Peter did not come back to his boarding house. One week, two weeks went by, and still nothing was heard of him. At the end of that time the cardinal caused a search for him to be instituted, and at last they found him in a convent. It seems he had fallen dearly in low with found him in a convent. It seems he had fallen deeply in love with one of Raphael's pictures which was exhibited there. He had asked permission of the monks to copy it, and they, charmed with his youth and great talent, had readily consented, and had lodged and nourished him all the time.

Thanks to the interest the cardinal took in him Peter was admitted to the

took in him, Peter was admitted to the best school for painting in Florence. As for Thomas, he was given a post near the cardinal's person, and had masters to instruct him in all the learning of the

day.

Fifty years later, two old men lived Fifty years later, two old men lived together in one of the most beautiful houses in Fiorence. One of them was called Peter of Cortona, and people said of him, "He is the greatest painter of our time." The other was called Thomas, and all they said of him was, "Happy is the man who has him for a friend!" And he was the boy who took a boarder.

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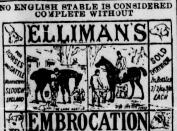
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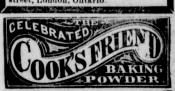
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Mr. BURNS supported the resolution,

Mr. BURNS supported the resolution, reiterating the arguments already advanced. He claimed the National Lesgue as a bulwark of peace and maintenance of the law in Ireland. It was in keeping with the character of the anti Irish generally to make such references as had been made to Mr. O'Brien, who was coming out to Canada as a delegate of the League. The member for Muckoka (O'Brien) had gone out of his way to introduce the name of the Archbishop of Toronto. The actions of that prelate, he believed, needed no defence, and if they did there were On'a-to men who would defend them.

Mr. BERGIN supported the resolution on the grounds advanced by previous speakers.

Mr. JONES said that the people of Ireland, who were seeking redress in a constitutional way, could not be charged with disloyalty. One half of the population of Halifax were from the old land, and they were all engaged in the advancement of the welfare of the country although he could look back to a time as not the case. When Irish. when such was not the case. When Irishmen left the Old Country and came to Canada they were found to be leading citizens of this country. It was in the interest of the British race that they should see this question speedily settled, and therefore he had much pleasure in supporting the wealthings.

supporting the resolutions.

Mr. WELSH said that he could heartily vote for the resolutions before the House.
If the maintenance of the integrity of the
Empire was not involved in the resolution
he would not vote for it. He gave a brief he would not vote for it. He gave a brief history of how the people of Prince Edward Island were also to purchase the land they now lived on and expressed the opinion that no one in the House should oppose the resolutions proposed by the member for Montreal Centre, In less than two years Home Rule would be established in Ireland. He was not an Irishman, but he was the representative of a
warm-hearted people who would vote for
Home Rule for Ireland.
Mr. LAURIER resumed the debate on

Mr. Curran's resolutions against coercion in Ireland and Mr. McNeill's amendment in Ireland and Mr. McNeill's amendment declaring that the House was not in a position to express an opinion upon the question. He said that under ordinary circumstances it would not be necessary for the House to further express its opinion upon Irish affairs, but the circumstances under which Ireland found herself to day were not ordinary. The mover of the amendment (Mr. McNeill) had directed an able and well tempered speech to the amendment (Mr. McNeill) had directed an able and well tempered speech to prove that coercion was necessary in Ireland, but he concluded by an amendment to commit the House to the view that it could not express an opinion on this subject for went of information. It was true that if they had to frame a law they could hardly undertake to do so. But if those who favored the amendment could come to the conclusion that coercion was neces-

continues proof there are also become and union instead of the continues of the continues and the continues are also as the continues and the continues are also as the public and actions of Farnall and after Nationality leaders, and there we may a dead thought over them. He may be thought the flower was the philips and actions of Farnall and after Nationality leaders, and there we may a dead banging over them. He may be the philips and actions of Farnall and after Nationality leaders, and there we may a continue the philips and actions of Farnall and the Nationality leaders, and there we may a continue the philips and actions of Farnall and the National Leaders and the philips and actions of Farnall and the National Leaders and the philips and the proposed upon a proof of the philips and actions of the philips and the proof of the philips and the proof of the philips and the philips and the proof of the phil

Mr. LANDERKIN referred to the attitude of the House of Commons on this question in former years, and drew a comparison between former resolutions and this. Last year the members of the Government refused to introduce a resolution on the subject of Home Rule, and when the leader of the Opposition stepped into the breach with a resolution calculated to strengthen the hands of Ireland's friend, the Government did all they could indirectly to take away its effects. They were so successful that the member for Muskoka (Mr. O'Brien) declared that he voted for the resolutions proposed on the

tion. He was corry they had to risume the discussion of this question under the circumstances which now existed. Last season they were told by the Minister of Justice (Mr. Thompson) that in the hour of distress the members of the Opposition had not been anxious to assist in securing relief, but when light had dawned, when the victory had been about won, they were ardent and active. He (Mr. Blake) took a different, and he was sorry to my, a truer view of the situation. He felt that the victory had not been won, that the situation was an extremaly critical one. His earnest desire was not that the measure then hanging in the balance in the Imperial Parliament should be passed in its precise terms. He had declared, as he now repeated, that he regarded it as defective. But Mr. Gladstone had declared that he saked for the passing of the bill on the second reading only as affirming the broad principle of Home Rule for Ireland and he (Mr. Blake) sought to do (all he could to secure an affirmative result. After the second reading the bill would have proceeded no further in Parliament. The interval before the next session would have been devoted to further discussion, to make the country more familiar with the question. With amendments agreed upon, the bill would again be submitted, further discussed, and then perhaps submitted to the people. But the consequences which he had dreaded, that the bill might not be read a second time, followed. There was a premature discolution and submission to the judgment to the people before there was an opportunity for a full presentation of the case, resulting fin a declaion in favor of those who opposed Mr. Gladstone, and therefore they found Ireland in Mr. Deptional reland in Mr. Deptional reland in Mr. Deptional reland in Mr. Parliament to respectfully address the Executive head of the Empire upon this question. The resolutions of 1882 and altered the opinion he had held at that time of the right and the duty of this Parliament to respect fully address the Executive head of the Empi

addressing their connection, their right should still be maintained without admitting that their expressions were those of a foreign body, as, for instance, the Legislature of Maine or Massachusetts. He desired to direct the attention of the mover of the resolutions to some criticisms in the hope that he would be disposed to make such changes as would minimise the objections and scure as nearly as possible unanimity. That being object, he would not at this time move an amendment, but would simply offer suggestions to him across the floor of the House. The objection was raised on the other side of the House that the resolutions declared that the House of Commons had formerly called for the granting of a measure of Home Rule satisfactory to the people of Ireland, and it was said that the resolution passed last year asked for Home Rule Muskoka (Mr. O'Brien) declared that he voted for the resolutions proposed on the voted for the resolutions proposed on the they "would do the least harm" to the cause of those who opposed Home Rule. The Week, a Government organ, dcc'ared that the Government had prevented the House of Commons had formerly ment organ, dcc'ared that the Government had prevented the House of Commons had formerly called for the granting of a measure of Commons passing resolutions uncompromistically in favor of Home Rule. The Minister of Inland Revenue (Mr. Cestigan) was a strong Home Ruler when a private member of the House, for as a private member of the House, for as a private member in 1882 he presented to the House a strong resolution in favor of Home Rule, but when the shadow of the private member in 1882 he presented to the House a trong resolution in favor of Home Rule, but when the shadow of the Castle fell upon him he introduced an amendment which had the affect of Weakening Canada's in Fluence in favor of the cause of Ireland. They had heard nothing from the member for North Simcoe (Mr. McCarthy) on this important question, though he had given the protect of the cause of Ireland. They had heard nothing from the member for North Simcoe (Mr. McCarthy) on this important question, though he had given the protect of the cause of Ireland. They had beard nothing from the member for North Simcoe (Mr. McCarthy) on this important question, though he had given to make the protect of the cause of Ireland and the strong utterance against Home Rule in his own constituency.

Mr. LANDERKIN said this was a coording to facts, and the conject of the cause of Ireland. They had the recomment against the conject of the language in relation to coercion was that of the trong utterance against Home Rule in his own constituency.

Mr. LANDERKIN said this was a coording to facts, and the topinion of this House upon such an important question should be perfectly accurate, in the fourth pargraph the language in relation to coercion was that of the the implied censure and condemnation. He (Mr. Blake) believed this language was not best calculated to promote the object both he and the hon, gentleman had any fame except as an eminent lawyer it was better position than the tenant in Canada. He denied it and in proof of his statement a read statements of petty fines and other species of tyrany imposed by the landlord upon the people. He contended that there were grievances which needed to be refectly the problem than in further injustice and further repression. (Cheers.)

MR. BLAKE'S SPECH.

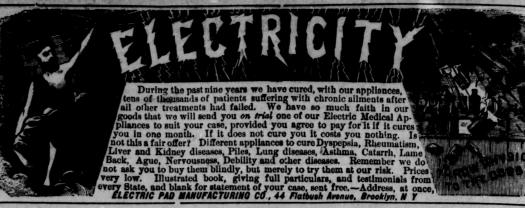
Mr. BLAKE said when the last speaker rose he himself was about to rise to make the first order of the expression. (Cheers.)

MR. BLAKE'S SPECH.

MR. BL

that if they had to frame a law they could hardly undertske to do so. But if those who favored the amendment could come to the conclusion that coercion was necessary, he thought that the friends of Ireland were equally in a position to express an opinion. It was a sad thing that in this mineteenth century, in this Jublies year, among a people who had led in the march of freedom, the people of the British Empire should deem it necessary to resort to such a cruel law. He held it was fair and reasonable that those people of the Empire who had rejoyed Home Ru'e for fifty years should

SPEAK FROM THEIR EXPERIENCE and show the blessings which would find that Canadians, and especially French Canadians, were a people a standing proof that Home Rule of the thouse of the House to the conduct of its business had declined to the conductor of the business had declined to the conductor of the business had declined to the conduct of its business had declined to the deliberation they could arrive at the best conclusion. Had he (Mr. Blake) adopted the course which was adopted towards him last session, he would not do that, however, but would make these suggest to the even-handed justice dealt out by the member for Montreal was much last they could arrive at the best conclusion. Had he (Mr. Blake) adopted the two deliberation they could arrive at the best conclusion. Had he (Mr. Blake) adopted the towards towards which was adopted towards him last session, he would not do that, however, but would make these suggest to the even-handed justice dealt out by the would not do that, however, but would make these suggest to the even-handed in the



of what was needed. He would do the same on this occasion, feeling that anything, however imperfectly designed, so long as it was in the proper direction, was better than division upon such a question. There were some criticisms of the resolutions which could not be met by changes like those he had dealt with, but must be met by argument. One hon, member said the Canadian Parliament should not interfere, that this was a local affair. They had precedents, however, in the resolutions passed in 1882. The question at issue then was a local affair. There were a few men in Kilmainham gaol—a local affair, confined to the precincts of Kilmainham—but that did not prevent Parliament from expressing its opinion. They justified it because the universal principles of justice had been violated in that particular locality, and that could not be done in any part of the Empire without affecting the honor and glory of the whole.

The debate was continued on Monday, but still further adjourned until Tuesday. Next week we will publish the result.

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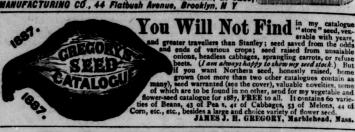
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VOLUME 9.

# Catholic Record.

LORDON, SATURDAY, MAY 7, 1887.

A MAN WHO HADN'T vs. A MAN WHO HAD THE PAPERS.

Mr. MacNeil, of North Bruce, who opposed Mr. Curran's Home Rule resolu-tions in the Canadian commons, moved the following amendment :

the following amendment:

"That this House desires to repeat the expressions of its deep and abiding interest in the prosperity and happiness of the people of Ireland, and its adhesion to the sentiments on the subject of Home Rule enunciated in a joint address to Her Majesty from both Houses of the Canadian Parliament, passed in the session of 1882, and in resolutions adopted by this House in 1886. This House is, however, unable to form or express an opinion as to the merits or demerits of the bill for the amendment of the criminal law with respect to Ireland, now before the measure itself and of the papers and evidence upon which it is based."

The member for North Bruce was unable to express an opinion on the merits

able to express an opinion on the merits or demerits of the Coercion bill without papers and reports. In this respect differs from Mr. Labouchere, the eminent English M. P., who with all the papers and reports before him, declared:

papers and reports before him, declared:

"We can only accentuate our opposition by going on protesting against this bill until we have been closured upon every stage, every clause, and every amendment. There are a great many stages. For instance, we can put down instructions to the committee on the second reading; while upon the clauses we can put down a series of amendments, each of them standing on its own bottom, and raising on each a question of principle. I hold that we ought to resist coercion at every stage. It is one of those vital questions upon which, if we could muster a sufficient body of men for so hazardous an enterprise, we ought in the last resort to betake ourselves in arms to the street. But we have no right to take that step unless we have a fair prospect of success; for it is a crime to shed blood uselessly. Well, I regard our action against the Coercion Bill in the House of Commons as a kind of participation in a species of sub revolution. On the third reading of the bill I consider that English and Scotch Liberals as well as Irish Nationalists ought to be sus pended as a final protest against this iniquitous bill."

The Canadian Commons took, to its honor be it said, the same view as did Mr. Labouchere, and condemned the bill.

THE FISHERIES DISPUTE.

The Fisheries' dispute is, we are happy to note, nearing settlement, and the American, who were by our handful of ultra-loyal fire-eaters to be coerced and bullied into an acceptance of terms at variance with the real meaning and intent of the treaty of 1818, about to obtain all that they asked for. Salisbury dreading the effect of American con demnation of his Irish policy, has literally mbled himself to the dust in his proposition for a modus vivendi to the Amercan government. What in fact is his

ican government. What in fact is his proposition?

"Her Msjesty's government and the government of Canada in proof of their earnest desire to treat the question in a spirit of liberality and friendship, and understanding that the action of the United States is in a great measure due to chagrin at being called upon to pay £1,000 000 under, the Halifax fisheries award, are now willing to revert for the coming season, and if necessary for a further term, to the condition of things existing under the treaty of Washington without any suggestion of pecuniary indemnity. This is a proposal which I trust will commend itself to your government as being based on that spirit of generosity and good will which should animate two great and kindred nations, whose common origin, language and institutions constitute so many bonds of amity and concord."

In other words, American fishermen are for the present to have all the privileges for which their government was at one time forced to pay the sum of £1-100,000 for a brief period of years. How true the opinion expressed on the 26th of March last by the Hon. Wm, MacDou-

gall:

"No sane man believes that a nation of sixty millions, the most intelligent, the most was wasted, the most free among the nations of the world, will submit to be told by a subordinate colony of less than five millions, 'you may continue to trade with us, but only on condition that you transport your goods in such vessels and conduct your business by such of your citizens as we approve; you may license vessels engaged in the deep sea fisheries to touch and trade in foreign ports, but it they come into ours and buy or sell any thing but 'wood' we will seize, confiscate and se'll their ships and pocket the proceeds."

Believing as we do that Canada ha reached the age at which she can mak her own commercial treaties, we hop that an end will be put to negociation on our behalf through the foreign office.

It is a humiliation if not a disgrace—s
all events a source of constant loss to u