

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, APRIL 23, 1892.

NO. 765.

Quarant Ore.

I knelt before the hallowed shrine
(While every flower breathed sanctity,
And, pleading with the Heart Divine,
I pray'd for thee—I pray'd for thee!
And just as surely as I loved
The fragrance of each blossom there,
I know the Sacred Heart was moved,
And heard my pray'r, and heard my pray'r.
Content, I leave thee in His hands,
Whose wisdom is made manifest:
Content, I say, "He understands
And knoweth best, and knoweth best!"
—A. Mauds Hicks.

CATHOLIC PRESS.

N. Y. Catholic Review.

In the death of "Pat" Rooney the stage has suffered no serious loss. He was no creator of character, no teacher of moral principles. He was a low, coarse imitator, who sought, from instinct, low parts and low ideals. With him the type of Irishman which he exhibited has virtually gone out of existence. Mr. Rooney insulted the Irish people and the Catholic Church by his vulgar and debasing portrayals. He posed at times privately as a Catholic, which he was not; he was buried from an Episcopal church. The characteristic religious trend of the age in which we live is decidedly in the direction of scepticism and doubt. Unfortunately, this trend is not confined to those who make no profession of Christianity. It pervades every denomination of Protestants as well, and the disastrous effects of this scepticism and doubt are as manifest as they are widespread and deplorable. A careful and candid enquiry into the cause of this really sad state of things, we think, must convince any unprejudiced mind that it is the legitimate development of Protestantism. Scepticism is the opposite of submission to authority. Christianity is a religion of faith. There can be no true Christian faith without certainty, and certainty depends upon an infallible authority.

A Parliament of Religions is to be one of the features of the World's Fair. Representatives of all faiths are to be invited to come together "for the manifestations and developments of religious fraternity, to show what and how many important truths the various religions hold in common and to deepen the spirit of true brotherhood among the religions of the world." But they are not to meet "for controversy, for worship, or for the passing of resolutions." Now we shall hold our Catholic Congress then and there—a Congress that was provided for at the Baltimore reunion held in 1889—and we are ready to greet men of all other religions and, as persons, fraternize with them; but we can hardly be expected to take part in any Parliament of Religions that would put on the same level Christianity and Buddhism, Mahomedanism and Mormonism. If we could make an apology for the Catholic claim, the opportunity would be pregnant with inestimable graces. But controversy being barred for fellowship, the Catholic Church must be counted out; it has no fellowship for falsehood.

The great question of the time is, What is the Church? Is it a divine organism or a voluntary association for religious purposes? Catholics maintain the former, Protestants generally the latter. Protestants are consistent in their reasoning because they have abandoned the divine organism of the Church and are really nothing more nor less than a conglomeration of voluntary associations of persons who profess to think alike, and who have combined for purposes of religious worship and instruction. Catholics, on the contrary, claim that the Church is necessarily a divine organism, representing and embodying the revelation which God has given us, and imparting to us the new and divine life of grace which our Lord Jesus Christ came to impart to all who should believe in Him and be united to Him in the way of His appointment. Our Protestant friends hold that conversion imparts the life of grace to individual believers, and in coming together in what they call their Churches each contributes his portion of that life to the common stock; and as each one has a right to interpret the Revelation in which they profess to believe there is no need of any external teaching authority. Now, we maintain that the very idea of a divine revelation implies the necessity of the divine organism which we call the Church. The question is really between such a revelation and natural religion. The grand central principle of Christianity is the Incarnation of the Son of God for the redemption of mankind. Christ, the God-Man, came not merely to teach a new doctrine but to impart a new life, to reconcile man to God and to elevate the race to the divinity—to re-unite man to God by a real, substantial union by which he should receive divine strength to do the will of God and work out his salvation.

Antigonish Casket.

A certain Rev. Dr. McDougall, of St. John, N. B., who was formerly a Presbyterian minister, has, after traversing the *via media* of Unitarianism, announced himself as a thoroughgoing "secularist." In itself this would scarcely call for comment; we call attention to it as adding one more to the rapidly increasing number of Protestant pulpits from which infidel doctrines are openly and freely

preached by men claiming to be Christian ministers. Halifax has a Protestant minister who is doing all that in him lies in the pulpit and the press to destroy Christian faith. These men are doing the devil's work, but it must be admitted that they are consistent. They are simply applying the Protestant principle of private judgment in matters of religion. That principle practically proclaims the right of the individual to reject God's teaching if it does not commend itself to his views. The so-called "orthodox" Protestants apply the principle to a portion of Revelation; the Universalists, Unitarians and other infidels apply it to all. And why should not the principle apply to the doctrine of the Incarnation as well as to that of the Real Presence? to the inspiration of Scripture as well as the infallibility of the Church?

Buffalo Union and Times.

An English police inspector has absconded. His name was James Black, and he was the means of sending Michael Davitt to prison twenty years ago. Dr. Gallagher nine years ago, and two men, Egan and Daly, who received life sentences for dynamite conspiracy. His power was great because of his ability and supposed probity, and until a short time ago, in spite of numerous attempts to discredit him with the authorities, he held his position. Then it leaked out that he was a vindictive blackleg, a blackmailer, a perjurer, and an all-around rascal. He had but one opponent in his career, an old alderman of Birmingham, who in spite of the opinion of his official brethren maintained the rascality of Black and sought to prove it. He has at last been successful, the villain has fled, and a Government inquiry will be made into his private life and into the convictions he secured. Among them is the life sentence of Messrs. Egan and Daly, in whose garden he planted a bottle of glycerine and swore to the finding of it. Both men were innocent. Another was the case of a man named Sweeney, whom he had sentenced twice, once for a term of five years, again for a term of ten years, for burglaries he never committed. Mr. Black loved the scent of Irish blood. Whatever conscience he may have had in other criminal affairs, he had none in the pursuit of an Irish victim. This seems to have been the secret of his success. He never permitted failure of conviction through squeamishness over perjury. He was a pure bloodhound.

The lineal descendants of William of Orange and the Witch of Endor, the Orangemen of Ulster, had a convention in Belfast last week and went into ecstasies of enthusiasm over what they would do when an Irish Parliament was in Dublin. They would never, never submit to its rule, they would fight Home Rule to the bitter end, and when the fight was over and the law declared that Dublin should have its parliament, they would arm themselves with guns and dynamite, destroy the Irish M. P.'s with lead and the legislative buildings with bombs and die themselves if necessary in defence of their anomalous position. It is possible the battle of the Boyne may have to be fought over again. This time the lineal descendants will find themselves with an English army on the opposite side. The Irish will not be in it. And all they have to fight for will be an anomalous position. They have no country. Ireland detests them, England despises them. They must go to war to hold their anomalous position, they must write battle-hymns in its praise, they must cheer for it while charging the enemy, and they must crimson the Boyne for it with their blood. But it is an awful drag on the spirits of an army to go into battle shouting wildly, Hurrah for the anomalous position!

London Universe.

The incorrigible Johnson of Ballykilbeg boasts that he never wears a shamrock on St. Patrick's Day. Heaven be thanked for even that small mercy! Is it because the Orangeman has too much respect for the emblem of the Irish Apostle to discredit it by his contiguity, or because he does not think it seemly in one who is going to kick the Queen's crown into the Boyne—some day, some day!

Sir Bernard Samuelson, Bart., M. P. for Banbury in Oxfordshire, a Protestant, but a sound Liberal, lately had an audience of the Pope in the Sala degli Arazi. The aged and dignified Englishman created a favorable impression at the Papal Court. He made a profound inclination to the Head of the Church, and said in a voice audible to all present, "Your Holiness, although I am a Protestant, permit me to unite my thanks to those of the entire world for your sublime Encyclical on the workmen's question." Leo XIII. answered with kindly words, and entered into a long discourse on the difference between the English Government and Ireland. The sympathies of His Holiness naturally were with the weak and ill-treated island.

Boston Pilot.

The movement of a large body of Episcopalians towards Catholic practice is becoming steadily stronger. Three years ago it compelled the American Protestant Episcopal Church, in convention assembled, to certain official acts, among them the restoration of the "Magnificat" to the Book of

Common Prayer. Says the *Churchman* hereupon: "The restoration of the Song of the Blessed Virgin to its place in the Evening Prayer has given more quiet satisfaction to more people than any other single result of the late revision. If its use has not yet become universal, it has been chiefly because of the inconvenience of its not being yet printed in the prayer-book, a hindrance which will cease after next autumn." Devotion to the Blessed Virgin is more than tolerated now among the Episcopalians. In a moderately "High" Church one will find a picture of Our Lady in the vestry; while she is openly honored in the Ritualistic wing, and at least one very "High Church" in Boston has a society, "The Little Sisters of Mary," instituted under her patronage. The thoughtful Catholic looks on these manifestations with a divided mind. It is true that in many cases Ritualism has been a stage in the progress of earnest souls into the fulness of the truth. But, on the other hand, it has proved a dangerous soporific to the souls whose spiritual stumbling-block is the pride of life, by holding out what looks and sounds very like Catholicity, and can be had apart from the risk of association with the poor and humble, who are so unpleasantly prominent in the real Church Catholic.

Catholic Columbian.

If Andrew Carnegie would pay better wages to his workmen, so that they could all own their own homes, he would build a better monument to himself than all the libraries and gymnasiums that his millions could erect.

We heartily wish that the Catholic Church of the United States had a "Book Concern" such as the Methodists have, an official press that would supply popular controversial works and good books of enlightenment and instruction on Catholic doctrine, at prices that would enable Catholics to distribute such works among their Protestant friends. The establishment of an enterprise of this kind would be an eminently practical move in the line of the Apostolate of the Press. The Columbus Press of the Paulists should take up the work.

Catholic Citizen.

A casuist is one who resolves cases of conscience. An unfavorable sense in which the term is used applies to those who have a facility for making their own misdeeds square with their consciences by nice reasoning and pious turns and twistings. Good people are usually most intolerant of any criticism directed against themselves. They have formed the habit of justifying themselves continually in their own minds so that they are deeply irritated if their perfection is in any manner called in question. Now there are a great many ignorant casuists who resolve cases of conscience off hand without the first elements of a moral training. If they are in debt "it is legally an indebtedness but morally not." If they have committed a wrong against a neighbor they cultivate a good intention to repair it sometime in the distant future and then they live upon the unctious of being good enough to cherish such an intention. If they murder the good name of a fellow-Christian they select some useful motive to ascribe the act to. If they have occasion to "do" their brethren in business it is in some manner reasoned out to be for the glory of God. No one should feel safe in resolving cases of conscience even for himself unless he has a license from some ecclesiastical authority. The ordinary law-abiding citizen is a plain sinner if he ever has a case of conscience to resolve. Our transactions should be so straight and simple that an instant sense of right and wrong should settle every case presented. If there is a doubt take the safer course. Keep your standards so high that you do not have to call in casuistry to justify yourself. Do all equities that the case demands. Pay the debt if it has any fair semblance of being due and cultivate more careful business habits next time. Repair the wrong without boasting of a mere intention to repair it. Let the Almighty take care of your neighbor's character. If you have played the highwayman in business admit the fact to yourself at least, if you do not proclaim it to justice. No man gains anything by throwing dust in the eyes of his own conscience.

Boston Republic.

Archdeacon Farrar contributes an article to the *Review of the Churches* on Cardinal Manning, in which he praises unstintedly the Christian virtues of England's great ecclesiastical prince. "Most Englishman," Dr. Farrar asserts, "admired and loved our great Cardinal for his largeness of heart, the glow and earnestness of his humanity, and for his true Catholicity. He was an ascetic who lived in the utmost personal simplicity. He did not regard luxury and ostentation as necessary to the maintenance of his position, but lived in a bare house on meals which would make ninety-nine servants out of one hundred give notice after a day's trial." It is the fond hope of the Catholic world that his successor will follow in his footsteps and deserve when he is called to his reward the praise of classes of Englishmen which has been given so generously to Cardinal Manning.

CLOSE THE RANKS.

Professor Brophy's Advice to Ireland's Friends.
N. Y. Freeman's Journal.

We present to our readers this week an admirable, powerful and eloquent address delivered at the great Irish-American Home Rule meeting in Cooper Union on Monday evening of last week by Professor Brophy. Presuming that it will be highly entertaining to our readers, we give the speech in full below.

A few years ago I was walking with a friend one moonlight night along the beach of a New Jersey resort, when our attention was attracted to a small craft some distance from the shore. We stood for a few moments watching the vessel plough her way through the watery waste. "That is an odd looking schooner," said my companion. "She carries four masts." "Four masts?" I replied. "You must be mistaken. I see no masts at all; she is a small-sized steam coaster." He insisted that he was right. I wouldn't acknowledge that I was wrong, and so the contention went on; but finally, remembering the old story of the two knights who had once met in deadly conflict at the sign of the silver and golden shields, we wisely concluded to let the matter drop. On returning to the hotel, however, my friend related the occurrence to my wife, who, with womanly prudence and tact, advised us both to consult an oculist. We did so, and what do you suppose was the result? Why, to our amazement, we found that each one was right, and yet that each one was wrong; for, after the usual tests, the oculist informed us that the eyesight of both was defected—one being affected with myopia and the other with diplopia.

At a matter of fact, said the oculist, the vessel must have been a schooner carrying two masts, and your contention arose from the fact that one of you can see hardly anything without spectacles, while the other has the misfortune always of seeing things double. Thus, for the first time, we learned that all our lives each one had been afflicted with imperfect vision. Now, that little incident taught me a most salutary lesson. It taught me to be less tenacious of my own opinions, and to be more tolerant of the opinions and actions of other men. And it seems to me, my countrymen, that it conveys a moral which we should all take well to heart this night. When I hear men discussing and contending and disagreeing on questions of the day, I am reminded of that little incident on the beach, and I ask myself: How is it that these men—all honest, all patriotic, all earnestly striving for the best, all intensely anxious to uphold the right and to cast down the wrong—how is it that these men take such diverse, such opposing, views of things, unless, indeed, we are all afflicted, more or less, with a mental strabismus which causes men, thoroughly honest, thoroughly sincere, thoroughly patriotic, to see things in such different lights? And so, in every country, among all classes of people, and in all walks of life, do these conditions prevail, and whenever obtain, and wherever such conditions obtain, the only safe rule to follow in political life is the wise old American plan—take the consensus of opinion and let all abide by the decision of the majority.

Doubtless there are in this vast audience to-night men who differ radically as to the manner in which the Irish question should be treated at the present time. There are, no doubt, some who believe in one policy, some in another; some who would follow one line of action, some another; but I know that there is no Irishman here this night who is not in his own way and according to his own lights, honestly, sincerely and intensely devoted to the Irish cause—not one who is not willing, anxious and ever ready to do what in him lies to strike down the tyranny that has so long enslaved our mother Ireland, and to raise up her prostrate form into the bright sunshine of life, liberty and happiness—to endure, please God, forevermore.

For myself, I must declare that my sympathies have ever been with those of my countrymen who have cherished and exemplified the memories of '98, of '48 and of '67. Whether the feeling be in me a virtue or otherwise, I cannot help. I took it in with my mother's milk, and it shall go out only with my expiring breath. I can well understand the spirit of hatred to British oppression, the spirit of revenge which fills the hearts of Ireland's sons, for in my own day and in the old land I have witnessed scenes that "would stir a fever in the blood of age," and "cause the very stones to rise in mutiny." And, sir, moralize as you may.

"The flesh will quiver where the pluckers tear,
The blood will follow where the knife is driven."

But, sir, it were painful to dwell upon this painful subject. That Ireland has suffered bitter, burning wrongs, even her hardest enemies have been forced to confess. The momentous questions for us here and now are: How are those wrongs to be redressed? In what manner can we best do our duty in this cruel hour?

In the history of nations, as of individuals, there comes a time when the tide, taken at the flood, leads on to

victory, but, the opportunity neglected, the nation's hopes and aspirations are wrecked and stranded upon a barren shore. In my soul I believe that the tide of Ireland's destiny is now upon the turn. The crisis is at hand; the solemn hour draws near; and the dread alternative is forced upon us: Shall we meet this crisis as one solid phalanx of brave, devoted, unselfish, united patriots, or shall we sulk or quarrel or lie supinely upon our backs and let the golden opportunity go by forever? Men feel and feel deeply. Men differ, and, unhappily, some of us have been hasty and indiscreet, but, oh, my countrymen, the air is throbbing with the clarion call to action, to fulfillment of duty, to an earnest union of heart and of hand. Yes, men of New York, the pregnant hour has come at last, and upon your shoulders there hangs this night a heavy weight, for upon your action here and now may depend the future freedom or the deep disaster of the old land; upon your action may depend whether Ireland's cause shall go down in dishonor and defeat, or whether Ireland shall cast off the habiliments of woe and take her place once more—the first among the foremost of the nations of the earth.

In the far off Indian lands, there is a poisonous reptile, long and slimy, which of all its species is the only one dares to invade the haunts of man. It is known by its uncontrollable thirst for milk, and for its ferocity in attacking man and beast. On one occasion, the warriors of a certain tribe had departed on a hunting expedition leaving behind none but the women, the aged and the little children. In a few days the expedition returned, and the women, and the old people, and the children, went forth to meet the warriors returning from the chase. The first—the chieftain's mother—was missing from the throng. Alarmed by her absence, the chieftain and his attendants ran hastily to her abode, and there, upon the floor, lay the poor woman in the last agony of despair, wrapped in the coils of a huge cobra, which was slowly squeezing the life blood from out her helpless form. Frenzied by the sight, the chieftain raised high his sword to cleave the serpent's head; but, knowing from experience that the cobra when struck would thrust his venomous fangs into the vitals of his victim, the attendants seized and held the chieftain's arm, dissuading him from striking, while others dispatched with all haste to fetch a tub of milk. Placing this tub upon the floor, the attendants drew it, and immediately the cobra relaxed his hold, unwound his loathsome form, and darted for the milk. Once freed from the reptile's power, the woman was borne to a place of safety, and was soon restored to consciousness and strength.

Oh, what a terrible ordeal! What a period of excruciating agony for that living soul! Had he yielded to his first impulse, had he struck the hasty, fateful blow, his mother would have been a corpse; but by heroic sacrifice, by the triumph of prudence over rashness, the reptile was destroyed and the mother's life was spared.

To you, my countrymen, and to you, in a special manner, O men of the "old guard," I appeal in God's name to reflect seriously, calmly, prudently, upon the dread responsibility that rests upon the head of every man of the Irish race, in this pregnant hour. Prostrate and helpless lies your mother Ireland. The cobra of oppression has coiled its loathsome length around her lovely form, and year by year, and hour by hour, her life-blood is oozing away.

The sight is agonizing, and I can well appreciate the frenzied longing of the devoted sons who would gladly leap to death to save their mother Ireland from the cobra's clammy clutch. Yes, men of the "old guard," I know your loyalty, your steadfastness; I know the sacrifices you have made and are ever ready to make; I know the disappointments and deceptions of the past, but is there no other resource but the disastrous blow? Is there no way to spare the mother and to crush the tyrant?

There is, my countrymen, there is, thank God! a way, if we can but restrain our impetuosity, if we can but conquer for the moment the natural feeling of vengeance that wells up in our souls, if we will but let prudence go hand in hand with fortitude.

We have to-day at our command two of the most formidable weapons ever wielded by a people struggling to be free: two weapons before which corruption quails and tyrants tremble; two weapons which in a few short hours can create a revolution such as armed battalions are powerless to achieve; two weapons unknown to former times and ancient civilization; two weapons which in the hands of freemen, can, without hurting a hair of the freeman's head, change the face of the globe, hurl the despot from his height, the tyrant from his throne—the two great twin blessings of the nineteenth century—an untrammelled press and the sacred sovereignty of manhood suffrage! O, what power in an unshackled press, and the secret ballot!

Yes, my countrymen, "Peace hath her victories, no less renowned than war;" victories achieved by the press, the palladium of liberty, the sleepless guardian of the people's cause—victories won by the secret ballot, the ballot

which combines the dignity of the sceptre with the potency of the sword.

"That potent rod,
Which executes a freeman's will
As lightning does the will of God!"

Some sixty-five years ago there sat in the great hall of Eton College, in England, a party of 500 students who had gathered to commemorate some event of college history. In the course of the banquet, and when hilarity was at its height, some one proposed a ribald toast, and called upon the assembled students to rise and drink with him to the vulgar sentiment. Instantly all were on their feet—all but one. One young man there was who turned down his glass and refused to rise. Hoots, jeers and yells were powerless to shake his high resolve. Calmly he withstood the storm of ridicule, of jibes and jeers, the solitary one in that great throng with sufficient manliness and grit to prefer principle to popularity. The young student of that eventful night is now on the verge of the grave. He has reached the highest rounds in the ladder of fame; he stands among the foremost of statesmen of the world; in his official career he has made some cruel mistakes. Like Paul of Tarsus, he was once a persecutor; but like that great apostle, and with the frankness of a mind truly great, he acknowledged those mistakes, and now makes herculean efforts to undo the blunders of the past. That young student, who, for the sake of principle, manfully withstood the jeers and jibes of that college mob, holds the power of Great Britain in his hands to-day. He has fearlessly proclaimed that, with God's help, his last years on earth shall be devoted to retribution for Ireland's wrongs, and he calls upon Ireland's sons the world over to stand by his side till the enemy is vanquished and the victory won!

My countrymen, to heed that call, to take an independent position beside that Grand Old Man, to be an ally in the cause of freedom, is no denial or abatement of Irish right, for we are all agreed that the old spirit must be ever kept alive; that there must be no acceptance of the shadow for the substance, that the old flag must be kept forever to the fore, that there must be no abandonment of one jot or tittle of the God-given, inalienable right of the Irish people to be governed by their own laws, made by their own representatives, in an Irish Parliament, and upon Irish soil.

In the rotunda of the Capital at Washington there is a group of statuary, placed there by the Fathers of the Republic as a warning and a lesson for the generations to come. There stands the giant Hercules, with body bent, arms stretched and every muscle strained, in the vain attempt to break across his knee a bunch of slender reeds that are tightly bound together. At the giant's feet sits a little prattling babe, gleefully breaking with his tiny fingers the reeds which, when united in a bunch, not even the giant Hercules could break or bend.

Oh, my countrymen, what a world of wisdom for us in this artistic group! Our people, taken one by one, are at the mercy of every petty satrap. Bind them together with the cords of patriotic affection, and all the Bailiours in Victoria's realm can no longer hold them beneath the heel of the oppressor. I know there are difficulties to overcome; but, my friends, where there's a will there is always a way. We must enter upon this contest in the spirit of self-sacrifice, the people must rise in their majesty and their might, the cries of discord must be silenced, the American idea must be carried into Irish politics.

Yes, my countryman, this is the remedy, the only remedy, the one unflinching remedy for the present troubles that agitate and distract our people. We must Americanize Irish politics!

Ireland has the blessed boons of a patient press and the secret ballot. In the exercise of the inestimable right of suffrage there must be no coercion. Leave the people free; let them elect whomever they please; let there be no pledge but the pledge to be true to the Irish cause; let all agree to abide by the decision of the majority. Then will you have a mighty balance of power that can shape legislation as it will; then will you have a potential union of heart and of hand; then will you have unified and solidified a movement whose onward swell shall prove as irresistible as the mighty waves that break upon your shores.

One thousand years ago there were two parties in Ireland. Taking advantage of the unfortunate division, the freebooters of Northern Europe determined upon Ireland's subjugation. At first appearance of the foreign foe Brian and Malachy forgot and forgave the differences of the past, shook hands in brotherly affection and love, led their combined forces to the field of Clontarf, routed the invader, and swept Danish powers and usurpation, at once and forever, from Irish soil.

Oh, my countrymen, let this be to us an inspiration and a hope! Let us, in God's name, join hands the world over in fraternal affection; and then, indeed, may we look forward with confidence for the speedy coming of that glorious day, when Ireland, casting off the cements of the sepulchre, shall arise once more, radiant as the evening star, resplendent as the joyous sunrise of an Easter morning!

The New Man at Rossmere

CHAPTER XII.—CONTINUED.

She sent no answer back through the bluster of the night.

"Can she use it?" Manton asked, swinging his lantern in search of mud-holes.

"She can do most anything she's made up her mind to do."

"You are either a very lucky or a very unlucky man, then," says Craycraft, with a laugh.

"Yes, my missy. Is yer done gim' me up? Mouty lonesome lak, ain't yer, missy?"

The tall, lank form loomed up before her in the darkness, as, with much stamping of his rain-soaked shoes, Jim mounted the steps.

"You ain't skeered now, missy, is you? Jim'd ben here fore now, but I ben havin' my eyes skint fur a skiff full er dem raskily Rowan niggers tudder side de lake."

"You are real good to me, Jim, but I don't think I care to go to bed."

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the death-like stillness of the house. She strained her eyes into the darkness, with an unaccountable sense of expectancy.

"What is it, missy? Don't you be skeered. I ain't got no sleep in my eyes dis night."

"Jim, don't you hear oars? Listen. He was alert enough now. He listened for a fleet second, then grasped the stout club he had laid on the front steps, and gathered his buttonless coat close about him."

"You ain't skeered if I leaves you, missy? dey don't mean no hurt t' you, em'how; it's de levee dey' after."

"Go, never mind me." Agnes spoke with imperious abruptness. With the stealthy tread of a sleuth-hound Jim passed out of her sight.

With instinctive daintiness she gathered her long skirts up in one hand, and stole out toward the direction of those beating oars, with a sudden courage born of desperation.

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ing heavily from extreme exhaustion, when, an hour or two later, Squire Thorn and Manton Craycraft returned to the house, their night-watch over.

"I'd like to get a surgeon as soon as possible. Your trees are more dangerous in death than in life."

"You are either a very lucky or a very unlucky man, then," says Craycraft, with a laugh.

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had dreamed it all, then. She saw Jim coming up the walk with the skiff oars, which always lay in the front gallery when not in use.

"Did yer dream wat, Miss Aggy?" "That I shot some one—that I fired a pistol last night?"

"You are either a very lucky or a very unlucky man, then," says Craycraft, with a laugh.

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Sick Headache

is a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine."

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver."

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health."

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Ten years ago all our fine manufactured tobacco came from the United States. But month after month and year after year the superior quality of the "Myrtle Navy" brand has driven the American article out of the Canadian market.

To the Point. We say our remedy is a permanent cure and then prove it thus: Toronto, Ont., April 17, 1887.

What Can Cuticura Do Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children.

MASS WINE. WILSON BROTHERS Have just received a direct importation of the Choicest and purest Mass Wine, which will be SOLD AT REDUCED PRICES.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRARDOT & CO. Alter Wine a Specialty.

The system of land complete operation on as shore. There was also a lac

GROSSE ISLE.

By JAMES M. O'LEARY, OF OTTAWA.

CONTINUED FROM OUR LAST.

The consequence is that every day my reverend fellow-laborers and the devoted medical gentlemen who imperil their lives in the same cause are compelled to behold hundreds that a little providential precaution and ordinary care might have restored to their large and helpless, houseless families and distracted relations, hurried away in a few hours to their premature and unhonored grave, while those who should at once provide for their salvation, at every cost and sacrifice, are higgling about the means.

It is encouraging to a young professional man to expose himself to almost certain death, for the paltry remuneration (17s 6d a day) held out to those who expected that servants can be found for the trifle of payment (3s a day) offered as wages to those who are willing to come and spend their nights and their days in a fever hospital.

I say it is my solemn conviction that no money should be spared to enlist the services of every person whom money may entice to this theatre of disease and death. It is my unalterable conviction, shared, I am sure, by all who now witness or have formerly seen the state of things here, that no sacrifice should be deemed great by the Government, or the Legislature, which might save to humanity so many lives, to Ireland so many grateful children, to the Empire so many subjects.

I am not to be told that the Imperial Government would hesitate for a single moment to refund the Province for every shilling expended in a cause so sacred in the history of nations. Why then all this frothing and talking and examining when the Government should be effectually doing every thing for the wretched ship-loads cast upon our shores? Where is the use of committees or commissions or inquiries or abuse of the Ministry, when that Ministry and Opposition should be unanimous in the suggestion and adoption of every measure which may afford a remedy proportionate to the appalling calamity?

This is strong language, but the language of a priest and an Irishman who is now in the midst of diseased death; who speaks out his heart and his mind with a hope of doing a little good where so much is imperiously slaughtered by legislative neglect; who writes without the intention of wounding any or blaming any, but with that of warning all concerned, with timely and salutary exhortation; who writes, too, as if the line he pens were to be his last, and that on the truth it contains were to rest his reputation in life, his hopes for eternity.

With many thanks for your constant and warm advocacy for poor, suffering, heart-broken Ireland and Irishmen.

I remain, ever sincerely yours, B. O'REILLY.

As we have seen, the Provincial Parliament appointed a committee to enquire into the management of quarantine, and that their labors were of short duration. They, however, found time on the 13th July to examine the Reverend Fathers Moylan, O'Reilly, Ferland, and captain, afterwards Admiral, Boxer, of Crimean fame.

The Reverend Father Moylan who visited the island in the beginning of May, and afterwards towards the end of June, stated that on his arrival he found 1,100 sick, all under shelter but greatly crowded, and a great want of nurses, owing to which the sick were sadly neglected. In one instance he supplied water to the sick in a tent which had been there for the space of eighteen hours without any assistance. There was a sufficient quantity of bedding, but precautions were not taken to lay planks as a flooring in several of the tents and the beds were soaked with water when it rained. The buildings were generally water-tight.

As for the sleeping arrangements in the old sheds, there was a double tier of beds, the upper tier being about three or four feet above the lower, and the planks of the upper tier not being close together, the consequence was that the filth of the upper patients fell upon the lower ones, who consequently could not breathe a pure air, being confined in so narrow a space. The upper patients had the greatest difficulty in getting in and out of their berths. In time this inconvenience was removed.

The supply of food appeared ample, but the manner of distribution, very deficient. There was great distress on board the ships for want of nourishment, but the sick on shore were too largely supplied, and sufficient care was not taken with regard to the diet. "I have been compelled to take meat from patients who were in a state of fever." (In alluding to this matter Dr. Douglas stated that it frequently happened that fever patients stole meat from the convalescent, falsely conceiving that animal food would give them strength.)

Cleanliness was pretty well observed in the new buildings and hospitals, but not so in the old sheds and tents, where filth was allowed to accumulate in the chamber vessels and to create a most disagreeable stench.

In the tents and sheds sick persons were found lying a whole night until late the following day in close proximity. Oftentimes there were two, and sometimes three, in a bed. In the old sheds such was almost invariably the case, and in the tents very often so.

Corpses were allowed to remain all night in the places where death had occurred, even when they had a companion in the same bed. "On one occasion I observed to orderly Smith that there was a corpse in the same bed with a patient, and his reply was that in those cases they were left until the following morning."

In the buildings, old sheds and tents, men and women were put into the same apartment without reference to sex.

In the old hospitals sufficient attention was paid to supply the fever patients with drinks (lemonade and barley water), but elsewhere, especially in the tents and old sheds, there was the greatest neglect, inasmuch that the clergymen themselves were often compelled to administer drinks.

In May the patients on board the vessels were nearly equal to those on shore, amounting to 1,100, almost entirely without medical attendance. In some vessels with sick on board four or five days passed without a doctor's visit. The mortality on board was proportionally, at least, twice as great as ashore.

The system of landing all the sick was put into complete operation only at the end of June.

There was also a lack of medical attendance on

board, provided by the vessels, and as for the passengers they were very badly treated.

In many cases sickness arose from want of attention on the part of the master to keep the vessel in a clean condition, and also from an insufficient supply of food. Where the above causes did not exist, sickness, if it prevailed, never showed itself with the same intensity.

Father Moylan visited several vessels on their arrival, and found the greater part of them in a filthy condition. The floor of the hold was covered with dirt, the chamber vessels had not been emptied for days, the beds were in a very dirty condition and full of vermin, and the passengers were necessarily in a very uncleanly state.

There was no delay in burying the dead. At first the graves were not dug a sufficient depth. Coffins were piled one over the other, and the earth covering the upper row, in some instances, was not more than a foot deep, and, generally speaking, about a foot and a half. The cemetery was about six acres in extent. Trenches for the bodies were dug about five or six feet deep, and six men were employed at the work.

By far the greater part of the level portion of the island was occupied by Dr. Douglas for agricultural purposes. The new hospitals were constructed too close to each other and to buildings already existing. Land near one of the old sheds, used as a farm, might have been more appropriately and more usefully given up for the erection of some of the hospitals.

As to the money of the sick and dying emigrant, it was the general opinion of all the clergymen who had been on duty on the island, that some nurses and orderlies were not over-scrupulous in appropriating it to themselves. Besides, in a few cases convalescents robbed their sick brethren.

In commenting on Father Moylan's evidence, Dr. Douglas stated that he experienced the greatest difficulty in obtaining nurses. He gave full authority to Father McQuirk, who complained of this want, to lure as many from the healthy passengers as he could, but he was unable to obtain the services of even one. "The nearest relatives abandon each other whenever they can."

The doctor agreed that there was insufficient accommodation for the sick, that a few of the tents were without flooring, that iron bedsteads were now (July) used, and that the upper tier of berths in the hospitals, or sheds, at first intended for the healthy, had been removed.

As to meat being given to fever patients, he stated that in the case mentioned by Father Moylan the meat was stolen from a convalescent. Such occurred more than once, "from the craving which the lower order of Irish have for animal food, which they rarely taste, and which they falsely conceive will give them strength."

The sick, he acknowledged, were, at first, crowded in the old sheds and that disorder and a want of cleanliness existed. Filth, no doubt, was allowed to accumulate in the chamber vessels. Members of families, chiefly children, or husband and wife, frequently occupied the same bed, but this arose from the impossibility of finding room, and the anxiety to get them out of the ships. In the old hospital the sick, except extreme young children, were one in a bed, and the sexes kept in different wards.

The mortality on board of vessels was large, but might, in part, be accounted for by the fact that those who died for the two or three days preceding the arrival of the vessel at quarantine were kept to be buried on shore. Thus, the "Rose," from Liverpool, buried thirteen on the day of her arrival, and seven on the following day. The "Erin's Queen" brought nine bodies on shore on her arrival.

He, the doctor, had seen bodies allowed to remain in the berths some time after death, as on board the "Sisters," where both passengers and seamen refused to remove the dead, and the captain himself, named Christian, had to go down to the hold, and carry up the corpses on his back. A short time after this truly good and humane man died of fever. In the "Erin's Queen" the captain had to bribe the seamen with a sovereign for each body brought out of the dark and dismal hold. In other instances, the doctor said, he had been told that the dead had to be dragged from their bunks with boat hooks, their nearest relatives refusing to touch them.

Captain, afterwards Admiral, Boxer, in his evidence, stated that there was nothing more terrible than the sheds. Most of the patients were attacked with dysentery, and the smell was dreadful, as there was no ventilation. He found a want of assistance and attendance on the sick, and a difficulty in obtaining doctors and attendants owing in a measure to the salary paid, namely, 17s 6d to the former and 3s to the latter. He was of opinion that if proper representations had been made to the Government, after the arrival of the first ship, to receive emigrants as they arrived, the disease would have been prevented from spreading as it did. Again, if the intentions of the Government had been carried out with promptness, after representations had been made, Grosse Isle would have been in a condition to receive as many emigrants as might be expected. "It would seem," he said, "as if Mr. Buchanan (Chief Emigrant Agent at Quebec) and Dr. Douglas were very cautious as to responsibility, and the heavy expenses to be borne."

To this Mr. Buchanan replied that he did not anticipate a very considerable increase in the number of sick among the emigrants. "I did not make any official representations to the Government, as it was a subject that did not come within the control of my Department."

Father O'Reilly stated that he went to Grosse Isle on the 6th July and returned to Quebec on the 14th July. He saw emigrants in the sheds and tents lying on the bare boards and ground for whole nights and days without either bed or bedding. Two, and sometimes three, were in a berth. No distinction was made as to sex, age, or nature of illness. Food was insufficient and the bread not baked. Patients were supplied three times a day with tea, gruel or broth.

He visited two ships, the "Avon" and the "Triton." The former lost 136 passengers on the voyage and the latter 93. He administered the last rites of religion to about 200 on board these ships.

The graves were only four feet deep, and three tiers of coffins were laid therein. The burial ground was about two acres from the hospitals. No means were provided for the comfort of the sick and their restoration to health.

Fever found its way into town and country, due to a lack of system to prevent its ravages, or to some egregious default in not carrying out a system. The action of the Provincial Government was very insufficient. Means for the reception and care of the sick, for the attendance of the requisite number of doctors, and above all the requisite number of nurses, for the obtaining of a necessary number of nurses, were inadequate. Even if there were doctors enough, sick nurses enough, there was a scanty

supply of what was absolutely necessary for the proper discharge of their respective duties. Dr. Douglas could not obtain doctors and nurses, for his hands were tied.

Vessels came in daily with sick, and unless some person through kindness, for it was nobody's duty, brought the clergyman on board, the wretched emigrant was allowed to die in sight of his clergy, without the supreme consolation of an Irish Catholic—the last rites of his Church.

When the emigrants left Grosse Isle they were literally crammed on board the steamers, exposed to the cold night air, or to the burning summer sun, or to the bitter east early wind, or to the drenching rain; and in this way, from the length of the sea voyage, the wretched quality of food and the pestilential atmosphere they were constantly inhaling, the most robust constitution soon gave way. As many as 800, 900, and even 1,000, in a state of uncleanness and debility, were huddled together for forty-eight hours, on the deck of the steamers; and Montreal and the Province soon learned the consequence of thus allowing emigrants to leave Grosse Isle without a sufficient sanitary probation.

"I have seen," said Mr. de Vere, "small, in-commodious, and ill-ventilated steamers, arriving at the quay in Toronto, after a forty-eight hours passage from Montreal, freighted with fabled cargoes of 1,100 and 1,200 Government emigrants of all ages and sexes. The healthy who had just arrived from Europe, mixed with the half-recovered convalescents of the hospitals, unable, during that time, to lie down, almost to sit. In almost every boat were clearly marked cases of actual fever—in some were deaths—the dead and the living huddled together."

Father O'Reilly further stated that he visited the camp at the north-west extremity of the island, intended for the reception of the healthy, and in the few hours he passed there administered the last sacraments to upwards of fifty persons. Being considered healthy, nothing was provided for them, so they had to look out for themselves, and were lying either on beds they had brought with them from home, or planks, or on the damp ground. They could not, if taken ill, be removed to the hospitals immediately. The existing regulations prescribed that they should previously be put on board their respective ships, and thence conveyed to the hospitals.

Very many left the station in a feeble state of health, with every danger of relapsing into fever on board the steamer, before they reached Montreal.

Father Ferland said that he arrived at Grosse Isle on the 24th June and remained a week. Nurses were obliged to occupy a bed in the midst of the sick, and had no private apartment where they could change their clothing. Their food was the same as was given to the emigrants, and had to be taken in haste, amid the effluvia of the sheds, and in this way were frequently infected with the fever; when sick they were deprived of aid. He instance a case of a Mrs. Garneau, from Quebec, who remained three days in a shed without having any other assistance than that which she received from the Rev. Mr. Harper. This poor woman paid with her life the kind offices she had bestowed on the suffering Irish emigrant.

The report, he said, of these melancholy events, magnified by rumor, circulated in Quebec to such an extent that none were willing to expose themselves to a fate which seemed to wait on those who had the care of the sick.

In the greater part of the sheds he saw men, women and children huddled together.

Throughout the months of July and August passenger vessels continued to arrive in great numbers, each more sickly than the other. The calm sultry weather, and at times the heavy rains and cold east winds of these two months increased the mortality, and sickness on board to an appalling extent, some vessels having lost one-fourth, and others one-third of their passengers before arriving at the quarantine station. Take, for example, the "Virginian" from Liverpool. This vessel left port with 476 passengers, of whom 158 died before her arrival at Grosse Isle, including the mate and nine of the crew. It was with difficulty the few remaining hands could, with the aid of the passengers, move the ship, or furl the sails. Three days after her arrival there remained on the ship's crew only the second mate, one seaman and a boy able to duty. All the others were either dead or ill in the hospital.

Two days after the arrival of this ill-fated ship the barque "Naomi" arrived. She left Liverpool with 241 passengers, of whom 78 died on the passage, and 31 dead on board when she reached Grosse Isle, including several of the crew.

And now a word as to the removal of the corpses from the vessels. They were brought from the hold, where the darkness was, as it were, rendered more visible by the miserable untrimmed oil lamp that showed light in some places sufficient to distinguish a form but not a face. It was, I might say, more by touch than by sight that the passengers knew each other.

First came the touch and then the question, who is it? Even in the bunks many a loved one asked the same question to one by his or her side, for in the darkness that reigned their eyesight was failing them.

When the priest, leaving daylight and sunlight behind, as each step from deck led him down the narrow ladder into the hold of the vessels of those days, as wanting in ventilation as the black hole of Calcutta, he had to make himself known, and your poor Irish emigrant, with the love and reverence he had for his clergy, who stuck to him through thick and thin, endeavored to raise himself and warmly greet him with the little strength that remained.

Another death was announced on board, but no thrill, or excitement was caused by the news, among the seamen or passengers. As for the latter they had seen death by the roadside at home—they had seen their best and bravest fall "like leaves in wintry weather," at home and abroad, and they were prepared at any time for the inevitable. With them there was no fear, no shrinking from death, no longing for life. All the hopes they ever had of success on earth were crushed forever, and their hopes now were beyond the grave—hopes with which their cherished religion inspired them.

Another death announced, orders were given by the captain for the removal of the body. Kind hands in many cases attended to this. In other cases, as we have seen, it was left to strangers. Up the little narrow ladder to deck, were the corpses borne in the same condition in which they died, victims among other things of filth, uncleanness and bed sores, and with hardly any clothing on them. There was no pretence to decency or the slightest humanity shown.

On deck a rope was placed around the emaciated form of the Irish peasant, father, mother, wife and husband, sister and brother. The rope

was hoisted and with their heads and naked limbs dangling for a moment in mid-air, with the wealth of hair of the Irish maiden, or young Irish matron, or the silvered locks of the poor old Irish grandmother floating in the breeze, they were finally lowered over the ship's side into the boats, rowed to the island and left on the rocks until such time as they were coffined. Well might His Grace the Archbishop of Quebec, in his letter to the Bishops of Ireland, say that the details he received of the scenes of horror and desolation at the island almost staggered belief and baffled description.

The barque "Sir Henry Pottinger" arrived about this time. She left Cork with 399 passengers, of whom 105 died at sea, including the captain's son and several of the crew.

The passengers by the "Virginians" and the "Naomi" were sent out at the expense and from the estates of Major Mahon, in the county Tyrone, and the survivors were, without exception, the most wretched, sick and miserable beings that landed on the island.

As a further instance of the extent to which sickness and mortality prevailed, the case of five vessels may be cited, namely, the "Sarah," "Erin's Queen," "Triton," all from Liverpool, and the "Jessie" and "Avon," both from Cork. These vessels left their respective ports with an aggregate of 2,163 passengers, of whom 341 died at sea, 63 on board at Grosse Isle, and 317 in the hospitals there, making a total of 721. After a detention of thirteen days, the whole number able to leave the island was 915, and of this comparatively small number there was no doubt that a great proportion died on the route. Those who were landed at the tents in apparently good health fell ill from the exciting causes of change of air and diet, and many died suddenly before they could be transferred to the hospitals.

By the end of August, however, long ranges of sheds had been erected with berths, capable of lodging 3,500 people, at the east end of the island. These buildings enabled the medical superintendent to dispense with all the tents.

The completion of five new hospitals, in addition to the three alluded to, enabled all the sick to be removed on the 7th September from the marquees and bell tents, and to restore the churches to their former use.

On Sunday, 12th September, divine service was held in both churches.

On the 8th September the old passenger sheds were vacated. The number of sick was now reduced to 1,327, of whom 150 were convalescent, and sent to the east end of the island, where, at last, male and female convalescent wards were established.

About this time the "Superior," from Londonderry, arrived. She left port with 366 passengers, 18 of whom died on the passage, 8 on board at quarantine, and 120 sick were sent to hospital. In squalor, wretchedness, filth and misery these poor creatures exceeded any that arrived during this season of death. As to their terrible condition one fact will suffice. So destitute were they that the captain had to cut up the canvas bread-bags to furnish clothing for some of them. Oh! what hearts must not the Irish landlords have possessed who could expose their fellow-creatures to such misery. Everlasting shame upon such fiends for their cool, calculating and mercenary atrocity!

On the 13th September thirty hospital nurses were discharged, their services being no longer required.

On the 14th September there were 1,386 sick in the hospitals, and a cold easterly storm tried the poor creatures in the sheds most severely.

On the 19th September there were 1,277 sick, namely, 491 men, 448 women and 338 children. There were 1,240 cases of fever and 37 of small-pox.

The "Emigrant," from Liverpool, now arrived. She left port with 528 passengers, 43 of whom died at sea, and two died while being landed at Grosse Isle. One hundred and sixty-two of her sick were sent to hospital.

From this period sickness and mortality sensibly diminished. But to the final closing of quarantine station on the 28th October every vessel coming with passengers from Liverpool, Cork, Dublin, Sligo and other ports in the south and west of Ireland had more or less sick. The greatest number was invariably found, as in former years, in vessels from Liverpool. Cork and Dublin rivalled Liverpool in sending out sickly emigrants.

It was observed, as in former years, that emigrants who came from distant country places to large sea-ports, there to await the sailing of a vessel, living in the meantime in crowded cellars and lodging houses, invariably suffered more from illness during the voyage and arrived in a more unhealthful condition than those who had but a short distance to come, and little delay at the port of embarkation.

The disease which proved so fatal was, in most cases, brought on board, and many captains of vessels could, on going into the hold, point out the particular berth, place or places where the disease originated and the direction in which it spread. In all such cases it was ascertained that the family occupying the berth had come on board diseased or convalescent from fever, with foul and unwashed clothes.

On the 28th September there were 1,263 in hospital, namely, 473 men, 441 women, and 349 children. On the 1st October, 773, namely 304 men, 253 women and 216 children. On the 2nd October, 715, of whom 690 were laid up with fever and 25 with small-pox. On the 9th, 364, and on the 23rd only two patients, both connected with the quarantine establishment, namely William Lindsay and Ham. On the 28th October Ham was the only one left, Lindsay having died.

On the 29th October the Governor General, Lord Elgin, addressed a letter to the Earl Grey, Colonial Secretary, in which he said, in speaking of the distress and suffering which had been occasioned to the Province of Canada by the immigration of the year, "The subject was forced upon my attention at every point in my progress through the Province, and I regret to say that I found a disposition, even among the most loyal subjects of the Queen, to contrast the visitation to which Canada, as a colony, had been subjected, with the comparative immunity enjoyed by the neighboring States, who are able to take measures to defend themselves."

But the Earl Grey was mute as the sphinx. The time had not come for the English Government to speak, while the Irish were going with a vengeance.

The total number of passenger vessels inspected at the quarantine station in 1847 was upwards of 400; of these 129 had fever and dysentery among their passengers, 20 had small-pox, and 9 both fever and small-pox. Five thousand two hundred and eighty-two passengers died on ship-board, namely 4,092 at sea and 1,190 at quarantine.

TO BE CONTINUED.



Rev. James P. Stone of Lower Cabot, Vt., formerly of Dublin, N.H.

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London, Saturday, April 23, 1892.

DOES THE END JUSTIFY THE MEANS?

A curious prosecution has been instituted by Rev. Dr. Parkhurst, of New York, as President of the Society for the Prevention of Crime.

Dr. Parkhurst, in company with a Mr. Gardner, agent of the society, and Mr. John Irving, a member of Mr. Parkhurst's congregation, visited a disreputable house kept by a Mrs. Hattie Adams, for the purpose of obtaining evidence on which to base a prosecution against the proprietress.

The evidence of the three visitors was to the effect that Dr. Parkhurst had discarded his clerical dress and assumed that of a man of business, so that access to the house would not be denied the party. They reached the house at half past eleven, before midnight, and after some parley with the proprietress, it was arranged that five of the girls who were inmates of the establishment should dance the can-can in their presence.

We suppose that the reverend gentleman, who was the manager of the whole proceedings, imagined that by employing an agent to make the subordinate arrangements for the "circus," he would escape the guilt of participating in the immoral entertainment of which he was the chief promoter and designer. Surely the reverend doctor deserves as much fame for his ingenuity as was attained by Beatrice de Cenci, who did not herself imbue her hands in her father's blood, but merely employed and paid the assassins who carried out her plans. We may here remark that the term "circus" was used by Dr. Parkhurst himself in describing the proceedings. Being asked in the cross-examination what he meant by this word, he answered that "he meant a sort of gymnastic exercise performed by the young women."

We are aware that detectives sometimes succeed in breaking up bands of thieves, burglars, and other criminals, by becoming members of their gangs, and even by taking part in the crimes committed, or by inducing them to commit crime, so that they may be captured in the act. But we were not aware that Christian ethics permitted this to be done, in face of the pronouncement of St. Paul that evil is not to be done that good may come from it. Yet we find a singular disinclination on the part of the Protestant religious press to pronounce it wrong for Dr. Parkhurst to have bargained for an immortal exhibition, even though his object was to get sufficient proof of the evil character of the establishment, so that it might be broken up.

Are we to conclude from all this that what Protestant ministers have been long proclaiming to be one of the wicked teachings of Jesuits is in reality a distinctively Protestant doctrine? There is in fact considerable evidence in history that this doctrine is really generally believed by Protestants, notwithstanding the indignation they so readily exhibit when the Jesuits are falsely accused of teaching the same thing. The Anglican Bishops formally told Charles I. of England that he could lawfully sign Lord Stafford's death-warrant, in order to save his throne; and a Presbyterian clergyman who condemned dancing as a sin, at the same time publicly declared that President Harrison was justified in permitting it at his inauguration ball; and now we find Dr. Parkhurst and the Society for the Prevention of Crime endorsing by their practice the same doctrine.

It is perhaps unnecessary for us to repeat here that neither Jesuits nor any other Catholic theologians have ever taught this doctrine, that "the end justifies the means," though it is not long since the parsons of Ontario and Quebec endeavored to stir up the Protestants of the Dominion into a ferment mainly on the plea that this is a Jesuit doctrine. Over and over again was this calumny repeated, especially during the anti-Jesuit agitation, and

Principal MacVicar of Montreal went so far, in June, 1887, as to read before the General Assembly of the Presbyterian Church in Canada a report of the Committee on French Evangelization, in which occurs the statement that the "standard Jesuit theological and ethical writings which are assiduously inculcated in colleges and seminaries, but also are made to permeate the whole system of elementary education in the Province of Quebec" are "impure and corrupting," and that in consequence of such teaching there is a "great and increasing difficulty in getting witnesses to speak the truth and to regard the sacred obligations of a judicial oath." (Proceedings of Assembly at Winnipeg, 11th June, 1887.)

Bishop A. Cleveland Cox, of Western New York, was also one of those who made a similar charge against the Jesuits. Would it not be in order now for these gentlemen to pour out some of their indignation against Dr. Parkhurst and the theologians who belong to the Society for the Prevention of Crime, who have practically advocated the very doctrine which they falsely attributed to the Jesuits?

We do not expect them to do this, however. Both these gentlemen and others whom we might name devote so much of their leisure to the concoction of calumnies against Catholics that they cannot find time to purge false teachings out of Protestantism.

WAR BLUSTER.

It is a favorite device of the Irish Orangemen to threaten dire warfare unless their political notions are carried out by the powers that rule. This habit seems to be hereditary, and we are accustomed to read in the twelfth of July orations every year the harmless threat that rivers of red gore will flow if their views are not carried out. But the country generally goes along smoothly enough in spite of these terrible menaces, and we are never treated to the scenes of bloodshed with which we are regularly threatened, except that if on such occasions a lonely Catholic is met by a dozen or more of these fire eaters, he may fare badly at their hands—or if there is an orphanage or hospital kept by unarmed Catholic ladies, such as the Sisters of Charity, an Orange mob is very likely to assemble from time to time to break the windows at midnight, when there are no men around to protect the defenceless females.

The Orange members of the British Parliament have recently proclaimed once more their determination to resist by force the establishment of Home Rule in Ireland if the Liberals pass a Home Rule measure during the next session of Parliament. A meeting was held recently at the residence of Lord Arthur Hill, comptroller of the Queen's household, at which the Ulster Tory members formed themselves into an "Ulster Defence Association," and passed blustering resolutions by which all present bound themselves to take up arms to prevent Irish self-government in case a Home Rule Bill should become law. One of the principal speakers was the notorious Colonel Sanderson, who promised that Ulster would furnish 300,000 men to fight the Home Rulers, and to protect Protestant Ulster against being dominated by the Papist majority of the other three provinces of Ireland.

The character of the Irish Orangemen is so well known that these threats are taken at their proper value. The Orangemen of Ulster have just courage enough, when they are in overwhelming force, to waylay funeral processions, as they did recently the procession which was escorting the remains of a venerated priest to its last resting-place. They break windows under cover of the darkness, and attack peaceful Catholics in their homes, but they take care to do the like of these acts of violence only when they know there will be no men to resist, or when they are backed by a strong police force, or by the military. Hence Colonel Sanderson's braggadocio is very generally estimated at its proper value, and those who took part in the bluster at the Defence Association meeting are ridiculed as empty blusters even by the Tory press. Lord Randolph Churchill affects to believe that the threats will be carried out and that a serious conflict will take place between Protestants and Catholics in Ireland if Home Rule be granted; but the Belfast *National Observer*, which is an ultra-Orange organ, advises the nationalists not to make themselves ridiculous by their empty threats. Lord Churchill's views on their significance are put at their true value. He advised Ulster to take up arms in self-

defence in his famous Belfast speech a few years ago, and he sets so much value on his own influence that he imagines the people of Ulster will do just what he recommended.

The truth is the Protestant tenant farmers of Ulster are becoming every day more and more convinced that the triumph of the Nationalist cause is the only remedy for the evils from which the country is suffering, and which press upon them just as severely as upon their Catholic neighbors. Home Rule is not a religious question at all. The question at issue is the protection of the people at large from landlord oppression, altogether independently of their religious creed; and the Protestant tenant farmers are becoming fully aware of this.

The Orangemen, however, fearful that their dominancy will be at an end, as a last resort have resolved to raise a religious howl as a means of preserving their ascendancy. It is certain, however, that no agitation they may attempt will prevent the success of the Liberals at the coming election, which it is now expected will take place in June or July.

It is said that the Unionists or Tories will contest every seat in Ireland, and this statement is probably near the truth.

Outside of Ulster, that is to say, in nearly three-fourths of the constituencies of Ireland, the Tory vote amounts to less than 9 per cent. of the total vote usually polled; but the only hope of the party to retain the sixteen seats they now hold in Ulster is to make it as expensive as possible for the Nationalists to keep their eighty-six seats. They hope that in this way the Nationalists may run short of funds to contest the elections successfully. There is little danger, however, that the Nationalists will suffer for want of money, as means are already being taken to supply this need at the present critical juncture. The principal danger lies in the fact that the division in the Nationalist party, arising out of the obstinacy of Mr. Parnell and those who adhered to him, may cause the loss of a few seats—not more than half a dozen at most. But there is even ground for hope that this unfortunate breach will be closed before the elections come on, and that the Nationalists will take the field as an unbroken phalanx, in spite of the cowardly threats of Colonel Sanderson, T. W. Russell and their tribe.

It is scarcely necessary to say that the Irishmen and English Liberals laugh at the threats of Colonel Sanderson and his echoes. The same doubtful warriors made precisely similar threats when the Irish Anglican Church was disestablished. Colonel Sanderson and Orange Grand Master Johnston declared then that "the ditches from Belfast to the Boyne would be lined with rifles" in defence of the tyrannical Irish Church of England establishment; but the lining was never supplied. It is worthy of note, however, that the Government have taken no notice of these treasonable sentiments uttered in the house of one of the Queen's officials. If Irish Catholics had given expression to such threats they would have been mercilessly shot down, as even innocent men were dealt with at Mitchelstown for attending a peaceable meeting, the object of which was to obtain redress of grievances by constitutional means.

The utter folly of all this talk about Ulster demanding protection from the rest of Ireland in case Home Rule be established, is sufficiently clear from the single fact that at this moment a majority of the Ulster members in Parliament are Home Rulers. Ulster has 33 members, 17 of whom are Nationalists and 16 Tories. But the popular majorities make the absurdity still more conspicuous. The Nationalist votes polled in 1886 were 118,008, while the Tory votes numbered only 105,591, giving a Nationalist majority of 11,417. The fact is the ultra-Protestant Ulster of which so much is spoken is a mere myth. It is true the Protestants of Ulster are a majority of the population, but the majority is but small, as the Catholics are within a small fraction of 48 per cent. of the population of the Province, according to the last census. The numbers are: Catholics, 833,566; Protestants, 909,513. But from the votes polled it will be seen that many Protestants are as much in favor of Home Rule as are the Catholics.

It follows from this that Colonel Sanderson's army of 300,000 Ulster Orangemen attacking Home Rule would be sadly lacking in the expected number of rank and file; and as the Catholics and Protestant Home Rulers would not be likely to lie down quietly to be killed while the 300,000 were

marching to victory, the latter would find quite enough to do to hold Ulster instead of marching on to Dublin to overawe the new Irish Parliament.

The Ulster Nationalists elected in 1886 did not gain their seats by merely accidental majorities. The three Donegal members were elected by majorities of 1,421; 3,349; 3,506, respectively. South Down was carried by 970; the two Fermanaghs by 266, and 1,233; Mid-Tyrone by 1,987; the two Monaghans by 1,471, and 3,706. In the other Nationalist constituencies the majorities were smaller, but they were sufficient to show that the Ulster Orangemen are not Ulster. Some of the Tory members had majorities which were small enough too. In South Tyrone the majority was only 99, and in South Derry it was only 138, or about one half of the smallest Nationalist majority given above.

With these facts in view, it will be seen that the tall talk of the Ulster Defence Associates is empty vaporing. In Ireland, with Home Rule, the Protestant minority would be treated justly; but justice is not what the fanatics want. They want ascendancy. Catholics are now excluded from office, and practically from any share in the government of the country. The people are also punished for crimes which are no crimes at all, and the rulers of the country are at no pains to conceal their hatred of the people they govern. These are some of the things which Colonel Sanderson and his little clique wish to perpetuate, but they are the things which must be changed.

THE JESUITS IN FRANCE.

The enemies of the Catholic Church everywhere have a special spleen against the Jesuits, because this illustrious religious order is always in the van in the advocacy of Catholic truth and the defence of the liberty of the Church.

It will be remembered by our readers that the leaders of the anti-Catholic movement in this country, during the last three or four years, occupied themselves chiefly in maligning the Jesuits, pretending that they had nothing to say against the Catholic body generally, but that they wished merely to repel aggressions which the Jesuits were making against civil and religious liberty.

There was not a particle of truth in these allegations, but as the Jesuits are well known to be among the most zealous and exemplary of Catholic priests, the attack was made upon them as a preliminary to a more determined onslaught against the Catholic religion on every point. The infidel Government of France are now following tactics similar to those which were pursued by the self-styled Equal Righters of Canada, the pretence being that the Jesuits are improperly interfering with French political matters.

A recent telegram informed us that on the 25th of March Premier Loubet said in the French Chamber of Deputies that the Jesuit Father Lemoigne delivered in the Church of St. Merri an unpriestly address, and that the Government is determined not to allow the pulpit to be turned into a tribune for political agitation, and that if existing laws do not suffice to correct the evil the Government will close the churches of offending ecclesiastics. In addition he said that "the Scotch Jesuit Forbes, who had insulted the French army in his sermons, would be expelled the country." The statement of the Minister was loudly applauded, and at Mons. Loubet's request a vote of confidence was taken which resulted in 254 votes for the Government, and 116 against.

We are so accustomed to the misrepresentations of the infidel rulers of France, and even their positive falsehoods, whenever they speak of religion, that it might well be suspected that Premier Loubet did not confine himself to truth in making these statements. The Jesuits are such efficient preachers, and so resolutely opposed to arbitrary irreligious measures, that we may always expect that the enemies of religion will make them a target for their shafts of calumny; and this is just what has happened in the case of Mons. Loubet's accusations.

The Jesuit Father Lemoigne did no more than condemn the interference of the French Government with the liberty of the Church, and he very properly exhorted his hearers, who are voters, to be faithful to their religion, and by their votes to elect men to Parliament in future who will fulfil their obligations to God and to religion, so that the Church may not be oppressed in the future as it has been in the past. This language will be acknowledged by all fair-minded people to be quite justifiable and even very

moderate, and especially so in a Republic wherein it is the duty as well as the right of every citizen to use his influence and powers of persuasion to induce the electorate to vote according to the dictates of conscience. France is a Catholic nation at heart, notwithstanding the temporary apathy which is exhibited by the bulk of the people in regard to the religious convictions of their representatives, and it is the knowledge of this fact which makes the infidel rulers of the French Republic fear that the people will rouse themselves to take more interest in the elections; for they well know that if this be the case, the days of infidel rule will soon come to an end. Premier Loubet's despotism is simply a very un-Republican attempt to put off the day of retribution, which we believe to be near at hand, and which cannot be delayed much longer; for the signs are numerous and unmistakable that the French people are fast awaking to the importance of resolute action in politics.

The Scotch Jesuit, Father Forbes, of whom Mons. Loubet also spoke disparagingly, was no more guilty than Father Lemoigne; yet he has been expelled the country, to the great delight of the infidel party. The subject of his discourse, which was so distasteful to Premier Loubet, was the religious education of the French people. He told his congregation that if religious education be abolished, a generation of bad citizens will grow up, and, referring to the laws by which every possible obstacle is thrown in the way of the practices of religion in the army, he said that if these laws succeed in their purpose of driving religion out of the army, the army will be demoralized, and will suffer even more humiliating defeats than those which were endured during the Franco-Prussian war, which resulted in depriving France of two of her most highly prized provinces, which, with their wealth, were transferred to victorious Germany.

In all this there was no insult to the French army. It was, on the contrary, an appeal to the patriotism of the people to preserve the efficiency of the army, but it suited the Premier's purpose to misrepresent Father Forbes' words.

Father Forbes is a Scotch Jesuit who has resided many years in Paris, and he is much beloved by the people. Premier Loubet cannot prevent the truth of what Father Forbes said from becoming known, and he will only render himself and his Government ridiculous by his harsh treatment of the aged and venerable priest. By such measures as he has thought proper to adopt to prevent liberty of speech, he will rather hasten than delay the day when the French people will assert themselves at the polls, and place in power a new Government which will rule the country in accordance with the wishes of the people.

Father Lemoigne's sermon, the despatch tell us, gave great offence to many persons in the congregation, and especially to a number of Socialists who were present, and who raised a cry in the church, that "the Republic is insulted." It is evident that these Socialists went to the church on purpose to interrupt the preaching of the Gospel. The fact that there are in Paris so many of this noisy class is the best possible proof that the predictions of Fathers Lemoigne and Forbes are true, that the people will become immoral if religion be suppressed. These Socialists are the very people who are at this moment causing so much consternation, and giving so much trouble to the Government by their frequent murders committed by exploding dynamite bombs among the people wherever they will cause most damage. It is the best possible proof that Father Lemoigne was in the right when we find that he gave offence to the worst criminals in Paris.

A DESPATCH from Montreal informs us that the Paulist Fathers, from New York, concluded a monster mission at St. Patrick's Church last Sunday. The mission has been one of the most successful ever held in the city. During its progress over five thousand people signed the total abstinence pledge and fifty-six converts were received into the Church. The Fathers strongly denounced the Montreal civic authorities for their apathy in not enforcing the liquor laws. The denunciation was made in the presence of Mayor McShane and a number of prominent city officials, and produced a great sensation. The effect was so great that Mayor McShane and other officials were led to sign the pledge. A large sum of money was collected during the mission to assist in educating young Catholic missionaries at

the Catholic University, Washington, D. C.

A FALSE EDUCATIONAL THEORY.

The Detroit *Evening News* of 11th April publishes an interview between one of its reporters and Colonel John Atkinson, a Catholic lawyer of that city, on Parochial schools, this being the name by which the Catholic schools of the United States are known.

The *News* interviewer tells the public that the Colonel has long been opposed to the "Catholic policy of maintaining Separate schools," but "the reasons for his opposition are now given for the first time."

All that he is able to say in favor of secular public school education may be comprised in the following propositions:

1. That they engender prejudice against Catholics, and prevent them from being employed in official or other positions, especially those which depend upon the votes of the people.
2. They are an impediment to that intimate acquaintance with Protestants which would result from friendships contracted in the school room.
3. They make the Public schools anti-Catholic, and anti-Catholicism becomes a sort of State religion, inasmuch as Protestants come to regard Catholics as half aliens, because of their apparent antagonism to public institutions in which non-Catholics take a deep interest.
4. They result in imposing a double tax on Catholics for educational purposes, and embarrass the priests financially, as well as by imposing on them excessive labor.
5. There is a waste of energy in the commonwealth, because two schools have to be sustained where one would be sufficient.

The present is not the first occasion on which the Colonel has given utterance to views in which no true Catholic can acquiesce. So recently as last Thanksgiving day many appreciative listeners were disgusted on hearing him declare in a public lecture or address delivered at a meeting whereat the Right Reverend Bishop Foley, of Detroit, presided, that the New England Puritans are the source from which is derived everything that is worthy of admiration on this continent. There was not a word of reprobation for the Blue laws and witch-burnings, which were characteristic of Puritan rule; not a word of praise for the noble efforts of the zealous Jesuit and other missionaries who were the first to endeavor and who are endeavoring still with wonderful success to Christianize and civilize the aborigines; not a word of admiration for the Catholic colonists of Maryland, who were the first to make laws on this continent proclaiming liberty of conscience to all colonists.

We could respect a Protestant who would appeal to us, as some have done, on the ground that separate education destroys the good feeling which ought to exist between Catholics and Protestants, because they are kept asunder. We deny, however, that such is the case. In Catholic schools the children are grounded in the principles of their religion, one of which is to love our neighbor as ourselves, without distinction of nationality or creed. By such teaching hatred for our fellow-man cannot be engendered; still we can respect the philanthropic sentiments of Protestants who differ from us in opinion, and would desire to see children of all creeds educated together, but in this case we would demand that they leave us free to follow our own convictions in the matter and not endeavor to force us to adopt their views. But we confess we are surprised to find professing Catholics, who should know better, maintaining that Catholics must necessarily mix with Protestants at the elementary schools in order that life friendships may be there established between them. In actual life a very small proportion of the friendships which endure are contracted in school days; but at all events the number of schoolmates a child will have is necessarily limited, and there is no reason why these school-day intimacies should not be formed between children of the same religion as between those of different creeds. We venture to say that the life-long intimacies will be more numerous among those of the same creed than they would be if children of all religions were educated together.

However, it is not on this plea that we insist on the necessity of religious instruction in the schools. It is because the whole child should be educated, the moral faculties should be developed as well as the intellectual and physical, and this can be done only through religious teaching. The most important lesson to a child is to know God and to serve Him in thought, word and deed. This lesson is not imparted at all in purely secular schools

and it is imparted very differently in any school which is not purely a religious school.

But Colonel Atkinson tells the supporters of Public schools angry with us, and will persevere to adhere to our conscientious opinions. Surely we would desecrate if through fear of a nation we were to give up our right to neglect our duty to educate our children according to the precept and His Church and our conscience.

There are duties from which we are not exempted through fear that we may lose certain State patronage. Our neighbors will seek to neglect our duty to educate our children according to the precept and His Church and our conscience. There are duties from which we are not exempted through fear that we may lose certain State patronage. Our neighbors will seek to neglect our duty to educate our children according to the precept and His Church and our conscience.

We often hear quoted with approval the motto of the heathen "It is a glorious thing to die for one's country."

It is still more glorious necessary in the cause of God. Will the Colonel say that we are less for God than the Federalists were willing to do thirty years ago to maintain the integrity of the States?

But Catholics of the United States are not required at present as much as this, and will they make the necessary sacrifice though they be taxed doubly to maintain their Catholicity? Yet there is hope that the people of the United States will be brought to justice of inflicting this upon us. We sincerely trust the Catholics will continue their demand of this grievance till the abolished in every State. It can be abolished unless we maintain firm in their demand.

"Who would be free, themselves free the blow."

Of all that Colonel Atkinson advanced in favor of his views only remains the argument is a waste of energy in the wealth when two schools are instead of one. To this we add if the commonwealth or State with schools which will furnish education, we may ourselves with the State school. State schools are insufficiently important matter of religious parents cannot evade the ability to God to see that their children are supplied. The consideration will be an additional unjust expense is but a second. Parents should endure for their children, but they may seek for lawful means by making injustice, by using their own obtain restitution through the civil authorities, at their electoral franchise state of affairs changed.

There is also a suggestion of the Colonel's reasoning that schools are made anti-Catholic because Catholics have Parochial schools. This is contrary to fact. It is the tendency of Protestant school commissioners or introduce Protestantism teaching. The instances prove this are numerous. There only refer to the case of teacher Travis, who was the popular vote of the State that Catholics receive as license to commit sin, specially to this instance and notorious, but it is of what frequently occurs know of instances where schools were established because the Catholics were just such insults as this.

The Colonel follows up of his own views by a would not surprise him were within a few years abolition of Parochial instruct Catholic parent children to Public schools scarcely necessary for such a prognostication. Pope Leo's doctrine is identical with illustrious predecessors Pius IX., in his celebrated December 8th, 1864, following modern error. "Catholics can appreciate of instructing youth Catholic faith and the Church, and who solely, or at least primarily, the natural science on earth."

The direct consequences cannot approve of

and it is imparted very defectively in any school which is not professedly a religious school.

But Colonel Atkinson tells us that the supporters of Public schools will be angry with us, and will persecute us if we adhere to our conscientious convictions. Surely we would deserve to be persecuted if through fear of persecution we were to give up our right, and neglect our duty to educate our children according to the precepts of God and His Church and our conscience.

There are duties from which we cannot be exempted through fear that we may lose certain State patronage, or that our neighbors will seek to persecute us, or that they will refuse us employment, or that they will vote against us at elections. One of these duties is the proper education of our children; and if it were needful to sacrifice life itself to maintain this right for ourselves and our co-religionists, we should be ready to make the sacrifice.

We often hear quoted with enthusiasm the motto of the heathen poet: "It is a glorious thing to die for one's country."

It is still more glorious to die if necessary in the cause of God and duty. Will the Colonel say that we should do less for God than the Federal soldiers were willing to do thirty years ago to maintain the integrity of the United States?

But Catholics of the United States are not required at present to do so much as this, and will they hesitate to make the necessary sacrifices even though they be taxed doubly in order to maintain their Catholic schools? Yet there is hope that the people of the United States will be brought to see the injustice of inflicting this double tax. We sincerely trust the Catholic people will continue their demand for redress of this grievance till the iniquity be abolished in every State. But it will not be abolished unless Catholics remain firm in their demand for justice.

Who would be free, themselves must strike the blow. Of all that Colonel Atkinson has advanced in favor of his views, there only remains the argument that there is a waste of energy in the commonwealth when two schools are sustained instead of one. To this we reply that if the commonwealth or state supply us with schools which will furnish a sufficient education, we may content ourselves with the State schools; but if the State schools are insufficient in the important matter of religious teaching, parents cannot evade their responsibility to God to see that this deficiency be supplied. The consideration that it will be an additional unjustly inflicted expense is but a secondary matter. Parents should endure the injustice, but they may seek for redress by all lawful means by making known the injustice, by using their influence to obtain restitution through petition to the civil authorities, and by using their electoral franchise to have the state of affairs changed.

There is also a suggestion in the Colonel's reasoning that the Public schools are made anti-Catholic in practice because Catholics have Separate or Parochial schools. This suggestion is contrary to fact. It is well known that the tendency of Protestant teachers and school commissioners or trustees is to introduce Protestantism into their teaching. The instances which would prove this are numerous, but we shall here only refer to the case of the Boston teacher Travis, who was sustained by the popular vote of the city for teaching that Catholics receive Indulgences as licenses to commit sin. We refer specially to this instance, as it is recent and notorious, but it is only a sample of what frequently occurs; and we know of instances where Catholic schools were established simply because the Catholics were subjected to just such insults as this.

The Colonel follows up the statement of his own views by saying that it would not surprise him if Leo XIII. were within a few years to decree the abolition of Parochial schools, and to instruct Catholic parents to send their children to Public schools. It is scarcely necessary for us to say that such a prognostication is but a puerile fancy. Pope Leo's doctrine on education is identical with that of his illustrious predecessors, among whom Pius IX., in his celebrated Syllabus of December 8th, 1864, condemned the following modern error:

"Catholics can approve of a method of instructing youth which excludes Catholic faith and the authority of the Church, and which has in view solely, or at least principally, for its end, the natural sciences and social life on earth."

The direct consequence is that Catholics cannot approve of such teaching.

EDITORIAL NOTES.

We request our subscribers not to send us obituary poems for publication. We would like very much to oblige our kind friends by giving them insertion, but we find it absolutely impossible so to do. Were we to begin publishing matter of this kind the quantity of space taken up by it in the Record each week would be simply surprising. We do not object to insert a short obituary notice in prose, but we cannot give place to poetry.

A QUEER scene was witnessed recently in Toledo, Ohio, on the stage of Daly's theatre. This was the marriage of Sadie Walker and Joseph Sagstetter. The ceremony is thus described by one of the local dailies: "The shouts of the motley crowd, the fumes of tobacco smoke, and the odor of liquor, the attempt of the orchestra to play a wedding march, all conspired to make the ceremony seem like a play instead of a genuine marriage. The members of the company occupied seats on the stage." Similar occurrences have become very frequent of late years; but will not their repetition lower the estimation in which the sacred institution of marriage is held? It is no wonder that with the growing disrespect with which the bond of matrimony is now regarded by Protestants, divorces should become a common occurrence.

A MOTION to repeal certain penal laws against Catholics which still remain on the statute books of Great Britain was made recently by Mr. Patrick O'Brien in the British House of Commons. It was pointed out that a recent Act was passed which allowed the Salvation Army free scope to conduct their services in the open air amid the beating of drums and flying of banners, while the officers of the army were allowed to display all their paraphernalia of war; but there is still a law by which a penalty of £50 may be inflicted "upon any Catholic ecclesiastic who appears in canonical robes and vestments outside his church." Catholics are still excluded from the offices of the Lord Chancellorship of England and the Lord Lieutenancy of Ireland, and any religious in England or Ireland who does not register himself may be summarily expelled from the country. It is also against the law for Catholic Bishops to take the titles of their Sees. Two years ago Mr. Gladstone introduced a bill similar to that now introduced by Mr. O'Brien to wipe these statutes off the books, but the motion was voted down by the Tory majority, just as Mr. O'Brien's motion will probably be voted down now. These laws are a disgrace to the civilization of the age, but they will certainly be expunged by the Liberals when they come into power. If the Tories were wise they would accept the inevitable, and would forestall the Liberals now that they have the opportunity. But it may be presumed that Orange bigotry will have too much influence over the present house. The Liberals will have the credit then of doing what the present Tory majority in its blind fury against Catholics refuses to do.

PROFESSOR JOHNSON, Dean of the McGill College Faculty of Arts, has pronounced the secret societies which exist among the students to be foolish or dangerous, according as we are to regard them as childish or serious. He says: "If the secret societies mentioned by Dr. Jamieson are of a childish character it is a folly for grown men to be associated with them; but if they are of a serious character, as alleged, then they are dangerous. In either case they should not exist."

But societies of this kind will continue to exist as long as a large proportion of the Protestant clergy advocate their expediency, as is the case at present. Among the follies which are laid to the charge of the McGill societies, the following is mentioned by the Professor:

"I remember reading—I think it was in the Witness—a letter from a parent complaining that his son had been seriously burned in the arm in connection with some ridiculous rites. Childish or otherwise, they should not exist."

It is announced that the Princess Marie, daughter of the Duke of Edinburgh, will be married immediately to Prince Ferdinand of Hohenzollern Sigmarung, heir to the Roumanian throne. The match is approved by Queen Victoria, the Emperor William and King Charles of Roumania. The marriage will greatly increase the influence of England and Germany in the Balkan States, and Russia is in consequence opposed to it. The princess has great strength of character, but Prince Ferdinand has only mediocre abilities. The Emperor William is all the more anxious for the marriage on

this account and says it will be advantageous that the Prince should be a "pantoffelheld," i. e., a henpecked husband. The Princess is to join the Greek Church in accordance with the Roumanian law, and this is regarded in England as a matter of course. But if a Princess were to become a Catholic in order to be eligible as the consort of a Catholic Prince, all the fanaticism of the country would protest loudly. The Greek Church, however, teaches the same as the Catholic Church on nearly all doctrinal points. We may see from this how flexible is the Protestant faith, when the question is to adopt modern fancies, yet how inflexible when it is proposed to come nearer to the doctrine handed down from the Apostles through successive ages. English Protestantism is willing to fraternize with all shades of error, but it will not endure the truth which is attested by the traditions of eighteen centuries.

Our friends the preachers cannot, it would seem, be entirely happy without taking an occasional fling at the Catholic Church and its priests. It is noticeable, too, that at intervals they very often fall foul of each other, when abuse of the old and true Church becomes tiresome. At a meeting of the Ministerial Association held this week in London, Rev. Mr. Talling, Presbyterian, read a paper on secret and other societies. He said that outside the scope of his paper were societies inimical to the State, such as the Jesuits and anarchists. Shall we call this gross ignorance or fanaticism? Or both? It is evident, at all events, that Mr. Talling knows nothing about the Jesuits save what he may have read in the Mail, the Orange Sentinel, or some Presbyterian paper. He occupies the position of one who would seek from the plaintiff, in a bitter legal fight, a sketch of the character of the defendant. The shameful lives of the Eighth Henry, and those of others like him, were denounced in most unmeasured terms by the Jesuits. For this they became "inimical to the State." Good men never feared, but always loved, the Jesuits. Bad men feared them, hated them, wrote books against them, because the Jesuits were always a bulwark against which rascality had to fight to the bitter end.

The reported proceedings of the meeting at which Mr. Talling read his paper are somewhat interesting as well as amusing. These meetings are always more or less so—usually more. Rev. M. Courtice, Methodist (we may say "advanced Methodist," for he has a burning ambition to make mankind holy by Acts of Parliament, statutes, by-laws, policemen's batons, patrol wagons, etc.), denounced the use of tobacco. He said that "he had used it for three years and got such a stink on his fingers and clothes that he could not get it off." Rev. Mr. McIntyre here put in the very ill-natured suggestion that "he must have used bad tobacco." Rev. Mr. Murray appeared to defend tobacco, saying that the "greatest man of the nineteenth century, and an Evangelical minister, Rev. Mr. Spurgeon, said that he smoked for the glory of God, and lesser lights should be very careful before they set themselves up against that." Rev. Mr. Courtice thereupon withdrew his motion, lest it might press too heavily on the corns of brotherly love. At the next meeting he will probably introduce a resolution concerning the use of tea, coffee, chocolate, cocoa, pink and straight lemonade, bock beer, ginger beer, pop, cider and city water. For serious reasons we would recommend him not to call in question the innocence of tea.

A NOTABLE figure has been removed from Canadian public life in the person of Hon. Alex. Mackenzie, whose death occurred on last Sunday. It may with truth be said that the whole Dominion will grieve at his loss, for, no matter how widely his political opponents may have differed from him in regard of public policy, it will be admitted that his intentions were always honest and sincere. He was one of nature's noblemen, and attained the front rank by sterling personal merit—a worthy model for the rising generation. His faults were so very few that they were entirely blotted out by the grandeur of his noble nature. May eternal peace be his portion in the world beyond!

A DESPATCH to the St. James's Gazette from Dublin says the McCarthy party has been rattled to pieces, and that it has split into four sections—one headed by Timothy Healy, the second by John Dillon and William O'Brien. The third wing is known as the Neutral, while the fourth consists of Justin McCarthy and his son. This condition of affairs may be set down as precisely what the Gazette and its Dublin correspondent would like to see, and we feel

assured that that is all the foundation there is to the rumor. The Gazette is the organ of the most anti-Irish wing of the Tory party, and in its hatred of the Home Rulers perhaps equals, if indeed it does not surpass, the London Times.

HOLY WEEK IN LONDON.

The solemn season of Holy Week was observed in St. Peter's cathedral, in this city, with the usual devotions befitting the occasion.

On Wednesday evening the Office of Tenebrae was solemnly chanted. Beside His Lordship, on the throne, assisted by Rev. Father Flannery, P. P., of St. Thomas, and Rev. Joseph Bayard, P. P., of Sarnia, the following priests of the diocese took part: the priests of the city: Fathers Molphy, of Ingersoll; Brady, of Woodstock; Aylward, of Port Lambton, and McCormack, of Mount Carmel.

On Holy Thursday His Lordship the Bishop celebrated Pontifical Mass, when the holy oils used in the administration of the sacraments were solemnly blessed. His Lordship was assisted in the ceremony by Rev. Father Flannery, assistant; Rev. Fathers Molphy and Gahan as deacons of honor; Rev. Fathers Brady and Aylward as deacon and subdeacon, respectively.

The great feature of the day was the large number of persons who approached the Holy Table for Communion. Truly the people of London understand the grandeur of this feast, and it must have given great pleasure to the Bishop and priests to see so many of their flock receiving on that day.

The Tenebrae was again chanted in the evening, commencing at 7:30—His Lordship on the throne—by the Rev. Fathers Bayard, Flannery and Aylward, whilst the Rev. Fathers Tiernan, Noonan and Kennedy occupied places in the sanctuary.

On Friday morning the Mass of the Presanctified was celebrated by Rev. Father Tiernan, *coram pontifice*, Fathers Kennedy and Noonan acting as deacon and sub-deacon; whilst the Passion was sung by Fathers Bayard, Brady and Aylward.

A large number of the congregation was present in the afternoon at 3:30 to assist at the devotion of the Way of the Cross.

In the evening the ceremony consisted of the Stations of the Cross; and a sermon proper to the feast was preached by Rev. Father Ferguson, of Assumption College, Sandwich.

On Saturday took place the ceremony of the blessing of the baptismal font, the Easter holy water and the Paschal candle, after which High Mass was sung by Rev. Father Tiernan.

On Easter Sunday Masses were at the usual hours—7, 8:30 and 10:30—the last one being a Pontifical High Mass by His Lordship the Bishop, assisted by Rev. M. J. Tiernan, assistant priest; Fathers Noonan and Gahan acting as deacon and sub-deacon. The sermon was preached by Rev. Father Ferguson.

Fiske's Mass in E flat was sung by the choir, assisted by the orchestra of "D" Company band. Solos were given by Mrs. Keltie, soprano; Miss Julia Dibbs, contralto; Mr. T. J. Ranahan, tenor, and Mr. J. T. Leach, basso. During the offertory the "Regina Coeli" (Lambillotte) was rendered by Misses Leach, Hennessy, Harper and O'Meara, and Messrs Mullins, LeBel, Coles and Watt.

Grand musical Vespers were sung in the evening, with Mrs. Cruickshanks presiding at the organ, the choir being conducted by the leader, Mr. W. E. Miller.

AT ST. MARY'S.

The usual Masses were celebrated at St. Mary's, at which large congregations assisted. The choir ably executed Millard's Mass in B flat.

The chief feature of the evening devotions was the rendition of the Vespers by the Sunday school children.

A WONDERFUL CURE.

Striking Results of Faith in the Miraculous Powers of Lourdes.

London, April 9.

The Tablet prints to day the following story of a miracle at Lourdes over the signature of Edward Wesley, who writes:

"On March 13 I was at Lourdes and was just leaving the grotto, after hearing Mass at the Basilica, when I saw a young girl carried on a bed by four men.

SHE WAS WHITE LIKE A CORPSE, her limbs were twisted and she was blind. She was carried into the piscine.

"I returned to our hotel and had hardly arrived when the landlady rushed in to tell me that this young girl had been completely cured.

"I at once got permission to go to see Mme. de Laguerre, with a friend with whom I was travelling. We found her in the great joy at the wonderful cure of her daughter. The mother told us that she had been PARALYZED FOR THE LAST SIX YEARS, and had had all the best doctors in Paris, but only got worse.

"Eight months ago she was advised to go, as a last chance, to Geneva and try hot baths. After taking the baths for two months she got a fresh stroke and was struck blind. They then determined to take her to Lourdes, and there make a novena to beg for her a cure from Our Lady.

EYESIGHT AND BODILY VIGOR COMPLETELY RESTORED.

The novena ended on Saturday, March 12, but no cure was made, and they telegraphed from Bordeaux to send the invalid in a carriage from Lourdes station the following day by

the midday train. She made her final adieu to Our Lady before leaving, and when entering the piscine and being bathed in the water she suddenly and instantly became well, her contorted limbs were restored to their right position, and her eyesight was completely restored.

"Her mother asked us if we would like to see her daughter, so we went in. The window was wide open, the sun was pouring into the room and the girl was facing the light, but she said she did not feel the glare in the least.

"I took her recently paralyzed hand, which was warm and healthy, and she said: 'Thanks to Our Blessed Lady of Lourdes, I am completely cured.'

"She seemed the very picture of health and animation. All the particulars told us by her family were confirmed by the doctor who came with her from Geneva. He also told us that so little did he expect her recovery that he had not gone to the grotto with her. However, the miracle was witnessed by an English Protestant doctor, who happened to be at Lourdes, and he has signed a declaration that the cure was utterly beyond medical power, and that the girl is perfectly cured, her legs and arms dropping into their natural positions, while her eyes became bright and clear, when a minute previously she had been blind and a hopeless cripple."

REV. SAMUEL DAVIES.

Death of a Methodist Minister who Saved Bishop Hendricken's Life.

Rev. Samuel Davies, a Methodist clergyman known as "the pauper pastor," died at Providence, R. I., a few days ago. His honorable sobriety was given him because he had devoted his life to the service of the poor and lowly, himself being as poor as any. His father, an American missionary in Asiatic Turkey, and his mother, an Armenian lady, were murdered by the Turkish authorities. Their son, a mere child, was adopted by a German family, and educated for the ministry. When twenty years old he came to America, being a passenger on the same ship, the Columbia of the Black Ball line, with the late Bishop Hendricken, who was then a young priest. During the voyage the Know-nothing captain and crew assaulted the priest for having dared administer the last rites of the Church to a poor dying Catholic woman.

Here is the story, as told after the death of Bishop Hendricken by Mr. Davies himself: The captain of the vessel and all the officers and crew were members of the Know-nothing party, the captain being a notorious leader and president of a lodge of Know-nothings in Maine. There were seven hundred steerage passengers, of whom five hundred, Irish and German, were Catholics. Rev. Mr. Davies took spiritual charge of the Protestants.

Fathers Hendricken and Walsh, newly ordained priests, were cabin passengers. When thirteen days at sea a Catholic woman in the steerage was taken mortally ill, and Mr. Davies notified Father Hendricken. "The young man," says Mr. Davies, "hurried into his cabin, donned his vestments, and was passing out with the Eucharist in his hand when he was confronted by the captain, who damned him for a Papist and seized him by the throat, declaring that abroad his ship people would have to die without a—d Catholic ministry. Drawing a pistol, he threatened to shoot if a step was taken towards the spot where the poor woman lay dying. Clinging his crucifix, young Hendricken replied that he must go to the relief of that departing soul, even though his life be sacrificed.

Livid with rage, the captain would have felled him to the earth but for the other priest and myself. We got the young priest away and persuaded him to refrain from open defiance of the captain until supper time, when he could slip down, while he would endeavor to engage the captain in conversation at table. The ruse succeeded, and while the captain, with coarse gibes and ribald jokes, was declaring that no Catholic rite should ever be administered aboard his boat, Father Hendricken was at the dying woman's side, hearing her confession and administering the Sacrament. She died while he was repeating the final prayer.

Just before supper was over, a sailor burst into the room and informed the captain that the d—d priest had got down and was fixing that Irish woman." Snatching up a pistol, the captain sprang from the table, followed by the mate and purser, bent on destroying Father Hendricken. We ran out after them, and were in time to see

THE CAPTAIN STRIKE THE PRIEST a fearful blow as he came up the hatchway, hurling him down, where he lay stunned and bleeding. "Drag the cuss up here," commanded the captain, and his sailors, seizing the prostrate priest by the feet, dragged him up and flung him moaning on the deck. We tried to interpose, but were driven back by the crew, all of whom were ripe for any order from the captain. "The d—d Papist shall never see New York alive," exclaimed he, and he led off by planting a fearful kick on Father Hendricken's head. The blood gushed from a ghastly wound, dyeing the white vestments crimson. The crew followed suit, each one stepping forward and delivering his heavy boot on the face or body of the now insensible clergyman.

"I rushed down below, and acquainted the German Catholics of the tragedy being enacted on deck. Fifty veteran soldiers followed me, and we reached the scene in time to hear the captain tell the crew to throw the d—d carcass overboard. The men were in

the act of pushing the inanimate body over the side when the Germans fell upon them, felling them right and left, and wrestling the body from them. "Mutiny, by G—d!" exclaimed the captain; but I bade him beware; that these Germans were but preventing the murder of a priest, and that if goaded to desperation by his wickedness, summary vengeance might be resorted to and none be left to tell the tale. At this moment a great commotion was heard in the quarter where the Irish emigrants were penned up. The captain's deed had been made known to them, and they were furious and frantic to get out to save or avenge him. Father Walsh went down and implored them in the name of God and all the saints to be calm and restrain their fury, and but for his influence they would have forced the hatches, and the decks of the good ship Columbia would have been deluged in blood.

"Taking in the situation, the captain sullenly ordered Father Hendricken to be ironed and locked up, but this the Germans would not allow. They carried him to their own quarters and nursed him back to life. When he was removed to his own cabin they fed him from their own scant provisions, fearing poison, and night and day until the ship reached New York, three emigrants stood sentinels at his cabin door to protect him from secret violence.

"The captain refused to allow a burial service over the dead woman or to let the body be sewed up in a hammock. He ordered it to be dragged up, and in the presence of the bereaved husband and children he had the still warm body tossed into the sea. Three years later he was murdered by one of his own crew, and found the watery grave that he wished to give Bishop Hendricken."

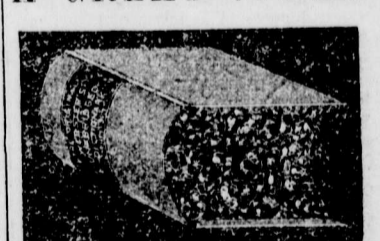
Years after, the good minister, tired and hungry, stopped into the Providence Cathedral one night. A service was going on, and it was the first time he had ever entered a Catholic church, he watched the ceremonies with close attention. Among the throng of priests he recognized his former friend, now the Bishop of the diocese. After the services he called to see him, and the Bishop took him to his home, where ever after he was a welcome guest.

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IS not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.: "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

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N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 50 miles from London. I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work. JOHN A. PAYNE, Cashier, Int. Address, THE CATHOLIC RECORD, LONDON, ONT.

THE CATHOLIC RECORD.

FATHER LAMBERT AGAIN CASTIGATES INGERSOLL.

The infidel put through a severe course of Logic.

CONTINUED FROM OUR LAST.

Ingersoll—The gentleman (Dr. Peters) makes another mistake, and a very common one.

Lambert—The gentleman made no mistake. He struck the true key to reply to you. You had stated that "the Church was an enemy of education." He, to show the untruthfulness of this, adduced an overwhelming array of evidence. What did you do? Did you meet him fair and square like an honest, candid man and withdraw your accusation or attempt to discredit the facts adduced by him? No; you sneaked away from the defence of you charge and pretended that his facts were adduced to prove the divine origin of Christianity—a point that was not then in question. You are an enemy and one needs to have said in one's hands to hold you. You constructed a little abortion of a syllogism and attributed it to him thus:

Ingersoll—This is his (Dr. Peters) argument: Christian countries are the most intelligent; therefore they owe that intelligence to Christianity. Then the next step is taken. Christianity being the best, having produced these results, must have been of divine origin.

Lambert—Dr. Peters made no such argument in his reply to you and when you say he did you show an utter want of that candor of which you talk so much. He adduced facts to disprove your false statement that "the Church is an enemy of education," and the divine origin of Christianity came not in the line of his reasoning. Just here is the irksomeness of disputing with you. One must be eternally correcting your blunders and misrepresentations and holding you to keep you from dodging issues after you have raised them. There is nothing easier than putting silly arguments in the mouth of your opponent and then displaying your dexterity in oversetting them. It is a little game of this kind that I have caught you in here. No Christian with any logic in his head argues that because Christian civilization is the highest and best in the world the Christian religion is therefore of divine origin. As well might one argue that Howe's sewing machine is superior to all others; therefore Howe's sewing machine is of divine origin. And thus you dodge your opponent's facts by misrepresenting him and Christians, and then going off with a lot of unmitigated rot about Egypt and Rome, Greece and India. I will show you how the Christian argues and see what you can make of it. Christian civilization is superior to any other civilization in the world. Christian civilization is the result of Christian principles from which it springs. Therefore Christian principles are superior to the principles underlying any other civilization.

You will observe that the purpose here is not to prove the divine origin of Christianity, but the superiority of its principles or fundamental truths over those of all other religions of the world. Having got this far the mind is prepared to consider the arguments for the divine origin of the religion which teaches those truths. How different this sounds from your tricky presentation of an argument, which enabled you to ring in your familiar pagan roundelay.

Lambert—The churches were the centres around which the institutions of learning, the schools and universities clustered.

Ingersoll—If the domes of cathedrals had been observatories...

Lambert—I am not aware that it was forbidden to make observations from those domes. The tower of Pisa is attached to the Cathedral and it was good enough for Galileo.

Ingersoll—If the priests had been teachers of the facts of nature, the world would have been far in advance of what it is to-day.

Lambert—In other words, if the nineteenth century had been the nineteenth century this would be the twenty-ninth century.

Ingersoll—Countries depend on something besides their religion for progress.

Lambert—This is one of those profound observations of yours that makes your admirers stare in wonder. I venture to say you will find nothing like it in any philosophy from Plato and Aristotle down to Guillelmus Prote more commonly known as Bill Nye. I am sure I never read anything quite so profound, and I hope I never will again. It has such a titillating effect on the risible muscles when it comes on one with an honestly-believe-honorable-courage-of-the-soul sort of suddenness. I frankly admit its truth, and all the more readily as I have so rarely the pleasure of agreeing with you. Without food and drink enough to keep body and soul together, progress, at least in this world, would be of a rather jejune character. But the progress produced by food and drink without fundamental truths enough to give the human mind a good working majority would be of a fat and lumpy kind, while the indispensable con-

ditions of life, plus true religion, gives true civilization and progress.

Ingersoll—Nations with a good soil can get along quite well with an exceedingly poor religion.

Lambert—Egypt has the most fruitful soil in the world. Yearly the Nile feeds it with its rich, fruit-bearing deposits, so that it needs but the touch of the human hand to make it smile with waving, golden grain. Notwithstanding all this it does not seem to have got on quite well with an exceedingly poor religion. Turkey and Africa; they have India, Persia and Arabia; they have exceedingly poor religions there, yet they don't seem to have got on quite well—particularly as compared with less favored countries where they have the true—that is the Christian—religion. While the latter are alive, flourishing, intelligent and civilized, the former seem to suffer under an intellectual blight that paralyzes energy and produces a numbness. During your profound meditations did this contrast ever occur to your powerful mind? True, they get on, but they do not get on "quite well," as a doctor would tell you after feeling their pulse, though he might assure you with professional confidence that they are getting on "as well as could be expected under the circumstances."

Ingersoll—And no religion has yet been good enough to give wealth and happiness to human beings when climate and soil were bad and barren.

Lambert—This is another of your sage remarks. But I am not aware that any one ever recommended religion as a substitute for climate and soil, and if you imagine that religion was introduced into the world as a sort of guano bed plus a moral code you have been laboring under a false impression. Did it ever occur to you that in those parts of the world where nature is most generous of her gifts and bestows them on man with lavish profusion, religion has but little influence and the arts and sciences are unknown? Follow the equator with the sun around the globe and you will observe this striking fact.

Ingersoll—Religion supports nobody.

Lambert—The "American Cyclopaedia," in supplement to volume 9, tells us that your father was a Congregational minister. As a rule, ministers and their families are supported by their congregations on the Pauline principle—that he who serves at the altar should live by the altar. There was a time, then, when the bread you ate, the bed you slept on, and even the little baggy blue-drilling breeches you wore (I remember they used to wear them baggy at that time, giving the youngsters quite a Turkish aspect were supplied by the generosity and pity of the faithful of the Congregational creed. You err, then, when you say, with such dogmatic fervor, that "religion supports nobody," for the same mode prevail now that prevailed then—I mean as to the means of support, not to the style and material of clothing. It is in this sense only that religion is a "perpetual mendicant"—as you so elegantly and feelingly express it. Applause has weakened your memory, and made you forget that in your cynical and cruel words you were branding your parents as agents of religion in its perpetual mendicant business, and, like Ham, ridiculing your own father's nakedness. I do not say you did this unflattering intentionally, you simply did not think of it. I do not speak of these things which your coarse remark has forced me to refer to as humiliation or dishonor. The dishonor and disgrace is in the forgetting of it and the gross ingratitude of it and your mean fling at religion as a "mendicant," in your pride of success and better circumstances. How embarrassed you would be to introduce the honest old Congregational minister and his wife to your present following! And how embarrassed those old folks would be, and how sorrowful! It is well they sleep in peaceful and honored graves. They suffer no pain or shame from the coarse diatribes of their unworthy son against the religion that cheered their weary way through life and gave them hope of peace and rest beyond. You mention with pride the name of Franklin. Let me quote for you Paine to dissuade him from publishing his infamous "Age of Reason." It runs thus: "Among us it is not necessary, as among Hottentots, that a youth to be raised into the company of men should prove his manhood by beating his mother."

To be handled without gloves. In these remarks some of you kid-gloved, eider-down nobby-pambies may accuse me of harshness. I ask them what they think—if they can perform that operation—of your expression that "religion is a perpetual mendicant." It lives on the labor of others, and then has the arrogance to pretend that it supports the giver, and your saying in reference to Christian ministers in relation to "relative death," "Upon the fence of expectation gathered the unclean birds."

"A Back Number." This is the slightest remark that is often applied to women who try to seem young, though they no longer look so. Sometimes appearances are deceitful. Female weakness, functional troubles, displacements and irregularities will add fifteen years to a woman's looks. These troubles are removed by the use of Dr. Pierce's Favorite Prescription. Try this remedy, all you whose beauty and freshness is fading from such causes, and no longer figure in society as a "back number." It is guaranteed to give satisfaction in every case, or money paid for it returned. See guarantee on bottle-wrappers.

THE CATHOLIC PRESS.

Ave Maria.

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Did it ever occur to you to take Hood's Sarsaparilla, the best spring medicine? Try a bottle this season. It will do you good. Blood Will Tell. Good blood will show its quality. So will lead to a healthy body and ruddy complexion, the other in ill health, blotches, pimples, boils and sores, and frequently in intense forms as ulcers, abscesses, erysipelas, scrofulous disease, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality, and it is but scantily served when the system is impure. No potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitality of this most important fluid. As an instance of this read what Mr. J. S. Neff, of Algona Mills, Ohio, says in a recent letter: "I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B., and after using two bottles I noticed the spots getting less. I continued the use of B. B. B., which entirely cured me, giving me also a splendid complexion. Since then I would use no other medicine."

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Baltimore Mirror.

It is frequently thrown out, and claimed to be most damaging evidence against the Catholic system of morals, that the larger part of convicts in our prisons are Catholics. In many parts of the country this is doubtless too true for us to be able to deny the charge. And wherever it is true, we will not try to evade it, as if the fact did not exist. We will deplore it, and pray that it may be remedied. But whatever may be the case elsewhere, here in Maryland we can affirm a different state of things. We learn from a reliable source that out of about 700 men in the Maryland Penitentiary only 95 are even nominally Catholics; that of 60 women only 4 are Catholics. That is, out of 760 in all, only 99 are Catholics, or less than one seventh. Now an accurate estimate makes the Catholics of Maryland to one-fourth of the population; accordingly, if the proportion were kept, they would be four-fifths of the inmates of the prison, while they are actually but little more than half that number. At the Maryland House of Correction, as we learn from the same authority from which we have received the above statistics, those who profess the Catholic faith are even fewer in proportion. It will be asked, what is the cause of the better state of things in Baltimore? Why are Boston and New York so much worse? So far as they are worse (for we have not exact figures to present), it must be largely the result of immigration—a cause which is comparatively little at work here. Those cities are continually admitting vast numbers of European immigrants, very many of whom are of the criminal class already. Coming from Catholic countries they are nominally of that religion; and so, though with much injustice, they are reckoned against us as swelling the list of Catholic convicts! How much this necessarily makes against the Catholic system of morals any reasonable man can determine. Whatever may be the ground of the more favorable condition here, we are thankful for it, and hope the fact may be of interest to our readers.

Boston Republic. Prominent New Yorkers are already making plans for a grand railroad procession to Chicago on the occasion of the dedication of the exposition buildings. It is proposed to run ten special trains, ten minutes apart, each train to have elaborate decorations and music. It is believed that fully five thousand people will want to make the trip. It is the intention to have in New York, both preceding and succeeding this triumphal procession, imposing ceremonies of a commemorative character. These include a civic and industrial pageant representing the landing of Columbus and historic scenes from his life, unveiling of a Columbus statue in Central Park, a grand banquet and choral festival.

Sample Chocolate Free. A postal card addressed to C. Alfred Chouffou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using it.

Thomas Myers, Bracebridge, writes: "Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

CONSTIPATION CLAIMS many victims. Ward off this dread disease by the use of Small Sugar-Coated Burdock Pills when needed.

Dr. J. E. Humphrey, 40 Bond Street, Toronto, says Burdock Blood Bitters wrought a complete cure of dyspepsia in his case after all else had failed.

Nothing creates more disease, discomfort and distress than constipation of the bowels. B. B. B. we have a remedy sure to remove and cure it.

Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. B. my appetite and health returned."

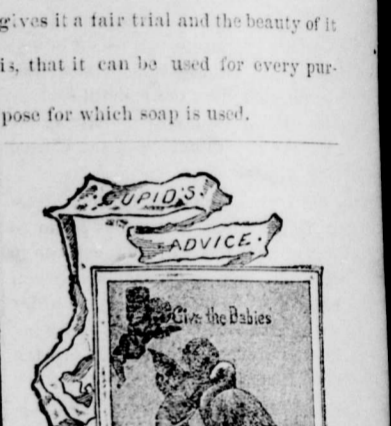
There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 feet long. It also destroys all other kinds of worms. Keep Minard's Liniment in the House.

AN EASY WINNER.



After a trial, nothing wins a woman's confidence so easily as "Sunlight" Soap. Her own good judgment tells her that it is a different soap and a better one than any she ever tried before, and that its cleansing yet mild properties are far superior to anything she ever used before. "Sunlight" Soap will never disappoint anyone who gives it a fair trial and the beauty of it is, that it can be used for every purpose for which soap is used.



NESTLE'S FOOD. We will send half a pound of Nestle's Food to any mother sending us her address. THOMAS LEEMING & CO., MONTREAL.

CASTLE & SON MEMORIALS AND LEADED GLASS. CHURCH BELLS—TUBULAR CHIMNEYS AND BELLS.

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS. ADDRESS, MONTREAL.

TENDERS. INDIAN SUPPLIES. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at his office up to noon of SATURDAY, 11th May, 1892, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1893, at various points in Manitoba and the North-West Territory.

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Boston Pilot. A new pipe line from the Pennsylvania oil fields to Philadelphia is to be built by a company of British capitalists, among whom are the Prince of Wales and his baccarat friend, Mr. Wilson, of Tranby Croft. The corporation will be called the English Pipe Line Company, capital \$10,000,000. Fancy the Black Prince making money in kerosene, or Prince Hal sporting around as "Coal Oil Johnny!"

The famous duel which has not come off between the two New York society men, recalls another fiasco of the same sort satirized by an Irish wit, in which the principals refrained from meeting at the request of their kindred; whereupon the lampoonist wrote: "Two heroes of Erin, abhorrent of slaughter, Improve on the Hebrew command—One honored his wife, and the other his daughter. Their days might be long in the land!"

Pere Didon, the great Dominican whose magnificent "Life of Christ" has made him famous throughout the civilized world, is preaching the Lenten Conferences this year at the Church of the Madeleine, Paris. The statement that the Conference begins at 3 p. m., but that the church is overcrowded two hours earlier, recalls the days of those other marvellous French preachers, the Dominicans Lacordaire, and the Jesuits de Ravignan and Felix. Pere Didon's audience commonly includes not only a host of notable Catholics and the magnates of the political world in Paris, but eminent Protestants and Hebrews, and many men who are avowedly Freethinkers.

For nearly half a century Pectoral has been popular enough remedied. The constantly increasing host of those who have been cured of the throat, chest and lungs by Pectoral, has led to the discovery of a remedy in the world, a short and a most effective remedy. Send 50 cents to Brown Drug Co., Baltimore, Md. Do not delay in getting Pectoral. Mother (Graves) is a pleasant and sure child who you let it be so near at hand? Ask for Minard's...

HOW TO USE GOD'S...

If ye be risen with Christ, seek which are above, where Christ is seated at the right hand of God. The feast of to-day, my son, brings to a close the early ages of the Church who had been baptized on day to put off, on this day, garments which they had received in the waters of life and to resume again their occupation. The white garment, but an external sign of purity and cleanliness which received in the waters of life and the soul, thus strengthened by God's bolder forth to the battle to meet again its deadly enemies; the work of the penitential season just faithfully observed the Church, and by a fast brought the flesh under the spirit; by foregoing tempted pleasures and amusements brought the world under a good confession and have again enlisted in Christ, and thus declare eternal enemies of sin and start again to-day with strength to follow our Lord Christ, to contain victory.

St. Paul, in the remembrance of the things that have been done to where Christ is at the right hand of God, "not the things that are earth; for you are dead, hid with Christ in God." O brethren! would I did but realize this! Would that their thoughts were directed to eternal destiny! Also, are, in the sordid pursuit they cannot be too often we are here only on this earthly and merciful God lavish hand, surrounding means of gratifying our desires and appetites.

Every gift of God is given to us to make us forgetful of ourself and to set our hearts on things which most men seem to neglect, brethren, that heathen God of riches, Christ's sovereignty over men, and has actually even in those very hearts which of Christ once reigned.

Acceptation men, seem to have a life life is this, that it is we are to strive to become the shortest possible being over scrupulous and then to retire from the better to indulge our senses. These things have Divine Providence, and of that which was intended means to enable us eternal destiny.

Everything in this life, brethren, was intended to make us forgetful of ourself and to set our hearts on things which most men seem to neglect, brethren, that heathen God of riches, Christ's sovereignty over men, and has actually even in those very hearts which of Christ once reigned.

God acts towards us as affectionate father and child. The father child loves him, and he that the little present child from time to time to strengthen the fond nature has implanted. But what would you gifts of the kind father estrange from him to child? You would, that such a state of nature. Well, so brethren, with us, only children of God, our Creator and life and all the things that return is our Bat, remember, He is an imperfect and partial a jealous God, and we share our hearts with when men fix their things of this world upon them to God, and use out regard to the Giver acting in an unattainable whole heart to God, but you will enjoy His Paul says: "When Christ is your life, the world appear with Him in g...

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FIVE-MINUTE SERMONS.

Low Sunday. HOW TO USE GOD'S GIFTS. If ye be risen with Christ, seek those things which are above...

OUR BOYS AND GIRLS.

A True Little Gentleman. Little boys and girls, get this story by heart, and practice in your lives the virtue which it inculcates...

THE MAD SACRISTAN.

By G. O'Connell, S. J. I. A more picturesque location for a church I cannot imagine than that of the church of my story...

THE MAD SACRISTAN.

By G. O'Connell, S. J. II. To this church there came the Mad Sacristan. Mad indeed the old man was, but his madness was almost heavenly...

THE MAD SACRISTAN.

By G. O'Connell, S. J. III. With the slow rolling away of another year, the story was almost forgotten. The Mad Sacristan pursued his strange ways and grew stranger...

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As an illustration of the benefits of daily prayer, though offered by even the most hardened, and its efficacy in drawing upon them the grace of conversion, the following incident was related to me from his own experience by a holy Benedictine priest.

ALWAYS TRUE.

ALWAYS TRUE. RHEUMATISM.—Col. DAVID WYLIE, Rockville, Ont., says: "I suffered intensely with rheumatism in my ankles. Could not stand; rubbed them with ST. JACOBS OIL. In the morning I walked without pain." NEURALGIA.—Mr. JAMES DONNELLY, 175 Yonge St., Toronto, Ont., writes: "St. Jacobs Oil is the only remedy that relieved me of neuralgia, and it effected a cure."

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