



CARROLL O'DONOGHUE.

CHAPTER XV.

CAPTAIN CRAWFORD'S VALER.

On the morning succeeding the events detailed in the last chapter, there was unusual bustle and excitement in that portion of the barracks reserved for the officers. The cause of the unusual commotion was an arrival, and the blazoned carriage and thorough-bred, gayly-trimmed horses gave evidence of the wealth and title of their owner. Locks were in abundance, and the alacrity and obsequiousness with which the soldiers who were lounging about pressed forward to the service of the solitary occupant showed the latter to be more than an ordinary commanding officer. He waved his hand in response to the many respectful salutes which greeted him as he alighted from his carriage, and ascended the steps of the entrance with grave soldierly mien. Numerous medals glittered upon his breast, and his firm, rapid step, and the quick, keen glance which he threw about him, bespoke one accustomed to command. An apartment had been as sumptuously prepared for him as the haste and exigencies of circumstances would allow, and to this he was immediately conducted. Having entered the room, he turned to an attendant, saying: "I desire to see Captain Dennier—summon him."

muscle whether any emotion had been awakened by the appeal, though its last words had been spoken in a tone of touching sadness. "You claim to be grateful," he said at length, his stern eyes fastening more piercingly upon the young man. The latter bowed, and his lordship continued: "If I should make your obedience to my will the test of that gratitude, would you object?" There was an instant's hesitation on the part of the young officer, as if he divined what was coming and shrunk from it. Lord Heathcote seemed to understand the hesitation. He said sternly: "Let your answer be at once, sir, full and free. I shall put my own interpretation upon it."

and his inquiry about it, which had elicited such a pathetic response from Claire O'Donoghue. He saw again the lonely, unprotected girl, their humble little abode within sight of their former elegant home, and he looked at the sleek, vulgar Carter, who would be posessor of the ancient homestead; it was with difficulty he restrained himself from spinning the fellow. "Go," he said, his voice slightly quivering with the scorn he could not entirely repress, "and treat with Lord Heathcote for your promised reward. He bade me assure you that he would make good his word on the conclusion of the trial; and I wish you"—despite his effort he felt for the miscreant became more, not alone in his voice, but in the flashing scorn of his look—"all the happiness which is the recompense of a traitor."

his kingdom; and up to the fatal hour when the regal steel of Ravalline performed its bloody purpose, that virtuous monarch did not cease to be their firm friend and munificent patron. The following passage from his letter in reply to the Council of the Jesuits will show the pious zeal with which he resolved that justice should be done that malignant body: "God has reserved for me the glory of giving security to the Jesuits in France. If they have not been here hitherto except by sufferance they will flourish henceforth by Edict, by Decree. The will of my predecessor tolerated them; my will is to establish them."

Protestants had disseminated against them. In his letter to Tontselium, vol. v, page 400, this great man says: "I am persuaded that the Jesuits are very frequently calumniated, and that opinions ascribed to them which are not theirs even in thought." In another letter to the Council of the Jesuits on the Jesuit work "Acta Sanctorum" which it appears, he had examined: he remarks, "had the Jesuit Fathers produced no other than this single work, they would deserve the gratitude and esteem of the world." In my next letter, I will commence to examine the particular charges against the Jesuits of Heresie, thirst of worldly gain, and relaxed morality. Montreal, February 11, 1843. TO BE CONTINUED.

THE CROWN PRINCE OF AUSTRIA.

IN REFERENCE TO THE CROWN PRINCE RUDOLPH, the London Universe has the following:

"The Crown Prince Rudolph, who committed suicide was buried with all the pomp and pride and circumstance of the Catholic Church; had he been a poor man, he would have been denied a religious burial and would have been put into the ground like a dead dog." This is the argument that has gone the round of the Protestant press of Germany for the last fortnight. A little knowledge is not only a dangerous but a mischievous thing, too, and to correct the very serious mistake made by the papers which gave publicity to the foregoing statement, a Catholic priest, belonging to the diocese of Freiburg, has sent a communication to them of which we subjoin an abstract: "The Church condemns suicide on principle, but in practice it always takes the contingent circumstances into consideration, and never, on any account, makes any distinction of persons. In my own parish, a young man belonging to quite a poor family committed suicide by hanging about twelve months ago. About his having taken his own life there could be no doubt, yet he received a religious burial. Why? Because there were circumstances which led me to believe that he had been delirious at the moment of his action." The statement goes on to say that in cases like those mentioned the ecclesiastical authority hold with putting the most lenient construction on a man's action, be he a prince or beggar; and the Germania, in reproducing the foregoing communication, adds that the reflections made by some of the Protestant and infidel papers amount to nothing less than a libel on the Catholic Church.

THE CROWN PRINCE OF AUSTRIA.

WRITTEN FOR CATHOLICS ONLY BY THE REV. ANDREW GARIBUTTI.

The bishop now 1 years and less able burden of so great a apply for a coadjutor on the Rev. James Gibney was obtained for 1837. He was con- Limy on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any atty bringing a religious con- It was eminen French sisters, toget with their number for- formed two houses teaching of children cause was used, wher the Sisters had also visited and nurs are still known by th originally adopted, "Jen."

THE JESUITS.

SIX LETTERS IN THEIR DEFENCE.

Before producing further direct testimony in favour of the Society of Jesus, I would respectfully urge upon the attention of the sincere inquirer after truth, an important fact, advanced by Von Schlegel in the lecture quoted from "my last communication, viz: That the severest condemnation of the Jesuits proceeds from those who are most clearly discern the most implacable hostility to Christianity and to all religion." The source here referred to consists of the writings of Voltaire, Diderot, De Lambert, et al. gensu omne, which, at the time of the fatal outrage against the society, had not only acquired a pre-dominance in France, but had to a greater or less degree weakened the religious sentiments, and as a natural consequence corrupted the moral feeling of nearly all the higher branches of society in Europe.

CHIEF REDSKIN ON THE JESUIT BILL.

By Knowledge in Canada Presbyterian.

It was said that the inscription in the North-West which took place four years ago was caused by reading the Globe and other bad papers. The dusky squaw, we may suppose, sat in the dock of her wigwag and inflamed the heart of her husband with Globe editorials, while he held the papoose. The chiefs read the hearts of their braves by reciting extracts from the London Advertiser. The half breeds, we may imagine, stirred each other's blood by quoting from the Hamilton Times. And thus it was that the insurrection was stirred up. Now if the Indians and half breeds were such receptive readers in those days no doubt they must be well informed on the Jesuit question. They must take a great interest in the discussion of the Estates' Bill. Indeed we may imagine a chief whose name we shall call Redskin, stopping off at Toronto on his way to Ottawa to see old Tom-morrow and delivering an address to an audience composed chiefly of Toronto citizens. The chief speaks fair English with considerable force and fluency.

CHIEF REDSKIN'S SPEECH.

White men of Toronto, I read by my camp-fire that you have trouble among your tribes. I read that some of your Protestant tribes are going to make war on your Jesuit tribe. I hear something about shooting and driving into the sea. I am very glad to hear these things because such speaking shows that you are becoming better men and may soon be as good as an Indian. You send your missionaries to the Saskatchewan to teach and the Gospel of peace, and when I read your papers I find you talk of going to war with each other. You tell us not to shoot at other tribes and then you talk of shooting each other about this Jesuit Bill. You say the Good Book teaches that we Indians should not scalp each other, but get it in your own hands. You threaten to scalp the Jesuits at a public meeting, the people cheer and raise a war whoop that might almost be heard at the Saskatchewan. No doubt the Jesuits raise just as great a war whoop when their braves threaten to scalp the Orangistes. I cannot understand you Christian people. You muzzle me. You send missionaries to teach us we should not quarrel, and then you quarrel among yourselves. You say the Indian should not scalp and then you threaten to scalp each other. You tell us to love the Great Mother across the sea and then some of you talk about breaking away from the Great Mother's Dominion because you can't agree among yourselves. Your missionaries tell us that the Great Spirit will not be pleased with the Red tribes if they fight, and then your own tribes talk about fighting. Does the Great Spirit allow the white men to do what the red man must not do? I cannot understand you white men. I don't understand.

NEWSPAPER CRITICISM.

It is a privilege every newspaper reserves to itself to criticize, adversely if needs be, for the public benefit, anything in which the public is deeply interested. It is the custom of H. H. Warner & Co., proprietors of the renowned Kidney and Liver Cure, to flood the country with medical pamphlets. The writer has taken the liberty to examine one of these marvellous little books, and finds food for criticism, but before indulging in it, will give our readers some quotations therefrom, from the highest medical authorities, which we believe worthy of consideration. Under the head of "No Destructive Symptoms Apparent," we find: "First—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—Thompson. Second—Deaths from such diseases are increasing at the rate of 250 per cent. a decade.—Edwards. Third—Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—Roberts. Fourth—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different organs of the body as stated above.—Thompson. Fifth—Only when the disease has reached its fatal and fatal stages may the usual symptoms of albumen and tube casts appear in the water, and will great pain rack the diseased organs.—Thompson. Sixth—Bright's Disease, which usually has three stages of development, is a universal disease in England and America.—Roberts and Edwards. Thompson is authority for saying that more adults are carried off in this country by kidney disease than any other malady except consumption. Under Warner's 'Safe Cure' article on Consumption, we find a paragraph claiming to be a quotation from a publication issued by Brompton Hospital for Consumption, London, England, which states that 52 per cent. of the patients of the institution have unsuspected kidney disorder. Dr. Herman Brehmer, an eminent German authority, also says that Consumption is always due to deficient nutrition of lungs, because of bad blood. Medical science can no longer dispute the fact that the kidneys are the principal blood-purifying organs of the human system, and if they are diseased and thus fail to expel the uric acid poison or the waste matter of the blood, as the blood passes through these two great organs, the 'Safe Cure' claim is correct, and the reasoning of its proprietor holds good. There is no doubt but that in too many instances the medical fraternity doctor for symptoms, instead of striking at the root of the disease, and that under this form of treatment many patients die.

YOUR EDUCATION.

You say Ontario has the best schools in the world. I read much of your great universities. I read about the great Toronto University, with its great profs and hundreds of students. I read much about Victoria. I hear about the great work that is being done at Queen's. I often hear of McGill and Laval and other great universities. You write me you are very learned. You know much. You put B. A. M. A., LL. B., LL. D., Ph. D., Q. C. to your names. Yes, you are very learned. You know much. Your papers are full of articles on universities. Your country is full of college men. Your graduates know all things. Now of what use is your education to you if you cannot settle this Jesuit question without scalping each other and breaking up the country? Red men could settle it in that way.

CHIEF REDSKIN'S PROBERATION.

White men! you took Canada from us. We were here long before the Jesuits came. We were here before the Jesuits came. You drove us from the St. Lawrence to the Saskatchewan. You said the red man must give way to civilization. Of what use is your civilization if you cannot settle this Jesuit question without scalping each other? What good does your education do if you cannot govern yourselves? What is your religion worth to you if it does not make you good citizens? Many years ago the Jesuits sent us the first missionaries. Now the Protestants are sending us missionaries. They all teach us not to scalp, talk about scalping each other. White men! You are a failure. Your government is a failure. Your civilization is a failure. Your religion is a failure. Give us back our country. Minard's Liniment for sale everywhere.



Catholic Record.

London, Sat., March 30th, 1889. THE PIGOTTS OF CANADA.

We have been searching in history for a parallel to the Pigot forgery case. Titus Oates the perjurer was superior in villainy even to Pigott. He succeeded in exciting one of the most disgraceful riots and general panics that ever darkened the pages of English history.

Titus Oates, like Goldwin Smith and his organ, the Mail, raised the Jesuit intrigue high. In connection with a Dr. Lottage, he drew up a narrative of a Jesuit plot to murder the king and subvert the Protestant religion.

It need not be said that the protest of the parsons, or of the third party, arises from any recognition of the Pope in the act of the Quebec Legislature.

Goldwin Smith and the Toronto Mail have entered upon the same villainous course as Titus Oates. Relying upon the utter ignorance of the great majority of Protestants in regard to the history of the Jesuit order—well knowing also to what extremes of hate and fury fanaticism may be lashed by audacious lies, forged oaths, and infamous fabrications—they keep bounding on their dupes until violence and open riot become inevitable.

The Mail wants to break up the Confederation by setting Province against Province, and by bringing about a panic such as followed the forgery of Titus Oates.

said last week, though lame so far, may become very man a lion in protecting and defending their altars and their priests from the unprovoked and unprovoked onslaughts and plots of the Titus Oates men and Pigotts of our day.

POLITICAL PARSONS.

The third party which has been inaugurated by Rev. Dr. Sutherland held a Convention in Toronto on the 23rd inst. After all the clamor raised about Jesuitical interference in politics, and interference by Catholics in the same domain, a clamor which has been based on falsehood, we have here a deliberate attempt by parsons, chiefly, we believe, Presbyterians and Methodists, to run the whole political machine of Ontario, and we may well infer that they would attempt to manage the politics of the Dominion too.

Resolved, That in the opinion of this meeting the Act of the Legislature of Quebec setting apart \$400,000 of public monies for the benefit of the Society of Jesus, under the guise of provision for education, is an unconstitutional use of public revenues and a revival of Church and State connection in its worst form.

Surely the question of how education is to be provided for in Quebec is a matter which comes within the province of the Quebec Legislature, and which ought to be left to settle it after its own fashion.

It need not be said that the protest of the parsons, or of the third party, arises from any recognition of the Pope in the act of the Quebec Legislature.

The pretense that the Quebec Act grants the rights and dignity of the crown is but a cloak under which the parsons endeavor to hide their bigotry.

But there is another misrepresentation of the state of the case in the resolution of the third party. It is a statement which the fanatics are constantly reiterating that the Quebec Act endows the Jesuits with \$400,000 of public monies.

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In addition to all this, the fact that

\$300,000 have been devoted at the same time to Protestant education by the Quebec Legislature ought to be sufficient to show that there is no desire on the part of the Legislature of the Catholic Province to give any peculiar advantages to Catholic education in our mixed community.

But the third party are not content with the exhibition of their malice toward the Jesuits of Quebec.

Resolved, That this meeting views with alarm the attitude of the Ontario Government in regard to the use of the French language and Roman Catholic text books in the common schools of Eastern Ontario.

It is evidently the object of this persons party not only to keep Catholic children ignorant of their religion, but also entirely ignorant of all secular branches until the French-Canadian Catholics give up their religion and language to adopt Protestantism.

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THE GLOBES SOMERSAULT.

The Toronto Globe has made a complete somersault on the question of the Quebec Jesuit Estates Act.

Trough the News the story is made public of a glad brought by the Salvation Army to Canada for the purpose of proselytizing the Lower Canadians.

The News obtained further information on the subject from many Salvationists, one of whom was Mr. A. Sumner, a gentleman who knows all the inner workings of the Army.

Mr. Sumner, who gives this testimony, was formerly editor of the War Cry, the official organ of the Army. He is thoroughly acquainted with the facts of which he speaks, and his testimony is said to be unimpeachable.

But what of the lowly toilers who have trod the streets, and without return have given the best years of their life and energies to the movement? If they stoken and become useless for active work their lot is lamentable indeed.

spiritual sovereignty, but in fact we do it, and they may as well make up their minds to accept a fact which their opinions will not change.

As to the constitutionality of the Quebec Act there are constitutional lawyers in Canada fully as good as the editors of the Law Journal.

Many conjectures are afloat respecting the motives which have induced the Globe's change of front, but we believe the true motive to be a desire to please the meddling parsons of the Ministerial Association and the Evangelical Alliance.

A HUGE SWINDLE.

However mistaken may be the members of the Salvation Army as to the means whereby the grace of God is to be obtained, and the manner in which God will be honored, we are among those who believe that there is much sincerity to be found among the rank and file of that community.

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dispossession by officers sent out from England. Old pioneers who threw themselves into the work at the commencement, and stood by the wheel, have been thrust down to make way for strangers with influence at headquarters in England.

In fact, the main object of the heads of the movement is to acquire property, all of which is said to be in General Booth's name, and his heirs and assigns.

Respecting the Hindoo missionaries who were sent out last summer, the information is given that it frequently happened that several wealthy people selected and paid for the same mission.

One would naturally suppose, in reading the above in Friday's Free Press, that something new was going to be heard, or some particular line of argument to be followed that would throw some light on a subject now pretty well thrashed out all along the line from Sarnia to Quebec.

REV. DR. RYCKMAN ON THE JESUITS' ESTATE ACT.

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The Dr. complains of Roman Catholics "meddling in secular matters, and endeavoring to get power over our representatives in the Legislature."

What else is Dr. Ryckman doing? What else are Dr. Wild, Rev. Hugh Johnson, Jean Innes, and all the other ministers of the gospel doing for the last two months but interfering in matters that don't concern them in the least, and endeavoring to get up an agitation that would have power over the Legislature, and prevent free expression and a free vote on a subject of general debate?

Lectures of this description can result in no good, but in the propagation of falsehood and the substantiating by repeated evidence and damning forgeries, of about time Protestant ministers should have recourse to other arms of attack and defence than Titus Oates' plottings and London Times Pigottism, which although not out of date as they should be, are censured and condemned by all lovers of truth and fair play.

ORANGE ROWDYISM ONCE AGAIN.

Whither are we drifting? may just now be a pertinent question. Are so-called ministers of the gospel of peace to be allowed to preach civil war in our midst? And when, in obedience to the assassination utterances of rev. firebrands, armed mobs rush through our streets, smashing in windows, wrecking houses, and demolishing our churches, no protection is found in the right arm of authority that is bound to afford protection for life and property, what must be our line of conduct as Catholics and as citizens? No doubt, for the time being, we must abide our time in patience, and see if there is no other resource left than to organize ourselves into armed defensive societies.

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provisions lawlessness, and take ample precautions against the perpetration of such outrages as disgraced the city of Toronto on last Monday evening.

Only on Friday morning when the Toronto Globe commented on the outrageous conduct that occurred on the night of the Monday previous were we made aware of what really happened in that city during the quiet celebration of St. Patrick's day.

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MARCH 30, 1899.

ST. PATRICK'S DAY

St. Patrick's day was a bright and warm, though not as oppressive, as a midsummer day, and the new spring suits and the sprig of green came out together. Every Irishman and woman of the city was a green, a green ribbon or handkerchief. A number of ribbons and handkerchiefs, amongst the number City Clerk Ellis. The day was observed yesterday as a religious holiday. In the evening the pangs of Ireland's patron saint was preached by Rev. Father Flannery, who, in the course of his eloquent remarks, declared that there is more union and friendliness of feeling just now existing between England and Ireland than has been possible for the last 700 years.

It is interesting in this connection to take notice of the opinion entertained by Bishop Sullivan, of Albany, of the divisions of Protestantism, and this opinion he sets forth in the very sermon or address to the Protestant Benevolent Society, in which he makes his life violent appeal to Protestant prejudice to unite in aggressive measures against the Catholics of the Dominion, and especially of Quebec. He says: "Protestantism is a house divided against itself. . . . And yet some justify our divisions and plead in their defence the analogy of the variously colored regiments composing one vast army. Do the results prove the comparison a just one? No, brethren, the simile is hollow and sophistical. Our internal divisions are a burning shame and reproach to the gospel we profess, and the sooner they terminate the better."

These words are just as applicable to the internal divisions of the Church of England as to the different sects of Protestantism, and just as commendable as the theory of independent National Churches, the favorite theory of Anglicanism in all its forms. They are a condemnation of the first principle of Protestantism, private judgment, which is the parent of all the subsequent divisions. We may conclude with the remark that Bishop Huntington's ideas are exceedingly funny, if by means thereby the episcopate which could be frocked or unfrocked, established or disestablished by Queen Bess—at will.

EDITORIAL NOTES.

This week we publish another very interesting article from the pen of the clever Kloxonian in regard to the Jesuit question. Our friend the Indian, however, in his oration, does an injustice to the Jesuits. They say not on the war path against any class of the community. This is not their malice and it never has been their custom.

The Tory press are beginning to tire of the endless round of brutalities by means of which Coercion is sustained. The London Times actually praised Mr. Parnell for the moderation of his last speech in Parliament, and spoke favorably of the proposal to extend local Government to Ireland. The Irish Times went so far as to call on the Government to drop its present course and to give the country remedial measures. Does this betoken a coming change of tactics on the part of the Government?

Mr. Chamberlain's organ, the Birmingham Post, announces an authority that the Government will deal with the Irish land question in the Parliamentary session of 1899. It is more than likely that before the first of these dates the whole island will be scattered to the four winds. Figgity has already shaken the faith of the Tories themselves in the ability to deal with Ireland, and it is reasonable to expect that total disorganization of the party will set in.

The tithe war is still raging in Wales. The exorbitant demands of the establishment on a people who do not believe in the established Church excite the most resolute resistance, and now bloodshed is to be feared in Cardiganshire. A few days ago a number of policemen who were protecting a party of emergency-men engaged in serving tithe distrains in Penbryn, Cardiganshire, Wales, were attacked by a mob and a fierce contest took place, during which many men on both sides were injured. It is believed it will be necessary to call upon the military to assist the emergency-men in the district. The distrains are a remedy which can be applied to this state of affairs in disestablishment, and if the Welsh had only Home Rule, disestablishment would soon follow.

The architect of St. Mark's new Protestant Episcopal church of Brooklyn, completed his work lately by placing on the summit of the tower a huge "rooster" to the great amazement of the parishioners who remarked that it was too emblematic of these heretics to whom St. Paul referred as being "boasted to and fro and carried about with every wind of doctrine"; and notwithstanding the appreciations of the symbol to a society which comprises High and Low, Broad, and No Church parties, they insisted on its removal. A large cross will be substituted for the bird. Considering the hatred with which the emblem of Christian faith is usually regarded by Protestants, the change is a good sign of the restoration of Christian sentiment, that like the Apostle of the Gentiles, the Episcopalians are beginning to glory in the cross of our Lord Jesus Christ.

It is not long since the Protestants of the Province of Quebec objected strongly to the introduction of a crucifix into the court-house, through the efforts of the High Church proclivities against the whole inconspicuous with "the historic episcopate" which course he goes when the arrangements of the Church of England, as

ST. PATRICK'S DAY

In St. Thom. St. Patrick's day was a bright and warm, though not as oppressive, as a midsummer day, and the new spring suits and the sprig of green came out together. Every Irishman and woman of the city was a green, a green ribbon or handkerchief. A number of ribbons and handkerchiefs, amongst the number City Clerk Ellis. The day was observed yesterday as a religious holiday. In the evening the pangs of Ireland's patron saint was preached by Rev. Father Flannery, who, in the course of his eloquent remarks, declared that there is more union and friendliness of feeling just now existing between England and Ireland than has been possible for the last 700 years.

It is interesting in this connection to take notice of the opinion entertained by Bishop Sullivan, of Albany, of the divisions of Protestantism, and this opinion he sets forth in the very sermon or address to the Protestant Benevolent Society, in which he makes his life violent appeal to Protestant prejudice to unite in aggressive measures against the Catholics of the Dominion, and especially of Quebec. He says: "Protestantism is a house divided against itself. . . . And yet some justify our divisions and plead in their defence the analogy of the variously colored regiments composing one vast army. Do the results prove the comparison a just one? No, brethren, the simile is hollow and sophistical. Our internal divisions are a burning shame and reproach to the gospel we profess, and the sooner they terminate the better."

These words are just as applicable to the internal divisions of the Church of England as to the different sects of Protestantism, and just as commendable as the theory of independent National Churches, the favorite theory of Anglicanism in all its forms. They are a condemnation of the first principle of Protestantism, private judgment, which is the parent of all the subsequent divisions. We may conclude with the remark that Bishop Huntington's ideas are exceedingly funny, if by means thereby the episcopate which could be frocked or unfrocked, established or disestablished by Queen Bess—at will.

This week we publish another very interesting article from the pen of the clever Kloxonian in regard to the Jesuit question. Our friend the Indian, however, in his oration, does an injustice to the Jesuits. They say not on the war path against any class of the community. This is not their malice and it never has been their custom.

The Tory press are beginning to tire of the endless round of brutalities by means of which Coercion is sustained. The London Times actually praised Mr. Parnell for the moderation of his last speech in Parliament, and spoke favorably of the proposal to extend local Government to Ireland. The Irish Times went so far as to call on the Government to drop its present course and to give the country remedial measures. Does this betoken a coming change of tactics on the part of the Government?

Mr. Chamberlain's organ, the Birmingham Post, announces an authority that the Government will deal with the Irish land question in the Parliamentary session of 1899. It is more than likely that before the first of these dates the whole island will be scattered to the four winds. Figgity has already shaken the faith of the Tories themselves in the ability to deal with Ireland, and it is reasonable to expect that total disorganization of the party will set in.

The tithe war is still raging in Wales. The exorbitant demands of the establishment on a people who do not believe in the established Church excite the most resolute resistance, and now bloodshed is to be feared in Cardiganshire. A few days ago a number of policemen who were protecting a party of emergency-men engaged in serving tithe distrains in Penbryn, Cardiganshire, Wales, were attacked by a mob and a fierce contest took place, during which many men on both sides were injured. It is believed it will be necessary to call upon the military to assist the emergency-men in the district. The distrains are a remedy which can be applied to this state of affairs in disestablishment, and if the Welsh had only Home Rule, disestablishment would soon follow.

The architect of St. Mark's new Protestant Episcopal church of Brooklyn, completed his work lately by placing on the summit of the tower a huge "rooster" to the great amazement of the parishioners who remarked that it was too emblematic of these heretics to whom St. Paul referred as being "boasted to and fro and carried about with every wind of doctrine"; and notwithstanding the appreciations of the symbol to a society which comprises High and Low, Broad, and No Church parties, they insisted on its removal. A large cross will be substituted for the bird. Considering the hatred with which the emblem of Christian faith is usually regarded by Protestants, the change is a good sign of the restoration of Christian sentiment, that like the Apostle of the Gentiles, the Episcopalians are beginning to glory in the cross of our Lord Jesus Christ.

It is not long since the Protestants of the Province of Quebec objected strongly to the introduction of a crucifix into the court-house, through the efforts of the High Church proclivities against the whole inconspicuous with "the historic episcopate" which course he goes when the arrangements of the Church of England, as

They were not chosen Me: hat I have chosen you; and have appointed you that you should go, and that you should bring forth fruit for ever. Whosoever shall confess Me before men, I will confess him before My Father in Heaven. And whosoever shall deny Me before men, I will deny him before My Father in Heaven. Matt. 10:20-23.

all to be true to the land of their birth, loyal to the land of their adoption, to cherish the memory of their forefathers, and especially the young men to prove by their honorable and upright conduct that they are worthy scions of heroes and martyrs, to be forbearing to all, giving offense to none, and that they will thereby gain the esteem of all men. The reverend father's sermon made a deep impression on all who heard him. It was one of the grandest sermons on Ireland's state ever delivered in Hamilton.

On leaving the church the organist played a choice selection of Irish airs. The societies marched back to the hall where a unanimous vote of thanks was passed to the Rev. Father Craven for his kindness in reserving space in the church for them, and the congregation for their courtesy in allowing them the use of the pews, and to the Reverend Father Lennon for his eloquent and patriotic sermon. Short addresses were delivered by the Grand President, Mr. P. Crofty; the president of the Young Men's Association, Mr. J. Hennigan; Branch No. 4, Mr. Jameson; the juvenile branch, Mr. Heintzman; Messrs P. Harle, M. Malone and D. McNeill; the association round the celebration of the Grand Opera House. The lecture was delivered by Mr. Peter Ryan of Toronto on "The Growth of Democracy." His Worship Mayor Doran occupied the chair. The following leading artists took part: Mr. Fred Harrison, Toronto; Mr. J. J. Jerome, Miss Reba Bantlin, Miss Kate Clark, Mr. W. H. Quinn, organist of the cathedral, musical director. N. H. Ryan's orchestra, including his juvenile music school, played some choice selections of Irish airs.

IN NIAGARA FALLS, ONTARIO. St. Patrick's day, 1889, will henceforth form a red letter day in the history of Catholicity in this parish. Without any door demonstration or parade such as frequently occurred on past occasions, yet to the people of this parish the ceremonies of this year possessed an interest far beyond that of past years, leaving an impression which will remain indelibly impressed upon the minds of the parishioners.

Some ten or twelve years since, the good Carmelite Father who brought to this parish and given charge of the spiritual welfare by His Grace the late lamented Archbishop Lynch of Toronto. Then, at the present time, there were two churches in the parish, that of St. Patrick in the town of Niagara Falls, with a flourishing separate school attached; and the other, the newly-erected St. Ignace, situated on the crest of the cliff over the mighty cataract of Niagara Falls. Here also had been built a few years previously a substantial stone presbytery for the parochial residence. This had to be materially enlarged by the Carmelites to provide the necessary accommodations for their staff of priests, brothers and students. Amongst the first of the latter were three young men, of the Catholic youth of the parish in whom the good Fathers discerned early indications of a vocation to the priesthood. Two other youths, sons of Mr. A. C. Best of Hamilton, were taken into the monastery about the same time, and after a course of study and training extending over a period of ten years, in the year 1878, they were ordained as priests.

On the previous Sunday it was announced to the congregation by the Rev. Father Feehan, the zealous and esteemed pastor, that the newly-ordained priests would celebrate their first Mass in the parish church to which their parents and friends belonged, and in which they had themselves partaken for the first time of the Holy Sacraments of the Church. According to arrangements were celebrated by the Rev. Father Whitley and Feehan at 7:30 and 8:00 a. m. and at 1:00 o'clock. The Rev. Cyril G. Keogh, O. C. C. celebrated his first Mass, and administered Holy Communion to the members of his family, and to a large number of the congregation, young and old, many of whom had been his early school-mates and companions. The Rev. Father Feehan acted as deacon and Father Whitley as subdeacon. Miss Brown, who had been selected with the usual ability, and the vocal performance was greatly enhanced by the assistance of Miss Brennan of Buffalo, Mrs. Cottinger of Suspension Bridge, N. Y., and Mrs. McDonough of the congregation. Father Keogh displayed remarkable nerve throughout the trying ordeal of celebrating and singing his first Mass. At its conclusion Father Feehan expressed in very feeling language the joy of the parishioners more especially of the parents and friends of the youthful celebrant, on the happy realization of the hope of years to be permitted at last, after so protracted a period devoted to study and preparation, to officiate in the sanctuary as the chosen minister of his Divine Master. He asked the congregation to remember the celebrant in their prayers, as they would not be forgotten in his, especially when offering up the Sacrifice of the Altar. At half past ten a second solemn High Mass was celebrated by the Rev. Father Brennan, Father Feehan assisting as deacon, and Father Keogh as sub-deacon. Father Brennan was but a couple of years old when his parents and father removed from Cayuga to Niagara Falls. Although not baptized, like Father Keogh, in the church where he now enjoyed the privilege of celebrating his first Mass, yet it was here he made his first confession, received the sacrament of confirmation and made his first communion. Last year he came to Buffalo, and he was present to realize the fruition of the hope which his parents and father cherished, to witness his celebration of the Holy Sacrifice of the Altar.

Miss Brennan, who had for years been organist in the church, had again the rare privilege of presiding once more, while her brother was the officiating priest, and another brother, W. Brennan, assisted as principal male singer. The other members who sang were the Misses Love, Mass and Campbell, and the Messrs. Dempsey, and Fitzpatrick, all of whom kindly came from Buffalo for the occasion, and Mrs. Cottinger from Suspension Bridge, N. Y. The singing was certainly

the grandest heard in St. Patrick's for years, and G. neral's Mass was rendered in a style that professionals only could accomplish. Father Feehan preached a short but very impressive sermon on St. Patrick, and the enduring character of the faith which he taught to the Irish people, pronouncing a very warm eulogium on the priest, who, rather than abandon the priceless gem of faith taught them by the apostle of Erin, dared unwonted trials and persecutions, and who, when finally driven from their own loved Isle, carried it with them unattained; and in the wonderful providence of God made the most potent factors in spreading the Catholic faith throughout every region of the globe.

The Rev. Father Best celebrated his first Mass in the spacious chapel of Loretto Convent at 8:30 a. m., assisted by Father Lauzau as deacon and Father Murphy as sub-deacon, while the music was furnished by the convent choir in their usual style of superior excellence. Father Best's brother, who was ordained at the same time as himself, and his first Mass at Pittsburg, Penn., also on St. Patrick's day, Mr. Best, father of the celebrant, accompanied by a younger son and his daughter, had come from their home at Hamilton. It was to Mr. Best truly the most happy day of his life to be present on such an occasion and receive "the Bread of Life" from the newly-anointed hands of his son. In the church choir the convent choir sang High Mass at 10:30 a. m., for the congregation of that section of the parish, including very many of his own relatives. He was assisted by Father Best as deacon and Father Murphy as sub-deacon, while the sacred music was again supplied by the convent choir. Rev. Father Whitley delivered a fervid and impressive sermon on the occasion.

At half past seven in the evening the four newly-ordained priests assisted at a grand solemn vesper in St. Patrick's Church. The church was densely packed, there being in addition to the members of the congregation a large representation from the various Protestant churches of the town. Father Lauzau chanted the Introit, and was well supported by Fathers Brennan, Keogh and Best. After an excellent sermon on the "Priesthood" by Father Feehan, which made a lasting impression on his hearers, Benediction was given by Father Lauzau. At the close the entire congregation approached the sanctuary railing where each in turn received the blessed sacrament of Holy Communion. The festive ceremonies of the day long to be remembered in the Niagara Falls parish.

IN GODERICH. The anniversary of Ireland's patron saint was very enthusiastically celebrated in Goderich this year. A grand concert was held in the Opera Hall, the galaxy of vocal and musical talent surpassing any thing previously heard by Goderich audiences. The hall was densely crowded and raptures of applause greeted the vocalists. The quartets from Stratford, Messrs. Carlin and Gallagher, Mr. Tannor and Aid Douglas, were well received. Mr. R. H. Collins, barrister, of Exeter, possesses an excellent baritone voice, and was especially appreciated in "My Native Land." The comic and caricature songs of Messrs. Tannor and Shane, of a high and novel order, and met with several encores. Miss Adelaide Culliton, accompanied by Miss Cooke on the piano and Professor Arlkinson on violin in an Ave Marie, was heartily applauded. Miss Chilton possesses a rich, full, and sweet contralto voice. Mr. R. J. Reynolds, Deputy-Sheriff of this town, might be classed as an entertainer; his songs were well delivered.

The solo by Miss Katie Carlin, of Stratford, was very pretty sung. The solo "L'Arletra," by Miss Tessa Kidd, of Dublin, who possesses a nicely cultivated and an exceptionally sweet voice, met with the universal approbation of the audience. It was her first appearance in public. The piano selections of Mrs. B. L. Doyle, of a high and noble order, were well received. Mr. R. H. Collins, barrister, of Exeter, possesses an excellent baritone voice, and was especially appreciated in "My Native Land." The comic and caricature songs of Messrs. Tannor and Shane, of a high and novel order, and met with several encores. Miss Adelaide Culliton, accompanied by Miss Cooke on the piano and Professor Arlkinson on violin in an Ave Marie, was heartily applauded. Miss Chilton possesses a rich, full, and sweet contralto voice. Mr. R. J. Reynolds, Deputy-Sheriff of this town, might be classed as an entertainer; his songs were well delivered.

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ome's College. On Sunday the boys approached holy communion in a body in honor of the festival, and on Monday a grand concert was given in the spacious opera hall, which was tastefully decorated with flags, banners, Chinese lanterns, etc. Besides the students and several professors, a large number of the leading citizens of the town were present by special invitation. The programme consisted of selections by the college orchestra, glee club and brass band, songs, recitations and speeches. The various parts were rendered excellently, but the selections by the orchestra and band, thanks to the efforts of the talented and studious Mr. Meyerhoff, deserve special mention. The leading feature of the evening, however, was Mr. T. Malone's oration on St. Patrick. In an eloquent manner he traced the career of the saint, described his glorious work, and prophesied the return of Ireland in the near future to her ancient prestige and glory. The audience showed itself appreciative and the various selections were received with much applause. At the close His Honor, Judge Lacourse, and Mr. Meyer, editor of the News, each made a short speech eulogizing the students for the ability they had shown and congratulating them on the success of the entertainment.

IN OTTAWA. The day was fittingly observed in Ottawa also. The Grand Opera House was filled with the most distinguished audience. The concert was a great success. Mr. Castigan, Minister of Inland Revenue, and Mr. Lyster, leader of the Opposition, made stirring and appropriate addresses. Mr. Castigan spoke as follows: MR. CHAIRMAN, LADIES AND GENTLEMEN—It was a most dark and gloomy period of Irish history, a few days after that sad and fatal Saturday, the 6th of May, 1882, that Alexander M. Sullivan, a great and good man and a devoted patriot, wrote those words, which seven short years have proven to be eminently prophetic: "Blessed be the day that brought you to this world, and may it be yours to die a martyr." He has not only a great name, but a great name which will live and be remembered for ever. It will be so, with Ireland. The cloud that has so long hung over the sweetest ale of the ocean has shown at last its silver lining, and soon the benighted sun of Home Rule will forever dispel all the poisonous mists of prejudice and traditional hatred that have so long made Irishmen and Englishmen bitterly antagonistic. (Applause.) Nor is it unfitting that we should enter into this anniversary of the death of our greatest patriot, and the day when he died, not only a great religious festival, but also a great national anniversary. St. Patrick's day is more to the Irishman than any other great day is to any other nation. It is the only day when there are, and where there should be, no divisions between sons of the Emerald Isle, whether divisions of creed or politics. Our non-Catholic friends claim St. Patrick, though it is a claim we can't allow.

"St. Patrick was a Protestant, and came of decent people"—(laughter and applause)—and men of various shades of political belief, provided only they have Irish blood in their veins, are glad to see St. Patrick's day, not only a great religious festival, but also a great national anniversary. St. Patrick's day is more to the Irishman than any other great day is to any other nation. It is the only day when there are, and where there should be, no divisions between sons of the Emerald Isle, whether divisions of creed or politics. Our non-Catholic friends claim St. Patrick, though it is a claim we can't allow.

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IN BERLIN. The celebration of 17th of March was a red letter-day for the students of St. Jer-





Branch No. 4, London, meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Branch No. 100 was organized at Baden, Ont., on March 21st, by Deputy A. Kern...

Toronto, Ont., March 29th, 1888. At a regular meeting of Branch No. 49...

ST. PATRICK'S DAY.

Continued from Fifth Page. Liberty. (Applause.) The present century has witnessed the celebration of many a memorable St. Patrick's Day...

IN MONTREAL.

The religious ceremonies of the feast of St. Patrick were celebrated with great pomp in St. Patrick's church...

to that glorious servant of God, Ireland's Patron Saint. Ireland in the days of St. Patrick presented a very unenviable mission field...

THE RAPIDITY OF THE CONQUEST OF IRELAND TO THE PATH BY ST. PATRICK.

At the first call of his voice, a nation plunged in the dense darkness of paganism, submit, as it were, without a skirmish or a parley...

DURABILITY OF IRISH FAITH.

Before concluding, let us dwell for a moment on the durability of the faith St. Patrick planted in Ireland...

62 bishops and 8,000 priests rule in 11,000 churches and chapels, over 8,000,000 of Catholics, most of them Irishmen and their descendants...

IN BRANTFORD.

The day was celebrated here with the usual church services. Mass being sung by Rev. Father Hinchey...

IN CHATHAM, ONT.

St. Patrick's concert in the Grand Opera House on Monday evening drew one of the largest audiences of the season...

IN CHATHAM, ONT. (Continued)

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IN CHELSEA, MICHIGAN.

Last Monday will long be remembered by the people of Chelsea and surrounding country. The day was as warm and sunny as it would be in the middle of May...

IN CHELSEA, MICHIGAN. (Continued)

They have raised our proudest castles spoiled the temples of the Lord. Burnt to dust the sacred relics. Desecrated all things holy...

IN CHELSEA, MICHIGAN. (Continued)

On this day the God-man answered. Look upon the sacred sign. May we conquer 'neath its aid. As of old did Constantine...

IN CHELSEA, MICHIGAN. (Continued)

The rev. gentleman continuing referred to the presentation of the Irish for their religious faith, and passed on to the present agitation for Home Rule...

Referring to the anti-Jesuit agitation the speaker condemned the fanaticism of the so-called preachers of the gospel...

ENTERTAINMENT.

What was one of the most successful entertainments ever held in St. Basil's school hall took place on Monday evening, 18th inst., under the auspices of St. Basil's Literary and Beneficial Society...

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