

ARIO Company... \$3,000,000... BULLEN, Manager.

The Catholic Record.

VOL. 7.

FOR THE WEEK ENDING SATURDAY, MARCH 14, 1885.

NO. 335

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co., 136 DUNDAS STREET.

Irish Ecclesiastical Monthly. LITURGY. I.—THE NUMBER OF REQUIEM MASSES ALLOWED ON A PRIVILEGED DAY.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF OTTAWA, ON FREEMASONRY.

JOSEPH THOMAS DUHAMEL. By the Mercy of God and the Grace of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c.

VERY BELOVED BRETHREN.—There is on earth the Kingdom of God and the Kingdom of Satan; we must belong to one or the other, we must be servants of God or slaves of the devil.

THESE candidates for enrollment are bound by promise, may more, by a special oath, to swear, never in any way to divulge their associates, their signs, or their doctrines.

This decision applies to all privileged occasions, with the two exceptions mentioned above. The first of these is the day of the announcement of the death of a member "de gratia commendatus."

St. Thomas says that dissimulation is a falsehood: mendacium quoddam. Now, you are aware that religion forbids all falsehood and traces the origin of falsehood back to the devil.

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vice. "Lie not one to another." Our Divine Master Himself has said: (John viii, 44) "The devil... was a murderer from the beginning and he abode not in the truth, because truth is not in him; when he speaketh a lie he speaketh of his own: for he is a liar and the father thereof."

THE DISSIMULATION AND DECEITFUL appearance of freemasonry clearly show that this society is a wicked one and the offspring of him whom the Saviour calls "the father of lies."

THOSE who are admitted into the society must promise and engage that they will render implicit obedience and fidelity to the dictates of their leaders and teachers; that they will carry out their commands at the least sign and indication of their will; otherwise they will have to meet the most dire consequences, and even death itself.

THE ULTIMATE end of freemasonry is utterly to overthrow that discipline of religion and social order which Christianity has founded, and to erect upon its ruins a new one...

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cal letter, Hamanum genus, the men of the revolution incessantly give most evident proofs of the accuracy of the Pope's appreciation of the principles of the masonic sect. They have acknowledged that their object is the separation of civil and religious society.

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Corruption and debauchery are displayed in literature and in arts. Children's souls are depraved in Godless schools. The sanctity of matrimony is violated. Family rights are slighted. God is banished from society by impious laws, and the man who no longer recognizes a Saviour, has recourse to suicide to rid himself of the vexations of life.

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Such consequences, brought by the action of the masonic sect, should inspire us with the most lively horror for this society, and should induce us so to unite our efforts conformably to the express will of the Pope that this sect may not become all-powerful in our own country.

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Such is the history, short though it may be, of an order which, at the present time, is recognized by the ecclesiastical authorities in general as one of the great bulwarks of Catholicity in America, and which is advancing to the front rank in the noble phalanx of Catholic organizations which aim at the spiritual and temporal welfare of the human race.

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MARCH 14, 1888.

After Anglim.

Do you remember long ago, when your lover whispered low, "I stay or shall I go?"

SO RUN THAT YOU MAY WIN.

SERMON BY CARDINAL MANNING.

A large congregation attended the evening devotion at St. James's, San Francisco, on Sunday evening, after the Cardinal selected his text from the Epistle of the day.

Every man, every woman, every child, every creature that breathes, is called to run the race of life.

Run with all your heart, with all your mind, with all your strength.

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A CURE FOR CANCER.

DISCOVERY OF A PLANT FOR WHICH WOODS-FULL MEDICAL VIRTUES ARE CLAIMED.

A very interesting and exciting interest has been aroused in the medical profession by the discovery of a Brazilian plant called Alveolo, which is said to cure cancer.

The fame of the plant reached this country last summer, and the attention it attracted resulted in the sending of a despatch by the Department of State to Consul Atherton at Pernambuco, requesting that he secure and forward sufficient of the medicine for experimental purposes.

Early last month his report and the medicine reached the Department. In his report he says:

"Dr. Bandeira declines making any charge for his information or for the medicine. I have to repeat that in addition to the accompanying report of Dr. Bandeira, I know of a case where this medicine has apparently cured cancer in the breast.

The woman is about her work every day, and appears to be cured. There is a scar about the size of the end of a man's thumb, with a depth of about a quarter of an inch. The cure is painful, as the place has to be opened and more of the milk put in. They seem to think here that the plant is equally potent in its prepared form. I think if I had a cancer I should prefer to be treated where I could get the plant fresh."

Consul Atherton sends with his report a letter addressed to himself from Dr. Bandeira, who is the surgeon in charge of the Pedro II. Hospital at Pernambuco. The Doctor says:

"The notice about Alveolo, published in the Therapeutic Gazette, is truthful, and we can say complete, as far as our imperfect knowledge of the plant and its effects extends. I would not like to risk a theory to explain its physiological and therapeutic action, but I am certain, I think, to assure you that it gives a splendid result in the treatment of ulcers of different kinds. A magistrate named Dr. Guimenes was the first who made it known four years ago. He had a cancer of the face, and went to his home at Pernambuco. Days after having consulted several doctors who could not cure him.

"He was perfectly cured by the natives of the country, and wrote the Recife, sending the plant and its juice, which were tried here with success in several cases.

"Last year the juice of Alveolo was used in the Hospital Pedro II. with such gratifying success that Dr. Veloz published a notice in the papers of Recife, advising the use of it. Many other successful applications of the medicine have been made in cases of epithelioma of the lips, nose, face and eyelids. The application of Alveolo in ulcerated cancers (sarcoma or carcinoma) has not given the result that many doctors hoped.

"The plant belongs to the family Euphorbiaceae. It grows spontaneously in all the northern portions of Brazil, where it is known by different names, the most common being Alveolo, arveloz or arveloz. The natives used to burn the wood with the juice running from a piece of a broken cut stick, after having washed it with water. The juice prepared in this way has always given the same results, and it has been employed in many cases. I send a bottle of the juice prepared in the way mentioned, which I hope may give in the United States the same good results it has given us.

"Barão de Santa Cruz (chemist), treating the juice by water, and afterwards by alcohol, obtained a resin of which I send a small quantity) that seems to contain the active principle of the plant. This resin has a powerful irritating action, and has been employed in the proportion of 1 or 3 to 100 with vaseline."

A portion of this medicine, when it arrived, was secured by Dr. Smith Townsend, the Health Officer of the District of Columbia, for the purpose of trying it on a patient, Capt. Dugal, a man about 65 years of age, who was suffering from a cancer of the nose of long standing. The effect was marvellous. The wound began to heal from the first application, and in a very short time it was, to all appearances, cured. The San correspondent has been employed in this way, and appears to be permanent. Dr. Townsend says he is now treating a lady for cancer in the face, and is apparently attaining the same good results. He hesitates about expressing a positive opinion as yet regarding its virtues as a specific for cancer, but he thinks in those cases it seems to have accomplished what no other remedial agent known to medicine has done.

The quantity received by the Department of State was small. The department has ordered more supply, and Dr. Townsend has also written to Consul Atherton requesting that a supply be sent to him at his expense.

Bob's True Inwardness.

The charge that Bob Ingersoll received \$2,500 for lobbying for the passage of a bill allowing greater free to patent attorneys has been brought to the attention of the United States Senate. The infidel who has been boasting of his personal honesty while berating those who have faith in a hereafter, is likely to lose caste if the story proves to be true, and up to this time he has not denied it. There is a certain amount of similarity between a man who sells his friendship to the highest bidder.—Buffalo Sunday News.

Young or middle-aged men, suffering from nervous debility or kindred ailments, should address, with three letter stamps for large treatise, World's Dispensary Medical Association, Buffalo, N. Y.

There are three friendships which are advantageous, and three which are injurious. Friendship with the upright, friendship with the sincere, and friendship with the man of much infirmity are advantageous. Friendship with the man of spuriousness, friendship with the insincerely soft, friendship with the big-tongued—these are injurious.

Hope the best, get ready for the worst, and take what God sends.—Harrison Robertson.

MRS. MARGARET SULLIVAN.

THE LEADING WOMAN JOURNALIST OF AMERICA.

Mrs. Margaret Sullivan, the wife of Mr. Alexander Sullivan, late President of the Irish National League, is undoubtedly the ablest woman journalist America has produced, considering journalism in the light of the varied and universal work of the daily newspaper.

Mrs. Margaret Sullivan, as a correspondent to a weekly newspaper, and confining herself usually to the political world, having entered into competition with the work exacted of a woman who does her daily work in the editorial rooms of a daily newspaper. Mrs. Sullivan is now the leading writer on the staff of the Chicago Herald, a paper growing rapidly in power and influence. Of her entrance into journalism a correspondent writes:—

"It was during the fall of 1870, I think, that she came one morning to the office of the Evening Post, when I was in charge during the absence of its editor in Europe. She brought a letter merely introducing her as Miss Margaret Buchanan. "I would like a regular position on the Post," she said.

"There are none," I answered. "Newspapers properly conducted never have vacancies. The staff is the result of evolution."

"I want to get in the line of evolution," she suggested.

"Anything that needs to be done, I think," she answered, with a curious combination of perfect modesty and utter self-confidence.

"I have you been on a newspaper?" "No, never; though I have written a little for newspapers."

"I was amused by her nonchalant ambition, which seemed audacious, and when she announced she was recently from school in Detroit, I said: 'Well, there's a desk and pen ready; write what you please,' and turned to my work. She was 21 or 22 years old, and had a sleek and plainly fair hanging about her neck, and she looked like a young girl brought to an article headed: 'The Michigan Schism,' treating of a serious breach in the Republican party on account of a bolt against the regular Republican candidate. It was written with the off hand vigor of an experienced editor and with very concisely the salient points of the case not before published. It appeared as an editorial that same evening.

Next day she appeared early, smilingly said 'Good morning,' hung up her bonnet and shawl on a convenient nail, and resumed her work without a word. In half an hour she brought me an article entitled 'The Latest Tariff Dodge,' treating the subject from a free-trade point of view. It was a strong and timely article on pig iron, and was followed by others on kindred topics.

"She proved not only proficient in French letters and acquainted with German, but she was well up in Latin, Greek and mathematics, and was a thoughtful student of those financial and commercial questions which women seldom touch. Her first question, or the internal revenue, in our trade with Brazil, then on any of the questions that ordinarily engross the attention of women, though she was thoroughly feminine, both in appearance and character. She stayed on the paper three years, her salary rising from \$12 to \$15. She manifested an adaptability, a quickness of perception and keenness of wit, a wide range of information, the ability to tell with spirit what she knew on a given point; and, above all, a timeliness and readiness that made her a valuable workman."

Mrs. Sullivan was for some years dramatic and musical critic on the Chicago Times in its great days, and held at one time the important place of night editor. No other woman journalist has ever had so responsible a position on the daily press.

FROM PORT ARTHUR.

The entertainment given under the auspices of the Catholic Literary Association in the new hospital Thursday evening was largely attended. A very pleasing programme was rendered, consisting of instrumental selections by Messrs. Harwood, DeLafayette and Gafarelli, French songs by Mr. Berichon, comic songs by Messrs. Hyslop, Langlois, Fortune and O'Rourke, and sentimental songs and duets by Miss Mary Gilbert and Master T. Gilbert. But the main feature of the evening's entertainment was a lecture on "The duties of the citizen" given by Mr. R. H. Graham. The subject was handled very skillfully, the object being to prove that from the time our first parents listened to the voice of the tempter down to the present day, skepticism was an accepted sin of doubting the divine will as revealed by God Himself, then by the prophets, next the Saviour of the world, and now by His Church on earth. The scene in the garden of Eden, the penalty paid by the Israelites in the desert and even by Moses himself for doubting God's power, were graphically described, the events surrounding the birth of Christ and his reception by the Jews were ably portrayed as illustrative of the skepticism of that time, and how its terrible consequences have followed "the chosen people" all through the ages. The lecture was given by Mr. R. H. Graham, a man of high standing in the community, and his delivery was well selected and ably sustained from the standpoint chosen. The delivery was excellent, the lecturer adding to a good voice, a natural talent for the rostrum, and a thorough command of the audience. Mr. Graham said this was his first effort in the lecture hall. Those who had the pleasure of listening to him last night hope that it will certainly not be the last. The chair was ably filled by Mr. Ryan, president of the association.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers. This is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—Boston Journal.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely restores the system of a diseased person as Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for the cure of all diseases of the blood. It is made of the most pure and healthful ingredients, and is the only medicine that expels it from your system.

For constitutional or nervous debility, or for any other disease of the blood, it is the only medicine that will cure you. It is the only medicine that will cure you.

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Royal Canadian Insurance Co.

FIRE AND MARINE. J. BURNETT, AGENT.

Taylor's Bank, Richmond Street. MONEY TO LOAN AT 6 PER CENT.

J. BURNETT & CO. Taylor's Bank, London.

CONSUMPTION.

Have a positive remedy for the above disease, by the use of a medicine which has been found to be the most effective in all cases of this kind.

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The Catholic Record published weekly at 408 Richmond Street, London, Ontario. Rev. JOHN F. COFFEY, M.A., Editor. THOS. COFFEY, Publisher & Proprietor.

Catholic Record.

LONDON, SATURDAY, MARCH 14, 1885. A LENTEN LESSON.

His Lordship the Bishop of London continued his course of Lenten sermons on Sunday evening last. St. Peter's Cathedral was, long before the commencement of Vespers, crowded to its utmost capacity, the entire Catholic population of the city being fully represented in the congregation, which was further swelled to an unusual size by the presence of many persons of various Protestant denominations.

Rev. Father Walsh officiated at Vespers, and the Right Rev. Mgr. Bruyere, with Fathers Coffey, Tierman, and Kennedy, occupied seats in the sanctuary. His Lordship took for text: "And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thee peace, but now they are hidden from thine eyes. For the days shall come upon thee; and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation." Luke ix, 41-44.

He said that there were but two occasions on record in Holy Writ when our Lord shed tears—the first when approaching the tomb which for four days had been closed over the body of his friend Lazarus. The gospel tells us that then he groaned in the spirit and troubled himself, and wept, so that the Jews, struck at this spectacle of the Son of Man shedding tears, said, one to another, "Behold how he loved him!" Jesus wept because of the ravages that death had in that short space of time wrought in the body of his friend, and because in him he saw the type of the ruin and wreck caused in the soul tainted by mortal sin. The second time that our Divine Lord shed tears was when, according to the text, he approached the city of Jerusalem, and, looking on it, wept. That beautiful city lay before him, basking in the splendor of the noon-day sun, which tipped its pinnacles with golden glory, burnished the resplendent dome of its temple, and cast its aureole on gorgeous palace and stately mansion. There stood the city of David, with its crowded thoroughfares and its majestic piles, reposing, as it were, in the lap of contentment that knew no limit—of happiness that was to have no term. But at this sight which gladdened the hearts of others, the Son of Man wept. Glorious as was that great city which unfolded its splendor and strength before his eyes, he saw that the time was at hand when the serried ranks of the Roman legionaries would press on its redoubts and battlements—when round about it would be dug a trench—when famine and pestilence would decimate its population—when mothers would be reduced to such want as to devour their young—when horrors, such as never before Jerusalem, in the darkest hour of her tribulation, had ever witnessed, would be enacted in her streets—when, in fine, the city should be beaten flat to the ground, and the children that were in it, and not a stone left on a stone. These things Jesus saw and he wept. The spectacle of a man, in the prime of life and vigor of health, shedding tears, is indeed one of the most touching character. No ordinary cause of grief can give rise to such emotion as that which in such a man will loosen its fountains of sorrow and find relief in tears. What must have been the depth of the sorrow, the intensity of the anguish, which filled the great Heart of Jesus as he gazed on the city of God, the pride and glory of His chosen people? Ah! Jerusalem, blessed as it had been,—privileged as it was before all other cities—had often forgotten God. There prophets had preached, but their teachings had been treated with scorn, and they themselves put to death by the fury of a populace hard of heart and deaf to admonition. Jerusalem, the metropolis of the chosen people, was about to crown its iniquities—to consummate its ingratitude—by the rejection of Christ, the Son of the Living God. Wherefore Jesus wept. Jerusalem, as Jesus wept over it, is the type of a class in the world and in the Church. They had been chosen for God's special graces and blessings. To them prophets preach and for them priests offer sacrifice. But to no purpose. Their hearts are hardened, and their eyes blinded to the truth. They reason thus: "We have often offended God and he has pardoned us. May we

not now expect that He will be equally lenient with us." Or: "We are indeed persuaded of the evil of sin in itself; we know its disastrous consequences; but the nature of our temporal avocations is such, their duties so pressing, that we have not time to give to God's service. That time He will give us. Then we will devote ourselves to his service." Could anything be more baseless—anything more delusive than this species of reasoning! What guarantee does God give the sinner that he will be spared to do penance, that he will be privileged with the grace of a good death and final reconciliation? Does not Holy Scripture at every page hold out a warning to the sinner that he must not neglect the call of God made to him through His ministers? "Because I called, and ye refused; I stretched out my hand, and there was none that regarded; ye have despised all my counsels, and have neglected my reprobations; I will also laugh in your destruction, and will mock when that shall come on you which ye feared. When sudden calamity shall fall on you, and destruction and a tempest shall be at hand; when tribulation and distress shall come upon you, they shall then call upon me, and I will not hear: they shall rise in the morning and shall not find me." (Prov. i, 24). The danger of dying in sin is apparent from these words of Holy Writ, and from the very state of the sinner, who, the moment he commits mortal sin, is condemned to the flames of hell. Nothing stands in the way of his falling therein but the slender thread of life, which may at any time be snapped in sunder. That the days of the sinner are to be short, God Himself assures us: "Do not commit iniquity, lest thou die in a time not thy own." (Ecc. vii, 8). "The wicked man shall perish before his days be completed." (Job xv, 32). "The years of the wicked shall be shortened." (Prov. x, 27). Our own experience attests the truth of these sayings of Holy Writ. The sinner wastes himself by his wantonness and dissipation, and dies before his time. Many are they, too, who, having lived in violation of God's commandments, are cut off by sudden death, to warn us against the dangers of delay. God grants all men a sufficiency of grace to be saved. To no man is he bound to grant any special grace securing him the blessing of a good death and final reconciliation. But what is our position in regard of God? Have we not received, and do we not daily receive from Him special graces of the most marked and manifest character? The two elements of conversion are the grace of God and the correspondence of man with that grace. Recipients then, as we are, of God's special favors, ought we not endeavor to meet His goodness by a correspondence with these favors? The ministers of God preach unto us His word, Holy Church appeals to us in her ceremonies and devotions to return to the Lord our God. Shall this appeal, emphasized in a special manner during this holy season, be made in vain? There were of old two cities in which the voice of the Redeemer was heard most frequently,—wherein he labored most assiduously for the conversion of their inhabitants. But these cities failed to put to profit the graces they received. They turned a deaf ear to the teachings, and softened not their hearts to the touching appeals of the Redeemer. To these wicked cities He was constrained to say: "Wo to thee, Corozain, wo to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 21-24). The better to impress this truth on the minds of his disciples, Our Lord upon a certain occasion, when coming out of Bethania, cursed a fig tree which bore no fruit. The Gospel tells us He was hungry: "and when he had seen afar off a fig tree having leaves, he came if perhaps he might find anything on it. And when he was come to it, he found nothing but leaves; and answering, he said to it: 'May no man hereafter eat fruit of thee any more for ever.'" (Mark 13-14). No sooner had this awful malediction been pronounced than the tree, to the amazement and dread of the disciples, withered and died. We should not be of those who hear, and yet put not to profit that which they hear; nor of those who, blessed by the sunlight of heaven and the waters of grace, bring forth no fruit. If, unhappily, we are now in sin, let us without delay return to Him. Let us put not off our conversion. God has indeed been patient and merciful with us hitherto. Will He be so any longer? It has been revealed unto certain of the servants of God that there are souls in hell thither sent after the commission of one mortal sin. Long

as God may have been patient with us, the time will come when, if we persist in offending His goodness, and outraging His majesty, His hand will be outstretched against us in anger. The wicked king Baltasar had led a long life of crime, but God had patience till he became guilty of sacrilege, by profaning the sacred vessels of the temple of Jerusalem. Then a hand appeared writing his doom on the wall of his palace: "The same night Baltasar, the Chaldean king, was slain." (Daniel v, 30). So it was also in the case of the rich man who clothed himself in purple and fine linen and feasted sumptuously every day. He had long defied the law of God, but the hour of retribution came. He refused alms to the poor man who begged at his gate. He died and was buried in hell. (Luke xvi, 22.) The city of Jerusalem, over which Jesus wept, had sinned much, and refused to turn from its evil ways. Its hard-heartedness and ingratitude were crowned by its rejection and crucifixion of Christ. The patience of God had reached its term. The city was compassed by its enemies, levelled to the ground, and its children carried into captivity. The curse of an angry God fell upon Jerusalem and its people. The Jewish people, to this day, a scattered, but distinct race, bearing, in their isolation, the mark of their punishment. Let us with eagerness seize on the graces vouchsafed to us by a bountiful God. Deceive we not ourselves. As men live so shall they die. Their death-beds may be seemingly happy, they may leave unto their children rich domains and valuable treasures—they may believe that they have done their duty,—but because they were wise according to the world and not according to the gospel of Christ, they will be buried in hell. May not this be the character of our wisdom. May we be gifted with that wisdom which, however far we may have wandered from God, will bid us rise up and go to Him who is our father. This is the wisdom that God will bless. He will receive us with gladness, saying to his servants: "Bring forth quickly the first robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry. Because this my son was dead, and is come to life again; was lost and is found." (Luke 22-24)

THE NEW REGIME.

On the 4th of March inst., Grover Cleveland, of New York, and Thomas A. Hendricks, of Indiana, entered on the duties of office as President and Vice-President respectively of the United States of America. In his address, delivered on inauguration day, Mr. Cleveland declared himself of opinion that it was the duty of those serving the people in a public place to closely limit public expenditure to the actual needs of the government, economically administered, because this was the limit of government's right, to exact tribute from the earnings of labor, or the property of the citizen. The new President pronounced himself in favor of the scrupulous avoidance of any departure from that foreign policy commended by the traditions of the republic, and dictated by the genius of its institutions, the needs of its people in their home life, and the attention demanded of them for the settlement and development of their vast territory. This he declared to be a policy of independence favored by their position, and defended by their known love of justice and their unquestioned power—the policy of peace, suitable to all interests—the policy of neutrality, rejecting any share in foreign broils and quarrels upon other continents and their intrusion into America—the policy of Monroe, Washington and Jefferson, "peace, commerce and honest friendship with all nations, entangling alliances with none." Mr. Cleveland likewise declared that "care for the property of the nation and for the needs of future settlers require that the public domain should be protected against purloining schemes and unlawful occupations." The public conscience, he added, demands that the Indians within the boundaries of the republic shall be fairly and honestly treated as wards of the government, and their education and civilization promoted with a view to their ultimate citizenship. Polygamy being, as he sententiously affirmed, destructive of family relations, and offensive to the moral sense of the civilized world, is to be repressed. We will await with interest and anxiety the development of the policy of the new administration on this important subject.

Mr. Cleveland further expressed the view that: "The laws should be rigidly enforced which prohibit the immigration of a servile class to compete with American labor, with no intention of acquiring citizenship, and bringing with them and retaining habits and customs repugnant to our civilization." "The people demand reform in the administration of the Government, and the application of business to the public affairs. As a means to this end civil service reform should be in good faith enforced. Those who worthily seek public employment have the right to insist that merit

and competency shall be recognized instead of party subservience or the surrender of honest political belief."

The new administration is composed of the following gentlemen: Thomas F. Bayard, Delaware, Secretary of State; Daniel Manning, N. Y., Secretary of the Treasury; L. Q. C. Lamar, Mississippi, Secretary of the Interior; Augustus H. Garland, Arkansas, Attorney-General; W. F. Vilas, Wisconsin, Postmaster-General; W. C. Whitney, Secretary of the Navy; William C. Endicott, Massachusetts, Secretary of War. All of these gentlemen but one, belong to the legal profession. The "solid South" is represented by Messrs. Bayard, Lamar, and Garland, all statesmen of great prominence, ability and influence. Everything considered, the Cabinet is one of the strongest that could be formed out of the material at the President's disposal.

THE ENGLISH AND FRENCH NAVIES.

Much attention has been of late devoted to the consideration of the naval strength of Britain as compared with that of France and other powers. The Pall Mall Gazette a few months ago entered into a very full discussion of the relative strength of the English and French navies. It shows, after going into details concerning the various ships of each country, their size, age, thickness of armor, with the number of guns of different capacities, that the relative strength of the two navies is as follows:

Table with columns: ENGLISH, Number, Tons. Rows include First class ironclads, Second class, Third class, Coast defence, etc.

Table with columns: ENGLISH, Number, Tons. Rows include First class 8 years old and under, Second class, Third class, etc.

The Pall Mall Gazette states that the first-class ironclads which may be completed within the next two years by the two powers, are as follows:

Table with columns: ENGLISH, Date of Launch, Displacement, Max'm Arm'r, Guns, T's. Rows include Edinburgh, Colossus, Collingwood, Ajax, Agamemnon, etc.

It is, however, in second-class ships that the French are building up their naval strength. During the next two years the following vessels will be added to the navies of the two countries:

Table with columns: ENGLISH, Date of Launch, Displacement, Max'm Arm'r, Guns, T's. Rows include Warspite, Imperieuse, Conqueror, etc.

Neither of the two governments is engaged in building ironclads of the third-class, as these would be of small service against the guns that are now in use. Our contemporary the Advertiser, reviewing the article in the Pall Mall Gazette, conveys the information that:

"Of cast-iron vessels the French have three armor-plated gunboats of 1,045 tons each, with armor-plate eight inches in thickness, and carrying 18-ton guns, while the English are building none. The French, it is said, are spending a large sum in guns in excess of the expenditure of the English. The new breach-loading, steel gun of 18 tons weight is capable of penetrating armor 18 1/2 inches in thickness, and is equal to the 38-ton English muzzle loaders. The English naval guns average 16 tons in weight while the French average 19 tons. Ship for ship the French navy is superior to the English in its guns. It is stated, too, that when the Government of Lord Beaconsfield left office there was not a breach-loading gun in the navy. Since then Woolwich has turned out 500 breach-loaders. But in this re-

spect the French are ahead, and are producing at least 40 per cent more in the way of improved cannon for the use of their navy. The speed of the French ships recently built has been greatly increased. At present the Admiralty are pushing on 4 ships of 17 knots; 7 of 16 knots; and 4 of 14 knots. It seems that it is a special feature of the policy of the Admiralty at the present time to make rapid progress with fast unarmored ships, and it is maintained by the writer that, the English navy is quite inadequate at the present time to protect her mercantile marine in case of war with any considerable naval power. It is also maintained that coaling and telegraphic stations are quite unprotected, and that at the present time it would be quite possible for Admiral Courbet to burn every pound of coal in Hong Kong or Shanghai, and every ton of English shipping in Chinese waters; that he might proceed to Singapore and repeat the operation. The coaling station at the Cape is equally unprotected, as are also those of Ascension, St. Helena, King George's Sound, Fiji, Vancouver and Mauritius. The protected coaling stations are Gibraltar, Malta, Aden, Melbourne, Sidney, Halifax, Bermuda and Jamaica."

The telegraph stations of the British Empire, at least equal in importance to the coal stations, are quite unprotected. It is not then any wonder there should be alarm in Britain at every prospect of war with any of the European powers. The supposed invincibility of England has long since been exploded. Englishmen are brave and daring, but not more so than Germans or Frenchmen. The nation best equipped with the modern appliances of war is that which in a struggle will triumph.

The attention of the British nation has been roused in regard of the navy, and the Conservative opposition has given notice of motion of censure on the government for its administration of that department. The total amount voted by Parliament for the navy during the past three years is as follows:

1882 3, 410, 483, 901; 1883 4, 410, 752, 300; 1884-5, 4, 811, 770. The number of officers and men in the naval service for the same years is also stated: 1882-3, seamen 45,100, marines 12,400; 1883-4, seamen 44,550, marines 12,400. Many interesting details concerning the state of the navy will, no doubt, be brought up during the debate on the motion of censure, which will take place some time after Easter.

THE CATHOLIC CHURCH IN BRITISH COLUMBIA.

The Catholic Church in British Columbia consists of one diocese,—Vancouver Island, and one vicariate apostolic,—the mainland portion of the Province. The diocese of Vancouver Island is under the direction of one Bishop, the Right Reverend Mgr. Seghers, and twelve secular priests. In this diocese there are eight Catholic churches, three of which are attended by congregations from the white population, three by Indian congregations and two by congregations consisting of both Whites and Indians. The entire Catholic population of the Province of European origin, according to the census of 1881, amounts to ten thousand and forty-three, (10,043). The only religious community in the diocese of Vancouver is the Sisters of St. Anne. They have charge of one hospital, two orphanages,—one for white children and the other for Indians,—two schools and a very efficiently conducted academy for young ladies at Victoria, the capital of the Province. St. Louis College, also at Victoria, is conducted by the secular clergy, who likewise, at four of their missionary stations, maintain schools for Indian boys. Among the laity there is established that most liberal and charitable institution, the society of St. Vincent de Paul, together with a Catholic Mutual Benevolent Society.

The Vicar-Apostolic on the mainland is the Right Reverend J. D. Herboomez, O. M. I., who has for his coadjutor the Rt. Rev. P. O. Durieu, O. M. I. There are no secular clergy in the vicariate. The whole of the mainland is under the direction of the Rev. Oblate missionaries, of whom there are twenty, together with sixteen lay brothers. They evangelize the whole country between the 49th and 60th parallels of north latitude, and from the waters of the Pacific Ocean to the Rocky Mountains. They occupy three principal missionary houses about three hundred miles apart, besides four subordinate missionary residences. From these establishments they serve fifteen churches and sixty-five chapels. Three of these churches are frequented by white congregations, five by Indians and seven by both Whites and Indians. The sixty-five chapels, being on Indian settlements, are almost entirely attended by Indian congregations. Five of the churches and all the sixty-five chapels have been built by the labor or at the expense of the Indians themselves. They are standing proofs of the esteem in which these poor people hold the Faith delivered to them by their devoted missionaries. One church, in particular, cost the aborigines about two thousand dollars (\$2,000). It is situated at New Westminster and is capable of containing two thousand worshippers. Its windows

are of stained glass, and in its lofty tower there is a bell that weighs 1,000 lbs. The elegant architecture of this church would grace more populous cities than New Westminster, or do credit to a people with more pretensions to advanced civilization than the Indians of the Pacific coast. But these simple people give more evidence of the sincerity of their Faith than merely by building churches and chapels. Their fidelity, to their religious duties under the greatest difficulties, is truly edifying. In the beginning of the winter season the nearest tribe sends a delegation of about ten young men in a canoe to the nearest missionary station. A missionary then accompanies them to their camp, where he spends some weeks in evangelizing the tribe. He is thence similarly conveyed to another tribe; and thus, passing from camp to camp, spending a few weeks at each, the missionaries instruct all the tribes living within a circuit of two hundred miles from their station, the last tribe visited conducting the missionary back to his residence in the same way as the first delegation took him thence. When engaged in these missionary labors, the Reverend Fathers share the lot of their humble flock, who supply all their wants according to their limited means, and in their own primitive fashion.

At the opening of the summer season the scene is changed. At that time all the tribes assemble in order to visit the missionary at his camp. Then may be seen a picturesque gathering—all the Indians within the mission circuit, arrayed in their various costumes and speaking several dialects, are in attendance, together with every member of every family, not excepting the youngest babies, whilst along with them are borne their household effects—cooking utensils, etc., which are of a truly primitive description, and last, but not of least importance, their fishing apparatus. On such occasions the camp is always in the vicinity of the missionary residence. One of the central churches is calculated to contain such a tribal gathering. For several weeks the assembled neophytes follow faithfully the exercises of a general mission preached to them by their indefatigable pastor. These good people, so primitive and simple in their customs, are still more so in their religious worship. They heed not the outside world. Wholly absorbed in the fulfillment of the pious duty of the moment, the feeling known to spiritual writers as "human respect" never enters their minds. When the mission comes to an end, they proceed to work at the fish canneries and other industries carried on by their more civilized and enterprising white neighbors. This does not hinder each tribe from assembling every evening, in order to recite in common their evening prayers, which they conclude by a hymn. This hymn is really soul-stirring when sung with ardor by the stentorian voices of a whole tribe of these children of heaven, and causing the neighbouring woods and hills to resound with the devoutest praise. So great is the effect produced, that we have known infidels of the Caucasian race, who came for the sole purpose of corrupting the morals of the Indians, to return after having heard their evening hymn, declaring: "They are really too good, and it is so beautiful a scene that it would be a monstrous outrage to spoil them." Hence the poor savages, who know nothing of "human respect," continue in their simplicity, never imagining that this very simplicity has often been their most effectual safeguard. When the season's work is completed they perform anew the exercises of a general mission, and then return to their respective camps to be visited in turn by the missionary during the ensuing winter.

The Catholic population of European origin in British Columbia, according to the census of 1881, amounts to 10,043. Of this number 6,963 are inhabitants of the mainland. It is easily understood that so many thousand individuals, scattered over such a vast region, form only a small congregation at any one place. This adds greatly to the labors and difficulties of the missionary clergy. They make it a duty to see and minister to all the members of their flock as often as possible. This work is the less easily accomplished as they can meet only one hundred persons, or thereabouts, at a time, in any of their churches.

Of the Indian population, about 10,000, it is estimated, have been instructed and baptized, while about as many more are under instruction for Baptism. The last census of the Canadian Dominion, that of 1881, states the Catholics of British Columbia, i. e. those of European origin, at 10,043, or a little less than half the entire white population of the Province, which, according to the same census (1881), amounts to 23,798. If the Indians were included in these figures, they would be much higher, for the same year's census enumerates them alone at 25,661. However imperfect may have been the first attempt at making a census of British Columbia, it is, nevertheless, the highest authority we possess as

regards numbers. What it does not tell concerning the Indians we learn from the clergy, who are always with them and who register every baptism.

In the Vicariate of the mainland there are three Catholic schools,—boarding and day schools,—for boys, viz: St. Louis College at New Westminster, near the mouth of the Fraser river; St. Louis School at Kamloops, east of the Cascade mountains, and St. Joseph's School at Williams Lake, on the main road to Cariboo. These schools are all under the direction of the Revd. Fathers and Brothers of the Society of Oblates. At missionary stations they hold three industrial schools for Indian boys.

The Sisters of St. Anne have built a splendid convent at New Westminster, where they conduct a flourishing academy for young ladies. They have also boarding and day schools for girls at Kamloops and Williams Lake, besides orphanages and an industrial school at St. Mary's Mission, on the banks of the Fraser, about fifty miles from its mouth. Indian girls receive at these orphanages and school a thorough Christian education, and are trained in the ways and habits of civilization.

THE VACANT ARCHBISHOPRIC.

The Dublin Freeman's Journal in an article of remarkable power and vigor, discussing the selection of a successor to the late Cardinal McCabe in the Archbishopric of Dublin, says:

"He would be no true friend of religion; he would be a deadly enemy of the Catholic Church in Ireland, who, holding the opinions and occupying the position that we do, did not tell those concerned the truth, the whole truth, and nothing but the truth. The truth is that the people of Dublin will not be able to submit to a renewal of such a political system as that of the late Dr. McCabe without grievous danger to their best interests and to those of the Catholic Church. We have said that one of the influences which most weighed with them up to this, and gave them that power which they have exhibited, was the conviction that, however Cardinal McCabe might have been misled, their own priests were in their hearts true to them in their struggles with Dublin Castle and all that it represents of oppression and misgovernment. Dr. McCabe had become the champion of Castle rule and the Castle. The people knew the iron rule which bound the clergy to silence, and they, too, were silent out of respect. But they know now that the nomination of the new Archbishop rests in the hands of those clergy, and they look to their decision to free the Metropolitan Archbishopric forever from the reproach of being an appendage of Dublin Castle. We stand at the parting of the ways. All Ireland, save the hierarchy of Dublin only, has joined in the effort to secure for Irishmen the right to live as freemen in their own country, and to discard forever the intolerable system of misrule under which they have so long labored. The clergy of Dublin have now to say upon which side they will range themselves upon the side of the fellow-countrymen or of their oppressors. If the issue were a mere political one, it would be a matter of comparatively small importance. The will of the people must prevail, and it is only a question of a little time one way or the other. That is not the great question. The question involved is the preservation of the union of priests and people, whether the legitimate influence of the priests, guiding, aiding, encouraging, admonishing, restraining when necessary, is to be maintained; or whether the people, deprived of their natural teachers, taught to distrust them in matters political, are to be subject to the dangers which in every country have followed such a state of things."

This is the language of a true Catholic and a true lover of his country. The time has indeed come for plain speaking. It is a critical time in the history of the Irish Church, and a great deal depends on the character of the selection now to be made of a successor to the late Cardinal, whether or not those ties of affection and reverence at present binding the people to the priests of Ireland will be longer maintained and given that enduring strength and permanence the true Irish Catholic would desire. It is worse than useless to deny that the Dublin Castle—oligarchy as it was at all times to the Irishman—has become within the last few months especially, a veritable stench in the nostrils of every Christian and civilized people. The covering has been torn from a seething mass of pollution and infamy for which no parallel can be found since the days of Nero or Heliogabalus. The Solomonic monstrosities brought home to leading officials of the Irish government, added to the inhuman atrocities which the administration of Lord Spencer has not only committed, but striven to defend, render impossible that even on the principle of respect for authority there can be any alliance whatever between the churchman filling the See of St. Lawrence O'Toole and him who rules the country civilly from the Castle. The Castle is doomed to destruction. It has been judged at the bar of public opinion and condemned. We trust that the sentence of condemnation will be endorsed by the next Archbishop of Dublin.

ST. PETER'S CATHEDRAL.—On last Sunday, both at High Mass and Vespers, the congregation of St. Peter's Cathedral enjoyed a rare treat in the rendition of some beautiful pieces of sacred music by Mrs. Petley, of Toronto.

A GOOD APPOINTMENT.

The Pembroke Observer of the 6th says: "The last issue of the Ontario Gazette contains the official announcement of the appointment of Mr. William Doran to the Stipendiary Magistracy of the District of Nipissing, which event was foreshadowed in our issue of the 25th ult. Mr. Doran has already gone up to his District to enter on the duties of his office, having arrived here from Toronto on Tuesday evening, and passed on to Mattawa the following day. It is said that the Government leave the choice of a place of residence in the District entirely in Mr. Doran's own hands. Either Mattawa or North Bay will be the place chosen, the probabilities just now being in favor of the latter."

Mr. Doran's appointment is one upon which the Government deserves to be congratulated. It has often and with much reason been said that there is no gratitude in politics. Mr. Doran for many years rendered great service to his party, services which no appointment in the gift of the Government could adequately repay. We are glad, however, that the value of these services is in some measure acknowledged by the administration in his appointment to the Stipendiary Magistracy of the rich and growing district of Nipissing. Apart from all political considerations no better appointment than that of Mr. Doran to this important post could have been made, and none certainly that will commend itself more warmly to the hearty approval of the Irish Catholics of Ontario.

THE CANADIAN PACIFIC.

Mr. George Stephen, President of the Canadian Pacific Railway Company, in a letter to the Montreal Herald, says that through rail connection will be made with the Pacific ocean, and the contract with the Government completed, by September next. The company will then have built, within the 53 months since they began work, 2,181 miles of railway at a cash outlay of \$66,731,703, or \$30,551 per mile, while the cost of the Northern Pacific was \$51,500 per mile. Mr. Stephen gives a statement showing the C. P. R. had, up to the 31st December last, expended on the main line, and branch construction and equipment, etc., \$72,552,340, besides dividends paid and provided for and interest on land grant bonds, in all amounting to \$92,801,362. The total amount received from cash and land subsidies and from Government loan to December 31st, was \$55,552,651; leaving a balance of \$37,258,711 provided by the company.

Mr. Stephen, from a comparative statement which he publishes, showing that the net earnings of the C. P. R. for the year were \$1,191,891, of the Northern Pacific \$3,359,569, argues that on the completion of the C. P. R. the earnings of that line should be over \$11,000,000.

ALTOGETHER TOO CLEVER.

The Free Press of this city has on its staff an individual who is evidently laboring under the impression that he is not only clever but cleverness itself. Of small and knotty cranium, and brain power too small to superintend a pea-nut stand, this worthy scribe is blessed with enormous possessions in the way of unrefined brass. We have a word or two to say to him. Though he might indeed shine at a spelling match, or rank high in the list of the defeated in an entrance examination to some rural high school, he will not, we beg to inform him, be permitted to use his position to fling insult with impunity at any portion of this community. His latest feat is the following. To the recital of a liquor fight, in the issue of the Free Press of the 9th inst., at a place called Exera, Indiana, he gives the following heading: "Done with Dynamite." "The Irish National Weapon utilized by Fanatical Prohibitionists and Vengeful Lovers." How he must have smiled within himself at this performance! "What a brave word he has chucked inwardly, 'What a brave boy am I,' as he perused and reperused this model heading?"

This is not his first, but it is likely his most vulgar attempt at insult to the Irish people. We trust it may be his last. It will pay our friend, Mr. Josiah Blackburn, to decapitate this man of "heading" notoriety. He cannot, it is quite evident, teach him sense. Dynamite, that gentleman knows, is no more of an Irish than an English national weapon. A little of it is good in its place—but none of it is legitimate for purposes of murder or outrage. That the English themselves are expert in the use of this dread material the Western Catholic in its issue of the 27th ult., shows:

"During the war against the Zulus a chief who occupied an almost impregnable natural fortress rendered himself particularly obnoxious to the British. After several ineffectual attempts his mountain home was finally stormed by six thousand English troops. Previous to the final assault three hundred women and children took refuge in a cave. An immense quantity of dynamite was exploded at the entrance by the British, and these three hundred innocent women and children were thus ruthlessly butchered. And Lord Derby, in his

PLACE IN PARLIAMENT, JUSTIFIED THIS USE OF THE 'RESOURCES OF CIVILIZATION.'

"When Lord Wolsey took charge of the expedition to the Sudan, sixty thousand pounds of dynamite formed part of his 'honorable war' material. It is now being used against the Arabs. A Hindoo tribe recently refused to pay a tax levied on it. A British detachment proceeded to 'punish' them for their contumacy. A portion of the tribe sought protection in one of their temples. A private soldier named Barratt, who describes the proceeding in a Leicester paper, placed a dynamite bomb under the gates of the temple; it failed to explode; he placed a second one, and sixteen mangled corpses were the result of his 'civilizing' experiment."

Yet neither the Western Catholic nor ourselves would in any way be justified in pronouncing dynamite an English national weapon. None but a ninny hammer of the most hopeless character would think of insulting so noble a people as the English by any such statement. Give us, say we, the same measures we give the English.

ST. PATRICK'S DAY IN LONDON.

The national anniversary will be celebrated in London by a Solemn High Mass in the morning in St. Peter's Cathedral at 10.30 a. m. The sermon of the day will be preached by the Rev. Father Dunphy. In the evening a grand concert will be held in the Grand Opera House, the proceeds to be devoted to the building fund of the new Cathedral. Father Tierman has already been fortunate enough to secure promises of the co-operation of leading vocalists of the city, in the rendition of his excellent programme. Among the ladies who have kindly consented to take part in the concert, are the Misses Coles, Murray and Roache, who have already appeared with great acceptance before London audiences. Of Dr. Sippi, organist of the Memorial church; Mr. Dromgole, of St. Peter's choir, and Mr. J. T. Dalton, of the Holman Opera company, all of whom are likewise registered for appearance on the evening of the 17th, there is no need to speak. Their vocal power and artistic skill have long been the life and pride of London entertainments. Our readers will also be pleased to learn that the Little Misses Maud and Blanche Cruickshanks are to favor the audience in the Grand Opera on the 17th, with one of their ever acceptable Highland renditions. The band of the 7th battalion will be present to delight the audience with the sweet strains of Irish music. Need we say that we hope the Grand Opera will be crowded on the evening of the 17th. The entertainment will be one of the finest ever presented to a London audience, and the object for which it has been prepared commends itself to the favor of every citizen of London. It is true that times are hard but to every Irish heart on St. Patrick's Day such an appeal as we join with the clergy of London in making, will meet with a ready and generous response.

EDITORIAL NOTES.

—In our next issue will appear a review of Father Northgraves' book on the "Mistakes of Modern Infidels."

—One of the most interesting as well as erudite papers in the Catholic World for February was that of Mr. Hugh P. McElrone, editor of the Baltimore Catholic Mirror, on Frederic Mistral's new poem.

—It is stated that a Paris dynamite manifesto promises the Prince of Wales security during his tour in Ireland, because he is a Freemason. The Irish National party has no affinity whatever with the dynamite movement. Can the Masonic body say the same.

—A public meeting held in Dublin adopted resolutions calling on the City Council to preserve a "dignified neutrality" on the occasion of the Prince of Wales' visit. The day fixed for the Prince's arrival in Ireland is the 16th prox.

—We direct attention to the pastoral letters of His Lordship the Bishop of Ottawa on Freemasonry published in this issue. The subject which His Lordship treats is a live one, and cannot be too often or too fully held up to the earnest consideration of Catholics.

—We cannot but regard the election of Mr. Beauregard to the Mayoralty of Montreal as a great misfortune. That the Catholic majority of that city should have invested with the honors of the Chief Magistracy, a man who has publicly announced himself an advanced Liberal and Freemason, is indeed a humiliating subject for reflection. Montreal owes it to itself and to the country to wipe out at the earliest moment the disgrace of this election.

—The Pilot, we are happy to notice, holds out good hope for the success of the movement to raise \$100,000 a year in America for the expenses of the Irish Parliamentary party. Our Boston contemporary says that the eventual success of the movement is certain. The Pilot adds: "We think that the movement to organize was not wide enough in scope; but Major Byrne will see his idea made practical this year, or we are much mistaken. There are thousands of business men, even outside Irish-American, who would pay the annual assessment of

five dollars, and be spared the loss of time in attending regular meetings." "No movement has ever yet, in our opinion, been set on foot in America for the relief of Ireland so justly calculated to do that long-suffering country lasting good of a practical character."

—At the last dinner of the Xavier Union in New York, the Hon. Daniel Dougherty, of Philadelphia, in the course of his response to the toast of the "Catholic Citizen" said: "Our country is doubly dear to us. She is our mother; we are her children. Beyond this our hearts beat high with love for the land where the old faith has fair play. Our temples, where 8,000,000 of worshippers keep holy the Sabbath day, rise not from the revenues of unstable governments, but are the free offerings of the faithful. Our schools and colleges flourish; second to none; they teach all that is taught in others and teach more—they teach the geography of the realm beyond the skies—that there is a God in Heaven to whom all are accountable. Our charities are ever open; our priests and religious never shrink from contagion, but are ready to die at the post of duty. Our citizens in peace are faithful to their trusts and in war have bathed with their blood every battle-field of the Republic. If we are true to our God we cannot be false to our country. Our country repays our devotion by jealously guarding the rights of all her citizens."

THE LATE FATHER O'KEEFE.

The Western Watchman, of St. Louis, Mo., refers in the following terms to the late Father O'Keefe, brother of Mrs. Denis McCarthy, of this city: "Father O'Keefe was a professor in St. Vincent's College, Cape Girardeau, for a number of years, and only when he was completely broken down in health did he leave his post of duty for the Sisters' Hospital, this city. Once a man of fine physique and stately bearing, at his death he was no more than a shadow of himself. Simple, jovial and honest, Father O'Keefe was a good priest and a true son of St. Vincent de Paul. He was without guile, and his large Irish heart had a place for everybody. The hundreds of students who knew him will remember their former teacher, not only to praise and admire, but also to pray for the eternal rest of one who never spoke a harsh word or did an unkind act."

FROM LINDSAY.

About four months ago the publishers of the School Supplement offered \$600 in prizes for the best set of examples in arithmetic—the whole subject having been divided into convenient departments. This offer was made known to about a quarter of a million teachers. We note with pleasure that Mr. Michael O'Brien, headmaster of the Lindsay separate school, has carried off a first-prize in this competition. The number of competitors was 955. The number of first-prize winners was 23, and included distinguished professors of universities, mathematicians and educationists in America, Canada and Great Britain. Mr. O'Brien submitted a list of questions which will be embodied in a new work on arithmetic to be issued by the publishers of the School Supplement.—Lindsay Post, Feb. 27.

CATHOLIC FRESS.

La Verite, Quebec. One day Prince Bismarck was walking with another diplomat in Vienna, when a man passed who saluted the minister of "blood and iron" almost servilely. "Who is that man?" asked the other diplomat, "who bowed so profoundly to you, and of whom you took no notice?" "Of my replies," answered Bismarck, "this man was one of the writers on the German press who Bismarck bribed to do his dirty work against the Church. Bismarck has a profound contempt for humanity. A Berlin journal quotes this expression of his, which does his countrymen much injustice: 'I have never known a German who could resist an offer of fifteen thousand dollars (three thousand francs) to become a member of a crowd of men who had 'consecrated' their pens to his service.' 'Decidedly,' he said, 'honest men don't write for me.'"

Many worthy people have no conception of charity apart from its office of feeding the hungry and clothing the naked, forgetting that there are spiritual works of mercy, and that high among them stands the instruction of the ignorant. Indirectly we instruct the ignorant when our efforts tend to render more attractive and more efficient our Catholic schools and to bring a greater number of young souls under their saving influences. In proportion to the spread of true Christian education is vice lessened, and with vice, poverty.

N. Y. Freeman's Journal. "Lenten services are held with special frequency at St. Clement's Episcopal Church, corner of State and Twentieth streets, Chicago. The holy Communion is celebrated every morning at 7 o'clock. Matins are said daily at 9 o'clock, with a second communion service every Friday. There is vespers at 5 o'clock daily, and a choral litany every Wednesday evening at 8 o'clock." It thus often happens that the copy outdoes in ornaments and flourishes the real thing. If banners, processions, genuflections, and illuminated missals made a Church, the Ritualists would be the most orthodox body in the whole world. They are more medieval than the Middle Ages themselves—so very medieval that the Middle Ages would not recognize them. They have this advantage over Catholics, that they are free to add any striking embellishment they like to their services. They are not restricted by authority. In truth, the essence of Ritualism is a triumphant disdain of authority. The hollow quietism which these Ritualists affect is a shadowy sub-

stitute for Divine Truth. Their imitation of the Holy Sacrifice of the Mass is such a dreary, empty show, that the embroidered trappings and numberless candles seem like the decorations suitable for a young beauty on a corpse. They forget that a Tabernacle, however gorgeous with gold and jewels, is nothing, if God does not dwell therein.

Criticism is a good thing when criticism is careful and opportune; but the slap-dash running a muck by thoughtless people at everything that does not please them would be as the idle wind, if this idle wind of criticism did not often carry malaria with it. A father, "J. D.", writes a complaint against a certain Catholic college because his boy, sent thither at the age of fifteen, and kept there three years, has not "turned out well." He takes occasion to ask the Freeman's Journal to rush into print against Catholic colleges. A reasonable and sensible request! This man's son was, we have ascertained, indulged in his early life in all his whims. He had no home training. His father sent him to school as a farmer sends grain to a mill. He expected that his son would go in crude and come out, without any effort of his own, with all the moral and intellectual perfections. Now the disappointed father, who troubled himself much less about his child than about his business concerns, sets up a howl, and wants to smash things. The failure of Catholic colleges to produce a greater number of Christian gentlemen is due less to the colleges themselves than to the quality of material they get. The school, unsupported by family training and influence, can do only half its work.

CATHOLIC COLUMBIAN.

The influence of the Catholic Church is daily felt in the world, and the warning voices of her ministers are heard continually amidst the dangers and temptations which her children are surrounded. Morality is threatened in many ways, and the sentinels on the watch-towers must be heedful. One craze after another takes possession of the people, and in following it, they rush headlong into excesses that are ruinous to morals, and thus subvert the influence of the Catholic Church. The world would soon learn the necessity of its existence, and appreciate what now is regarded as tyranny. There is no other authority that speaks so forcibly and commands such respectful attention and obedience as that of the Catholic Church. Never, however, has that authority been exercised to the detriment of the human race, but rather always to the contrary effect. Where her warning and commands have been unheeded, there is the decay of morality.

In our times, charity, so called, has taken a practical character upon itself, which is manifested not only in the good that is done in its name, but in the commercial value that is often put upon it. In the latter case the man of business expects the bread cast upon the water to return to him. Often his benevolence is thus rewarded. But the practically charitable man, who feels an interest in caring for suffering humanity, does not count his good works by what his neighbor exercises to the detriment of his heart and pocket.

There are people everywhere who will find fault, but there are few who are willing to remedy the evil that they complain of. Fault-finding with some is as natural to them as to have corns on their feet. The people that complain of Catholic schools not being good enough for them, do not help to make the schools better by giving needed support. They want somebody to come along and make everything according to their taste and desire, but without their expense, and then they may patronize the school. The man who complains that the church is cold will not contribute anything towards buying coal or paying for new windows glass. There are many people in the world who imagine that the remainder of mankind are bound to wait upon them. It is very seldom that the generous-hearted, true Catholic will make undue complaint, except against those who do not perform their duty. The grumblers and their associates do the least for the Church.

PHILADELPHIA STANDARD.

It is passing strange that the English Government is utterly unable to see the direction in which its true interests lie with regard to Ireland. Common-sense would dictate that after having persisted for centuries without avail in a course of cruel oppression and brutal repression of Ireland, it would be well to try a different policy that of frank conciliation and justice—particularly in the present embarrassing and serious emergency which England has to confront. She needs soldiers. She has fifty thousand of the best she can command in Ireland to-day—thirty-five thousand of her colonial troops and fifteen thousand of the Irish constabulary. Were Ireland cordial to her, and we believe that Ireland could be made so by frankly conceding to her her just demands, those fifty thousand men, armed and already drilled and disciplined, and physically the best men England has under her control, would all be available for her to send to Egypt and the Sudan. Yet as things now are, they are as utterly beyond employment for that purpose as "interned" in Siberia.

CATHOLIC UNION AND TIMES.

The Rev. Father McKeogh, P. P. of the Archdiocese of Cashel, informs us that Archbishop Croke intends visiting the United States the coming Summer. Won't the Irish hearts on these shores give the great patriot Prelate a hundred thousand welcomes!

"A Republican, a Catholic and a Mason" is how the Hornsbyville Tribune describes a prominent official of this state. A Catholic may be a Republican, and a Republican may be a Mason. But a Catholic Mason is a contradiction in terms—as the logicians say.

"Freemasonry in France is little more than a social organization of unbelievers, fighting everything religious or political that is based upon law and order."—Sir A. F. Vance, jr., Grand Commander Knights Templars of Ohio. There are over one hundred and fifty dioceses in the United States.

LOCAL NOTICES.

Superior Baking Powder.—The advertiser claims to manufacture a baking powder which cannot be excelled. It is sold at a price which will not fail to create a large demand. Try a 5 cent sample package. J. R. Cron, chemist, 256 Dundas street.

New Spring Dry Goods received at J. J. Gibbons, New dress materials in plain and fancy cashmeres, basket cloths, D'Alma cloth, and new Spring hosiery, kid gloves, new cottons, embroiderings, etc.

For the best photos made in the city go to Eddy Bros., 280 Dundas street. 'll and examine our stock of frames and pastartons, the latest styles and finest assortment in the city. Children's pictures a specialty.

J. C. Leonard is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place—Opposite City Hotel, Dundas street.

FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London.

HAVE YOU

- Hot and dry skin? Scalding sensations! Swelling of the ankles! Frothy feelings of unrest! Vague or brick-dust fluid! Acid stomach! Aching loins! Cramps, growing nervousness! Strange soreness of the bowels! Unaccountable languid feelings! Short breath and pleuritic pains! One-sided headache! Backache! Frequent attacks of the "blues"! Fluttering and distress of the heart! Albumen and tube casts in the water! Fiffil rheumatic pains and neuralgia! Loss of appetite, flesh and strength! Constipation alternating with looseness of the bowels! Drowsiness by day, wakefulness at night! Abundant pale, or scanty flow of dark water! Chills and fever! Burning patches of skin! Then

YOU HAVE

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the kidneys.

BRIGHT'S DISEASE. CATHOLIC BELIEF

Or, a Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faa di Bruno, D.D., Author's American edition, edited by Rev. Louis A. Lambert, author of "Notes on Luther's Soil," etc. With an Introduction by the Right Rev. S. V. Ryan, D.D., Bishop of Buffalo, 26mo, flexible cloth, 10 cents.

Published by Benziger Brothers, New York. Sent on receipt of price by that firm or by

Thomas Coffey, Catholic Record Office, London.

In regard to this timely and valuable little work, we have received the following recommendation from His Lordship Bishop Walsh:—"We find the little work entitled 'Catholic Belief' to be most perfect in its kind. No better manual could be put into the hands of inquiring Protestants or Catholics who need instruction in the tenets and practices of their faith. We earnestly recommend it to the patronage of the faithful of the diocese." JOHN WALSH, Bishop of London.

A SUPERB PHOTOGRAPH OF THE THIRD PLENARY COUNCIL OF BALTIMORE

Composed of 50 Archbishops, Bishops and Officers, was photographed for the express purpose of being presented as a souvenir to His Holiness Pope Leo XIII., at an expense of over \$3000.00. The likeness of each one (with name printed on the large ones) being perfect and a great triumph of the art. It is mounted on the best card-board and published in four sizes, as follows:— 12 inches long, \$1.00, 15 inches long, \$2.00, 18 " " " 3.00, 24 " " " 5.00.

Also groups of the Archbishops and Bishops of different Provinces, same sizes and prices as above, and singly, including Archbishop Lynch, who was visiting the Council.

Supplied wholesale and retail by THOMAS D. EGAN New York Catholic Agency, 42 Barclay Street, New York.

This agency supplies goods of any description required, and attends to any personal or business matters where an agent can act for the principal.

NEW BOOK

MISTAKES

MODERN INFIDELS!

Rev. Father Northgraves, PARKHILL, ONTARIO.

Comprising evidences of Christianity and complete answer to Col. Ingersoll. "Emphatically deserving favorable reception and patronage and warm welcome." Letter: Bishop Walsh, London, Ont. 421 pages; paper, 75 cents; cloth, \$1.25. Sent on receipt of price.

Active Canvassers Wanted.

NEWS FROM IRELAND.

Dublin. "The Castle" has descended on unpleasant days: from its hangings to its balls it is equally unfortunate.

On Feb. 8, amid a dreadful storm of wind and rain, a meeting of the Dalkey and Ballybrack National League was held on the hill at Dalkey.

On Feb. 13, the High Mass and Office for the last surviving sister of his Eminence Cardinal Cullen, were celebrated in the Church of St. Basil, Kildare.

On Feb. 13, at Carlow, another prosecution for trespass in the hunting field was heard. The case excited a good deal of local interest.

A meeting, under the auspices of the National League, was held in Pittown, on February 8.

On Feb. 9, in a vault in the church at Moone, of which he had for a short time been pastor, were laid the mortal remains of the Rev. John Francis Shearman.

A fire occurred in Mullingar, on Feb. 13, partially destroying the steam premises of Mr. George W. Scott.

In recent Irish papers we read that the people who have the Kinsella sisters' farm want them banished.

At Rathangan, on Feb. 8, after last Mass, a meeting was held in the chapel-yard, at which Mr. Barry, M.P., delivered a very impressive address to an immense gathering.

Mr. Patrick Gahan, who was doubly distinguished as a centenarian and one who had taken an active part in the stirring events of '98, died at his residence, Kilmear, near Ballyvar, county Meath, on Feb. 1st.

The people of Enn and Courtwood, Queen's County, have learned with great regret of the departure from amongst them of the Rev. John Phelan.

The marriage of Sir Henry Grattan Bellew with Lady Sophia Forbes was solemnized on February 11, in St. Mary's Catholic Church, Newtownforbes.

His speech was, indeed, poor stuff, and not very consoling, from the Orange point of view.

A great sensation was sought to be made in Voughal over a seizure of arms.

With trophies of splendid triumph Balshannon steps again to the front.

Many in America will hear with intense regret of the death of their old friend and teacher, Mr. John O'Callaghan.

The authorities have thought it necessary to exercise great vigilance for the protection of the new police barracks in Limerick.

The Limerick Board of Guardians have directed the issue of advertisements immediately for the erection of 75 laborers' cottages.

Mr. William Moloney, eldest son of the late Mr. Andrew Moloney, Church street, Ennis, died at his residence, on Feb. 13th.

One of the most remarkable demonstrations to which the land gave origin took place, on February 4th, in Scariff.

Mr. Hogan's land, the place was thronged with farmers, horse and foot, and as each man brought his horse, or pair of horses, they showed between seventy and eighty ploughs.

On Feb. 28, a largely attended Nationalist demonstration took place at Clough, Dublin.

The weekly papers in the course of a year, publish an immense number of short stories.

An important meeting of the Knocknaree National League was held, on Feb. 8, and notwithstanding the inclemency of the weather, there was a good attendance of the respectable farmers of the surrounding parishes.

Mr. Charles P. Dempsey is about severing his connection with the Belfast Morning News.

The National League has been further strengthened in Armagh, by the formation of the Kealy branch.

The insatiable bigotry of the "Lodge Lams" has evinced itself once again in Conisland.

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A Skillful Surgical Operation.

The American Ambassador, Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Ilroth, of Vienna.

"It breathes the spirit of profound repentance and glowing love, such as can be kindled only by long and intense contemplation of the mystery of the Cross.

"The key-note of the hymn is contained in the first two lines, and is suggested by the brief but pregnant sentence of St. John: 'Sicut pater operatur spiritum.'"

This is an encouraging sign, and a proof that the spirit of the age is not so far from the spirit of the Church.

It shows that they are advancing into the light. We cannot see the force of the remark, however, that "it is to be regretted that such a hymn should be disfigured by Mariolatry."

Who is Christ? We asked. "Who is the great Teacher—the Saviour?"

Who is the Son of God? "Oh, yes," "Who is He? He is God!" "That's it! Nineteenth of Protestants do not know who Jesus is.—Exchange.

Our Boys.

The years of adolescence are often full of restlessness. The boy is, perhaps, overflowing with vivacity, and gay spirits lead him to do and say things which look like a madman's.

As a rule, mothers do not pet their older children enough. The sweet, soft words, the caresses which are lavished on the older children, and yet denied to the younger, should be given to the younger.

St. Mary-street, Peterborough, November 29th, 1881.

Sir,—It gives me great pleasure to inform you of the benefit I have received from Seigel's Syrup.

I am, Sir, yours truly, Mr. A. J. White, William Brent, September 28th, 1883.

Dear Sir,—I find the sale of Seigel's Syrup steadily increasing.

(Signed) Vincent A. Will, Chemist-Dentist, Merthyr Tydfil.

For sale by Wm. Saunders & Co., Druggists, London, and A. J. White, (Ld.), Branch Office, 67, St. James St., Montreal, P. Q.

How to Make Yourself Unhappy.

In the first place, if you want to be miserable, be selfish.

Be very sensitive, and take everything that is said to you in plainness in the most serious manner.

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10,000 SOLD IN 10 WEEKS! CATHOLIC BELIEF

Or, a simple Exposition of Catholic doctrine, by the Very Rev. Joseph P. di Bruno, D. D., Author of the American Edition, edited by Rev. Louis A. Lambert, author of notes on the Right Rev. S. V. Ryan, D. D., Bishop of Buffalo.

OPINIONS OF THE PRESS: "We wish we had two or three hundred dollars to spare. We would use them in distributing among Catholic families throughout the diocese copies of a little work just published in New York, called Catholic Belief."

"More information in small space at a low price we have never met."—The Mirror.

"Catholic principles in a few words, with winning simplicity and yet scholastic accuracy."—The Morning Star.

"Direct in argument, and clear in the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferer feels tired all the time, and sleep does not seem to give rest.

"The bowels become constipated, and the patient becomes nervous and irritable, gloomy, his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whirling sensation, and he is obliged to grasp something firm to keep from falling.

"Towards the last the patient is unable to retain any food whatever, as the opening in the intestines becomes close, or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for nine hundred and ninety-nine cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner.

"The object of this work is to state the difficulties urged by Unbelief against Catholic Christianity plainly and even forcibly. The answers are directed to the common sense, and are supported by plain matter-of-fact demonstrations, carefully selected on account of their striking and convincing nature.

"The whole plan of the work is to leave the reader in the path of controversy, he leaves the well-beaten path of ordinary intellect, and enters the domain of true Catholic teaching."

"CATHOLIC CHRISTIANITY AND MODERN SCIENCE. By the Right Rev. J. D. Ryan, D. D., Bishop of the Eastern Vicariate of the Holy See, in America, etc., etc., etc. Postage 1 cent extra.

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