"CHRISTIANUS MIBI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century

THE CAUSE OF IRELAND.

JUSTIN MCCARTHY IN THE FOREST CITY.

Cordial and Enthusiastic Greetings.

A MAGNIFICENT DISCOURSE.

London, for that day was to bring them Justin McCarthy, the celebrated journalist, povelist and Parliamentarian. On the morning of that day the Rev. Father Coffey and Mr. Thomas Coffey, of the CATHOLIC RECORD, proceeded to St. Thomas to meet the illustrious statesman and corduct him to the Forest City.

A northwest blizzard, says the Advertiser, howled fierce welcome to Mr. Justin McCarthy as he stepped from the 2 10 McCarthy as he stepped from the 210 (Port Stanley) train to the Richmond street depot, where he was met by a large number of prominent citizens. After the usual greetings and exchanges, Mr. McCarthy and his receivers took cabs and started for the Sacred Heart Convent. Those who accompanied him were: Messre. Benj. Cronyn, London; Father Flannery, St. Thomas; Father Ternan, London, Dr. Bucke, Father Molphy, Ingeredl; Father Coffey, London; Thomas Coffey, London; P. Mulkern, London; D. Regan, London; J. B. McKillop, London; Geo. Reid, London; Father West, St. Augustire; Dr. Sippi, London; Father Dunphy, London; Geo. Gibbons, London; P. Boyle, London; G. McCann, London; W. Pocock, London; M. Masuret, London; Geo. Daly, Lordon; Geo. Harper, London, and others. Geo. Harper, London, and others.

Geo. Harper, London, and others.

Arriving at the Sacred Heart Convent
they were warmly received and welcomed
by Mdme. White, Lady Superior, and
ushered to the reception hall on the
second flat. The walls of the hall were ascered to the received half were decorated with drapings of cream ecru lace, ivy and holly. At one end of the room stood a minature throne that was accorded

to the distinguished guest.

Upon the entry of Mr. McCarthy and the guests, the ladies of the convent, who occupied seats around the hall, arose and gracefully courtesied, while an air by De Kontski was played on four pianos by Miss Cross, of Washington, D. C.; Miss

Konteki was played on four pianos by Miss Cross, of Washington, D. C.; Miss Grigg, London; Miss Brotherstone, of Florida, and Miss Leach, of Detroit.

A Welcome Chorus by Weber was then sung by the following young ladies: Misses Coffey. Grigg, Bucke, Hutchinson, McGrady, Dejuan, Brown and Regan, of London; Misses Lauer and Biglin, of New York; the Misses Cross, of Washington, D. C.; Miss Jenkins, Petrolia; Miss Mills, Duluth, Minn.; Miss Cahill, Vicksburg; Mich; Miss Higgins, Detroit; Misses McNulty and Amyot, St. Thomas; Miss McDonnell, Watford; Miss Routledge, Stratford, Miss Duggan, Wyoming, and Miss Noble, Collingwood. The renoution of the chorus was in full keeping with the excellency of the programme that followed.

As the last notes of the chorus died away, eight bright little girls stepped for

As the last notes of the chorus died away, eight bright little girls stepped forward and gave an interesting dialogue on "Home Rule." The little girls were Misses Grigg, Regan, McNiff, Wilson, Murphy, Pettey, Biglin, and Jenkins.

Upon the conclusion of the dialogue, Miss Mary Coffey rendered a selection of Irish airs on the harp, while Miss McDonnell, of Watford, stepped forward and presented the following address:

The history of our own times is written

The history of our own times is written not only in golden words that are destined to become classic in our larguage, but to become classic in our larguage, but to become the classic in our larguage, but the classic in our larguage, b still more eloquently in the noble deeds of the great and good men whose generous self-sacrifice and true patriotism are penning day by day that history penning day by day that history in characters that time can never dim. 'Tis eaid that history repeats itself, but did the world ever read so glorious a page as this. Never was there a more striking fulfilment of the propher of the inspired matter. prophecy of the inspired writer; they went and wept, casting their seeds, but coming they shall come with joyfulness carrying their sheaves." Inrough long centuries of darkness and persecution, Ireland, the mother of sorrows among nations, has sent forth her children sow-ing the seed of Christian faith and charity in every land, making Christ known to flocks so distant or so exposed to peril but loving, faithful shepherds from Erin's green fields were found ready to go and lay down their lives to save them from the wolves of infidelity. What wonder, then, that to-day Ireland reaps with joy her barvest of brotherly love and support from the rations among whom ber have sown the beaven-born spirit of Chris It is impossible for her to day to suffer or to rejoice a one. In Australia as in Canada, in New Zealand as in our sister republic, anxious hearts are beating in unison with Ireland's sacred cause Loving eyes are watching the dawn of her deliverance even now glowing in the skies, and noble souls in every land thrill with a pulse of hope and joy to the heartheat of newly awakened life in Erin. The prophetic words of one of her noblest sons are nearing their fulfilment.

The fervid genius of Ireland is about to

assert itself again throughout the whole world, and the crown of her ancient glory and splendor is about once more to be set and spiemor is about one the days when she was declared to be the light of the world, Yes, Ireland's arcient honor and glory are back, and she is about to resp the coming back, and she is about to resp the well-earned reward of her well-tried faith and love. This great crusade of the nineteenth century may well bear aloft the grand old watchword of the medieval days, for manifestly "God wills it." In the words of the poet who bore a name that the century has twice crowned:

he century has twice crowned:

"There is glory in the present,
And the future, like a crescent,
Lights the deepening ky of time.
And that sky will yet grow brighter,
If the worker and the writer
And the sceptre and the mitre
Join in sacred bonds sublime;
With two glories shining o'er them,
Up the coming years they'll climb
Earth's great evening as its prime,"

Mr. McCarthy replied: "One would have a senseless, colo heart and nature if he were not touched by the reception that has been tendered me by the ladies of the Sacred H-art Convent this afternoon. The music (especially the harp, which was once our national instrument, but that office of the some our national instrument, but that admirable piece of dramatic recitation, its admirable piece of dramatic recitation, its admirable piece of dramatic recitation, its composition, humor and talerted rendition, show the important part an institution, such as this bears in cherishing and propertous, united and strong, as it has propertied: "One would have a senseless, colo heart and nature if opinions I understand your expressions as piedge of broad and fair good-will to our clams we point to you, growing great and strong by the making of your own laws. Look at the change in this country with the other he had no difficulty, but our clams we point to you, growing great and strong hy the making of your own laws. Look at the change in this country with the other he had no difficulty, but our clams we point to you, growing great and strong hy the making of your own laws. Look at the change in this country with the other he had no difficulty, but with the other he had no difficulty, but our clams we point to you, growing great and strong hy the making of your own laws. Look at the change in this country within the memory of living men, and those by no means advanced in life. From being was hypon have become united; government to Ireland, the tuition of from being was you have become strong; from being backward you have become strong; from being backward you have come to be logal and contented to this right makes nations as well as men of the change in this country with the other he had no difficulty, but with the change from the tall that chamber he had no difficulty, but with the other he had no difficulty, but with the other he had no difficulty. But that chamber he had no difficulty with the other he had no difficulty. But w The first of December had been an composition, humor and talented rendicagerly looked for day by the people of tion, show the important part an institution such as this bears in cherishing and keeping alive the sentiments, principles and religion of our mother country in the hearts of the young. We all know her cause has become the cause of honor, pro-

gress, civilization and peace, as was truthfully said in the recitation by our young by saying that the efforts he had made on Ireland's behalf in that great struggle were amply repaid by the reception accorded him, which had touched him

more than he would venture to express.

The party then bade Madame White goodbye, and after all had expressed their goodbye, and after all had expressed their gratification at the reception accorded them by her and her young pupils, and extended many congratulations upon the talent and ability shown by the young ladies, proceeded to the Young Liberal Club rooms.

All Carthy

IN THE YOUNG LIBERAL ROOMS

The announcement which appeared exclusively in the Advertiser, that a reception would be given to Mr. McCarthy in the Young LiberalCiub Rooms, at 3 o'clock, filled the hall with an enthusiastic gather-ing of the friends of Ireland, without respect to rationality or creed. His appearance in the building and upon the plat-form, accompanied by Mr. Geo. M. Reid, form, accompanied by Mr. Geo. M. Reid, precident of the Young Liberal Club, and James Armstrong, Liberal M. P. for South Middlesex, was the signal for a tremendous outburst of cheering and applause. Immediately upon taking his seat Mr. Reid rose, amid enthusiastic applause, and read to Mr. McCarthy the following address, which was renearedly following address, which was repeatedly interrupted with great cheering:

interrupted with great cheering:

THE ADDRESS.

Mr. Justin McCarthy, M. P.; Sir,—We, the members of the Young Liberal Club of London, desire upon this occasion to express the deep sense of honor and pleasure experienced at being permitted to welcome to our city one who has been so long and so eminently distinguished as a journalist, novelist, historian and Parliamentarian. (Applause.) From the time of your arrival in this country we have watched with increasing interest the favorable impressions you have made, and have read with pleasure the encomiums everywhere bestowed upon you by the press of Canada. While we feel that the unbounded interest and enthusiasm you have awakened are in a large measure due to your distinguished literary abilities and to your distinguished literary abilities and reputation, we cannot but know that among the Liberals of Canada your first claim to esteem and admiration is due to the noble and determined manner in which you have exponed a great cause on behalf of your fellow country men—a cause in every respect worthy the undy-ing devotion of heart and intellect which as the representative and the exponent of a great principle, as a patriot in the highest sense of that word, and as a leader in the great struggle which we hope and believe can have on ending other than that which will secure to Ireland the boon which we in Canada enjoy—legislative freedom. (Great cheering.) We can assure you that the constitutional struggles of yourself and those associated with you in the cause of Home Rule have excited the cordial sym. Home Rule have excited the cordial sym-Home Rule have excited the cordinal yin-pathy and approbation of the Liberals of Canada. We know that for many years the condition and sepirations of the people of Ireland have been eveloped in the mists of ignorance and prejudice, and we feel assured that no Irishman has done so much to remove these hindrances to a fair view of the position of the Irish reople. Your conduct in this respect has won the sympathy and good will of the Liberals of the Dominion of Canada, irrespective of creed or race, and all join in according to you and your colleagues a full measure of praise for your devotion in endeavoring o secure for Ireland a measure of Home Rule. (Cheers.) We, as your fellow sub-jects, resident in Canada, are fully aware of the advantages and blessings of legislative freedom, and we can, therefore the more heartily endorse the cause in which you neartly enforce the cases in which you are so prominently identified, and express the sincere hope that ere many years have passed the same blessings and advantages

may be enjoyed by your native land.
(Renewed cheering) On behalf of the
Young Liberal Club of London.
W. M. Begg, Geo. M. Rein,
Secretary.
London, Dec. 1, 1886.

Mr. McCarthy rose amid applause and began by saying: "Mr. Cheirman and gentlemen, I thank you most sincerely for this kind and generous welcome, and for the address which you, through your President, have presented me, and which I receive with pride and pleasure. I have no desire," he went on to say, "nor is it my purpose to enter into or identify myself with any of the political struggles now going on in this country. I cannot see any reason why those on either side of the line that divides the political organiz-ations of this country should not be in full sympathy with a movement aiming at the regeneration and reorganization of Ireland. I do not expect the Young Lib-erals to pledge themselves to any particu-lar measures of legislation, and while all

A NATIONAL PARLIAMENT

important national problem discussed in this city before an audience of any such this city before and fraud, and we were compelled to the company of the company this city detore an additionable of the proportions and enthusiasm. Large numbers of those present were ladies. Mr. McCarthy, who began his brilliant career parliament is not the gigantic and mon-

There were seated upon the stage Messra.
Benj Cronyn (in the chair), Col. Lowis,
John Campbell, Rev. Dr. kyckman, Rev.
Father Coffey, C. S. Hyman, Dr. Sippi,
John Marshall, J. B Laing, Patrick Kelly,
Rev. J. A. Murray, F. McNell, Thos.
Coffey, John M. Keary, M. Masuret, Father
Tiernan, B. C. McCaun, D. Daily, M. D.
Fraser, D. Regan, Dr. Rourke, V. Cronyn,
J. P. O'Byrne, Rev. Father Moiphy,
Iogersol!; Father Ronan, Wallaceburg;
Father Flannery, St. Thomas; Mr. M.
Crunnigan, Mr. M. F. O'Mara, Dr. Moorehouse, Father McKeon, Bothwell; Father
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England and Ireland existed from the
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point of view it is only a thing only Crunnigan, Mr. M. F. O'Mara, Dr. Moore-house, Father McKeon, Bothwell; Father Connolly. B'ddulph; Father Dunpby, London: Father Cornyn, Strathroy: P. F. Boyle, J. J. Gibbons, P. Cook, E. J. Parke, T. Coughlin, M. P., Ald. O'Meara, E. Meredith, George Reid, Martin O'Meara and others. E Meredith, Geor O'Meara, and others.

THE CHAIRMAN'S ADDRESS. Mr. Benjamin Cronyn said : At the request of the Committee of Management for this evening's lecture, I have consented to preside. Were the duties of charman on an occasion of this kind other than formal, I can assure you that I should have hesitated to assume the position in the preserce of the learned lecturer and enlightened audience we have here to-night. A formal introduction of the tallented and renowned historian and lecture whom we are to have the privilege of lisknown to you all by his prominent public career and his writings, from which we have derived so much instruction and pleasure. The subject chosen for the lecture is one that must interest all, for I am ture is one that must interest all, for I am safe in saying that there has been no public question or subject which has and is agitating the old as well as this new world as that of "The Cause of Ireland," or as it is better known "Home Rule for Ireland." Some short time since we had the enjoying all the privileges of our free local government system, I have never understood why Ireland should not have

a somewhat similar system of local government and that England and Scotland should have the same privilege if they so desired. There are but few that would deny to Ireland the principle. deny to Ireland the principle of Home Rule, but the difference arises in the details of such a measure. Amongst the reasons given for Home Rule by a friend of mine (who is now in the audience), when asked whether he considered that Ireland should have Home Rule, he replied: "Sure why shouldn't she? Doesn't Ireland rule the whole world?" And is there not a good deal in my friend's reason when we find over the British Dominions from Iudia to Canada Irish men governing? In India Earl Dufferin, whom we all remember and admire, and over our own Dominion the Marquis of

whom all respect.

I am sure that we all hope and trust tion no longer be heard in the land. When this takes place, and full justice is done to Ireland, we will find Irishmen still truly loyal to the British Empire, and if possi-ble more ready than in the past to fight its battles both on the platform and on the field. I have now the honor and pleasure of introducing to you the lecturer of the evening, Mr. Justin McCarthy.

Lansdowne, our present Governor-General

THE LECTURE.

Mr. McCarthy, on rising, was greeted Mr. McCarthy, on Ising, was greeted with a tumult of applause from every part of the house. After a few words of introduction, he said: "I come to you to talk to night for a while about the cause of Home Rule—the demand of Ireland. Now, what is Home Rule, and what is the demand? It is simply that right which areary. Province in this Dominion and every Province in this Dominion and every State in the American Union possesses almost as a birthright, and which would not be sacrificed for any sum that could be named. That is the sum and substance of our national demand-that the Irish people within the circle of the seas that surround the British Isles shall regulate their national affairs. That is all we ask, and with nothing less than that can we, or could we, ever be contented.

prosperous, united and strong, as it has you have come to be loyal and contented here in Canada. (Applause) I thank you again for the kind welcome you have bad self-government and given me, and I shall not forget the way you have received me into your prosperblighted by the centralizing influence of ous and promising city. (Applause)
Mr. Reid called for three cheers for Mr.
McCarthy, which were lustily given with
McCarthy, which were lustily given with friends Ireland has kept true to the faith of her fathers; no trial could make her give up her old faith or love for the old land. For this she is not destined to remain forever without a reward. In her present struggle for liberty the public actors in the great drama in her interests have the sympathy of her sons and friends all over the world in their purpose, motives and achievements closed by saying that the efforts he had made on Ireland's behalf in that great struggle

McCarthy, who began his brilliant career as a reporter on an Irish paper at the age of 17 years, is a calm, persua-ive, logical and lucid speaker of refined, interary culture.

There were seated upon the stage Mesers.

There were seated upon the stage Mesers. phrases, and we do not often stop to a k
what they mean. To men who have
talked of "the dismemberment of the Empire" I bave said, "Was, then, the ment during all the years of its mighty existence up to this century? During the days of the great Chatham? During the struggle with the American colonies? Are not these counted among the most glorioue times of her history? And was not all that time an Irish Parliament sitting in Dublin, making laws for the Irish people? Was not England tried by the greatest etrain and had she to detach a single regiment from service abroad to keep peace and order in Ireland?" No, but she could take regiments from Ireland to send ent as we regard the word now, b dependent on the arbitrary will of the sovereign. So, too, was the English Parliament. At the time of the second Pitt the King used to overawe Parliament by the power of his will, and a Prime Minis-ter out voted by two thirds of the House cared not two straws for the House if he was upheld by the King. The Irish Par-

in the true sense of the word. Though it administered the sffairs of a people, five out of six of whom were Catholics, yet it was composed exclusively of Protestant members, who were voted for exclusively by Protestant voters. But so national in spirit were those Protestant gentlement opportunity of listening to what might be called one side of this question, and tonight we are to have the privilegs of listening to what may be called another side of the question. As an Irish Canadian of the question. As an Irish Canadian spirit were those Protestant gentlemen the question. As an Irish Canadian spirit were those Protestant gentlemen was a forger and spirit were those protestant gentlemen. that they set then emancipation of their Catholic fellow-subjects. (Cheers.) They obtained part of their object, the right of Catholics to vote for members on an equality with Protestants. They resolved to do more, o gain for them the right to sit in Parliament. From the moment of this resolve the English King and Parliament resolved to on the extinction of the Irish House. About this time there sprang up a society which since became famous as the Society of United Irishmen. In some minds this name is associated only with bloodsbed. What was it in the beginning and up to a certain event of which I shall shortly speak? It was formed with the one purpose of aiding in the Catholic emancipa tion. (App'ause). It was composed almost exclusively of Protestant gentlemen; it was organized in Protestant Ulster, and led and officered by such Protestants as the ill fated Tone. (Cheera) Its addresses, its resolutions, long since published, were worded in the most temthat ere long all parties may unite upon some satisfactory basis for rettling this much agitated question, and through which peace and happiness may reign in Ireland, and the words coerc'on and eviction no longer be heard in the land. When grateful memory of irishmen, Lord Fitz

All had gone well before, but the Irish people felt there was no hope for them by constitutional means under the King and Ministers who degraded Lord Fitzwilliam because he understood the wishes of the people. Then the United Irishmen, young, brave and reckless, broke out into rebellion. So surely as the flash follows the light applied to the powder, so surely was the rebellion of '98 caused by the recall of Lord Fitzwilliam. The rebellion was put down with much bloodshed, and then became feasible the extinction of the Irish Parliament. A new Viceroy came over, a man of very different stamp. Lord Cornwallis was a soldier, but he is best remembered in America by his connection with a certain famous espitulation. (Laughter.) He was sent with unlimited powers of bribery and corruption, and his duties were to get a sufficient number of the (Cheers). It is impossible that a Cana- commoners to vote away Ireland's rights.
dian audience should feel anything but The Irish House of Lords was—like other
sympathy with the feeling that prompts House of Lords—(laughter and applause),

disgrace, because he tried to second the

his country's birthright for a coronet and a seat in the House of Lords. Some men who had not the courage of their opinione gave up their seats. The franchise was narrow, and many of the constituencies were pecket boroughs. In many instances Lord Cornwallis simply sent for the comwere pecket boroughs. In many instances Lord Corawallis simply sent for the commandant of the nearest English garrison and gave him a seat in the Irish Parliament. For all these things we have Lord Cornwallis' own authorny in his letters, and though he was a soldier of the old school, willing to carry out any order from headquarters, however evil, he had yet the control of the c

was resisted to the last by the illustrious lrish partiot Henry Grattan—(cheer)—a name that has become so associated with the latter and independent Parliament that we are accustomed to call it Grattan's Parliament. His right hand man and supporter, who was deprived of public posi-tion and privileges for his fidelity to his country, was Sir John Parnell. The great Lord Panket warned the English Ministers that they could not destroy Irish sen timent as they had destroyed the Irish Parliament. And it is as strong to-day as when Plunket uttered his eloquent warning to a bigot king and a subservient Ministry. (Cheers.) Extinguish from life man, woman, and child of Irish birth or parentage, every one who knows the songs of Ireland or who has read her history. Clear the world of these and the Irish national sentiment will disappear. We are a thriving race, flourishing even under adversity. The Irish people never under adversity. The Irish people never consented to the union, nor have they endorsed it by silence. The whole course of Ireland has been an unceasing protest sgainst the union. We never have dur-ing one hour of our history allowed our national demand to fall. During all the centuries that England has ruled over Ire-land by force we have been again and again urging our demand for national and has been heard, and pleaded, and fought out on battlefield after battlefield, during insurrection after insurrection, during agitation after agitation. One was led by the illustrious tribune of the Irish people, Daniel O'Connell. (Applause.) Of late years a distrust of constitutional abroad. In considering how we lost that Legislature, we must remember that Parliament was not then absolutely independiament was not then absolutely independant mood of despondency and despair. The policy of English statesmen has ever been to wean away Irish members by gifts of place and power. There arose about 30 years ago a band of

who expounded the new creed that the more the Irish members were placed in position of influence under the English Government the more they would be able to do for Ireland. But all that was best in the Irish people and press raised its voice against them. Four of them were taken into office. They were banded together in financial as well as political schemes. What becomes of them? The whither. The third had been Commis-sioner of Income Tax. He gathered up the receipts and fled likewise. (Laughter.) The fourth had been mixed up in the schemes of the other, but there was not sufficient evidence to put him in the criminal's dock. Therefore, not knowing what else to do with him, they made him is udge on the Irish bench. (Laughter) here are historical facts, and yet the English press could not see why the Irish people were not satisfied with the admin-atration of justice. (Laughter). Later on there was a languid Home Rule party with an annual resolution in the House and nothing more. In these latter days nothing more. In these latter days another Home Rule party arose, whose policy it was to keep aloof from the other

qualities and not his own will had placed him in that position. He was jost fresh from the English University of Cambridge and unknown to the general public. But those who remembered Grattan's friend hight have seen hope for the new party in the fact that its leader was the descend-ont and hore the name of Sir J hn Par-nell. (Cheers.) The English House of nell. (Cheers.) The English Home of Commons undertakes not only the home and foreign business of the great Empire. but also much of the local and parcebial business of every town, village and hamlet. Not a gas bill, a sewage bill, street paving or drainage bill but must be considered by Parliament, while other business than the contract of the cont

ness accumulates and grows, unfinished from Year to Year. Ireland's business bad been going with the est. Therefore, we said, in substance : 'We don't want this Imperial system of legislation at all; we want to marage our legislation at all; we want to manage out own affairs at home with ourselves; we want to give you no trouble whatever about our Irish concerns. If you wish to mismanage the affairs of England, of Scotland, of Wales, that is your affair, not Scotland, of water, that is your shar, not curs. (Laughter and applause) We say to the representatives of these several nationalities in the House of Commons: "If your business is mislaid and mismanaged, we are sorry for you, but really we want to see that Irish business is not neglected." (Applause.) Consequently

We took the livliest interest in every subject, took part in every debate, and into every one we brought the claims of Ire-land. (Laughter and applause) Our land, (Laughter and applause) critics did not like our policy, an were many divisions in the House. The members rise and go out into a lobby on this side or that, according as they intend

to vote. In the early days seven or eight of us went out into one lobby and the whole House of Commons into the other. I have seen the day when it was my honor in the same cause no longer with six or seven companions, but a body of

THREE BUNDRED AND ELEVEN HOME RULERS, (cheers) led by the greatest English orator

and statesman of to-day, led by William Ewart Gladstone. (Prolonged theere). I want to know where in history you will find such a victory achieved in so short a space of time, and with such apparently inadequate means. (Renewed cheering.)
We had done our work; we had converted
the English democracy in town and country; we had converted all that was best in
the great English Liberal party to Home Rule. We had made our cause that of the English, Scotch, and Wesh Liberal party and we had made Gladstone the leader of the Home Rule cause. There were still some constituencies in the North of Ireland where the anti-national feeling of Ireland where the anti-national feeling was too strong for us, and the two representatives of the University of Dublin elected by vote of the graduates and in no way representing the Irish people. But, excepting these, every city, town borough and county in Ireland sends actionalist members to Parliament. Protestant Ulster, you have been lately told by those who must have thought you were who must have thought you were strangely ignorant of Ireland, was a unit against Home Rule. (Laughter) Why, we have in Ulster the maj rity of repre-

sentation as we have the majority of pop-

THE GROWN MEN IN ULSTER to morrow, the great majority would preclaim Home Rale for Ireland. Some of Parnell's strongest supporters have risen to say, "Mr Speaker, as an Ulster Episcopalian, or an Ulster Presbyterian, 1 Episcopalian, or an Uister Pre-hyterian, I am sent here by my people to vote for this measure of Home Rule." I know something of Uister my-elf. There are only two men in my family and each of us represent an Ulster city. (Cheers and laughter) I have the honor to represent what has been called the citadel of anti-Home Rule, the City of L nitoderry, and it was the votes of enlightened Protestants that elected me. (Cheers). To the South of Ireland where the Catholics are six to ope, we have brought Protes. are six to one, we have brought Protes tants from Ulster and elected them to the House of Commons. (Cheers) Ours is not, it never has been, a sectarian cause. Cheers) It is the cause of a nation. Since Home Rule was first agitat d for, its leaders have been Protestants—the Episcopalian, Isaac Butt; the Uister Pres-byterian, William Shaw; and the staurch Episcopalian, Charles Stewart Parnell, (Applause) Victory is almost assared, We did not expect to carry G'adstone's Bill at the first attempt. No great measure of reform has ever been admitted to the Bettich Heure of Commons at the first knocking, but the pass-ing of Home Rule is as

CERTAIN AS THE RISING OF TO MORROW'S

Cheer-). I will venture to predict that within two or three years we shall have the principle of Home Rule afformed by the Imperial Parliament; we will be invapolicy it was to keep aloof from the other political parties, to attend to the cause of Ireland and that alone. I had the great honor of being one of the very first who from the outside of Parliament saw the justice of

THE NEW PARTY,

and was willing, if necessary, to sacrifice position and literary career to go into position and literary career to go into Parliament under the new leader, whose Parliament is we will be imprised Parliament; we will be imprised Par past in favor of the struggling class. The principle of Home Rale will be affirmed principle of Home Rale will be affirmed within two, or at most three, years by the British Parliament. It will be a great day for Ireland and for England, as well as a day of justice to Ireland and of mercy to England, the day when within the gates there will be no enemy, but only a friend, a commade and a brother. (forg and continued applicate.)

Mr. D. Regen, in moving a coulie vote Mr. D. Regen, in moving a con in voice of thanks to the orator for his magnificent speech, raid if there was any country in the world that thould a mpathize with Ireland it was Cauada. The legalty, harmony and good will prevailing here was due to the fact that even each Province has Home Ru'e—the right to manage its own local sflairs. There who vacuited most of loyalty would quickly rebut the tyranny of Downing street. The Presi-dent of St. Andrew's Society had well said last night that the cause of Home

Rule was the cause of freedom through-out the world. (App'aure.)

Mr. E. Mereduh and oned every rentiment of the mover of the resolution, and seconded the motion, which was carried by a standing vote of the immerse rodi-erce, who gave vert to their enthusism in a sterm of epplemental lasted for rev-eral' minutes. Mr. PcCamby replied eral' minutes.

The Vision.

The sleep of the Dreamer is dying;
The Dream is account to be born!

'Its a vision of England unitying
Poor Ireland's Crown of Thorn!
The night with its shadows is flying.
And we shall see cleaver at morn:
We feel the first aim that come sighing.
A new life to waken, and warn.
Of a Light in which tears shall be drying.
And hell fire no longer can barn.
Our old earth shall cease from her crying.
Nor valuly to heaven will yearn;
Immortals with mortals be yielding
To lift up the fail'n and fortion:
We stand twick the dawning and dying.
That mingle their verge and their bourne.
The Past, in its shroud shadow, trying
To hide its face, tortured and torn;
The future before us each; long
A glimpse of Milenial morn.

'This the vision of Equiant diving.
Poor Ireland's Crown of Thorn.
And the sleep of the Bremer is dying:
The Dream is about to be born.

—Geruld Massey.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK FIRST.

CHAPTER XIII. HEROD AND THE MAGI.

That evening, before sunset, some women were washing clothes on the upper step of the flight that led down into the basin of the Pool of Siloam. They knelt each before a broad bowl of earthenware A girl at the foot of the steps kept them supplied with water, and sang walle she clothed the interval was greatful. supplied with water, and sang walle she filled the jar. The song was cheerful, and no doubt lightened their labour. Occasionally they would sit upon their heels, and look up the slope of Ophel, and round to the summit of what is now the Mount of Offence, then faintly glorified

by the dying sun.

While they plied their bands, rubbing and wringing the clothes in the bowl, two other women came to them, each with an empty jer upon her shoulder.

eace to jou;" one of the new comer Baid.
The labourers ; aused, set up, wrung the water from their hands, and returned the

"It is nearly night—time to quit."
"There is no end to work," was

reply.
"But there is a time to rest, and"-

"To hear what may be passing," interposed another.
"What news bave you?"

"Then you have not heard?" "They say the Christ is born," said the

newmonger, plunging into her story."

It was curious to see the faces of the labourers brighten with interest; on the other side down came the jars, which, in a moment, were turned into seats for their "The Christ?" the listeners cried.

"The Christ?" the insteners cried.
"So they say."
"Who?"
"Every body; it is common talk."
"Does anybody believe it?"
"This afternoon three men came across
Brook Cedron on the road from Sheehem," the speaker replied circumstanti-

were," the narrator continued, "they sat under awnings of silk; the backies of their seddles were of gold, as was the fring of their seddles were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies were of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold, as was the first gold silk; the backies of gold as and gold silk; the backies was et of gold, as were the whole of the great height. Suddently the gold silk; the backies was the first gold silk; the backies was the first gold silk; the backies was the first gold then the silks; the backies was the first gold then the silks; the backies and are eady."

The gold the Great—a body brother counts in the first gold then the silks; the backies and the gold then the silks; the backies and the gold then the silks; the backies and the gold then the silks will be precise of their makes in the steady. The camels are ready."

The gold the advance of the gold was the fire to the casable was heavy with the classity into the first gold

One of the women laughed, and changing it, he resumed; resumed her work, saying, "Weil, when I see Him I will believe."

Another followed her example: "And

Later in the evening, about the beginning of the first watch, there was an
assemblage in the palace on Mount Zoot,
of probably fifty persons, who never came
together except by order of Herod and assemblage in the palace of moint 200, of probably fifty persons, who never came together except by order of Herod and then only when he had demanded to know some one or more of the deeper mysteries of the Jewish law and history. It was, in short, a meeting of the teachers of the college of scort, a meeting of the teachers of the colleges, of the chief priests, and of the doctors most noted in the city for learning—the leaders of Opinion, expounders of the different creeds; princes of the Saturders, "Said Hillel, "we are disduces; Pharisaic debaters cally misseed," thought. Those beholding him scarcely the opinion, nor of the different and the city for learning the turned about and left the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the chief priests, and of the doctors most noted in the city for learning the turned about and left the chief priests, and of the chief priests and the chief priests an ducees; Pharisaic debaters; calm, soft spoken, stoical philosophers of the Essene

The chamber in which the session was yards of the palace, and was quite large and Romanesque. The floor was tessel-lated with marble blocks; the walls, un-broken by a window, were fre coed in panels of saffron yellow; a divan occupied the centre of the apartment, covered with cushions of bright yellow cloth, and fash-ioned in form of the letter U, the open-ing towards the doorway; in the arch of the divan, or, as it were, in the bend of the letter, there was an immense brotze tripod, curiously inlaid with gold and silver, over which a chandeller dropped from the selling, having seven store and cases or in wisdom, learning, and office. from the ceiling, having seven arms, each holding slighted lamp. The divan and the amp were purely Jewieh.

The company sat upon the divan after the style of Orientals, in costume singularly uniform, except as to color. They were mostly men advanced in years; it is immense beards covered their faces; to their large noses were added the effects of legge bixed eyes deeply shaded by bold brows; their demeanor was grave, dignified, even patriarchal. In brief, their ses sion was that of the Sandedrim.

He who sat before the tripod, however, in the place which may be called the head of the divan, having all the rest of his associates on his right and left, and, at the same time, before him, evidently president of the meeting, would aven instantly absorbed the attention of a spectator. He had been cast in large mould, but was now shrunken and stooped to ghastlines; his winte robe dropped from his shoulders in folds that gave no hint of muccle or snything bit an angular skeleton. His hands, half conceated by sleeves of silk, white and of the divan, having a sign from Heaven, cannot also the stantily absorbed the attention of a spectator. He had been cast in large mould, but was now shrunken and stooped to ghastlines; his winte robe dropped from his shoulders in folds that gave no hint of muccle or snything bit an angular skeleton. His hands, half conceated by sleeves of silk, white and fine-drawn silver, fringed the base; over a broad, but larged the base over the broad broad the stantile and the broa

moffied in a beard flowing and venerable as Asron's Such was Hilled the Baby. lonian! The line of prophets, long extinct in Israel, was now succeeded by a line of scholars, of whom he was first in learning—a prophet in all but the divine inspiration! At the age of one hundred and six, he was still Rector of the Great

On the table before him lay outspread a roll or volume of parchment inscribed with Hebrew characters; behind him, in waiting, stood a page richly habited

There had been discussion, but at this moment of introduction the company had reached a conclusion; each one was in an attitude of rest, and the venerable

"Hist!"
The youth advanced respectfully.
"Go tell the king we are ready to give

him answer"
The boy hurried away.
After a time two officers entered, and stopped one on each side of the door; low you "

The streets of the Holy City were par ing personage—an old man clad in a purple robe bordered with scarlet, and girt to his waist by a band of gold haked with so fine that it was pliable as leather; the latchets of his shoes sparkled with precious stones; a narrow crown wrought in fligree shone outside a tarbooshe of soft est crimson plush, which, encasing his head, fell down the neck and shoulders, leaving the throat and neck exposed. Instead of a seal, a dagger daughet town. "Every body; it is common talk."

"Does anybody believe it?"

"This afternoon three men came seross
Brook Cedron on the road from Sheehem," the speaker replied circumstantially, intending to smother doubt. "Exch
one of them rode a camel spotless white,
and larger than any ever before seen in
Jerusalum."

The eyes and mouths of the auditors
opened wide.

The eyes and mouths of the auditors
opened wide.

Herod the Great—a body broken by
Herod the Great—a body broken by
and one of great height. Suddenly the
for an enemy—so dark, suspicious, and
threatening was the glance. Such was
leaved the parameter of great height. Suddenly the
guite inlied, and, pointing through an
object of great height. Suddenly the
guite inlied, and, pointing through an
object of great height. Suddenly the
guite inlied, and, pointing through an
object of great height. Suddenly the
guite inlied, and, pointing through an
object of great height. Suddenly the
guite inlied, and, pointing through an
object of stairs, past innumerable cloisters and
common talk."

Instead of a seal, a vege
his belt. He walked with a tabling at P,
leaning heavily upon a staff. Not until
the reached the opening of the divag, did
the pause of book up from the floor, theo,
as for the first time conscious of the c.m.
The passe of into a building unchalleaning mounted support heir arms
The passe of into a building unchalleaning mounted support heir arms
The passe of into a building unchalleaning mounted with a b

Another followed her example: "And I—well, when I see Him raise the dead, I will believe."

A third said quistly, "He has been a long time recognized Level in the supersisted Level in the said quistly, the has been a continuous to the said quistly. Then, O king, speaking for myself,

A third said quistly, "He has been a long time promised. It will be enough for me to see Him heal one leper."

And the party sat talking until the night came, and, with the belp of the frosty arr, drove them home.

"Then, O king, speaking for myself, and all my brethren here, not one discenting, I say, in Bethlehem of Judea."

Hille! glanced at the parchiment on the tripod, and, pointing with his tremulators flager, continued: "In Bethlehem of Judea."

We world, would not have sent for us. We may not doubt that we are the strangers."

Hered ask an sledged the speech with a

'W-asked him, When Brethren," said Hillel, 'we are dis-born Ku g of the Jews?"

departed.

departed.
"Simeon," said Hillel again.
A man, quite fifty years old, but in the hearty prime of life, answered and came

to bim.
"Take up the sacred parchment, my son; roll it tenderly.'

litter." The strong man stopped; with his withered hands, the old one took the was, he asked steadily, "Where is the new offered support, and, rising, moved feebly "That, O King, is what we would ask."

to the do

Yet later in the evening the wise men were lying in a lewen of the khan awake.

"You were right, O my brother!" said the Greek, when the steward was gone.
"Toe question put to the people on the road, and to the guard at the gate, has given us quick notoriety. I am impatient; let us up quickly."

They arose, put on their sandals, girt their mantles about them, and went out.

pray your pardon, but my master, the k ng, has sent me to invite you to the palace where he would have speech with you privately."

Thus the messenger discharged his

duty.

A ismp hung in the entrance, and by the Egyptian stepped to the steward, and said, so as not to be heard by the others:
"You know where our goods are stored in the court, and where our camels are Hillel, without moving, called the page.

"Hist!"

The youth advanced respectfully.

In the court, and where our camers are resting. While we are gone, make all things ready for our departure, if it should be needful."

"Go your way assured ; trust me." the steward replied.
"The king's will is our will," said Balthaser to the messenger. "We will fol-

seen His star in the east, and are come to worship Him.' They put the question to the Roman at the gate; and he, no wiser than the simple people on the road, sent them up to Herod."

"Where are they now?"

"At the khan. Hundrels have been to look at them already, and hundreds more are going."

"Who are they?"

"Who are they?"

"Nobody knows. They are said to be His observations taken, Herod moved on until at the tripod opposite the venerable Hillel, who met his coid glance with an inclination of the head, and a slight lifting of the hands.

"The answer!" said the king with imperious simplicity, addressing Hulel, and planting his staff before him with both hands. "The answer!"

The eyes of the patriarch glowed mildly, and, raising his nead, and looking the lead, and looking the lifting of the volup through the style of the vol

"Who are they?"

"Nobody knows. They are said to be Persians—wise men who talk with the stars—prophets, it may be, like Elijah and Jeremiah."

The eyes of the patriarch glowed mildly, and, raising his head, and looking the inquisitor full in the face, he and attendant come in, and placed three stools before the throne

attention:
"What do they mean by King of the was?"
"The Christ, and that He is just born."
One of the women laughed, and sumed ber work, saying, "Weil, when I "Thou hast demanded of us where the Christ should be born."

attention:
"With thee, O king, be the peace of the God of Abraham, Isaac, and Jacon!"
"From the North Gate," be continued, when they were at rest, "I had this afternion rejort of the arrival of three strang ers, cuttously mounted, and appearing as if from far countries. Are you the

he Egyptian took the sign from the Greek and the Hiddon and answered, with the profoundest saleau, "Were we

"What was the question you put to the him, Where is He that is

The company then arose, and in groups curious You excite me no less. Is there snow," said Hillel again.

The Egyptian did not blanch. "There is one newly born." An expression of pain knit the dark face the monarch, as if his mind were swept

by a harrowing recollection.
"Not to me, not to me!" he exclaimed. The order was obeyed.

"Now lend me thy arm; I will to the murdered children flitted before him; recovering from the emotion, whatever it was, he asked steadily, "Where is the new

> You bring me a wonder—a riddle sur-passing any of Solomon's," the inquisitor said next. "As you see, I am in the time of life when curtosity is as ungovernable as it was in childhood, when to trifle with it is cruelty. Tell me further, and I will

"By the civine agencies—Faith, Love, and Good Works."

"Then"—Herod paused, and from his look no man could have said with what feeling he continued—"you are the heraids of the Christ. Is that all?"

Balthasar bowed low.
"We are your servants, O king." The monarch touched a bell, and the attendant appeared.
"Bring the gifts," the master said.

The attendant went out, but in a little guests, gave to each one an outer robe or mantle of scarlet and blue, and a girdle of gold. They acknowledged the honours Him.

with Eastern prostrations.

"A word further," said Herod, when the ceremony was ended. "To the officer of the gate, and but now to me, you spoke of seeing a star in the east."
"Yes," said Balthasar, "His star, the star of the newly born."
"What time did it appear?"

Herod arose, signifying the audience was over. Stepping from the throne towards them, he said, with all graciousness:
"If, as I believe, O illustrious men, you

are indeed the heralds of the Christ just born, know that I have this night con-sulted those wisest in things Jewish and they say with one voice He should be born in Bethlehem of Judea. I say to you, go thither; go and search diligently for the young Child; and when you have found Him bring me word again, that I may come and worship Him. To your going there shall be no let or hindrance.

burning brilliance; when they dared look again, lo! the star, perfect as any in

the heavens, but low down and moving slowly before them. And they folded their bands, and shouted, and rejoiced "God is with us! God is with us!" they repeated in frequent cheer, all the

way, until the star, rising out of the valley beyond Mar Elias, stood still over a bouse upon the slope of the hill near the town.

CHAPTER XIV

THE CHILD CHRIST.

It was now the beginning of the third watch, and at Bethiehem the morning was breaking over the mountains in th in the valley. The watchman on the roof of the old khan, shivering in the chilly air, was listening for the first distinguishable sounds with which life awakening, greets the dawn, when a light came moving up the hill towards the house. He thought it a torch in some one's hand; next moment he however, until it became a star. Sore afraid, he cried out, and brought every body within the walls to the roof. The phenomenon, in eccentric motion, continued to approach; the rocks, trees, and tinued to approach; the rocks, trees, and roadway under it soone as in a glare of lightning; directly its brightness became blinding. The more timid of the beholders fell upon their knees, and prayed, with their faces hidden; the boldest, covering their eyes, crouched, and now and then spatched glances lear. and now and then snatched glances fear tully. Afterwhile the khan and every-thing thereabout lay under the intolerable radiance. Such as dared look beheld the star standing still directly over the house in front of the cave where the Child had been born.

In the height of this scene, the wise men came up, and at the gate dis-mounted from their camels, and shouted for admission. When the steward so far mastered his terror as to give them heed, be drew the bars and opened to them. The camels looked spectral in the unatural light, and, besides their outland in the state of the spectral in th natural right, and, contact that received in the faces and manner of the three visitors an eager ness and exaltation which still further excited the keeper's fears and fancy; he fell back, and for a time could not answer the question they put to him.

honour you as kings honour each other. "Is not this Bethlehem of Judea?"

Him.
They saw the Child was as other children, about its head was neither nimbus nor material crown; its lips opened not in speech; if it heard their expressions of joy, their invocations, their prayers, it Upon Herod's death, the two united made no sign whatever, but, baby-like, against Archelaue; from temple to palace, looked longer at the flame in the lantern from Jerusalem to Rome, they fought

than at them.

In a little while they arose, and returning to the camels, brought gifts of gold, frankincense, and myrrb, and laid them before the Child, at ating nothing

And this was the Saviour they had come so far to find!
Yet they worshipped without a doubt. Why?
Their faith rested upon the signs sent them by Him whom we have since come to know as the Father; and they were of the kind to whom His promises were so all sufficient that they asked nothing about His ways. Few there were, who had seen the signs and heard the promises—the Mother and Joseph, the shepherds, and the Three—yet they all believed alike; that is to say, in this period of the plan of salvation, God was all and the Child His promised Carist. Look forward, O reader! A time will come when the signs will all proceed

CHAPTER 1.

ROME AND JUDEA. It is necessary now to carry the reader It is necessary now to carry the reader forward twenty-one years, to the beginning of the administration of Valerius Gratus, the fourth imperial governor of Judea—a period which will be remembered as rent by political agitations in Jerusalem, if, indeed, it be not the precise time of the opening of the final quarrel between the Jew and the Raman.

Hannas kept them in comparative quiet. Rome had no truer friend; and he made westments to Ishmael, the new appointee, he walked from the courts of the Temple into the councils of the Separatists, and became the head of a new combination, Gratus, the procurator, left thus without a party saw the tires.

In the interval Judea had been subjected to changes affecting her in many ways, but in nothing so much as her political status. Herod the Great died Ishmael took the office, the Roman political status. Herod the Great died within one year after the birth of the Christonia or great near the control of the Christonia overtaken by the Divine wrath. Like all great rulers who spend their lives in perfecting the power they create, he dreamed of transmitting his throne and crown—of being the founder of a dynasty. With that intent, he left a will dividing his territories between his three sons, Antipas, Pailip, and Archelaus, of whom the last was appointed to succeed to the title. The testament was laus, of whom the last was appointed to succeed to the title. The testament was necessarily referred to Augustus, the emperor, who ratified all its provisions with one exception; he withheld from Archelaus the title of king until he proved his capacity and loyalty; in lieu thereof he created him ethnarch, and as such permitted him to govern nine years, when, for misconduct and inability to stay when, for misconduct and inability to stay the transport of the first one of the Continued.

To be continued.

People in the North-west Know from experience that Patnam's Painless Corn Extractor is the only remedy to be relied upon for the extraction of corns. This is the case everywhere throughout the Dominion. Be sure to get Putnam's sure-pop corn cure. At dealers the turbulent elements that grew an the turbulent telements that give and the strengthened around him, he was sent into Gaul as an exile.

Crear was not content with deposing was a suffere

Archelaus; he struck the people of Jeru salem in a manner that touched their pride, and keenly wounded the sensibilities of the haughty habitues of the Tem-ple. He reduced Judes to a Roman pro-vince, and annexed it to the prefecture of Syria. So, instead of a king ruling royally from the palace left by Herod on Mount Zion, the city fell into the hands of an officer of the second grade, an appointed and progurator, who communicated with

called procurator, who communicated with the court in Rome through the Legate of Syria, residing in Antioch. To make the hurt more painful, the procurator was not permitted to establish himself in Jerusa em; Cæsarea was his seat of government.

But others came, and by their presence gave him assurance.

"No, this is but the khan; the town lies further on."

"Is there not here a Child newly born?"

The bystanders turned to each other marvelling, though some of them level and level the high priest occupied the Herodian palace in the market place, and kept the semblance of a court there. I will use my grace with Car at for His promotion and glory. Jealousy shall not come between us, so I swear. But tell me first how, so widely separated by seas and deserts, you all came to hear of Him."

"I will tell you truly, O king."

"Speak on," said Herod.

Baitbasar raised himself erect, and said solemnly:

"There is an Almighty God."

Herod was visibly startled.

"He bade us come hither, promising that we should see and worship Him, and bear witness that He was come; and, as a sign, we were each given to see a star. His Spirit sayed with us. O king, His Spirit is with us now!"

An overpowering feeling seized the three. The Greek with difficulty restanded an outcry. Herod's gaz3 darted quickly from one to the other; he was more suspicious and dissatisfied than before, who have seed more suspicious and dissatisfied than before, who was to more suspicious and dissatisfied than before, who was to more suspicious and dissatisfied than before, which we will be a seed that the coming of the new King ?"

"The salvation of men."

"From what?"

"The salvation of men."

"For what?"

"The salvation of men."

"From what?"

"The salvation of men."

"The salvation of the new King ?"

"The salva

When the door was opened, they crowded in.

The apartment was lighted by a lantern enough to enable the strangers to find the mother, and the child awake in her lap.

"Is the Child thine?" asked Balthasar of Mary.

And she who had kept all the things in the least affecting the little One and pondered them in her heart, held it up in the light, saying:

"He is my Son!"

And they fell down and worshipped Him.

"Is a question were respected. Proceeding upon that policy, the predecessors of Gratus had carefully abotained from interfering with any of the sacred observances of their subjects. But he chose a different course; raimost his first official act was to expei Hannas from the high-priesthood, and give the place to Ishmael, son of Fabus.

Whether the act was directed by Angustus, or proceeded from Gratus himself, its impolicy became speedity apparent. The reader shall be spared a chapter on Jewish politics; a few words upon the subject, however, are essential to such as many continuous continuous

politics; a few words upon the subject, however, are essential to such as may fallow the succeeding narration critically, nobles and the Separatist or popular party. Upon Herod's death, the two united against Archelaus; from temple to palace, from Jerusalem to Rome, they fought him; sometimes with intrigue, sometimes with the actual weapons of war. More than once the holy cloisters on Moriah resounded with the cries of fighting men. Fically, they drove him into exile. Meantime throughout this struggle the allies had their diverse chiefts with the cries of the control of the c them before the Child, stating nothing them before the Child, attating nothing nothing the child, attating nothing not

ists with an additional cause for attack; and when Samaria was made part of the province, the nobles sank into a minority, with nothing to support them but the imperial court and the prestige of their rank and wealth; yet for fitteen years—down, indeed, to the coming of Valerious Gratus—they managed to maintain themselves in both palace and Temple.

Hanne, the idol of his party, had used his power faithfully in the interest of his imperial patron. A Roman parrison held

Childe Harold daily, hourly, and in a thousand ways, the daily, nourly, and in a thousand ways, the people were bruised and galled, and taught the difference between a life of independence and a life of subjection; yet Hannas kept them in comparative quiet. Rome had no truer friend; and he made

without a party, saw the fires which, in the fifteen years, had

nam's sure pop corn cure. At dealers

Mrs. A. Nelson, Brantford, writes : "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an eleven years. Always after eating, an interese burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Poppleweil, Chemiat, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my families have used it with Others of my families have used it with best results."

Most humiliating, however, most exasper ating, most atudied, Samaria of all the world the most despised—Samaria was joined to Judea as a part of the same province! What ineffable misery the The Evidence of a Justice.

RELIGION AND PATRIOTISM.

GRAND SPEECH OF THE ARCEBISHOP OF

On Sunday, surrounded by all the pomp and grandeur of the Church's most solemn ceremonials, the festival of the parish was celebrated in the Church of St. Laurence O'Toole, Leville Place, Dublin.

There has rarely been an occasion in the characteristic of the parish was calebrated in the Church of St. Laurence O'Toole, Leville Place, Dublin. Laurence O'Toole, Leville Place, Dublin.

There has rarely been an occasion in the annals of Catholicity in Dublin around which there centred a more widespread interest. His Grace the Archbishop of Dublin presided, and was assisted by the Most Rev. Dr. Donnelly and the members of the Chapter of Dublin.

His Grace officiated at Benediction of the Most Blessed Sacrament. After the sacred function a meeting was held in the parochial hall, where addresses were presented to His Grace by the priests and clergy and other representative bodies of the parish.

The first address from the clergy and people of the parish was read by the Very was deli

The first address from the ciercy and people of the parish was read by the Very Rev. Canon O'Donnell, P. P.

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The most Rev. Dr. Walsh, in replying, said: Last year, as your address reminds me, when journeying from Rome to enter upon the labours of my episcopate, I had the privilege of visiting, but not indeed for the first time, the little town in Normandy, where St. Laurence, wearied with the wanderings of his exile, laid down to die. It was there that I found most forcibly borne in upon me a sense of the full weight of the dignity to which I had been called. For there, if possible even more than here at home in Ireland, the memory of our patron saint and of his virtues, and the traditions of his life and of his death, are cherished with an enthusiestic devotion which, to my shame and confusion, I found expending itself in lavish manifestations of respect to myself—(cheers)—a passing visitor of whom nothing was there of respect to myself—(cheers)—a passing visitor of whom nothing was there known, and of whom nothing could be known, but that he was the successor of their great St. Laurence. For from the aged parish priest of the place, a dignified and saintly man, I could not, of course, conceal that I was the prelate newly appointed to this See of Dublin, and the I had come there as a nilgrin to and that I had come there as a pilgrim to it well kneel before the shrine, to venerate the (cheers relics, and to place myself, and to once more place the priests and people of my charge under the protection of our this mo

patron,
OUR FIRST AND ONLY CANONIZED ARCHRule of
Rule of

BISHOP.

From that venerable man I heard, as we have so often heard at home, of the marvellous devotion of the people of the place to the memory of our Irish saint, of the jealous care with which they guard his relics and of the yearly procession up the hill side to the place, now marked by a little oratory, where St. Laurence first caught sight of their ancient town and hailed it as his restingplace, the end of his last weary journey. devoted priest, and he told me of it with tears of gratitude in his eyes, that in all the years of his prolonged ministry among his people, no case had ever yet occurred, not even one, in which the grace of a good and happy death had been withheld from those who, though they might in many ways have seemed throughout their lives unworthy clients part in that great public act of devo-by which, year by year, the relics of tion, by which, year of years on to that consecrated spot. May we not hope, then, all of us—myself, as his unhope, then all of us—myself, as his unhope, and that consecrated spot. May we not hope, then, all of us—myself, as his unworthy successor in the see of which he is now the patron, and you the priests and people of this parish, so specially placed under his care—that this tribute of devotion which we tender to him in peacef

may be no less fruitful in graces to us, and through us to all the priests and people of this diocese. And now let me turn to the address which has been read to me by Alderman Meagher, as president of the local branch of the Irish National Legue. In the programme of to-day's arrangements, first submitted for my approval by your good parish priest, it was proposed to have the parochial and other addresses presented to me in the parish church after the close of the sacred exerging of the day. This address which symp ceremonies of the day. This address which the worthy alderman has just presented to the worthy alderman has just presented to me had not at that time been prepared for presentation. I do not think that the presentation of it had even been proposed. But I somehow took it for granted that some such address was likely to find its way to me amorgst the rest (cheers). And as I knew that it would be impossible to name reply to it without expressing my personal sympathy with the aspirations which an address from such a quarter was sure to put forth—(loud cheers)—I suggested that the presentation of the addresses should not take place in the sacred building, but her suitable hall such as this. POLITICS IN PROTESTANT PRAYERS AND CARO

PREACHING. For I certainly was not prepared to follow the bad example that has recently been set by a high dignitary of the Irish Protestant Church, who saw no impropriety in delivering a political speech in the guise of a pastoral address to his clergy assembled in his cathedral, no more than I headly be avenued to follow the example. assembled in his cathedral, no more than I should be prepared to follow the example of that other eminent dignitary of the same Church who, regardless of the feelings of, at all events, some individual members, whether lay or clerical, of his flock, embodied a declaration of his own political views in the form of a prayer to nock, embodied a declaration of his own political views in the form of a prayer to the Almighty, which he publicly issued for use in the churches of his diocese. No, Politics are very well in their place, but a church, whether cathedral or paroctial, is not the place for them; and I trust that the day is far distant when we stall great. the day is far distant when we at all events

the day is far distant when we at all events shall be found thus acting, regardless of the impropriety of such a lowering of the pulpit or the altar to the level of a political platform (cheers).

FAITH AND FATHERLAND.

But here in this hall, and especially on this day, this feast of our sainted Archbishop, I should find it hard to conceive of any address that I would regard as more thoroughly in place than yours more thoroughly in place than yours (loud cheers). Your very presence here is a public and an emphatic expression of that combined sentiment of Irish faith

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RELIGION AND PATRIOTISM.

GRAND SPEECH OF THE ARCHBISHOP OF

On Sunday, surrounded by all the pomp and grandeur of the Church's mest solemn ceremonials, the festival of the parish was celebrated in the Church of St. Laurence O'Toole, Leville, Please Toole, Please Toole, Please Toole, Please Toole, Leville, Please Toole, Please Too parish was celebrated in the Church of St. Laurence O'Toole, Leville Place, Dublin. There has rarely been an occasion in the annals of Catholicity in Dublin around which there centred a more widespread interest. His Grace the Archbishop of Dublin presided, and was assisted by the Most Rev. Dr. Donnelly and the members

Grace officiated at Benediction of the Most Blessed Sacrament. After the sacred function a meeting was held in the parochial hall, where addresses were presented to His Grace by the priests and clergy and other representative bodies of

the parish.

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and of Irish nationality which, thank God, is as vigorous and as active amongst us now as it has ever been at any period in the history of the past. That we have to-day to give thanks for this i—let us make acknowledgment of it—in no small degree due to the watchful prayers and intercession for us of St. Laurence, our special patron, and of the other sainted patrons of the Irish Church.

IRELAND AND ROME.

It is owing also to the constant unswerving fidelity of your attachment to the centre of Catholic unity, the holy See of Rome (cheers). That fidelity you have preserved without a rupture or a flaw, despite the efforts of these enemies of our nation, if not of our faith, who have not scrupled, sometimes by bold unblushing statements, sometimes by the cunning of a crafty insinuation, to sow in your minds the seeds of suspicion, and thus of loss of confidence in the Holy See. In speaking to you thus I have especially in mind a speech or statement which I was delivered not many days ago by CERTAIN PROMINENT ENGLISH NOBLEwas delivered not many days ago

A CERTAIN PROMINENT ENGLISH NOBLEMAN, ONE OF OUR CWN FAITH.
In it he managed to convey, though he
did not date openly to assert, that the influence of the Holy See could now be
secured for the advancement of English
interests in Ireland (cries of Never) I am
glad to hear that confident cry, for,
believe me, it can never be; that is to say,
it can never be secured for any effort to
crush out a movement such as that of the privilege of visiting, but not indeed for the first time, the little town in Normandy, where St. Laurence, wearied with the wanderings of his exile, laid down to die. It was there that I found most forcibly borne in upon me a sense of the forcibly borne in upon me a sense of the constitutional effort in which you are o which I had if possible the constitutional effort in which you are engaged for the restoration of our native legislature (loud cheers). The nobleman to whom I thus refer seems to have conveyed to bis herrers that the feeling of the constitutions of and of his virtues, and the traditions of his life and of his death, are cherished with an enthusiestic devotion which, to my shame and confusion, I found expending itself in lavish manifestations of respect to myself—(cheers)—a passing visitor of whom nothing was there all further expression of sympathy with that movement myself and other promu-ent ecclesiastics whom it is unnecessary forme to name. Now, of course, THE HOLY SEE CANNOT CONDESCEND

to contradict such ridiculous fictions. But ti i. I think, of some importance that they should not be allowed to pass altogether without notice. And so I have thought it well to reter to the matter here to day kneel before the shrine, to venerate the relics, and to place myself, and to once more place the priests and people of my charge under the protection of our this morning, and I have brought it that I may read for you a short article in reference to the present position of the Home Rule cause. It may be well to say to you that, although it would be an exaggera tion to speak of this paper as being exactly the "organ" of the Sovereign Pontiff, it is well known throughout Europe that no view is likely to be put forward in it of which His Holiness dis-approves. Now this article which I am about to quote has reference to the pre-sent convention of the Eaglish Liberal party at Leeds-the convention that was presided over by our late Chief Secretary, Mr. John Morley (loud cheets). What, then, does this article say? I will read it

for you.
"As was yesterday announced (it rays) in the public telegrams, the conference of the Euglish Liberals has adopted a resolution pledging the Liberal party to maintain without flinching the principle of Home Rale for Ireland to maintain that principle without flinching until the ques-tion is finally settled" (renewed cheers).

And "We congratulate the English Liberals on their fidelity to the programme of liberty and of restoration. In view of the and of restoration. In view of the inability of the new Government to find a satisfactory solution of the problem, the triumph of Home Rule is assured. The people of Ireland have only to bide their time and to persevere in their present peaceful attitude, of which even their

and prolonged cheering).

May I not answer for you that you May I not answer for you that you will loyally fulfil what is thus expected of you? (tout cheering). Fulfilling it, that is to say, maintaining your present attitude, and not allowing yourselves to be driven one inch from your present lines, you will securely retain for your-selves that sympathy which you now hold in such abundant measure, the sympathy of Europe as well as of America, the sympathy especially of the Catholic nations of the world—a sympathy which nations of the world—a sympathy which assuredly cannot be regarded as thrown away when it is thus given to a people who, when forming to themselves their ideals o the purest types of Irish patriot ism, has selected one from the line of Archbishops of this See, and it doing so have selected, out of all the prelates whose names are recorded in our annals, the one who is held in such honor here to day, St. Laurence O'Toole, the patriot Archbishop — (cheers)—the only one in all that long macession whom the Church has raised to the honors of her altars—as yet the last canonized Irish saint, and the first and only canonized Archbishop of Dublin (loud and prolonged cheering.)

Forty years' experience, in every clime, has proved Ayer's Cherry Pectoral to be the most reliable remedy for colds, coughs, and 'ung diseases. Colds should not be neglected. The Pectoral will prevent their becoming deep-seated in the system.

Searching for Proof.

There is no trouble in ascertaining from any druggist the true virtues of Hagyard's Yellow Oil, for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

Most Excruciating are the twinges MOST EXCRUCIATING are the twinges which rack the muscles and joints of the rheumatic. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blood is more effectually depurated, removes through the natural channels certain actid elements in the standard produces the contract of the cont circulation which produce rheumatism and gout. The medicine is also a fine laxative antibilious medicine and general

IN SOUTHERN SEAS.

CATHOLIC MISSIONARIES WHO LABOR IN THE SAMOAN ISLANDS, WHERE FRUIT AND FISH FORM THE MOST OF THEIR F 10D, AND WHERE THEIR LIVES ARE SPENT AFAR FROM HOME.

Amongst the crowd of passengers on beard the City of Soy there was one who deserved special mention, writes Rev. P. F. Kavanagh, describing a voyage from Sydney to San Francisco, in the Cork Herald. Reserved and silent, he took little. part in the amusements which occupied the time of the rest. He was cheerful and courteous in manner but grave and sedate, like one whose mind was occupied with some engrossing idea which made him indifferent to what passed around him indifferent to what passed around him. He was a French priest, named Forrestiere, on his way to join his brethren, who were missioners in the Samoan Islands. Father Forrestiere was quite a young man—was only one year ordained. Filled with the spirit of holy zeal and seif-zacrifice, he had left his native land, La Belle France, never to return, for the members of his order make this vow to it—home, family, friends and country all abandoued forever; all the advantages and allurements or civilized life relimination. and allurements or civiliz d life relin-quished; the world literally trodden under foot and self-love annihilated. He made no vaunt of this, but spoke of it as a mere matter of course—it was his duty—it was a little offering to his Master. In his eyes it was nothing. No doubt he thought himself highly biessed and specially favored in being permitted to make such eaid, "Oh, we live just as they do." I inquired what means of subsistence had they. "Well, they have fruit, vegetables, fish." "Have they no bread or meat?" "No," he said, "I never may eat bread

for the islanders are good fishermen."
'No wine, either?" "No; we can do very well without that." This he said quite simply and with a cheerful expres-sion of countenance, as if he looked upon such fare as quite good enough for him. He was evidently no epicare, and thought He was eviden ly no epicare, and though little of what with mundane people is o great account. He had evidently taken to heart the words of the Master: "Not on bread alone doth man live, but on voyaged from France to Australia with a number of other missionaries. I think they numbered eighteen in all—they had a bishop with them. They came by one of the "Messageries Maritimes." They (the missionaries) had been treated very ill by the captain of the ship -their own countryman—who was one of those infidels who are, alas, so numerous in that once Catholic country. "And," said Father F., "he was noble, too, and of an ancient family. His conduct was most unusual. He refused to give us any place to celebrate the holy sacrifice and said insolently when one of the father went to him to make a request for such accommodation, "I don't know anything about your religion—I am

MERELY A BUDDHIST, and you come here to pester me with your 'gros saboty'—to pester me with your nonsense about your mass and prayers." "But," said the good father, "we have written home a complaint of his conduct, and I do not think that the interests of the company will permit them to tolerate such shameful conduct. them to tolerate such shameful conduct.
"Are there many like him in your country, Father F.?" "Alas! yes," he snawered, "there are too many." "To what do you attribute the progress of infidelity in your country, which was once so Catholic?" "To infidel works, the writings of Voltairs and of the Free peaceful attitude, of which even their political opponents themselves are now constrained to speak with respect." (Loud secret societies, which engages the secret societies, which ensuare the young men and fill their minds with hatred to God and to religion; also, to a wicked press—immortal and blasphem-ous—which is the only literature of ous—which is the only literature of nine-tenths of the people. But," he said, "I have hopes for France; there are numbers of good Catholics who, by their prayers and good example, will bring back their deluded brethren to the practice of the truth, which in their nearts they believe, for the infidelity of the people is, after all, only superficial; for few dare to face death without seeking parents and reconciliation with God. ing pardon and reconciliation with God, ing pardon and reconciliation with God, through the ministry of the church, which during life they abandoned or persecuted. Yes, there is good hope for France," said the good missioner. Hope, indeed, there must be, I thought, for a country which can produce men like you—heroic souls who, in a worldly age, can make

SUCH NOBLE SACRIFICE. of self for truth. A few days after the above conversation with Pere Forriestiere we came within view of the group of islands, five in number, which formed his mission. I believe his destination was to one called Pago-Pago. His breth ren, ten in number, were expecting him on shore. Like himself, they were all Frenchmen who had devoted themselves for life to the same holy object—the conversion of the heathen, or, rather to keep the lamp of faith burning in the souls of those who a few years before had been heathens and savages, but were not devout Christians. We could now see the little mission house quite plainly from the deck of the ship—a white square cut in the green of the wooded nill that sloped down to the narrow border of golden sand which the ocean waves were now laving with a gentle motion. Here our ship came within about a mile of the island. She was met about a mile of the island. She was met by two large boats manned by a number of the islanders. They were splendidly-formed men of reddish-brown color. It would be hard to find anywhere more perfect models of manly strength. They were nude to the waist, their only par-ticle of dress being a loose linen blouse. If their strength corresponded with their large and muscular, but finely moulded

THE STOUTEST SAILOR on board our ship might find himself overmatched by one of them. Their fea-tures were regular, and some of them classically so. One young man who sat in the stern of the boat nearest the ship

the model of a Roman gladiator. And yet these men—hear it, ye advocates of temperance and of abstinence from flesh meat—are water drinkers and vegetari aut—eat neither bread nor meat, and drink not fluid save pure water, but sub-sisted solely on fish fruit and vegetables. They had come for letters for the mistheir new priest, our good Father Forres-tiere. He bade us good bye, and then went to take his place in the boat. It was no easy matter for an inexperienced landsman to descend the side ship by that seeming frail rope ladder which swayed too and fro with the wind like a pendulum. But the brave heart of our young missioner who had torn himself from home and country at the call of his Master was prepared for greater perils than this. The rope ladder proves too short to reach the boat and he has to drop a considerable distance into it at some apparent risk of falling into the water. However, his Garcia Moreno was a member of the Indian friends took good care that he should come to no harm. One splendid looking giant stood up in the boat and caught him in his arms, and bore him as easily as if he had been a child, and placed him in his allotted place. In a few moments the boat was cast loose from the ship—full steam was again put on, and the little craft is soon a speck upon the water—the green wooded island begins to tade in the distance, and we are again swiftly pursuing our course over the deep blue waters.

THE "OUEEN OF THE POOR" IN PARIS.

Doring two whole days of the past week, writes the Paris correspondent of the Times, the Queen of Greece was not to be seen. The "Queen of the poor," as she has been called, devoted these two days to villing some of the chlef charitable institutions of Paris, and it has not been easy to trace her steps during the forty eight hours thus snatched from amusements and pleasure and bestowed on the afflicted and outcast. Her first visit was to the Asylum St. John de Dieu, curable children. There are about 400 in every way, beings miserable at the very birth and doomed to be miserable to the grave. Next her Majesty went to Passy to the "Ouvre des Apprentis," conducted by the Abbey Roussal, who has under his care 400 or 500 boys rescued from idleness and poverty, and mostly deserted by their parents. Then came a visit to the "Œuvre du Calvaire," where young widows of station tend patients suffering from the most revolting and incurable maladies. A more consoling spectacle awaited her next day on visiting the Central Sisterbood of St. Vincent de Paul. Here inheads, no "outsider" ever enters the house. The Queen's visit was expected with the simplicity becoming the spot and the visitor by the 400 professed Sisters and 700 Novices, and conducted to the chapel which was lighted up as on a grand festival. Having the Pose the Open concluded her rounds the Poor, the Queen concluded her round in the realm of charity by visiting the establishment of the Nursing Little Sisters, founded twenty two years ago, and now numbering eighteen communities. These Sisters, says the Times correspondent, go to the dwellings of the poor and carefully nurse them without even accepting a glass of water. The Queen was told that one of them had just died and was still unburied. "I will see her," she said, and went down to a kind of mortuary under the chapel. in her costume, was surrounded with flowers and tapers. Others were watching round the remains, calm and composed. The Queen asked what sheet of paper was in her hand. The paper was carefully taken from her, just as though from a living person. It was the paper on which she had signed her vows which had been she had signed her vows which had been placed in her band. The other Siters spoke of her with tenderness with which a sleeping child is referred to. "Has she not, madam, the appearance of sleeping the sleep of the happy? Is she not beautiful in her last dress?" They contemplated the corpse with the envious look cast by a laborare on a sleeping converse, who has laborer on a sleeping comrade who has finished his task. "Behold," said the Queen, "the secret of their unalterable cheerfulness. With us the idea of death is always like a dark veil. With them death has nothing but what is pleasing;

When the Dark Comes.

must be to march thus towards the Infinite.—London Tablet, Oct. 16.

A little girl sat at twilight in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor, tired

mother. "Ma," said the little girl, "what do you suppose makes me get over my mischief and begin to act good just about

this time every night?"

"I do not know, dear. Can you no

when the dark comes. You know I am a little afraid of that. And then, Ma, I begin to think of all the naughty things

begin to think of all the naughty things I have done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

"Oh," thought I, "how many of us wait till 'the dark comes,' in the form of sickness or sorrow, or trouble of some kind, before we begin to act good! How much before we begin to act good! How much hatter the model while we are epioying better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes'—as it will in a measure to all—we shall be ready to meet it with-out fear."

More Money for Your Work.

Improve the good opportunities that are offered you and you will receive more money for your labor. Hallett & Co., Portiand, Maine, will mail you, free, full information showing how you can make from \$5 to \$25 and upwards a day and live at hole, wherever you may be located. You had there will be a supported by the control of the contr

might in form and face have served for THE REPUBLIC OF THE SACRED to do honor to its Divine Protector. BEARC.

> On the 8th of October, 1873, Garcia Moreno, President of the Republic of Ecuador, consecrated his country to the Divine Heart of Jesus, and inspired by him, the Sanate of the House enacted

> I .- The Republic of Ecuador is from this date consecrated to the Sacred Heart of Jesus,—that adorable Heart is hereby proclaimed its Patron and Pro-

shall henceforth be observed as a na-tional feast of the first class.

III.—In every cathedral there shall be

Heart of Jesus.

IV.—Upon the front of each altar shall

Apostolate of Praver, and, what was more, an ardent zealstor of the League of the Sacred Heart; we need not be sur-

in hatred of religion, by the dagger of the Masonic sect, which had vowed his death. That morning, as was his custom, he had taken part in the Communion of Re-paration of the Associates of the Apostolate of Prayer; fortified by the God of the Eucharist, he expired uttering this sublime cry : Dios non muere ! - "God does not die

No, God does not die; and Garcia Moreno's Republic is still the Republic of His Divine Heart. The Messenger of the Sacred Heart, of Quito, furnishes us with glorious proofs of this fact by its description of the manner in which the National Feast was celebrated this year.

Before beginning a description of the extraordinary and truly splendid feast celebrated by the city of Quito in manion by the Senators of the R-public. On Saturday, June 19, the Hon. Fernando Polit, with the support of the Hon. olleagues, proposed to the House the

following:
"The Senate of the Republic of Ecuaor—in consideration of the fact that the law of October 8, 1873, consecrated the Republic of Ecuador to the Sacred Heart of Jesus, and declared Him its Protector and Patron; that the 21st of June of the present year is the second centenary of the public worship ren-dered to this Divine Heart; considering that it is just and suitable for the repreentatives of the people to prove their

sentatives of the people to prove their Catholic Faith upon such a solemn occa-sion—enacts the following decree: "We will render a solemn act of thanks giving to the Sacred Heart of Jesus, Patron of the R-public of Ecuador; and, ration of the appune of Ecuador; and, in token of our adherence to the pious sentiments of the people, the Senate will abstain from session upon that day."

This measure was carried without

opposition.
On Sunday, June 20, there was great anxiety among the people, as towards evening the sky became overcast, and pressged a storm. "What a misfortune!" was the exclamation on all sides; "our

illuminations will be spoiled." But the clouds dispersed as if by magic, and at nightfall streets, squares, palaces, towers, houses, and cabins were illumined beneath the azure, star-lit heavens. Not a cloud was to be seen. In less than an hour the entire city was transformed, and presented a charming scene. Quito, usually quiet and deserted at night, was the most animated of capthe streets, eager, happy, enthusiastic; and in the centre of the city the crowd was so great that it was almost imposs-

ible to open a passage.

The aspect of the capital surpassed all expectations. At all times the grand illuminations of the Government House and the City Hall attract a multitude of and the City hall attract a multitude of admirers, but on that occasion these were blended in the ensemble, and received no particular notice. The entire city was streaming with lights. In many dwellings splendid altars were erected to the Sacred Heart, and the status were surrounded with beautiful flowers, expen-sive candelabra, and rich draperies. The facades of some great houses were trans formed into veritable monuments, and here and there effigies of the Sacred Heart stood out from the radiant ovals which gracefully framed them. Upon the facades of the National Palace shone

the facades of the National Falace should a magnificent heart, bearing the initials of the Holy Name.

It is impossible adequately to describe these illuminations. Ecuador has never seen anything to equal them. And yet

these illuminations. Ecuador has never seen anything to equal them. And yet they were entirely spontaneous; neither the civil nor religious authorities had ordered them; nothing was official: all was done by the people; rich and poor, young and old, bore the whole expense among themselves. The illuminations of the poor people were so touching as to bring tears to the eyes, and they were even more numerous than those of the rich. Their houses were all lighted up with lanterns, and often the only entrance to the dwellings was barred by a glowing altar to the Sacred Heart.

To the brilliancy of the illuminations were added countless balloons of gorgeous colors, ascending every moment towards the heavens. They were made of the national colors, and each bore pictures of the Sacred Heart, beneath which were the inscriptions: "Glory to the Heart of Jesus," "Ecuador to its Divine Protector," "Long life to the Republic of the Sacred Heart." And if the eye was gratified by the decorations, the ear also was charmed by delicious strains of music from choirs of children, military and private bands: the air was filled with the melody of pious canmilitary and private bands: the air was filled with the melody of pious can-

Thus began the celebration of the Feast of the Sacred Heart at Quito. At the same time all the provinces of the Republic were participating in these splendors; for, animated with one senti-ment, the entire nation was preparing

At last day dawned on the

June. The populace was awakened by salvos of artillery, and scarcely were the doors of the cathedral opened when crowds began to pour in, eager to make their preparations to approach the Holy Table for the Communion of Reparation, Holy Communion was administered almost without intermission until towards eleven o'clock.

At seven o'clock the vast pave of the cathedral was filled with men of all ranks and conditions—magistrates, the military, professors, physicians, authors, students, merchants, mechanics, and day

students, merchants, mechanics, and day presentatives. In the side aisles there was not sufficient room for the women. All the religious societies and confra-ternities were united in this important assemblage: the Associations of the Sacred Heart, the Congregation of the Children of Mary, the Contraternities of St. Joseph and St. Vincent of Paul, the Third Orders of St. Dominic and St. Francis, the Apostolate of Prayer, etc.,

more, an ardent zealator of the surprised, therefore, at his earnest desire to promote this great devotion throughout the Republic. Our Lord rewarded his zeal and fervor by martyrdom, which is, viewed in the light of faith, the most precious of all graces.

This is the Archbishop. No pen count the scene—those thoughout the Republic. Our Lord rewarded his lected, preparing themselves for the Communion of Reparation. They had but one desire: to console the Divine Heart—to atone for the many outrages inflicted on Our Saviour by the impions. It was a carried one back to sublime spectacle; it carried one back to the days of liveliest faith: an entire people was taking part in the Eucharistic

Banquet.
At this blessed and awe-inspiring moment the organs filled the cataedral with their melody, and well-trained choirs of children sang in softened tones a series of beautiful hymns. Many of those present wept, and all were greatly moved. Never had Quito seen such a numerous and touching Communion of

At half-past eight the Mass was over, and the last communicants were re-quested to make their thanksgiving in the adjoining chapel. Soon the cathe-dral was again filled with those who had extraordinary and truly splendid feast celebrated by the city of Quito in mani-festation of its love for the Sacred Heart until eleven o'clock, and it is believed Fernando three thousand, at the least, were by Autonio Rivera, and other illustrious for all the churches of Quito, but, we repeat, never has anything like it been

Communion truly expiatory of the sins of an entire people !—truly a reparation for the many individual and national crimes which outrage the ineffable love of the adorable Heart of Jesus! And it was not only in the city of Quito, but in

all the provinces.

Surely Ecuador deserves to be called the Republic of the Sacred Heart .- Ave Maria.

· Nominal Catholics.

From an editorial in the last number of the Catholic Sentinel, published at Portland, Oregon, we learn that his community is perturbed by the presence of the "Nominal Catholic," as every city and town throughout the country is. The "Nom-inal Catholic" is a good deal like the wandering Jew, he is everywhere, and his presence soon becomes known. He is generally lou imputh, and paints his belief on the street corners, so that every passer by knows it. He is, in this respect, like the Passisee of old, he has more re-ligion on the street that he possesses in his heart. In his own estimation, priest, Bishop, or Pope does not come near him, as a benefactor of religion. His tongue is generally flippant and he knows all the disputed passages of the Bible. No Protestant can parry swords with him, but his misfortune is, that he knows far too much for the little he practices, and when the priest does not come up to his idea of perfection, he is sure to get a dressing. It behooves the priest too, not to interfere with his mode of living, if he should be giving bad examples by his staying away from mass and the sacraments, it is not, according to him, any of the priest's and he declares he will not be hounded by any ecclesiastical authority, but just do as he sees fir, irrespective of the Church's authority. This is the man, unfortunately, whom our fellow citizens of other creeds, judge Catholicity by. They falsely imagine him an ideal Catholic, while Catholice regard bim only as a stumbling block, more injurious than serviceable, as a member of dea of perfection, be is sure to get s jurious than serviceable, as a member of a Church, whose laws he faithlessly fails to observe, and thus becomes an of jet of scandal to Catholies, who practice their religion, while, to outsiders he becomes a barrier to their becoming true followers

of Christ.

Our experience as to "Nominal Catho-Our experience as to "Nominal Catholics," teaches that the mej rity of them are either shmy politicians or saloon-keepers. The former pretends to carry the Catholic vote in his pocket, and seels to the highest bidder, while the latter strives to enrich himself at the expense of fools. These two classes of Catholics are a great injury to the profound respect which Americans entertain for Catholics ty. They look upon those open-mouthed Catholics, that have their own axe to grind and falsely judge good Catholics thereby. The Church would willingly disown the membership of those rotten branches, but they will hang on, to disfigure the beautiful foliage and fruit of a good Catholic life.—Church Progress.

Hersford's Acid Phosphata AS A RESTORER

Drs. Buck and Matthews, Springfield, Ill., say: "In cases of nervous prostra-tion, it strengthens by quieting nervous-agitation."

"I never feel safe to be without Hag-yard's Yellow Oil; for sore throats, colds, swollen glands, &c., it has not tailed to give relief, and for my children it is so easy to administer." Mrs. Henry Dubbe, Berridale P. O., Oht. A Strange Case.

Mr. Robert Kissick, of Coulson, Ont-has recently recovered from a remarkable disease—a tumor of the spleen with drop sy-The tumor estimated to weigh about alx pounds. His medical counsel gave him no hope, but Bardock blood Bitters cured

Catholic Record. LOUDON, SATURDAY, DEC. 11, 1886

REPUBLICAN POLICY. L'Etendard reproduces from M. G. de la Tour a remarkable article on French Republican policy: What policy have you for two years followed, you pretended lib erals of the republican majority? A Jacob-inical policy which tends to hand over France to the anarchists, your implacable foca. This will be your punishment, an inevitable punishment, if the conservatives do not relieve you from the consequences of your error. You attack the men and the creeds and the institutions which preserve France from anarchy and you sup port the factions that have chosen the blood stained banner of pillage and devastation. Overbearing towards the right, you bow humbly to the extreme left, you seek its alliance, saying, unite with us against God and the elievers in God? All rights proceed from the God whom you allow to be blasphemed in Parliament, all true liberties proceed from these rights, and apart these there is naught but a waste of the country's resources by an abuse of numerical strength. Therefore it is that your policy is all the more tyranni cal as it becomes more pronouncedly atheist. The radicals affirm that the world has too long walked on its feet and now pretend to force it to walk on its head. They fully understand, however, just what they want, the upturning of society, the forced equalization of education and of fortunes, the confiscation of my and my neighboring property, and this is why they attack religion, which is, of course, opposed to the accomplish. ment of their designs. You see in th Christian faith but an obstacle to your omnipotence, and you therefore seek to dechristianize the nation. The radicals fight us with open eyes, but you blindly assail the Christian who with this faith protects your families, your properties and the public peace. You attack Christianity, our social future on earth and under the earth, by open trenches and subterranean approaches, advanc ing little by little until the opportune moment comes for the explosion and the assault. You have thus been preparing for seven years the decisive attack or religious instruction. You finally succeed in your purpose by means of the Goblet act, whereby the public schools and the souls of the people's children are banded over to you. The religious will be everywhere replaced by a lay teacher, who will cost more and teach less, but who will act as your electoral sgent-the enemy at once of the presbytery and the Castle, and bring up a generation of free thinkers. The good and devoted nun will be driven from the school to which she wished to devote her life. In the poor county municipali. ties it will not be possible to establish private schools, which in any and every case must be subject to your function aries and your councils. Your victory over the consciences of the poorer lastes is complete, you have seized on the education of their children. The majority of the municipalities would, had they been consulted, have protested against your proscriptions and against the exorbitant taxation you inflict on them, for in our country places the religion is yet practiced which you wish to destroy; in an immense number of communes there is not a single atheist-but you admit the rights of none but free-thinkers. Soon too, perchance, you will expel the chaplains of your lyceums, and have the history of religion taught in this as it is in your superior courses of Paris, where Mahomet and Confucius are compared to Jesus Christ. May you not charge M Renan with the organization of this "emancipation" of thought and of morals? Your chief and capital purpose is to teach successive generations that there is no God-no eternal justice to recompense thefaithful believer who lives in rectitude and sincerity. In taking away from man the hope of another life, do you, on the other hand, ameliorate his terres trial existence? Do you make the nation prosperous and the people materially happy? Ob, no, indeed! In the country to day we find naught but discouragement and desolation. You persist in protecting the foregin producers as against the French farmer, whose heavy and unceasing labor can not any longer guarantee the support of his family. In the city factories, you have not been able to do aught but excite combinations and strikes among the work men, as fatal to themselves as to our industry. Our national industries are declining and the stranger is fast getting hold of our markets. In many of ou hospitals the sick workingman no longer receives the kindly attention of the religious, no word of consolation any longer assuages his sufferings, for the costly

of humanity.
St. Vincent of Paul alone founded

nore institutions of charity than all the wishes. Do you respect these wishes at if they refuse to take what is fair. Des the polls ? Do you leave the electors free in their choice? Do you abide by the rian war of 1886, the most formidable you declare inadmissable candidatures opposed to your policy. You invalidate it intends to fight the National League, a hundred elections for one flimsy the end of the struggle will be the irrecause or another. If a priest supports a candidate you at once come to the con- Liberal party in England is clusion that all priests have done like wise, and thereupon nullify the elecof a man against whom you had sent forth an army of officials and political tricksters. Your predecessors, the Jacobins, practiced still better their style of radical freedom of election They removed by deportation or by the scaffold obnoxious candidates and the journalists that supported them.

It is by the oppression of conscience and the restriction of liberty for good that you pretend to consolidate your power and strengthen the republic. For your officials there is no longer either security or dignity. You have destroyed the independence of the judiciary and created an exceptional jurisdiction subservient to your passions. These passions declare themselves in the choice of your diplomatic agents; it is to perse cuting atheists that you confide the protection of French and Catholic in terests in the extreme east. You assail in France in their constitution, in their recruiting and their support, these missionaries who everywhere bring to our country the most precious assistance. Fiscal oppression completes your administrative failures; you destroy private ortunes, and ruin the resources of the country. You should have lightened the burdens inflicted by a war whose evils you cruelly aggravated, but these charges you have foolishly augnented until to day you know not how to measure the accumulated deficits you have so long endeavored to conceal. Your financial management has already cost France six milliards (6.000.000 000 fr.) and still you threaten the country with

adical government. Take ve care-for we are not alone in uttering this warning. We are very close to the Commune. said Jules Simon, one of your former chiefs, whose advice you should have taken. If the commune does come, you will bleed under the lash of the radicals. your accomplices in the oppressions of which you are guilty. You will then see how much good there was among the clericals. Bad as is your government the latter would gladly find something n its course to applaud and support. Your blind folly robs them of every hope in this direction. Nothing but a Catho lic and Conservative reaction can preent your policy from working its inevit able end, the destruction of our country.

an intolerate increase of taxes.

COEECION AGAIN.

In a remarkable article entitled: What Michael Davitt says," the Boston Pilot of the 4th inst. publishes some of the opinions of that trusted, true, and honored patriot, collected from interviews, some of which have never been given the public before, Mr. Davitt, according to the Pilot, amongst other things, says :

That the prosecution of William O'Brien and John Dillon by the Tories ould be good news for the Nationalists. as it would crystallize popular indigna-tion against the suppression of legal agitation; and the Government could not ave selected two more popular men to

fix the nation's attention.

He says that the extraordinary welcome he received in the leading cities of Canada, from French as weil as Irish, was one of the significant features of his

resent tour. He says Gladstone's work for Ireland has been so thoroughly done that even the death of this great statesman could not impede the progress of the move

He says Lord Roseberry is the man who will step to the front in England as a great Liberal leader when Mr. Gladstone retires. Roseberry, though a lord, is at heart a sound man of the people, who would be glad to see the House of Lords abolished.

He says that the Irish land question can have be a subtled as the lords abolished.

never be settled satisfactorily until it is settled by the Irish Parliament.

He says the purchase of land by tenants at the twenty years' purchase rate, is folly on the farmers' part and robbery on the

He says he will break all engagements in America and return at once to Ireland if the National League is suppressed. He does not think, however, that it will be

uppressed.

He says that coercion must fail in reland as it failed before; and that its only effect will be to strengthen rather

than retard the cause.

There is no man of observation in the old or new world who does not perceive that coercion must be a failure, but the government, largely influenced by the needy and grasping landlord, himself hard pressed by the Jew money lenders,

of Ireland now see that the landlords are completely at their mercy and will not be forced into paying them exorbitant rents. The very threats of the official press have stimulated the "no cial press have stimulated the "no ci lodges of Freemasons combined. The cial press have stimulated the "no sufferings of the people concern you rent not a just rent" movement, and little and you take little notice of their the landlords will get nothing the landlords will get nothing patches from London announce the agraesults of universal suffrage? No, but ever known, and that if the government is so ill-advised as to prove by its action that it intends to fight the National League, trievable ruin of the landlords. The unit in its opposition to coercion, which will be fought to the very bitter end in the coming session of Parliament. With a divided Cabinet and a weak disconnected feeling in Parliament, the Salisbury Churchill combination does not give promise of a long life. Any attempt at coercion will bring about a ministerial crisis and force the early recall of Mr. Gladstone to power. Coercion will assuredly hasten and not retard Home

THE SCHOOL QUESTION.

We begin this week the publication of the letters to the Right Rev. Dr. Cleary, Bishop of Kingston, on the school question. This question-ever an important one-has assumed a new measure of actuality, by the assaults of the Mail on the Catholics generally and on the constitution of the country. The letters, began this week, will cover a period of six or eight weeks, and will, we think, fully cover the ground held in view by their writer, viz, the demonstration o the inferior position held in the matter of education by the Catholics of Ontario as compared with the minorities in other Provinces.

MR. WILLIAM O'BRIEN

There are few men who hold a larger or or more affectionate hold on the Irish beart than Wm. O'Brien, late member for Mallow and still more recently for South Tyrone. Mr. O'Brien's parliamentary career was brief, but extensively serviceable to his country. His speech on Mr. Gladstone's Home Rule Bill would alone This policy is leading you infallibly to entitle him to everlasting gratitude. His name having been mentioned in connection with the representation of South Sligo, Mr. O'Brien has written to the Freeman's Journal explaining his intention not to enter Parliament at present :

Dublin, Nov. 11.
DEAR SIR-One of the news agencie has circulated a report (an erroneous one as appears from your admirable report) that Mr. Sexton ennounced at Bunninad-den on Tuesday that I would be a candi-date for the representation of South Sligo. As the rumour has brought upon me a large number of communications, to which it is beyond my power to reply, will you kindly afford me space to say that I do not intend to re enter Parliament at present, either for South Sligo or for any other division. Yours eineerely, WILLIAM O'BRIEN.

In the grave crisis with which Ireland is now threatened, Mr. O'Brien will no doubt be enabled to render Ireland greater services out of than he could in Parliament. Upon him will fail the brunt of the heavy fighting in the struggle against landlord tyranny. His past triumphs over the Castle warrant us in the belief that he cannot fail, however great and severe the task on his physicial energy, and great and severe that task will certainly be in the fight against Ireland's worst foes-the landlords.

A JUST AND GENEROUS VIEW.

We have lately heard so much of French ggression and French domination that one would almost perforce have to believe that the people of Quebec were all in arms ready for a wholesale massacre of their British fellow-citizens. The massacre of St. Bartholomew and the Edict of Nantes have been again trotted out to do duty in the setting of the English majority in this Dominion against the French minority. Is it not then pleasing, in view of the Francophobic agitation, to read in La Justice, of Quebec, referring to the Mayoralty of Montreal, the following :

"Our confiere (The Star) pretends that "Our confere (The Star) pretents that the French Canadians have become so in-tolerant that they have made up their minds not to have an English-speaking Mayor in Montreal. We do not wish to meddle in this matter which does not conmeddle in this matter which does not concern us, but if we were in the place of our countrymen of Montreal we would, this year, select a Mayor from among the English-speaking citizens. It is now some years since they have had an English Mayor, and by doing this the French-Canadians of Montreal would be giving a splendid example of tolerance and generosity, two virtues which are part of our national traditions in this Province. They would smother at a single blow the cry raised by fanatics who imagine that the French Canadians are decided in doing away with all their compatriots of other nationalities. We would not like to hear our confrers of Montreal telling us that this is none of our business. Montreal is the great commercial metropolis of the the great commercial metropolis of the country. French Canadians all over the mercenaries that you now employ feel towards the sick, unconcealed fear and disgust. It is faith that begets charity and creates those works of benevolence, those electron-yeary establishments whose purpose you contradict and whose resources and pastimes that have made the Irish aristocracy odious to the world, is likely to be driven into prote you contradict and whose resources another trial of coercion. The people country. French Canadians all over the country have their eyes incessantly turned towards it. They would be happy to see it choose an English-speaking Mayor worthy of being its First Magistrate. By doing this our comparitors would be showing the whole Dominion that they have

speaking gentlemen, and the lion's share of the civic patropage went to the English and Protestant population. In Toronto, on the other hand, No CATHolic has ever yet been elected mayor of the city, notwithstanding that there are many Catholic gentlemen in the capital of Ontario well fitted for the position. Their religion is, however, an insuperable bar to their promotion to this office. It will never be said in Lower Cauada that a Protestant is excluded from any office simply because he is a Protestant.

ARE THE CATHOLICS OF ONTA RIO UNDULY FAVORED IN THE MATTER OF EDUCATION ?

To the Right Rev James Vincent Cleary, S T. D, Bishop of Kingston, de., de. My LORD BISHOP. - It is, indeed, I think,

fitting that to you, as Bishop of Kingston, -the second see in antiquity-in this Dominion, and the mother See of Ontario, whose first Bishop, the illustrious Alexander Macdonnell, laid the founda tions of a Catholic school system in this Province, should be addressed the observations prompted by close study of the matter, warranted by some years of observation, and rendered specially opportune by the present circumstances of the Catholic min ority in Ontario, in relation to the question of Catholic education in this Premier Province of Canada.

There is, also, another reason why to Your Lordship these letters should be addressed. You were, my Lord, for many years prominently connected with Catho lic education in a country which the majority of the Catholics of Ontario look on as their motherland-a land wherein every enactment devised by hostility to its race and religion in this very matter of education, has met with the casseless opposition of the Bishons of Ireland. It was Your Lordship's privilege to devote many of the best years of an active life, and all the faculties of a well-stored and far-reaching mind, to the cause of religious education in Ireland. Of the battle waged by the Irish episcopate and clergy, already crowned with a success which gives promise of an early and complete triumph. you might, My Lord, say - pars magna fus. The pastoral letter of the Irish Bishops of Oct. 27, 1871, a document of enduring power, and imperishable renown, renews the claims, reiterates the declarations, emphasizes the condemnations of the Irish Bishops in 1824. Note the following remarkable words :

remarkable words:

"Considering, 'That in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion.

That any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast msj brity of the poor of Ireland, cannot possibly be acceptable to the latter.

That schools, whereof the master pro-fesses a religion different from that of his pupils, or from which such religious instruction as the Catholic Church prescribes for youth is excluded, or in which books and tracts not sanctioned by it are to by the children of Roman Catholics, etc." read or commented on, cannot be resorted

The same pastoral likewise repeats the condemnations, confirms the warnings and endorses the demands of the Fathers of the National Synod of Thurles in 1860 feeling assured, as they declare to their faithful people, "That a system of cducation, the dangers of which have been publicly and solemnly pointed out by the Church, which is the pillar and ground of truth, a system against the dangers of which the history of modern Europe bears witness, will meet with your marked reprobation; that you will not yield it encouragement or patronage of any kind, but that you will save your children from its influence. The solemn warning which we address to you against the dangers of those collegiate institutions extends, of course, to every similar establish ment known to be replete with danger to the faith and morals of your children—to every school in which the ductrines and practices of your Church are impugned, and the legitimate authority of your pastors set at naught!"

Not content with reaffirming the declarations of their venerable predecessors, the Irish Bishops in 1871 thus distinctly, unequivocally and unanswerably place themelves on record.

"Catholic parents cannot approve of an education which fits their children only for this life, and ignores that life in which this life, and agnores that life in which the soul is to live for ever. As fath is the foundation of all our hopes for eternity, and as faith without good works is dead, you cannot choose for your children education which would endanger their faith and morely and conveniently invarily faith and morals, and consequently imperil their eternal welfare.

"The Bishops close with distinct demands of government, regarding sever-ally, primary, intermediate and higher education."

With no small measure of

such a lively and practical interest, are at hand-changes that will give to Irishmen the government of Ireland, and to Irish parents the education of Irish children The struggle for educational freedom here in Ontario does not date from the early period in which the episcopate of Ireland first raised its united voice in solemn pro testation against indignity, inequality, in justice. But it does go back to a period comparatively remote in our history. Previous to the legislative union, in 1841. of the Provinces of Upper and Lower Canada, a system of denominational schools, rude and primitive, if you will, but all the same denominational, prevailed in Upper Canada. Au official publication of the Department of Education effords us some interesting information concerning the educational progress of the Province of Ontario, which was, it says, at first of slow growth.

In 1798 an unsuccessful attempt wa made to endow out of the public lands, granted for that purpose by George III. to the extent of 800,000 acres, a grammar school in each of the four districts into which the Province was then divided, and a central University at York (now Toronto). But the sale of these lands was so slow, and the price per acre obtained for them was so small, that the revenue derived from this source barely defrayed the cost of management, consequently the grammar school scheme was abandoned, as

well as that respecting the college.

In 1807 the first legislative enactment was passed, establishing a classical and mathematical school in each of the eight districts into which Upper Canada was then divided. A grant out of the public revenue of £80 sterling (\$400) a year was

nade to each of these schools.

In 1816—nine years after the establishment of the grammar schools—the Legis-lature of Upper Canada passed the first common, or elementary, school law for that Province. It appropriated \$24,000, or nearly £5,000 sterling, per annum, for the support of the schools to be established; and provided for the management of these schools by trustees elected by the inhabitants in the localities concerned.

In 1822 a Board of Education for Upper Canada was established under the presidency of Ven Archdeacon Strachan, then residing in York (Toronto). It had under its supervision the district grammar schools, and had also the management of the University and grammar school lands which had been granted for these purposes by His Majesty George III. in 1798. In 1824 a small grant was made to sid in the introduction of common and Sunday-school libraries into the less sparsely settled portions of the country. It was not, however, until 1835 that any systema tic or vigorous effort was made by the public men of the time to establish a sys

tem of education.
In 1836 a Commission was appointed, consisting of Dr. Thomas Duncombe, M. P. P., Dr. Thomas D. Morrison, and Dr. Bruce to obtain evidence and to prepare a report on a system of education for the Province. An elaborate report on the subject was prepared by Dr. Dunscombe, and also on the state of education in the various parts of the United States of America which he had visited. He also prepared a comprehensive draft of a Bill to promote pullic elementary education, which was printed with the report. It was introduced into the House of Assembly and passed, but failed to pass the Legisla-tive Council. The political crisis which so outbreak, or rebellion, of 1837 8, over-whelmed in confusion all legislation, and prevented further attention being given

to the subject for the time.

Immediately after the union of the two Canadas, that is, in 1841, a Bill was intro duced by Solicitor General Day (subsequently Hon. Mr. Justice Day) into the united Parliament and passed, establishing common schools in each of the two Provinces, and authorizing the establishment of Roman Catholic Separate Schools" in Upper Canada (in cases where the teacher of the public school was a Protestant and vice versa); and "Dissentient Schools" in Lower Canada (in cases where the teacher of the public school was

Roman Catholic and vice versa).

In 1842 it was considered desirable to supersede this Act by one more applicable to the circumstances and wants of each Province. A School Bill for each Province was accordingly passed by the Leg-islature. The "Separate" and "Di-sen-tient" school provisions were, however, retained in each case."

In 1844, Rev. Egerton Ryerson was appointed to the office of Chief Superintendent of Education for Upper Canada, and laid the foundation of the system that has since prevailed in this Province—a system not indeed without its merits, but not calculated to do adequate justice to worthy of our position and political influence in the same of the calculated to do adequate justice to tendent of Education for Upper Canada, the claims and the conscientious scruples of the Catholic minority. But the manifest intention of our legislators, despite the efforts of Dr. Ryerson, was to place the Catholic and Protestant communities in Upper and Lower Canada in a position of equality. This will be apparent from a perusal of the report of a discussion in the legislative Assembly of old Canada on July 5th, 1850, when a school law was under discussion. The Catholics of Upper Canada did not, indeed, obtain, and have not since, obtained the privileges enjoyed by the Protestants of Lower Conada, but the principle was affirmed in every legislative measure relating to education passed by the Parliament of old Canada. The report of the discussion just referred to reads as follows :

Mr. Hincks said the Government did no desire to place the Roman Catholics in the position which had been contended for by some members of the House. He pro-With no small measure of success, I repeat, have the Bishops of Ireland met in their heroic battle for educational

Schools on the petition of 12 or more scalors on the patition of 12 or more colored persons, or Roman Catholics; that none but colored persons shall vote in the election of Trustees for their Schools; and that Roman Catholics shall possess the same privilege."

Mr. W. H. Boulton admired the integ-Mr. W. H. Boulton admired the integrity of the hon. Inspector General. He had understood that the administration determined to stand or fall by this clause. He was, however, gratified to find, that the remonstrances made by the Roman Catholics of Lower Canada against it had been properly respected; and as that concession had been made, he hoped that a little more would be granted. The dissentient denominations of Lower Canada sentient denominations of Lower Canada were entitled to claim their portion of the School Funds, for the erection of a school teacher of any religious persuasion they might choose, and he desired to extend the same privilege to Roman Catholics. The intention of his amendment was merely to establish the Protestant and Roman Catholic communities of Upper Canada on the same footing as those of the same persuasion in the Lower Provinces.

Hon. Mr. Cameron (Cornwall) was pre Hon. Mr. Cameron (Cornwall) was pre-pared to show, that the amendment to the 19th clause proposed by the hon. Inspec-tor General, could not work in harmony with the remaining sections of the bill. If it was right to privilege the Roman Catholies atone to teach their schools, according to their own religious tenets, it was likewise just that the same should be extended to the several English, Scotch, and other churches, instead of classing them under the general denomination of Protestants. He then proposed an amendment to the effect proposed an amendment to the effect of the several control of the effect of t ment to the effect, that any Protestants should have the establishing a separate school on applica-tion of twelve heads of families, and that they should receive an apportionment from the School Fund in proportion to from the School Fund in proportion to the number of their sect to the rest of the population in the school division.

Hon, Mr. Hincks did not anticipate any of those difficulties apprehended by the hon, member for Cornwall, with regard to hon, member for Cornwall, with regard to the general working of the other clauses of the bill. The reason for the Roman Catholics desiring a separate establishment was, because the reading of the Protestant version of the Bible in Schools was objec-tionable to them, whilst it was thought that none of the other religious persuas-ions differed on the same subject. Wherions differed on the same subject. ever the Bible was used as an ordinary school book, this objection must prevail. He preferred the 19th clause as it originally stood; but in consequence of many desiring some alteration of it, he had

Hon. Mr. Baldwin was not prepared to say whether the objections raised by the hon. member for Cornwall, as the general working of the Bill, were or were not founded in fact. With respect to the connection of religion with secular education, he was convinced of its utter impracticability; if it were at all practicable he would readily agree with the views of his hon, friend from Cornwall. But in a new country with a mixed population such as that of Canada, it could never operate beneficially. Even in the Mother Country this principle was found impracticable; and if among a population where the views of the greater number were ine views of the greater number were identical, such serious impediments existed, it would be foily to expect the system to work in the midst of the num-erous sects and religious denominations which are settled here. It was, therefore, entirely on the ground of impracticability,

that he opposed the proposal.

Hon, J. H. Cameron maintained that his views, with respect to religious and secular education, could be carried out. Mr. Ross would not vote for any thing in the shape of an odious distinction. He opposed the 19th clause as well as the amendment.

The Hon. Mr. Cameron's amendment was put and lost, there being only 5 votes

Catholics there are to be found who find occasion and reason to complain of the deficiencies of our schools in this Province, but instead of laying the blame Province, but instead of laying the blame for these deficiencies, the existence of which in certain cases we regretfully acknowledge, where it of right belongs—the one sided school system of Ontario—they condemn bishops, priests and church as the cause of all the shortcomings of the Separate Schools. The time has now, we think, come when the Catholics of Ontario—what seads but in a just has first descend must speak out in a just but firm demand of their rights. This we hold is the opportune moment for decisive, energetic and united presentation on the part of the Catholics of Ontario of their just claim to have themselves placed on a footing of equality with their non Catholic fellows. lic fellow-ciuzens. These latter have by law established in Ontario a system of education suitable to themselves. Catholics have not. Why this inequality! Very greatly, we fear, through the apathy of Catholics themselves. Will be a provided the second of the secon Catholics themselves. Well, indeed, might we of the Catholic minority of Ontario take a leaf from the book of the worthy of our position and political influ-ence in this great country, but show our selves faithful members of the church which is so solicitous for the God-like training of the little ones of Christ. In a memorandum prepared by the writer in the year 1882 on the inequalities

writer in the year 1882 on the inequalities and injustices of the school system of Ontario, certain of its most glaring defects and inconsistencies were pointed out.

Speaking of the theory of public schools in Ontario I then said:—Dr. Ryerson, in a letter dated May 3rd, 1863, and addressed to Hon. P. J. D. Chauveau, then Chief Superintendent of cducation for Lower Canada, sets forth the principle as by him held of the Public schools of Upper Canada:

ada:
The public school in each section, or The public school in each section, or district or division, is strictly non-denominational—having no symbols or ceremonies, or instructions peculiar to any one religious persuasion, and to which any religious persuasion can object. The only exception to this is wherever the daily exercises, as in many of the schools, are opened and closed by reading a portion of the Scriptures, and prayer; but this is at the Scriptures, and prayer; but this is at the option of the trustees and teachers, as also the version of the Scriptures and the

whose parent or guardian object to them: If the teacher hears any pupil recite a catechism it must be by private arrangement between the teacher and the parent or guardian of such pupils, and must not interfere with the regular exercises of the blessin the im

"Wit

school.

In his speech on Confederation Hon.
George Brown declared the principle of the common schools of Upper Canada to be opposed to religious education in the school; themselves. He said: (Feb. 8 1865) "I have always opposed and continue to oppose the system of sectarian education, so far as the public chest is concerned. I have never been able to see why all the people of the province, to whatever sect they may belong, should not send their children to the same comnot send their children to the same common schools, to receive the ordinary branches of instruction. I regard the parent and the pastor as the best religious instructors, and so long as the religious faith of the children is uninterfered with, an ample opportunity afforded to the clergy to give religious instruction to the children of their flocks, I cannot conceive any sound objection to mixed schools."

So much for the theory. Now as far as regards the practice of Public Schools in regulation to religious instruction, they are

relation to religious instruction, they are school decidedly Protestant wheresoever the Lieute Prustees of any section or muncipality lecide in favor of the introduction of the reading of Scripture and recitation of prayer. In so far as Catholics are concerned, the reading of Scripture and recit ation of prayer ordained by any other and the than the authority of the Church consti- tioned tute acts of religious worship in which they cannot participate without a violation of conscience. Protestants themselves have not failed from time to time to call for the holding in the Public Schools of religious exercises peculiar to and acceptable to themselves. They see the necessity of a religious training for their children, and no Catholic or jects to Protestant parents exercising all the influence they parents exercising all the influence they can to secure the imparting to their children of such training. What Catholics do and will continue to object to is the present actual forcing of Catholic children in many places not only to remain without religious training in schools, acceptable to themselves, but to assist at scriptural readings and prayers not approved by their Church. It is all well to say that parents and guardians may object, but any one who knows the hardships attend knows the hardships attendany one who knows the hardships attending such objections must admit that few parents or guardians can desire to take from such a course. Now, no man, in such a matter as the education of his children, should be by law forced to meet, or undergo, any unnecessary hardship. That Catholics attending public schools are placed at a disadvantage compared with non Catholics attending the same, we need only point to the fact that in a Memorandum of the Minister of Education of Ontario, dated April 2, 1878, the follow-

FURTHER MEMORANDUM ON THE SUBJECT OF RELIGIOUS INSTRUCTION IN THE

PUCLIC SCHOOLS. A Deputation from the Synod of the Presbytery of Hamilton and London, con-sisting of the Rev. John Laing, M. A, Moderator, and the Rev. W. Cochrane, D. D., Clerk, have submitted for my con-

sideration the following questions, viz :
1. May the local Trustees, without contravening the School Law, require Teachers to use the Bible in whole or in part as a text book, giving such instruction as is needed for the proper understanding of

what is read?

2. Is there anything in the Regulations and Programme at present in force to prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction, and work of the School, when the Trustees desire this

to be done?
I explained verbally to the Deputation my views of the Laws and Regulations upon these important points, and pro-mised to express them officially in writing in order that they might be generally

The law on the subject of Religious Instruction in Public Schools will be found in the ninth and tenth sections of the Public School Act (Revised Statutes Cap, 204). The ninth section reads as

llows:-"No person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any

of devotion or religion objects exercise of devotion or religion objected to by his or her parents or guardians." The tenth section provides that "pupils shall be allowed to receive such religious instruction as their parents and guardians desire according to any General Regula-tions provided for the organization, gov-

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"II. Religious and Moral Instruction in the
Public Schools." "1. As Christianity is recognized by common consent throughout this Province as an essential element of Education, it ought to pervade all the Regulations for elementary instruction. The Consolidated Public School Act, section 142, provide Public School Act, section 121, that no person shall require any pupil in any Public School to read or study in or from any religious book or to join in any exercise of devotion or religion, objected by his or her parents or guardians

religious instruction as their parents or guardians desire, according to any general regulation provided for the organization, government and discipline of Public Schools." 42. In the section of the Act thus quoted the principle of religious instruc-tion in the Schools is recognized, the re-strictions within which it is to be given are stated and the exclusive right of each

parent and guardian on the subject is secured." "3. The Public School being a day and not a boarding school, rules arising from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians, whose parent or guardian object to them If the teacher hears any pupil recite a catechism it must be by private arrangement between the teacher and the parent or guardian of such pupils, and must not interfere with the regular exercises of the

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and not a boarding school, rules arising
from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians, leading journal it is proposed that the

for in respect to their attendance at Public Worship."
"III. Opening and closing Religious Exercises

"With a view to secure the Divine blessing, and to impress upon the pupils the importance of religious duties, and, their entire dependence on their Maker, the Council of Public Instruction recommends that the dilly provinces of each mends that the daily exercises of each Public School be opened and closed by reading a portion of Scripture, and by prayer. The Lord's prayer alone, or the forms of prayer hereto annexed, may be used, or any other prayer preferred by the Trustees and Master of each School But the Lord's prayer shall form part of the opening exercise, and the ten com mandments be taught to all the pupils and be repeated at least once a week. But no pupil should be compelled to be persent at these exercises against the wish of his parent or guardian, expressed

in writing to the Master of the school. Thus, again, as the result of an exclusively Protestant agitation, the following regulations regarding the reading of the bible and prayer in the public and high schools were approved by His Honour the Lieutenant Governor-in Council on the 16th day of December, 1884.

1. Every Public and High School shall be opened with the Lord's Prayer, and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer sanc tioned by the Department of Education.
2. The portions of Scripture used shall he taken from selections authorized for

that purpose, by the Department of Eiucation, and shall be read without comment

or explanation.

3. Where a teacher claims to have con scientious scruples against opening and closing the school as herein provided, he shall notify the Trustees to that effect in

writing.
4. No pupil shall be required to take part in the exercises above referred to against the wish of his parent or guardian, expressed in writing to the master of the

5. When required by the Trustees the

the authorized Readings in each depart-ment of the Public and High Schools

to the pupils of their own church, in each school house at least once a week, after the hour of closing of the school in the afternoon; and if the clergy of more than instruction in the same school house, the School Board or trustees shall decide on what day of the week the school house of each denomination, at the time stated. But it shall be lawful for the School Board or trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school.

Here again have we the public schools of the Province practically Protestantized to meet the demands of non-Catholics whose representative men had previous to confederation, ever defended and belauded this system as completely unsectarian, entirely and absolutely undenominational. Strong guarantees are, we gladly admit, given Catholic parents and Catholic children against malicious attempts on the faith of Catholic pupils in the carrying out of the rules respecting prayer in common the Catholic minority for feeling agand Scripture reading. guarantees, that entail hardship, or at least inequality, on the 50,000 Catholic public school children of our Province. are the very strongest proof of our contention that these schools are really intended to be and in most cases are

actually Protestant schools. Rev. W. T. McMullen, one of the delegates who in 1882 asked Mr. Mowat to make the reading of the Bible obligatory in the schools of Ontario, writing to the Globs, protests that they would not expressed on the rights of priparties of

the Globs, protests that they would not encroach on the rights of minorities or compel any pupil to take part in the reading of the Bible. He says:—
"We believe that the moral element in education is like the salt in man's food, which must be supplied in and with the food, and that even when children are attenting a Salphath School, one dren are attending a Sabbath School, one hour a week for moral and religious instruction is totally inadequate. Iu iscipline of like power like power this view we are in profound accord with the Roman Catholic Church, as is evidenced by her system of Separate Schools, in which, with much greater fairness, it might be charged that religious instruction is 'compulsory.' Who would think of one hour a week as sufficient for writing or arithmetic? By our application to the Government we make no confession of 'inefficiency' on the part of churches or Sabbath schools. We ask a system of education worthy o the name, and charge that to educate every sense but the moral sense is to educate a human being on the theory of its being less than a human being—a mere intellectual animal. The Creator has not been pleased to make a race of creatures for which such a system of education is complete and adequate. Further, a system so secularized as to be non Christian, must, in consequence of the tendencies of human nature, be in constant peril of becoming anti Chris-

> Mr. McMullen here supplies us with one of the best arguments for the establishment of a Catholic system of education in Ontario. Let him and those who think with him Christianize the Public Schools as best they can, but ought not we Catholics train our children as our sense of duty tells us we should, we can not do so as we

ought under the present system. We are now told that we are a favored and a privileged community, and by one

n Sabbaths, no regulations are called | constitution be violated for the purpose of robbing us of the very limited privileges in respect of primary education that we do now possess. Nothing can better serve to remove prejudice and overcome ignorance in regard of our position and claims than a full and fair statement of our case

The Mail of November 5th last, to prove its repeated contention that the Catholics are unduly favored, or rather the Catholic Church organization of Onta rio is a highly privileged body in the matter of education, declared:

"Every father who states that he is Roman Catholic, or who is known to the assessor as a Roman Catholic, or who has been vouched for as a Roman Catholi to the assessor by a third person—the priest of the parish, for instance—mus perforce contribute to the Separate schools, quite regardless of his prefer ence for the Public schools, and there is no escape save by making a public declaration of his determination to support the Public schools, which, as has en said, is tantamount to proclaiming his apostasy and inviting his own spirit

ual destruction.

We maintain that the principle upon which this legislation is based is un-worthy of a free State. British law ought not to lend itself to the task of compelling any man no eas volens to support sec-tarian institutions. The right of free any man no cas estens to support sec-tarian institutions. The right of free will, which is the very essence of civil, and for that mover of religious liberty, has been taken from the Roman Catholic population in this matter. The Ontario Government might with equal propriety pass a law compelling every Protestant to attend or contribute to the church of his stated denomination, whilst toward his stated denomination, whilst tormen him with a means of escape, in his gment worse than death. Is it possible judgment worse than death. Is that Mr. Mowat knowingly consented to nelp the hierarchy to impose so grievous a restriction upon their people, who, i should always be remembered, are en-titled, as Canadians, to all the freedom of British subjects, regardless altogethe ecclesiastical desires to the contrary?

Now, the fact is that by law the Cath Fen Commandments shall be repeated at least once a week.

6. The Trustees shall place a copy of separate or a public school, in places where both exist, but no non-Catholic is allowed to support any other but a there is no legal compulsion upon them to do so. All good Catholics, of course, make every effort to support their schools without even pressure from the clergy. In fact, in almost every case where separate schools have been estabshall be at the disposal of the clergy man lished, they owe their initiation to a generous, loyal and zealous laity. There are to-day 50 000 Catholic children in the public schools of the Province, which, as above shown, are by law and departmental regulation made Protestant and not unsectarian schools, as Dr. Ryerson and Hon, George Brown would have had them. In the control of the public schools the Mail would not give us the least voice, but would even take from us the 200 separate schools that, through grievous defects in the law, we have the greatest difficulty in sustaining.

No man who gives our case, as present ed for fair and impassioned considera tion, will for a moment hope with the Mail for violent constitutional change that would disturb and distract, divide and demoralize the whole country, nor blame position, so very unfavorable in every respect when compared to that of the minorities in Quebec, Manitoba and the North-West Territories.

I remain, My Lord, with much consideration, very faithfully,

JOHN F. COFFEY.

THE MISSION.

The Jubilee Mission began in St. Peter's Cathedral on Sunday last. The Rev. Father Kenny, S. J., who is conducting the exercises, delivered very impressive sermons to unusually large congregations in the morning at High Mass and in the evening at Vespers. The attendance at all the exercises thus far throughout the week have been gratifyingly large, and no doubt can be entertained that the Jubilee will produce lasting good among all classes of our Catholic population in this city. Father Kenny's sermons are calculated not alone to edify and instruct all his hearers, but to move even the most hardened sinner to repentance and amendment.

JUSTIN MCCARTHY'S VISIT.

Perhaps the most pleasing feature of the visit of Justin McCarthy to this city on the 1st of December was the grand reception tendered by the ladies and pupils of the Sacred Heart Academy in

The high compliment he paid them was richly deserved, and was fully coincided in by the distinguished audience.

FROM CAYUGA.

Dr. J. C. McCabe has settled down in this village. He carries on a drug store in connection with his practice. Since his arrival Dr. McCabe has received very his arrival Dr. McClabe has received very flattering and substantial encouragement from the public generally, and his zeal and devotion to his profession gives promise of his being one of the foremost physicians in the country. He has our best wishes. His friends in Beechwood, Dublin and Seaforth will be glad to hear

ST. MARY'S, WOODSTOCK.

Dedication of the New Catholic Church. SPLENDID DISCOURSE BY HIS LORDSHIP

BISHOP WALSH. Sentinel-Review, Dec. 6.

Yesterday morning the beautiful new Catholic church was filled beyond its seating capacity by a congregation desirous of witnessing the ceremonies of dedi-cation and of listening to His Lordship Bishop Walsh. Visitors were present from Stratford, London, Ingersoll, St. Thomas and other places, and it was noticeable that there was at least one Protestant clergyman among the audi-

Before starting in the dedicatory ceremonies, His Lordship explained that in the Catholic church it was customary to

from Mozart and Millard was excellent,

These words said His Lordship, were spoken by the Prophet Daniel on an important occasion. Susanna was condemned to death by perjury and was being led to the place of execution when Daniel who saw her innocence exclaimed, Ye men of Israel, are ye such fools that without examination or knowledge of the truth ye have condemned a daughter of Israel. The judgment was re-opened; the nature of the testimony against her was exposed; her justice and her honor were vindicated. The foregoing, said His Lordship, was applicable to the subject of discourse, I say, ye men of the nineteenth century, are ye such fools that without examination or knowledge of truth ye contion or knowledge of truth ye con-demned the Church of Christ. Return to the place of judgment for they have borne false witness against her. And I venture to say that if the judgment were reopened by intelligent and impartial men, the sentence that has been passed against the Catholic Church would be revised, and her honor and purity vindi-cated. The church Catholic, Apostolic and Roman is a world wide institution that challenges the attention and demands the consideration of all. It nas existed since the time of its foundalished by Christ to represent Him on earth and to do His work. The Church is one in faith, one in worship, one in barbarians, she went out, cross in hand, lar also, so that Catholics cannot be said lar these men of iron and bowed their to be ignorant of what the church is s no nation but owes its Christian civili-

knowledge of the truth. These accusations are so frequently made that men, honest and earnest men, begin to believe them to be really true. She hides the scriptures, it is said; shuts them up and keeps her people in ignorance. She is also said to be an idolattous church, and to place the creation before the Creator she is said to deny the efficacy of the atone. said to deny the efficacy of the atonement of the Son of God, and is accused of relegating to herself the power, which belongs to God alone, of forgiving sins.

These are some of the things that are believed by good, well meaning needle. believed by good, well meaning people, and there are thousands of men and women who receive these accusations as gospel truths, "without examination or knowledge of the truth." Now is this Now is this fair? Is this just and honest? Is this the

you may form your judgment. I say, therefore, ye men of this country, Way are you so false as to condemn without examination a great Christian church? "Return again to the place of judgment for they have borne false witness against her."

It is asserted that the church is the enemy of God's word. For thirty-two years I have preached the doctrine of the Catholic church and should know what it is. The Catholic church teaches that the Scripture is the Word of God and that every tittle of it is inspired. The church reverences and loves God's word because it is God's word. For three hundred years, while she was still weak and while the whole Roman empire was trying to crush her, the Catholic church protected the Scriptures and clasped them to her bleeding heart and the Catholic church it was customary to bless everything applied to the service of God, He also said that nineteen years ago at precisely this time he dedicated the old church, which was about the first work performed by him in his capacity as a bishop.

His Lordship was assisted by the following elergymen: Dean Murphy, Dublin, Celebrant; Father Flannery, St. Thomas, Deacon; Father Waters, Goderich, Sub-Deacon; Father Maters, Goderich, Sub-Deacon; Father Meters, Goderich, Sub-Deacon; Fat

After the dedication a solemn High Mass was sung during which Mrs. Martin Murphy sang with good affect, "Ave Maria," by Millard, Mc. Thos. Egan also sang with great power a bass solo, "O Jesu Potentissims ?" by Mozart. The rendering by the chair of difficult pieces. day in reading the Bible and commen-taries on it. Strange way of showing hostility to the word of Gol! Before the invention of printing she fostered the Bible. Five versions of scripture considering the opportunities the choir the Bible. Five versions of scripture has had. After Mass His Lordship in the vernacular were in use in preached on the subject, "What Catholies Don't Believe." hies Don't Believe."

HIS LORDSHIP'S SERMON.

His Lordship took his text from 13th chapter of Daniel, 48 49 verses, (Inis portion of Daniel is usually placed in the supervise in Processing in Proces apocrypha in Protestant Bibles):

So he standing in the midst of them said, "Are ye such fools, ye Sons of Israel, that without examination or knowledge "the man of sin" that said that. The ye have condemned a daughter of israel."

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These words said His Lordship, were spoken by the Prophet Daniel on an Lordship and Lordship and

the ascension of Carist the New Testament was not completed: Down to the time of the invention of printing it was impossible to bring the scriptures within reach of the masses of the people. It was a whole life's work to transcribe one

manuscript. The majority of the people could not read the Bible if they had it. Many of them could not understand it if they could read it.
As to the use of the Latin tongue in the church's ceremonies. In the first place the church is not a National place the church. If it were an Euglish church it would use the English language; if it were a French church it would use the French a rrench church it would use the French language. But it is a universal church and, therefore, uses an unvarying lan-guage which can be spoken in every clime. Again the church defines her and place. It is apostolic in its teachings and ministrations, and presents an unbroken line of ministers from the day that Christ appointed Peter head of the Church to the time of Pope Leo XIII. That long unbroken line of succession, like a mighty chain binds century to century and age to make the explanations in order to make the explanations in order to make the explanations listing Living tongues change even in a life time, but dead languages never change and the church makes use of one of the latter because her documentary to century and age to make the explanations in order to make the explanation in order to make t Vatican with Peter on the streets of Rome. The church is the mother of christian civilization. When the Roman empire fell to pieces before the northern the cathechism is taught in the vernacular and the cathechism is taught in the cathechism in the cathechism is taught in the cathechism in the cathechism i

met these men of iron and bowed that doing.

necks to the sweet yoke of Christian civilians. As to the atonement: The church has to the atonement in the Son of God, a consolation for every human sorrows, there is no question for which she has not an answer; no problem of which she has not the solution. Veronics like she wipes the face of suffering humanity, and to every Getheemane of sorrow she enters as an angel of comfort. This wondrous church is so old as Christianity and to every Gethsemane of sorrow she enters as an augel of comfort. This wondrous church is as old as Christianity itself; as universal as mankind. To-day after twenty centuries of age, she is as strong and as truthful as when the apostes first received it as their charge. And yet this church is denied a hearing and is condemned without examination or is condemned without examination or knowledge of the truth. These accura-Virgin assistance only. have mercy on us; to her we say, pray for us. We ask her to pray for us because of her influence with her Divine Son. Just as fair? Is this just and honest? Is this the way that intelligent men act in the ordinary affairs of life? If you wish to have a fair estimate of your neighbors, do you go to their enemies? It you want to know the benefit of the N. P. do you go to its opponents? Do you go want to know the benefit of the Grit platform? And yet what men will not do in the ordinary affairs of life why will they do it where their immortal souls are at stake? If you want to know the truth about the Catholic church go to her was given to the apostles in their corporate capacities; these papers were

priests and teachers and ask them that intended for the church which they founded. Carist also promised his apos-tles, according to the 20.1a chapter of St. John. Waosoever sins ye remit they are remitted to them, and whose soever ye shall retain they are retained You may say you do not believe this. You are free to deny the Divinity of Carist; but if you believe that Christ is God you must believe His words. As to the conditions required of the sioner: The penitent must be heartly sorry for the sins of his life. His sorrow must be greater than his sorrow for the death of wife, a father or a mother. It must be in proportion to the magnitude of fault. He must mike restitution. He must make a confession of his sins to a fellow man—the deepest humiliation that a man can undergo. penance for his sins. Does this en-courage sin? Just try it once or twice

and see.
But don't you teach that what appears to be a bit of bread is really the body and blood of Christ? We do, and a good warrant wa have for so doing in the th chapter of John. Carist says there, am the living bread of life which came down from heaven. If any mun eat of this bread he shall live torever, and the bread that I shall give is my flash. Tais and other passages His Lordship quoted and contended that they were to be taken in a strict literal sense, for so the Jews understood them and Carist did not correct the impression made upon their minds, which he would have done

had they been wrong.
In conclusion His Lordship said that he was perfectly well aware that the men now living in our midst were not responsible for the erroneous ideas that revailed. He knew of their kindness and of their goodness. There is not a population in the world, said he, more kind, mure honestor more intelligent, than the people of Oatario, and I thought they would like to hear the disputed nestious concerning Catholic belief cleared up. He asked those desirous of obtaining knowledge regarding that church to examine its books and catechisms and other authorities before they formed a decision. Let us, he said, en-deavor to serve God who created us, Jesus Carist who redeemed us, that Jesus Carist who redeeled a fig. that serving Hum here with earnest hearts we may enjoy His glory hereafter, the blessing that I wish you all.

After the sermon His Lordship was

presented with the following address, which was read by Mr. John O Neill, and tendered by him on behalf of the con-gregation. His Lordship replied thank-ing the congregation very warmly.

THE ADDRESS.

To His Lordship, The Right Reverend John Walsh, D. D., Bishop of London:

MY LORD,-We, the Catholics of Woodstock parish, deem the present occasion of your Lordship's official visit for the dedication of our new church, a fitting opportunity for us to give expres-sion to our sentiments of loyal devoted-ness to the church, and of affection and

reverence to yourself as our first pastor. Under Your Lordship's rule religion has made great progress in this parish; only a few years ago the number of Catholics was small, and the conveniences for Divine Worship were few. We have not forgotten that the first church in which we were enabled to assist at the Divine mysteries was erected in the par-ish under Your Lordship's administration, and that your first episcopal act outside of London was the dedication of the same church on the 8th of December, 1867, under the title of the Immaculate Conception. Since that time we have gained the great blessing of a resi dent pastor and have erected a commod-dious presbytery, besides the beautiful church which has just been completed, and which has been dedicated to day to the worship of Almighty God to Your Lord-ship's uniform kindness towards us, and to your wise administration, these advanis one in faith, one in worship, the the same government. It speaks with the same voice the world over. It is holy in its founder Jesus Christ, in its children and in its ministry. It is universal in time in its ministry. It is expectable in the teach of which are fixed in their meaning in the clearest manner and makes use of a dead language, the words of which are fixed in their meaning in the control of which are fixed in their meaning in the control of worship of Almighty God to Your Lordship, the words of which are fixed in their meaning in the control of the world over. It is holy in its doctrines in the clearest manner and makes use of a dead language, the words of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of the world over. It is holy in its doctrines in the clearest manner and makes use of a dead language, the words of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of the worlds of the worlds of the world over. It is universal in time of which are fixed in their meaning in the clearest manner and makes use of a dead language, the worlds of the world over. It is universal in time of which are fixed in their meaning in the clearest manner and worship of Almighty God to Your Lordship, the worlds of the world over t for the interest you have manifested in our welfare. This we do in our own behalf, but especially also in behalf of the behalf, but especially ended to carefully pre-children who have been so carefully pre-pared for the reception to-morrow of the great sacraments of the Holy Eucharist and Confirmation. In conclusion we beg to express our continued loyal attach ment to the head of our church, Pope Geo. XIII., who so worthly fills the chair of St. Peter, and to Your Lordship as his representative in this Diocese; and while wishing to you prosperity and long life, we beg most humbly Your Lordship's blessing for ourselves and famil-Signed on behalf of the congregation.

THE SACRED CONCERT.

The church was fairly well filled in the evening at the sacred concert and lecture Besides the singing of the customary Besides the singing of the customary pasims by the choir, solos were rendered by Mrs. Murphy, Muss Murray and Mr. Egan, and a daett, "Justus ut Palma," was given in excellent style by Mrs. Murpay and Mr. Egan. Rev. Father McCann delivered a learned, carefully prepared and argumentative address on the ambient. "Is Carlet dress on the subject, "Is Christ God?" in which he reviewed the various attemps to overthrow the Divinity of Carist and showed how unsuccessful they had all been. The lecture bore evidence of much careful study.

CONFIRMATIOM.

This morning His Lordship admin-79 children who have been in prepara-tion for some time under Rev. Father

FROM CALEDONIA.

Rev. Father Kelly has taken possession of the new presbytery. The house is built on the same lot as the church. It is a very neat and substantial brick dwellad reflects no little credit on the ing, and reflects no little credit on the zeal and generosity of the congregation, Mr. Jas. Clonecy, of Hamilton, was the architect. Father Kelly devotes his whole architect. Father Rang detections to the people time to the spiritual wants of the people of the parish, as Danville is now separated to K. from it.

Mr. Rose, founder of an Anglican society called the Brotherhood of the Common Life, and Mr. Poock, one of the members, have been received into the Catholic Church at Bishop's House, Salford, England.

NEWS FROM IRELAND.

Wickiew.

His Grace the Archbishop has appointed the Very Rev. Wm. Dunphy, who has been for several years curate in Ferrybank. Arklow, in the parish of Avces, Co. Wicklow, parish priest of The Naul. On Nov. 9th, Richard Fenton, a middleman, holding from the Earl of Wicklow, evicted Patrick Hore, an undertenant of his from his holding at Knocknaminion, near Donard, for non-payment of rent. Hore held 54 acres of land at a rent fixed by agreement under the Land Act at £14 los. per annum. The valuation of the holding is £1, and the old rent paid up to a few years ago, £17, 33, 9d. On the land is a wollen factory worked by Hore, which is valued at £10 a year. The poor man has a family of eight, including himself and wife; the ages of the children range from betweep sixteen and five. There was three years' rent due, and last June a writ was served. Hore offered to pay two years' rent, and the remainder after the harvest. The middleman refused.

On Nov. 11th a number of basisifis left Kilkenny for the purpose of carrying out evictions on the estate of Captain Thomas, at Ballysalls. Two tenants named Fleming and Butler were ejected from their homes. The house of the first named tenant was barricaded; it was found that his son was inside armed with a pitchfork, and the bailiffs were obliged to force their way into the house. Heavy rents and bad seasons reduced the tenants to an impoverished state, so that they were totally unable to meet the landlord's demand. An eye-witness of the day's proceedings states that he was present at several evictions in the West of Ireland and he never saw such a scene of misery and wretchedness before as he beheld at the house of one of the victims, and yet this man was expected to pay an impost beyond the range of possibility.

Wexford.

On November 7th a large and most enthusiastic meeting was held at Cranford, a townland situated about four miles from a townland situated about four miles from Gorey. The meeting was called for the purpose of denouncing an eviction which had taken place recently in the county. Mr. John Redmond, M. P., Mr. Counsel B. L., and Mr. James O'Connor, of United Ireland, attended. They were met at the railway station by a large number of persons with bands and banners, and men on horseback, who loudly cheered them. They were conveyed in a carriage and pair, which was surrounded by the horsemen, to the place of meeting.

Carlow.

Carlow.

The difference that has for a considerable time existed between Mr. J. W. Smithwick and his tenants in the Goresbridge district, has at length been finally settled. The issue of the matter is a decided victory for the tenants. From the beginning they asked nothing more than what appeared to every reasonable person, considering the circumstances of the times a moderate reduction in their rents. For this they held out like men, following, almost to the letter, on the lines since laid down by United Ireland as "a plan of campaign" for the coming winter. The landloid's conduct throughout the whole transaction is a record of equivocation and cavil, as well on his own part as on that of his agent, Mr. Boche Keily. In tion and cavil, as well on his own part as on that of his agent, Mr. Roche Kelly. In the end he has been forced, from sheer necessity, to concede what, if granted some time sgo with a good grace, would some time sgo with a good grace, would have been received in as generous a spirit by the tenantry. At present Mr. Smithwick has neither his full rent nor the thanks of his tenants, who acknowledge that their gratitude is solely due to the members of the different branches of the National League through the country who stood by them in their struggle.

The Sir James Martin whose death is

attempt will have to be abandoned altegether, as was the case last year, owing, to the opposition offered. The representatives of some Branches of the National Lesgue have laid it down, as a condition for permitting the report to be resumed, that the landlords of the country must reinstate evicted tentants and not give that sanction to evictions for the non-payment of renta

ment of rents.

At the examination of applicants seek-At the examination of applicants seeking to become apprentices to solicitors, recently held in the Four Courts, Dublin, the first and second places were obtained by candidates from Limerick, viz.—T. M. McCoy, and M. J. McCoy, sons of Mrs. Kate McCoy, Duncaba.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has made the following changes in his diocese:—Rev. Micheal Byrne, C. C., Abbey feale, has been appointed Administrator of Tournsfalls; Rev. Timothy Curtin. C. C., Ballingarry, has been re-

ministrator of Tournafulls; Rev. Timothy
tat
Curtin, C. C., Ballingarry, has been removed to Abbeyfeale; Rev. John Reeves,
tournafulls, to Ballingarry; Rev. Patrick
Condon, Athea to Effin; Rev. James
Cregan, Monsgay, to Athea; and Rev.
John Curtin, has been appointed to
Monaday.

Another gallant stand in defence of a
man's home has resulted in the rout of an
evicting force. The scene of the fight

evicting force. The scene of the fight this time was a place called Elton, near this time was a place called Elton, near Knocklong, in the county Limerick. Mr. Edmund Davorin, Secretary of the Local Branch of the League was to have been turned out by the sheriff at the instance of a Dublin firm, Mesers Guinness, Mahon & Co., mortgagees of the estate of a trio of absentee landlords. There were some rather exciting episodes at the attempted eviction. A considerable crowd of people had assembled at the place, and the house was barricaded so effectually that it would have almost required the siege train which was barriesded so effectually that it would have almost required the siege train which Sarsfield blew up at Ballyneety to make a clearance. The police, in order to effect an entrance from the rear, marched through the adjacent field of Miss Barry, but that lady opposed their passage in the sturdiest and most persistent manner, and when some of them attempted to cross a dyke a little scrimmage occurred, which, however, had no serious consequences. The police eventually gave up the idea of taking the fortress in the rear, and returned to the front. There such a formidable barrier of Limerick manhood interposed between them and Mr. Davoren's barricaded dwelling that eventually they gave up the job in despair. After their retreat the people present resolved themselves into a public meeting and spirited addresses were delivered by Rev. Father Godfrey and others.

Tipperary.

His Grace the Archbishop of Cashel has sent a cheque for £50 to the pastor of Emly for the altar to the Blessed Virgin in the magnificent church, which, at a cost

could be found to represent the division than their Precident, Mr. Thomas Barry, P. L. G. He then proposed a resolution in favor of Mr. Barry's claims. Mr. Barryeaid he was afraid that the resolution would look like dictation, and while thanking the meeting for their action, he requested that the proposition should be withdrawn.

On Nov. 10th, the sgent, accompanied by bailiffs, arrived in Balliutober. The tenant, Mr. Mullane, having come to no arrangement, he was ruthlessly cast on the roadside, and the sheriff then proceeded to the house of John Cusen who was also evicted. Later on the two persons evicted were allowed back as caretakers. Mullane has seven or eight helpless children. The land is on the property of Mr. J. Cantillon.

Limerick.

The efforts to revive hunting in the County of Limerick have not, so far, proved a success, and it is probable the attempt will have to be abandoned altogether, as was the case last year, owing, to the apposition offered. The representation was beld under the auspices of the National League covairy presented amost imposing spectacle. The house of John Cusen who was also evicted. Later on the two persons evicted were allowed back as caretakers. Mullane has seven or eight helpless children. The land is on the property of Mr. J. Cantillon.

Limerick.

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Mr. Thomas Sexton, M. P., bade fare-well to his constituents of South Sligo, on Nov. 7th, at Businadden. His extraordinary popularity in the county was never better evidenced than on that day. The weather was most inclement, but it did not prevent many thousands from coming together with bands and banners to listen to their representative's retiring address. Probably such prolonged and emphatic cheering was never heard at an open air meeting as when Mr. Sexton expressed the belief that the trust his Sigo constituents reposed in him for nearly seven years had suffered no dishonor in his hands. In parting from the good men and true of Sigo be can carry with him the consolation of knowing that he still possesses their unbounded confidence, and that at this latest meeting they gave him megnificent assurance of the gratifying fact.

CARDINAL MANNING ON THE FEAR OF DEATH.

[London Universe, Nov. 20, Economic of the sins we have committed, but the consciousness of our own sinfulness. I do not mean the mere memory of the sins we have committed, but the consciousness of our own sinfulness.

[London Universe, Nov. 20,

A large congregation attended High
Mass at St. James's, Spanish Place, on
Sunday morning, when the Cardinal
Archbishop of Westminster preached.
His Eminence, taking for his text part of
the 5th verse of the 54th Psalm, "The
fear of death is fallen upon me," proceeded to say: We are in the month of
the dead. The month began with the [London Universe, Nov. 20, ceeded to say: We are in the month of the dead. The month began with the bright gleam of all the splendours of the saints—which soon passed away—and then the whole of the month settles down into a daily commemoration of the departed. They are preaching to us all the month long of death, warning us how near and how sudden that death may be. Everywhere in fact is now preaching to the ceeded to say: We are in that you have never known, and you know not how little deliberation there was in that act that brought him to the sceffold. Do not think because we hear of people who commit great sins that they before God are more guilty than we may have been. St. Paul said he was the chief of sinners, and why? B-scause he knew himself, he knew his own heart. Once more do you know anybody who has re-Everywhere in fact is now preaching to us of death. The winter has come, the days are short and the nights are long, the sun is low and the lights are dim, the fruits are gathered and the earth is at rest, the flowers are gone and the leaves are fallen, and the trees are bare and lift their leafless arms like the bones of the decreased. Everything is preching to us of a considure of a Two thoughts I will add. fallen, and the trees are bare and lift their leafless arms like the bones of the departed. Everything is preaching to us of death. Let us, then, think for a while on the fear of death. Some men there are who say they have no fear, that they do not dread death. The bravest soldier that ever went into battle fears death, but he cover comes it because his moral contage. the fear of death. Some men there are who say they have no fear, that they do not dread death. The bravest soldier that ever went into battle fears death, but he overcomes it because his moral courage subdues every other fear. So with the Christian. There is a servile fear, the fear of slaves, and that is the fear of the sinner. That is not what the Psalmist speaks of in the words of my text, and there is the fear of the hireling and the mercenary, who serves God only for what he can get in this world and in the world to come. They fear death, but it is with a most impure fear. But there is a fear which is loving and filial, and it is of what I wish to speak. What are the motives of that fear? First, the awfulness

thanks of his tennate, who schowledges that their gratitude is solidy the to the that their gratitude is solidy the to the state of the property of the state of other property of the state of the property of the state of other property of the state of the property of the state of other property of the state of the property of the state

the presence of our Divine Redeemer, the Word made Flesh. Is it possible, then, to the first of death without fear? There is an other motive for this fear, because we realize the holiness of God. Men who speak so boldly of having no fear of death, if we could read their hearts, should we find that they realize the holiness of God?

I DO NOT BELIEVE IT,
I do not think it possible for a man to be without this fear if he thinks of the holiness of God, of which we read in the Book of Job, "Can that man be justified compared with God, or he that is born of a woman appear clean? Behold, even the moon doth not shine, and the stars are not pure in His sight. How much less man that is rottenness, and the son of man who is a worm." Can we go and stand in His presence without fear, can we even think of that transition now without fear? More than this, we shall stand before His Omniscience; He knows all things. Our memory of our past life, what is it? Most cloudy. We have forgotten more than we remember, but everything has been written down in the book of God's remembrance. If we pray for the darkness to cover us the darkness will be turned into noon day. Our whole life will be centred in one focus, as drowning men in the moment before death becoming unconscious seem to see before them their whole life from their birth to that last hour. Once more we are told that there is a great gateway, but there is no gate. Why? Because there are told that there is a great gateway, but there is no gate. Why? Because there are three bars that close that gateway, viz., the holiness and the purity and the justice of God, and no soul that is not holy, pure, and just, can enter within that gateway.

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Lut is claimed for it." E. J. Styers, Germanton, N. C.. writes: "Ayer's Cherry Pectoral is the best Cough preparation I ever saw. It gives instant relief."

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Good chi which pare they canno cept they goodness. Catholic p

It would

must atter parents wo mand, wer given Ten

nishing th

In the

Providenc

FIRST SUNDAY IN ADVENT. the night is past and the day is at hand-us, therefore, cast off the works of dark-and put of the armor of fight. Put year the Lord Jesus Christ."—Epistle of the

To-day, dear brethren, we enter upon the season of preparation for the coming of Jesus Christ. For "the night is past and the day is at band." "The Day, epring, the Brightness of the everlasting given Tent Light, the S in of righteonesies," is come "to give light to them that six in darkness and in the shadow of death."

and in the shadow of death."

To give light to them that have been unfaithful to God's grace, to call them back—to turn them to a new life—this is the call He makes upon us to day—that we should return to Him, 'the Ruler of the should return to Him,' the reference of the should return to Him, 'the Ruler of the should return to Him,' the Ruler of the should return House of 'srael, who didst appear to If pared out into the Moses in the burning bush, and gave him

You, dear biethren, were taught that law when the first rays of the light of reason lit up your soul. God wrote it on your hearts; your heard it from your parents' lips; your teachers bade you love it and keep it. But have you done so? Have you not become like those whom of old God taught and would not listen, but went after false gods, who howed down went after false gods, who bowed down before idols of gold and silver, of wood

Have you not howed down like them Have you not bowed down like them when you preferred money getting to serving God, when you were willing for the sake of gold and aliver to risk the loss of your immortal souls? Have you not bowed down when you chose to gratify your lower instincts at the cost of your spiritual rain? Have you not bowed down to idols of clay when you have steeped yourselves in drunkenness, in tery of down to idols of clay when you have steeped yourselves in drunk-nuess, in impurities, in the many sips of the flesh? Oh, surely you have need of the "wisdom that cometh out of the mouth of the Most High" to teach you "the way of prudence." Oh, surely you have need of "the Orient from on high," for you "sit in darkness and in the shadow of death."

But, dear brethren, "the night is past."
"Let us therefore cast off the works of darkness"; 'let us walk honestly." Oh, "put ye on the Lord Jesus Christ." 'Be hold Emmanuel, our King and Lawgiver," Him for whom the nations sighed and their salvation, has come to save us—to save man whom He has made from the dust of the earth.

Then

must be dust of the earth.

Dear brethren, shall we be slow to go to Him, who comes with healing for our immortal souls? Tell it out among the people and say, "Behold, God our Saviour cometh" "Emmanuel is His name, and His name is great. Behold He is my God and I will glorify Him; my father's G.d. and I will exait Him. The Lord our Lawgiver, the Lord our King, cometh to save us."

must be Then folded his seen that we are the people and say, "Behold, God our Saviour cometh" "Emmanuel is girle on But Mille and I will grait Him. The Lord our Lawgiver, the Lord our King, cometh to save us."

Begin this day to prepare for the joyous feast of Christmas. Cleause your hearts by prayer and fasting; come to the sacraments and be washed in the blood of your Redeemer; come to His Table and break the bread of true friendship, that the joy of your heart may be full when we shall celebrate that day of days when the Wood. celebrate that day of days when the Worl celebrate that day of days when the Worl which "was made flesh dwelt among us." Truly "we have seen His glory," and "of His fulness we have all received." Let us never forget His mero; ; let us remember "that it is now the hour for us to rise from

THE WHITE FATHERS:

CARDINAL LAVIGERIE'S SELF SACRIFICING

"Send me a road division of infentry, or twenty of Father Lavigeries White Fathers," wrote an eminent French Gen laid the Fathers," wrote an endneat Franch Grueral stationed in Algeria. Who are the saw White Father? It may be asked. They are the pioneers of true civilization to day in that portion of Africa who is under the spiritual jurisdiction of Cardinal Lavigerie and the secular dominion of the French republic. In that oriental region, once hallowed by the presence of St. Augustine, the modern traveler frequently comes across a tail figure enveloped in a white woolen garment, wearing a red comes across a tail figure enveloped in a white woolen garment, wearing a red head dress, and closely resembling, exteriorly, a marabout. At one time he is hastening to the tent of a dying Arab; at another he is wandering about from tribe to tribe tesching and exhorting old and young. The Arabs hold him in great esteem and veneration. He is one of the White Fathers of the Primate of Cartage; and his mission is to spread the light of the Gospel among the sons and daughters of the desert, to teach them the French lappuage, and to impart to them a praclanguage, and to impart to them a prac-tical knowledge of western civilization. Apart from his work as a minister of Christ, he is building up a great French colonial dependency, and spreading far and wide the influence of his native land. To help these devoted missionaries to pursue their noble and patriotic labors, which are productive of such beneficent results, and which are influitely more off city than a productive of such beneficent results. effective than regiments and batteries, the annual sum of four thousands pounds has hitherto been voted by the French Parliament. With characteristic perversity, the short-sighted and well paid infidels who form the Budget Commission and who have never made a single sacrifice for their country's benefit, have struck the vote off the list. This senseless proceeding has, however, been condemned even by Republican politicians, and it is probable that the Chamber, or if it should not have the courage to do so, the Senate, will replace the vote on the Budget list—Liverpool Catholic Times.

"By medicines life may be orolonged, Yet death will seize the doctor, too."

True, all must die, yet few must suffer while they live. Stop pain, and prolong life, by taking Dr. Pierce's "Golden Medical Discovery," a cure for consumption (which is scrofula of the lungs), as well as for coughs, colds, bronchitis, catarrh, and a specific in liver complaints, scrofula, and all blood and skin diseases. Sold everywhere.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. reached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

FIRST SUNDAY IN ADVENT.

"The night is past and the day is at hand.
Let us, therefore, cast off the works of darkness and put or the armor of them. Put ve on the Lord Jesus Christ."—Epistle of the Day.

To-day, dear brethren, we enter upon the season of preparation for the coming of Jesus Christ. For "the hight #s past and the day is at hand." "The Day, spring the Brightness of the everlasting. and the day is at hand." "The Day, spring, the Brightness of the everlasting Light, the S in of rightsousness," is come "to give light to their that sit in darkness and in the shadow of death."

To give light to them that have been unfaithful to God's grace, to call them back—to turn them to a new life—this is the mission of our Saviour; and this is the call He makes upon us to day—that we should return to Him, "the Kuler of the House of 'srael, who didst appear to Moses in the burning bush, and gave him the law in Smat."

You, dear be thren, were taught that You, dear brethren, were taught that law when the first rays of the light of reason lit up your soul. God wrote it on your hearts; your heard it from your parents' lips; your teachers bade you love it and keep it. But have you done so? Have you not become like those whom of old God taught and would not listen, but went after false gods, who bowed down before idols of gold and silver, of wood

Have you not bowed down like them and clay ? when you not bowed down like them when you preferred money getting to serving God, when you were willing for the sake of gold and silver to risk the loss of your immortal souls? Have you not bowed down when you chose to gratify your lower instincts at the cost of your spiritual ruin? Have you not bowed down to idols of clay when you have steeped yourselves in drunkenness, in impurities, in the many sins of the flesh? Oh, surely you have need of the "windom Oh, surely you have need of the "wisdom On, surely you have need of the "wisdom that cometh out of the mouth of the Most High" to teach you "the way of prudence." Oh, surely you have need of "the Orient from on high," for you "sit in darkness and in the shadow of death."

But, dear brethren, "the night is past."
"Let us therefore cast off the works of darkness"; 'let us walk honestly.' Oh,
'put ye on the Lord Jesus Christ.' 'Be
hold Emmanuel, our King and Lawgiver,'
Him for whom the nations sighed and their salvation, has come to save ussave man whom He has made from the dust of the earth.

Dear brethren, shall we be slow to go to

Him, who comes with healing for our immortal souls? Tell it out among the people and say, "Behold, God our Saviour people and say, "Behold, God our Saviour cometh" 'Emmanuel is His name, and His name is great. Behold He is my God and I will glorify Him; my father's God and I will exait Him. The Lord our Lawgiver, the Lord our King, cometh to save us?"

Begin this day to prepare for the joyous feast of Christmas. Cleause your hearts by prayer and fasting; come to the sacraments and be washed in the blood of your Redeemer; come to His Table and break the bread of true friendship, that the j yo of your heart may be full when we shall orate that day of days when the Word which "was made flesh dwelt among us Which "was made it sn dwelt among us."
Truly "we have seen His glory," and "of
His fulness we have all received." Let us
never forget His mercy; let us remember
"that it is now the hour for us to rise from

or twenty of Father Lavigeries white Fathers," wrote an eminent French General stationed in Algeria. Who are the saw White Father? It may be asked. They are the pioneers of true civilization to day in that portion of Africa who is under the spiritual jurisdiction of Cardinal Lavigerie and the secular dominion of the French republic. In that oriental region, once hallowed by the presence of St. Augustine, the modern traveler frequently comes across a tail figure enveloped in a white woolen garment, wearing a red white woolen garment, wearing a red comes across a tail figure enveloped in a white woolen garment, wearing a red head dress, and closely resembling, exteriorly, a marabout. At one time he is hastening to the tent of a dying Arab; at another he is wandering about from tribe to tribe teaching and about from the tribe teaching and the property of the statement of the tribe teaching and tr young. The Arabs hold him in great statem and veneration. He is one of the White Fathers of the Primate of Cartiag; that his mission is to spread the light of and his mission is to spread the light of the Gospel among the sons and daughters the sons and daughters the sons and daughters language, and to impart to them a practical knowledge of western civilization. Apart from his work as a minister of Christ, he is building up a great French colonial dependency, and spreading far and wide the influence of his native land. To help these devoted missionaries to pursue their noble and patriotic labors, which are productive of such beneficent results, and which are infinitely more effective than regiments and batteries, the annual sum of four thousands pounds has en voted by the French Parliament. With characteristic perversity, the short-sighted and well paid in fidels who form the Budget Commission and who have never made a single sacrifice for their country's benefit, have struck the vote off the list. This senseless proceeding has, however, been condemned even by Kepub-lican relationses and the resolutions. lican politicians, and it is probable that the Chamber, or if it should not have the courage to do so, the Senate, will replace the vote on the Budget list —Liverpool Catholic Times.

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CHILDREN'S CORNER.

School Notes.

world would denounce them as monsters of cruelty; but parents send their children out into the storm of life with their souls, bare and naked of every virtue—without a vestige of Christian instruction to protect them, and the world never notices the injustice.

Legend of the Resary.

In the sunuy land of France, in fair Providence, there dwelt a little orphan girl, whom the simple peasantry called Mary's own child, because they believed that all the little souse who have no earthly motter's care are especially watched over and shielded by the Blessed Virgin.

The girl grew up amidst the woods and fields; she learned from no books; her only books were the pictured windows of the old church, which showed each mystery of her Blessed Mother's life, and there, day by day, the child knelt before the shrine of Oar Lady, end at her feet would say her Rosary. Once it chanced that she was very weary; so that the threw herself upon her bed, and, forgetting all about her Rosary, she fell into a deep sleep. But she was soon aroused by a light in the little room, and a sweet perfume as from the blossoms of numberless roces, whista a lady stood close by her bed, so fair and beautiful that she felt sure she shows that the little toom, and a sweet perfume as from the blossoms of numberless roces, whista a lady stood close by her bed, so fair and beautiful that she felt sure she shows are not the shows of a numberless roces, whista a lady stood close by her bed, so fair and beautiful that she felt sure she shows and fact the stream of the same failed.

Sufferers are not generally aware that the waste of the same and fact the server of the manufacture and there are such that the true of the same failed.

All men know that in their doubtful and laboritous journey to the everlasting the head of the same failed.

All men know that in their doubtful and laboritous journey to the everlasting the perfume as from the same failed.

The grill and the store of this agency is to sapply at the day of the same failed to hunt in their too one fume as from the blossoms of numberless roses, whilst a lady stood close by her bed, so fair as d beautiful that she felt sure she did not belong to earth, and by the twelve bright stars with which she was crowned and by her blue mantle, she knew that it

and by her bue mentle, she knew that it must be her Mother Mary. Then the chird knelt before her with folded hands and down-cast eyes. She had seen that upon Our Lady's robe there were wreaths of roses in a beautiful pattern, but in one place it was not perfect—just a

single one was wanting.

But Mary's sweet voice addressed the girl:
"My child, this rose wreath so fair and fragrant is what your love has twined for me from day to day; but how is it that for once your act of love has been undone;

for once your act of love has been undone; how is it that you have forgotten to say my Rosary to day? Surely, you will not be ungrateful. There are so many in this wide would that forget me and forget my Son, that I cannot spare your love."

And then the vision was gone, while the child bowed her head with shame, and large, sorrowful tears trickled down her

Never again was the Rosary forgotten by the girl—day after day she said it, no ing this new trantment, free matter how sorrowfulor weary; but from stamp.—Scientific American. THE WHITE FATHERS:

CARDINAL LAVIGERIE'S SELF SACRIFICING
BAND OF MISSIONARIES

"Send me a good division of infantry, or twenty of Father Lavigeries Whyte Fathers," wrote an eminent Founch General stationed in Algeria. Who are the set of say the Rosary.

I ike a flower that fades in the garden—it was as if the vision of her gentle Mother had been a gimpse of Heaveen, and she could linger in this world no more. So, the second linger in this world no more. So, or twenty of Father Lavigeries Whyte Fathers," wrote an eminent Founch General stationed in Algeria. Who are the set of the vision of her gentle Mother and she could linger in this world no more. So, or twenty of Father Lavigeries Whyte Fathers," wrote an eminent Founch General stationed in Algeria. Who are the set of the vision of her gentle Mother and she could linger in this world no more. So, or twenty of Father Lavigeries Whyte for the ship of Our Lady go to vi it, and they are tald that the child was leaved under the set of the vision of her gentle Mother and she could linger in this world no more. So, or twenty of Father Lavigeries Whyte fathers, wrote an eminent Founch General stationed in Algeria. Who are the set of the vision of her gentle Mother and she could linger in this world no more. So, the division of infantry, the station of the grands and the set of the vision of her gentle Mother and she could linger in this world no more. So, the station of infantry, the set of th

A Miser, and His End.

S me years ago there was a man living in a certain town of Turkey, whose worldly-mindedness had bec me so strong as to make him a mier of no ordinary

enough, and fearing that, perhaps, he might never get it back again, pretended that he had not so much as the Sultan wanted. He sait he had met with heavy losses, which had left him quite poor. Then he was and that, perhaps, some one would be sent to search his house, and so he might lose some of his much loved gold. He resolved, therefore, to hide his tressures, so that if a search was made for them, they could not be found out. For this purpose he had a large cave secretly dug in the cellar of his house. This was walled up and arched over with a door in the top of it, through which he could go down by a ladder. The door was furnished with a spring-lock, which, when shut, would fasten of itself. Here he stored all his begs of gold and silver, with the feeling that now his treasurer. with the feeling that now his treasures were perfectly secure. After a while the miser suddenly disappeared. Inquiries were made for him; the house was searched; the woods were explored; the ponds were dragged; but no trace of him could be found. The people supposed that he had taken his money, and gone to live in some distant place where he was not know.

sage to do so, the Senate, will replace vote on the Budget list—Liverpool solic Times.

Some time after, the house in which he had lived was s.ld. The new owner made some alterations and repairs. While the workmen were engaged making them, they found the trap door to the miser's cave. They broke it open, got a light, and went down. The first thing that met their eyes was the ghastly skeleton of the wretched man, while all around him lay bage of gold and great chests of treasure. He had gone down to look at his riches, to wor ship his golden god, and the door had shut upon him and fastened him in. No human being could hear the loudest about he might have raised. He was left to die, a miserable, lingering death, in the midst of the riches he so much loved. There was gold in begs and in cheste, gold piled in heaps, but in the midst of it ail, he had starved to death.

Who would be a miser? Some time after, the house in which he

"The Faiture of Protestantism."

New York Sun, November 8.

School Notes.

Good children are the greatest blessing which parents can have in this life, but they cannot hope to have them good except they have them instructed in true goodness. The first and highest aim of Catholic parochial schools is to teach children true goodness.

It would appear surprising that after the Church of God declares Catholic children must attend Catholic schools, Catholic parents would refuse to obey the command, were it not that God Himself has given Ten Commandments to be kept and people refuse to keep them.

A benefit of Catholic parochial schools wheb cannot be overlooked is that the pupils are obliged to go to confession and receive Holy Commutation once a month. It may be said that parents who send their children to non Catholic rehools can send their children to neceive these sacraments mouthly but the fact is they do not do so. "The Failure of Protestanti-m" was the children to not Catholic rebools can send their children to receive these ascraments mouthly, but the fact is they do not do so.

If parents were to turn their children out into the cold of winter without furnishing them with proper clothing, the world would denounce them as monsters of cruelty; but parents send their children against anarchy and socialism. One was required to the cold of which would be considered to the cold of the c

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasite in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarr hal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other while the patent medicules and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, cararrhal deafness, and hay fever should at once correspond with Messrs, A. H. Dixon & Correspond with Messrs, A. H. Dixon & correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can ada, who have the sole control of this new remedy, and who send a pamphlet explain-ing this new treatment, free on receipt of

Nothing Like It.

Mr. W. R. L. zier, Bailiff, etc., Belleville, S me years ago there was a man living in a certain town of Turkey, whose worldly-mindedness had bee me so strong as to make him a miser of no ordinary kind. By oppressing the poor, and taking advantage of them in every possible way, he had become exceedingly rich.

One day the Sultan wanted to borrow some money of him. The miser, thinking that the interest offered for it was not enough, and fearing that, perhaps he might.

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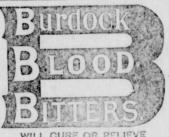
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The hand of death has been very busy thin a comparatively short period with ding American soldiers and statesmen, ant, Hancock and McClelan had all ring the wer achieved high distinction and were all held in the very highest reard by the masses of their countrymen. eymour, Tilden and Arthur were all enowned in the world of politics, and ed multitudes of warm friends ad admirers throughout the country. Ex-President Hayes is now the only livof President of the United States. But he is not remembered either with titude or veneration, for his election ne never looked on as certain, por his administration marked by any brilliant schievement foreign or domestic. Of Mr. Arthur the Catholic Mirror says :

"Catholics will remember Mr. Arthur for the brave and manly stand he took when the Italian Government proposed to confiscate the American College in Rome. His decisive attitude on the question put the so-called Catholic Governments of Europe to the blush."

Mr. Arthur succeeded to the Presidency at a very critical time, and under peculiarly trying circumstances. He failed not, however, in the discharge of his duty. His policy was thoroughly American, as the people, now sick of Bayardism, see to their cost and to their grief.

THE WORST REBUFF YET.

The Conservative convention for the South Riding of Wellington, held on Friday, December 3rd, administered a severe and telling rebuke to the Mail This rebuke took the form of a series of resolutions moved by Mr. J. L. Murphy, onded by Ald. T. P. Coffee, and unanimously approved by the Conven-The resolutions were as follows

"That this convention approves of the wotes of the Parliament of Canada in sympathy with the just claims of the Irish people for local self-government for Ireland, and trusts that no proper occasion will be neglected by the Parliament of Canada to express the fullest sympathy with, and aid by their moral support, the Irish people in obtaining the extension to Ireland of the system of local self-government such as we enjoy the extension to Iterate of the system of local self government such as we enjoy in Canada, and which is here found to be inconsistent neither with loyalty to the crown nor with the integrity of the

That this convention favors the maintenance in its integrity of the excutaive right of each Province of Canada to regulate the civil rights of the inhabit-ants of such Province, as provided for by the constitution of Canada, in accordby the constitution of Canada, in accordance with the wishes of its people, and repudiates as contrary to true Conservative principles, any interference or intermeddling by the Dominion Parliament, or by any Province with the right of the people of another Province, to regulate their own civil rights, privileges

That this convention endorses and maintains the system of SeparateSchools
provided for by the constitution as the
right of all classes of the people, and
favors all measures to render more effici-

favors all measures to render more efficient the Separate school system, not inconsisent with the rights of the supporters of the Public school system.

That this convention maintains the free and equal right of every citizen to the fullest equality of participation in all the rights, privileges and advantages of citizenship without distinction of race, color. craed or nationality.

This is bard indeed on the Mail, but the example of the South Wellington Conservatives should be quickly followed throughout the Province, and Mr. Meredith speak out explicitly in the very same sense, and if possible, the very same terms as they have done, to save his friends from difficulties and humilations.

ST. BASIL'S BAZAAR.

We give to day the winning numbers in St. Basil's lottery. The drawing of prizes took place in one of the halls of the college on Monday evening, Nov. 29. A large gathering of friends end patrons were present to learn results. Of the committee there were present Hon. Frank Smith, Messrs. Patrick Hughes, Jas. Cooper, L. Bolster, Jas. D. Fry, Ald. D. M. Defoe and Jas. Marm. As each ticket was drawn its number As each ticket was drawn its number and the name of owner with the prize won were read aloud to the audience by Mr. Jas. Marm. Mr. H. T. Kelly and Charles Smith acted as secretaries. While the prizes of the grand lottery While the prizes of the grand lottery were being drawn another band presided over by Messrs. John Marm, Edward McKeown and P. D. Hughes dieposed of some very valuable articles on which tickets had been taken during the herear. Eather Brennan returns Father Brennan returns thanks to all his friends and patrons who have contributed to make his lottery and

W289 A1413 X668 E4390 A2318 P2098 E124 F4885 A2167 N554 V2763 M775 lately published two prayer books—one P1149 E9028 C4927 A3147 C4924 N200 T2260 O2300 G3794 A823 N2678 T1354 R2728 H2262 G230 D757 O132 X2664 S2372 O976 F2802 B330 F553 D538 T1562 S3823 A3155 N4811 D1132 J3919 H3381 S2992 D4775 12674 F4334 N2123 very neatly finished with a stiff cover, containing prayers for morning, night, W289 A1413 X668 E4390 A2318 P2098 H3381 82992 D4775 12674 F4344 N2123 M581 B1791 P1366 C3381 C2121 T1303 T793 N2279 F2286 Q4717 O13 I4615 F2075 A443 R901 I4688 A514 E629 13950 R469 F2487 V2647 A709 F3735 M437 T1935 F1930 N755 A3042 C2541 N2826 I2608 P2257 X1575 C2890 R2448 O69 S120 B4412 B3931 S4444 O261 I3438 F3794 A2x05 M4755 Of ten thousand copies was exhausted

L4205 G2773 W1849 N519 M611 C3459 N4587 K4714 N1816 T3195 W936 F3489 N4587 K4714 N1816 T3195 W936 F3449
M579 R2138 A927 B1817 A2837 A114
A3705 A672 P2657 I4497 T4139 M3585
T2925 M609 Y841 T540 C2387 Y532
L9 G3094 C4311 H2932 N1133 R973
Q4212 X3600 J4235 R4291 C3547 R2016
Y1562 M1 A686 C2102 A2187 I3880
R4724 Y1771 G168 C285 M3402 A2710
D936 P3173 H596 F1040 I4169 T3670
Q2498 O2674[D1761 Y2247 C1722 A24736
C4384 G448 S1114 T1722 T887 C2957
J2309 F4492 B12 D1201 E776 R857
R916 C418 N2842 84395 K3815 U1157
C2802 I4458 F3432 L4126 N2847 82569
B4113 Q1251 N1364 W2558 F210 H2569
F988 W4981 T434 M4233 E792 A4478
T2884 C2603 T2880 A2301 C1925 J2969
D2591 T4187 R685 V1965 T3035 C787
M3727 P1475 M1984 R3261 W3627 F4920
N3829 B4950 A362 B1991 X1503 W1520
I1437 D2802 V2967 I3344 P2661 N1947 P2262 E382 C4396 C2314 F3537 D1022 P2843 M3733 N8857 X4973 A2730 B324 F4867 A4462 H2980 N2527 U1585 Y263 X1269 F364 N80 M1743 C2013 T533 D2337 S1206 Y1506 M3359 I4289 T2351 D2871 O2692 R2900 N1469 14452 U2980 O3472 H578 A719 N4246 F4760 P3724 L1334 P395 R513 C2387 D607 E121 Y1614 S948.

OBITUARY.

We regret to announce the death of Mr. Michael Clifford, one of the oldest Catholic settlers in Orillia, who died on Monday, the 29th ult, after a short illness. He had attained the advanced age of 81. Mr. Clifford was a native of the county of Kerry, Ireland, but in early life entered into business in the city of Cork, where he remained until 1853, when he removed to Canada, settling in Orillia. he removed to Canada, settling in Orillia, where he spent the remainder of his life. He was an ardent adherent of faith and fle was an arcent adherent of latin and fatherland, and much respected by all classes of the community. His funeral took place on Wednesday, the lat inst., from his late residence to the church of the Angels Guardian, where a Solemn Requiem Mass was celebrated for the repose of his soul, Rev. Father Campbell, repose of his soul, key, rather composit, who was much affected, paid a well deserved tribute of respect to the memory of the deceased. At the close of the funcial services the remains, accom-panied by a long line of carriages, were conveyed to the Catholic cemetery for

We regret to announce the death of Miss Sarah McNerney, school teacher, which took place on the 20th of Nov., at which took place in the 20th of Nov., at the residence of Mr. Frank Beingesner, near Mildmay. The deceased was daugh-ter of Mr. Michael McNerney, of Aber-foyle. She was much esteemed by all who knew her for her many excellent qualities. The remains were interred at . May her soul rest in p

THE CATHOLIC TRUTH SOCIETY.

To the Editor of the Catholic Record. SIR,—I was much pleased with the favorable and extended notice which you gave in your second last issue of the work done by the "Catholic Truth Society." It well deserves your kind commendation, and it is to be hoped that your advice will be largely followed by your Canadian Catholic readers so that the work may not only be natronized by individual and only be patronized by individuals and societies, but also that some effort may be made to give it a permanent foothold, by forming branches in various parts of the country. The society is regularly organized and has been richly indulgenced by the Holy See, and authority from headquarters for the formation of a Branch is quarters for the formation of a Branch is all that is necessary to enable it to participate in these benefits. These Branches could act as local centres or repositories for the various publications issued by the society, where they would be constantly kept and easily obtained. Unless some such action is taken it is to be feared that many who would be willing to see it the arrival

Besides the many able and interesting papers, tracts and pamphlets, which have been issued on devotional, doctrinal and entertaining subjects, the society has lately published two prayer books—one for little children at a haif penny, and containing prayers for morning, night, mass, confession, Communion and Bene-diction. That they can be supplied for S4444 0261 13438 F3794 A2:05 M4755
F2378 C4552 N2126 F3681 14574 N2309
M3360 X1208 R3294 13569 K2009 R4426
C3506 N1745 J4652 H4987 K121 A2165
L3296 P1712 03785 B2624 M1628 S4404
T1604 J2774 F3472 M4321 U1082 F3431
U1518 Y2881 X486 T264 N2078 A2186
H4620 R848 D1117 E720 H2012 G50
F4402 R4994 N4373 N2911 H3572 Y1772

Tight thousand copies was exhausted inside of three months. The St. Vincent de Paul Society here were so well pleased with the samples that they have ordered a considerable number for distribution amongst their poor, and I am certain that our brothers of other conferences as well as pastors of country missions would also find them very use.

ful for the same purpose. As we occasionally meet with Catholics who disapprove of the system of "sowing and scattering truth" oy tracts, etc., as advocated by the Catholic Truth Society—considering it a waste of time and money—permit me to make a quotation from a little book by the Bishop of Salford, President of the Society, called a "Manual of Catholic Politics":
"Say not that to scatter books, pamphlets, tracts and leaflets is waste and loss, if you have but a grain of faith in the Gospel parable of the sower. God Himself, with bountiful hand, is always sowing His grace over the world of men, and what is the history of his sowing? Is greater fruit to spring up under the hand of the servant than of the master? But for every effort we make, there is an eternal reward."

If not occupying too much of your space would you allow me to draw attention to another work of the society, which appears to be carried on entirely by the indefatigable secretary, James Britten, Esq., viz: the formation and assistance of Catholic Libraries as an inducement to conferences, Societies and Parishes with limited means, but answers to start a library or to replenish one already formed, Mr. Britten offers to

our limited field, and devoted a sum of money for the purpose. Although books cannot be obtained here as plentifully or as cheaply as in England, yet very often there are offered for sale at the secondhand stores some that are well suited for Catholic libraries and at prices considerably lower than they are published. Already sufficient has been done to enable the formation of new libraries in four different localities and the average cost so far has been about thirty cents per volume. It is impossible, however, to give the average at that figure, as prices vary very much, and sometimes cheap volumes cannot be obtained, but in all cases they will be supplied at the actual cost. The council has now a number of volumes on band, some of them obtained from Mr. Britten, and if there are any of our conferers of St. Vincent de are any of our conferes of St. Vincent de Paul, or pastors of country parishes, who contemplate starting a library, and wish to avail themselves of our assistance, lists of these books, with the prices, will be forwarded upon application to the undersigned.

undersigned.

By giving this insertion, sir, you will assist in making known a work which is not undertaken for profit, but solely for the purpose of spreading Catholic literature.

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Tenders will be invited in a few days for the construction of the Section of the Cape Breton Railway extending from the Grand Narrows to Sydney, a distance of about 45 miles. This preliminary notice is given in order that Contractors desiring to tender for the work may have an opportunity to examine the location before the winter sets in.

By order.

By order,
A. P BRADLEY,
Secretary. Dept. of Railways and Canals, Ottawa. 26th Nov., 1886.

426-2₩. TEACHERS WANTED. Two female teachers as assistants for Public School, Penetanguistene. Duties to commence in January. One who could speak and teach French preferred. Apply immediately, stating salary expected, references, certificate etc., to Rev. Th. F. LAB JUREAU.

TEACHER WANTED. For the Catholic Separate School, Hast-fings, for the year 1-87. A female teacher holding 1st or 2nd class certificate. Apply stating salary, with testimonials, to J HN COUGHLAN, SEC 426 2w.

TEACRER WANTED

For School Section No 3, Biddulph. 2nd for 3rd class certificate. Testimonials, erms, etc., to be addressed to WM. Mc. LAUGHLIN OF ROBERT KEEFFE, Trustees, Lucan P. O. 426-4w,

TEACHER WANTED. TOR THE SECOND DIVISION OF THE mate Separate School, Belleville. A nate teacher holding a second or third se certificate. Applications stating sala, and giving references up to the 22nd Jember. Address, P. P. LYNG, Sec., asurer, Box 503, Belleville P. O. 425 3 w

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Paterboro. Two female teachers holding second or third-class certificates, to fill positions of second and third assistants in male department. Applicants to state salary and furnish issimonials. Address. cecretary Sep. School Board, P. O. Box 192, Peterboro.

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FOR CATHOLIC SEPARATE SCHOOL,
Sec. No. 1. McGlillyray, holding second
or third-class certificate; also competent to
take charge of choir. Address, stating sattay, to Denis Farmer, Sec'y., Centralia P.
O., Ont.
425 2-w

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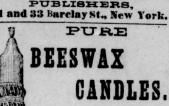
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NO POPERY:

Two considerations should be kept distinctly before the mind of every elector in this contest. First, that the Provincial election and its issues are nowise to be confounded with the Federal election and its issues. There are men of wisdom who think that the social and political interests of the Province are better guaranteed against collision and secret bartering of the or venting the Governments from "hunting in couples." The dispute on the North West Boundary question seems to illustrate this position. Apart from that theory, it is quite certain that the subjects of legislation are wholly different in the two Parliaments; the constituencies are not the same, nor alike, nor are their two Parliaments; the constituencies are not the same, nor alike, nor are their wishes and wants and habits of thought and life homogeneous, but rather mutually repulsive; the issues presented to the electors are usually independent of each other; and in the present instance the Riel cry that will test Sir John's party is out of all harmony with the No-Popery cry raised against the Mowatt Government. Accordingly our duty to day is to deal solely with the issue of this Provincial election, without reference to any voter's action in the Federal election that will very soon come. Each must stand on its own merite; and we have no any voter's action in the Federal election that will very soon come. Each must stand on its own merits; and we have no hesitation in declaring our opinion that, the special and startingly exceptional character of the cry raised against the Provincial Government being kept in view, there is no reason why a conscientious man, be he Protestant or Catholic, may not consistently uphold the Conservative Government in the Federal election, whilst he votes straight against No Poperv tive Government in the Federal election, whilst he votes straight against No Popery and religious rancor and race hatred in the present Provincial contest. Party lines need not at all be broken, nor old political associations be turned into enmity; for it is most reasonable to reply to the party-canvasser of the Opposition—"I am, and shall continue to be, a Conservative in principle, and will cling to my party at the Federal election; but now in this Provincial contest, which is nowise political but solely sectarian all the maxims of Conservatism and honest dealing with my fellow-citizens require me to vote against

fellow-citizens require me to vote against an insane policy of religious disabilities and the war of creeds and races that are and the war of creeds and races that are threatened against our peaceful Province." In like manner the vote against No Popery at this election will not imply a shadow of inconsistency in any fair-minded citizen, who may perchance have voted against Mr. Mowat on a former occasion, and is bent on voting for the Conservatives next time, toe, should their programme be just and politic and conducive to the interests of peace and prosperity in the Province of Ontario.

of peace and prosperity in the Province of Ontario.

The second point to be considered is, that, although the Orange faction and the Mail and the Presbyterian Review have determined to make the present contest be one of Protestantism versus Catholicity, it is no such thing in the proper sense. The rights of Catholics to their Separate Schools, supported by their own taxes exclusively, and the equitable claim of our Catholic hospitals and orphanages to a proportionate chare of the small subsidy allotted to such charitable institutions generally, are indeed sought to be abolished by the threatened enactment of penal laws. by the threatened enactment of penal laws. But all just-minded Protestants, and in particular the Protestant Liberal Party, are identified with Catholics in the maintenance of those humble rights, not only on the grounds of justice and fair play, and in virtue of the innate sentiment that revolts against the oppression of an unoffending minorty of fellow-citiz-ms; but also because of the terrible evils that would result to society from the inauguration of a war of creeds, which, once begun, is sure to provoke cruelties and disasters of every kind and utterly to disorder civil life. Quebec may e identified with Catholics in the main cruelties and dieasters of every kind and utterly to disorder civil life. Quebec may take fire, and a war of retaliation may follow. The irreligious spirit may, and most surely would be developed more or less rapidly; and the chains forged for Catholics in 1887 might be used for the oppression of other, perhaps of all other, denominations before 1890 History has not been written in wain. The Protestant Liberal Party, as a Party, have a direct Liberal Party, as a Party, have a direct and most grave interest at stake, in common with us, on the present electoral issue. Catholics, being only a sixth of the population of this Province, cannot stand alone. Both Conservatives and Liberals have, each at various times, offered us alliance. For fourteen offered us alliance. For fourteen years the Liberals have been united with us in the Legislature, and have uniwith us in the Legislature, and have uniformly sustained us in our religious and social position. We have felt the benefit of their friendliness in society as well as in the sphere of legislation. Now, when we are tempted—or rather insultingly challenged—and urged with kicks and buffets, to eject their Party from power on the sole pretext of Mr. Mowat and his ministers, with deliberate approval of the Conservative opposition, having shown us a measure of just consideration, shall we, the Catholics of the Province, turn our backs upon them, vote their condemna-

backs upon them, vote their condemna-tion, and expel their friends from office in order to place our most bitter enemies in their stead for the opposition of our schools and hospitals and orphansges? Such base ingratitude would merit the everlasting contempt and hatred of every