

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY JANUARY 19, 1889.

NO. 535

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EDITORIAL NOTES.

THE religious of the Precious Blood of St. Hyacinth, P. Q., are about to start a branch of their order at Three Rivers.

HERE is what the Bombay (India) Examiner thinks of the outcry raised by the Times and other Tory journals about "Irish Crime." "Ireland, indeed, the seat of crime! In seven days England commits more vicious villainies, more beastly brutalities, more sickening sins than Ireland would know how to commit in seven years."

BROTHER ARNOLD has been paying a visit of a few days to Toronto. He was for many years Superior of the Christian Brothers in the Ontario capital, and was very popular there. He was warmly welcomed to the city by many old friends. Last summer he made a tour through Europe—France, England, and Ireland being among the countries visited.

The Mail thinks it very anomalous and unreasonable that the Quebec law on lotteries should override the Dominion law, though the matter is purely Provincial; but when the Province of Manitoba is interested, as in the building of railways, it is very earnest in vindicating the Provincial right of self government. But the Quebecers are only Frenchmen, you know.

It is stated that Edward de V. Morel whose engagement to Miss Drexel has been recently announced, will become a Catholic before the marriage. Miss Drexel and the family of which she is a member are well known through the large gifts they have given to charitable works under the auspices of the Church. Miss Drexel is a daughter of the late Francis Drexel. She deserves a happy matrimonial life, and we cordially wish such may be her lot.

THE members of the Indianapolis Ministerial Association have decided not to officiate at the sessions of the Legislature unless they are paid \$5 for each prayer. These disciples of Simon the Magician will, of course, next go into their pulpits to denounce Romanists as guilty of "purchasing the gifts of God for money." Satan is ever foremost in denouncing sin!

MANY Protestant ministers are now busily engaged in preaching from a new gospel, "Robert Elmore," Mrs. Humphrey Ward's new novel, is now employed as the source from which texts are drawn for sermons in their pulpits; and one of the Boston pulpits took Rider Haggard's novel, "She," for his text the Sunday before last. Josh Billings on "codfish" or "cats" might furnish some very fine moral texts. We suppose the next move will be to use this repository, as the Gospel seems to be going out of fashion.

THE New York Freeman's Journal states that Canon Sheehan, Administrator of St. Peter and Paul's Church, Cork, Ireland, has been appointed Bishop of Hamilton. If this report be true, of course it would set at rest the statements which have been already made on the authority of the N. Y. Catholic News, concerning the Bishops of Hamilton and Peterborough. This much only is certain, that His Lordship Bishop Dowling of Peterborough has not received any official notice of a change in his See. It is clear that either the Freeman's Journal or the News has been misinformed.

A WRITER in the Toronto Mail lauds that journal for its efforts to excite the people of Ontario to enter upon a crusade to deprive the Quebecers of the right of self government. He further states that the "days of the Dominion are numbered" unless the French-Canadians be compelled to give up speaking French, and demands that public meetings be called to force the Imperial and Dominion Governments to deprive Quebec of all rights not secured to the Province by treaty, and of its special language and laws. It is just such interference with the rights of the Provincials to govern themselves which would have the effect of breaking up the Dominion.

WHILE Italy is ruled by an infidel clique who employ every means within their power to render the position of the Pope intolerable, it is consolatory to all who have at heart the interests of religion to find that the number of Italians who truly love the Church and its ruler is so large. Over 50,000 persons assisted at

the final jubilee thanksgiving in St. Peter's on the 31st ult., and 100,000 persons were gathered about St. Peter's for the occasion, all of whom manifested the most lively interest in the celebration. The wonder is that with so large a population devoted to religion, the Government are allowed to persecute the Holy Father with so little opposition.

THE sympathy which is growing in England and Scotland for the suffering Irish tenants is manifested strikingly by the spontaneous action of the steamship companies, drovers, boarding-house keepers and other dealers towards the Irish agents who attempt to sell the cattle of evicted tenants. Not long since an unsuccessful attempt was made in Glasgow to dispose of a large number of these animals, and the agents were finally obliged to take them to Edinburgh, at great expense, to find a market for them. The agents themselves, for trying to get the police to arrest the evicted tenant who made known where the cattle came from, were very nearly roughly handled by the indignant sons of Scotia. A similar occurrence has just taken place in Liverpool, where the agents of the O'Grady could not find a buyer for a quantity of cattle which had been taken thither for sale. The Central News correspondent states that the English and Scotch markets are now practically closed to the agents of Irish exterminating landlords.

THE Government is distinguishing itself by a number of new acts of brutality. The Freeman's Journal says: "Edward Harrington, M. P., who was sentenced to six months' imprisonment for offences under the Crimes Act, is confined in a bare cell in the Tullamore goal, contrary to practice. Mr. Harrington was seized by a number of wardens, who, despite his protests, and physical resistance, shaved off his moustache." Mr. Harrington, who is thus treated, besides being a member of Parliament, is one of the most highly respected gentlemen in Ireland. But this is not all. Summonses have been issued against Mr. Denis Kilbride, M. P. for South Kerry; Mr. James Lawrence, M. P. for North Kildare, and Mr. Tully, editor of the Resurrection Herald, published at Boyle. They are accused of inciting tenants to adopt the Plan of Campaign, and to adopt boycotting. Mr. Cox, M. P., has been summoned at Ennis on a charge under the Crimes Act. If shameless tyranny will preserve a majority in Parliament to the Government, they will have a long lease of office yet.

REV. FATHER MCGEE and his good assistant, Father Costello, as also the patriotic Irishmen of St. Augustine, Wingham, and Blyth, with that love of country which is proverbial of Irishmen, have contributed, as will be seen by this week's Record, their mite towards the Parnell Defence Fund. Irish Catholics scattered all the world over love their faith—a faith which has been hallowed by blood and tears, and preserved immaculate through centuries of persecution. They love the Church in which that faith abides—a Church which has been robbed by spoiler's hands of her gold and silver ornaments, which ornaments were taken into the treasury of the stranger, where they remain even to this day. But it is no less true that Irishmen love their motherland, and dislike the laws in which her legislators have bound her. Love of country is inherent in the natural man, planted therein by no other than God Himself. Our Lord loved Jerusalem to such an extent that He shed tears, seeing the evils flowing in upon it. Charles Stewart Parnell, the tried and trusted leader of the Irish Parliamentary Party, is engaged in a lawsuit against the Times newspaper, and in fact against the Liberal Unionists and Tory landlords of England and Ireland. Let the Irishmen of this Dominion and of the continent of America follow the example of the priests and people of this parish in forwarding their subscriptions to the Parnell Defence Fund. Thus they will serve to raise before the great leader a higher standard of duty and stimulate him in his exertions against English misgovernment and landlord oppression. And in truth a stimulus is sometimes needed amidst the arduous labors of a leader of the Irish Parliamentary Party. His toil is exhausting, his enjoyments few, but amidst all his labors he is sustained and encouraged by generosity such as the people of this parish have conferred on him. If Irishmen regard the welfare of the old land, if they wish to have their names worthily transmitted to their descendants, they would by this system of voluntary contributions assist the great Charles S. Parnell in this his hour of need. Irishmen, press on the glorious work! Let each successive day witness an increase

of energy, an access of zeal. Tire not, though the labour be arduous; weary not, though the work have pains; desist not, though failure should seem imminent, and victory will ultimately crown the efforts of the Irish Parliamentary Party. Yes, Ireland shall be, once more, in the words of the poet, "great, glorious and free."

OUT of sixty-nine candidates from the Christian Brothers' schools sixty-three obtained prizes at the general competition in Tarnay, Belgium. The State schools sent fifty-nine candidates, of whom twenty-three obtained prizes. It is a remarkable fact that while the opponents of Catholic education are constantly reiterating that the Catholic schools are of an inferior grade, wherever they come into competition with the public or Protestant schools their pupils obtain high places, and most frequently leave other schools far behind them, even in the matter of secular education. In Ireland, in the United States, Military and Naval Academies, and in Canada, we have, year after year, noticed like results.

IT had been said before that the last of the German State priests had gone, but it appears that there was still left one of these Judases in Kelch. This one is named Ignatz von Talaczinski, and on the 30th of December, 1888, he left Kelch "bag and baggage for Breslau." The Germania states that he has taken up his residence in Breslau, where he will live privately, and the "people of Kelch are overjoyed as if a load had been taken off their shoulders." This man was one of the very few priests who took advantage of the Prussian law which aimed at making Kaiser William the head of the Catholic Church in Prussia. This law was passed in 1875, and there were some priests who signed a declaration that they would acknowledge the State's supremacy over the Church. The Kaiser did not gain his object; but he was able by the right of the might to seize a few rich benefices which he conferred upon the unfaithful priests who rendered to Caesar the things that were God's. These priests were rewarded for their treachery, and even when the Catholic relief bill was passed in 1882, the Government kept up the farce of recognizing these traitors to God as being the legitimate Catholic pastors, though the relief bill provided that no more State priests would be appointed. Those that were in possession, however, continued to draw their salaries, though they were ignored by the Catholics of the parishes over which they were supposed to preside. One by one these State priests have disappeared, and we hope that Ignatz von Talaczinski is the last of them in residence here. Seven years have sufficed to end this scandal, which was so atrocious while it lasted; though if these men had a particle of honor, they would have been ashamed to have drawn their salaries for work which they did not perform.

A WELL DESERVED SNUBBING.

THE Toronto Ministerial Association met last week. The principal business transacted seems to have been the reception of a well-merited rebuke administered to them by the Ontario Teachers' Association. The Ministerial Association had set their hearts upon Protestantizing the Public Schools of the Province after the method adopted by the Boston parsons, and with this object made proposals to the Teachers' Association. It was hoped that with the support given by the Mail and other No Popery journals, their views would be cordially endorsed, but the teachers, to their credit be it said, would not fall into line.

The following reply to the ministerial overtures was read by the Secretary of the Ministerial Association. It was signed by Mr. R. M. Doan, Secretary of the Ontario Teachers' Association:

Your communication to the Ontario Teachers' Association, having reference to religious instruction in public schools, was received and read before the said assembly. Seven years have sufficed to end this scandal, which was so atrocious while it lasted; though if these men had a particle of honor, they would have been ashamed to have drawn their salaries for work which they did not perform.

That the secretary of this association be instructed to acknowledge the receipt of the communication of the Toronto Ministerial Association, and direct the attention of that reverend body to the resolutions of last and other years sent the subject of religious instruction and scriptural reading in the schools of the country as indicating fairly the views of this association.

The resolution carried at the meeting of the I. O. T. A., 1887, read as follows:— "That in the opinion of this association the demand for such a change in the school law as will make it obligatory on teachers to give religious instructions in schools is unreasonable; that it is expedient to leave the whole question of Bible reading and religious instruction, as the law was left for many years, to the public opinion of each school district; and that until the clergy give the present system a fair trial by generally availing themselves of the opportunities afforded them by the present law of giving religious instruction to pupils in the public schools, any attempt should be discontinued by all who desire to see our non-sectarian educational system kept free from sectarian controversy.

THE ORPHAN'S BAZAAR.

The following are the winning numbers in the lottery which took place lately in connection with the bazaar in aid of Mount Hope Orphan Asylum:

No. of Prize.	Winning No.	Prize.	Winning No.
1	42122	1000	3081
2	45015	250	39291
3	57437	100	2286
4	10276	50	65776
5	17664	25	67954
6	59365	10	16362
7	71601	5	40496
8	20808	2	7337
9	45015	1	52339
10	66511	1	2504
11	21491	1	2503
12	68647	1	6026
13	64746	1	55843
14	35993	1	60935
15	54981	1	32616
16	34713	1	72175
17	33793	1	10495
18	29702	1	70073
19	44073	1	2129
20	55380	1	63545

The ladies connected with the different tables deserve every praise for the earnest manner in which each and all engaged in the work. The following is the statement of earnings at each table, as read at the Masses on Sunday last by Rev. M. J. Tiernan:

Children of Mary Table, presided over by Mrs. O'Brien	\$2,245
Parish Table, presided over by Miss O'Mara, Mrs. McCue, Mrs. Burke and Mrs. O'Sullivan	865
St. Mary's Parish Table, presided over by Mrs. Fitzneary, Mrs. Lenthall, Mrs. Sheehan and Mrs. Dinkins	560
Refreshment Table, presided over by Mrs. O'Byrne, Mrs. Ward, and Mrs. O'Sullivan	708

Adding to this, the rev. father said, the money received from lottery tickets, the proceeds of the bazaar, after paying all expenses, will reach the very handsome sum of \$4,300.

The Fruit Stand Table, the proceeds from which were handed to the ladies having charge of the Refreshment Table, was conducted by Mrs. Wm. O'Dwyer and Miss Flynn.

The Lottery Table, in connection with the Children of Mary's Table, was presided over by Miss Bessie Wright, assisted by Miss Annie Long, Miss Burns and Miss Caesar.

Special thanks are due to three young gentlemen, Messrs P. J. Burke, W. McPhillips and F. Lilly, who contributed not a little, by their personal efforts and constant attention, to the success of the bazaar. About one hundred and sixty dollars of the above mentioned sum were raised through their exertions. We may be permitted to take this opportunity of bestowing a special word of praise on one who is deserving in a very high degree the gratitude of the clergy and laity of London, Mrs. Ellen O'Brien. Fifty-seven years ago, when London was a hamlet, this good lady took up her residence here. She came from the Emerald Isle, rich in the possession of the grand old faith of St. Patrick. Catholics were very few and very poor in those old days and the priest was from necessity a rare visitor. There were no telegraphs and no railroads, and locomotion was of the primitive order. Amongst the early settlers, however, the faith was guarded as a pearl of great price, and one of the most notable figures in our country, and connecting the past with the present by a golden link, is Mrs. Ellen O'Brien. She was ever a watchful guardian of the mustard seed of Catholicity—she was ever the first in the front rank where self-sacrifice was demanded—she was ever the cheerful helper, and always ready and anxious to take more than her share of the work when workers were summoned—she saw London with out a Catholic church of any description—she was the earnest toiler to help in the erection of the first modest frame structure erected nearly fifty years ago on the corner of Richmond and Maple streets, she was, later on, active in the efforts to build old St. Peter's in 1852—and now, having passed her eighty-second year, she beholds in its place the most beautiful Cathedral in the Province, and still remains at the head of the list amongst those who undertake the praiseworthy task of raising money for the purposes of religion and charity. Thus have been spent the best years of a remarkably long career. Her life indeed has been one of noble work for God's church and God's poor, and now, in the winter of her days, with the benedictions of Christ's ministers lovingly bestowed upon her and the innumerable prayers of Christ's little orphans and the poor and lowly ascending to heaven in her behalf, we sincerely trust she will be spared yet many years to occupy the foremost place of distinction and honor amongst the Catholic women of London.

CATHOLIC NOTES.

The Pope has presented to Cardinal Taschereau a magnificent Ostensorium for use in his cathedral at the Benediction of the Most Blessed Sacrament.

The Right Rev. Bishop Lorraine, of Pembroke, has returned from Rome. By His Lordship's request his return was a quiet one, without any demonstration.

Cardinal Manning has prepared an exhaustive paper on the American public school system, based on the statistics of Montgomery. The Cardinal strongly favors parental as opposed to public school control. The paper will soon be published concurrently in England and America.

The secretary of the Bishop of Kingston writes that a person in the garb of a priest, and professing to be a pastor in the Apostolic Vicariate of Pontiac, is moving about Kingston carrying with him priestly vestments and other requisites for the celebration of Mass. The bishop does not know this man. He is believed to be a barber from Montreal.

NEWS OF THE WEEK.

A petard was exploded on the 5th inst. on the staircase of the royal palace at Madrid.

A battle has been fought at Mandalay, Borneo, between the British and the Karens a wild tribe of the country. The British lost 5 killed and the Karens 200.

It is said that a successor will not be appointed in Lord Sackville West's stead until Gen. Harrison be installed in the Presidency.

The Italian Government has taken measures to relieve 4,000 Italians who have been thrown out of employment by the suspension of work on the Panama canal.

Russia has placed a flotilla of war vessels on the Vistula river. Notwithstanding all the assurances of peace which the great powers give from time to time the preparations for war are not one whit abated.

Thirty three million one hundred and sixteen thousand eight hundred and fifteen persons crossed Brooklyn Suspension Bridge during 1888, of whom 2,785,533 walked across, and the rest went in the cars.

President Carnot has given orders to have the French navy improved by the construction of two ironclad cruisers which will be respectively 4,000 and 5,000 tons burden. Fifteen torpedo boats will also be constructed for coast defence.

An Irish-American girl, Miss Annie Gleason, of San Francisco Cal., has gained a great reputation in Europe for her brilliant operatic acting and singing. The name under which she appeared on the European stage was "Maïame Alameda." She has returned to America and will make a concert tour through the United States in the spring.

The Senate of the University of London have placed the Celtic on the list of languages on which candidates for the degree of M. A. may be examined. This was done in response to a memorial from the University College of North Wales, at Bangor, and supported by the College of South Wales, Cardiff.

The socialists of Paris met in convention to select a candidate for the department of the Seine. There were 110 delegates present. It was unanimously resolved to support Gen. Boulanger. The General's election is thought to be thus made certain by a very large majority.

The German mission station at Dar-es-salaam in East Africa was attacked by natives on the 11th inst. The attack was repulsed. There is no abatement of the anti-German feeling among the natives. Two batteries have been sent from the naval station at Wilhelmshaven to strengthen the German force. They will proceed immediately to Zanzibar.

The New York Herald's reporter had an interview with Baron Hirsch in Paris, and the baron stated that he is in favor of the assimilation of the Jews with Christians, and the disappearance of Judaism as a distinct sect. His large donations to Russia, which were supposed to be for the education of Jewish children, are intended for Christian children as well as Jews.

The Boulanger candidates met with unexpected success. In the Department of Sarthe on the 6th inst. General Montauban (Boulanger) was elected to the Chamber of Deputies by a majority of 7,539, and in the Department of Charente Inferieure Dupont (Boulanger) was elected by a majority of 9,446 over the Republican candidate. In the Department of Charente the Boulanger candidate was also elected by a large majority.

Spanish Anarchists have made another dastardly outrage with a dynamite petard. An attempt was made to blow up the palace of the Archbishop of Valencia. The damage was trivial. The Madrid authorities have information that Senator Zorrilla was about to raise a revolt, and that for the purpose, he had secured in England two vessels which were to land in Spain, filled with his armed followers; but the Government have taken steps to frustrate the revolutionary attempt.

At Sankin a party of Soudanese who had been sent out to clear the bush had a skirmish with the rebels. While the men were at work, about sixty rebel horsemen and a few camelmen and footmen approached within 400 yards and opened fire. Capt. Kelly, commanding the guard, ordered his men to fire. They did, and then fell back, allowing the Soudanese to fire. After a short engagement the enemy retired with four wounded.

A prize was recently founded by M. Koczan, a wealthy Hungarian, for dramatic work, whereupon Dr. Karl Ezzes, a Hungarian bishop, put into the competition a tragedy in verse which he had written years ago, entitled "the Death of Attila." His work gained the first prize, and it will be presented this winter at the National Theatre of Buda Pesth. It is probably the first time that a theatre company shall have had the opportunity of emblazoning a Catholic bishop's name on its bills.

The following summary of the political situation in the British Parliament is from the Globe of the 9th inst. It shows the great falling off in Lord Salisbury's following. The strength of Lord Salisbury's Government is dwindling away. He met the House with a majority of 116. During the two years that have since elapsed there have been 65 bye-elections. The Liberals captured eight of these from the enemy and lost but one. The Liberals have been further recruited by secessions from the Dissident Liberals, and on the re-assembling of the House next month Lord Salisbury's majority will be 96, with the parties standing as follows:—

Conservative	313	383
Dissident Liberals	70	70
Liberals	292	287
Nationalists	85	85

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CHURCH AND STATE.

The Toronto Mail of the 8th inst. has rather an amusing reply to a "French-Canadian contemporary," thought intended to be quite serious. The Mail says:

"A French-Canadian contemporary challenges the Mail to disprove the fact that the Catholic Church has always, from the beginning until now, asserted her divine right to be supreme over the civil power in all matters which she may define as being within her purview."

To this the Mail replies that the controversy would be fruitless; nevertheless it asserts that "as a matter of fact the Church's assertion of her supremacy is a growth, and a growth which from its inception has been opposed by portions of the Church." It continues by quoting declarations of the English and Irish clergy and laity to the effect that the Church and the Pope have no right "directly or indirectly to affect or interfere with the independence, sovereignty, laws, or constitution of Government of these realms," and that the Pope has "no temporal or civil jurisdiction, directly or indirectly within this realm."

This is quoted to prove that the claim of the Church to be supreme in her own purview was opposed by the Church in England and Ireland.

It is almost unnecessary to state that there is no contradiction between the declarations of the English and Irish Catholics, and the assertion of the Pope's or the Church's supremacy in those matters which pertain to her jurisdiction. It is the province of the Church to define faith and morals, that is, to tell us what we are to believe, and what we are bound by the law of God to do. Within this limit the authority of the Church is supreme, and the Pope, as Head of the Church, exercises this supreme authority by divine right. The supreme spiritual and supreme temporal authority are perfectly distinct from each other. The Mail has from time to time stated or insinuated in various forms that the Church claims the right of interfering with the State in the administration of its temporal concerns, but no such claim was ever put forward by the Church. Pope Leo the Great, in his letters to Emperors Theodosius, Marcian, and Leo, constantly declares that the Imperial authority is from God, and Pope Gelasius writes to the Emperor Anastasius: "August Emperor: there are two by whom the world is chiefly ruled, the holy authority of the Pontiffs, and the royal power." Pope Nicholas wrote to the Emperor Michael still more clearly: "Inflict no injury on the Church of God, for she inflicts no injury on your Imperial authority. . . . the same mediator between God and men, the man Christ Jesus, made a distinction between the duties of both powers in their own spheres and distinct dignities, so that Christian emperors need the Pontiffs for eternal life, and the Pontiffs, in temporal matters only, make use of the Imperial laws." It was by a natural consequence of this principle that Pope Alexander the Third wrote regarding the rights of legitimate children: "It pertains to the king, and not to the Church, to judge of such rights."

These principles are held universally by Catholic theologians, and those who represent Catholics as holding any other belief on the subject misrepresent us, whether they do so by design or through ignorance. As this unjust representation is not confined to the Mail, but is frequent among Protestant controversialists, it may be useful to add some further explanations on the subject.

Cardinal Bellarmine, who is certainly one of the most ultramontane among the illustrious theologians of the Church, lays down the thesis: "The Pope is not the ruler (dominus) of the whole Christian world." His meaning will be rendered clear by his proofs of this proposition. Among these proofs are the following from fathers of the Church:

"Hugo of St. Victor says: 'The temporal power has for its head the king; the spiritual power has for its head the Supreme Pontiff.' More clearly, John Driedo says: "When Christ placed St. Peter over the universal Church as its shepherd, he did not at the same time give him temporal rule over the whole Church, nor did he take from emperors and kings their royal domains, nor did he wish that all royal power, equally with ecclesiastical power, should be derived, and should descend

from the power of Peter' Treatise on the Roman Pontiff."

The same great author cites many other testimonies to the same effect. We shall only add the following:

"If it were so (that the Pope possessed universal temporal sovereignty) by divine right, it should be certain either from the Scriptures or from tradition of the Apostles."

He then shows that no such power is derived from either of these sources. He further confirms his thesis by quoting the hymn of Sedulius, which is recited from the 6th to the 13th of January, by all priests using the Roman breviary:

"Cruel Herod, why dost thou fear the coming of Christ? He takes not away mortal kingdoms who bestoweth heavenly ones."

We have adduced sufficient evidence to show that it is no doctrine of the Church, nor will it ever be, that the Pope has authority to rule or command the State in temporal matters. But we may be asked, why may not the Church possibly define that she has such authority, and thus acquire it? This is substantially the position which the Mail and other Protestants take in arguing the question against Catholics; and even Mr. Gladstone, in his celebrated essay on "Vaticanism," fell into this error. We answer, simply, that it is not possible, because the matter which can be defined by the Church or the Pope is limited to that which has been revealed by God either explicitly or implicitly. A doctrine is revealed explicitly "when it is contained in its own or in equivalent terms in the deposit of revelation." It is revealed implicitly, "when it is contained in a revealed doctrine, though not expressed in Revelation in its own or equivalent terms." But, as Cardinal Bellarmine makes manifest, the doctrine of the Pope's supremacy over the State in temporal matters is not contained in the deposit of Revelation, whether explicitly or implicitly; wherefore it can never be defined by the Church.

We acknowledge that the Church is the authority which must define her own powers, and the Protestants say that, as she is infallible, if she would claim the authority we are here discussing, Catholics would be bound to believe in it. But this very infallibility of the Church would debar her from laying claim to an authority which is not given her by Revelation, attested either by Holy Writ or Apostolic tradition. However, apart from this reasoning, it ought to be enough that the Church does not, in fact, claim any such power. The Protestants defend the doctrine that all events occur in accordance with the absolute decrees of God. From this it would follow that mankind cannot be restrained by human law. Yet the public do not infer that Presbyterianism must be suppressed by the laws of the country, lest its adherents should, in accordance with their principles, set the laws at defiance. As a matter of fact, they allow their conduct to be regulated by law, and with this the rest of the public is satisfied. Why should not Catholics be treated with equal charity? Even if it were possible that the Church may in the future define that she should control the State in civil matters, ought not the Protestant public to be tolerant in regard to us, inasmuch as we are just as willing as themselves to submit to the just laws of the country, without reference to what might possibly be defined by the Church at some distant future time? The Church has not, during her eighteen centuries of existence, defined that Catholics may set at defiance the laws of the country. Will it not be time enough, therefore, to adopt suppressive measures when the Church will so define? But Protestants may make their minds easy on this score. The Catholic Church will never make the decree of which they seem to be so much in dread, and Catholics will be as good subjects and as loyal to their country in the future as they have been in the past. Why, even the Mormons would be willingly tolerated here, if they consented to hold their polygamous doctrines as a mere theory, without putting them into practice. Why then should Catholics be constantly threatened with suppression, merely because some Protestants imagine that we may become believers in a doctrine, which at present we repudiate, and which, we declare, never will be a part of our belief?

Catholics, however, do maintain that the State is subject to the laws of God, and as it is the duty of the Church to say what the law of God is, the State is undoubtedly bound to obedience when the Church proclaims this law. The Church of England, which makes the State the supreme judge even in religion, cannot consistently ask the State to submit to her decisions in this case; yet, as a matter of fact, even the Church of England does so. The Presbyterians, Methodists, and all other denominations, however, do insist, equally with Catholics, that the State should obey the divine law such as the Church defines it to be. The chief difference between the Catholic Church and the sectaries is this, that the Catholic Church, being one in continuity with the Church established by Christ on His apostles, can pronounce authoritatively: "It hath seemed good to the Holy Ghost and to us," while the other Churches acknowledge that they may be mistaken in their doctrinal decrees. It follows,

therefore, that the Presbyterians and other sects will claim the submission of the State to their merely human opinions, whereas the Catholic Church will only call upon it to submit to the Divine Law. That we have not exaggerated the position of the Protestant Churches in this regard will be evident from the following extracts from the Presbyterian Standards of doctrine: "It belongeth to synods and councils ministerially to determine controversies of faith . . . which decrees and determination, if consentant to the Word of God, are to be received with reverence and submission, etc." (Conf. chap. 31) "It is his (the civil magistrate's) duty that unity and peace be preserved in the Church . . . that all blasphemies and heresies be suppressed . . . and all the ordinances of God duly settled, administered and observed." (Chap. 23) "The National Covenant of 1640 declares this to be 'ever styled God's true religion . . . a perfect religion; and all who do not adhere to it are to be 'punishable as rebellers and gainstanders of the same.'"

FALSE PRETENCES.

It is instructive to find that the Protestant religious press, which are always loudest in their protests against the supposed aggressiveness of Rome, are most exultant at the temporary success which has been achieved in Boston by the ultra-aggressive Baptist and Methodist parsons of that city. The case of this party of aggression is most clear. The question to be decided at the Boston election was whether the faith of Catholic children attending at the High School is to be virulently attacked with impunity or not. The parsons led the battle for this aggression, and the voters sustained them. Under this policy Swinton's Outlines will be introduced again into the schools, and Catholic children will be told, and will be required to admit what they know to be a lie, that "an indulgence in the Catholic Church means a permission to commit sin, granted for a money consideration." This is the state of affairs in which the loud-tongued advocates of civil liberty and religious toleration unfeignedly rejoice, under pretence that the Catholics are making an attack upon the Public School system.

The Catholics made no such attack. They merely defended themselves against the open effort to force sectarianism down their throats. When we find such journals as the Christian Guardian openly approving of the aggressive stand taken by the Boston bigots, we can readily understand what kind of treatment Catholics might expect in Canada, and especially in Ontario, if we were in the power of the agitators who are endeavoring to undermine the Catholic School system here. Here is what the Christian Guardian of last week has to say on the subject:

"Further particulars in regard to the victory over Jesuitical interference with the Public Schools of Boston show that success was attained by the co-operation of the Republican party, which selected its candidates from the list submitted by the Citizens' Committee. Men of sterling Protestant convictions were agreed upon, and the canvass was conducted on the main line of opposition to any priestly interference with Public School matters henceforth. The patriotism of the women voters was beyond all praise. Not only did they brave the stormy weather of polling day, but they actively exerted themselves to convince many of the truth of their position, and worked hard till the close of the poll. Another factor which made for success was the untiring efforts of the evangelical ministry of Boston. They were the leaders in this movement, and their work told with splendid effect. It is intended to keep alive the public spirit called forth by this contest."

The desire to arouse the latent bigotry of extreme Protestants is evident through every line of the above, and to attain this end the writer does not hesitate to tell unvarnished falsehoods. "Jesuitical interference!" The editor of the Guardian knows the potency of the cry "Jesuit!" to excite the hatred of the class to which he is appealing; but as a matter of fact the Jesuits had nothing to do with the action of the Boston School Committee. A secular priest, not a Jesuit, called the attention of the School Committee to the gross injustice inflicted upon the Catholic children; and he certainly had a perfect right to do so, and to demand reparation. But at least was there not Catholic "interference" with the schools? Undoubtedly there was, as Catholics have votes in Boston equally with Protestants, and "interference" of both Catholics and Protestants was necessarily proportioned to the number of voters who belong to either denomination in the city. Interference of Catholics and Protestants is an essential part of the public school system; but the undue interference is solely the work of Boston Protestants, especially of the "Evangelical ministry," whom the Guardian acknowledges to have been the leaders of the anti-Catholic movement. The schools of Boston have been openly Protestantized; but the Catholics will know how to protect themselves, and we much mistake their spirit if they do not do so effectually.

The parsons of New York, encouraged by the success of their brothers in Boston, intend to imitate the latter in their intolerant course. We must, however, in justice, state that there are many Protestants,

both in New York and Boston, and throughout the Union as well, who have no sympathy with that narrow-mindedness which would rob Catholics of their dearest rights. We may mention the Philadelphia American, which, while it is thoroughly Republican in its sentiments, represents the views of the less excitable, but more respectable and thoughtful section of Protestants than those who have placed for a year or two the dictatorship over the Boston schools in the hands of an anti-Catholic clique of parsons. The American states that Swinton's history was "very properly excluded" from the public schools, and warns the people of New York and Boston that it was just such a movement as the bigots in those cities are now inaugurating, that by its reactionary force brought into the bosom of the Catholic Church many of the master minds who have contributed most towards rendering the Church illustrious at the present day: such as Brownson, McMaster, Mgr. Preston and many others.

The Divine Providence which brings good out of evil will, under the apparently adverse circumstances which are operating against the Church, continue to protect His institution, against which, according to the promises of God, "the gates of hell shall not prevail."

The Philadelphia American does not at all think that what has been effected in Boston by exciting the fanaticism of the women will be permanent. It says: "The Boston experience was somewhat anticipated in Cambridge in 1884. Several women had been elected members of the School Committee, whose husbands were prominently identified with the Mugwump bolt from the Republican party. In the next election they were defeated and men put in their places. And now in Boston the excitement over the very proper exclusion of a school history from the public schools brings the women of Boston hurrying back from the mountains and the sea-shore to register themselves for the exercise of a right which they have had for years, but never thought worth so much trouble. With women as voters the special extinctions of extolled elections would be greatly intensified, but the watchfulness over public interests at other times would not be increased."

PROTESTANT MISSIONS.

Within a brief period of time the attitude of heathen nations has very much changed towards Christianity and Christian missions. In China and Japan they were previously regarded with intense jealousy, and Catholic missionaries were subjected to cruel persecution wherever they were discovered. The authorities in these countries seem now to regard them with an amount of indifference which manifests itself by the toleration which is extended to them. The Catholic missionaries, who are for the most part Jesuits or members of other religious orders, have taken advantage of these circumstances, and have flourishing churches through both empires. In Japan, as soon as religion became free, thousands of native Christians made themselves known to the missionaries. These were the descendants of the Christians who more than two centuries ago were thought to have been exterminated in the dreadful persecution which then took place, and now there are about 250,000 native Catholics, many of whom are recent converts.

Protestant missionary societies are supporting a considerable number of missions, but though they claim to have had very encouraging success, it is known that the want of unity which keeps apart the missions of the various sects is an insuperable obstacle to any real success in securing converts. They do not even use the same version of the Bible, nor give the same names to God and the divine attributes. These sects are very jealous of each other, and this jealousy is of course a great obstacle to their gaining sincere converts. The various Methodist sects have formed a species of union by means of which they hope to attain greater vitality, but as it is "God who gives the increase," and as they lack the blessing which Christ gave to His apostles when He sent them to their missionary work, "So, I am with you all days even to the consummation of the world," it can scarcely be expected that they will make a permanent impression on the country.

Canon Taylor, in a recent number of the Fortnightly Review, reveals the fact that in Palestine, Persia and Arabia the Church Missionary Society "has made absolutely no progress. In Palestine there was only one convert in 1886, a Moslem orphan girl, for whom prayers were asked throughout England, and she has since become a Catholic and is now in a nunnery. In the three countries we have here named the Society employs 119 agents, and has spent in two years £28,545, 4s. 7d.

In Egypt there were two "enquirers," a negro and an Egyptian, but the enquirers led to no results. In Arabia there was no result further than that a robber who was sick, and was doctored by a missionary, promised to abstain for ten days from the procreation of his procreation.

The Canon further states that in the Presidency of Bombay thirty-six adults and ninety-two children were baptized at a cost of £9,441 7s. 1d. This is but small work when it is considered that

there are ninety-eight missionaries engaged in the territory. He states that in the same Presidency the Catholic priests are converting and educating thousands, the cost being only nominal; whereas during the sixty years during which the Protestant missions have been established, less than 2,000 have been converted.

It has been frequently proclaimed by Protestant controversialists that the want of unity among the different sectaries is one of the beauties of Protestantism. It is, in fact, an evidence of the glorious liberty which exists under the gospel! But where missions are established among the heathens, it certainly does not tend to give the latter confidence in the truth of the gospel which is preached to them. The heathens frequently ask the missionaries why it is that the different sects do not teach the same doctrine, if, as they pretend, the religion of Christ is the truth by which alone they can be saved.

Canon Taylor makes it known also that the missionaries of the various societies try to counteract each others efforts, and enter as keenly into competition with each other as if they were agents of different commercial firms. One of the missionaries, Mr. Hall, complained that a missionary of a rival society "had deceived and baptized one of his enquirers." He also states that inquirers take advantage of the rivalry to "put themselves up at auction." Mr. Bell had been paying £1 a month to an inquirer, who afterwards struck for higher pay, and went as an inquirer to another society. Cases of this kind occur frequently, and some make a practice of going from one society to another, being baptized on each occasion when they thus transfer themselves. These peregrinating converts are reported by each society as so many fresh converts.

Canon Taylor adds that the natives look upon a missionary as "a charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and children in a pony-carriage."

The Presbyterian and Methodist journals say that the stated failure of the Protestant missions is true of the Church of England missions, but not of those of their denominations. The facts stated, however, from their very nature, apply to their missions, in a great measure, even if they concern the Church of England in a greater degree.

THE ANTI-JESUIT CRY.

There is no institution of the Catholic Church which has to bear up against more persistent attacks than the Jesuits. We are told that they are a plotting association, aiming solely at the aggrandizement of their order, and that for the attainment of this object they seek political supremacy in every country in which they are established. They are even accused of having been the cause of the murder of no less than three kings in France and Germany, and the code of morals which they teach is asserted to be so lax as to be subversive of the first principles of Christianity, and to endanger the social fabric. The doctrine that "the end justifies the means" is attributed to them, and is understood to mean that evil may be done that good may come from it. By this it is meant that any crime may be committed, provided that its commission will benefit the Jesuit Order or the Catholic Church.

It is almost needless to say that these accusations are all false. On some former occasions we had reason to enter upon the pages of history which show that the Jesuits had nothing whatsoever to do with the political troubles of Europe which resulted in the murder of the kings referred to. It is not our purpose to enter upon these matters now, nor to deal fully with the proofs that the Jesuits do not teach that "the end justifies the means." We will quote, however, a passage from the favorite elementary theology used in Jesuit and other Catholic seminaries by students for the priesthood, to show that Jesuits by no means teach the doctrine attributed to them. This passage alone should suffice to settle the matter, for the author of the work is himself a Jesuit. Gury says, "on Co-operation." "It is never lawful to ask what cannot be granted without sin, as the violation of any obligation: for instance, a lawyer cannot be asked to do what is contrary to his duty."

Again "on Human Acts," the same author says: "It is never lawful to do an evil, however light, to procure any good whatsoever: for according to the well-known axiom derived from the Apostle (Romans, lii. 8.) 'Evil must never be done that there may come good.'"

From these quotations the doctrine of the Jesuits is evident, and the example given makes the meaning still more clear. Yet it frequently happens that they who are loudest in accusing the Jesuits of teaching that "the end justifies the means," themselves find circumstances under which they deem it lawful to do what is intrinsically evil for a supposed good purpose. We may instance the formal decision given by the united Episcopacy of the Church of England to Charles the First,

that for State reasons he might do what was morally wrong, even to signing the death warrants of innocent persons, when the difficulties of his position seemed to oblige him to do so. Such a permission as this was never given either by the supreme authority of the Catholic Church or by any Jesuit theologian. This we may further illustrate by a second example given by Gury. He adds, after teaching the doctrine quoted above: "Thus it is not lawful for you to lie, even to save a man's life."

This is, as it has always been, the Catholic doctrine, and Jesuit doctrine in no way differs from the teaching of the Catholic Church.

Owing to the tardy act of justice lately done to the Jesuits in Quebec by the legislature of that Province, the accusations against the order have been very frequently renewed during the last few months by the Protestant press and in Protestant pulpits. We have been over and over again told that it was on account of their immoral theory above repelled and because of their political machinations that they were expelled from nearly every country in Europe, and were suppressed by Pope Clement the 14th, in 1773. The Mail and other journals, and Protestant clergymen in their lectures, never tire of telling us that there must be in the principles of the order, and in the general conduct of its members, something opposed to the well-being of society; otherwise they would not have been so expelled, and that the Pope would not have suppressed them. Appeals are even made to Catholics as believers in the doctrine of the Pope's infallibility, that the action of the Pope is equivalent to an infallible decree that the existence of the society is essentially an evil.

It would occupy too much space to insert here the Brief of Pope Clement XIV., by which the suppression was declared, or even to give a synopsis of it full enough to show all the circumstances which led the Pope to take this extreme measure. Before stating these circumstances very briefly, therefore, we will explain how different is this Brief from a document which is to be regarded as an infallible pronouncement.

The decree of infallibility defines that the Pope is "an infallible teacher in all doctrines concerning faith and morals, which he defines as Pastor and Teacher of all Christians." It is perfectly clear that in the act of dissolving a society there is nothing touching any doctrine, whether of faith or morals, and that he acts simply as a superior who has authority over the very right of existence of the society. It is therefore evident that there is no connection between his Brief dissolving the Jesuits, and his prerogative of infallibility. He exercised an act of administration, having jurisdiction either to permit or to forbid the association, which only claimed its right to exist by virtue of a permission granted before by another Pope. In fact the matter had no more to do with the Pope's infallibility than would an order given by Pope Leo XIII. to have an asphalt pavement laid on the piazza of St. Peter, instead of the stone pavement with which his predecessors have been satisfied. The question is not one affecting the unchangeable deposit of Faith which Christ has committed to the keeping of His Church.

In the Brief itself the Pope does not say that the Jesuits have even been guilty of any fault. He states that there have been dissensions between the Jesuits and the secular clergy in divers places, and enumerates the accusations which were brought against the order, but he does not say that these accusations are true. He states, however, that disturbances had been caused by the existence of the society, and that persons high in civil authority urged him to suppress it, and he acknowledges that it is in consequence of these sollicitations that he issues the Brief.

All this makes it clear that the Brief was issued for peace sake, and not as a condemnation of the principles or conduct of the Jesuits. It was a sacrifice made to appease the intense hostility with which several governments regarded the order. These governments made a combined attack upon it, which unfortunately resulted in its suppression by the supreme authority of the Catholic Church.

But, must not the Pope, at least, have been convinced that the order was intrinsically evil, whereas he took such a step?

We answer, No. England, and several of the German States had already thrown off their allegiance to the Church, and had broken the Unity of Faith which had till then characterized Christendom in the West. In France, Spain, Portugal and Naples the great mass of the people were thoroughly Catholic, but the rulers of these States were inoculated with infidelity. The monarchs were nominally Catholics, but their Prime Ministers were infidels, who formed part of the great conspiracy of the age whose object was to destroy the Catholic religion. The Jesuits were the most able and successful upholders of the faith, and it would be a sore blow to the Church if they could be annihilated once for all. Hence, there

men made a supreme effort to their destruction.

That the Pope did not destroy the Jesuits from many evidences, among them a Brief which he issued on 1769, in which he gave several privileges to the order, and granted their apostolic zeal. This Brief offence to the powers we have named, and made them the more bringing their designs to a success. Clement XIV. said in answer to representations of Choiseul, the French Government:

"As for the Jesuits, I can neither destroy an institution which of my predecessors have protected as it has been confirmed by Council of Trent; and secondly French maxims, a General above the Pope." He then assembled a General Council of accusations against the Jesuits discussed, and that the Jesuits heard in their own defence.

"Moreover, the Polish nation, kings of Sardinia and Prussia had to me in their favor. I should be destroying them, only to crush by displeasing others."

From this answer it is evident that the Pope unwillingly took step, but that the European powers far from being unanimous in to the society. In addition to named by the Pope, the S Russia was also strongly for them; and to such an extent she obtained that the suppression should be limited not to apply to her dominions. Theresa of Austria and the electors of Treves and Cologne, the Counts of Switzerland, and the Venetian and Genoa, for example. But of these Austria alone was powerful influences were brought to the Emperor to induce her to join the Jesuit League. She did so thus the chief support of the maintenance of the order from him.

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THE ATTITUDE OF PEAN POW.

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That the Pope did not believe the accusations against the Jesuits is certain from many evidences, among others from a Brief which he issued on 17th July, 1769, in which he gave several favors and privileges to the order, and praised highly their apostolic zeal.

"As for the Jesuits, I can neither condemn nor destroy an institution which nineteen of my predecessors have praised, especially as it has been confirmed by the Holy Council of Trent; and according to your French maxim, a General Council is above the Pope."

From this answer it is evident, not only that the Pope unwillingly took the harsh step, but that the European powers were far from being unanimous in opposition to the society.

The election of General Cluseret for the Var Department in the South of France on 6th inst. is not calculated to give us great confidence in the early regeneration of the country, and its deliverance from the infidel rule under which it has been so long suffering.

When the Pope endeavored to restore diplomatic relations with Portugal, he was told by Pombal, the Prime Minister, that the suppression of the Jesuits was necessary before a reconciliation was possible.

Pope Clement's offer to submit the matter to a General Council met with no favor from the hostile Prime Ministers. They knew very well that a General Council would not decree the disbandment of the Church's most active soldiers.

It is clear, therefore, that the action of Pope Clement is by no means to be interpreted as a condemnation of that order which has always been to the front in fighting the battles of the Church.

It is highly important that Catholics should be well acquainted with the circumstances which brought about an event which is wrongly construed by enemies of the Church who are so fond of representing them in a light detrimental to the great order which has been the bulwark of the Church for three centuries.

THE ATTITUDE OF THE EUROPEAN POWERS.

It is a remarkable fact that the Russian loan, which was thrown upon the money market for the purpose of obtaining the means to put that country into a position of readiness for war, has been eagerly subscribed in France to the amount of twenty million dollars.

the wrong she has endured is a powerful motive for her seeking an alliance with the Czar. It is clear that in the face of the triple alliance which threatens both France and Russia these two nations must prepare for any emergency which may arise, and the sense of a common danger arouses sympathy between those who are threatened.

In a matter which so clearly touches the pocket, as subscribing to a foreign national loan, the sympathy must be great indeed which could lead the people of one country to subscribe spontaneously to supply funds to another.

The triple alliance would be too strong for France single-handed, and with all her boundless resources in Europe and Asia, Russia would be overmatched by three such powers as Germany, Austria and Italy. It is, therefore, to the interest of both France and Russia to cultivate each other's friendship, and the French people at least have proved the sincerity of the alliance as far as they are concerned by their ready co-operation in establishing Russia to put herself on a war footing.

FRENCH ELECTIONS.

General Cluseret distinguished himself as an able officer in the service of France in Algeria, and in the Crimean war. He became, in 1871, the Communistic Minister of War, and with his colleagues in the Government of the Commune, was responsible for the atrocities perpetrated by that Government, including the cold-blooded murder of the Archbishop of Paris and the priests and prominent citizens who suffered martyrdom at the same time.

General Cluseret was elected to the Chamber of Deputies for his department in 1876, and he has since that time been a member of the Chamber of Deputies for his department in 1876, and he has since that time been a member of the Chamber of Deputies for his department in 1876.

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we believe that if they would assert themselves by going to the polls, they would elect an honest Chamber of Deputies than they have ever yet succeeded in getting during the eighteen years that have elapsed since the Republic was established.

The present Ministry are in dread of the influence which General Boulanger has acquired and is acquiring is evident from their fears of the result of the election in Paris. Prime Minister Ricquef proposed to enter the lists against Boulanger, hoping to defeat him, but his colleagues were afraid of the consequences of defeat, and opposed Mons. Floquet's candidature. A defeat in Paris would greatly injure the Ministry; but though victory would increase Gen. Boulanger's prestige greatly, a defeat in that one constituency would not very much lessen the influence he has already attained.

IRELAND'S STRUGGLE.

LATEST NEWS FROM THE GREEN ISLE.

THE MOUNTAIN AND THE MOUSE. After all the trouble taken by the Irish Executive to arrest and prosecute Messrs. Sheehy and Finucane, members of Parliament, for their speeches against land-grabbing, the substance has eluded their grasp.

The whole case on which the prosecution was founded has ludicrously collapsed. In order to summon Mr. Sheehy, the Government violated all law and the privileges of Parliament to such an extent that they incurred the censure of the Parliamentary committee on privileges, wasted the time of the Imperial Parliament in defending themselves for committing an unjustifiable act, and at last left their neck in all publicity, promising that their conduct would not be repeated.

OMINOUS.

Coleraine, in Londonderry County, Ireland, is an undoubted centre of Toryism, and the last place where sympathy might be expected for the Nationalist cause. On the occasion of Mr. Chamberlain's celebrated "visit to Ireland," which he took care to limit to the corner of Ulster, which would ensure to him an audience unmistakably Colerainite, Coleraine was a favored spot for the display of his eloquence.

Home Rule principles must have made wonderful progress among the thinking Protestants of Ulster, whereas the following event could occur in Coleraine on the 17th of December.

The Young Men's Association is said to be exclusively Protestant. The meeting of 17th Dec. was called for the express purpose of discussing the question of Home Rule, and of holding a Parliamentary election, in order to elicit the opinions of members on this much-debated subject.

Two candidates were nominated, Mr. D. C. Gillespie, a well-known and able adroitly in Coleraine, and Mr. Barris, who upheld the "Unionist" cause. Good election speeches were made by the opposing candidates, and the debate was conducted with great spirit, and at the same time with perfect decorum and courtesy.

Seven writs for damages have been served upon Col. Turner, varying from £100 to £500, for unlawfully breaking and entering tenants' houses, and destroying walls, windows, roof, etc., on the Vandaleur estate.

Already the relief so much needed by the crofters has been extended to them. Of £2,432 17s. 5d arrears claimed by Lady Matheson, £2,045, 12s. 5d. have been completely wiped out as excessive, leaving only £387 5s. to be paid, and in one township the rents have been reduced from £444 15s. 9d to £154, 18s., being a reduction of 65 per cent. The average reduction throughout is 41 per cent. A similar reduction has taken place in all other cases in the Western Highlands where the Commissioners have made an investigation.

The Government steadily refuses to blot out the unjust Irish arrears, and the Land Commissioners of Ireland have just announced in the Dublin Gazette that the basis of reductions on judicial rents in Ireland shall be from six to seven per cent. In many cases the rents have been raised by the Commissioners four or five per cent, and in one case only, that of the Bellinlet Union, the rent has been reduced by seventeen per cent.

The Presbyterian clergy of Scotland side with their poor tenantry, and insist that the people have more right to live on the soil than have the sheep and other cattle to which the pastures were allotted. But the Presbyterian clergy of Ireland have declared themselves, almost to a man, in favor of continuing the oppression, which is by far more grievous than that under which the crofters were ground down.

Evictions were continued on the 5th inst. on the Ophert estate at Falcarragh, County Donegal. At one house only was resistance made, but after a fight which lasted fifteen minutes, the defenders yielded. The last house visited by the evictors was found to be so strongly fortified that the magistrate decided not to attempt its capture to-day.

On the occasion of the presentation of the freedom of Wexford to Mr. Dillon, the Town Hall was magnificently decorated and the greatest enthusiasm was displayed in paying honor to Mr. Balfour's criminal. Mr. Dillon directed attention to the decline of Irish trade and the general decay in town and country consequent on the neglect of Irish interests by an alien Government.

At the trial of eighteen men at Waterford for riotous assembly and assaulting the police, head-constable Coleman admitted on cross-examination that the police attacked him and seized a banner which was borne in honor of the Manchester martyrs. Sergeant Conolly also stated that from his twenty years' experience it was his opinion that there would have been no disturbance if the police had not interfered with the procession.

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ence to the political pronouncement of the Presbyterian clergy against Home Rule, it was pointed out that on every occasion when the General Assembly make a political pronouncement, care is taken to have the matter passed at the close of the assembly when the clergy from a distance have gone home, so that such pronouncements are simply the expression of the opinion of the Belfast Presbytery, and not of the Church. The "unanimous" declaration of the Dublin Presbytery against Home Rule was passed in precisely a similar manner.

There was a grand Nationalist demonstration at Malloy at the end of December. Messrs. Wm. O'Brien, Flynn, Thos. Condon and Alsterman Hooper, members of Parliament, addressed the assembled multitude.

The neighborhood of Falcarragh in Donegal has the appearance of a country engaged in war. The roads are barricaded, bridges destroyed and houses fortified to enable the tenants to resist eviction, and armed soldiers and policemen are preparing for the attack.

Mr. Walter, the chief proprietor of the Tipperary in the Times, has said it is one-sixteenth and one-half. His evidence was thus reported in the journals throughout the country, the Times included. But he has been compelled to acknowledge that his proprietorship amounts to one-half and one sixteenth, that is to say to a controlling interest, nine-sixteenths.

Mr. Balfour has given orders to have the Coercion Act carried out with the greatest rigor, and the orders are being strictly obeyed. It is stated by cable that he believes the report that the Dublin Invincibles are determined to kill him, and that he has taken extraordinary precautions against the possibility of assassination.

Mr. Parnell has delegated Mr. Maurice Healy, M. P., to collect in Munster all the evidence available which bears upon the investigation of the special commission.

A letter was read on Sunday, 6th inst., in the church of the diocese of Down and Connor, sympathizing with the Irish in their present suffering, and praising their fortitude.

Twenty tenants on the Vandaleur estates at Killybegs have been arrested for barricading their houses against officials. Much excitement has been caused by the arrests.

During a parade of the troops at Nazairicharf, Afghanistan, on the 26th December, a Sepoy of the Herat infantry fired at the Ameer, but missed his aim. He was executed on the spot.

The usual signs which precede an eruption are showing themselves at Mount Vesuvius. A new cone, which had been formed on the mountain, has been rent open.

Lord Lurgan's tenants, Co. Armagh, resisted eviction on the 12th inst., with boiling water, stones, and pitchforks. Two of the evictors were badly hurt. The priests induced the tenants to surrender, and all who resisted were arrested.

A cyclone passed over Reading, Pa., on the 9th inst. It was the most dreadful calamity that ever befell the city. The first signs of danger were noticed in the appearance of a funnel shaped maelstrom which gathered up everything within reach, casting in all directions whatever was caught in it.

One hundred and twenty ejection notices have been served on tenants on the Kenmare estate.

Forty tenants on the Clancricke estate were served on the 28th ult., with eviction notices. With others that are yet to be served, it is expected that the eviction of sixty tenants will be attempted during February.

The Protestant Home Rule Association met in Dublin on the 20th ult. In refer-

From the Irish Monthly for January. Afterwards.

"Let us hope that, wherever we go after the last event, we lose sight of the world and those we know therein. Otherwise there must be more heartily broken in Heaven above than in earth beneath."—Rider Haggard.

Oh, friend beloved, who passed beyond the portal, Wanderer no more in this world's weary way, Hast thou forgotten, 'midst those shades immortal, The joys that bound us in this earthly day?

To me it is too sad to think that never Thy soul replies to my soul's cry for thee, Thon who, through time and space and distance, ever Couldst feel my wish and mutely answer me.

And if our spirits by unbounded longing Triumph o'er the flesh in life could meet— The captive free, the bird let loose, 'tis wronging To my death loves this communion sweet.

I know that then thine eyes were dim as mine are, My heart's dark wilderness thou couldst not see, But oh! I know if mine were clear as thine are, Love would not wane for human fault in thee.

Perhaps thou givest there for my transgression? My ale may give the song a minor tone, But love immortal in untried passion still from thy soul comes forth to seek my own.

If there is joy in Heaven of one repenting, sometimes I know that thou art glad for me, And when the still voice speaks, some ill preventing, I fain would think the message brought by thee.

Once didst thou tell me that each light word spoken Would follow man, and every action, born Fruit of a word or deed, a chain unbroken, Would gather round him on the judgment morn.

And I have wailed lest thought of thine, though given, In righteous anger, or indignant pain, Should mar the light which shines for thee in Heaven, By waking up to life in me again.

Then earnest thou less for me? In dwelling ever By Love's eternal source can Love grow less? No! and thou seest all my weak endeavor, While strength, like dew, falls from thy cloudless bow.

Therefore, though far beyond Time's fluttering curtain, Remembering yet the hope, the fear, the doubt, Our many wanderings in ways uncertain, Thou canst not keep thy hand from reaching out.

Thou hast not lost by death, but art grown stronger, All God's good gifts more perfect grown in thee, And even the Atonement saveth us no longer 'O, friend who loved so well while yet earth's letter.

Hold thou a prisoner in a house of clay, Thou seest—knowest—lovest me far better, Since God's white angel robed the soul away. FRANCIS M. SMITH, Lucan, Ontario.

DIocese of Kingston. His Lordship the Bishop of Kingston has been pleased to make the following changes in the missions of his diocese this week: Rev. Terence Fitzpatrick is transferred from Chateaufort to St. Raphael's, vacant by the transfer of Rev. Charles J. Duffas to Merrickville; Rev. Michael O'Rourke is transferred from Youngs to Chateaufort, as pastor; Rev. J. J. Kelly is transferred from East Cornwall to Youngs, as pastor; Rev. John H. McDonough is transferred from the pastorate of Napanee and Deseronto and Kilmord to Picton and Wellington, vacant by the transfer of Rev. John Brennan to Brewer's Mills; Rev. Thomas McCarthy, pastor of Reed, takes charge honorarily of Kilmord congregation, heretofore attached to Napanee; Rev. John Thomas Hogan, pastor of Gananoque, Howe Island and Lansdowne, is transferred to Napanee and Deseronto; Rev. John J. O'Gorman, assistant priest in Belleville, is appointed pastor at Gananoque, Howe Island, and Lansdowne; Rev. Paul A. de Saunba is translated from Brewer's Mills to the charge of the French church, East Cornwall; Rev. James J. Connolly, assistant in Prescott, is appointed assistant to the Right Rev. Mgr. Farrelly, V. G., pastor of Belleville; Rev. T. P. O'Connor, assistant in Perth, is to be assistant of the Rev. John McCarthy, pastor of Prescott; and Rev. P. A. Twohey, in Westport, is to be assistant of the Very Rev. Dean O'Connor, pastor of Perth, with special charge of Shearbot Lake and Palmerston.

MARRIAGE AT WINDSOR. Mr. Wm. Conway, of the post office here, and Miss Emma J. Stratton, daughter of Robert Stratton, of Hamilton, were united in marriage, Monday, the 7th inst., in St. Alphonsus' Church, Rev. Dean Wagner officiating. The occasion was not notable for any display of show, they being married privately, but it had a feature which added more real splendor to it than if the church were crowded with friends and the aisles were strewn with flowers of the richest kind. The bride, who is an accomplished lady, was on Nov. 24th previous received into the Church at the hands of Rev. Father Heenan, of St. Mary's parish, Hamilton. Miss Emma had been under instructions in the Catholic doctrine for nearly a year and had for a long time previous shown a strong disposition to become a Catholic. Her father, who is a highly respected old gentleman, and a member of the Methodist church, naturally was opposed to the views of his daughter, but she, being of an investigating turn of mind, was not content with the inheritance of the Methodist views nor was she satisfied with Methodism as a means of eternal salvation, but set to work to use the good education which her kind father bestowed upon her, to ferret out the sure road to Heaven.

The result is indeed a pleasing one for us to record. The resolute mind with which she has entered into the Catholic Church, and the unspotted soul which she possessed on receiving the holy sacrament of matrimony, has made the marriage a more happy one than if it were accompanied with the grandest wedding ever held in Windsor. The groom is an exemplary Catholic, and a gentleman of industrious and sober habits, and as he "bears not the yoke of an unbeliever" in the Church to which he belongs, we can predict for him a happy future. The young couple, after the marriage, went east for a trip. They have our best wishes for a prosperous and happy life.

An earthquake shock was distinctly felt in parts of Illinois state about midnight on the 7th inst.

OLIVER WENDELL HOLMES

We count the broken lyres that where the sweet walling sings...

FOR QUIET MOMENTS

Dr. Adam says that one of the world is not reformed...

Every one tries to cultivate why not cultivate traits of fortitude...

The divinest tribute in the man in love; and the mightiest...

Be not diverted from you any reflections the still make upon you...

Ab! Vanitas Vanitatum! is happy in this world...

Censure and criticism never body. If false, they cannot unless you are wanting in candor...

Spartans, stoics, saints and short and positive speech. To off their centres...

It was Henry Ward Beecher's Everybody sits in judgment but clean it, dress it, and there are ten thousand people...

Endeavor to be always faults and imperfections though faultless as angels...

There is something else in the thought that there done or word uttered by but carries with it a train of the end of which we must...

The following beautiful have been daily recited Thomas a Kempis: "Oh me a clear understanding error, a clean heart against a right faith against all negligence, great patience disturbance, holy meditation every filthy imagination against the devil's suggestions against the heart, and remembrance of Thy against the wounding of the Assist me, oh my God, in all Thy holy works."

Ayer's Hair Vigor improves of the hair and promotes prevents the accumulation cleanses the scalp, and restores color to gray hair.

Weighted in the BALANCE! Dr. Discovery and Dyspeptic weighed in that just balance of an impartial and both remedially and success. Its sales and testimony in its favor is the question of its efficacy Liver Complaint, Kidney for Blood Impurity, is decided.

"I have great pleasure the usefulness of Hagar's writes Dr. Kavanagh, of traville, Ont., "having used of the throat, burns, or nothing equal to it."

"I have had pleasure Mrs. Robert Williams Perry South, Ont., says, house without Hagar's hand. I have used it in croup, sore throat, and a highly recommend it to everyone."

It is Absurd

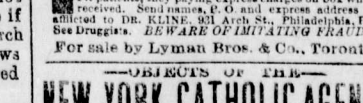
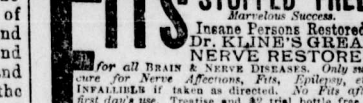
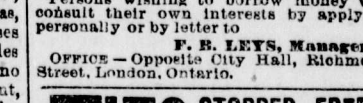
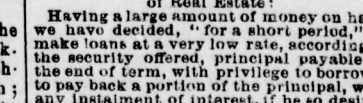
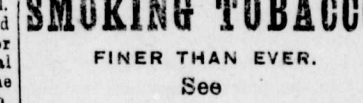
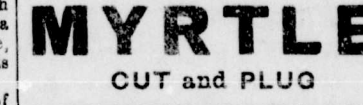
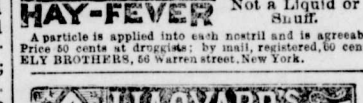
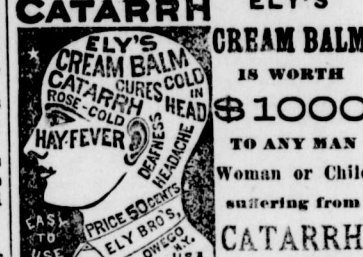
For people to expect a cure for Indigestion, unless they refrain from eating what is unwholesome...

A Confirmed Dyspeptic.

C. Canterbury, of 141 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion...

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.



Hecker did not stay at Brook Farm, but went to Ocleot, after trying Ripley, Hartford and the rest.

Hecker says that he had given the best years of his life to the study of the systems of Kant, Fichte and Hegel...

VERY REV. ISAAC T. HECKER.

THE LIFE OF THE FOUNDER OF THE CONGREGATION OF ST. PAUL

Crowded into small space in the pressure of Saturday night despatches, the Tribune contained yesterday morning the announcement of the death of a man who has for nearly half a century occupied a foremost place in one of the great Churches...

THE CONGREGATION OF ST. PAUL.

Their first house was opened in 1860, and Father Hecker remained its head until his death. It is admitted to be distinctively American in political sympathies...

THE PINT OF ALE.

A Manchester England, calico printer was on his wedding day asked by his wife to allow her two half pints of ale a day as her share of extra comforts.

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may as well be told. The Emperor was so much pleased with the firmness of the sentry in refusing to take the proffered coin...

A PRECAUTION AGAINST DESECRATION.

Pope Paschal I, when he was removing the bodies of the martyrs from the catacombs into the churches of Rome to avoid the risk of Lombardian desecration...

IDEALISM.

Ideality is a good house-mate. That last longer, as well as reaches higher, which idealizes its object...

A GLORIOUS EPITAPH.

On a gravestone in New London, Conn., appears the following inscription. The records of ancient Greece or Rome do not exhibit a nobler instance of patriotic heroism...

"On October 6th, 1781, 4,000 British troops fell on the tower with fire and sword. A line of powder was laid by them from the magazine of the fort to the sea...

"Let us endeavor to crawl to this line; we will wear the powder with our blood. Thus, with the little life that remains to us, we shall save the fort and magazine...

SHE WORKS FOR A LIVING.

We don't know who wrote the following lines, nor how often they have been published and republished...

"The doctrine has appeared at the door of the Vatican, under the frail and wasted form of some old man of three score years and ten..."

"Keep thy purple, O Cesar! To-morrow they will bury thee in it and we will chant over thee the Alleluia and the De Profundis..."

"But now that we are the masters; we have a million of men under arms; we shall draw the sword; the sword which breaks down empires is well able to cut off the head of an old man and tear up the leaves of a book..."

"Do so; blood is the aroma in which I recover my youthful vigor." "Well, then, here is half my sceptre, make a sacrifice to peace and let us share it together..."

"Keep thy purple, O Cesar! To-morrow they will bury thee in it and we will chant over thee the Alleluia and the De Profundis..."

MARRIAGE FROM THE JEWISH POINT OF VIEW.

Marriage is much discussed nowadays. The following from the Hebrew Standard places the Jews in an enviable position among the people of the earth...

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"Keep thy purple, O Cesar! To-morrow they will bury thee in it and we will chant over thee the Alleluia and the De Profundis..."

conduct and sweetness of manner to all people on all occasions. Never forget your words and actions...

"I never heard your dear, good mother say a harsh or heavy word; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me inexpressible pain..."

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Hir Hugo's Choice.

BY JAMES JEFFREY ROGHE.

It is better to die, since death comes surely, in the full moonlight of an honored name, than to live at the end of years obscurely...

"How he won the love of a princely daughter—A poor knight, with a staid sword—Whereat Count Rauf, who had vainly sought her, swore death should sit at the bridal board..."

"A brigand's threat, for a brave man's warning." And Hugo laughed at his rival's lie. But couriers tumbled on the bridal morning, To his castle gate came with stinging dire...

The first a-faint and with armor given: "In peril sore have I left thy bride—False R! if you lay down! For love and heaven! His is ago quick to the rescue ride!"

Stout Hugo muttered a word unholy: He sprang to horse and he flashed his brand, But a hand was laid on his bride slowly, And a heroic spoke: "By the king's command..."

"This to Picard's trusty warder: France calls first for his loyal sword, The Flemish spears across the border, And all is lost if they win the ford..."

Hir Hugo paused, and his face was ashen, His white lip quivered in silent prayer—God's pity soften the spirit's passion, When the crucifixion of love is there!

What need to tell of the message spoken? Of the hand that shook as he posed his lance? And the look that told of his brave heart broken, As he bent to follow, "For Hugo and France!"

On Cambray's field next morn they found him, "His white knight of foam dead; His snow-white scarf he had bound around him, With his life blood was baptized red..."

It is all written down in the book of glory, On crimson pages of blood and strife, With scanty thought for the simple story, Only duty dearer than love or life.

By warrior scribble or monk perchance, Saith: "The good knight's lady was sore offended, That he would not die for her but France."

Did the lady live to lament her lover? Or did his life prove a better mate? I have searched the records over and over, But nought discover to tell her fate.

And I read the moral—a brave endeavor, "To do the duty, wading down the stream, In better life with love forever—And love is the sweetest thing on earth."

INTERESTING MISCELLANY.

Oliver Ditson, the deceased music publisher, bequeathed \$5,000 each to six hospitals and homes; \$2,000 each to nine other charitable institutions both Catholic and Protestant.

Mme. Gaston de Fontillat, nee Mimi Smith, sister of New York's Vanderbilts has joined the Catholic Church. Her husband is a French nobleman. She made her first Communion in New York City at the Christmas midnight Mass.

The finer the nature the more law will it show through the clearness of it. The best things are seldom seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to be a bitter blight.

Sydney Smith cut the following from a newspaper and preserved it: "When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done; a left of garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving-trifles in themselves light as air, will do it, at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. But the most simple and arithmetical sum, look at the result. If you send one person, only one, happily through each day, that makes three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy—at all events for a time."

A man's grand life, says some one, is a dream of his youth realized in and by his later years; what then, shall we say of a woman's? Think not on this; but let your soul answer. The answer should be there in the hearts of all; but whether it comes from memory, from things now half forgotten, or from within, or from some birth-dream had in childhood, who shall say? Yet it is there, like a child's dream of a star; happy he whose manhood sees the star, his dream not yet departed. And all of us have fancied women, at some time in our lives; have we never known one such? For but one such is enough, mother, bride, or daughter. Some slight girl, whose maidenhood was a sweet bloom, like Mary's lily in the Temple; and then we may have lost sight or knowledge of her for a time. And then, perhaps, we have met some other woman, some old woman, with white hair; not the same, of course; and yet it seems as if we could have pieced together their two lives and make them like one brook, that we have known in places only, but brings soft fields and flowers. And here is some there was in between some womanhood, some mother's life, not known save to her sons and God, not preached in meetings and conventions; deep hidden in some human breast, like the brook that speaks so green a summer word. Such lives are white and shining, like a dream of God's made real on the earth.—F. J. Simson, in "First Harvests."

A NOVEL LETTER.

A peculiarly novel letter has just been sent by an inhabitant of Bath, Eng., to a friend at Trowbridge. It was written in shorthand on the back of a postage stamp, the address being in ordinary handwriting. The message was dropped into the letter box at the general post office, and was duly delivered at its destination.

A TRUE LADY.

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