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The New Man at Rossmere.

CHAPTER XX.

MIND AND MUSCLE

The hot summer in its turn scorched ts way into the melancholy days of antumn, when the woods grew brown and sere, when the squirrels and the cawing crows contended for supremacy about the upper branches of the welladen pecan trees, enriching by their quarrelsome competition the runted about the roots of the trees, turning over the piles of dead leave with industrious snouts, and the turkeys that strutted among the swine with crimsoned wattles and indignantly spread tail, resentful of the necessity that compelled them to secure their own nuts in such plebeian company, but, ike many a featherless aristocrat, not willing to forego the fiesh pots for the

sake of hungry dignity.

The golden rod and the purple iron-weed glorified every nook and corner of the fences and roadside. The pawpaw hung its wild bananas from every branch in tempting profusion. The persimmons strewed the ground in impartial and fragrant offering to man and beast. The frost-nipped foliage fell from the cotton-stalks, leaving the fields white for the gathering. busy season was upon the planters, and a sort of mild activity superseded the heat-burdened lethargy of the summer. Rude cotton houses, of brand-new cypress slabs, gleamed redly here and there over the whitening fields. Under the new order, each squad houses it own crop separately, to await its turn at the gin, and as soon as empty again it will either be converted into firewood by himself or his nearest neighbor. The architectural features of these structures are primitive and slight. It was at this season of the year, also that each planter awoke, as it were, to a surprised consciousness that his gin was thoroughly out of repair; and, on the principle of never too late to mend a frenzy of boiler-patching, saw-sharp ening, press-strengthening, band-lengthening, stand-cleaning, and brush-renewing seized upon the neighborhood, involving it in a violent

ornood, involving it in a violent irruption of industry.

Slight and spasmodic as the social life of these planting neighborhoods generally is, it is altogether suspended when ginning time comes. Then the planter spends his days either in the saddle preing the propriety of picksaddle, urging the propriety of picking while it is yet day, reminding the no man can pick, or, at his gin, weighing, baling, marking, dividing, ship ping the pretentious looking bales that t has taken twelve weary months to get of the south is the true land of promise Rarely, however, do its promises reach fulfillment. The greatness is predicted for the South by the wise men of to-day not to be looked for in its cotton fields nor expected of its agricultur and burden of the day to produce the staple, patiently dropping its furzy wearily picking its hanging fleece, toilsomely handling its ironbound lint, who reaps the golden har-vest from it. No one who handles it but extracts greater profit from the cotton

crop than the planter.
Small wonder, then, that the face story has to do were not aglow with that pleasurable excitement that bespeaks experiences of a like nature.

The prolonged drought which in variably follows upon high water had shortened the crop materially by caus ng it to shed its immature "forms A wet August had given aid and com fort to the army-worm, which had stil further diminished the hopes of the planters, who had unanimously de lared in June that the prospect was etter than it had been at any time before since the war. Perhaps there i no crop that grows which is subject t ore vicissitudes than the cotton crop Certain it is there is no class borers who bear those vicissitude etter. There is a stolid endur ance that comes of wrestling with adversity which is theirs. There is much in being inured to hardship and That much is theirs disappointment. That much is theirs in galore. The prospect of a short crop and poor prices scarcely cast a shadow of anxiety over the freedmen. They would, in all probability, pay out." Scarcely one in twenty ex pected such good fortune. But the man to whom the land belonged would have to feed and house them between the taking off of this crop and the pitching of the next one, or else run the risk of finding himself handless in plowing time. Whisky and tobacco might run a little short, and what of the crop that didn't go to the New Orleans commission merchant would be gobbled up by the Jews that hovered bout the gins like buzzards waiting to alight on their prey. But, as a de-lightful offset, the local elections would ome in as soon as ginning was done, and the anticipation of putting one of their own color into the important position of sheriff of the county buoved them above the bitterness of empty pockets and a balance on the wrong side of the ledger. So they went about the task of picking out and baling the crop already overdue, with a heedless and I concluded to try our own hands gentlemen with more gall than they haste to get it off hand, so they might at it give their undivided attention to more

important things. Mr. Sam Faythliss's candidacy had long since been publicly announced. and, as his opponent was a one-armed relic of the Civil War on the Confederate side, Sam's election was considered a foregone conclusion.

It was the anticipation of this same election that intensified the gloomy ap-prehension of the white planters. They looked forward to a winter of discontent, signalized by short crops, low prices, and the disorder of a local elecion, which had for its object the placing in authority over them of one of the most ignorant of their own ex-slaves.

Left to themselves, there was nothing to apprehend from the negroes, but it was tacitly understood that Upps and Gays were the powers behind the throne, and every man's conscience now smote him with the memory of countless exasperations to hatred and revenge given these two unscrupulous

In short, the gravity of the situation was so extreme that nothing but a "good long talk" with Denny appeared at all adequate to Mr. Southmead's need under the circumstances.

An impalpable something arising out of an impalpable nothing had floated palpably between the major and Ursula Ralston, obscuring the friendly clearness of the atmosphere, casting a slight chill into Mrs. Ralston's manner, which the new man at Rossmere had not been slow to detect and to act upon.

"It is not as if I were an ordinary

wooer," he said to himself, meditat ively, not uncheerfully, over this subtle alteration in his status, and boldly avowing to himself that some of these days he intended to offer himself o the gentle widow at Tievina. 'They've only accepted me on sufferance so far, and I'd rather they'd sift me at their own leisure, and take me or what I'm worth finally.

Determination and patience entered in about equal proportions into Stirling Denny's composition. He was content to bide his time uncomplainingly. No one knew just exactly how it came to happen, but happen it did, that whenever any thing needed to be discussed with the major, Mr. South

it. As for Frederic, well. Fred had never been quite weaned away from Rossmere since he had grown so fond of its dusty old books and its new master in the days of the latter's illness: and as the boy and the man came to be knitted together in the bonds of closest friendship, Fred was fond of saying, "it was almost im-possible to decide whether the major's greatest strength lay in his mind or in

In the yard at Rossmere stood triplet of grand old oaks at right angles each other. Under these oaks was the major's workshop. Not an amateurish affair into which he retired when weary with intellectual labor, to refresh himself by playing at work, but a veritable smithy and carpenter's shop combined, from which, working on scientific methods and from ap proved models, he had turned out several row-boats and shells which were the admiration of the neighborhood He was teaching Fred a good deal that was a revelation to the boy that men so happily blended in one possessor That there was a dignity in labor and a virtue in self-help was another one of the revolutionary ideas he imbibed from the new man at Rossmere Reared among the traditions of ante bellum days, and surrounded by people grouped about the various gins on the several plantations with which this no practical use of it, to Frederic it seemed quite a matter-of-course to delegate every disagreeable duty to an inthe harvester content with the reward ferior. He at first gazed with more of his efforts. Rather was there a sullen acceptance of the inevitable, and a weary patience born of often-repeated do his slightest bidding, habitually saddled his own horse or rowed his own skiff. These were menial offices in Fred's eyes. But the time soon came when wonder at any thing Stirling chose to do, was merged into admira-

ion and unquestioning acceptance of his new friend as he was. When Mr. Southmead reached Ross nere on the occasion in question Aunt Maria, Stirling's cook, was the only person visible about the house. By her he was told to look for the folks in the shop, which he proceeded to do. Two men, in blue plaid cotton blowses, were dealing swinging alternate blows upon a piece of red-hot iron on the anvil in the shop. Two pairs of muscular arms were bared to the elbow, and two pairs of laughing eyes noted the amazement on the visitor'

"Hillo!" called Mr. Southmead, standing just out of range of the

hammer Hillo yourself!" the major sang out, bringing his sledge down on the glowing metal with tremendous force. "Can't stop just now. Must strike while the iron's hot. Make yourself at

Which last Mr. Southmead proceeded to do by seating himself astride a toolbench to await their leisure. garded Fred in his novel role of black smith as quite an improvement upon the languid loiterer of a few months back, and felt honestly grateful to Major Denny for the marked improve-

ment in his son.
"What's up?" he asked, as the two smith stopped to rest and wipe their moistened brows.

"Only a little boiler-patching," said | the flo the major. "I find my boiler not quite safe; and as the crack is too insignificant to warrant the delay and expense of sending all the way to "Aren't you a little fanciful, South-

"With what success?"

"Capital. We've resolved our- in their midst?" selves into a mutual admiration "Revenge is sweet, and—well, we've society, and are quite willing to put all shown those two fellows that we our patchwork on exhibition by the hardly thought them worth kicking. side of any your professionals are "Which wasn't the part of wisdom, doing for you at Tievina. Are you the major said, with grave eyes, but ready to start your gin?"

"Not by a good deal. From present prospects, that fellow I've got people?"
fixing my gin-brushes will about be "With my darkeys?" done the day after Christmas. My hopper is packed with seed-cotton to its

most vexations. 'You didn't get at it soon enough,

utmost capacity now, and the delay is

said the major, laughing.
"Soon enough. How was I to know the rats had played the wild with my brushes? I thought I was ready for ginning, if there wasn't another man in the bed of the lake who was."

"The rat is a predaceous rodent, the major said, oracularly, "with a healthy appetite for every thing that offers, from a dairy cheese to a gin brush, which latter delicacy certainly is caviare to the general. etter have given us the job, Fred.' "Yes, we'd have saved you time and

"Both of which are scarce and valu ble articles, but, I say, aren't you both growing a little conceited on the strength of that patch? I don't beieve you know any thing about gin

stands or brushes. "We propose to put those in our selves.

The major pointed to a lot of loos brushes on a work-bench behind the doubter. Mr. Southmead looked addoubter. miringly from them to the ruddy cheeks of his reconstructed boy. "It beats Plato and Virgil - eh

Fred? back on the ancients in that fashion, says Stirling, answering for "and we pay our respects to Plato every evening by way of refreshment. I am afraid Mrs. Southmead will never forgive me Fred's hardened hands."

"Nor me this blue shirt," says Fred laughing. "Coz made it surreptitiously for me. I'm afraid, if mothe had known it final destination, it would have produced a regular bloody-shirt ement.

Mr. Southmead's face suddenly grey

"Mention of the 'bloody shirt, Denny, suggest the real object of ride over here this morning. I am afraid we are going to have the very mischief to pay over the fall elections. I wanted to talk with you on that very

"What makes you think so? haven't been paying much attention to the subject myself, but Craycraft has been going to the village pretty often of late and I rather gathered from him that the colored people were decidedly lukewarm in the matter of this coming What makes you think dif ferently?'

"Crayeraft does not know them The negro lives exclusively in the He has no regrets for the past nor aspirations for the future. They are like children not given to profound or prolonged consideration of anything which does not have to be lecided in the present. But, like children, they are ready for any amount of mischief their leaders may choose to map out for them.

But are not their leaders as childishly inconsequent as themselves?"
"You evidently do not know who

their leaders are."
"No, I confess to my profound gnorance. The politics of the section have not appealed to me with any Perhaps I am to blame for tak ing too little interest in the subject. Enlighten me. 'The power behind the throne is

Judge Upps. ! You surprise me. And

"And Gays. But Upps is stroke "What special interest have they in

the matter "Their chief end in life at present is to punish the white people of the com-munity for their own social ostracism.

Upps is a man of considerable polish and more ambition. "But perhaps the election of Faythliss will not prove a punishment. His duties will be exclusively functional, and his ignorance will compel the appointment of a deputy. you secure a good deputy, things may

go smoother than you hope for, even

with poor old Sam as nominal sheriff. "Who would serve as deputy under a negro?" asked Frederic with hot

"I would," the major answered, with cool deliberation. "You!" the boy asked flushing with

embarrassment, and wondering uneasily if his idol was about to topple to the ground.

"You. Denny!" his father echoed. "with your refinement, your educa-ation, your brain!"

"I, with the educational qualifica tions which would be all the more necessary to supply the deficiency in him. But, as Mr. Faythliss is not likely to arrive at the dignity of sheriff soon, I am premature in bespeaking office under him," he added, in lighter vein

chances are better than good. "What sort of a fellow is he?" major asked, reflectively, examining a long iron spike he had picked up off

"A harmless fool if left to himself. As dangerous as dynamite in the hands

Vicksburg for a boiler-mender, Fred made? Perhaps you credit these two are responsible for. How would it advance their interests to stir up strife

a jocular voice. "Have you ever dis-

cussed the political outlook with your

"Yes."
"No. 1'd as soon think of haranguing the mules in the lot."

There's where you damage your self, Southmead, and play into the hands of your enemies. If the white men of the South would only promptly recognize that, so long as the franchise has been destroyed, its enlightened use should be their own most earnest lookout, these carpet-beggers, whom I detest with a fervor to which your dislike is mild, would find themselves pow erless for evil. I am afraid I have een very remiss-selfishly so.

"Perhaps we've all been. I mus confess a darkey's vote has heretofore been a clumsy, joke to me. It is hard for us to take his citizenship seriously." "I can imagine that. I can con-

ceive of the soreness attending the present state of things. Believe me, friend, I am not indifferent to your view of it (Stirling looked into the troubled eyes of his friend with sinyou by throwing myself into this election with more heart. If these colored citizens of ours are indeed the leadable children you say they are, well ther we must lead them aright.

"Fred, what do you say to knocking off work for to day and taking a holiday? I'm free to confess your father has scattered my fit of industry." He rose from the trestle where he had been facing Mr. Southmead, and pulled his sleeves down. "I've a mind to have up some of the boys from my own quarters and sound them in Upps-Gays issue.

"Do so, and you will find these two nen have gained an amount of influence marvelous, considering the length of time they have been in the country "No. Not marvelous. They have flattered the freedmen with a picture of social equality which no doubt has been very agreeable to them. We all

Sambo his? Laughing into the anxious faces of his companions, the major turned the key in the padlock of his shop while speaking, and then led the way back to the house.

nave our little weaknesses-why not

TO BE CONTINUED.

A Flavor of Romance.

Bishop McDonnell is receiving many ongratulations on his elevation, espec ially from the secular press in Brooklyn and its neighborhood. His piety, ability and personal high qualities have long been recognized, and the people of Brooklyn particularly mani-fest their gratification at the high Annie. honors just conferred upon him. The Brooklyn Times alludes to the flavor of romance about the name of the nev prelate that seems, as the paper remarks, almost archaic in these matter-of-fact fin de siecle days :

"Among the tribes of the Scottish Highlands there was none that clung more firmly to the ancient faith of Rome or fought more bravely for the lost cause of the Stuarts than the Mc Donnells of Glengarry. And the name of Brooklyn's new Catholic Bishop, Charles Edward, which was the name of the young chevalier to whom thousand Jacobite poets have done honor, shows how long the traditions of the clan have survived even after the race was broken and scattered and the children of the mountain warrior became tradesmen and artisans in the cities of the new world. 'Prince Charlie' still lives in the affections of Gays? I believe they pull in the same the grandchildren and great-grandchildren of the men who went down in the wreck of Drummossie, and Brooklyn's Bishop in his name bears testimony to the tenacity of the survival of the Jacobite tradition.

The congratulations and good wishes extended to Bishop McDonnell come as effusively from Protestants as from Catholics. - Baltimore Mirror.

The Catholic Press.

The Bishop of Strasbourg has made use of the following words with regard to the Catholic press: "Fling the bad papers out the door. What self esteem can you have when you go as far as to pay for that which wounds your most noble and most sacred sentiments? Is it not an unexampled want of charac Do you wish to read newspapers? Read Catholic ones. If in many countries the Catholic press is not up to the level of the hostile press, the fault lies with Catholics themselves. The Catholic press is not sufficiently supported, and for that very reason it has not that power which should be expected from it. dition of things will only be improved when each Catholic who used a newspaper will see that his family is sup plied with a Catholic sheet.

Ex-Mayor Robert Bowie, Brockville, Ont., says:—'I used Nasal Balm for a bad case of catarrh, and it cured me after having ineffectually tried many other remedies. It never fails to give immediate relief for cold in the head." This is the experience of thousands in all parts of the Dominion. There is no case of cold in the head or catarrh that will not yield to Nasal Balm. Try it. Beware of substitutes.

Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop and Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprietors this expression of my gratitude.

Peter Kieffer, Buffalo, says: "I was badly better the such as a suffering for the such that I cannot withhold from the proprietors this expression of my gratitude.

er my grattude.

| Peter Kieffer, Buffalo, says: "I was badly bitten by a horse a few days ago, and was induced by a friend who witnessed the occurrence, to try Dr. Thomas' Eclectric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed. Low's SULPHER SOAP is an elegant toilet article, and cleanses and purifies the skin

CONVICT PRIESTS

Carried the Work of Evangelization

It was three Irish priests—banished from their native land in the dark and evil days of '98—who first planted the faith on the Australian Some very interesting particulars regarding these heroic Irish patriots and missionaries are furnished and missionaries are turnished in an article in a recent issue of the Catholic Magazine of Melbourne, Australia, from the pen of Rev. P. Powers of Cobar, New South Wales. The follow. ing is an extract : Characteristically enough, it has

been said that the pioneer missionaries of the Catholic Church of this country were the convict priests. Unfortunate, however, for the attempt, in which Fathers Harold, O'Neil and Dixon were convicted were all purely political, and it is now established any doubt that all three were unjustly, and one at least of them illegally, convicted. Mr. S. F. Hogan is slightly inaccurate in assigning 1799 as the inaccurate in assigning 1435 as the year in which the Catholic population of the infant settlement of Port Jackson were gratified for the first time "by the sight of three ordained clergy. men in their church." Holt, in his memoirs, states that Father Harold. the first priest to set foot on Australian soil, did not reach Port Jackson till 1800 - the 10th of January of that year, per transport Minerva. not till towards the end of the same year, or the beginning of 1801, that Father O'Neil arrived, per transport Annie. Father Dixon's arrival slightly later still. Love and faith and country was their crime; but the law, or rather the Irish administration of the lay, called their offence by some of the lay, cannot their olicite by some other name. Father Dixon was a priest of the diocese of Ferns, the principal theatre of the pitcheapping outrages that proceded and caused the rebellion. A brother of Father Dixon's was implicated in the rising—a sufficient reason why Father Dixon should be sent a convict to Botany Bay Father Harold had been a parish priest of the diocese of Dublin. He was arrested and transported on the gratuitous supposition that (as some of his people had joined the rebellion) they must have done so with his cognizance and approval. O'Neil was parish priest of Ballymacoda

(in the diocese of Clovne, county Cork.) The details of Father O'Neil's arrest for complicity in the murder of an informer named Murphy, an ex-soldier, are set forth, and particulars given of the flogging in Youghal. tion followed, Father O'Neil coming out to Sidney in the convict ship

From the time of Father O'Neil's

arrest his friends in Cork had not ceased making representations to the proper authorities his treatment and the illegality of his conviction. til 1802 that the Government could be brought to consider the representations and then, animated probably as much by good humor over the passing of the Act of the Union asby a spirit of justice, they ordered the convict priest's re-lease. Father O'Neil was away in Norfolk Island when the order for his release arrived, and consequently it was not till some considerable tim after its reception by Governor King that its import was made known to him whom it most concerned. The Governor, not wishing to part easily with Father O'Neil's services, went so far as to offer the good priest £200 a year to remain in the settlement. Neil declined the offer, but promi to return at no distant date and to bring two more priests with him. On the departure of Father O'Neil for Ire land, about April, 1808, Fathers Harold and Dixon assumed charge of the Cath-olic population of the Port Jackson olic population of the settlement, while Father Harold exiled himself to Norfold Island. O'Neil was on his return home restored to his old charge at Ballymacoda by Dr. William McKenna in the See of Cloyne. Moved thereto by the portunities of friends, Father Peter abandoned his intention of returning to Australia. He bore, up to the day of his death, the marks of the terrible scourging at Youghal. His sufferings notwithstanding, such was the energy of the man, that with extraordinary vigor and success he labored among his faithful people of Ballymacoda for fully thirty-five years after his banish ment, dying, 1885, at the patriarchal age of eighty-eight years. His nephew, the ill-fated young Fenian leader, Peter O'Neil Crowley, gallant career was cut short by a bullet from a British soldier's musket, sleeps

grave was regarded as an object of veneration by the peasantry. The fate which attended those wretches who swore away the life of Father Sheehy seems to have fallen on those who had any part in the sacrileg. ious ill-treatment of O'Neil. A man, so tradition assert, who held the reins of the priest's horse when the rider was being arrested, lost the use of his hand, which had to be amputated; the man who gave false information against him was hanged on a lamp post in Cork, and the officer who commanded the flogging party ended his life by suicide

beside the pioneer missionary of Australia in the rustic graveyard of

Ballymacoda. For many years after

the death of the convict-priest,

When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purifies the blood.

Sandwich.

Sirs,—For five years I suffered from humbers and could get no relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it.

JOHN DESHERDAN, Sandwich, Ont.

Minard's Liniment is the Best.

THE CATHOLIC T ETY, OTT. Its Alms and CONTINUED FROM

The point on which winterested did not esca. This is what he has to say "I hear that the quest martyrs burnt?' is being of the admirers of the sur L, and I will help you to lirst place the penal code ceptionally savage in indeed, the barbarity of spect endured for a very last century, the penal boiling alive, and the stathelegal fate of wives cing their husbands. Fanow visited with short ment, than died undertresson, blasphemy arreign of Mary Tudor, victims for religion, in there is a list (taken finave surreptitiously swettimly never bated one in 5m was two hundred arquite half the number of Smerwick, whom Sidered in cold blood, Elizabeth's reign and with the surreign of the surreign of fathers (and that morburning) was, at the three hundred and seve Mary's victims, when list that can be made, those for causes undoubtedly keeping actual treason made at less than five ber." (17.) Again:
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Again:
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in regard to it also the pervalls.

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Its Alms and Objects.

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and other like disturbers of society are in our own. 23.

4. That in any event it does not lie in the mouths of Protestants to accuse the Roman Church of persecution for conscience sake.

"Though the Protestant Divines" says Hume, 'had ventured to renounce opinions deemed certain during many ages, they regarded, in their turn, the new system as so certain that they would suffer no contradiction with regard to it; and they were ready to burn in the same flames from which they themselves had so narrow escaped, every one that had the assurance to differ from them." 24.

This contradiction with regard to it; and they were ready to burn in the same flames from which they themselves had so narrow escaped, every one that had the assurance to differ from them." 24.

the first of May of the same year, compressional seven hundred and prevention of the property of the street of the

fondly loved, and who had now come to bid him her eternal farewell. He was leaning, in a melancholy mood, against the window-frame of his prison, and the heavy clanking of his irons smote dismanally on her heart. The interview was bitterly affecting, and even the callous soul of the jailer. As for Emmet, he wept and spoke little; but, as he pressed his be-loved in silence to his bosom, his countenance betrayed his emotions. In a low voice, half-choked by anguish, he besought her not to forget him; he re-minded has a fisher. tenance betrayed his emotions. minded her of their former happiness, of the long past days of their childhood, and concluded by requesting her some-times to visit the scenes where their infancy was spent, and though the world might repeat his name with scorn, to cling to his memory with affection. At this very instant the evening bell pealed from the neighbor-Emmet started at the ing church. Emmet started at the sound, and as he felt that this was the

last time that he should ever hear its dismal echoes, he folded his beloved still closer to his heart, and bent over her shrinking form with eyes streaming with affection. The turnkey entered at that moment; ashamed at his weakness, he dashed the rising tear from his eye, and a frown again lowered on his countenance. The man, meanwhile, approached to tear the lady from his embraces. Overcome by his feelings, he could make no resistance; but as he gloomily released her from his hold, gave her a little miniature of himself, and with this parting token of attachment, he imprinted the last kisses of a dying man upon her lips. On gaining the door she turned round, as if to gaze once more on the object of her widowed love. He caught her eyes as she retired-it was for but a moment; the dungeon door swung back upon its hinges; and as it closed after her, informed him too surely that they had met for the last time on earth.

Oh! cold is the grave where he silently slumwhere naught but the wild-bird his requiem sings;
There sad let the minstrel-boy breathe the wild numbers
Of grief o'er the plaintive harp's sorrowing sings.

sings.
Calm, calm, is his sleep, and unsulfied his glory,
In the shade of the laurels his martyrdom Mon.

And long let his name be emblazoned in story—
Green Isle of the ocean! thy patriot son.

Oh, sweet be his rest, while in sorrow we wail him.
And mourn o'er his fate in our tremulous songs!
Green Eriu! oh, soft iet thy bards proully hail him
As the hero who bled for thy desolate wrongs;
Twine, twine the sad harp with cypress and willow.
That shades with the foliage, his mouldering urn.

urn, Bedewed with the tear drops that bathe his cold pillow, Where sleeps the lone relics of him whom we mourn.

With naught but the verdure that decks his cold And springs through the damp sod that covers his breast, or the fragrant perfume of the wild heather In the blaze of his glory, oh, there let him

rest! But his spirit has fled to a happier heaven— Where the bright shades of heroes meet never

to part:

O write not his epitaph—let it be graven
By gratitude deep on each patriot heart.

won: Oh! long shall his name be recorded in story, Green Island of song, as thy patriot son.

Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavor to tell honestly what Hood's Sarsaparalla is and what it will do, but what it has done is far more important and far more potent. Its unequalied record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine.

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have passed by and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiment between all people in Canada in pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public OCCASIONAL DOSES of a good cathartic like Burdock Pills are necessary to keep the blood pure and the body healthy. The Dreaded La Grippe.

The Dreaded La Grippe.

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the first and only pain-killing plaster.

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IS not only a distressing complaint, of itself, but, by causing the blood to become deprayed and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mr. Joseph Lake, of Brockway Centre, Mich.;—

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Montreal, March 27th 1889. N. FALAED, M. D.
Professor of chemistry
at Laval University.

at Lavat Uniter View of Lavat Uniter View of LIXIR with success in the different cases "for which it is advertised, and it is with "pleasure that I recommend it to the public."

Montreal, March 27th 1889. Z. Laroque, M. D.

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EDITORS:
REV. GEORGE R. NORTHGRAVES.
Author of "Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSISS, LUKE KING, JOHN NIGH, P. J. NEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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Correspondence intended for publication, as

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, June 11, 1892.

THE BAPTISTS AND GODLESS EDUCATION.

The Baptist Ministerial Association of Toronto, at a recent meeting, passed a resolution protesting against any payment of public moneys for denomunder denominational control; and in accordance with this resolution a petition has been forwarded by them to Sir J. C. Abbott, Prime Minister of the Dominion, praying that no public funds be hereafter appropriated to these purposes.

Knowing as we all do the hostility of the Baptists to Catholic education, it might be supposed that the resolu tion and petition in question are aimed especially against Catholics; but though this is partly the case, they are the result, not of any action of Catholics, but of that of the Methodists, a delegation of whom waited upon the Premier a few days before to ask for an increase of the appropriation made annually from the Dominion Treasury in aid of the Methodist schools in which the Indians of the Canadian North-West are being instructed.

The delegation which urged this upon the Premier consisted of the Methodist members of the Senate and the House of Commons, and the reply they received was very fair and just. Sir J. C. Abbott stated that it is the intention of the Government to make the appropriation in future on the basis of the amount of work done in each school; and it is against this expressed intention of the Government that the Baptists protest. They represent that : 1

"It is unjust, and a violation of the

fundamental principle of the absolute separation of Church and State. It would be absurd to tax Methodists for the propagation of Roman Catholic teachings, to tax Roman Catholics for the teaching of Methodism, and Baptists and many others for the propagation of the views of both. system would have a dangerous tendency to increase the undesirable competition that already exists, and it also lacks completeness and finality It takes on the characteristics of per petuity, ineffectiveness, and hopeless as far as any complete or satisfactory results are concerned. zeal and liberality of Canadian Chris tians to believe that their efforts fo the moral and spiritual welfare of the aborigines were dependant upon the aid derived from compulsory taxation by the State. The Baptists believe in roluntaryism in religious work and feel assured that the withdrawal of aid would lead to redoubled liberality and zeal in the work of

The position taken by the Baptists on this question has been spoken of by some journals as if it were an evidence of the highest disinterestedness on their

We must confess that we are unable to see where the disinterestedness comes in. Catholics, Anglicans, Meth edists and Presbyterians have al schools in the North-West which they have built and supported generously. mided by a small allowance from the Bovernment : and it is this aid which the Baptist ministers wish to be with drawn, while they themselves do nothing for the education and civilization of our Indians.

The question at issue is the same which has been frequently discussed : "Is it the right and the duty of the State to furnish an education to the shildren of its citizens?" The Baptist ministers assume that this is to b answered affirmatively, and in their petition they add:

"Let the Government thus settle the question of Indian education, and the Churches may safely be trusted to do the work of Christianization.

This is to assert that the Government should supply a purely secular education to the Indians, rigorously exclud-

ing religion.

The Catholic Lecord. rests upon the parents more directly than upon the Government, and it Government to put any obstacle in the way of parents desirous of giving a religious education to their children. It would certainly be such an obstacle if parents were taxed for the support of purely secular or godless schools. while they were ready and willing to support Christian schools. Yet such is or creed." the injustice which the Baptists wish to inflict.

The Baptists themselves have religious schools in Ontario. They have a Baptist college in Toronto. They thereby acknowledge the importance of a religious education for whites. How can they consistently pretend to have the good of the Indians at heart if they insist that religion should be excluded from the Indian schools?

But we are told that the Governmen should not furnish religious teaching. It should be borne in mind that the inational schools or other institutions Baptists are not the only religious denomination in the Dominion, as they form only 61 per cent. of the population. There is some deference due to the opinions of others besides the Baptist Ministerial Association of Toronto, who represent but a small fraction even of the Baptists.

> We do not, however, maintain that the Government should furnish the religious instruction given in the Indian schools; but we contend that the denominational schools should not, in justice, be refused their share of whatever State aid is given for educational purposes, in consideration of the secular education they afford : and our principle is equally applicable to whites and Indians. By all means, let the churches of the Dominion provide the religious teaching; but let not the denominational schools be excluded from their just share in the State appropriations for educational purposes, simply because they give a more complete education than the godless schools. If the Baptist proposal were to be acted upon there would be a premium set upon infidelity, which would be a gross in-

CIVIL AND RELIGIOUS LIBERTY.

The Grand Orange Lodge of British North America held its annual session in Montreal last week, under the Pres idency of its "Most Worshipful Grand Master," Mr. N. Clarke Wallace, of

The principal topic touched upon in the address is the clap-trap for which all such documents are remarkably replete, concerning the "civil and religious liberties for which our fathers fought in the past," the hope being demonstrated by his recent utterances children.

ence it held in Canada in former days: and recent events have proved that it does not now control even the city o Toronto, which erstwhile was its strong after the pattern set by the Orange lodges of British North America. It is triumph of the Tories. very easy and cheap to predict : but such predictions as those of Mr. Wallace are not always fulfilled. It is ing that the fathers of Canadian Congreat work, the Confederation of the had been effected a few years before Canadian Confederation was accom-

So meagre is this address, and so full treated besides those we have already and Home Rule for Ireland : and in ism is the guardian of "civil and religious liberty." In referring to both of these subjects he takes the ground that Catholics should be de prived of civil and religious liberty. This was, of course, to be expected: for the Grand Lodge would be false to

would be a tyranny on the part of the tested before the Courts of the Empire. In the event of its being pronounced unconstitutional, it expresses the hope bountiful land a perfect Public school system without the enervating influences of Separate schools for any sect

This means in plain English that if Catholics desire to educate their children in accordance with their conscientious convictions, they must be subjected to the penalty of contributing also towards the education of their Protestant neighbors.

The lip loyalty of Orangemen is strikingly illustrated by Mr. Wallace's reference to the question of Irish Home Rule. He approves of Lord Salisbury's declaration that the majority of the Irish people are the "hereditary and irreconcilable enemies" of the people of Ulster, and that the Ulstermen would be in the right to rise in arms against the government of Ireland by a fairly elected Irish Parliament.

We recognize in this talk the real spirit which animates Orangeism, and Mr. Wallace proclaims plainly that the principles herein implied are "the principles of our beloved order." The intolerance of the Orange part of Ulster towards Catholics is a matter of notoriety, and it is this intolerant spirit which Lord Salisbury and N. Clarke Wallace would wish to make perpetual But it is a settled fact that they will

That the Catholics of Ireland would have no desire to tyrannize over their Protestant fellow-countrymen is evi dent from the single fact that of the eighty-six Nationalist members of Par liament, elected by Catholic votes in every instance, fourteen are Protestants. This is in striking contrast with the collateral fact that the Protestant Orange majority in Belfast have formally declared that they will not olerate any Catholic in a public office in that city; and as another matter of justice to all Christians in a Christian notoriety, so gerrymandered is the city, in the interest of the Protestant majority, that there is not a Catholic in

the Municipal Council, though there is in the city a Catholic population of 70,000. It is this condition of affairs, the unbridled ascendancy of Irish Orangemen, that the Orangemen of Ulster and Canada wish to perpetuate. It is simply nauseating to hear them prate of their love for universal civil and religious liberty.

LORD SALISBURY'S TACTICS.

The desperate state to which Lord Salisbury has been reduced is amply then expressed that they shall be and general conduct. A political party "handed down, not only unimpaired, must be in a sad plight when it openly but broadened and straightened, to our declares that its hopes are founded upon the probability of the death of a Tories if they rise in rebellion against progress which Orangeism is making.

This will be received for what it is This will be received for what it is party of Great Britain now finds itself, worth: for it is well known that and a prominent Professor, Mr. Dicey, Orangeism does not exercise the influ- went so far as to acknowledge publicly that Torvism founds its expectation of success on the probable death of Mr. William Ewart Gladstone before the general election. The Professor even hold in the Dominion. There is also a defended the party for entertaining the prophecy that the British Empire will hope that this occurrence will be the soon be a grand political Confederation signal for a disorganization of the Liberal party, and a consequent

It is a fact which need not be concealed that much of the strength of the Liberal party depends upon Mr. none the less amusing, however, to Gladstone's individuality. He is a hear the Grand Master gravely assert- real leader of public opinion, as the people respect and acknowledge his federation took for their model, in their statemanlike foresight; and to this fact is mainly due the great advance Orangemen of British America, which in public sentiment on the Irish Home Rule question. Mr. Gladstone convinced, first his party, and then the independent voters of the country, that the policy of coercion, hitherto of bombast, that only two subjects are followed by all Governments, whether Liberal or Tory, towards Ireland, is a indicated, the Manitoba School Act mistake. It was his recommendation of the policy of conciliation which both instances Mr. Wallace shows the brought the people to recognize hypocrisy of his statement that Orange- that the true way to consolidate the interests of the British Empire, and to strengthen it in the presence of other nations, is to cultivate the good will towards each other of all the nationalities which constitute the British Empire. This is the reason why the cause of Home its historical antecedents if it became Rule as advocated by Mr. Gladstone We do not by any means wish to the advocate of civil and religious has commended itself to the people of assert that the Government should not liberty as far as these words have England and Scotland, and has been army is regarded in Protestant assert that the Government should not insist upon a fair education being reference to Catholics; but Mr. N. already virtually endorsed by them at Ontario. The Berlin Telephone of given to the children of the land, and Clarke Wallace must imagine that the the bye-elections which have taken June 1 says that of course if this is the case with the public are very blind indeed if he sup- place since the Salisbury government

The address relates the fact that the has been constantly dwindling down, Manitoba School Act is now being so that it is now reduced by one-half. There is not the least doubt that if there were as many more bye-elections as there have been already it would that another School Act may be passed entirely disappear; and even as which "will secure to the people of the matters stand, the Government's policy has been several times sustained on important issues by a very narrow majority in the House of Commons, especially on Irish and Welsh issues.

It is the hope that Mr. Gladstone might die in the interim which has induced the Government to delay dissolution of Parliament so long while its weakness was becoming more and more apparent every day; but the time of solution is now at hand, and it certainly cannot be delayed much longer The elections will probably take place in July

But Mr. Gladstone is not dead, and, to the intense grief of the Tories, there is no likelihood of his death before the verdict of the people will be taken on Lord Salisbury's policy. It is stated that so great is Mr. Gladstone's vigor that in his own constituency—Mid-Lothian-arrangements have made by his committee for him to address public meetings in every parish and it is his intention beside pear in several of the most hotly-contested constituencies in England and Scotland.

We are not of the opinion that Home Rule would be shelved by the Liberal party, even if Mr. Gladstone were reloved by death from the arena : for his mantle would fall upon the shoulders of one among those whom we be-lieve to be honest in their advocacy of Mr. Gladstone's proposed Home Rule measure. Nevertheless it is possible that under another leader the Liberals might not be so disposed as they are at present to give Ireland a measure of omplete justice, and in this way Mr Gladstone's death would be a disaster. We hope, however, that this is a con-tingency which it will not be necessary o take into account in our forecasts what the future will bring forth. We incerely trust that Mr. Gladstone will live to witness the harmony and mutual good will which will arise between England and Ireland when his gener ous policy of justice to Ireland shall be me a reality in active operation.

It is plainly to be seen that Lord feels keenly his disappoint ment that Mr. Gladstone is not removed from the scene of conflict before the elections are precipitated on the coun He finds that, on the issues which have been before the electors up to the present time, his defeat is certain, and ne is at his wits end to find a new issue to place before the country that he may stand some chance of scoring a victory He stands forth at one moment as th champion of the Established Church in England and Wales, in order to obtain the support of the Anglican clergy is asked by the Irish Conformist ministers to oppose the de mands of Ireland, and he uses this petition as a means to influence the on-Conformists of England to rally to his support, on the plea that "the hereditary foesof Protestantism" would be the dominant party in Ireland if Home Rule were granted. The Irish Orange vote he is sure of, because he has pronounced that the Ulster Orangemen would be justified in taking up arms to resist the laws of an Irish Par liament, and he has promised them the sure that he will secure the non-Conformist vote in England and Scotland by posing as the protector of Irish Protestant interests. In fact the non Conformists, outside of Ireland, have not the bigotry of their Irish brethren, and they have already shown that they sympathize with Ireland in her

just demand. Thus Lord Salisbury has found all subterfuge insufficient to give him a prospect of victory, and he has now unexpectedly sprung upon the coun-try a policy of protection, or rather of a retaliatory tariff, which has taken Free Trade England by surprise. He says that England must bring foreign protectionist countries to their senses by imposing heavy duties on some of their products. this new policy he may indeed gain some of the manufacturing constituen cies which now return Gladstonians: but these gains are likely to be more than counterbalanced by the losses which will come from the horror of protectionist policy which England, for the most part, entertains.

Lord Salisbury's speech at Hastings,

in which he announced this new policy. has been most unfavorably criticised even by his hitherto most ardent sup-The London Times is among who oppose it, and it is not likely that it will save his government from annihilation.

Opposition to the presence of the Salvation Army in the Province of Quebec has been characterized as an exhibition of bigotry by some of the Protestant papers of this Province-a charge which is most unfair, and dictated by a desire to strike a blow at Rome on all occasions. We would ask our contemporaries to explain the cause of the disfavor with which the

firmly established in the town of Berlin for years, their following to-day is smaller even than when they started, nor has the morality of the town, which always has been of high standard, been increased by their presence."

GENERAL BOOTH'S RELIEF SCHEME

It is now about two years since the scheme put forward by General Booth to save the suffering classes of "Darkest England" saw the light, and the demand for funds to put the plan into practical operation was met with a generosity as unexpected as it was complete. The General asked for £100,000 to enable him to provide a city colony, a farm colony, and an over-the-sea colony; and notwithstanding that there were many who had their suspicions that the plan would not succeed, there was so much confidence placed in the General that within a very short time the full amount which he demanded for the purpose of starting his scheme was furnished : though the provision for its permanency was still inadequate. If a Catholic religious order had undertaken such a work they would have accommodated the amount of work attempted to the means at hand available towards carrying it on successfully, and permanent good would have been done.

But, of course, the Protestantism of England would not have endured that such a gigantic work should be under control of a Catholic religious order. The modern traditions of England are entirely opposed to such an arrangement. In Catholic times the Franciscans and other orders had just such institutions as General Booth desired to establish, and they were worked so efficiently that there was no need of the modern poor-houses and work-houses, which seem to have been established for the express purpose of destroying every spark of humanity in the unfortunate beings who were consigned to them. But the religious orders, who worked for God's sake, were able to bring good out of evil, and until Henry VIII. confiscated the monastic property, and squandered it on worthless favorites, the poor were so cared for that abject poverty and distress were things un-

known. The confiscation of the Church and monastic property was indeed the direct occasion of the sad condition of affairs which General Booth saw with such regret, and which he endeavored to remedy by his plan. We might believe that the General's effort to alleviate the misery of the povertystricken classes was honestly undertaken: but there is not in the Salvation Army that element of perpetuity which alone could make the experiment a success.

Professor Huxley was among those who foretold a failure. He had no confidence in what he called "that form of corybantic Christianity of which the soldiers of the Salvation Army are the militant missionaries."

It is one of the features of the Salvation Army that it has a hierarchy of officers who are bound to unhesitating obedience to their General. Professor Huxley maintained that it was unwise to entrust such vast wealth and power as were demanded by General Booth to a new institution which was founded upon the very same principle which characterized the ancient religious orders, and which resulted in making them "so many sinks of political and social corruption," though they were founded "by noble men with high aims.

The Professor maligned the religious orders when he thus spoke; nevertheless he pointed out a danger which was no mere phantasy as far as the Salvation Army was concerned.

Perhaps while General Booth lives the £100,000 worth of property might be well and honestly managed, but champions of that aggressive sort of there is good reason to doubt even this. His management of the property of the Salvation Army, which is entirely in Province—that is to say, luckless in the his hands, does not appear to have been altogether disinterested; and what which the species of rabies which guarantee is there that his successors, should he have any, shall be above suspicion?

But, as we have said, there was so much confidence reposed in him that he revel in Catholic gore is considerable, was able to begin operations on a large scale. Only one year has elapsed, during which it is difficult to conceive how he could have man-education whenever they have the aged to expend the large sum which chance. It is not with any hope that was entrusted to him; yet already, we their resolutions will pass the House are informed, deficiencies of income of Commons that these gentlemen have had to be met by appropriating make such an exhibition of them-£10,000 from the capital invested. selves, but because they must This is what is stated in the first tickle the rabid palates of their ultraannual report issued by the directors Protestant constituents. It is not much place since the Salisbury government has been in power.

so with regard to the Indians. But we do maintain that by the unalterable aw of nature, the duty of educating and equality of rights to all.

place since the Salisbury government has been in power.

In spite of the very decisive major-ity with which Lord Salisbury assumed the reins of government, that majority are the friends of government, that majority is the case with the public are very blind indeed if he supplace since the Salisbury government has been in power.

To every since the Salisbury assumed annual report issued by the directors of the relief colonies. At this rate tacked of a Salvation Army parade must seem a mere mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but little less objectionable than downright blassication are more mockery, a travesty on religion, but the relief colonies.

in fact, does not exist at all, though it is part of the programme.

We would be glad to be sure that a plan of benevolence on so large a scale as the General proposed should have been an unqualified success, but it is to be feared that it will be nothing of the kind, whereas even the experiment of one year has brought it to the verge of disaster.

During the first year of the General's experiment £106,000 were raised by public subscription. But it is announced that there must be at once a large sum raised, or the scheme must be indefinitely suspended.

IN THEIR TRUE COLORS.

At the meeting of the Grand Orange Lodge recently held in Montreal the public were assured that the Orangemen were the guardians of law and order and civil and religious liberty. When we take into account their conduct whenever and wherever they make a public display it seems most extraordinary that any one should make such a claim on their behalf. The following letter concerning their conduct in Berlin, taken from the Telephone of that town, we beg to submit to the consideration of Mr. N. Clarke Wallace, Most Worshipful Grand Mas-

SiR—The 24th of May this y be remembered in Berlin. On first time in the history of thi was seen a real Orange process to be hoped, for the sake of its will be the last.

will be the last.

The inhabitants of this town
Profestant, live together on
and friendship, and it is to be
that a few saloon-keepers hav
of filling their coffers, brou
narrow-minded bigots, these narrow-minded bigots, these fenders of Protestantism, to neither a credit nor an o chief aims seem to be the the Catholic Church and Their the Catholic Church and its cause strife among neighbor terms of amity, and divide when the service of the control of the cont Toronto's slums. A large expansited their arrival at the (station, and their musical ear filled with the soul-stirring str lie Down' and "We'll Kick Before Us." After a slumough the streets they invade haunts—the saloons. Their first act was the hauling down and tuguter of an American flag that torous "saloon keeper had the display over his building. They their way to police headquarte of their number had been made guest. Not appreciating, I greetings accorded them by the and genial Chief Winterhalt, the menced to play "Ter-rub-dethe station house door, which down, and the willy guardian of peace was obliged to relinquish ant crowd peace was obliged to relinquis their wayward brother. To ce torious event they soon to one of the leading hot smashed everything, inclutions and the floor in a short time was "painted red." They next encountered three inoffensive Germans, of whom they intended making footballs, but in them, to use a common expression, they found a snag. A short but sharp encounter proved that they were better pedestrians then pugilists. They next had a combat with some of the London volunteers, who, like the Germans proved themselves adepts at the art of self defence. Many more of their acts of black quardism could be enumerated, but I do no wisb to take up too much of your space, am perhaps this much will be sufficient to show who these people are and what we are to expect from them. DISGUSTED OBSERYER.

MR. McCARTHY'S MOTION Notwithstanding the fact that Mr. Me-

Carthy's motion to give power to the Legislature of the North-West to deal with the Separate schools and the Dual Language questions was dealt with already in Parliament, the matter was brought up anew last week. It is in the power of members of Parliament, within certain limitations, to waste the time of the House whenever they have some personal object to be gained, as to pose before their constituents as the Protestantism which tingles in the teeth of many persons in our luckless sense that there is no medicine by makes those affected with it bark and growl at their Catholic neighbors can be cured effectually. In some localities the number of those who would gladly and it is to satisfy their appetite that certain members of Parliament make a show of striking a blow at Catholic

that there are no Cat consider it necessar make similar attack cation of Protestant they would be oblige the next election for with a larger qua sense and charity. of the fanatics is wo They cannot bite, would if it were in

EDITORIA

REV. DR. DOUGLA a letter to the Globe He pictures in gra rible results flowing and asks:

and asks:

"Who is responsible devastation? Englar stands convicted befagent of this stupend through the Indian of the growth of dises the growers; if factories, under the in poison sufficient to des worlds like our own; agencies in India to sale of this terrible int diabolic enginery is sole purpose of secrevenue to sustain a Government." Would it not be

the fitness of thing brethren to call ho ies from foreign them to England There appears to vest in that count France, Italy, Spa get along fairly v porteurs for a brief ATA meeting of

held at Dublin on Redmond said he be for the good of nellite section of t ary party to be u who were respons Parnell. It would the Redmond brot to emigrate to Cer and factional prod for them the co men of Irish blood Atlantic. THE Orangem.

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"It is with much am enabled to anno ful Grand Lodge West Territories, and gives assuran cause and the zeal clishment of the especially marks history. True to in inculcating prious liberty and of the Loyal Orang to the Grand Local Tritories full power joyed by older present the control of the Loyal Orang to the Grand Local Control of the Loyal Orang to the Grand Local Control of the Loyal Orang to the Grand Local Control of the Loyal Orang to the Control of th

And then this "Turning to the c union of the Emp their favor."

It will thus ! 12th of July fri ciple of Home they are steadf ing a like priv They live and m in Ireland by f trough, and the there is dange ing to put in a the Governme and pence. A is very repulsi tal, equally so a hideous conte Orangeman. along very nice hope that educ ness will yet p the Orange mi

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consider it necessary that they should make similar attacks against the education of Protestants. If they did so, they would be obliged to make room at the next election for other men endowed with a larger quantity of common sense and charity. However, the bark of the fanatics is worse than their bite. They cannot bite, but they certainly would if it were in their power.

EDITORIAL NOTES.

REV. DR. DOUGLAS, Methodist, writes a letter to the Globe on the opium trade. He pictures in graphic terms the terrible results flowing from the traffic,

and asks:

"Who is responsible for this widespread devastation? England, we grieve to say, stands convicted before the world as the agent of this stupendous crime. England, through the Indian Government, leases the land for the growth of the poppy; it subsidises the growers; it manufactures in it factories, under the inspection of its authorized officers; it sends annually to China poison sufficient to destroy the lives of twelve worlds like our own; it has 10,000 licensed agencies in India to extend and enforce the sale of this terrible intoxicant. And all this diabolic enginery is kept in motion for the sole purpose of securing £30,000,000 of a revenue to sustain a professedly Christian Government."

Would it not be in accordance with the fitness of things were our separated brethren to call home their missionaries from foreign countries and send them to England for a few years? There appears to be a very rich harvest in that country inviting reapers. France, Italy, Spain and Quebec could get along fairly well without the colporteurs for a brief space.

ATA meeting of the National League, held at Dublin on the 3rd inst., Wm. Redmond said he did not think it would be for the good of Ireland for the Parnellite section of the Irish Parliamentary party to be united with the men who were responsible for the death of Parnell. It would be a blessing were the Redmond brothers and Mr. Healy to emigrate to Central Africa, or some other country far removed from Ireland Their intemperate language and factional proclivities have earned for them the contempt and scorn of men of Irish blood on this side of the Atlantic.

THE Orangeman is nothing if not ridiculously inconsistent. At a meeting of the Most Worshipful Grand Lodge of British North America, held recently in Montreal, Very Worshipful Grand Master J. Clark Wallace delivered the usual Most Worshipful annual address. It would not be an Orangeman's address were it not seasoned with the accustomed bitterness towards Catholics; and Most Worship ful J. Clark Wallace was on this occasion, as usual, true to the record. The brilliant hypocrisy of the Orange system becomes visible by reading this:

"Turning to the Motherland we find the outlook for the cause of Orangeism and its principles most cheering. In Great Britain and Ireland, where for years Orangemen have battled almost alone for the cause of the union of the Empire, the tide has turned in their favor." And then this:

**Compage 18 of the Moderand wo find he mirrights most cheering. In Great Britain and Ireland, where for years Orangement of the Empire, the titie has travel in their favor.

It will thus be seen that while our like in favor in the principle of Home Rule for the mirright of the Mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the May Farrelly, Y. G., to Head, by Home Rule for the May Farrelly, Y. G., to Head, by Home Rule for the Mirright Rule May Farrelly, Y. G., to Head, by Home Rule for the May Farrelly, Y. G., to Head, by Home Rule for the May Farrelly, Y. G., to Head, by Home Rule for the May Farrelly, Y. G., to Head, the was formed the mirright Rule for the May Farrelly, Y. G., to Head, the May Farrelly, Y. G., to Head, the May Farrelly, Y. G., to Head, the May Farrell Farrelly proceed in the Special for the May Farrell Farrelly proceed in the Special for the May Farrelly Farrell Farrelly proceed in the Special for the May Farrell Far

that there are no Catholic members who control over the pupils to correct the evils complained of. The truant officer stated that he was informed that the evils had been exaggerated, but it was acknowledged that they existed to such an extent that it was necessary to apply a stringent remedy. There has been much complaint in the columns of some of the anti-Catholic papers against Catholic Separate schools, which they are fond of representing as devoting too much time to religious instruction. Perhaps if there were more religious instruction in the Hamilton Rverson school the evil which is now complained of would not have occurred. At all events we have not heard of any similar case in the whole history of our

Separate school system.

In spite of the encouragement given to the Ulster Orangemen by Lords Salisbury, Devonshire and Argyle, by the assurance that they will have the countenance of the English Tories if they rebel against Home Rule in Ireland, they are showing already some signs of backing down. The Irish Unionist members of Parliament have declared that it is not true that arms have been purchased by the Orangemen, and that they are drilling an army for the coming struggle. They say they do not intend to take up arms for offensive purposes, but will only boycott the Irish Parliament. They may possibly be driven to active resistance if the Irish Parliament should attempt to enforce its decrees, but this will be the last resort, and they do not think they will be driven to such an extremity. They flatter themselves that any British troops sent to quell them, in case of actual rebellion, will fraternize with them.

COMPLAINTS are being made every day by some of our Protestant journals that the religious services in many of the Protestant Churches are degenerating into mere exhibitions almost of the Variety Theatre class. The music is frequently more for show than for devotion; and the sermons are frivolous. One of the subjects recently an

tem becomes visible by reading this:

"It is with much pride and pleasure that I amenabled to announce to this Most Worshipful Grand Lodges have been instituted in both British Columbia and the North-West Territories. This is most gratifying and gives assurance of the strength of our cause and the zeal of its members. The establishment of the territorial Grand Lodge especially marks an important era in our history. True to its record of being pioneer in inculcating principles of civil and religious liberty and of constitutional Government the Loyal Orange Association has accorded to the Grand Lodge of the North-West Territories full powers identical with those enjoyed by older provinces."

And then this:

Mr. Whelan, of Centreville, on behalf of the congregation. The Archbishop replied at considerable length, and concluded by congratulating the children on the creditable appearance they had made at their examination, expressed the great pleasure and satisfaction this gave him, and once more publicly and warmly complimented the pastor on his efficient discharge of this, the most important part of pastoral duty—the care and instruction of the children.—Freeman, June 1.

DICCESE OF LONDON.

PARISH OF MAIDSTONE

PARISH OF MAIDSTONE.

On the 29th of May a beautiful tribute to Our Lady, as it is lovingly designated by the good people of the parish named, was inaugurated, being the formation of a temperance society by Rev. Father McMenamin, P. P. After a sermon on the subject of intemperance, dealing with the matter in all its phases, ninety five young men of the congregation came forward and solemnly pledged themselves to abstain from the use of intoxicating liquor. The members met in the vestry and elected the following officers: Spiritual Adviser—Rev. D. P. McMenamin President—Jas. J. McCarthy Vice-President—Jas. McAulif Secretary—Patrick Barry Treasurer—John Costigan Grand Marshal—Stephen Conroy.

The reverend pastor of Maidstone deserves much credit for his most praiseworthy efforts in the great and blessed cause of temperance. The amount of good that will be accomplished by the present movement God alone will be able to tell. Homes will be made happy which were oftentimes rendered miserable by the drink demon, and no doubt the future of many a young man will be bright and prosperous because of habits of sobriety now inaugurated. We hope every success will attend this movement in Maidstone, and that the good example set by Father McMenamin will be copied in many other parts of the Dominion.

A Matter of Universal Regret. A Matter of Universal Regret.

No one in Simcoe has learned of the prospective departure from our midst of Rev. H. G. Traher, P. P. of St. Mary's, who has not expressed most emphatically his or her heartfelt regret at the necessity that occasions the change. By his ability as a preacher, his faithfulness as a pastor, his enterprise as a citizen, his uniform courtesy, his liberality, his scholarship and his many lovable social qualities, Father Traher, in his six years' residence here, has endeared himself to his own flock and at the same time earned the active good will and regard of the entire Protestant portion of the community. He goes to Mount Carmel parish, in Middlesex, where he will have under his charge congregations aggregating some

the entire Protestant portion of the community. He goes to Mount Carmel parish, in Middlesex, where he will have under his charge congregations aggregating some three hundred families. Temporally Father Traher has reason to be gratified.

His ministry here has been attended with signal success. During it a debt of \$2,000 upon the church has been paid off; \$1,500 worth of improvements have been made on the church property, and \$1,000 has been paid for a priest's house. We doubt if any other church in town can show so satisfactory a record for the period. The Reformer bids good-bye to Father Traher with feelings of unmixed good wishes for his future welfare. He is to be succeeded by Rev. Father Boubat, who will take charge next Sunday.—Norfolk Reformer, June 2.

DIOCESE OF HAMILTON.

devotion; and the sermons are frivolous. One of the subjects recently announced to be delivered in a fashionable church was on "Boomerangs and Monkeys;" and subjects equally absurd are frequently made the themes of the Sunday discourse. This is one of the involtable results of the system which in misters look towards making a sensition in order to attract a crowd rather than to the preaching of the Word of God.

Is addition to all this, a couple of Sundays ago the sermon preached in Dr. Talmage's Tabernacle at Brooklyn was an advertisement of Dr. Keely's chloride of gold cure for intemperance. Dr. Talmage announced the text: "Look not on the wine when it is red;" and Dr. Keely himself preached the sermon. One of the audience stated that the percentage of cures in Dr. Keely's establishment was only 5 percent, whereas 95 per cent. relapsed; and he protested against degrading the pulpit for the purpose of advertising the doctor. The interruption caused great excitement, and the man who made it was "put out."

ARCHDIOCESE OF KINGSTON.

Movements of the Archbishop.

On Sunday week, the 22nd ult, the Archbishop drove from Belleville, accommenced in that parish. At the conclusion of the cormonly His Grace delivered an instructive and praise-character which has already been commenced in that parish. At the conclusion of the cormonly His Grace delivered an instructive and praise-character which has already been commenced in that parish. At the conclusion of the cormonly His Grace delivered an instructive and praise of the propole of making sacrifices, for the successful carrying on of the work, Such was the religious entiness and this his decidence of the form of the cormonly His Grace delivered an instructive and praise of the propole of making sacrifices, for the successful carrying on of the work, Such was the religious entiness and the successful carrying on the work, Such was the religious entiness and the successful carrying on the work, Such was the religious entiness and the successful carrying on the wo

the taunt that the *Times* had obtained no advantage from all the rancor, mendacity and low cunning which has marked its course during recent years. CATHOLIC PRESS.

N. Y. Catholfe Review. The anti-Catholic lecturers who are going around talking against "Rome, Fultons, the Chiniquys, the Whites, the O'Conners, the O'Gormans, the Cusacks, etc., -are calling attention to the history, the doctrines, and the claims of the Catholic Church. Their se, it is true, is to injure it, but ess some souls will, in the Prov idence of God, be led by their addresse to investigate the truth and will be The duty of Catholics is to utilize them, to turn them into tomto the Protestant public with articles in the secular press, and to come after them with Catholic papers, tracts, pamphlets, books and the publications of

the Catholic Truth Society. If we would do this, we would prevent most of the evil that they do. Our neighbors who have been shocked at the idea that God would work miracles through the instrumentality of the relic of St. Anne that was lately exposed for public veneration in this city, would have have scandalized if they had witnessed the conduct of some of the first Christians, who, as rethat had touched the body of St. Paul would have received no comfort from ostle of the Gentiles who per-

clothes or dishonor God by venerating relics. Catholic Columbian. The sudden death of United States

years the late Senator had been convinced that the Catholic Church is the one true Church of Christ, and he had promised to join it; yet he delayed the open acknowledgment of his conversion he goes to bed and stays there. and put off the public profession of his faith, waiting for a seasonable oppor-tunity. Then, like a thief in the

land. But it must not be forgotten that the Archbishop is three hundred per cent. better in every way than the aristocracy which claims and praises

A New York minister feels hurt at the veneration paid to the relics of St. Anne by the Catholic body during the

the Church held sway the oppressed were shielded, tyrants were rebuked, the poor were succored, and the bonds of slavery were removed. At the present day the Church had taken her At the stand by the workers, and whatever might happen the Church would never forfeit her right to the affection and confidence of those who were the special objects of her pride and solicitude. The Christian family was the solid foundation upon which society rested, and while the Church and the workers remained united in the bonds of sympathy the best interests of society would be guarded, and the social well

being of the world preserved. N. Y. Freeman's Journal. The German Catholic party is get-ting in its revenge upon the Government for its cowardly surrender on the Educational question. On Monday the Government was defeated by the Catholic party, assisted by the Conservatives, in their effort to secure secreey of income tax returns. The result threw the Reichstag into a state of consider-able excitement. Though Windthorst is dead his spirit still animates and directs the Catholic policy in Germany, and will, in the end, bring complete victory for the principles of civil and religious liberty.

The May number of the Reviews of Reviews contains an account of Mr. Gladstone, by Mr. W. T. Stead, the able lated in Acts, chapter xix, verses 11 editor of that magazine, drawn from and 12, took handkerchiefs and towels personal interviews and private observation, that will bear reading and re to the sick in order that the diseases membering by the younger, age, and might depart from them. But they the older readers of the Freeman's Journal as well. It is the lesson of life of method - where natural gifts mitted his disciples to do this and had have been splendidly supplemented by no fear that they would idolize the certain principles of procedure and habit, whose acquirement and applica-tion can be enjoyed with profit by almost anyone with a small exertion o the will. Mr. Gladstone, we are told Senator Barbour is a warning to all in this excellent article, married young, and to the regularity of life in consequence, he attributes his singularly good health. His chief medicine has always been sleep. When he feels in any way run down

THE CATHOLIC CHURCH AND THE SCRIPTURES.

faith, waiting for a seasonable opportunity. Then, like a thief in the night, death struck him down, and becore the priest or the doctor could be summoned to his death-bed he was a corpse. No one can tell what took place in the soul of John S. Barbour when the awful summons came, but every one knows the man who defers following the light held out to him by the Holy Ghost jeopards his salvation. Still, it is not for the living to decide, in any case, the fate of the dead. He has gone before the just Judge and has received his sontence of reward or punishment. But, others, similarly persuaded, may so far profit by his untimely death as to let themselves be prompted by it to seek admission to the Church which was established by Christ.

Bishop Gabriels of Ogdensburgh in a recent speech gave utterance to a sentiment which is as original as it is powerful, and will win for him commendation in Rome and America. Speaking of the movements of sovereign people."

Lord Salisbury, who never complimented Cardinal Manning in his life, has taken to saying nice things of Archbishop Yaughan. This must be awkward for the success of the great Cardinal, all the more that in the same breath the English Premier abused the ultramontane Catholics of southern Ireland. But it must not be forgotten that the Archbishop is three hundred per cent, better in every way than the

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affairs, ner are they to-day, yet the Catholie

affairs, nor are they to-day, yet the Catholic Church, according to some, but not all, Protestant prophets, died about the year that Martin Luther first preached, and because she had not a printed Bible.

In the History of Ireland, twelfth century, we read of one prince (not a very peer one) paying 150 fat cows and 25 stallions for the use for one year only of the four Gospels. Ireland, at that time, when Europe was convulsed with wars, and Christianity nearly rooted out, was the nursery of religion and its votaries, as well as the refuge of the learned men of Europe. The whole island was dotted all over with famous schools, in which religion took first place; nor were the arts and sciences neglected. I read in one place where one famous school lent a manuscript of the Hely Scriptures, but were so careful of it as to send twenty-five armed horsemen to guard it. Why? Because of its great value. The rule of fath in the preachings, teachings and dostrines of the Catholic Church must have been in existence for fourteen centuries previous to a general distribution of printed Bibles such as we have to-day.

I venture to state that doctrines and teachings have not been changed and that they are as infallible and correct to-day as they

F. D. D. 22 Robb Terrace, Montreal, April 19, 1892

Constipation,

F not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of aperients.

ally recommended by the faculty as the best of aperients.

"Having been subject, for years, to constipation, without being able to find muck relief, I at last tried Ayer's Pills. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. Fer over two years past I have taken one of these pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

Bowman, 26 East Main st., Carlisle, Pa.

"I have been taking Ayer's Pills and using them in my family since 1857, and cheerfully recommend them to all in need of a safe but effectual cathartic."

—John M. Boggs, Louisville, Ky.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas.

"Having used Ayer's Pills, with good

Loughbridge, Bryan, Texas.

"Having used Ayer's Pills, with good results, I fully indorse them for the purposes for which they are recommended."

—T. Conners, M. D., Centre Bridge, Pa.

Ayer's Pills,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

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Dividend No. 56.

Notice is hereby given that a dividend of four and one-half per cent. for the current half year, being at

the rate of NINE PER CENT. PER ANNUM, upon the paid up capital stock of this Company has been declared, and that the same will be payable at the Company's office in this city on and after

SATURDAY, JULY 2nd, 1892. The transfer books will be closed from the 16th to the 30th instant inclusive.

By order of the Board, G. A. SOMERVILLE, London, Ont., June 1, 1892.

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For Him, and by Him, an things; to Him be glory fo Amen. (Epistle of the day.)

having completed of the r fasts which she began

having brought to our

our Lord's birth, His holy

ministry on earth, Hi death, His glorious Re

Ascension, and the com

Ghost as He had promise

us into the presence o

whom all these wonder been accomplished, and

object of our adoration

Trinity, the three Divi one God. She bids us

far as it is possible for and ineffable mystery which we have been b

iois with the angels a

To-day, my dear brethr

Trinity Sund

THE DIVINE MA.

A Protestant Parson vs. Father

Special Correspondence of the Freeman

There has been a newspaper dis-cussion here of the School Question, which as an old reader of the Free-man's Journal, I feel ought to be transferred to its columns. It started through the comment of Rev. Father Tighe, through the Boonton Journal, on the Catholic side of the educational issue. Father Tighe placed the matter squarely before the public, and his resentation aroused one of our Protestants parsons, and he replied in the This elicited a crushing rebuke from both the editor of the paper and from Father Tighe, since which the minister has resigned his position, and departed for other parts

Truly yours, T. D. EGAN. The anti-Catholic attack is as fol-

"Since some one essayed to give us last week a favorable showing of Roman Catholic educational purposes through your columns, allow me to ask how it comes about that in a land where it held undisputed possession for nineteen and three-quarter centuries—the land of Cardinals, priests and cathedrals, and where the Pope himself sits in state—that seventeen millions, of a population of twenty-five millions, are found to be absolutely unable to read or write? And I wonder why it is that Mexico and the western parts of South America, that have for so many centuries been under the domination of Romish propaganda, are in such a deplorable condition at this very hour?

"How comes it about that where Rome's sway is most complete, there we have as abject a civilization as can be met with on the globe?

"If she advocates anything superior here, in this grand commonwealth, to what she does in Italy, is it not because she is compelled to do so by virtue of the pressure that our grand Common school system brings to bear upon her?

"How is it that in some of our New England States, where our Roman Catholic friends are in sufficient numbers as to control the policy of the School Boards, that

"How is it that in some of our New Eng-land States, where our Roman Catholic friends are in sufficient numbers as to con-trol the policy of the School Boards, that their own ecclesiastics have had text-books printed, in which history is outraged by the lies which they seek to foist upon the rising generation? generation?
"When Romanists have convinced us that

The editor's comment on the above is as follows:

is as follows:

"If the questions in the above had been asked of us, we would have answered that we didn't know.

"The things that we don't know far exceed in number the things we do know. Now, there is the matter of school meetings. Can any one tell us why it is that the American citizen objects to going all the way into a school meeting? At almost any other kind of a meeting or show, the citizen will go in, take a seat, and take in whatever is going on. But when it is school meeting he stays near the door. The only other school district in which we have had any experience is the Powerville District. There we used to sit on two or three of the children's desks nearest the door, and by the light of four or five pipes and one or two lanterns, keep the taxes down. "But we never understood why the citizen objected to going in and taking a seat. Has any one ever explained that matter?"

These questions which the reverend gentleman asks we have often heard asked before, in church. The answers to them, as we before remarked, are But we have an idea that poverty and ignorance in this and other cour tries is largely due to the fact that the laborer's wages are "kept from him over night," and sometimes over six to keep them over one night. Yet have we never been in a church, Pro testant or Catholic, where the credit system or the laws of interest were con-

Spanish America are poor and in ignorance, we cannot positively state. we have a notion that when the Protestant Britisher traded their insides out of them freely, they had something to do with it.

That country from which we hear the fewest complaints as to poverty and ignorance, where wealth is most evenly divided, and where contentment mos prevails, whose influence, and the influence and teachings of whose citizens did and has done most to make us what we are-that country, we believe, is not accused by Protestants of being very Roman Catholic. Neither, we be lieve, is she accused by Romanists of being very Protestant.

FATHER TIGHE'S ANSWER. Father Tighe handled his opponent

Preferably to concluding my article on education this week, I claim the indulgence of some comments on the fallacies of a writer who commenced his criticism without waiting to take my statement in its entirety. That seems very ungracious. It is not more con-sonant with the exigencies of politeness'than with the demands of dialectics to hear a man out before making a de murrer to his affirmations. My friend is deficient in this knowledge. Nor is this all. His composition is wanting repose and dignity. His arguments are inapt and irrevelant. grammar stumbles, and his logic sadly limps. In fine, he lacks the tone, the temper and the talent to conduct a con-

Let me say at the outside, my critic did not even touch the point of my dis cussion. I raised two questions: the Catholic right in his contention that religion and education were insepar Was the conscience of the Catholic entitled to respect? Behold the answer: Certain countries abound in affinence, and they are Protestant; certain others groan under the burden of poverty, and they are Catholic. There-"He that slays fat oxes should himself be fat," as Dr. Johnson says. If the premises were true, the Irishman "Mexicanized," is worth

EDUCATION IN NEW JERSEY. legitimate conclusion would be that in ome countries Protestants are fairly "fixed" as to life's creature comforts, and in others Catholics go supperless to bed. A golden opportunity for their more wealthy neighbors to lay up crowns "where no rust doth consume" by the exercise of the divine virtue of had not on earth whereon to lay His head has said, "the poor ye shall have always with you." I think He said, by the mouth of the Evangelist, "Go ye rich and howl in your miseries which are coming upon you.' I do not conrightly used. But I am making it plain that money is no tes of orthodoxy. Ducats are not doc good old fashion so well-known to all and it is starry too, but it is not pave The road to heaven is steep with dollars. Dives went to Sheol and Lazarus was lifted into Abraham's Christ was the founder of the bosom. true religion, and He plied a plane to win His bread. He was a King. Was His throne of sapphires? Were His

> come the nearer to Christ the more we live like Lucullus? "But Catholic countries are illiter ate," says the critic. You say so; but, granted for the sake of argument, what inference do you draw? No stu-dent of history is ignorant of the fact that the most highly civilized nations have often been the most corrupt. The passion for knowledge is no proof of the possession of virtue. Integrity of mind may conduce to integrity of life, but does not constitute it. Knowledge is only an edged tool in the hands of the swindler, the speculator and the forger. Education prevents crime, when it is true education. A people may be very ignorant, and yet be very religious The science of faith is a simplicity, and it is as much the prop-

naked and hungry, bleeding and pierced, contemned in life and adored

in death.

He died as a felon. Do we

sion of the philosopher. Learning is not a proof of the true religion, nor is ignorance an argument for the false. "But Catholic countries are no civilized. You say so. civilization? It is not merely bonds of steel and rails of iron, and telephones, and telegraphs, and "id owned genus." It is the harmonious and orderly development of all the faculties of man. It is material, it is moral, it is intellectual, it is religious. Material prosperity is not, therefore, civilizamore than a part is the tion, any whole, and the least part at that. There is a lamentable confusion of ideas in your mind, Mr. Critic. It is

erty of the peasant as it is the posse

claimer playing at logic. Now for your alleged facts. "Facts are stubborn debaters," when they are facts; but when not they are clumsy defamers.

the world of letters to see an idle de-

one of the most pitiful phenomena

Rome held sway "nineteer and three-quarter centuries." Indeed ? You travel outside the record just a But that's a moiety of a century. peppercorn to a man who wants to rture truth. You reject, I suppose. the Gregorian Calendar, because was devised by a Catholic Pope. The present year, then, is 1992. That eaves me one hundred and thirty-nine years old, and if you contrast the Gre gorian reckoning with your own, make no doubt at all you will find you were born before your grandfather Cut off, I pray you, another bagatelle of three centuries before the Church nights, sometimes over fourteen, sometimes over thirty. But in the "Word emerged from the gloom of the Cataof God," which Protestants and Catholics combs, to gaze on the splendor of the

2nd. But "seventeen of the twenty five millions in Italy cannot read of write." Italy's population was 30,947, 306 on Jan. 1, 1890, and 49 per cent dered.
As to why Italy, Ireland, Spain and can both read and write. You are muddled in your mathematics.
3rd. "Where the Popesits in state.

Nay, since the occupation of Victor Emmanuel, in 1870, the Pope held no temporal sway. The Popes were always lovers of learning, patrons of art, promoters of literature. Did you ever hear of the golden age of Leo X.? Did you ever read Roscoe, or Hallam, or Macauley, or Maitland, or Butt, all Protestant historians and critics?

Johnson says the true criterion of civilization is found in the provision made for the poor. Were not the first hospitals, asylums, hospices and free schools established in Italy under Papal supervision? Ruskin deems art the salient characteristic of civilization. Well, whither do American painters, sculptors, architects, bend heir steps when they want to study those masterly models of artistic skill which are amongst the finest creations of the human mind? I have heard they went to Italy and Spain, countries much the object of your ill-concealed contempt. Strange should be reproached when they posses culture and refinement, and demned when they happen to be with out them.

I wonder if you heard of the land where "a Raphael painted and a Veda sung?" The land of Corregio, Angelo, da Vinci, Ariosto, Tasso, Dante and a host of poets, painters, statesmen and orators

4th. You wonder "why Mexico and some parts of South America are in such a deplorable condition." It certainly is not chargeable to Catholicity, but rather to the defect of it. When a man forsakes the Catholic religion, and gives his adhesion to atheistical conventicles, I am never amazed at any degree of depravity he may exhibit in his life and conduct. There are good Protestants, but there are no good recreant Catholics. I am not aware, though, that their condition is so very deplorable. Some very wealthy individuals are found in all these countries. Patricio Milmo, an

thirty millions. Eugene Kelly and ex-Mayor Grace, of New York, draw mil lions annually from these countries. But what has material prosperity go to do with the truth of religion any way? That is your supreme sophism.

The Romish Propaganda "-You employ an insulting term, and you do charity. But I believe that He "who, it designedly. No educated Protestant speaks of the "Romish," Roman Propaganda.

"How comes it that where Rome's sway is most complete we have the most abject civilization on the face of the globe?" You state what is calumniously false. France is the "eldest daughter of the Church," and she gives fashions to the world, and language to the courts of Europe. Belgium is Catholic to the core, and her people are the most industrious and prosperous in Europe. Austria is absolutely Catholic, and will you dare compare her with Tartary, or Thibet, or those countries on the Congo, or the Nile, which Speke, Burton, Livingston ministers minions of wealth? He was and Stanley have found?

Let me be questioner a little. How comes it that Bavaria, a Catholic country, has a larger percentage of those able to read and write than any country in the world, not excepting Uncle Sam's dominions? How comes it that Saxony, Prussia, Denmark and the Netherlands, which are Protestant, are the most corrupt in Europe? comes it that the condition of the in dustrial classes in the mercentile cen-tres of England is about as low as low can be in a civilized country? Why did the miner in Cornwall, when asked if he did not know God, reply that he did not work in his mine? Why are there 100,000 children in New Jersey not attending school, though of school age? Why—, but I will stop, because that is my critic's style of argument, and it is as baseless as the "fabric of ' It is the cap-sheaf of folly to say these things are so, because Pro testantism reigns in one place, or Cath olicity rules in another. Did you ever hear of a "non causa pro causa," o 'post hoc ergo prompter hoc" argument? That is your fallacy. Here it

England is prosperous; but England is Protestant. Therefore, Protestantism is divine. Or Spain is poor; but Spain is Catholic. Therefore the Pope Spain is Catholic. Therefore the Pope is anti-Christ. Shades of Aristotle save us! Let me give you an "argumen

tum ad absurdum."

The blind bard of Smyrna chanted in undying song the glories of the Greeks, and until the annals of the ages shall have become a shrivelled scroll, the recollection of Roman grandeur will live in the memory of man Greece and Rome attained a standard of excellence in civilization to this day unsurpassed; and these countries were Pagan. Is Paganism divine?

logic says yes.

6th. "If she advocates anything superior here." Stay, friend, the Catholic Church advocates the same thing all over the world-the indefeasible right of every child that comes into the world to an education, and for a Chris tian child a Christian education "Pressure" has nothing to do with it By the inherent force of her own divine onstitution she must act thus and no

otherwise.
7th. "Text books have been printed by Catholics in New England out raging history, and were foisted upon the rising generation." For shame, friend! You must know it was the Catholics of New England who complained of the text books "foisted" upon them. This is a strange inversion, or perversion, of facts.
8th. "When Romanists"—another

offensive epithet — "have convinced us," etc. Did I say a harsh word about Protestants? Did I attack the Public school system? Did I assail the honor and integrity of our common manhood? Heaven forfend! The vilest criminal that stands in the prisoner's dock is entitled to the presumption of inno ence until he shall have been adjudged guilty. But in your baleful eye a atholic is lower than such criminal. The Catholic is guilty till he proves to you his innocence. He is not the friend of truth; hence he is a liar. He is not the friend of liberty; hence he is a tyrant, or disturber of social order. He is not the friend of education hence he is the advocate of ignorance

Who are you, that the Catholic need apologize to you for his existence in this Republic? The Catholic lives under the protection of the starry flag, and will you exclude him from the rights of citizenship? Are you the keeper of his conscience? Dare you brand him as a traitor, by calling him the enemy of liberty? We are here; we need no apology for our presence We came here; we came first, and by the blessing of God, we came to stay. Catholics discovered the country; Cath olic have helped to people and develop it; Catholics have thrice shed their blood in defence of it. The rain-swept bivouacs, the blood-stained quarter decks, the gory battle-fields, all the way from Lexington and Yorktown, to Shiloh, Gettysburg and Malvern Hill,

the clash and clangor of the Old Continentals and the wild war-cry of the boys in blue, ave, and the tender touch of the delicate, white hand of the Catholic Sister of Charity, staunching the life-blood as it gushed from many hero's heart—are all there, to tell the American people, to the latest posterity, of the undying devotion of the sons and daughters of the Catholic Church to the work of the perpetuity of the Union and the cause of constitutional liberty in this land.

THERE ARE MANY INDICATIONS of worms, but Dr. Low's Worm Syrup meets them in every case successfully.

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A NOBLE CONVERT.

Story of the Life and Good Works of Rudolph, Eighth Earl of Denbigh. VOUTHFUL DAYS - STRUGGLE TO

RECONCILE THE TRUTH WITH CHURCH OF ENGLAND DOCTRINE-BELIEF IN THE REAL PRESENCE - RECEIVED INTO THE CHURCH-DEATH OF HIS FIRST WIFE - HIS FAMOUS DECLARATION.

Maria, is not among the very ancient ones in the roll of England's aristocracy; nevertheless, the family is of noble origin, being closely connected with the royal house of Hapsburg; and the earls bear as a secondary title that of Count of Hapsburg, Rheinfelden and Lauffenburg in the Holy Roman empire. The first Earl of Denbigh the Holy Roman empire. was created by James I., in 1620. son took part with Cromwell; and thus father and son fought on each side during the civil war in England, some twenty years later. Rudolph, eighth Earl of Denbigh, whose death took place March 10, 1892, was not a leader whose death took of men nor a prominent figure in the history of this country; yet he has left a memory behind him, an example of consistent and practical holiness He has shown us how a man born and bred amid the surrounding of wealth, high rank and social position, may live as one poor in spirit and fervent

in well doing. He was born on April 9, 1823, with a twin sister. His father was an old-fashioned Protestant, and brought up his family piously. His mother died in 1842. When Viscount Feilding, as he was then called, prepared for college, his father's fear was not that he should be led away by the temptations of the great universities, but that he should imbibe the errors of the day; for th Tracts of the Times" were in full circulation, and John Henry Newman was silently meditating at Littlemore Oxford is close to Newnham Paddox, the seat of the Denbighs; but to avoid the High Church teaching of Oxford, Rudolph, Lord Feilding, was sent to Cambridge. But all in vain; the young man's ardent nature took fire, nd he became very High Church in-

He was twenty-three when he married Louisa, only child and heiress of David Pennant, Esq. He thus became possessed of the beautiful estate of Downing in North Wales. The mar-Downing, in North Wales. riage was one of those perfect unions so rarely met with. Lord Feilding venerated as well as loved his wife she was a charming being, with many gifts and a cultured mind. She was of THE SAME RELIGIOUS OPINIONS

as her husband, and was thought by his Protestant relatives to have "urged him on.

Desiring to help forward the cause of the Church of England, which they then believed to be a branch of the Church Catholic, they resolved to build at Pantasaph, about two miles from Downing, a beautiful Gothic church. The foundation stone was laid in 1849 and the preacher on the occasion was Archdeacon Manning of Chichester, afterward the dearly loved Cardinal who preceded Lord Denbigh but two short months to the tomb. before the Church and land actually passed out of Lord Feilding's possess on, a great change had taken place.

The year 1850 was a stirring one in England. The "Gorham case" was decided. A clergyman named Gorham had preached in the diocese of Exeter that there was no regeneration n baptism. The Bishop of Exeter, a leading High Churchman of that day prosecuted him. The final appeal rested with the Privy Council, who de-clared that in the Church of England ninisters were free to preach this doctrine or the contrary, as they pleased

This decision struck dismay into the hearts of the High Church party.

Lord Feilding believing in the Rea Presence of our Lord in the blessed sacrament, and thought that the Church of England possessed this treasure Have gone to the Protestant commun ion one day in a strange church, he saw with horror the crumbs of the bread that had been used brushed off to the floor. Lord Feilding remained licked up the crumbs with his tongue God rewarded that devotion, however

mistaken in its object. In the summer of 1850 Lord and Lady Feilding were in Edinburgh. There they happily met with Ver, Rev. Dr. Gillis, Vicar-Apostolic. This learned and accomplished prelate soon convinced the young couple where they could find the true religion. All was arranged for their reception into the Church at an early hour on the Feast of St. Austin, August 28, and the pre ceding evening they retired early to rest. But they were not asleep when there came thundering into the court vard of the hotel a carriage and four It contained

ORD DENBIGH WITH HIS CHAPLAIN He had guessed from his son's letter that he was in danger of "going over to Rome;" and, deeming this the wors that could befall that beloved child the old earl posted day and night (there were few railways in those days) to Edinburgh. Hearing from the hotel servants that Lord and Lady Feilding had retired for the night, Lord Denbigh said he would not disturb them and went to his own apartments. And there he slept soundly, when in the early August morning of the following day Lord and Lady Feilding wended their way to St. Margaret's convent, and in the beautiful Gothic chapel were received into the holy Catholic Church, and strengthened with her mighty sacraments, no longer to "eat of the crumbs," but to be fed with the

hotel the storm burst. Lord Denbigh's anger was excessive. He would, he said, disinherit his son, leaving away from him all the property in his power. But this threat weighed little with the fervent convert; it was far harder to bear the breaking up of family ties — the anger of the father he loved so

dearly, the estrangement from family and friends. In gratitude for the grace received within the walls of St. Margaret's. Lord Feilding afterward placed in it

stained glass window, with a Latin in-scription composed by Cardinal Newman. Another hard trial was at hand. The church to which we have alluded at Pantasaph had not been legally conveyed to the Protestant Bishop, and Lord Feilding could not in conscience give up the land and partly built church to the professors of a false creed. It must now become a Catholic church. The Protestants were furious, and for a long time Lord Feilding was the best abused man in England. But he did not quail, and bore all bravely, even joyfully, for his Master's sake. The building went on, and in 1852 the Church of St. David was consecrated to the worship of the Catholic Church, and enfided to the care of the Capuchin Fathers, for whom, later on, Lord Feilding

BUILT A MONASTERY. Several of the winters following their conversion were spent by the Feildings in Rome, and there it may be said their spiritual life "grew into color and distinctness." When they were leaving it for the last time, Fielding, who wrote graceful and pleasing verses composed the following

Farewell, dear Rome !- a long and last fare

Farewell, dear Rome!—a long and last farewell!

The cruel words die on my lips away;
Mournful their sounds as of the passing bell,
That o'er some moorland tolls at close of day,
Here have I learned to love and learned to pray,
Like some poor infant at his mother's knee,
Who lisps the words he hardly yet can say,
Mother thou art, and yet still more to me
Than earthly mother—in thy peaceful home
I learned my Saviour's shadowy form to see,
And heard His accents mild in thine, O Rome.
In thy majestic tones His thunders roll,
And the calm whispers of His still voice,
That, like soft masic o'er the weary soul,
Soothe the dark heart and bid the sad rejoice.
Farewell, dear Rome! farewell! Each well-

Farewell, dear Rome: Interwell: Lack well-loved scene
Shall dwell engraven in my inmost heart;
Others may love thee for what thou hast becaBut I will love thee, Rome, for what thou art
Mother of love! upon thy peaceful breast
The weary, footsore pilgrim hath found rest This peaceful union of heart and soul with his wife, which had brightened Lord Feilding's life for nearly sever years, was about to end. On May 1, 1853, Louisa Lady Feilding died. She

row. The remains of his beloved wife were interred in Pantasaph church and a place beside her prepared for himself. Had he followed his own inclinations, he would have withdrawn from th world and remained a widower; as time passed on he perceived this was

left no children, so Lord Feilding was

alone in the utter blankness of his sor-

His path was to be in the world, though not of the world; and he was to turn away his thoughts from the memory of his angelic wife, and dwell only on that blessed meeting on the eternal shore, where all are as the angels of God.

With this faithful servant, to know God's will was also to strive to do it Conquering his grief, he move in Catholic society. Lord Feilding had always a great devotion to the angels, and especially to the glorious St. Michael. On the feast of the archangel, Sept. 29, 1858, he married Mary, a daughter of the late Robert Berkeley, of Spetchley, the head of one of the old Catholic families in England, noble by long descent, and still more by long f.delity to the faith. Berkeley was born on the feast of the

Assumption, 1833. God abundantly blessed this union, which lasted nearly thirty-five years, Husband and wife were knit together in closest affection and union of and mind, and saw their children grow up around them according to their hearts' desire. Their eldest son will now take, as far as possible, his father's place. He married, in 1884, the Hon. Cecilia Clifford, a sister of Lord Clifford, of Chudleigh, the head of another of the faithful, noble Catholic families. A younger son is preparing for the priesthood, and daughter is a Sister of Charity.

In 1865 Lord Feilding became, on his father's death, Earl of Denbigh. He was again the object of severe pub lic censure for having said in a speech at a public meeting he was a "Catho lic first and an Englishman afterward. These words were, of course, tortured into an assertion of lukewarm lovalty to the English crown. They were simply meant to express the speaker' desire to follow the gospel teaching, and to render to Cæsar the things that are Cæsar's, and to God the things that are God's.

No more loyal Englishman ever lived than Lord Denbigh, and also no more loyal and devoted son of holy His whole life was spent in doing good—in lending a helping hand wherever the interests of the Church were at stake. He never lost the fer vor of his youth, but lived almost to his sixty-ninth year a devout and lowly minded Catholic, crowning his well spent life with a holy death

A box of Ayers Pills has saved many a fit of sickness. When a remedy does not happen to be within reach, people are liable to neglect slight ailments, and, of course, if serious illness follows they have to suffer the consequences. "A stitch in time saves nine.

Jacob Loockman, Buffalo, N. Y., says he has been using Dr. Thomas' Eclectric Oil for rheumatism; he had such a lame back he could not do anything, but one bottle has, to use his own expression, "cured him up." He thinks it is the best thing in the market, children's bread.

They needed all the strength they could find; for on their return to the Minard's Liniment cures La Grippe.

SCANDALS WILL COME.

Their Lessons and Their Uses Edify. ingly Set Forth.

Our Saviour has painly told us that the most malignant enemies of the Church will always be her most un faithful children; that by them will always be most deeply wounded : that from them will come the severest assaults she must endure.

Scandals, He tells us, must come, It is impossible to use stronger laguage than our Divine Lord has used in regard to this. "It must NEEDS BE that scandals come; nevertheless, wor to THAT MAN by WHOM they co Woe could not be pronunced if there were not an abuse of free-will. Those who make the scandals, could avoid them if they would, but they do not. " It is impossible scandals should not come; but woe to him through w they come." "It were better that a millstone were put about his neck, and he were cast into the sea.

Scandals must come, because freewill is the inalienable endowment bestowed on man; and in the exercise of it, he may improve or increase his spiritual gifts, may grow in divine wisdom, faith, hope and charity, and by good works lay up treasure in heaven; or he may, like Esau, sell his birthright for a dish of pottage, and, along with that birthright. the blessings connected with it. Like the slothful servant, he may, from selfindulgence and want of vigilance. neglect to increase the talents committed to him, so that the "Master may at length take away even what he had, and leave him in spiritual destitution and poverty to suffer ulti-

mate condemnation.
"It must needs be" that these "scandals come," in order, too, that the well-disposed and zealous children warning in regard to the necessity of unceasing vigilance against the seductions of the world, the weakness of the flesh, and the wiles of the devil, that great enemy of souls, who is continu-ally on the watch to assail them when off their guard. Those who fall into or make these scandals, serve as beacon lights to show that the Christian's life on earth is not, as the world would have us believe, an easy one; that there is a devil, though the world would fondly persuade itself and its children that there is not; and that those who would win heaven must do it by watching and fighting, by fasting and penance and prayer, by devotion and self-mortification and selfdenial; by leading the life of a soldier in an enemy's country, not the life of one who may slumber at ease, and in security, in his own home

Again, "It must needs be that scandals come," in order that all, both the children of the true fold and those who are without, may have visible evidence that holiness of the Church is not dependent on that of the individuals whom she has admitted into the fold but that their holiness is to be received from her — that she is the channel through which sanctifying grace may be shed upon them, which they may correspond with and be benefitted by, or which, on the other hand, they may reject, and then their last state become

worse then the first. "scandals, which These "scandals, which have occurred in every age," from that of the Apostles until to-day, which are now occurring, and which will continue to occur, as long as the world shall endure, serve to show the inde-

whom she embraces and nurtures, were all pure as the angels, perfect saints, there would be nothing wonderful in the Church's sanctity; but when one beholds her not only assailed continu-ally from without, but torn and ally from without, but torn and wounded by the children of her own bosom; when we see her constantly receiving the sinful, the weak, the eprous ; and tolerating and enduring them unless they totally abandon her, then the divine miracle, the astounding wonder of her perpetuity, of her divine holiness shines forth visibly be-

fore the eyes of all. She stands forth unmistakably as the bush ever burning but never consumed, as the cleansing pool receiving the foul, the defiled, the leprous into her waters, washing away their filth and corruption, yet herself ever con-tinuing pure and undefiled.

The world constantly beholds this,

but will not learn the truth it teaches. Truly there are those—multitudes unfortunately—who "have eyes but see not."—Catholic Columbian.

Your Blood

Vour Blood
Undoubtedly needs a thorough cleansing this
season to expel inpurities, keep up the
health-tone and prevent disease. You should
take Hood's Sarsaparilla, the best blood
purifier and system tenic. It is unequalled
in positive medicinal merit.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

harmless, effective, but do not cause pain of gripe. Be sure to get Hood's.

To gain the public confidence is essential to business success, and it can only be gained by a steady course of faithful dealing with them. It is by this course that Messrs. Tuckett & Son have secured the great success of their "Myrtle Navy "tobacco. This confidence is not only a source of business to the firm, but also a source of economy which the consumers get the benefit of. The merchant never loses a moment of time in examining the quality of the tobacco. The man fixes the quality as absolutely as the mint stamp fixes the value of the guinea. It is not even necessary for the commercial traveller's trunk to be burdened with a sample of "Myrtle Navy." All customers know what it is, and know in an instant when it has been supplied. There is no room for any dispute about it. No waste of time or postage in writing complaints about it. These may look like trifles to the uninitiated, but they save money, and enable merchants to perform the work of distribution at the smallest possible cost. They are part of the reasons why the finest quality of tobacco grown can be sold at so cheap a price.

Lord God Almighty, w is, and who is to come.

are all things," says minding us of this h teachings of the Chri the Father is the Son. is the Holy Ghost, wi the Father and the Son, their life and mutual tinction of the Divin thus intimated to us Nature is only one; of One are we and all thi We and all the wor of God; not part of

Him according to nati ing from His substa Him in that we owe or to Him who drew us His Almighty power. ever have existed out self except through t comprehensible act of nothing, nothing of i created them from no By His Almighty been created,

are sustained. We a moment except by l port. It is only by H draw a single breat step, or perform the s powers of nature, as His powers, too, whi and makes subservie And in Him we l are. He is nearer to selves. It is not on us live; it is His life

our life comes from

eternal life. The Father, Son, and Ho self; ours is in Him. To Him, then, the God, "be glory," a "for ever and eve say these words, 'Father, and to the S and how li what they mean! Him, how can we from Him, or claim selves against him glory in ourselves, o others, when all a

whom, by whom, things are? For this is what say, "Glory be to glory or praise or greatness from us tribute which we m rest for ourselves. given glory to God will be nothing la This is the perfect to prostrate itself Creator's throne, crowns it has recei sitteth thereon, a angels and saints art worthy, O Lore thou hast created thy will they w

> The New "New Masonry

is the title of a we

cation of the Pope

revelations which that French Maso radical transform rites have been a rites of the French promulgated in blue Masonry, in and in 1891 for b ancient, physical which are now r calculated moral t notion of the Gr Universe, to fran At the same time this work, from borrowed, an e tory of Masonry under the impuls Since 1888 the a Delegates of Lod transformed in which are aft fore the legi the nation ties, senators Government. advocate to the

deliberations ta Here is to be fo

of these opposedefinitive formu

FIVE-MINUTE SERMONS.

Trinity Sunday.

THE DIVINE MAJESTY. For Him, and by Him, and in Him are all things: to Him be glory for ever and ever. Amen. (Epistle of the day.)

To-day, my dear brethren, the Church, having completed of the round feasts and fasts which she began on Christmas, having brought to our remembrance our Lord's birth, His holy childhood, His ministry on earth, His Passion and death, His glorious Resurrection and Ascension, and the coming of the Holy Ghost as He had promised, finally brings whom all these wonderful works have been accomplished, and who is the sole been accomplished, and who is the sole object of our adoration—the ever Blessed Trinity, the three Divine Persons, the one God. She bids us contemplate, so far as it is possible for us, the great and ineffable mystery into the faith of which we have been bentized, and to which we have been baptized, and to join with the angels and saints in the canticles of heaven, "Holy, Holy, Holy, Lord God Almighty, who was, and who

is, and who is to come."
"Of him, and by him, and in him are all things," says the Apostle, reminding us of this highest of all the teachings of the Christian faith. Of the Father is the Son, and by the Son is the Holy Ghost, who proceeds from the Father and the Son, and in whom in their life and mutual love. The dis tinction of the Divine Persons is this thus intimated to us; but the Divine Nature is only one; of, by, and in that One are we and all things created.

We and all the world around us are of God; not part of Him nor born of Him according to nature, nor proceed-ing from His substance, but still of Him in that we owe our being entirely to Him who drew us from nothing by His Almighty power. Nothing could ever have existed outside of God Himself except through the wonderful, incomprehensible act of creation. From nothing, nothing of itself could come all things are from and of God, who created them from nothing.

By His Almighty power, then, we have been created, and by it now we are sustained. We could not live for a moment except by His continual support. It is only by His aid that we can draw a single breath, walk a single step, or perform the simplest act. The winds and the waters, and all the powers of nature, as we call them, are His powers, too, which he lends to us, and makes subservient to our use.

And in Him we live and move and are. He is nearer to us than we to ourselves. It is not only that He makes us live; it is His life by which we live; our life comes from and belongs to His eternal life. The life of God the Father, Son, and Holy Ghost is in Him-

self; ours is in Him.

To Him, then, the one and only true God, "be glory," as the Apostle says, "for ever and ever." How often we say these words, "Glory be to the Father, and to the Son, and to the Holy Ghost," and how little do we think of what they mean! If all that we are and have is from God, by Him and in Him, how can we set ourselves apart from Him, or claim anything for our-How can we selves against him? others, when all glory, praise, and honor belong of necessity to Him from whom, by whom, and in whom all things are?

say, "Glory be to God." Not some glory or praise or recognition of His greatness from us, as a sort of tax or tribute which we must pay to keep the rest for ourselves. No, when we have given glory to God as we should, there will be nothing left for us to the control of the co will be nothing left for us to keep. This is the perfection of the creature, to prostrate itself at the foot of its Creator's throne, and to cast all the crowns it has received before Him that sitteth thereon, and to say with the angels and saints in heaven, "Thou art worthy, O Lord our God, to receive glory and honor and power, because thou hast created all things, and for thy will they were and have been

The New Freemasonry.

"New Masonry of the Grand Orient" is the title of a work by Georges Bois, just issued at Paris. Since the publication of the Pope's Encyclical on Freemasonry, Humanum Genus, and the revelations which followed, it appears that French Masonry has undergone a radical transformation. The ancient rites have been abandoned. The new rites of the French Grand Orient were promulgated in 1887 for symbolic or blue Masonry, in 1890 for red Masonry, and in 1891 for black Masonry. These new rites abandon completely the ancient, physical and traditional trials, which are now replaced by carefully calculated moral trials. They have also completely abandoned the ancient notion of the Grand Architect of the Universe, to frankly become atheistic. At the same time, says a reviewer of this work, from whom these details are borrowed, an extremely remarkable political evolution—unique in the history of Masonry— was accomplished under the impulse of the Grand Orient. Since 1888 the annual assembly of the Delegates of Lodges, assembled at Paris in the first half of September, was the condition of the con Universe, to frankly become atheistic. Since 1888 the annual assembly of the Delegates of Lodges, assembled at Paris in the first half of September, was transformed into a Masonic Parliament for the preparation of laws which are afterwards brought before the legislative assembly of the nation by Freemason deputies, senators or members of the Government. The author, M. Bois, advocate to the Appeal Court of Paris, makes this evident regarding the deliberations taken from 1888 to 1891, by abundant and extensive extracts. Here is to be found the source of many of these opposition laws, and the definitive formula voted and adopted

of several legislative projects which have not yet been brought before Par- always on his perch in the tree to had space to transcribe the whole of it in these pages—will prove the point. liament, and the explanation of an organization of adminstrative and political government hitherto un-known, of which the public had no him some breakfast also. All these facts are supported by irrefutable documents, for the volume is, properly speaking, only a collection of Masonic documents. This This 'brief for the prosecution" includes a certain number of the historical documents, some of which touch on the very origin of Masonry, directly transcribed from the originals, the most of which are very rare and almost impossible to be reached. work forms the most accurate and most complete account existing of that

OUR BOYS AND GIRLS.

European pest, Freemasonry.—Ron correspondence of the Boston Pilot.

A Boy's Wit.

-Roman

One of the parish sent one morn— A farmer kind and able— A nice fat turkey raised on corn, To grace the pastor's table.

The farmer's lad went with the fowl, And thus addressed the pastor: "Dear me, if I ain't tired! Here is A gobbler from my master.

The pastor said: "Thou shouldst not thus Present the fowl to me; Come, take my chair, and for me act, And I will act for thee."

The preacher's chair received the boy, The fowl the pastor took -Went out with it, and then came in With pleasant smile and look.

And to the young pro tem, he said:
"Dear sir, my honored master
Presents this turkey, and his best
Respects to you, his pastor."

"Good!" said the boy; "your master is A gentleman and a scholar! My thanks to him, and for yourself, Here is a half a dollar."

The pastor felt around his mouth A most peculiar twiching; And to the gobbler holding fast, He "bolted" for the kitchen.

He gave the turkey to the cook, And came back in a minute, Then took the youngster's hand and left A half a dollar in it.

The Lesson of a Dream.

A certain rich man, about to die, directed that all his possessions should be sold, and the proceeds invested in a large diamond which he could hide in the hollow of his hand, and thus carry his wealth to heaven. His treasurer took steps to fulfil the charge without Meantime his master fell into delay. a deep sleep, and dreamed he stood be fore the gates of Paradise. But when he sought to enter the blessed place he found that he had lost his treasure somewhere on the way, and fell to

Said an angel who drew near Why do you lament?"
"I have lost my diamond," answered

the man, describing it.
"We should call that dross where we abide," returned the angel; "the memory of one kindly act on earth would more avail you here. And have

you none?"
"Alas, I know of none!"

"Not one?"
"I dried an orphan's tear one day,"

said the man, hesitatingly.
"That tear is here," replied the ngel, "laid up for you. Behold it!"
And as the astonished man gazed angel,

so great a treasure.
On awakening from sleep he recalled

"O Auntie, dear! do look at that poor dog that is coming in at the open gate. I am sure he is starving, he is so thin. There, he has lain down under the apple-tree. May I not give him some-thing to eat?"

thing to eat?"

"Yes," said auntie, looking down into the sweet eyes glistening with tears of pity; "go into the kitchen and Margaret will give you some meat; the poor creature must be starving."

When May offered the dog the food he seemed too weak to stand, but raised a face so full of gratitude that even if she must have been amply repaid. He ate and drank ravenously, then licked May's little hand as she raised it to pat his head, and said to her, in his dumb his head, and said to her, in his dumb way, as plainly as we could have spoken: "You are kind and gentle, and I love you for your goodness."

When he had finished May picked

When he had finished May picked up the plate, on which a small piece of meat had been left, and turned to go into the house, when she was startled by a loud "caw, caw." On looking up she saw a large, black crow on one of the branches of the apple-tree. "What do you mean by frightening me like that?" said May, who had a little way of talking to everything: "do you want this piece of meat?" put-

always on his perch in the tree to welcome May with his loud "caw, It is addressed to a near relative caw," to which she kindly replied:
"Good morning, Mr. Crow," and gave

One morning long afterwards May went as usual to the apple-tree with Rover's breakfast, but he was not Rover's breakfast, but he was not there; she called and called again, yet two bound guard books. Dear brother, he did not come; she looked up into I never knew how much he cared for the tree to see if the old crow was there, and there he sat eyeing her very closely. "Good morning, Mr. Crow," closely. "Good morning, Mr. Crow," she called, but he answered not a word; she gave him some meat, which he ate greedily, watching the plate which she held all the time. "You're a funny old bird," she said, and put the plate down, thinking Rover would come by and by, but no sooner had she turned to go than the crow flew down, and taking a large piece of meat, flew away with it. "You naughty greedy old bird," said May, indignantly; and while she stood thinking about it back came Mr. Crow, took another piece of from him. meat, and May noticed that he flew to family of n the barn; so, following quickly she reached there just in time to see Mr. Crow on his way out of the door and Rover looking well pleased, but securely tied. She waited to see what it all meant. Presently the old crow returned carrying a piece of meat, which he gave to Rover. She could the crow went and returned several times, each time bringing the dog a portion of his breakfast. She called

papa had tied Rover up because the new gardener was afraid of him, and that he had forgotten to mention it to

Of his brother and sister in particuher before leaving in the morning.

'Mr. Crow, you must forgive me for "Mr. Crow, you must forgive me for calling you a naughty, greedy old bird," said May, going over to the savage bird and stroking his black feathers. "You are a dear, good, kind old thing. Is it not funny, auntie, for a dog and a crow to be such

"Yes, dear," she answered; you se that even the least of us can do little acts of kindness for each other. It's a lesson we may take to heart, my little one."

M. C. Dorrian.

FEARED HIS INFLUENCE.

Why Cardinal Manning's Relatives Held Aloof From Him. Mr. Purcell, writing in the Dublin

Review, contributes a long article on the late Cardinal Manning as an Anglican, from which we may make sufficiently interesting extract: It has often been said of Cardinal

Manning that his Anglican days are to him a page in his life finished and turned down. It may, indeed, be a closed book, as far as his public action or speech is concerned to the outside world, but to himself his early life, with its hard-fought victory, is a page on which his memory ever lingered

of England as an act of disloyalty which he never forgave. Since that day we have never met; no letter has ever passed between us." The Cardinal spoke of his brother with great effective and respect. He added at 1 affection and respect. He added: saw him twice; once at a railway station; once in my carriage I passed him in the street." On his death his brother bequeathed to the Cardinal some family heirlooms and books.

But what I treasure most, "said the Cardinal state of the cardina Cardinal, pointing to a book-shelf, "are those two volumes im which my brother bound up all my letters to him. a face so full of gratitude that even if she had counted her kindness a task affection for me still survived." His brothers and sisters held aloof from him for the most part; yet, if estranged from him in religion, their hearts were from first to last knit together in the

> and love.
>
> To show how fully the Cardinal shared this family affection, I will recite here one passage from a letter to a near relative, written almost on the eve of his departure from out of the Church of England—that time of trial for him and for them who were bound to the tendence of the control of the c to him by ties of family affection. The letter is dated :

closest ties of mutual esteem, affection

Layington, 1850.

My Dearest — :

* * * * I feel sad at the thought
of leaving you all; for my heart holds
fast to you; and faster the worse the
times are * * * * My last letter,

(Anglican). The letter is dated:
Archbishop's House,
Westminster, S. W., Jan. 9, 1892.

My Dear-* * * * Frederick has kept all my me. Some of his letters are most affect ing. Indeed, I have been more touched and surprised than I can say at all your letters and those of my father and mother. * * * Never

for a day have I forgotten them at the altar in the Holy Mass. H. E. C. A. Indeed, it was his brother's great affection for the Cardinal which stood in the way of their meeting. A like cause, coupled, perhaps, with fear of his influence, operated with other members of his family, who, after he became a Catholic, though their love survived to the very last, held aloof from him. The sole surviver of a from him. The sole survivor of a family of nine, of whom the Cardinal was the youngest, confirms this statement in a letter to me, one passage

was the slightest diminution of affec-tion between them. It was Frederick's which he gave to Rover. She could not believe what she saw until again the Cardinal that would have made meeting so painful, and my brother's portion of his breakfast. She called her aunt, and together they watched the same feeling it, I had not the courage to deprive myself the strange performance until Rover had had all that he could eat.

May afterwards learned that her mutual love was cherished to the end,

lar the Cardinal often spoke in terms of affection. In reference to the member of his own family, as well as his friends and fellow-workers in the old days, the Cardinal said:

sider it right or proper, or comporting with the dignity of the cause I represent, by making advances to subject myself to a rebuff. But I met more than half way those who held out a hand to me. We parted; they held hand to me. We parted; they held aloof from me; but not one, I verily believe, of my friends in those days of trial bore ill-will against me person ally, or even resented my quitting their side. They avoided me because they were in fear of my influence over

unto the end, of his Anglican life was very susceptible to external influences to the praise or blame of men, to public censure or applause.

family of plants, and is found very generally over the American continent Sarsaparilla is made.

on which his memory ever lingered with a half-sad pleasure. The friends of his youth, his co-partners in hope, his fellow-workers in a cause he held sacred, were dear to his memory.

Yet dearer by far to his heart were those, of whom, since he become Catholic, he rarely or ever spoke—his own kith and kin, brothers and sisters. With one exception, they all remained where he had left them—in the Church of their baptism. "My dear brother Frederick," the Cardinal said to me, "is like a Spanish hildago in his high sense of honor and in his loyalty and allegiance to the Church of his baptism. He looked upon my leaving the Church of England as an act of disloyalty. The Lungs, Liver, Kidneys, Bowels, &c.

as it completely cured me."

The Lungs, Liver, Kidneys, Bowels, &c., act as so many waste gates for the escape of effete matter and gases from the body. The use of Northrop and Lyman's Vegetable Discovery helps them to discharge their duty. Mr. W. H. Lester, H. M. Customs, Toronto, writes: "I have personally tested the health-giving properties of Northrop & Lyman's Vegetable Discovery, and can testify as to its great value."

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

"August Flower"

How does he feel?-He feels blue, a deep, dark, unfading, dyed-in-the-wool, eternal blue, and he makes everybody feel the same way -August Flower the Remedy.

How does he feel?-He feels a headache, generally dull and con-stant, but sometimes excruciating— August Flower the Remedy.

How does he feel?-He feels a violent hiccoughing or jumping of the stomach after a meal, raising bitter-tasting matter or what he has eaten or drunk-August Flower the Remedy.

How does he feel?-He feels the gradual decay of vital power; he feels miserable, melancholy, hopeless, and longs for death and peace—August Flower the Rem-edy.

How does he feel?—He feels so full after eating a meal that he can hardly walk—August Flower the Remedy. G. G. GREEN, Sole Manufacturer,

NO OTHER Sarsaparilla com-bines economy and strength like HOOD'S. It is the only one of which can truly be said " 100 Doses \$1."

THIRTY YEARS.



Johnston, N. B., March 11, 1889. "I was troubled for thirty years with pains in my side, which increased and became very bad. I used

ST. JACOBS OIL

and it completely cured. I give it all praise."

"ALL RIGHT! ST. JACOBS OIL DID IT."

Mul 3

A Food

that is eminently found on

The Great Bet

I left them, not they me. I went over the bridge; they, too, many of them, stayed behind. I did not condition in the conditio

the hearts and minds. Manning, in the beginning, even

Sarsaparilla belongs to the smilax but the variety that is richest in medicinal properties is the Honduras root, of which the famours Ayer's

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Dr. Duhamel, Archbishop of Ottawa, replied as follows:

My Dear Friends—It is my duty on this occasion, in the name of the venerable Bishops you have mentioned in your beautifal address. Bishops Lafleche, Lorrain, McDonnell and Gronard, to give an answer to the words of welcome which have been read in your name and which are most gratifying to our hearts. It is not the first time that I come to this new and yet ever growing city; and I have seen manifest proof of the growth of this parish, and therefore of the devotedness of the Catholics of Winnipeg; and so for this progress, as well as for the welcome, I feel I am obliged to say a few words of praise to you for the good you have accomplished. True it is, wherever Catholics are following

Assessment's Sand 9 have been issued, calling for, payment of 22 Collide, 3 in Michigan and 3 in Pennsylvania.

We beg to extend our congratulations to Herober J. K. Barrett, of M. Barre

are tormatries of the dissolution of Parliament are certain to occur before June 25, and the electoral contest has already commenced. Mr. Chamberlain has gone to Birmingham and will not return during the present Parliament. The bulk of the Irish members have left Westminister for Ireland. Election

The state of the s

in eschools. We are face to face with that problem. If the hon, gentleman wants the verifications school and the Protestant school, we is proud of his faith. He is ready to defend it a gainst all attacks; he is ready on all occasions to stand up for it, and he would exclude the second of the protection of the protection of the second of the protection of the protection

Laundry and Household Soap "Sunlight" has no rival. It saves time, labor, the clothes, and many miseries that follow the use of other soaps. Try it next

agents are buyyarranging receitings throughout the Kingdom.

The Adam of the receiting of Mr. Glabtone's to yet inself.

His blea of addressing small most
his law is a state of the control of the con

THE LONDON BARGAIN STORE, 136 Dundas street, opposite the Market Lane.

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Gents,-I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINI-MENT freely and in 48 hours could use my leg again as well as ever.

JOSHUA WYNAUGHTA

That string on your finger means " Bring

MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TESTI MONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WAST-ING DISEASES, after they have tried

Of Pure Cod Liver Oil and

HYPOPHOSPHITES -Of Lime and Soda.IT IS ALMOST AS PALATABLE
AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1 00. SCOTT & BOWNE, Belleville.



Relieved After the First Dose. X
PALMER, Kan, May 14, 1889.
MISS GRANGER, aged 17 years, had frequent
fits, and severe ones, a wild cry, loss of consciousness preceded by sharp report; suffered
for several years, fits every week. First effect:
prevention years, fits every week. First effect:
prevention of falling fits from first dose on, then
gradual disappearance of attacks.

MR. EUSEBIUS HAMMEL, of St. Joseph, Kan., had falling fits every two months. After a short use of Koenig's Nerve Tonic has no at-FATHER JAS. CHRISTOPHORY, Rector.

LANCASTER, Grant Co., Wis.
Rev. Father D. Niehaus writes Nov. 21, '88:
J. N. O'Sullivan had epileptic fits for 22 years;
since he has taken Pastor Koenig's Nerve l'onic
he has had no more attacks and is getting better. ter
Miss P. Adams, who has had the attacks for
7 years, has been relieved after the first doso of
the Nerve Tonic.

The Nerve Tonic.

A Valuable Book on Nervetts
Diseases sent free to any address,
and poor patients can also obtain
this medicine free of churge.
This remedy has been prepared by the Reverend
Pastor Koonig, of Fort Wayne, Ind., since 15th, and
is now prepared under his direction by the

KOENIG MED. CO., Chicago, til. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario.

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CURES SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Cure, Failure Impossio
Many so-called diseases are it
symptoms of Catarth, such as is
sche, partial deafness, losing son
smell, foul breath, hawking and
ting, names, general feeling of
bility, etc. If you are troubled
any of these or kindred symple
time in procuring; a bottle of N
Balk. Be warned in time, negle
cold in head results in Catarth,
lowed by consumption and d
Nasal, Balk is sold by all drue;
or will be sent, bot paid, or will be HEAD AND

FULFORD & CO., Brockville, Ont.

Peter's faith the lock unlooseth, Where enrapt the treedmen sin Wall on wall in beauty chooseth None for warden but the King. There the solemn light is ever, Peace abiding, youth restored, In sweet air surcease of fever, Honey heaped upon the board.

VOLUME XIV.

New Translations of two Old ME RECEPTET SION ILLA ME RECEPTET STON ILLA o might Sion fair and quiet, David's Sion ope to me! David's Sion ope to me! Calvary's wood the porches be;

Heavenly stronghold dangers thre Based upon the Rock for aye, Sion blest and safe! forget not I salute thee far away. AVE VERUM.

Heart that shed, by lances riv Hope for aye on men forlors Food of love. I retaste of Heav Fall us not, our dying morn —Louise Imagen

ARCHDIOCESE OF TOR Fifty Years Ago.

Sunday, May 29, was a red let the history of the Catholic church On that day was celebrated the fit versary of the building of that was made particularly notable bence of Archbishop Walsh.

The Archbishop valsh.

The Archbishop arrived the preig on the local train, and was station by the 34th Battalion Blarge number of the adherenter. His Grace was acconvicars-General Rooney and Mc Fathers Moyna and Gearin. A was formed, led by James Gibbo back followed by the band, and riages in which rode the distingtors. A large number of men foot the presbytery.

A large congregation attended Sunday morning to witness the edigh Mass. The Mass was sun General Rooney. Father Gear deacon, and Father Moyna as Father Hand was master of At the conclusion of the Mass Leonard read an address to His the survivors of those who had quadrons of the church in Carrel Bands.

To His Grace the Most Rec. ...
D. D. Archbishop of Toronto
May IT PLEASE YOUR GRACEfew words of greeting from the
those who fifty years ago plantee
tions of the church in Oshawa.
It is not without mingled feelin
sadness that we look back over
tary that has elapsed since th
gathered together to erect a mont
faith and to provide a place of
Almighty God.
The mission of Oshawa origin
the whole county of Ontario.
time parishes were formed, cha
and pastors appointed to attend
wantsof the growing populations
Oshawa may rightly claim the
Brock, Mara, Pickering, Uxbridg
as her legitimate off spring.
God has blessed this mission
and indefatigable pastors, whose
fully tested by a wayward flock.
those of them who still live and le
cese do not require any special no
who have gone to their reward m

linity tested by a way wall more tables of them who still live and the cese do not require any special now who have gone to their reward in made of Rev. Father Prouts. The control of the parish. Though his laboral his field of toll extensive, he Catholics of Oshawa with more accommodations and greater edu dies than they previously possess who, thirty years ago, introduce St. Joseph to the parish. Their been a continued blessing everyoung and old of the congregating the parish. The father of the continued blessing everyoung and old of the congregating and the control of the parish. It only remains in benediction in our he Much has been done to advan of the parish. It only remains labors, to creet a new church the of the one that has done service years. We pray that the day distant when Your Grace may lay the corner stone of the new

er stone of the new

Thanking Your Grace for you to-day at our jubilee service, welves, Your obedient child Garret Farrell, Par John Hart, Oshawa, May 29, 1892. In his sermon Archbishop the people for their hearty previous evening, and said share with them the joys, an brought upon the occasion of His Grace appropriately spol of ancient times, of the magn King Solomon, and of the sm succeeded it, which was grashomon, because it was the was presented as a child. Inmblest Catholic church with the Holy Eucharist it was the was presented as a child. Inmblest Catholic church whan any temple of antiquity the Holy Eucharist it was the off the Lord Josus. He said mon preached by a Catholic clic church were the words o He gave the reasons why take an interest in the canniversary of this old church that many of you were bapt mabers of you were prepar Communion; here it was the were solemnized, and here, emonies of the Church per bodies of those who had die during the last fifty year baptized, and 383 marriage parish register. Before cle services the Archbishop appeal on behalf of the bethe evening Father Moy preached an eloquent sermedition of Mozart's Twelfth ing was beautiful. Mrs. and Mrs. McKeown (nee Milamilton, were the prifour members of the Wyaluable assistance. A value credit of the success of the teredit of the success of the credit of the success of the teredit of the success of the credit of the school, where he was received by the mem Board. The children a mainder of the day.

Afterward he visited the Si was received by the mem Board. The children a mainder of the children a mainder of the children second to their chief pastod dressed them in a fatherlaner, and after much salut them a half holiday. To the children in the children second to their chief pastod dressed them in a fatherlaner, and after much salut them a half holiday. To the children second to their chief pastod dressed them in a fatherlaner, and after much salut them a half holiday. To the children second to their chief pastod dressed them in a fatherlaner, and after much salut them a half holiday. To the dress from the School B by the Chairman, J. H. I. To His Grace the Most J. Mr. Archbishop of To

MAY IT PLEASE YOUR trustees of the Roman Cat