

# The Catholic Record.

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

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## Written for the CATHOLIC RECORD. HOW A SCHOOLMASTER BECAME A CATHOLIC.

### LETTER XIII.

When the reformers discovered that the Church taught some doctrines that were nothing but "human opinions," they could not conscientiously remain in her fold any longer. An inspired loathing of whatever has a human taint eminently characterized them. After having withdrawn themselves from a corrupt Church and publicly denied her divine character, it would be very natural to expect those proficients in Christian knowledge would adopt for themselves some rule of faith that would be rational and certain. They selected for their primary dogma, that the Written Word alone is the complete revelation of divine truth, containing all that a Christian need believe. And this statement, so far from being a respectable "human opinion," hardly rises to the dignity of a decent conjecture. For the bible, or more particularly perhaps, the New Testament, the Protestant professes the highest veneration. This veneration, the Catholic, whose veneration for it, if anything, still greater, cannot but approve and admire; but when the Protestant insists that the Testament was given by God for every man to learn and judge for himself the doctrines of Christianity, the Catholic joins issue with him at once.

It is likely that, if our Saviour intended that mankind should learn His religion from a book, He would have written, either all or part of it, or, at the very least, would have commanded His Apostles to write it, and in the book somewhere its aim and purpose would be distinctly declared. Not a verse of the New Testament did He write, nor is there any evidence that He enjoined this Apostles to write a sentence. And what passage of Scripture can be selected from the Testament to prove that it is a full and final revelation of Christianity? It is nothing of the kind. St. John said: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The inference from this hyperbolic as it may be, is that all His instructions to His followers is not in the Testament. It will hardly be said that our Saviour while on earth spoke idle, meaningless words, or did purposeless acts. The Testament, then, to be full and sufficient, should be a complete report. But, according to St. John, it is not.

Had Jesus intended that from a book alone His religion should be learned He would have given us a book, a plain, solid book, adapted to the lowest capacities; it would contain all His teachings, a full and explicit creed, clear instructions concerning the sacraments and their administration, and no doubt a body of fragments of essays on containing objections of another, and many having "things hard to be understood." But by means of a book alone Christianity would not have made much progress in the world. Since the time of Christ but a very small fraction of mankind have been able to read, and for those that could read, before the invention of printing, there were not enough books. How could the heathen be converted to-day by the mere agency of a book? Let the Protestants, who have tried it thoroughly, say what their success has been.

For more than three centuries the Protestants have been engaged in "the Bible and the Bible," and with "the Bible alone" they have demonstrated its complete insufficiency. With their best men have tried to construct a sound theology; and in the attempt their best men have always failed. They have always overlooked or ignored some texts contradictory to their system, which, in the private opinions of their disciples, have called for vexatious amendments or an entire reconstruction. And the theologians have condescended so often and so completely to the notions of those whom they have professed to teach, they have so haggled and distorted Scripture, to save themselves or to satisfy their people, that they have destroyed authority, stamped out faith, and reduced the truths of the Scriptures to questions of pure speculation. If the Testament were ever designed as a book wherein men must learn for a certainty the Christian truths, it has been useless to Protestants. To be sure they say great things of it; they understand it; they are the very men too that preserve it in its first purity. But it is very singular that, left it as the only guide to eternal life, and who would therefore desire its careful preservation, did not in the first place commit it to the tender care and keeping of those who are so supremely qualified for such a sacred trust. Was this an inexplicable oversight in the Founder of Christianity? Possibly not, even if it be contended, what is contrary "to fact and to faith," that Christianity must be learned from the Bible.

If history teaches anything, it is that God became man, that He founded a

Church and gave the members of it oral instruction, and commanded them to teach others, orally, "and He commanded us to preach to the people." "He sent them to preach to the sick," and to them He declared "and, lo, I am with you always, even unto the end of the world." He never said a word to them about distributing bibles. This may seem to the Protestant to have been a sad misconception of the proper means to the objection in view, the Christianizing of the nations, but the facts stand on record. Still, by observing to the letter the commands of their Master, the apostles, we have every reason to conclude, met with considerable success. They preached, and, without circulating even a tract, they established Christianity. From the Ascension, A. D. 30, to A. D. 41, when, according to the Methodist commentators, St. Matthew wrote his Gospel, there was not a sentence of the New Testament written. For seven years the Church was manifest to the world, doing her work fully, and never more successfully. During that time, unless a Protestant would "hear the Church," he would without "the Book" be without "the Word." What has been done? It would be a curious reflection on his enlightened good sense to suppose that he would have taken the bare statements of the Apostles, without being conceded the privilege of testing things by his own ideas of what ought to be and what ought not to be. Their simple allegation in their teachings they were specifically directed by either an incredulous snore or with a counter claim of his own to still higher pretensions. In '41, he could have used against them St. Matthew's Gospel, provided he could read Hebrew (Syr Chaldee), he could have five or six years afterwards it could be easier for him in his favorite Greek. In '65, he could have reinforced himself with St. Mark's Gospel, and a little afterwards with St. Luke's. And from that time onward he would have found himself overwhelmed with Gospels. Besides the Gospels and Epistles in the Testament, he would have encountered (See Du Pin) The Letters of Jesus Christ to Agabus; The Letters of the Virgin Mary; The Gospel according to the Egyptians; The Gospel according to the Hebrews; The Gospel of Nicodemus; The Acts of Paul and Thecla; The Epistle to the Laodiceans; Letters of St. Paul to Seneca; The Epistle of St. Barnabas (the Apostle); The Liturgies of St. Peter of St. Mark, of St. James, and of St. Matthew; The Canon and the Constitution of the Apostles; The Book of Phocorus; The Ancient Acts of the Passion of St. Andrew; and many, many other writings, claiming Apostolic sanction, that were put forth by the little heretics. How could he have discriminated from such a host of writings the books that were inspired? Who did the formation of the canon was an act of the intuition of the Church" (p. 57); "It is then to the Church, as a witness and keeper of 'holy Writ,' that we must look, both for the formation and the proof of the Canon" (p. 12). Kurtz, in his Canon of the Canon, as it is now recognized, was settled, and received the sanction of the Church at the council of Hippo Regius, A. D. 393" (p. 405). (And Westcott, speaking of this Council, says that "Tobit," and "two books of the Maccabees" were included with "the canonical Scriptures," (p. 440.) Most interestingly, several histories of His life and doctrines, full of pious frauds and fabulous wonders, were composed and persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy Apostles. These writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, had not the rulers of the Church used all possible care and diligence in separating the books that were truly apostolic and divine from all that spurious trash, and conveying them down to posterity in one volume." (Gen. L. c. 1.) "The opinions, or rather the conjectures of the learned, concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times." Mosheim, a Protestant, says this: "It cannot, however, be denied that the idea of the Inspiration of the New Testament, in a sense in which it is maintained now, was the growth of time." (Westcott, p. 55). "The successors of the Apostles did not, we admit, recognize that the written histories of the Lord and His scattered epistles of His first disciples would form a sure and sufficient source and test of doctrine, when the current tradition had grown indistinct or corrupt." (Id. p. 50).

It is plain now that the Church was doing perfect work before a word of the Testament was written; that the books of the Testament were written by members of the Church as occasion or necessity prompted them; that the Church separated the inspired books from the spurious, adopted them, and has carefully preserved them. In a sense the Testament was made by the Church! Only she, then, can understand its use and its true import; as was dictated by the Holy Ghost, the Spirit of the Church, so its sense can be learned only where the same spirit presides. The Church is its only voucher. To prove the authenticity and genuineness of the Scripture a

divine judgment must be conceded to the Church. Nothing less could have separated the divine from the human. By the Church the Scriptures are proved. And by the Scriptures the Church is proved! Not necessarily. When the Protestant opposes the Bible to the Church, the Catholic, who is conscious that he can draw abundant proofs from the Scriptures to establish his position, is willing to meet his opponent on his own ground. And it is only against those that acknowledge the Testament to be the Word of God that he uses Scripture. By other and quite independent proofs he can recommend his Church. He can show, for instance, by authentic history, that the Church was established by miracles, that the miracles prove the divine commission, and the divine commission proves the infallibility (Brownson). And to prove her constant continuity, he can produce an unbroken chain of evidence from the multitude of her saints and other writers, that reaches from St. Ignatius to Pope Pius IX. Her present existence will scarcely be questioned! Prove the establishment of an uninterrupted being of the one, holy, Catholic, and Apostolic Church! The man that asks for this must be blind to the past.

Concerning the New Testament it would seem that for Catholics there is not quite enough in it, and for Protestants there is far too much. As the Church ante-dates it, and as it is really nothing but a collection of writings, one epistle addressed to one congregation, and another to another, for some purpose dictated by the necessity of the occasion, it is easy to understand that the Church may have had previous and even explicit beliefs, not mentioned in the New Testament, which she would not notice in her sacred writings, but which she would not neglect to find in letters of counsel and exhortation, addressed to people established in the faith by the preaching of the Apostles, particular mention made of what all well knew? But incidentally and directly there is a good deal more in these writings than Protestant systems can cover. Protestantism do not need "hear the Church," "Then art Peter and upon this rock I will build my Church," nor according to Protestant judgment is there any significance in the precedence always shown and given to St. Peter. The exhortations to unity have no meaning for Protestants; they are ideals of the impossible, to which they are admitted unto them; and they are retained, can find no place in Protestantism. "Is any sick among you let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord," is very silently passed over. "By which also he enjoy self-governance, the spirit is repeatedly used to hulk to devotion; it is simply useless. "Henceforth all generations shall call me blessed," was spoken by "the mother of My Lord," but Protestants are too scripturally enlightened to use either expression. "It is a shame for women to speak in the Church," has been twisted to an opposite meaning. The benefits of fasting, as often enforced by council and example, has been more scientifically evaded; fasting has been swelled into feasting, an orthographical touch. *Hoc est corpus meum*, "this is my body," is flatly denied. Between the Catholics and the Protestants there is this difference; the Catholics take Jesus Christ at His word, and Protestants put their own words into His mouth.

feature, as well as the guaranteed surrender values attached to each policy makes its policy one of the most attractive now issued.

## BALFOUR AND PARNELL.

INTERVIEWS WITH THE SECRETARY AND THE IRISH LEADER.

London, June 9.—I lay before your readers interviews with the two most prominent men in England—Balfour and Parnell. They deal with the Irish question as it stands to-day and from the vantage point of the acknowledged leadership of the fight. Both Mr. Balfour and Mr. Parnell have thoroughly revised and approved the interviews which follow, and which respectively bear their names. The authenticity of the interviews is absolute.

I met Mr. Balfour in the Irish Office in Great Queen Street. He speaks with a half nervous intensity and chooses his words carefully. "People who try to study the Irish question," Mr. Balfour said, "constantly make a highly important error. They appear to think that the Loyalist class and the landlord class are identical. This is wholly untrue. The great strength of the Loyalist party lies not with the landlords, but with the energetic and industrious population of the North and with the best people in Dublin. These are the elements we count upon with unerring certainty. "What," I asked, "is your estimate of the number of Loyalists in Ireland?" "It is scarcely possible," Mr. Balfour said, "to divide Ireland absolutely into two hostile nations. THE UNIONIST PARTY is certainly not less than a third of the population, and includes very much more than a third of the wealth and intelligence of the country. "Are there many unsworn Loyalists?" "There is a very large number of such in the remote districts. We certainly hear from them." "Have you faith in the further industrial progress of Ireland, in spite of agitation—is there any revival of industries?" "There is a great desire on the part of the Government to aid in promoting new industries. The word revival is inappropriate, because by manufacturing never existed, except in the loyal North, where they have steadily improved and are now at a higher point than they were twenty years ago. The income tax returns of trade profits show that they have risen very largely during the last thirty years. "Has the Government in view any efforts toward a direct relief of people in such districts as Conamara and Galway?" Mr. Balfour moved his chair nearer, thought for a moment, and then said: "I don't mind telling you that the Government is now MATURING A GREAT POLICY of much importance. I purpose to introduce the bills involving a very large outlay of public money for the purpose of a scheme of arterial drainage. I hope to follow this up next year by schemes of a similar character. I do not believe that these plans will involve the building of piers, and so on, for I am not sure that this sort of work would be advisable. But a very great sum of money will be sent, and this will tend to relieve the land. Concerning the distress of which you speak, we have four hundred thousand people in the country who are distributed a large amount of seed potatoes there, sufficient for the whole needs of the population. No relief works have been begun on the islands, as they are not considered necessary. "Concerning the much-talked-of improvement in Ireland's condition recently," I said, "I noticed yesterday a report that forty of the fifty seven railroads in Ireland pay no dividends." "As to the railways," said Mr. Balfour, "there are many small local lines in Ireland which pay very little or no dividends, and never have done so, but at this moment railway receipts are very much higher than they were twenty years ago, and, on the whole, the railway system is in a more healthy condition than in previous years. This is shown by the traffic receipts." THE EMIGRATION QUESTION. "Do you look upon emigration as a possible or partial solution of the Irish question?" "Emigration continues from Ireland, but not from the most congested districts. While it would materially relieve these, the emigration is rather from older districts. As is usually the case with spontaneous emigration, the young and able-bodied men leave, while the old and feeble remain. The question is whether the young men could be made useful if they remained. I think not under the existing condition. Of course, if manufactures appeared and factories sprang up there would be employment for the surplus population, but, if the young men do not find work, they are clearly of no use to themselves or anybody else. "Is there more money in Ireland now than twenty years ago?" "Certainly there is. I believe that the commercial condition of Ireland is better than it was twenty years ago in every way. The depression of the period of trade in England about 1875 undoubtedly has had its echo in Ireland, but the depression since 1877 has not been in any way comparable with the improvement between 1864 and 1874. The returns to my possession do not show any material falling off since 1875." Regarding the statement that statistics show that the number of inhabited houses in Ireland decreased 24 per cent. between 1871 and 1881, Mr. Balfour said "figures of that kind MUST BE RECEIVED WITH CAUTION, because large numbers of laborers' cottages have been built at cost or thereabouts and the laborers have moved into them and left their old ones vacant."

themselves with the rest. It is a programme of destruction. They have left the guidance of affairs. I have heard on the very best authority that the Government intend to abandon the licensing clauses altogether, all of which looks very little like the Tory triumph they persistently predict." Concerning the Southampton election, Mr. Parnell said: "It is true, as Mr. Balfour states, that the result in Southampton depended on local issues, it is remarkable testimony to the advance of the Home Rule cause that the electors of a constituency like Southampton, which in 1886, regardless of its local interest, returned a Conservative out of antipathy to Home Rule, should have so far overcome their repugnance as to consent to pay so much attention to local concerns, particularly," added Mr. Parnell, with a smile, "when paying attention to local concerns means simply and purely the endorsement of Home Rule in Ireland itself."

EVERYTHING MOVING WELL. Mr. Parnell continued: "Everything is moving well. If Mr. Balfour thinks that he has just the National League, he is very much mistaken, for he is really only at the beginning of his fight with that body. He has attempted to suppress several branches, but has only succeeded in increasing their vitality. Nothing makes a tree grow so vigorously and rapidly as clipping its branches. To kill you should strike at the root. Mr. Balfour pruned the National League to a limited extent, and the results are highly gratifying to us. We shall not rest until we have established the right of every one of the clipped branches to meet free from the persecutions of the police and the penalties of the Coercion law." BLAKELY HALL.

## FEAST OF THE SACRED HEART AT INGERSOLL.

The feast of the Sacred Heart of Jesus was celebrated on Friday, the 8th inst., with special solemnity in the church of the Sacred Heart, Ingersoll. High Mass was celebrated by the Rev. M. J. Brady, P. P. of Woodstock, assisted by Rev. G. H. Northgrave, Editor of the Catholic Record, as deacon, and Rev. Father Murphy of Brantford, as sub-deacon. The Church of Ingersoll, being dedicated to the Sacred Heart of Jesus, it was eminently proper that this special observance of the paternal feast should be held, to encourage and foster the most excellent devotion to the Heart which entertains the great love of Jesus for mankind. The Rev. Joseph P. Molphy, P. P. of Ingersoll, officiated as master of ceremonies.

After the gospel, Father Murphy ascended the pulpit and delivered a most impressive and eloquent sermon on "Devotion to the Sacred Heart of Jesus." He portrayed in graphic language the love of Jesus for us, and touchingly showed that we on earth should make the principal work of our lives to return love for love to our Master, our Redeemer and Saviour who so loved the world that for us He delivered Himself unto death. The congregation was large, and all were deeply impressed by the instructive words of the preacher.

## A FASHIONABLE MARRIAGE IN TORONTO.

On Monday morning, 4th instant, at ten o'clock at Toronto, Mr. Austin Smith, son of the Hon. Frank Smith, was united in marriage to Miss Minnie, eldest daughter of Mr. Hugh Ryan, the well-known railway contractor of Canada. The ceremony was performed by His Lordship Bishop O'Mahony, at the little Church of Our Lady of Lourdes, His Lordship being assisted by the Very Rev. Dean O'Connor, of Perth, assisted by Father McBride, rector of the church. After the ceremony a nuptial mass was sung with special musical accompaniments. The bride was charmingly attired in a dress of white satin with veil and orange bouquet of white roses. The bridesmaids, who were also dressed in white were the bride's sister, Miss Rita Ryan and her cousin, Miss Nellie Ryan of Brookville. The bridal train was borne by the bride's cousin, Miss Rita Ryan of Brookville and Miss Kathleen Harty of Kingston. Mr. Smith was attended by Mr. John K. Macdonald and Mr. Langmuir of Toronto. Leaving the church the party proceeded to Mr. Ryan's residence, Rosedale, where the wedding breakfast was served. At 2.50 Mr. and Mrs. Smith left on a wedding tour for New York and other American cities. On their return they will live on Isabella street. The guests were chiefly members of the families of the contracting parties. Among them were: Hon. Frank and Mrs. Smith, Mr. J. J. and Mrs. Foy, Mr. and Mrs. Macdonald, Miss O'Brien, Perth; Mr. Peter McLaren and Miss McLaren, Perth; Mr. and Mrs. George Kieley, Mr. Raddie Ryan, Brookville; Mr. and Mrs. M. P. Ryan, Montreal; Mr. and Mrs. W. Harty, Kingston; Mr. John Ryan, Brookville; Mr. and Mrs. P. Ryan, Prescott; Miss Birmingham, Kingston; Mr. P. Doyle, Texas, and Mr. and Mrs. Wm. Ryan, Toronto.

## DEATH OF MRS. J. T. DALTON.

With sorrow we announce the death of Mrs. J. T. Dalton (Sallie Holman) a lady who had attained great distinction as an opera singer. She was a native of this city, and both herself and the other members of her family have enjoyed for many years the esteem of the citizens generally. Mrs. Dalton had been ill for some months past and her death occurred on Thursday of last week. To Mr. Dalton and to Mr. and Mrs. Holman and the surviving relatives we offer our most heartfelt condolences.

## IMPERIAL FEDERATION.

To the Editor of the Catholic Record:

SIR.—The attack in the RECORD by an obscure scribe who calls himself Olericus, (*Luceus non lucendo*) on my paper concerning Imperial Federation, is evidently dictated by intense hatred of the British Government. I say nothing in regard to this amiable quality except that it would be exceedingly pleasing to it if the said Government were annihilated. It ought, therefore, to desire confederation, for, under this system, no one nation, or branch, would have more power than another. A new power emanating alike from all the branches, or sections of the confederation would be the supreme ruling power, while each branch would enjoy self-governance to the fullest extent, as regards all its interior economy. Hatred, like all other passions, is blind, and cannot see this. The chief difficulty in carrying out any plan of confederation, will consist in the great reluctance which the Imperial Government must experience to give up its colonies and dependencies. These dependencies would be free and self-governing states in partnership with other free and self-governing states. I am, Sir, Your most obedient servant, E. MCD, DAWSON, Ottawa, June 7, 1888.

## THE ONTARIO MUTUAL LIFE.

Elsewhere will be found the report of the annual meeting of the Ontario Mutual Life Assurance Co., of Waterloo. This is the only purely Mutual Canadian Life Co. and its success is largely due to the advantages derived from the mutual principle. The Directors' Report shows that the policies issued were 2181 for \$2,716,044, while the total assurances in force are \$605 policies for \$11,081,090. The cash income was \$336,104, and of these figures, as well as all the other items of the report, show a handsome and substantial increase over the previous year. The management, however, within the past year, made all policies, old and new, free from conditions as regards travel, residence and occupation, and after two years indispensible on any grounds whatever. This

number of paupers, in an outdoor, insane, criminal and the like!" "There is a decided improvement," said Mr. Balfour, "in the total number of outdoor paupers. Relieved indoor pauperism is about stationary. The diminution in numbers of outdoor paupers is four per cent. The Crimes Act prosecutions are but a very small proportion of the total number of criminal proceedings in Ireland. "Is resistance to eviction growing weaker?" "Resistance to evictions in Ireland is simply the result of the policy of the Nationalist party, which desires to work upon the feelings of the English people. It has no other meaning. "What is the feeling in England as far as your personal information goes, concerning Ireland?" "I think the English have always been extremely anxious for the prosperity of Ireland. They have spent large sums of public money for promoting that prosperity, devoting it to purposes for which they would never have spent money in England or Scotland. I do not think the English people are becoming more reconciled to crime and defiance of law in Ireland, or to the absurdities involved in Home Rule. "But the Southampton election?" "I do not admit," said Mr. Balfour, "that the Southampton election was fought out on the Irish question in any form whatever. The issues were local. "You will continue your fight against the National League?" "Yes, the statement that the League is in anything like its old form is absurd. The League is far weaker than it was. It is decidedly on the decline. "Do you contemplate any change in your policy in Ireland?" "Decidedly not," said Mr. Balfour, promptly. "The present policy is doing its work well. When I last saw Mr. Parnell in Ireland he told me that his plan was to assist English business and encourage English legislation until the Unionists quarrelled among themselves. Mr. Parnell has done neither one thing or the other," said Mr. Balfour, with emphasis. "He had neither broken the Unionist party nor encouraged English legislation."

## A TALK WITH MR. PARNELL.

I then hurried to the House of Commons and sent in my card to Mr. Parnell, who in a few minutes accorded me an audience in a small smoking-room directly under the big room where all the legislative fighting occurs. "So Mr. Balfour has been interviewed?" said the Irish leader, dropping into a chair. "It is absolutely unprecedented—a Cabinet Minister allowing himself to be the subject of a newspaper interview." He talked for a moment on general subjects, until I mentioned Mr. Gladstone's name. "His health," said Mr. Parnell, smilingly, "is wonderful. He is three years younger to-day than he was when he tried to pass the Home Government Bill in 1886, and his rejuvenating is as much due to approaching success as anything. "Your health?" I asked. "It is fair," said Mr. Parnell, "at all events better than last season, when I was not able to attend regularly. At this season I am at least able to be in my place. Since you have noticed my appearance, you may also have observed that I am in rather good spirits. "How does the Home Rule question stand to-night?" "At no time since the general election," said Mr. Parnell decidedly, "have the PROSPECTS OF HOME RULE appeared so bright as they do to-day. You may say with all confidence that the results of every bye-election with the exception of Doncaster prove that the abstentionist Liberal voters of the former period have all returned to their allegiance, and that if an appeal to the country should be made to-morrow Mr. Gladstone would be returned with a majority at least equal to that of the present Government. "Very few Englishmen would say that," I remarked. "Nevertheless," said Mr. Parnell, "it is true, and I am particularly anxious to have you cable this to America, that our cause can only be injured by the over-excitement or imprudence, I may say."

## THE VIOLENT IMPROBENCE.

of those Irishmen who have not sufficient patience to wait the short period necessary for complete success. The prospect of violence and crime is the only hope of the Tory party to-day. The confidence which I expressed to you in Ireland months ago as to the result of the Home Rule movement is redoubled. When I told Mr. Parnell what Mr. Balfour had said about his policy of advising that English business should be facilitated in order that the Government might become entangled in difficulties, that it had been unsuccessful since English business had not been facilitated and the Government was not broken up, Mr. Parnell answered, "We shall see before the end of the session whether I was right or wrong in that advice. This evening only began the critical period for the Tory party, as the first important division on the Local Government Bill has shown. The Government have deliberately frittered away the session so far on a number of minor measures, like the King-Harman salary Bill, with the result that they are only entering upon a piece of resistance at a period of the session when such measures are usually concluded. Already questions of the first magnitude connected with this Local Government Bill, such as the licensing clauses, are

## LOOKING DANGEROUSLY AHEAD.

and the Tory statesmen are at their wit's end. They contemplate throwing overboard a considerable portion of their cargo in the desperate hope that they may save



JUNE 14, 1888.

JUBILEE ODE TO LEO. XIII.

The following poem was composed by Mr. Frank A. Cunningham, of the American College, Bonn, for the jubilee held by the students of the different colleges in honor of the Holy Father's jubilee. The celebration occurred in the Church of San Carlo al Corso. Twenty poems, in different languages, were recited, five in each language, and the subjects for the poems had been assigned. That which fell to Mr. Cunningham was "The Jubilee of the American." Three hymns ("The Priesthood," "The Pontificate," and "The Sacramental Jubilee of Leo XIII.") were composed for the occasion, were exceedingly well rendered by a large choir of students, under the direction of the Maestro Capocci.

"The American." The land that first the Genesee light disclosed, the vast America, unite in embassy to him whose sovereign Rome Her thirteenth Leo names, and, gracing, some To join with sister countries, and extend His joy of golden years from end to end of earth, in jubilees of praise, and lay Their grateful homage at his feet to-day.

Young, full of hope, and free, Columbia came To tell with loyal heart the thanks she feels For Leo's special love and aid, to own His seal that makes her throne his sacred seat, And taught her pastors chief, and made them call Their brethren all to council hall, in parent Baltimore, to organize Her Church, and closer draw the holy ties Of union, while in beaming kinship, O'er all, his pictured self look down to bless Their work, and aid the least of his obedient Great Carroll's grace, who late his sovereign voice To purple honors called.

His blessing made Her college here to flame what fealty-grade And learning claimed, pontifical, and fired With zeal to raise her people, he inspired And blessed her general university, And named the nation's capital to be its home, and its first rector gifted Keane.

Through him she counts another score Of mildness done, in his more than more Found God in duty at the martyr's goal; An Elder Ryan, chosen for his home, Where piety, eloquence, vigilance belong, All that enable in the diadem, Of hierarchical gifts, a gem.

The tranquil Canada their tokens bring Of thankfulness and joy, remembering His organizing hands, that brought the calm Of peace upon their Church, that sought to arm With power force their prelate band, and raised To Cardinal's degree whom learning praised And native worth and toil exalted, and named Archbishop him whose seal and duty called Or made whom sacrifice called to bear The prelate's nobly pledged to raise Their Church, and light her path to brighter days.

The Mexico land her homage sends, in And gratitude of Leo's seal, that sought To long from handed secrecy to save Her holy Church in present care that gave Her pastor hand its merited increase, And her tired people days of longed-for peace.

Where rolls the Amazon through the woody banks, Brazil to him her offering sends and thanks Who three times aided his pastors shining ranks; Or where Peru upon the Andes lies, Or where Bolivia his perpetual rise, Or Chili's length or Argentina's expanse, Or Ecuador, related lands that gave In faith through him; where New Granada feels His gentle hand, or Venezuela kneels By summer seas a million voices blend In praise of him, and joyful offerings send, And thus the Western World its homage lays.

At Leo's feet with sister lands and pray: "May God preserve His Limb, and may His Light Be down of peace at end of conflict's night."

WRITTEN FOR CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANTRAS M'DONELL DAWSON, LL. D., F. R. S., ETC.

PART II. FROM THE EXTINCTION OF THE HIERARCHY IN 1603, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1634.

Only a small number of the Catholic clergy were able to remain at their posts after the "Reformation" was established. These few spared themselves over the country, comforting their brethren and administering to them the sacraments. Between 1580 and 1600, Jesuits, Benedictines, Franciscans, Lazarists and Augustinians established themselves in various districts, to which many of the refugee clergy had retired. The Jesuits had stations in Breinar, Gencairn, Strathgals, and Buchan. As may be supposed, there was but slender means of educating Catholics in Scotland. To educate ecclesiastics was utterly impossible. Pope Clement VIII, in view of this evil, founded the Scotch College at Rome, where, ever since, a certain number of clergy for Scotland have received suitable training. There is much valuable information in Father Blackhall's narrative. This zealous priest returned from Paris to Scotland in 1637 and acted as chaplain to the Countess of Aboyne, at Aboyne Castle, at the same time doing duty as a missionary, in the counties of Aberdeen and Banff. There is no record of Father Blackhall's final career. He was at Paris when he wrote his "narrative," but how long he survived is unknown.

On the death of Bishop Watson of Lincoln, in 1584, an Archbishop was appointed to preside over the clergy of England, with episcopal jurisdiction, also, over the Catholics of Scotland. This arrangement was exceedingly distasteful to the native Scotch. They had an inveterate dislike to any foreign authority, especially if it were English. The Scotch priest, Rev. G. Blackwell, was nominated in the year 1598 and was succeeded by a Vicar Apostolic who enjoyed the title and dignity of Bishop of Caicedon. He also professed jurisdiction over Scotland. But, in consequence of repeated representations made by the clergy to the Court of Rome, Pope Gregory XV. ordered the Right Reverend Bishop to cease exercising ecclesiastical authority in Scotland.

It was not till 1629, that proposals were made for constituting a missionary body in Scotland under the jurisdiction of a native superior. In that year Father William O'Gilly received faculties from Pope Urban VIII, as Prefect of the Mission. In 1633, the Scotch secular clergy, freed from the jurisdiction of English Prelates, and the authority of the Order of Jesuits, were incorporated as a missionary body, by a decree of Propaganda, and were placed under the superintendence of the Rev. Wm. Ballantyne, who thus became Prefect of the Mission. The missionaries were greatly strengthened by this appointment; and indeed, Father

Ballantyne administered the affairs of the mission with great ability, and, considering the circumstances of the country, not without success. He was not, however, without his trials. The regular clergy were disinclined to render complete obedience to one who, although possessing extraordinary faculties, was not a consecrated Bishop. It was much desired accordingly, that such a dignitary should be appointed, there being no doubt that he would command, as well as deserve, the respect and obedience of all the clergy, both secular and regular. The missionaries earnestly supplicated the Court of Rome for the appointment of a bishop with jurisdiction over all Scotland. Their request, however, was not complied with till after the time of two Prefects, Messrs. Ballantyne and Winchester.

It was hoped, at this time, to revive the See of the Isles. The scheme for its restoration was not unreasonable, as the majority of the Scotch Catholics belonged to the Highlands and Islands, where, on account of remoteness and some other causes, the Catholics were protected from the legal penalties which weighed so heavily on their brethren of the Lowlands. In 1634 the restoration of this See was actually decreed by the Congregation of Propaganda. But an incumbent could not be found. A good Irish priest was suggested, and his acquaintance with the language and habits of the people was, however, considered an impediment. Father Hugh Sample, of the Society of Jesus, Rector of the Scotch College of Madrid, speaks in forcible terms of the advantages of such an appointment: "I have desired for many years to see a Bishop in the wild regions of the Hebrides to instruct and form the priests, to settle disputes among the Catholics and to administer the sacraments of orders and confirmation; distinguished in his life, his preaching, his manners, his influence, and possessing the same authority as the Bishops in Ireland. I am aware that the scheme is opposed by many from motives of private advantage, or from excess of timidity, but the glory of God, the public good, the custom and the advantage of the Church call for it. I know of no one better fitted for the office than the Prefect of the Franciscans in the Scotch missions, in whom all the characteristics of a good pastor are found. I have sent him and his companions some ecclesiastical ornaments and some alms, and I will do my best, every year, to realize his necessities." The desirable and desired appointment was not yet, however, to be obtained.

Father Ballantyne, the son of a Protestant minister and a convert to the Catholic faith, having qualified himself for missionary duties in the college abroad, came to Scotland in 1649. His selection was of the rarest kind. The coventurers, who had notice of his coming, seized him and confiscated all his books and papers. Of course he was a prisoner; but, ere long regarding his liberty, he set about fulfilling the duties of his office, without any fear of the dangers by which he was surrounded. He had no hesitation in conversing with Protestants, and with great natural abilities, he had perfected himself by superior studies, and was, in consequence, able to contend with the most learned. He did so with eminent success. Gifted with extraordinary suavity of manner, those who were most prejudiced, perhaps chastised by the cogency of his arguments, showed no hostility, while others were convinced and embraced the Catholic faith. Of these were several persons of distinction; among whom was his younger brother, Archibald, who, having at first been a page to the Elector Palatine, rose to be major in the army of the covenanters. He did not long survive his conversion. His death was that of a truly pious Christian.

Father Ballantyne had great difficulties to contend with. Not the least of these was the disorganized state of the missions. For the secular clergy there was no order or regular mode of action. Each priest, ever since the extinction of the hierarchy, was accustomed to do just as he pleased. No one had a special missionary district assigned to him. The whole country, so far as the mission of each priest and the clergy, in consequence, endeavoring to extend their labors to every place, nowhere produced satisfactory results. It was impossible for them to administer regularly the sacraments, or effectually impart instruction. In cases of severe sickness, it was not known where to find them. Several of them would arrive, at once, at the house of a comparatively poor man who could scarcely afford to entertain even one. Under such circumstances, what was to become of their sacred ministrations! It was somewhat otherwise with the regular clergy. They at least owed obedience to the superiors of their respective societies, and thus discipline was maintained. But their discipline was to be guided by the Prefect of the Mission, who was not a Bishop, and consequently, his efforts as missionaries.

Father Ballantyne, in order to devise some means for correcting so many evils, repaired to Paris with a view to consult with his Brethren in France. He was so fortunate as to meet with a former fellow-student, a man of ability, Mr. William Leslie, who was of a respectable Scotch family. Mr. Leslie, who was completing his preparation for the ministry at the Seminary of St. Nicholas du Chardonnet, entered warmly into the views of Father Ballantyne. Cardinal Charles Barberini, the Legate to France, was at the time, preparing to return to Italy. He was anxious to secure the services of a Scotch priest to conduct the education of his youthful nephew, Father Ballantyne recommended Mr. Leslie; and, at the same time, imparted to the Legate his purpose of having a representative at the court of Rome who should have charge to attend to the interests of Scotch missions. The Cardinal took a favorable view of his plan and promised to support it at Rome with all his influence. Mr. Leslie at first objected to the arrangement, on the ground that the office which was proposed for him would divert his attention from the service of the mission. He soon, however, yielded to the persuasions of his friend, who represented to him that it would best serve the cause they had at heart, to accept the Legate's offer. It would not only secure to him a respectable maintenance and honorable position in the Holy city, but, at the same time, the

countenance and support of the eminent Cardinal Mr. Leslie, accordingly, proceeded to Rome in the suite of His Eminence; and Father Ballantyne returned to Scotland, accompanied by four of his former fellow-students, Messrs. Walker, Lumden, Clighton and Smith.

TO BE CONTINUED.

THE DANGER BEFORE US.

We have already alluded to the importance of housekeepers paying more attention to the kind of baking powder used in leavening their bread. This is a matter to which we cannot draw attention too often, because it is something which involves the most serious consequences to the general body of mankind. Temperance apostles tell us—and there is ample foundation for the statement—that there is disease, both moral and physical, in the intoxicating cup; and in the same way there is disease, also perhaps, but certain, in the lime and alum leavening agents employed in many of the homes on this continent.

No punishment is too severe for those manufacturers who place these poisonous alum and lime baking powders before the public with the assurance that they are pure and wholesome articles. In the belief of the truth of such statements such baking powders are largely used in the preparation of food, and in this way the poisonous ingredients are taken into the system without a suspicion of their presence. By and by comes spasm of head, ache, disease in the stomach, loss of appetite, a fluttering of the heart; the child is seized with an apparently causeless cough. The coating of the stomach is destroyed, perhaps one of the vital organs is rendered almost useless; the kidneys are attacked with Bright's disease. The health of the child is irreparably broken down; the adult becomes a chronic invalid. These are the doings of the modern cheap baking powder that is composed of lime and alum, or that contains sulphuric or phosphoric acids.

In view of these facts surely all housewives should exercise the care that is, we know, now exercised by some in the selection of a proper brand of baking powder. She who does not do so, whether the neglect is the result of ignorance or recklessness, cannot free herself from the responsibility for the health, perhaps life, thereby endangered. No housewife need be ignorant of the quality and composition of the article which she uses to leaven her bread, biscuit and cake. The official reports of the government chemists, who are certainly unprejudiced, have been published and show very clearly the quality and strength of all the baking powders in the market. The Royal Baking Powder, which is accessible at every hand, is reported absolutely free from lime, alum, phosphoric acid, or any injurious ingredient. It is further stated by the most eminent authorities on food hygiene that food leavened with it is more wholesome than when raised by any other means. It is use therefore to be commended. It is to be regretted that no other baking powder, when there are so many in the market, some of which will find their way into use, is free from all of these substances. The official analysts assure us, however, that all except the Royal contain either lime or alum. The housekeeper who regards the quality of her bread, should not only order the Royal, but make personal examination to be sure that no other brand is sent her in its place.

INGERSOLL AND LIBERILITY.

FATHER WALWORTH EXPLAINS WHY SOCIETY TOLERATES THE GREAT INFIDEL. In the course of a recent sermon on "Ingersoll and Liberty," delivered by Rev. Clarence A. Walworth, in St. Mary's Church, Albany, N. Y., the reverend speaker discussed as follows the tenets and teachings of the infidel socialist:

Ingersoll, he said, is an apostle. An apostle of what? An apostle of Christianity or of revelation? No. He is an apostle of liberty. He looks upon it all as superstition. Religion is the tie that binds man to God, his Maker. Ingersoll denies all such ties and all duty to God, for he holds that we can have no knowledge of such a Being. Is he an apostle of virtue? No; for he says that "without passion of love is no virtue, and that the really passionate are the virtuous." Is he an apostle of duty? No. He sneers at the Christian poets because, as he says, "they felt the responsibility of perpetual duty." He repudiates duty from all the passions, which must not recognize any rule. And, therefore, he quotes with approbation the language of George Eliot: "Love does not say 'I ought to love'; it loves. It does not say 'It is right to be pitiful'; it pitiful. Justice does not say 'I am bound to do just'; but feels justly." Is he an apostle of purity? No; for he says: "The nude in art has rendered holy the beauty of woman." Is he an apostle of morality? No; for he says: "Of course there is no such thing as absolute beauty or absolute morality." Mr. Ingersoll is looked upon by his disciples as a deity. But what is a genius? Let him speak for himself: "Genius is the spirit of abandon; it is joyous, irresponsible. It moves in the swell and curve of billows. It is careless of conduct and consequence. For a moment the chain of cause and effect seems broken. The soul is free." (See Ingersoll on "Art and Morality," in the North-American Review for March.) Now we know what liberty is accorded to Robert G. Ingersoll. It is only justice to Mr. Ingersoll to say, that his principles agree with those of a celebrated American preacher whose foundation doctrine of morality was "Hearts above heads." He might very well have added also, "Heads above hearts." Was it at all wonderful above heads? by many, Henry Ward Beecher and Robert G. Ingersoll met on the same platform, warmly shook hands together, and returned each other with praises. God save the country from such apostles as these!

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I did say, however, that Colonel Ingersoll is an apostle. An apostle of what? What is it that makes him so well known through the country? What is it that distinguishes him from other orators and rhetoricians? Why are the newspapers so full of his name? Why do people flock to hear him as a rare wonder? It is easy enough to give specious reasons for it, which, nevertheless, every one knows to be false. It is not his genius, not his oratory, not his lofty sentiments nor his very imagination. It is because he is the foremost apostle of infidelity; because he denies God, and takes fearful liberties with His holy name; because he is foremost in the lists as the enemy of Christianity and of all religion. Men go to hear him as they would go to hear a rattlesnake hiss or shake his rattle. There is for most men an attraction even in that which makes them shudder.

I am perfectly well aware, my dearest brethren, that I and others who think with me will be accused of a want of liberality. It will be said that I am opposed to liberty of thought and to a freedom of action which constitutes a necessary liberality in society, necessary for men of religious beliefs as well as for others. Let us turn back to the subject of our text and see if this be so. When our Lord said to certain believing Jews that if they continued in the truth it would make them free, some of those present misunderstood Him. In reply they asserted their political and social liberties. "We are the seed of Abraham," said they, and have been slaves to no man; and our Lord immediately explained that He was speaking of moral liberty, that liberty to think and act which conscience gives us. "Whoever committed sin," said He, "is the servant of sin." Sin and error do, indeed, in one sense, give a larger liberty. They make men feel freer to do what they please without restraint of conscience. But this is only a reality, only a slavery to one's own passions. The knowledge of truth claims our obedience. It leaves us no freedom to advocate falsehood, no liberty to think wrong, no liberty to do wrong. Before the knowledge of truth comes, ignorance may be pleaded in excuse for error or wrong doing. The ignorant man feels more free, to do more license and that, indeed, innocently. The moment, however, that ignorance disappears, this factitious liberty is lost also. Liberty, that is true liberty, is freedom to think what is true, license to do what is right. Reason and conscience are given us as guides, and the heart is bound to follow, not to lead.

When we have no true idea of liberty we can have no true idea of liberality. A liberal mind, that is, one which, being well instructed, is also free from passion and bigotry, will always be ready to make allowance for error in a sincere mind; for such error is not willful. A sincere mind will never cultivate error or avoid the truth in order to escape the rebukes of conscience. A liberal mind will be ready to admit excuses for evil doing, where the evil does not seem to be ignorant of the evil which he does, and more especially where he is misled by a false conscience, and provided conscience has not been darkened by his own evil habits. A liberal heart will lead us to be kind and friendly to those who are in error, so far as this does not help to spread the error; but error can never be placed on the level with the truth. The error is bondage to darkness and sin; the other is true light, real liberty, and an alliance with order, law, a high sense of duty, and an abiding peace of conscience.

There is, unfortunately, in the country a false code of moral, which is very prevalent and spreading every day. According to this code, truth is of very little account. It gives us a right to think what we like, to do as we please, and to change them according to circumstances. Truth is no longer honored as an immutable principle, the true object of reason and the law of conscience. Reason no longer presides as the great guide of our minds. We are bid to follow our hearts, which are better guides than the heart itself. It is ignorant of all things is held to be an old and exploded maxim. On the contrary, its voice is the voice of a mother. Its attractions are whispers of the angels. Duty, on the other hand, is presented to us as a cruel stepmother, with no thought of our happiness. The heroine in a popular novel is made to exclaim in a circle of applauding companions, "I hate duty." Give me love! It is very easy to see that the liberty to think and act obtained in this way is nothing but unbridled license, and that all morality must sink beneath it. Under it, of course, religion has no place. It breaks every tie that binds us to God.

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Catholic Record.

London, Sat. June 16th, 1888.

POLICE BRUTALITY IN IRELAND.

The absolute immunity given to the Irish police—by which they are allowed to treat the people with brutality, is one of the circumstances which makes the present Government justly detestable to the people of Ireland, and contemptible in the eyes of all civilized people who are aware of the manner in which law is administered there.

It is not the first time that the atrocious crimes committed against poor slaves who have been condemned to banishment in Siberia, even for serious crimes, though sometimes for no crime whatsoever, unless perhaps for their honest endeavors to ameliorate the condition of the people, a crime which exalts its perpetrator into a hero, and degrades the officers of the law into real criminals.

These are enacted every day on our own fellow subjects, with the approval of the government to which we ourselves render allegiance! Greater atrocities were never inflicted on the victims of Russian tyranny than the Mitchellstown murders, and the outrages perpetrated at Ennis by the police on an inoffensive multitude assembled peacefully for a just and lawful purpose.

We have now to record another outrage, equally indefensible, perpetrated the other day. Mr. Condon, M. P., arrived in Cork, in custody of the police, May 22nd, in a third-class carriage, and a crowd was at the station to greet him.

On his appearance he was vehemently cheered, whereupon District Inspector Pearson ordered a company of police, with batons, to clear the platform and prevent the cheering. Mr. E. Crean, T. C., was set upon by two policemen in a ruffianly manner, and the policemen also attacked with their batons the horse which was attached to the carriage of the Mayor of Cork.

This caused the animal to plunge and rear violently so that the Mayor and three gentlemen who were with him were thrown from the carriage. Meanwhile Mr. Condon was placed in the prison van and hurried to the jail. Greater brutality than all this could be perpetrated upon the most hardened criminals by the officers of the Russian Czar. But on the very day this occurred a number of respectable women were taken through the streets of Cork in an outside car, shouting, cheering, singing and uttering the vilest language, which the police made no effort to prevent, as they "seemed rather to enjoy the fun."

The difference of treatment between these respectable characters, and the representatives of the people as related by the Cork papers, is properly commented on with indignation by United Ireland, but of course the Balfourian Government will only approve the conduct of the police, and of this they are perfectly aware.

The Cork Herald states that among the outrageous attacks which were made on the occasion of Mr. Condon's arrival, Mr. Lane M. P., saw policeman No. 188 knock a man down who was merely standing on the footpath. Mr. Lane brought the man who had been thus ill-treated before the police Inspector Pearson, who refused to take any notice of the charge. No notice was taken either of a policeman who wretchedly broke the finger of a respectable woman, named Mary O'Sullivan, by a baton stroke. Yet several persons were sentenced to imprisonment, or bound to keep the peace for being in the crowd or for calling the policemen by their names, "Balfour's bloodhounds." As a matter of fact the Irish police have no other occupation than to act the part of bloodhounds; for when real crime is committed they make no attempt to repress it. The districts on which they are billeted are for the most part crimeless, as the white gloves presented to the judges testify, and when there are crimes, it is the police who are themselves the perpetrators, as in the present case.

Even if Mr. Condon had been guilty of crime, the outrages we have described would be inexcusable. But he has been sentenced simply for advising the people of Mitchellstown and vicinity to refuse payment of a tax which has been levied on them to raise £1,000 as a reward to Constable Lecky for the dastardly murders which he and his fellow-policemen

committed there. This tax the people resolutely refuse to pay, and in spite of the boasted efficiency of the Government they will not be able to collect it, any more than they can collect the iniquitous tithe assessments from the people of Wales, or if they do succeed in part, it will be only by bringing the iniquity of the transaction prominently before the eyes of the British public. The result of this will be that many a Southampton will record its verdict to hasten the downfall of a Government which delights in tyranny and gloats over the sufferings which it persists in inflicting on a people that have already endured from them more than humanity can bear. It may well be expected that the Government will not dare to push matters to this extremity after the many lessons it has already received at the hands of an indignant electorate. Mr. Gladstone has inscribed on the Liberal banners the motto "Remember Mitchellstown," and the more Balfour forces the memory of that transaction upon the notice of the people, the more quickly and surely will the day of its doom arrive.

Of this the Government are well aware, and this knowledge must make them pause before facing the struggle for life or death. A people who can admire John Hampden's resistance to the payment of ship-money will scarcely blame the resistance offered against the levy of Balfour's blood-money.

FAIR RENTS IN KERRY. To those who deny that the Irish grievances are real, and who assert that sympathy with the National cause is sympathy with outrage and dishonesty, the result of the applications of the tenantry of Kerry during the month of April, to fix fair rents, will be a considerable shock. The decision of the Land Court was reached towards the end of May. Judgment was delivered at Tipperary in ninety cases, and with three or four exceptions the reductions made were at the rate of 30, 40, 50, or 60 per cent., and even nearly 77 per cent. This last percentage was reached on one estate where the reduction was from £26 to £6. On S. M. Brassay's estate one tenant's rent was reduced from £10 to £6. On that of the Earl of Listowel, a rental of £9 was reduced to £4. On other properties a reduction of 50 per cent. or more was frequent; thus £33 were reduced to £16, £25 to £12, and in one case, £26 to £15, a reduction of 65 per cent.; £50 were reduced to £25, and again to £24 and so on.

Similar results were reached before in Kilkenny, Queen's Co., Clare, and other counties throughout Ireland since the Courts were established. In Clare the average reductions last February reached 50 per cent., and in many cases were much greater. Thus, T. Quinlevan, a tenant of Mr. Eustace, obtained a reduction from £28 to £9, over 67 per cent. Throughout the reductions given by the Courts were greater than those demanded under the celebrated Plan of Campaign. There could not be imagined a more complete justification of the determined war which the tenantry have been carrying on against the enormous rents they have been paying, and it is to the vigor of this war that the establishment of the Courts is due. Instead of being evicted by thousands for inability to pay such rents as these, it is restitution the tenants should get from the landlords, for the iniquitous collection of such rents in the past.

A UNIONIST PANACEA. In the Birmingham Daily Post there appeared in the last week of May a four-column article generally attributed to the pen of Mr. Joseph Chamberlain. It purports to give the policy of the Liberal Unionists towards Ireland; and as that Journal is Mr. Chamberlain's organ, there is no doubt that the nostrum it proposes for Ireland's regeneration is compounded from the prescription of this panacea-maker, even if not entirely prepared by his own hands. It proposes actually a scheme of Local Government for Ireland, thus abjectly confessing the absolute failure of Coercion. It is well that even Ireland's enemies have got this far, but though some such a scheme might, at one time, have been acceptable enough, in absence of a better, it will not work now. Liberal Unionism is too utterly dead to be entrusted with the care of a patient that would not confide in it while it was alive and vigorous, and Mr. Chamberlain's proposal has fallen flat on the public ear. Still it is interesting to notice what he proposes. First, then, Ireland is not to have a Parliament, but she is to be "treated generously." Public Works and Land Purchase are to be placed under her control. County Boards are to have extensive powers. Ten millions are to be spent on great national improvements, as drainage, fisheries, the purchase of railways by the State, and above all on turning the tenants into landlords. This is to be

done by purchase, the tenants paying a small rent to the State. It could scarcely be expected that these concessions should be accepted by Ireland, at any time, except as a mere instalment of that justice for which she has so long striven. The very fact that they are now offered as an olive-branch, proves Mr. Chamberlain's conviction that she is entitled to be heard in her demand that Ireland be governed by Irishmen. This being so, she is plainly entitled to a more full measure of justice than the Unionist programme offers, and she is not likely to accept less just at the moment when, thanks to Mr. Gladstone and the Liberals, the victory is nearly within her grasp. Mr. Chamberlain's proposals are evidently made in the consciousness that in his present desperate condition he must make some show of Liberalism in order to retain some sort of a support at the polls for the defunct party which owes its existence to him.

RAPPY ULSTER. Ulster has been represented as the happy as well as loyal Province of Ireland; happy because loyal and Protestant, yet a condition of things has just been revealed as existing among the weavers which cannot be matched outside of Ulster even in Ireland. United Ireland publishes portions of the report of an association one of whose objects is to investigate the condition of the cottiers who work at their looms at home. The investigators say: "In many cases the poor weaver and his family have only one 'bay' of a house to live in, and in what they term a bed—the bedstead being simply a few old sticks with an old quilt thrown over it, but neither blanket nor pillow, nor any comfort of any kind that I could see—nothing but the old quilt to hide their poverty—the man sitting there almost naked, his wife almost terror-stricken at her condition, and three or four little children running about dressed in rags, and hunger pictured on every face. In other cases the family have two 'bays' of a house. These families generally have six or seven children—the eldest of them pass the day winding for their father and mother—all of them in rags, dirt, and poverty, growing up in complete ignorance, kept from school or from being educated in any way by the hands of those who, instead of letting the parents of these poor children earn a fair living, go on in their unjust dealings heap upon their thousands and thousands of pounds sterling, and building for themselves splendid mansions."

But the sad condition of the people is not all told when their starvation, nakedness, and dirt are recorded. The parents, deprived by their abject poverty and want, are often guilty of shocking cruelty. The investigators say: "We went into a house where we found a poor little boy of eleven years of age, chained to the loom by the ankles, with a hanging lock worn at each ankle, the keys of the locks in his father's pockets, sitting there at the wheel with no shirt of any kind on him. In this same house there were three more children burrowing through the floor, the mother out looking for something for them to eat, and one sick girl lying in a state of consumption, and all these are huddled together in one bay of a house, along with the loom and what they call a bed."

Can the Ulster people who cheered Mr. Chamberlain, and who uphold Balfour's policy of preventing meetings of the people for a redress of their grievances, be aware that such things exist in their midst? Surely Ulster stands in no less need of bettering the condition of the poor than the other provinces, and if the population of Ulster put obstacles in the way of having these scandals remedied by the only means in which they ever will be remedied, Home Rule, they deserve to have them perpetuated, even when the rest of Ireland shall be free, which must soon be the case, with or without Ulster's co-operation in attaining this end. This would be the case if Mr. Chamberlain's proposal were attained to have Ulster governed from Westminster, even when the rest of Ireland shall govern itself. But next election will undoubtedly show more decisively than the last that Ulster wishes nothing of the kind.

RENT REDUCTIONS IN KERRY. As a sample of the outrageous rents which have been inflicted upon Irish tenants, the following list of reductions recently ordered by the Land Courts in the County of Kerry is highly instructive. The list is from a late number of the Dublin Weekly Freeman. It is enough to compare the old rent with the amount appraised by the Courts, to be convinced that the old rents were purely and simply plunder forced from the people by the terrorism of the law. It is wonderful that under the infliction of such glaring injustices the people of Ireland should demand a radical change in their relations with their landlords!

On Mr. S. M. Hurry's estate a tenant had his rent reduced from £10 to £6, and on the Earl of Listowel's estate there was one reduction from £9 to £4 10s. On other properties there were from £53 to £36, from £30 to £11 10s., from £40 to £24, from £22 to £8, from £75 to £48, from £96 to £52, from £25 to £15 10s. On one estate there were three reductions as follows:—From £36 to £6, from £25 to £12, and from £25 to £10. On another estate the rents on four holdings (in two cases) were reduced from £26 to 14 (in two cases), from £20 to £24, and from £50 to £25. Then there were further reductions from £308 to £156, from £80 to £35, from £96 to £55, from £180 to £70, from £30 to 15, from £130 to £81, from £300 to £180, from £233 to £130, and so on."

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We learn that the Basilian Fathers have received from the city authorities of Salsola a present of fifty-three acres of ground, together with a building formerly used as a Presbyterian college, for the purpose of establishing a college in that city. We wish them success in this new field. We are pleased to learn that Father O'Connell, P. F. of Paris, Ont., who went a few weeks ago to Hot Springs, Ark., to recruit his health, has returned home much improved by his trip. This trip was recommended to him for the cure of eczema, with which he was troubled.

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The National Democratic Convention of the United States, assembled at Louisville, Ky., elected President Cleveland unanimously as their standard bearer. Mr. Thurman was elected candidate of the party for the vice-presidency on the first ballot. After adopting a platform of 1884, approving the Reform policy of the president, expressing sympathy for National struggling or liberty and self-government, the Convention adjourned.

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Special to the CATHOLIC RECORD. CORPUS CHRISTI PROCESSION. LORETTU ABBEY, TORONTO. Of the many beautiful and processions it has been our witness in honor of our Holy Father's Jubilee. It was a most beautiful sight to see the one that to-day went through the spacious grounds of Loretto Abbey. Standing upon the rich green under one of the many vines surrounding the convent, with a view of the river and the city above, everything suggested the Creator of all things and grand and mind for the solemn scene about to take place. From the stately portals issued a cortege difficult to describe in any manner, and appropriate and exquisitely rendered by trained voices of the young procession was heralded by who bore on high a large globe entwined with flowers. Upon a young girl, dressed in white, some of the most beautiful streamers were borne by a younger children, attired in young after them came the young dressed in the prescribed white veils falling to their feet. The cortege was followed by a number of each of these borne a banner similar to the mentioned, and all of handsome texture and work. The young ladies were followed by a number of black robes ground, and all measured to enhance the solemn religious appearance of the procession. A number of boys, pupils of the Ladies' their Bond Street School, were the procession. They were dressed in white, and carried a canopy of white moire embroidered. After making the circuit of the grounds in the most graceful manner, the cortege proceeded to the most beautiful of the Blessed Sacrament, a temporary altar, prepared by the young ladies, and a procession re-organizing, and the most beautiful scene, and imbued of devotion never to be forgotten.

truly have equal rights here with English, Irish, and Scotch, and those rights they have no intention to resign. Yet if it ever come to this, that there must be a more distinct line of separation between Quebec and whatever portion of Ontario may uphold the Mail's views, we are not aware that Quebec would have most reason to regret it. This point, however, need not be debated, inasmuch as that journal has often acknowledged, and even virtually acknowledged in the above extract, that it is impotent to carry out the views on which its heart is set. On this subject it avows itself a fanatic, and fanatics like this will scarcely again find favor with even the people of Ontario. It was found too unprofitable in the past.

RUNNING AMUOK. The Toronto Mail is again troubled in soul about the "French Problem" in the Province of Quebec. His complaint is that in the "Eastern Townships" of the Province the British population is fast losing, or rather has lost, its preponderance. In an editorial of the 5th inst, that journal says: "In 1831, the Eastern Townships contained 37,964 Protestants, 4,434 British settlers, and 4,942 Roman Catholics, of whom Mr. Poirson thinks about 1,900 were Irish Catholics, leaving the number of French-Canadians 3,000 thereabouts." We pass over the comparative numbers in intermediate years. The editor continues that in 1881 the British population was 77,805, and the French 109,042. While in the other English counties not styled "Eastern Townships" the British population has increased from 49,550 in 1861, to 54,410 in 1881, and the French from 23,620 to 46,518 during the same period. It is added, "It will be understood, of course, that the French-Canadians have swamped the English counties in this fashion solely by the force of their own expansion and without the aid of immigration from old France. In fact, the census of 1881 shows that in the fifteen counties in question there were only 571 natives of old France."

Considering that the Mail and a number of its followers in the advocacy of "Protestant Ascendancy," have made no secret of their design, it is not very surprising that Mr. Poirson, a French Canadian, should exhibit a feeling of triumph at these results, as they lessen the hopes of the ascendancy party, and should exclaim, "so perhaps the attempt to break up the French mass by planting English colonies within it."

The causes which have contributed to these astonishing results, are, by Mr. Poirson considered to be, first, the "fecundity of French Canadians, secondly, their parish system, which keeps them together, and enables them to move and be moved with the precision of a machine." The Mail insists that another cause operates in the same direction: "The right to tithe the produce of Roman Catholic farms, and to bring those farms within the operation of the fabric assessment law, furnishes the Church with a direct incentive for getting rid of the English-speaking settler, and putting a habitant in possession of his land."

Notwithstanding that the Mail has been harping on the string for months, we imagine that it will be difficult to persuade the reasoning public that the French-Canadian clergy are any more anxious to have French Canadian settlers around them, than are the Protestant settlers in their vicinity; so that what ever crime the French Canadian clergy may be guilty of in this regard, the Protestant clergy of Ontario are equally guilty of in a contrary direction. Yet we believe that the people and the newspapers of Quebec have never made this a pretext for their interference with Ontario's self government. It is no wonder, then, that the people of Quebec consider the Mail's interference as a piece of impertinence, the more intolerable, because at the same time while it is making its assaults on the people of Quebec it pretends that the aggressiveness is all on their side.

As regards the other reasons adduced, we have only to say that if Ontario and Quebec Protestants do really, as we might infer from the Mail's reasoning, employ means of doubtful morality to keep their families small, it is no reason why French-Canadian Catholics should use these immoral methods, and they are not likely to do so, merely to please the Mail and its adherents. The article of the Mail concludes thus: "We in Ontario, even at the risk of being branded as fanatics by the thurifers of the party press, should ask ourselves if we can any longer afford to allow the French-Canadians who are swarming into the Northern and Eastern portions of this province to establish French schools at the public expense; or whether, like the American people, we ought not to strenuously insist that public money shall be voted only for the teaching of English."

The Mail here pretends to believe that the French-Canadians are merely a tolerated people in Canada, whom its followers ought to repress, and have the right to repress when they think fit. That journal omits to remember that the French-Canadians by virtue of a solemn

treaty have equal rights here with English, Irish, and Scotch, and those rights they have no intention to resign. Yet if it ever come to this, that there must be a more distinct line of separation between Quebec and whatever portion of Ontario may uphold the Mail's views, we are not aware that Quebec would have most reason to regret it. This point, however, need not be debated, inasmuch as that journal has often acknowledged, and even virtually acknowledged in the above extract, that it is impotent to carry out the views on which its heart is set. On this subject it avows itself a fanatic, and fanatics like this will scarcely again find favor with even the people of Ontario. It was found too unprofitable in the past.

MR. CHAMBERLAIN'S ROMANUCING. Mr. Chamberlain's proposal to have Ireland govern herself partially by County Councils is not received with favor by any party. The Tories desire to make no concession whatsoever, and they consider his Birmingham Post article a mere bid for negotiations to re-enter the Liberal ranks, while the Liberals ridicule it as "pariah-board" government. This is therefore not much to be wondered at that the Nationalist newspapers persist in awarding to him the honorable distinction of being the champion liar of the British Isles.

AT HIS OLD TRICKS. The Coercionist organs are very much horrified to find that the Irish Secretary's acts should be called by their proper names, and that he should himself be called "Lying Balfour" when he tells deliberate lies, or "Bloody Balfour" when murder in cold blood is committed under his orders. Yet it is seldom that any one man is caught in so many deeds which deserve to be so stigmatized. His lies have been so frequent and so brazen that it has become monotonous to speak of them. One of his late assertions is a new specimen of his capabilities in this respect. As reported in the London Times he said: "Mr. Gladstone goes on to give currency to another fable which, I am bound to say, has been disseminated by his organs broadcast over the land. He tells us that Irish and poor men have been put in prison for selling copies of Irish newspapers. Now that statement has been made over and over again. It has been absolutely and categorically contradicted on the official responsibility of the Irish Government. (Hear, hear.) There is not a fragment of truth in it. (Cheers.) The whole thing is a baseless and absolute fiction. (Hear, hear.) It is a gross libel upon the Government of Ireland: (prolonged cheers); and if Mr. Gladstone knew that it was untrue when he stated it, he behaved as no responsible politician in this country ought to behave, (cheers) and if he did not know he has failed to make himself acquainted with the most elementary fact of contemporary Irish history."

The unblushing falsehood of these statements repeated to gain the plaudits of a Tory audience is well exposed in the Daily News, and that Mr. Balfour knew that they were false is clear from the fact that the cases enumerated in the News were dismissed and admitted in Parliament. "On November 29th last at Ennis, Co. Clare, Denis McNamara, news agent, got seven days' imprisonment for selling copies of United Ireland. On November 29th, at Killarney, John Breen, news agent, was charged with selling United Ireland and the Cork Herald, containing reports of suppressed branches of the National League. He was released on promising not to sell such papers. On the same day, at the same court, J. D. Brown got one month's imprisonment for the same offence, he declaring the

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SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXII.

THE SACRIFICE OF THE MASS. The Mass is offered to adore God, to obtain pardon for our sins, to thank Him for His benefits, and to ask new graces. The great intellects that from time to time have illumined the world, the choir of angels and archangels, the Blessed Virgin herself, cannot adequately do homage to God, on account of His infinite perfections. The sacrifice of Calvary and its daily renewal alone can do this. In the Mass Christ immolates Himself before the infinite majesty of God, and the people, uniting their praise to His praise, render to the august Trinity an adoration which is both worthy and complete. The Mass was instituted to obtain pardon of our sins. When you have confessed your sins and received absolution, do not imagine that your work is over. Satisfaction begins where absolution ends. Assistance at Mass is the most efficacious means to obtain pardon of our sins and to cancel the debt against them. During the Mass our Saviour seems to say: "Come, poor sinners, unite your prayers and your contribution to My blood, which is about to be shed anew upon the altar, and little by little the debt against you will be cancelled, and the stains upon your soul will be gradually effaced." The purification and redemption of our souls, commenced on Calvary, is continued in the sacrifice of the Mass. Every soul who has not yet confessed their sins will be benefited by assisting at Mass.

From the altar as from the cross our Saviour says: "Father forgive these poor sinners, they do not understand their sad state; illumine their minds, change their hearts." During the Holy Sacrifice your sins will begin to be forgiven, for there you will begin to atone for them and resolve to confess them. The Mass is offered to thank God for His benefits. Noah, on going out from the ark, solemnly thanked God at the altar in his own name and in the name of his family for having preserved them from the deluge. The parents of Samuel, who afterwards became a prophet and a judge in Israel, brought victims to the high priest, Heli, to have offered as a sacrifice of thanksgiving for the birth of a son. "How shall I thank Thee, O Lord," cries David, "for all the favors you have bestowed upon me?" The prophet felt that it was impossible for him to render thanks to God in a way that was worthy of Him. The blood of victims, money, his entire kingdom, were inadequate. Now, dear people, God has bestowed many favors upon you. He has given you life, health, pardon of your sins, Communion. How shall you thank Him? What have you to offer Him that is worthy of Him? The Mass is especially, as the very name Eucharist denotes, a sacrifice of thanksgiving. Offer Him His own beloved Son, Our Saviour Jesus Christ, and you will have made a return that is worthy of Him.

The Mass was also instituted to obtain from the Divine goodness the blessings and graces which we stand in need. We need much. Without God's help our heart would cease to beat, our blood would cease to circulate. His providence preserves us every moment. Our daily bread, the happiness of our homes, are God's gifts. To gain heaven, to work out our salvation, we need not one grace, or occasional graces, but a series of graces, a chain of graces whose links are as numerous as our heart-beats. We cannot pray or do one work meritorious of eternal life without grace, which is a free gift of God, often contingent upon its being asked rightly. Poor sinful creatures that we are, perhaps we have rejected so many graces as to render us unworthy to obtain new ones. Jesus immolates Himself upon the altar in the Holy Sacrifice of the Mass. He is worthy to obtain for us the graces we need. If our requests are presented through Him, they will be favorably heard.

Dear people, the Mass is offered for these four ends. The manner in which some assist at Mass is simply disgraceful. They come late, and are in a hurry to go away, without perhaps ever thinking of even one of the ends for which the Holy Sacrifice is offered. Some there are who devoutly try during Mass to adore God, to obtain pardon for their sins, to thank Him for His favors, and to obtain His graces. There is nothing grander on this earth than the creature offering the sacrifice of the new law to the Creator. The prayers at Mass, as given in your prayer books, all have reference to these four ends for which the Mass is offered. By saying these prayers devoutly, by making every petition your own, by feeling it from your very heart, you place yourself in a relation with your Creator the noblest, the most sublime that can be conceived, and you obtain for yourself every good gift of which you stand in need. Assist at Mass properly, and heaven is your own.

"One Foot in the Grave." How often do we hear the above said of some poor pilgrim on his life's thorny path, whose tottering step, pallid face, unnatural glitter of the eye and hacking cough, and its accompanying involuntary pressure of the hand over the lungs, the seat of the dreadful disease—consumption—that causes the remark? Too frequently, alas! and in the interests of such unfortunate, this is pronounced, to assure them that their steps need tend no longer toward that narrow receptacle that awaits all—that is, until life's allotted space is covered—from any such cure, for the scientific researches of Dr. R. V. Pierce, resulting in the "Golden Medical Discovery," have wrested from Nature a remedy which never fails to cure this scourge of our race (which is really nothing more nor less than Scrophula of the Lungs), if taken in time. Druggists sell it.

Our of Sore Throat, Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parlee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

WHY THERE ARE NOT MORE CONVERSIONS.

"Society" and the Church.

SERMON BY FATHER GAVIN, S. J.

At the Church of the Immaculate Conception, Farm Street, on Sunday afternoon the Rev. Father Gavin, S. J., delivered the second of his course of lectures on Protestant obstacles to conversion, his special subject being "Unholy Lives." He admitted that from a worldly point of view the doctrines and practices of the Catholic Church were not pleasant. If any one wanted comfort of life, if any one wanted to lead a worldly or an unholy life, he had better not join the Catholic Church. As the saying was, ANGLICANISM WAS A VERY PLEASANT RELIGION to live in, but the Catholic Church was the best Church to die in. An unholy life is one cause—a certain cause often why men place an impediment to the entrance of heavenly truth into the soul. St. Augustine goes so far as to say that crime can still the knowledge of the existence of God which breaks upon every man in the maturity of his powers when he contemplates the visible world. Whenever the mind of man looks upon

the world around us—upon mountains, seas, and valley, and plain, it is forced to rise to the contemplation of Divine Being, whose handiwork it is—in other words, the invisible things of God are seen in the visible things of this world. Yet St. Augustine tells us that that knowledge of the existence of a Creator, inseparable from the mind of man in the maturity of his powers, may be stamped out by sin, so that it is quite possible that there were educated men in England who could declare with truth that to them the existence of God was a myth and a fable. He had no hesitation in admitting that there might be educated men who could truthfully declare that they did not believe in the existence of God; but every Catholic was bound to believe that their darkness was the result of their own deliberate act; that they had by sin shut out the light.

THE CLAIMS OF THE CATHOLIC CHURCH never come before the mind in the same unthought way as does the evidence of the existence of God; and if sin can blind it even to the existence of God, how much more will a sinful life be an impediment to the acceptance of the one true Catholic faith—especially when it is remembered that the Catholic Church does not offer doctrines pleasant to our poor fallen human nature—that, on the contrary, its doctrines very often entail stern self-sacrifices, and that its Founder was One who trod the narrow way until it led Him to the Mount of Calvary. He might be reminded of the sincerity of many of his disciples without the Catholic Church. He might be reminded of their love of honor, of their disinterestedness, of their attachment to their families, of their regular attendance Sunday after Sunday in their respective place of worship. "These men are sincere," he would be told, "and if so, are they not safe?" He would warn them against pressing that plea of sincerity too far.

THE JEWS WERE UNDOUBTEDLY SINCERE when they condemned Jesus Christ to death. They did not know that He was the Messiah. St. Paul was his warrant for this assertion. "If," writes the Apostle—and he does not always speak so clearly to the Jews—he had known Him to be the Lord of Glory, they never would have crucified Him." They were sincere in stigmatising Jesus Christ as an impostor. Was their sincerity blameless? Did it acquit them of guilt before God? Let them listen to our Lord's words: "If I had not done the works that no man did they would not have sinned; but now they have no excuse for their sin." Our Lord, the lover of souls, who finds excuses for sin where men find none calmly and with full deliberation says that the Jews' rejection of Him was without excuse. However sincere they may have been, their sincerity did not acquit them; they were blind because they shut out the light. And when he heard all this talk of the "sincerity" of those outside the Catholic Church he could not help, even while admitting the full force and truth of that contention, asking himself the question—Was not their position the result of sin? Had not sin spread

A FILM BEFORE THEIR EYES, blinding them to the heavenly light! And if they shut out the light, what wonder that they could not see? There was a famous line in the sermon delivered by our Lord on the Mount, "Blessed are the clean of heart, for they shall see God." Unquestionably, in its first meaning, this promise had reference to the vision of God hereafter—the vision of peace which will be the reward of a just life on earth. But there was another meaning which the Fathers attached to it—that even here a holy life, a just life, a life that curbs its passions, is rewarded with a knowledge of God's truth—that into the soul of one who leads such a life the ray of heavenly light pierces, bringing comfort and consolation and peace. "Blessed are the clean of heart." On the contrary, where the life is sensual, is intemperate, is extravagant, is careless, is luxurious, is not fertilized by the dew of prayer, we must not expect to find blessedness. How could they expect the great grace of Catholic truth to descend on such a life? "Men love darkness rather than the light, because their works are evil." The world now confronts the Catholic Church. The Anglican Establishment is supported by all that the wealth and the power and the influence that

THE GREATEST EMPIRE THE WORLD HAS EVER SEEN can do to prevent the tottering edifice from tumbling to the ground. The Catholic Church is poor, and comparatively without influence. Its Bishops have not a farthing except what the charity of their grateful people chooses to bestow, while the Anglican Bishops are fed with fat revenues. Does the Anglican Establishment look in outward appearance much like the one true Church of Jesus Christ like the one true Church of Jesus Christ

Long ago the world, recognizing its great foe in the poor defenceless Man who claimed to be the Son of the Living God, smiled incredulously at the insolence of the smeller, and when He pointed calmly to the work, which no man save Himself had done, and asked to be believed for His work if not for His word, the world, without attempting to refute His statement, called Him an impostor, and promptly and deliberately put Him to death. The world has not changed. Our Lord foretold that, "As they persecuted Me, they will persecute you; as they hated Me, they will hate you." The Catholic Church has been and is the object of the persecution and hatred of the world; and that persecution and that hatred are the noblest tributes that the world—the lusts of the flesh, and the lusts of the eyes, and the pride of life—could possibly offer to the Bride of the Lamb. What a confession of the power of worldliness, and at the same time what a testimony to the truth and purity of the Catholic Church was contained in the following incident for the accuracy of which he could personally vouch.

A FASHIONABLE WOMAN, WELL KNOWN IN LONDON SOCIETY, called upon a lady who had recently become a Catholic. "You look very happy," said the woman of the world to her friend, "I am very happy," was the answer, "ever since I became a Catholic. Why don't you become a Catholic?" "Ah," was the reply, "I am not good enough. But I will become a Catholic one day." There was no denial here of the superiority of the Catholic religion. There was a distinct admission that the life of that lady did not correspond to the standard of the Catholic Church, and at the same time there was a fond hope expressed that ere her eyes should be closed in death she would belong to the Catholic Church. They themselves would have noticed how when a report gets abroad that a person of had or indifferent life has joined the Catholic Church surprise is general, and how

WHEN AN ANGLICAN, whose life has been self-sacrificing, pure, charitable, joins the Church, people seem to think that he has met with the reward which he so richly deserves. Yet no one need be scared by the doctrine of the Catholic Church; her holiness is not repellent, on her lips still hang the words of her Divine Founder, addressed to His disciples, "My peace I give unto you; My peace I leave with you—not as this world giveth, give I unto you."

For chronic catarrh, induced by a seroful taint, Ayer's Sarsaparilla is the true remedy. It stops catarrhal discharges, removes the itching odor, and never fails to thoroughly eradicate every trace of the disease from the blood. Sold by all dealers in medicine.

THE ONTARIO MUTUAL LIFE.

The Annual Meeting of this popular and prosperous Company was held at its Head Office, Waterloo, Ont., on Wednesday, May 30th, 1888. The attendance was large and representative, embracing a number of prominent business and professional men from a distance, with the usual quota of the Company's General Agents, and leading men of the Province.

Your Directors in presenting to you their eighteenth annual report, being for the year ending on the 31st December, 1887, have much pleasure in stating that the business of our Company has again been highly satisfactory. The number of Policies issued, the amount of assurance granted, the income from premiums and interest, are all in excess of any previous year, and the assets held in reserve for the security of policy holders are proportionately increased.

Table with 4 columns: Year (1885, 1886, 1887), and 4 rows of financial data including No. of policies issued, Total assets, and Matured endowment paid.

After the completion of the Auditors' statement the Executive Committee carefully examined and passed in detail the several securities specified in the general statement of assets and liabilities to the 31st December last and found the same correct, and also verified the balance of cash.

Our death rate, although somewhat in excess of the annually low mortality of 1886, is yet much below the expectation, and our ratio of expense to income has again been reduced.

We regret to have to report the death of one of our Directors, I. B. McQueston, Esq., M. A., late of Hamilton, whose place has been filled by the appointment of Francis C. Bruce, Esq., of the firm of Messrs. John A. Bruce & Co., of the same place. The detailed statement prepared and duly certified to by your Auditors is herewith submitted for your examination. You will be called on to elect four Directors in the place of Robt. Malvin, Robt. Baird, Jas. Hope and C. M. Taylor, whose term of office has expired, but who are eligible for re-election.

On behalf of the Board, I. E. BOWMAN, President. Having read the Auditors' report, the chairman referred to the thorough checking and examination which had been made by the Executive Committee of the Board of all the securities held by the Company and the verification of the cash on hand, and to state that the various amounts invested in policy loans, in debentures and first mortgage were found by them to be correctly set forth in the Company's published statements. He pointed out that the agency staff was perhaps never in a more efficient state than at the present time, as was shown by the fact that the issue of new policies during the first five months of 1888 was considerably in excess of the same period of last year. He showed that though this Company issued a larger number of policies for 1887 than any Company doing business in Canada, the expenses in proportion to new business were less than those of any of the competing Companies, and while he gave the figures for the information of the members present, and which were taken from official reports, he deprecated the practice too common of late with many Companies, of making unsafe, unjust and invidious comparisons with rival institutions and publishing the same through the press in their annual reports. He thought each Company should stand on its own merits, without an attempt to disparage the standing of its neighbors. He had much pleasure in moving the adoption of the various reports.

Several members spoke in support of the motion, congratulating the Directors, Officers and Agents on the continued prosperity, high financial standing, and growing popularity of the Company, which they agreed in believing was destined to be as no very distant date the leading Life Assurance Company of Canada—a position it was pre-eminently fitted to occupy owing to its careful and energetic management, its principles of mutuality and equity, its payment of death losses immediately on the completion of the claim papers, without any abatement or discount,—a practice which THE ONTARIO MUTUAL LIFE was the first to introduce in Canada, but the credit for which some of its rivals were now trying to rob it. This Company has no interests to serve apart from those of its members, who get their assurance at net cost. It was maintained that too much could not be said in favor of the liberal and equitable cash surrender and paid up values guaranteed in plain figures under the Company's seal on each policy, thus enabling members to know with certainty the value of their policies should unfortunate circumstances, which often occur, necessitate their relinquishment. Its policies, old and new, were now without conditions in regard to travel, residence and occupation, and after the lapse of two years indisputable on any grounds whatever.

Among the speakers were the Rev. Messrs. Morrow and Carson, and Messrs. Frank Turner, C. E. Wm. Bell, J. B. Hughes, Geo. Lang, Charles Packard, S. Burrows, E. M. Sippell, Wm. Hendry, the Company's Managers, and others. The retiring Directors having been re-elected, the auditors re-appointed by vote of the meeting, and the usual votes of thanks passed, this most successful and influential meeting was brought to a close.

After the adjournment the Directors met and re-elected I. E. Bowman, Esq., M. P., President, and C. M. Taylor, Esq., Vice President, for the ensuing year.

Consumption Surely Cured.

To the Editor:— Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of our readers who have consumption if they will send me their Express and P. O. address. Respectfully,

Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

A Severe Trial.

Francis S. Smith, of Emsdale, Muskoka, writes:—"I was troubled with vomiting for two years and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters completely cured me."

CARPETS AND HOUSE FURNISHINGS.—J. S. Murray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private houses with Velvet Carpets, Tapestry Carpets, Brussels Carpets, Persian Carpets, Union and Wool Carpets, Couches and Imperial Mattings, Window Poles and Curtains, Oil Cloths from 1 yard to 2 yards wide. Linoleum, Parquet, Lino and other articles suitable for house furnishing. Please call and examine before purchasing. M. S. Murray & Co. 124 Dundas street and 125 Carling street.

I have been a great sufferer from dry catarrh for many years, and I tried many remedies which helped me, but I had no relief until I used Dr. Williams' Pink Pills for Pale People. It completely cured me.—M. J. Lally, 25 Woodward Ave., Boston High-street.

I suffered from acute inflammation in my nose and head for a week at a time I could not see. I used Dr. Williams' Pink Pills for Pale People and in a few days I was cured. It is wonderful how quick it is in its action.—Mrs. George S. Judson, Hartford, Conn. Apply same into each nostril. Price 50 cents.

For the best photos made in the city go to EDY BROS., 25 Dundas street. Call and examine our work. We have the latest and finest assortment in the city. Children's pictures a specialty.

CATARH, CATARRH DEAFNESS, AND HAY FEVER.—NEW TREATMENT.—Sufferers are not generally aware that these diseases are not contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and of the ear. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been found which cures catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. obtain relief. It is now the best starting point when it is remembered that not five per cent. of patients presenting themselves to the regular physician are benefited, while the patent medicines and other advertised cures never reach the diseased part. Dr. Williams' Pink Pills for Pale People, which can be obtained from Messrs. A. H. Dixon & Son, 203 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

FEELS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. Send for first day's use. Marvelous cures. Treatise and \$20 trial bottle free to fit cases. Send Dr. Kline, 21 Arch St., Phila. Pa.

\$93 Sewing Machine Free!

We want one person in every village, town and township, to keep their homes a flow of our ART SAMPLES, to those who will keep and simply show these samples to those who are in the world, with all the attachments, which make it the most perfect sewing machine ever made. These samples are sent to you on a FREE TRIAL. If you do not like it, you may return it to us at once, and we will send you another. If you do like it, you may keep it for as long as you please, and we will send you another. If you do like it, you may keep it for as long as you please, and we will send you another. If you do like it, you may keep it for as long as you please, and we will send you another.

Campbell's Cathartic Compound

Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c.

Large Bottles, 25 cents each.

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One that will save days of sickness and many a dollar in time and doctor's bills, one always near at hand, ready at a moment's call. This is PERCY DAVIS' PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Pains in the Head, Headache, Indigestion, Stomachic Colds, Sore Throat, Coughs, &c.

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For the cure of Scrophula, Salt Rheum, Cancer, Skin Diseases, Tumors, Enlargement of the Liver and Spleen, Rheumatic Affections, diseases of the Kidneys, Bladder and Urinary Organs, Oppression of the Chest or Lungs, Leucorrhoea, Catarrh, and all diseases resulting from a depraved and impure condition of the blood.

CAUTION.—Ask for "Dr. Channing's Sarsaparilla" take no other in its place.

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DIGESTIVE TABLETS OR AFTER DINNER PILLS, for enlarged digestion, produced from weak or improper secretion of the Gastric Juice. They give immediate relief in Dyspepsia.

DRUGGISTS.—Tablets or Pills immediately after meals, in a glass of water. Dissolve in a glass of water or in a glass of wine. Sold by Dealers in Family Medicines the World Around.

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People formerly had, trying to swallow the old-fashioned pill with its film of magenta vainly disguising its bitterness; and what a contrast to Ayer's Pills, that have been well called "medicated sugar-plums"—the only fair being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

J. T. Teller, M. D. of Chittenden, N. Y., expresses exactly what hundreds have written at greater length. He says: "Ayer's Cathartic Pills are highly appreciated. They are perfect in form and coating, and their effects are all that the most careful physician could desire. They have supplanted all the Pills formerly popular here, and I think it would be long before any other could make that will at all compare with them. Those who buy your pills get full value for their money."

"Safe, pleasant, and certain in their action," is the concise testimony of Dr. George E. Walker, of Martinsville, Virginia.

"Ayer's Pills outsell all similar preparations. The public having once used them, will have no others."—Berry, Venable & Collier, Atlanta, Ga.

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Huron, Ontario. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$10. For further particulars apply to MOTHER SUPERIOR, Box 30.

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Ontario.—This Institution is pleasant, located in the town of Winnipeg, opposite the Government Buildings, and offers every advantage, great facilities for acquiring the French language, with thoroughness and rudimentary as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$10; German free of charge; Music and use of Piano, \$20; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$25; Private room, \$25. For further particulars address:—MOTHER SUPERIOR, 45-1/2.

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The next meeting of the Association will be held on the first and third Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. JAMES O'MEARA, Pres.; Wm. CONRODAN, Sec.

NOTICE.

HAVING purchased the stock of Mr. O. J. Switzer, Tobaccoist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

HAVANA CIGARS

25 lines of the finest in the market, AT OLD PRICES.

FANCY GOODS!

not usually found in a Tobaccoist establishment. Reading Room containing the leading papers in circulation. Remember the brand, first door east of Hawthorn's Hotel, Dundas St., London.

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All suffering from General Debility, or unable to take sufficient nourishment to keep the system sound, should take HARKNESS' Beef, Iron and Wine. We are safe in saying there is no preparation in the market which will give better results in bottles at 50c, 75c, and \$1.00.

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Glass, Paints, Oils, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Roof and Sheet Iron and Wire and Butts and Filers for Russel's Patent Furnaces.

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The New Shoe Store when you are in want of Boots and Shoes. My stock is all new, of the best material, and the prices are as low as any house in the trade. Remember, we have no old, shabby, worn-out goods that we are selling at a price in order to get rid of them.—J. P. PAINE, first door west of Thomas Beattie & Co's.

Now is the demand is so great, the demand for LASSIE CIGARS? Why? Customers use any other Brand? Why? Is it their choice, or are becoming a great success in the market? It is that they are so High-Class LASSIE CIGARS. The reply is not far to seek. The manufacturers, H. McKay & Co., London, have by straight dealing won the confidence of the trade, and the public have justly accorded the confidence which should not be abused. The Highland Lassie is made from the finest tobacco, and is certainly the best five cent cigar made in Canada.

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Finest Grade of Bells. Chimes and Peals for Churches, Colleges, Towns, Clusters, etc. Fully warranted satisfaction guaranteed. Send for prices and catalogue. Wm. McShane, 100 West 12th Street, N. Y. City. Mention this paper.

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Bells of Pure Copper and Tin for Churches, Colleges, Towns, Clusters, etc. Fully warranted satisfaction guaranteed. Send for prices and catalogue. Wm. Buckey, 100 West 12th Street, N. Y. City. Mention this paper.

WANTED Active men

aged to sell Catholic Books and Goods in Australia. Fortunes have been, and are being, and can be made. For particulars address—Lyon, McNair & Corras, Guelph, Ontario.

C. M. B. A.

ANOTHER NEW BRANCH. On May 27th, Branch No. 80 was organized at Tilbury Centre by H. W. Deane, Esq., C. M. B. A. Deputy. This Branch starts with sixteen charter members. The following is its list of officers: President—Connell F. Farry; First Vice-President—Henry Desjardins; Second Vice-President—Henry Benoit; Recording Secretary—John O'Neill; Assistant Secretary—Francis Trudell; Financial Secretary—James Kerr; Treasurer—William C. McGregor; Marshal—Francis Campbell; Guard—J. E. H. Bonnan.

Trustees for one year, Francis O'Neill and W. Campbell for two years, Walter John Samuel Metzer and Achille Meloche. Representative to Grand Council, Walter Welsh; Alternate, Dr. J. F. O'Keefe. The Branch will meet every Monday at eight p. m.

Toronto, May 25th, 1888. Received of Mr. D. H. Lehane, Recording Secretary of Branch No. 49 of the Catholic Mutual Benefit Association, draft for five hundred dollars in full for beneficiary due to me, Catherine Sheehy, by said association, on the death of Daniel Sheehy, late a member of said Branch.

Witness—H. T. Kelly, of Toronto, Barriater at law.

Toronto, May 25th, 1888. Received of Mr. D. H. Lehane, Recording Secretary of Branch No. 49 of the Catholic Mutual Benefit Association, draft for five hundred dollars in full for beneficiary due to me, Mary Ellen Sheehy, by said association, on the death of Daniel Sheehy, late a member of said Branch.

Witness—H. T. Kelly, of Toronto, Barriater at law.

Toronto, May 25th, 1888. Received of Mr. D. H. Lehane, Recording Secretary of Branch No. 49 of the Catholic Mutual Benefit Association, draft for one thousand dollars in full for beneficiary due to me, Daniel T. Sheehy and John Joseph Sheehy, by said association, on the death of Daniel Sheehy, late a member of said Branch.

Witness—H. T. Kelly, of Toronto, Barriater at law.

Berlin, May 15th, 1888. Received of Joseph Bury, Recording Secretary of Branch No. 12 of the Catholic Mutual Benefit Association, sixteen hundred dollars, in full for beneficiary due Mrs. Veronica Strub, guardian, by said association, on the death of Simon Strub, late a member of said Branch.

Witness—Joseph Strub, George Balizer, Assessments 7 and 8 were issued from the Supreme Recorder's office, June 3rd. They call for the payment of seventeen beneficiaries; ten in United States, and seven in Canada.

Branches are requested to pay these assessments, also amount of account due for supplies, initiation tax, supervising medical examiner's fees, and per capita tax, before the 1st of July, if at all possible, in order to have all appear in the Grand Council Financial Report to be made out on said date.

All Branches in the jurisdiction of the Grand Council of Canada must forward to the chairman of the finance committee, on or before the 10th day of July, a full statement of all financial transactions had with the Grand Secretary from 1st July, 1887, to 1st July, 1888. Forms for statement will be sent to each Branch, next week, by the Grand Secretary; and officers of Branches will please see that said forms are properly filled out and returned in due time.

We have now eight Branches in Canada and three more nearly ready to be organized. Our present membership in Canada is 3,002 in good standing.

The next Convention of the Grand Council of Canada will be held in Toronto on August 14th, 1888.

IRELAND'S BISHOP'S SPEAK. Dublin, May 30.—At a meeting of the Archbishops and Bishops of Ireland held to-day in Clonliffe College, the following resolutions were unanimously adopted and ordered to be published: "In obedience to the commands of the Holy See and in willing discharge of the duty thus placed upon us we desire to put on public record that the recent decree of the Holy Office addressed to the Irish Hierarchy was intended to affect the domain of morals alone and in no way to interfere with politics in this country."

"Even this very day we have had from our Holy Father the Pope direct and unequivocal assurances of his deep and paternal interest in the temporal welfare of our country, and that, so far from intending by this decree to injure our national movement, it was the hope and purpose of His Holiness to remove those things which he judged might in the long run be obstacles to its attainment and ultimate success."

"With these facts thus clearly before us, apart altogether from his numerous titles to our filial affection and respect, we must warn our people against the use of any harsh or irreverent language with reference to the Sovereign Pontiff or to any of the Sacred Congregations through which he usually issues his decrees to the faithful."

"While expressing our deep and lasting gratitude to the leaders of the national movement for the signal services they have rendered to religion and to the country, we deem it our duty at the same time to remind them and our flocks, as we most emphatically do, that the Roman Pontiff has an inalienable and divine right to speak with authority on all questions appertaining to faith and morals."

Eighty years ago society in Turkey forbade women to learn to read. The Sultan has now started schools for women.

LATEST FEARS OF THE IRISH QUESTION.

Sir Thomas Esmeade took with him to Ireland \$10,000 as donations from America to the Irish Nationalist Parliamentary fund.

The County and City of Dublin have been proclaimed under the Coercion Act. This is the Government's revenge for their ignominious defeat in Stephen's Green division. They should next turn their attention to Southampton.

Mr. Balfour has found a precedent for the outrage committed under his auspices of doubling, on appeal, the penalty inflicted on Irish offenders under the Coercion Act. The same outrage was committed under Mr. Gladstone's administration. It is, therefore, a sufficient justification for tyranny that it has been perpetrated before. This was never done in England, it was good enough treatment of Irishmen. Appeals are granted in favor of the accused, hence Government has not the right of appeal; but while we are told ad nauseam that Ireland is governed by the same laws as England, in Ireland all these usages are reversed, and no one pretends that Mr. Gladstone's rule of Ireland was much better than alien rule under any other administration. This is why Ireland demands Home Rule.

As it stands now, the Pape Rescript is most satisfactory. The Pape's special correspondent in Rome, who has faithfully kept our readers informed on the vexed question, cabled on May 30 that the Pope is about to send to the Irish bishops a comforting letter desiring his constant purpose not to interfere with the true interests of the Irish national movement; also that the Propaganda is indignant at the conduct of the London Tablet and the London Times in misconstruing the Pape Rescript for the purpose of irritating the Irish people.

Furthermore, the letter of the Irish bishops to the Pope declares that while reverentially receiving the Holy Father's instructions, the bishops are constrained to say that the information furnished to the Holy See in regard to the Plan of Campaign and boycotting was incorrect, and that the circumstances which gave rise to these acts of self-defence ought to be considered. This good result has been brought about sooner eyes than we expected. But from the first the Pape had no fear that the issue would be otherwise. The only danger lay in the success of the mendacious attempt of the English Tories, Catholic and Protestant, to belie the Rescript and irritate Irishmen into a quarrel with the Pope and the bishops which no explanation could overtake.

As it stands now, the Pape Rescript may be regarded as the greatest lift the Irish national cause has received since the famine of 1880. The Dublin Freeman's investigations of the Plan of Campaign in its operation on several estates continued to show the hard necessity out of which the Plan was invented, and form a thrilling chapter in the history of Ireland's terrorism.

The London Tablet ventures no comment on these exposures. It is smarting under the lashes it is receiving on every side for its impertinent interpretation of the Pape Rescript. Says the Liverpool Catholic Times:—"It is not only premature, but ill-advised and absolutely wrong on the part of outsiders to presume to comment on the decree in an authoritative manner before it has been published in the usual way by the Irish bishops, or to dictate to the Irish people their duty at the present moment. As to the charge of Jansenism so freely hurled against Catholic Ireland by her political enemies, Irishmen can afford to laugh at its absurdity. It is their proud boast that whilst heretics have from time to time arisen in other countries to dispute the doctrinal injunctions of the Holy See, the breath of heresy has never tarnished the sacred relations of Ireland with Rome."

And a priest writes to the same paper:—"The arrogant assumption that the public would look to these columns for an authoritative interpretation of the decree, is at once about the most inoffensive and grotesque piece of journalistic assurance that my reading has brought me across."

The Tablet has been badly worsted in a tilt with an eminent theologian who writes in the Dublin Freeman for the 16th and practically gives up the battle, declaring its self-confessed interfering powers vain for their purpose, since the words of the Freeman's contributor "have gone where ours will never reach"—a confession to its restricted scope which was hardly to be looked for from the Tablet.

But it has the feminine last word, in hoping a Scotch rebbishop on the Rescript. Cannot the Tablet understand that the Rescript is addressed only to the Irish bishops? The Tablet's vicious meddling, rebuked on previous occasion by Cardinals Newman and Manning, has now drawn on it the displeasure of the Roman Propaganda.

Mr. Wilfrid Blunt is still laboring for Ireland's good cause, notwithstanding the sufferings he endured in Balfour's prison. He has been encouraging the people of Galway, Clare, and other counties, to continue their good work of fighting their foe. In a lecture at Cork he expressed his belief that the Pope's circular would do a considerable amount of good. The cry of Rome Rule would certainly be put down. He was glad to be able to take that opportunity to tell them that he was at Rome a year ago, that he had very considerable opportunities of finding out what were the real sentiments and ideas of the Holy Father, and he could tell them without any doubt that as far as the Pope's personal feelings went, he had the greatest possible sympathy for the Irish people, and he (Mr. Blunt) was perfectly certain that they had not forfeited the sympathy of the Pope in their struggle for Home Rule.

It is reported that the Mitchells town police were directed again to arrest Mr. William O'Brien, M. P., on his way to Cork on the 31st inst., but as his route had been changed, the arrest was not made.

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Mrs. Gladstone has written a letter to the women of South Wales thanking them for the expression of their sympathy for Ireland.

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Chas. King Harman, Under-Secretary for Ireland, and M. P. for the Isle of Thanet, Kent, died at his residence in Ireland on the 10th inst. This puts aside one great difficulty of the Government, who were almost defeated on a division to pay him a salary from public funds for the performance of the duties of that office, which was needed only for Coercion.

THE PAPA RESCRIPT.

Boston Pilot. The latest news from Rome and Ireland relating to the Pape Rescript is most satisfactory. The Pape's special correspondent in Rome, who has faithfully kept our readers informed on the vexed question, cabled on May 30 that the Pope is about to send to the Irish bishops a comforting letter desiring his constant purpose not to interfere with the true interests of the Irish national movement; also that the Propaganda is indignant at the conduct of the London Tablet and the London Times in misconstruing the Pape Rescript for the purpose of irritating the Irish people.

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THE BROTHERS OF THE CHRISTIAN SCHOOLS.

The following extract is from the Courier du Canada of Quebec: "To realize the extent of the good work performed by the Institute of the Blessed de La Salle, it suffices to study for an instant the vast extension it has taken within late years. We subjoin a short summary. The Institute actually numbers over 15,000 Brothers or novices, of which about 11,000 are in France, 200 in the French colonies, and the remainder scattered throughout different countries. Outside of France, there are 259 houses, divided as follows: England 7, Austria 7, Belgium 47, Spain 21, Italy 14, Piedmont 10, Switzerland 2, Tunis 2, Egypt 6, Turkey 13, Madagascar 3, China 2, India 7, Canada 33, United States 73, Ecuador 10, Chili 3; total 259 houses with a personnel of about 4000 Brothers. As many more would certainly be required to meet the numerous demands for new foundations and the necessities of the classes already existing."

The number of pupils under training is over 200,000, of which France counts 220,000 and other countries 80,000 to 82,000. As to their methods, the results are under our eyes and their brilliant successes marked by the highest awards obtained either in France, in England, in Belgium, in Italy, in the Orient or in the United States. Let it be added, and that even by the avowal of their enemies, it was the Brothers who created the simultaneous method of teaching, so acknowledged to-day as being the most excellent.

The Brothers have given us the best known system for the teaching of drawing. At the universal exhibition of 1875, they obtained a gold medal for this method, which, according to the remark of the President of the jury, "saved the honor of France."

It was the Brothers who first organized classes for adults and the courses of higher and professional instruction. Of the 2042 burses offered by the city of Paris for competition between the schools since 1848, it has been calculated that the pupils of the Brothers carried off 1,547 for their share, leaving but 495 for their opponents.

We hear with pleasure that the Brothers are just finishing a magnificent college in Montreal. The course, which will probably open September next, are said to be essentially commercial and scientific. We wish every success in this new move in favor of youth.

LAYING THE CORNER-STONE OF A NEW CHURCH.

The Queen's birthday was this year a memorable day for the Catholics of Collingwood. The Right Rev. T. J. Dowling, Bishop of Peterborough, blessed the corner-stone of the new Catholic church which is to be erected on the corner of Ontario and St. Mary streets. This new edifice will be of brick, and while being a great addition to the beauty of the progressive town, will reflect great credit upon the Catholics who reside there, and upon their energetic and devoted pastor, Rev. E. J. Kiernan, through whose zeal and disinterested labor the erection of this beautiful edifice is rendered possible. The new building will be one of the handsomest churches in the diocese, outside of the city.

The corner-stone was to have been laid by His Grace the Archbishop, but his unexpected death made it necessary to select another dignitary for this purpose, and the Right Rev. Bishop Dowling kindly consented to perform the ceremony. It took place at one o'clock p. m., and a large audience assembled to witness it, and to add their prayers to those of the Church, that God's blessings be poured upon the work, and that it might be greatly conducive to His glory and to the propagation of religion.

The following priests assisted: Rev. E. J. Kiernan, Pastor of Collingwood; the Venerable Archdeacon E. J. Cassidy, Colgan; Very Rev. Dean O'Connor, Pastor of Barrie; Rev. Fathers J. L. Hand, J. J. McCann, P. Kiernan, Toronto; E. F. O'Leary, St. Catharines; K. J. Campbell, Chatham; J. M. Laurent, M. G. Garin, Apto; M. Moyn, St. Mary's; M. J. Jeffery, Orangeville; J. Rudkins, Peterborough; J. F. Lynett, Midland; W. J. McGinley, Uptergrove; F. W. Duffy, Colgan, and E. Dube, Peterboro.

Among the audience present were many Protestants of all denominations, as well as the Catholics of the parish, who were present in full numbers. As usual on such occasions a number of newspapers, as well as a collection of the current coins of Canada were placed in the cavity of the stone, among the papers being the CATHOLIC RECORD, the Toronto Empire and Globe, the Collingwood Enterprise and Bulletin, the St. Mary's and the Cardinal Sentinel. A document descriptive of the circumstances under which the blessing given was also placed in the same receptacle, as follows:

A. D. 1888. May the 24th, Feast of the B. V. Mary, Help of Christians, His Holiness, Pope Leo XIII., gloriously ruling the Church of God, the See of Toronto vacant. Administrators of the diocese, P. E. Rooney and J. M. Laurent. In honor of the Most Holy Trinity, under the invocation of the Blessed Virgin Mary, we, Thomas Joseph Dowling, Bishop of Peterboro, have laid the Corner stone in the foundation at Collingwood, in presence of a great concourse of clergy and laity. Her Gracious Majesty, Victoria, Queen of Great Britain; Sir Alex. Campbell, Governor of the Province of Ontario; Rector of the Mission of Collingwood, E. J. Kiernan; Architects of the building, Thomas Kennedy & Holland; Builders, John Chamberlain, Bryan Bros., Duncan Bros., and W. Wensley; Mayor of the Town, Andrew Lockie; Rev. J. J. McCann delivered a sermon to the people.

His Lordship the usual prayers of the Church appointed for such occasions, the priests responding, after which he placed the stone in position and sprinkled it with holy water. The concluding prayer was then recited: "O God, who of the dwelling together of all the saints doest erect to Thy Majesty an eternal place of abode, grant to this Thy house a heavenly increase, that being founded through Thy command, it may be completed through Thy bounty, through Christ our Lord, Amen."

His Lordship informed the audience that it had been the intention of His Grace to do the work which he had done that day, but though God had so disposed that they had not the happiness and pleasure of seeing His Grace there, he had no doubts that he looked down from heaven with celestial joy upon the accomplishment of the work towards the success of which he had contributed so great a share. He then introduced Rev. J. J. McCann, the preacher of the day.

The subject of Father McCann's sermon was "The Unity and Perpetuity of the Church." He explained the conspicuous characteristics and marks by which the true Church of Christ may be known and discerned from all other assemblies with unerring certainty, her unity, her holiness, her catholicity, her apostolicity, and that these characteristics remain with her always, and will so remain to the end of time. By these means the true Church has been known and by them she will continue to be distinguished from all heresies. He showed that the Catholic Church in communion with the See of Rome possesses these marks in perpetuity and is thus evinced to be the one true Church of Christ. He concluded by calling upon the congregation to thank God for His bounty in thus shedding His light so that they were able unerringly to know His truth, and exhorting them to loyalty to their faith and to the Church.

Father McCann's eloquent discourse, delivered in the open air, was listened to with the greatest attention throughout, and made a deep impression.

The Rev. Father Kiernan, the pastor of Collingwood, is to be heartily congratulated on the successful issue of this important occasion, and we are sure that in a short time the handsome church which has been planned on paper by the well-known and able architects, Messrs. Kennedy and Holland, will be a reality in substantial brick. \$150 were subscribed by the people present as an additional donation towards the building expenses.

The Catholic congregation of Collingwood forms but a small proportion of the population of that thriving town, but the building of the new church had become a necessity to supply their needs. The old church is at an inconvenient distance from the centre of the population, though it has for many, many years served as a means of preserving the faith among them. We hope the new building may continue prosperously toward completion.

ST. PETER'S CATHEDRAL.

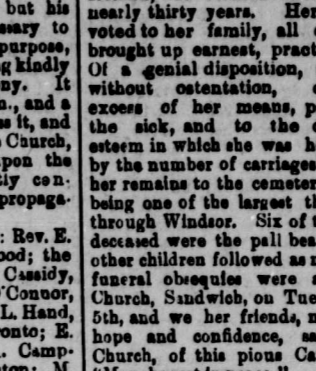
On last Sunday the congregation of St. Peter's Cathedral were at High Mass and Vespers given the privilege of listening to the brilliant organ playing of the greatest living organist, Mr. Fred. Archer. The singing on both occasions was also of an unusually grand and impressive character. Mozart's twelfth Mass was rendered in a most creditable manner, the tenor plugging of Mr. Burton being worthy especial notice.

OBITUARY.

DIED. At her late residence, Sandwich East, on June 2nd, 1888, Mrs. Catherine Brant, nee Kilroy, aged fifty-five years five months and nine days.

The deceased lady was a native of Ireland, but resided near Windsor for nearly thirty years. Her life was devoted to her family, all of whom she loved and cherished, practical Catholics. Of a genial disposition, she was pious without ostentation, charitable in excess of her means, particularly to the sick, and to the orphan. Her esteem in which she was held was shown by the number of carriages that followed her remains to the cemetery, her funeral being one of the largest that ever passed through Windsor. Six of the sons of the deceased were the pall bearers, whilst six other children followed as mourners. The funeral obsequies were at Assumption Church, Sandwich, on Tuesday, June the 5th, and we her friends, may, with firm hope and confidence, say with Holy Church, of this pious Catholic mother, "May she rest in peace."

ROYAL BAKING POWDER Absolutely Pure.



This powder never varies. A marvel of purity, softness and wholesomeness. More economical than the ordinary brands, and cannot be beat in competition with the best. Sold only in the ROYAL BAKING POWDER CO. Ltd. Valence, France.

THE NEW BOOT AND SHOE FIRM TANTON & ASHLANT

(Late T. J. Tanton & Co.) 198 Dundas street, opp. the Reid's Crystal Hall, are offering special bargains in Ladies' and Men's all leather and Low Shoes and Fine Button Boots, Men's Fine Hand-sewed Work. A trial is solicited to be convinced.

WANTED.

AFTER JULY 1st, FOR THE INDIAN School, Maniwaki, Que., AN ENGLISH-SPEAKING ROMAN CATHOLIC MALE TEACHER.

To a teacher holding a proper Certificate, and furnishing satisfactory testimonials as to sobriety and moral character, a salary of \$300 per year will be paid. Applicants will please state whether married or single, and experience in teaching, and enclose certificate and testimonials to

JAMES MARTIN, Indian Agent, Maniwaki, Que.

FIT'S STOPPED FREE

For all cases of NERVE DEBILITY, Headache, Dizziness, Nervous Prostration, NERVE RESTORER

Prepared by Dr. J. C. Felt, Philadelphia, Pa. For sale by Lyman Bros. & Co., Toronto.

GRATEFUL-COMFORTING. EPPS'S COCOA.

Breakfast. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a judicious application of the fine properties of well-selected Cocoa, Mr. Epps has prepared our breakfast table with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles diet that a constitution may be gradually built up until strength comes, every tendency to disease is combated, and a healthy condition is restored. Sold only in packets by Grocers, labelled thus:—EPPS'S COCOA & Co., Homeopathic Chemists, London, England.

HAMILTON MARBLE WORKS.

MARTIN O'GRADY, Dealer in New Brunswick, Red and Gray Granite Monuments, Tombstones, Mantels and Tablets. Shop on West St., near cor. of York. Yard on York Street. HAMILTON, ONT.

KEEP COOL.

Lace Underwear, 25c. Balbriggan Underwear, 50c. Merino Underwear, 50c. Cashmere and Lama Wool Underwear for Summer wear.

PETHICK & M'DONALD 393 Richmond St.

BOOKS SUITABLE FOR MONTHS OF MAY & JUNE.

- MAY. A Flower Each Day in Month of May, P. P. 10 cents. Per 100 \$5.00. A Flower Every Evening for May, 10 cents. Per 100 \$5.00. Golden Wreath for Month of May, 50 cents. Month of May for Religious Communities, 10 cents. Month of May. Translated from French by D. E. Bruce, 60 cents. May Papers; or, Thoughts on Litanies of Loreto, 75 cents. Mary, the Morning Star, 40 cents. Mater Admirabilis, 50 cents. The Month of May for Ecclesiastics, 40 cents. The Ursuline Month of May, 35 cents.

JUNE. A Flower Each Day in Month of June, 15 cents. Devotions Every Day for Month of Sacred Heart, 75 cents. Devotions and Office of Sacred Heart, 35 cents. Hours with the Sacred Heart, 50 cents. Imitation of Sacred Heart of Arnold, 100 cents. Meditations for Month of Sacred Heart, by Ward, 50 cents. Meditations on Sacred Heart, Gilt, 60 cents. New Manual of Sacred Heart, 60 cents. Manual of the Sobriety of Sacred Heart, 50 cents. Fear from the Causes of Sacred Heart, 40 cents. Scholars' Manual of Sacred Heart, 40 cents. Thoughts on the Sacred Heart, 10 cents. The Agonizing Heart, Two Vols., 1.50. The First Friday of the Month, 50 cents. Year of the Sacred Heart, 50 cents.

WAX CANDLES, OLIVE OIL, INCENSE AND CHARCOAL.

D. & J. SADIET & CO. Catholic Publishers, Booksellers and Church Ornamentists.

115 Church St. 1669 Notre Dame St. TORONTO. MONTREAL.

CATARRH ELY'S CREAM BALM

ELLY'S CREAM BALM Cures COLD, BRUISES, SORE THROAT, HEADACHE, RHEUMATISM, NEURALGIA, BRUISES, SORE THROAT, HEADACHE, RHEUMATISM, NEURALGIA, BRUISES, SORE THROAT, HEADACHE, RHEUMATISM, NEURALGIA.

HAY-FEVER Try the Cure.

A price is applied to each nostril and is agreeable. A bottle at each drugstore; by mail, registered, 60 cents. 25¢ in 100 bottles, in Warren street, New York.

TENDERS FOR COAL.

The undersigned will receive tenders (to be addressed to him at his office in the Parliament Buildings, Toronto, and marked "Tenders for coal") up to 10 o'clock on Thursday, the 14th day of June, 1888, for the delivery of the following quantities of coal in the sheds of the Institutions below named, on or before the 15th day of July, 1888. As regards the coal for the Central Prison, viz.:

ASYLUM FOR THE INSANE TORONTO—Hard coal, 90 tons large egg size; 175 tons stove size; soft coal, 40 tons select lump. CENTRAL PRISON, TORONTO—Soft coal, 800 tons select lump, to be delivered in lots of 100 tons during September, October, November, December and January next; hard coal, 25 tons small egg size.

REFRIGERATORY FOR FEMALE PRISON—Hard coal, 550 tons large egg size; 105 tons stove size; soft coal, 40 tons select lump during winter; soft coal, 25 tons select lump.

ASYLUM FOR THE INSANE, LONDON—Hard coal, 2,000 tons large egg size; 50 tons chestnut size.

ASYLUM FOR THE INSANE, KINGSTON—MAIN BUILDING—Hard coal, 1,900 tons large egg size; 40 tons small egg size; 25 tons stove size; 15 tons chestnut size; 75 tons Lough coal, large egg size, for gas making.

REGIOPHILIC BRANCH—Hard coal, 175 tons large egg size; 75 tons small egg size.

ASYLUM FOR THE INSANE, HAMILTON—MAIN BUILDING—Hard coal, 1,550 tons large egg size; 200 tons stove size; 105 tons chestnut size; soft coal, 84 tons for gas.

PUMPING HOUSE IN QUEEN STREET—Hard coal, 375 tons egg size; 3 tons chestnut size.

ASYLUM FOR IDIOTS, ORILLIA—Hard coal, 800 tons large egg size; 80 tons stove size; 80 tons small egg size; 40 tons chestnut size.

INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE—Hard coal, 575 tons large egg size; 80 tons stove size; 80 tons small egg size; 40 tons chestnut size.

INSTITUTION FOR THE BLIND, BRANTFORD—Hard coal, 550 tons egg size; 220 tons stove size; 10 tons chestnut size. The hard coal to be Pittsburg, Scranton or Lackawanna. Tenders are to be in plain mine or mines from which they promise to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified; or for the quantities required in each of the institutions. An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee to bona fide, and two sufficient and correct copies of tender are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted.

W. T. O'REILLY, Inspector of Prisons and Public Charities. Parliament Buildings, Toronto, 8th May, 1888.