e Catholic Record.

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

NO. 444.

St. Joseph.

The altar wes ablaze with innumerable tapers and floats, and adorned with the rarest and choice t natural flowers. The Blessed Sacrament was carried by His rarest and choicest natural flowers. The Blessed Sacrament was carried by His Lordship the Bishop in procession from the High altar to the altar of the Blessed Sacrament. During the procession, in which the Bishop was attended by the above mentioned clergymen, the "Pange Lingua" was beautifully sung. On Good Friday at 10 a.m. the mass of the Presanctified, "Coram Pontifice," was celebrated by Very Rev. Father Bruyere, with Fathers Walsh and Cornyn as deacon and subdeacon respectively. The passion was sung by Fathers Tiernan, McGee and Dunphy. The sermon of the day was preached by Rev. Father Flannery. He spoke as follows: "For this was I born and for this came I into the world that I should give testimony of the Truth." (John xviif, 27) Words taken from the gospel of this day, or rather the Passion, which has just now been sung in tones so sad and so dolorous.

BELOVED BRETHREN-People who live for this world and neglect their eternal home, have been always opposed the Truth. Opposition to Truth has been at all times characteristic of the world as opposed to the kingdom of Christ, and is no doubt a direct consequence and result of sin. From the day on which man blotted out from his heart the eternal law engraved thereon by his Creator, and substituted his own passions and blindness, there has ever been a hard conflict between him and Divine Truth; and this conflict, instead of lessening, has been growing and gaining strength according as man was further removed from the source of life, and as sins were being multiplied upon the face of the

True it is that Almighty God deputed from time to time trusty messengers, just and holy men to bear testimony to the truth and prevent error from pre-scribing altogether. From the blood of Abel to the days of St. John the Baptist God has raised up priests and sages, pro-phets and patriarchs in uninterrupted succession to witness the truth and give testimony of it; some by their plety as Enos, others by their patience as Job, others by their innocence as Noah, and others by their miracles as Moscs

and the prophets.
In fine, that the world might have no excuse for its unbelief, every age had its inspired prophets and great men commissioned of God to combat error and stand up for truth. This cloud of witnesses, as the apostle testifies, might have disabused of error the people of their time and day. But they could not their time and day. But they could not save the world by the apostleship of truth. It was necessary that one greater than a prophet, that one more holy than a patriarch should come on earth. In fine, that He who is the Light and the Wisdom of the Father should come down from heaven and give testimony of what is and what shall be; that he should con-firm His doctrine by the effusion of His blood, that Christ crucified should purge the world of its errors and become the unclouded witness and everlasting testiunclouded witness and everlasting test-meny of saving virtue and eternal Truth to all ages: "For this was I born, and for this came I into the world that I should

bear testimony of the Truth." The mystery of the sufferings and death of the Redeemer offers two spectacles that differ widely. On the one hand the world shows how much it is opposed to Truth by rejecting and con-demning Him, who is the life, the way and the Truth; on the other hand, Jesus Christ, by dying on the cross, bears un-

die and thus enter into His glory. He warned them that they should be prepared to drink of the chalice of bitterness and share in His ignominies, before they could share in the glory of His Kingdom. And yet they weaken and tremble and fall when the hour of danger approaches. Judas not only abandons his Master but unites with the enemies of Christ in their efforts to destroy Him. "What will you give me and I will deliver Him into your hands?" Oh! what can they give you, what exchange can you make for Jesus, for Heaven, for your God? Is it glory and the esteem of men? But already your name was inscribed on Heaven's register and now they will give you a name that is to be a scorn and a byword to the human race, the name of perfidious Traitor. But what can they give? Is it titles and honors? But you already enjoyed the honour of being a shepherd of the flock, a prince of the people, one of God's pillars in the zew dispensation, and in exchange for these august titles the world assigns you the hands of wicked men. What will they give you for Jesus? Is it wealth and emoluments? But heaven's treasures were already in your hands, the earth was given Is it glory and the esteem of men? But already your name was inscribed on Heaven's register and now they will give you a name that is to be a scorn and a byword to the human race, the name of perficious Traitor. But what can they give? Is it titles and honors? But you already enjoyed the honour of being a shepherd of the flock, a prince of the people, one of God's pillars in the new dispensation, and in exchange for these august titles the world assigns you the ignoble position of being a tool in the hands of wicked men. What will they give you for Jesus? Is it wealth and emoluments? But heaven's treasures were already in your hands, the earth was given oluments? But heaven's treasures were already in your hands, the earth was given to be your portion, and for all these and more the world gives you a few pieces of silver, which the moment your hand clutches becomes a load that you cannot bear, and must get rid of. Is it peace of mind and lasting pleasure you expect from the world? But your Heavenly Father has given all that and more. And now what you receive is not bear, and must get rid of. Is it peace of mind and lasting pleasure you expect from the world? But your Heavenly Father has given all that and more. And now what you receive is corroding remorse, black despair, the halter of the suicide, and the potter's field. What can the instance of the same than the instance of the same than the potter's field. What can the potter's field what can th field. What can the world give in exchange for God! It has nothing, and therefore can give utterly nothing.

The world promises much, but give nothing. God rewards a hundred fold, i nothing. God rewards a hundred fold, in full measure pressed down and running

It was human respect and the fear of men that caused the defection of St. Peter and of the other disciples. While multitudes followed Him into the wilderness and to the mountains, they were with Him, they stood near Him; while His praises re-echoed on the hills of Judeah and were uttered from every lip, they were His intimate associates; when the crowds went from the city to hail Him with loud Hosannahs, they kept close to Him. But now, when he is surrounded by enemies when He is surrounded by enemies, when he is surrounded by enemies, when He is bound, manacled, scourged and spat upon, they retire into obscurity and will not acknowledge Him. It is thus, my dear brethren, that virtue, while in high honor and favored by the great and the powerful, has hosts of admirers, but once it is persecuted and tradder the state. it is persecuted and trodden upon, there is no one so bold as to do it reverence no one so courageous as to stand up in

its defence.

his virtue—who so loudly boasted of his loyalty—is not proof against fear when danger approaches. He who in the garden drew his sword and struck down the officer that came to lay hands on Jesus, is now trembling in the presence of a maid servant: "Art not thou," she exclaimed, "one of His followers," and he denied with an oath, "that I know not Oh to what baseness are we the Man." Oh to what baseness are we not subjected by human respect, and by the foolish dread of what shall people think, what shall they say of us. How many thousands are lost, my dear brethren, because of this cowardice. How many would embrace truth and abandon the ways of error and give up sin and vicious habits were they not turnand vicious habits, were they not pur-sued by the fear of what shall be thought sued by the fear of what shall be thought of them, what shall people say of them? But who is this, Peter, whom—through human respect—you deny with an oath? Is it not He who, from thy fishing nets, called thee to make of thee a fisher of men? Is it not He who, from thy humble calling of fisherman by the sea of Galilee, established thee chief in the head-

Peter, who had so much confidence in

is not the Truth they look for. It is their malice they wish to gratify, their envy they wish to glut in wreaking vengeance on the innocent One whose virtue is their bane, whose popularity is their condemhe is afrighted by a message from his wife conjuring him to have nothing to do with that just man, as she was disturbed with frightful dreams of Him that forebode avil. turbed with frightful dreams of Him that forebode evil. But the people cry out: If thou dismiss that man thou art no friend of Casar. Oh what a horrid pre-dicament! He feels that Jesus is innodicament! He feels that Jesus is innocent, he knows that He is a great prophet; he suspects Him to be the Son of God. But if he does not condemn Him to death the people will revolt and Casar will frown. On fatal ambition, to what extremes of injustice, of horror and atrocity, dost thou not lead on thy votaries? Ambition has deluged the world in blood, and in almost every age warred against God and His anointed. Pilate is but one among the many who Pilate is but one among the many who, through love of power and thirst for domination have domination, have condemned innocence trampled on all right, and brought Heaven's malediction on themselves and

Heaven's malediction on themselves and the nation they misgoverned.

Herod is moved by impiety to make a mockery of Jesus and treat him with contempt; he despised Him with his whole court, says the Gospel. But first he wished to be amused with signs and a miracle—he puts many questions. It is the way always with impiety. They ask for miracles, and they would not believe even were the dead to rise from their graves But why do they ask for miracles? graves. But why do they ask for miracles Have they not the existence and spread of the gospel, which paganism tried to extinguish in the blood of martyrs? Have they not before their eyes the standing liv-ing miracle of the existence and magnifi-ceut attitude in which the Church of the Fisherman now stands before the world as she in every age has stood? Ever as she in every age has shoot i hver ancient and ever new, ever persecuted and ever glorious, ever suffering and for-ever triumphing, with the triumph which virtue must always gain over vice, which

truth must forever gain over error.

It is thus the world displays at all times its hatred of truth and virtue. Let us now see how Jesus Christ, by dying a now see how Jesus Christ, by dying the great witness. on the cross, becomes the great witness in favour of all truth by which He conin favour of all truth by which He condemns the world. The world in rejecting the Messiah rejects all the evidence of His character and His mission. It rejects the Bible, rejects His teachings, denies His miracles, His innocence and His royalty.

The sufferings and death of Jesus establish the truth of holy writ and throws a flood of light on every page of

VOLUME 9.

VOLUME 9. aship of His Church and in the government of His Kingdom?

"I'do not know the msn!" What! dost thou not know Him—who in your presence commanded the winds and the waves—whom you saw transfigured on Mount Thabor—whom John the Baptits pointed out as the Lsmb who taketh away the sins of the world? The Lamb prefigured in all the ascrifices of the Old Law? The desired of all nations, whom the called some Elias, and some John the Baptits, or one of the Prophete—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophets—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophets—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophets—but whom you declared to be the Son of the living God, who has the words of Eternal His Baptist, or one of the Prophets and the stumbling block of the Jew becomes the great proof of our faith, the vindication of the Gospel of light and the con matter how honorable the position, or eminent the sanctity to which we may be exalted, we are yet liable to fall. But Peter falls to rise again, he falls once through inadverence, and taken by surprise, yet he repents immediately and sheds torrents of tears. We have simmed, not once, but offers, not through inadvertence, but deliberately and with malice aforethough and with tears even once in our lives if Jealousy in Caiphas and envy in the priests and doctors of the law renders them blind as well to the super-eminent virtues of our Saviour, as to the clear the prophecies were being fulfilled. The prophetes were being fulfilled. The prophetes were being fulfilled. The long of the prophetes were being fulfilled. The prophetes were being fulfilled. The long of the prophetes were being fulfilled. The long of the prophetes were been were restored to life, the gospel was preached to the poor, and a thousand evidence of his committee of the face of my Father in Heaven. These

dwell on the stupendous miracles that attended the last agonies and death of our attended the last agonies and death of our Blessed Redeemer. How could we describe the horrid gloom that spread over the earth when the sun withdrew his light as though in horror of witnessing the death of Him who is the Light of the world, or of Him who is the Light of the world, or tell how the earth trembled, how the rocks were split asunder or how the graves cast up their dead. There is only one miracle that interests us, it is the conversion of the penitent thief, upon whose heart the first grace of Christ's painful death fell with so much heavenly fruit and bleesing. I will not ask you to follow the example of him who till his death hour was the enemy of God, nor to accompany the centurion or the multito accompany the centurion or the multi-tude stricken with fear, which ran down the hillsides of Calvary striking down the hillsides of Calvary striking their breasts and confessing their sins and acknowledging Him to be the Son of God. But as you have always been followers of Jerus Christ, I shall invite you to accompany His faithful disciples to the foot of the cross. There, in company with His blessed Mother, the Queen of Sorrows, there with St. John and with Mary Magdalen let us page Queen of Sorrows, there with St. John and with Mary Magdalen, let us pause and look up to our suffering, our dying Jesus, let our hearts go up to Him for He draws all to Him to implore pardon and mercy, which he vouchsafes to the dying penitent, which He implores for His persecutors, "Father for-give them, for they know not what they do." Let us deserve by our heartfelt contrition for the past, by our sincere and determined resolve for the future, to obtain the Heavenly grace vouchsafed to the dying penitent on the cross—final perseverance—that, in our latest moment, each one of us from the and mercy, which he vouchsafes to

vouchsafed to the dying penitent on the cross—final perseverance—that, in our latest moment, each one of us from the lips of Jesus may gather, as the reward of a well spent or truly penitential life, the consoling words, "this day shalt thou be with me in Paradise." Before the veneration of the cross His Lordship, in brief but very touching terms, explained the nature of the cereterms, explained the nature of the cere-mony. He said that our veneration had not reference to the wood or metal of the cross, but that our heart's affections, of which the kissing of the cross was expres sive, were, through that veneration, raised sive, were, through that veneration, raised to our Blessed Lord and Saviour Jesus Christ, who for us died on the cross. Catholics, in their veneration of the cross, refer their love and reverence to Him of whose sufferings for our salvation the cross so strikingly and touchingly reminds

At 3 o'clock the Way of the Cross was and spain at 7 30 p.m. the chose was gone through by a large congregation, and spain at 7 30 p.m. the church was crowded to the very doors by the faithful, to perform the same pious pillerimage with the agonizing Son of God from the Prætorium of Calvary.

On Easter Saturday, at 7 30 a.m., became the solvent previous of the deviant the solvent previous of the deviant the solvent previous of the deviation.

On Easter Saturday, at 7 30 a, m., began the solemn services of the day, beginning with the blessing of the fire, which was followed by that of the Paschal candle, and that of the baptismal font, all concluding with High Mass and Vespers, in accordance with the prescription of the ritual for the day.

His Lordship the Bishop officiated at the first Mass at 7 o'clock, giving Holy Communion to more than five hundred persons, amongst the number being the

persons, amongst the number being the members of the C. M. B. A, the members members of the C. M. B. A, the members of the St. Vincent de Paul society and the members of the Sodality of the Blessed Virgin Mary. The Bishop, after Mass, addressed a few words to the congregation congratulating them on the great number who had approached the Holy Sacrament. At 8:30 Father Tiernan celebrated the second mass, at which the congregation in attendance was likewise very large. By 10:30, the time for beginning the last Mass, every available seat in the cathedral

was filled by a congregation as large as we have ever witnessed within its walls. The celebrant was the Right Rev. Mgr. Bruyere, V. G., assisted by Rev. Fathers Walsh and Kennedy as deacon and subdeacon respectively, His Lordship the Bishop, in cope and mitre, assisting at the throne, attended by Rev. Father Tiernan. The sermon of the day was preached by the Bishop. His Lordship delivered a most beautiful sermon on the great feast that was being celebrated. He exhorted the large congregation present to show by their anxiety in the great affair of salvation that they fully appreciated the great mystery they were celebrating. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on newness of life. They should put off all the ways of sin and put on the work of penance so that they might be worthy to rise glorious and immortal with God. Vespers began at 7. 30, when the choir, under the leadership of Dr. Carl Verrinder, rendered Vespers in grand style. We might also add that the singing at mass was never surpassed in London on a like occasion. The sermon was preached by Rev. Father Tiernan. The rev. preacher was very happy in his remarks, and in a short, pithy address advised the large audience to so act that their lives would be a constant preparation for their joyous entry into life eternal.

A TALK WITH GLADSTONE.

HE DECLARES THAT THE TORY GOVERN MENT VIOLATES PRECEDENT AND PRIVI-

On the morning of the 2d inst., Nor man, one of the best European corres pondents who write on the politics of the United Kingdom, had a long talk with Gladstone, whom he met walking in the suburbs of London, about the debate in the Commons the night before. He says: I asked for a clue to the situation created outside in his opinion by the extraordinary scenes which had just passed in Parliament.

ary scenes which had just passed in Parliament.

"Extraordinary scenes," he repeated reflectively, "they were indeed extraordinary, but they are exactly the result we anticipated. When the procedure rule respecting application of the cloture was passed we knew what it would be. We opposed it with all our might. We protested solemnly, but they were too strong for us. Now the result has come. They have thrust upon the speaker a partisan function, and thus have dealt a blow, the gravity of which it is impossible to exaggerate or to recollect at all times."

Mr. Gladstone added, pausing a moment, "The speaker is an honorable man; so is Mr. Smith. Nothing would induce either to become a party to an act which they considered wrong. But the new rules have left them powerless. It is not coercion I am thinking about; not dissolution, not home rule, even, but the chair. Let them fight was

dissolution, not home rule, even, but the chair, the chair. Let them fight us, I have always said; let them beat us that is well—they will win one time, we shall win another. That is all right and is nothing to what has happened. But above all things let them respect the chair. But they have not. They have forced partisantic.

ship upon him."

"Besides this," he added, continuing his walk, "nothing could exceed the contemptuous disregard of the government for all forms of precedence and parliamentary procedure. Let me give you one instance which occurred late last night. I quoted to Mr. Smith a precedent from Sir Robert Peel's action in 1846, when he neathoused discussion upon the corn laws, postponed discussion upon the corn laws, upon which the peace of this country depended, in order to grant full time for debating the coercion act. What he said," Mr. G'adstone continued, "will you believe it, what he said to me was this: 'I am not much moved,'" Mr. Gladstone said, much moved," Mr. Gladstone said, imitating the shopkeeping leader of the House, by the precedent of the right honorable gentleman. If Peel wished to introduce a coercion act, I do not think he should have delayed it on such grounds.' "You understand this," Mr. Gladstone continued excitedly. "It means 'I, Smith, if I had been there, would have taught the great Str Robert the duties of the leader of the House!' This explanation actually seemed satisfactory to Sir

the leader of the House! This explana-tion actually seemed satisfactory to Sir Robert, who was sitting on a chair. Mr. Smith appealed to me privately last night to prevent, if possible, my own party from proceeding to extremes. But on reflection I said to him he had brought such pressure upon them in so many ways that it was impossible for me to take any step. 'You have made me powerless,' I told him. There is not a shred or tatter of justifica tion left to the government. tion left to the government.
"Did you hear Mr. Parnell's speech

"Did you hear Mr. Parnell's speech? Such a grinding, pulverizing, destructive speech, so completely upsetting and sweeping away every argument they have adduced, I think I never heard. Upon my word," added the grand old man, with a laugh, "I was almost sorry for them."
I alluded to his action in leading the Liberal Irish party out of the House.
"We were induced," he said, "to making the last stop in our power and the most

the last step in our power and the mos serious step possible, to leave the House' —the last three words he uttered slowly and with the gravest emphasis—"reduced to dissociate ourselves from the House of to dissociate ourselves from the House of Commons at a moment when its privileges were overruled and the centre of its authority displaced, and an outrage on its precedure perpetrated. I recollect by whom these procedure rules were passed—the dissentient Liberals," he said, shaking his head sadly, "that is where the blow falls. Upon mature reflection I am convinced our action was right and justified." "May I ask," I said, "whether in your

opinion the keyn struck last night?" the keynote of dissolution was

struck last night?"
"I do not see it," was Mr. Gladstone's reply. "The time for dissolution is when the nation has made up its mind to change its policy; nothing can be gained by being premature. Agitation, protestation, demonstration—these are the needs of the

TWO THOUSAND DOLLARS.

N. Y. Freeman's Journal. "After the ceremonies the remains were taken to Calvary Cemetery, followed by a line of nearly 150 carriages and two wagons loaded with beautiful floral offerings. It is estimated that there were \$2 000 worth of the latter."

This is an extract from the account of

This is an extract from the account of a funeral published the other day in the New York Sun.
We do not know what name the dead

man bore in life, but we are sure that he did nothing worthy of this \$2,000 offering of flowers.

of flowers.

His friends might have done much better for his memory than that. They could have founded scholarships for poor boys. And there are thousands of poor boys in this city who are in danger of losing vocations for the priesthood because they cannot afford to make the proper pro-

paratory studies.

A zealous priest recently suggested that instead of placing wreaths and crosses, anchors and harps of flowers, it would be far more beneficial to the souls of the defar more beneficial to the souls of the de-parted, and more in consonance with the inspiration of Catholic faith, if the friends of the deceased would place on the coffin mourning envelopes, inclosing cards whereon would be written some special pious action which they would perform for the benefit of the soul of their friend. For instance: "The undersigned promises to offer Holy Communion, to hear Mass or have Mass said, or to recite so many Rosaries."

The floral nuisance has disappeared entirely from the funeral ceremonies of fashionable life. But people not in what is called "society" still keep it up more violently than ever.

Rich funerals very often mean poor orphans. The custom of putting a few appropriate flowers on the heart of a child or woman—flowers put there, by hands loved in life, as a last ministration —had beauty and fitness. The present vulgar custom is a remnant of "shoddy

Correspondence of the Catholic Record. FROM SIMCOE.

The very large congregation that attended High Mass in St. Mary's Church, Simcoe, on Easter Sunday, was most agreeably supprised to find the altars suragreeably supprised to find the altars surmounted by statues representing "Our Divine Saviour," "Our Blessed Lady" and "St. Joseph" which had been received and placed in position but the preceding afternoon. They were manufactured in Paris, France, and are the gift of Madam Lummis of the Convent of the Sacred Heart, Halifax. A subscription of five hundred dollars to the new church and a stained glass window over the main altar already bore witness to this generous lady's interest in the mission generous lady's interest in the mission and zeal for religion, an interest and a zeal which distance seems but to intensify.

The statue of Our Saviour stands The statue of Our Saviour stands over six feet in height, the remaining two slightly exceeding five. Imposing in size, of striking position and artistically tinted, they add greatly to the finish of the altars and to the general appearance of the church; at the same time their fidelity to the most approved models and lifechurch; at the same time their fidelity to the most approved models and life-like and winning features render them most effective in exciting fervor for the devotions they are intended to foster. Their arrival had been long awaited, but "they were well worth wait-ing for" was the unanimous verdict of the congregation and many verdict of the congregation, and many prayers were breathed for the donor. Durin afternoon many Protestants visited the church. All acknowledged the artistic merit of the statues, and despite certain meri of the statues, and despite certain prejudices, more than one admitted that the statue of Our Blessed Lord "lifted them nearer to Him than they ever seemed before."

OBITUARY.

Mrs. Walter Locke.

This estimable lady died in Hamilton on the 5th of April. Some eight years since she was a resident of London, where since she was a resident of London, where she had many warm friends and admirers. She was an ardent Catholic, and ever ready to lend assistance in every good work. She died fortified by the sacred rites of holy church. She leaves one daughter, Miss Eliza Locke, to whom we offer our most heartfelt condolence. May the soul of her dear mother, who is now no more, be given a place in the Kingdom of our Saviour.

Marie E. O'Dwyer.

To Mr. and Mrs. O'Dwyer, of this city, we extend our most hearty sympathy in the loss of their dear child, Mary, whose pure soul, spotless as a lily's leaf, whiter than the Christmas snow, flew into the arms of that One whose sacred heart ever loved little children and wished them to come unto him. Mary was in her fifth year, a loveable and loving and most winning child. Sadness and bitter tears will oning child. Saddess and blittle cata wan follow her to the grave. Grief will have way, but Mary is now in the company of her after whom she was named, and there is, after all, a bright star of consolation. breaking through sorrow's cloud, which tells them that Mary is one of the Angeais host who are happy for all eternity.

Too Much Ritualism.

Bishop Paret, of the Protestant Episcopal Diocese of Maryland, has addressed a remonstrance to Rev. Galbraith B. Perry, rector of the Church of St. Mary the Virgin, Baltimore, against the use of incesse and the wearing of the cope, a vestment only used in the Roman Catholic Church. Recently Mr. Perry, or Father Perry, as he is called by the congregation, had a celebration lasting several days in his church, in honor of the Feast of the Purification of the Blessed Virgin.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK FIFTH. CHAPTER XVL

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whose Iras was ready, she would come or sead a servant. In every well-regulated Roman house the atrium was the reception of Roman house the Article of the Roman house the roof, and pondered the sky and its assure depth; then, leaning against a pillar, he stode under the opening in the roof, and pondered the sky and its assure depth; then, leaning against a pillar, he stode the distribution of light and shade, and its effects; here a veil diminishing objects, there a brilliance exaggerating others; yet sobody came. Time, or rather the pass again he traced out the figure upon him, and he wondered why fras stayed so long. Again he traced out the figure upon him, and he wondered why fras stayed of the fifth of the figure upon him, and he wondered why fras stayed of the fifth o

Who in Autioch had the motive to do him harm?
Messal:
And this palace of Indernee? He had seen Egypt in the vestibule, Athers in the snowy portice; but here, in the strium, was Rome; everything about him betrayed Roman ownership. True, the site was on the great thoroughfare of the city, a very public place in which to do him violene; but for that reason it was more accordant with the audacious genius of his enemy. The strium underwent a change; with all its elegence and beauty, it was no more than a trap. Apprehension always paints in black.

its elegence and beauty. It was no more than a trap. Apprehension always paints in bisck.

The idea irritated Ben-Hur.

There were many doors on the right and lett of the atrium. leading, doubtless, to sleeping-chambers; he tried them, but they were all firmly fastened. Knocking might bring response. Ashamed to make outery, he betook himself to a couch, and, lying down, tried to reflect.

All too plainly he was a prisoner; but for what purpose? and by whom?

If the work were Messalia's! He sat up, looked about, and smiled defiantly. There were weapons in every table. But birds had been starved in golden cages; not so would he-the couches would serve him as battering-rams; and he was strong, and there was such increase of might in rage and deepair.

there was such increase of might in rage and despair!

Messala himself could not come. He would never walk again; he was a cripple like Simonides; still he could move others. And where were there not others to be moved by him? Ben-Hur arose, and tried the doors again. Once he called out; the room echoed so that he was startled. With such calmness as he could assume, he made up his mind to wait a time before attempting to break a way out.

In such a situation the mind has its ebb and flow of diaguiet, with intervals of peace between. At length—how long, though, he could not have said—he came to the conclusion that the affair was an accident or mistake. The palace certainly belonged to somebody it must have care and keeping: and the keepsr would come; the evening or the night would bring him. Patience!

Po concluding, he waited.

Half so hour passed—a much longer period to Ben-Hur—when the door which had admitted him opened and closed noiselessy, as before, and without attracting his attention.

The moment of the occurrence he was sit-

on.
The moment of the occurrence he was siting at the farther end of the room. A footep startled him.
"At last she has come!" he thought with throb of relief and pleasure, and arose.

The step was heavy, and accompanied with the gride and clang of course sandals. The glided pillars were between him and the door; he advanced quietly, and leaned against one of them. Presently he heard veloce—the volces of men—one of them rough and gutural. What was said he could not understand, as the language was not of the East or South of Europe.

After a general survey of the room, the strangers crossed to their left, and were brought into Ben-Hur's view—two men, one very stout, both tail, and both in short tunies. They had not the air of masters of the house or domestics. Everything they saw appeared wonderfal to them; everything they stopped to examine they touched. They were vulgurians. The atrium seemed profused by their presence. At the same time, their leisurely manner and the securance with which they proceeded pointed to some right or business; if business, with whom?

which much jargon they sauntered this way and that, all the time gradually approaching the piliar by which Bro-Har was standing. Offa little way, where a stanted sleam of the sun fell with a glare upon the mosale of the floor, there was a statue which attracted their notice. In examining it, they steeped in the light.

The mystery surrounding his own presence in the palace tended, as we have seen, to make Bes-Hur nervous; so now, when in the tail stout stranger he recognized the Northman whom he had know in R. me. and seen crowned only the day before in the Circus as the winning puglist; when he saw the man's face, scarred with the wounds of many battles, and imbruted by ferocloue passions; when he surveved the fellow's naked limbs, very marvels of exercise and training, and his shoulders of Herculean breadth, a thought of personal dauger started a chill along every vain. A sure instinct warned him that the opportunity for murder was too perfect to have come by chance; and here now were the myrmidons, and their business was with him. He turned an anxious eye upon the Northman's comrade—young, black eyed, black-haired, and attagether Jewish in appearance; he observed, also, that both the men were in the area. Putting the several circumstances together, Beu-Bur could not be longer in doubt; he had been lured into the palace with design. Out of reach of aid, in this applendid privary, he was to die!

Ata loss what to do, he galed from man's to man, while there was enacted within him that miracle of mind by which life is passed before us in awful detail, to be looked at by ourselves as if it were another's; and from the evolvement, from a hidden depth, east up, as it were, by a hidden hane; he was given to see that he had entered upon a new life, different from the old one in this than not the presentation would have brought the weakness of remorre. Not so with Ben-Hur; his spirit had its emotions from the teachings of the first law giver, not the last and greatest one. He had dealt punishment, not wrong, to Measli

houlders.

"Ha, ha, ha! I have heard how a god more came from a cow licking asalted stone; out not even a god can make a Roman of a

but the even a god can make a Roman of a Jew."

The laugh over, he spoke to his companion again, and they moved nearer.

"Hold!" said Ben-Hur, quitting the pillar.

"One word."

They stopped again,

"A word!" replied the Saxon, folding his immenss arms across his breast, jand relaxing the menace beginning to blacken his face. "A word! Speak."

"You are Thord the Northmau."

The giant opened his blue eyes.

"You were lanista in Rome."

Thord nodded,

"I was your scholar."

"No," said fhord shaking his head. "By the beard of Irim, I had never a Jew to make a fighting-man of."

"But I will proye my saying."

"How?"

"You came here to kill me."

"Phat is true."

"You came here to kill me."
"That is true."
"That is true."
"That is true."
"That is true."
"Then let this man fight me singly, and I will make the proof on his body,"
A gleam of humour shone in the Northman's face. He spoke to his companion, who made enswer; then he replied with the naivete of a diverted child:
"Wait till I say begin."
By repeated touches of his foot, he pushed a couch out on the foor, and proceeded elsurely to stretch his burly form upon it; when perfectly at ease, he said simply: "Now begin."
Without ado, Ben-Hur walked to his antagonist.

Without ado, Ben-Hur walked to his antagonist.
"Defend thyself," he said.
The man, nothing lowth, put up his hands, As the two thus confronted each other in approved position, there was no discernible lequality between them; on the contrary, they were as like as brothers. To the strang er's confident smile, Ben-Hur opposed an earnestness which, had his skill been known, would have been accepted fair warning of danger. Both knew the combat was to be mortal.

would have been accepted fair warning of daager. Both knew the combat was to be mortal.

Ben-Hur feinted with his right hand. The stranger warded, slightly advancing his left arm. Ere he could return to guard, Ben-Hur caught him by the wrist in a grip which years at the oar nad made terrible as a vice. The surprise was complete, and no time given. To throw himself forward; to push the arm across the man's throat and over his right shoulder, and turn him left side front; to sirke surely with the ready left hand; to strike the bare neck under the ear—were but petty divisions of the same act. No need of a second blow. The myrmidon fell heavily, and without a cry, and lay still.

still.

Ben-Hur turned to Thord.

"Ha! What! By the beard of Irmin " the latter cried in astonishment, rising to a sitting posture. Then he laughed.

"Ha! ha, ha! I could not have done it better myself."

He viewed Ben-Hur coolly from head to cool, and, rising, faced him with undiaguised admiration.

admiration.

It was my trick—the trick I have practised for ten years in the schools of Rome. You are not a Jew. Who are you?

You knew Arrius? Who are you?

'Quintus Arrius? Yes, he was my satron.'

"Quintus Arrius." Ies, he was my patron."

"He had a son."

"Yes," said I hord, his battered features lighting dully, "I knew the boy: he would have made a king gladiator. Cen ar offered him his patronage. I taught him the very trick you piayed on this one here—a trick impossible except to a hand and arm like mine. It has won me many a crown."

"I am that son of Arrius."

"I am that son of Arrius "I had that son of Arrius "I am that son of Ar

Thord drew nearer, and ylewed nim carefully; then his eyes brightened with genuine pleasure, and, laughing, he held out his hand.

"Ha, ha, ha! He told me! would find a Jew here—a Jew-a dog of a Jew—killing whom was serving the goda."

"Who told yous o?" sæked Ben-Hur, taking the hand.

"He—Meesala—ha, ha, ha!"

"When, Thord?"

"Last night."

"I thought he was hurt,"

"How will never walk again. On his bed he told me between groans."

"A very vivid portrayel of hate in a tew words; and Ben-Hur saw that the Roman, if he lived, would still be capable and dangerous, and follow him unrelentingly. Revenge remained to sweeten the ruined life; therefore the clinging to fortune lost in the waser with Sanabalat. Ben-Hur ran the ground over, with a distinct foresight of the ground over.

for his enemy to interfere with him in the work he had undertaken for the King who was coming. Why abould not he resort to the Roman's methods? The man hired to kill him could be hired to strike back. It was in his power to offer higher wages. The temptation was strong; and, half yielding, he chanced to look down at his late antagonist lying still, with white upturned face, so like himself. A light came to him, and he saked, "Thord, what was Messale to give you for killing me?"

"A thousand sestertii."

"You shall have them yet; and so you do now what I tell you, I will add three thousand more to the sum"

The giant reflected aloud.

"I won five thousand yesterday; from the Roman one—six. Give me four, good Arrius—four more—and I will stand firm for you, though old Thor, my hameasks, strike me with his bacmer. Make it four and I will kill the hig patrician, If you say so. I have only to cover his mouth with my hand—thus."

He illustrated the process by clapping his hand over his own mouth.

"I see," said Sen Hur; "ten thousand sectoril is a fortune. It will enable you to return to Rome, and open a wine-shop near the Great Circus, and live as becomes the first of the lantic a."

The very scars on the giant's face glowed afresh with the pleasure the picture gave him.

"I will make it four thousand," Ren-Hur

with me!"
Meanwhile the superior was giving something to drink to the company. Only a few of the guards accepted. For the most part they refused, and the whole troop took leave with a very different air from that which they had on coming in. "I did not know what the Little Sisters were?" How many others among those wretched wanderers are also ignorant of it.

AN INCIDENT OF 1798.

AN INTERESTING NARRATIVE OF AR EVENT WHICH OCCURRED DURING THE IRISE REBELLION.

the Homania methods? The mas hired it, it was is his power to offer higher ways. The his connected to look down at his lafe and a property of the connected to look down at his lafe and property. A thousand essertill."

"A thousand essertill." With white updared face, so the himself of the himself of the way of the property of the connected and the himself of the himsel

moment when the old people were called book and taking their evening meal, a rife shot was to be all and the Little Sisters were about taking their evening meal, a rife shot was the well known signal which amounced the people of the content of the little family opened the doors and a troop of more than a bundred men rushed noisily into the house. They were threatening in their house. They were threatening in their heatet and in a mood to be facred. "Close the doors," he crief, "place sentituels, and if one of these women tries to go out shot her down!" The Superior of the house—the who which he had used toward his men and which suffered no answer, demanded to which he had used toward his men and which suffered no answer, demanded to the community. I do not know the exact figure, but whatever it was it astoniated the captain. It is all placed before the eyes the riches of the community. I do not know the exact figure, but whatever it was it astoniated the captain. "He captain the captain of the community. I do not know the exact figure, but whatever it was it astoniated the captain." He captain the captain of the community. I do not know the exact figure, but whatever it was it astoniated the captain. "He captain the captain of the community. I do not know the exact figure, but whatever it was the attended to the captain of the community. I do not know the exact figure and the captain of the community. I do not know the exact figure, but when the captain of the community. I do not know the exact figure, but when the captain of the community. I do not know the exact figure, but when the captain of the community. I do not know the exact figure and the captain of the community. I do not know the exact figure and the captain of the community. I do not know the exact figure and the captain of the community. I do not know the exact figure, but we captain the captain of the community. I do not know the exact figure and the captain of the captain

by sending a messenger to him with a letter, of which the following were the contents :

Mr. Holt, I should be glad to have Mr. Holt, I should be glad to have some conversation with you. Point out any place you think proper to me. Bring as many of your men as you please. I will bring with me only my servant. I will also bring with me some dinner, and if you will let me know what will satisfy you for your losses, I will use my endeavor to get it for you. He politely thanked the noble veterau for his kind offer, but, influenced by his followers, declined the interview.

The king's forces were advancing upon him from every direction. His little army was almost surrounded. Neither he nor his men were willing to surrender. They were forced to disperse and betake themselves to places of concealment among the mountains. St. Kevin's bed, a hole in the rock at Glendelough, was for some time the hiding-place of Holt and Dwyer. When all hope of retaking the field had left him, and he had no means of subsistence, circumstances compelled him to aurender. He applied to Lord Power-soourt, with whom he was well acquainted, and was cheerfully received. When other landlords field to the metropolis for fear of Holt's rebels, Lord Powerscourt stayed at home and was not interfered with; for this his lordship thanked the ex commander and promised to befriend him.

The overthrown chieftain was lodged in Birmingham Tower, Dublin Castle. The notorious Jimmie O'Brien, whose brother John had been one of the officers, came to tempt him to turn King's evidence against his comrades and thereby save his own life, but this he apurned with indignation.

During our hero's confinement he

against his comrades and thereby save his own life, but this he spurned with indignation.

During our hero's confinement he occupied his time writing his own life, which was afterwards edited and published by the accomplished Crofton Croker. In lapse of time, he was brought to trial. He offered no defence, and was sentenced to die. Lord Powersourt did not forget his pronsise. Through his prevailing influence the sentence was transmuted to transportation for life. He was ultimately pardoned and liberated. He died at Kingston in 1826.

Of Holt's chief companions in arms—the eccentric, but learned and intrepid Denis Taafe lived by the kindness of those who pitied him until 1813, when he died in Dublin; Billy Byron paid the penalty of his offence upon the scaffold; his brother Garrett took the benefit of the "Banishment Act," and went into exile.

Michael Dwyer could not bring himself to submit; he had a sort of foreboding that another attempt to overthrow foreign domination might be attempted in his day, and he resolved to hold himself in readiness for it.

With a price upon his head, chased like a wolf over brakes and mountains, he led

day, and he resolved to hold himself in readiness for it.

With a price upon his head, chased like a wolf over brakes and mountains, he led a sort of rapparee life among the fastnesses of his native county until Robert Emmet fledged his bold but unfortunate project in 1803 when he became one of that lamented hero's chief confidants.

On the failure of that daring enterprise he returned to the mountains, and, in despair of Ireland's liberation, when matters quieted down a little, offered to surrender, on condition of being allowed to emigrate to America. This offer was accepted by the authorities. He crossed the Atlantic. From there he went to Australia, where he died in 1825. His remains lie in Devonshire street Cemetry, Sydney, from whence it is proposed to bring them back to Ireland.

THE WORKINGMAN'S TRUE

N. Y. Irish American.

The detailed account of the report made by His Eminence Cardinal Gibbons, to the authorities of the Propaganda, on the subject of the Knights of Labor, shows, as every intelligent Catholic must have known, that the Cardinal simply holds that it is the duty of the Church to continue, as she has ever done, to support the laboring classes in their lawful efforts to ameliorate their condition in the social world. The Cardinal shows that the Labor organization has in view a laudable object, to which it strives to attain by means which should have the direction of such a wise and prudent authority as the Church; and that unless such influence is afforded to the Labor organization, there is danger that foolish and reckless advisers may turn it into unlawful and demoralizing channels. N. Y. Irish America unlawful and demoralizing channels. The Church can be,—as she always has been,—the champion of the people against the tyranny and oppression of ill-timed and misapplied power,—and can lend valuable assistance to the workingman in the efforts he makes for the redress of his acknowledged wrongs. workingman in the efforts he makes for the redress of his acknowledged wrongs. To her conservative guidance, therefore, he should look with much more encouraging hope, that he will find her at once politic and sympathetic, when he shows moderation, obedience to the laws, and strict adherence to wise and peaceable measures. The Cardinal declares that if, in the past, some of the labor movements have been marked by any acts of unlawful violence, they were contrary to the fundamental laws of the organization—which ought not to be held under general condemnation for the folly and unauthorized acts of individual members. Therefore, the imperative duty of the Church to guide and control such a powerful instrument in the social economy—so that it may be directed for wise and useful ends—becomes—if such a conclusion is possible—more imperative than it has been heretofore. At any rate, Cardinal Gibbons—as the representative of the Church—has fulfilled his duty in the matter, nobly—for the duty in the matter, nobly—for the greater glory of God, and for the benefit of his fellowmen.

Henry George is likely to experience some difficulty in persuading the farmer to become an advocate of his land sys tem. In a recent interview he says: "I would tax the farmer whose farm is worth \$1,000 as heavily as I would the adjoining proprietor who, with the same quantity of land, has added improvements worth one hundred times \$1,000." This would encourage the making of improve-ments, but it would be exceedingly tough for the man who did not have the capital to make improvements.

FOR IMPAIRED VITALITY. DR. F. SKILLEM, Pulaski, Tenn., says: "I think it is a reliable medicine for im-

paired vitality."

H. Gladden, West Shefford, P. Q., writes: For a number of years I have been afflicted with rheumatism. Two years ago I was attacked very severly. I suffered a great deal of pain, from which I was not free for a day, until last spring, when I began to use Dr. Thomas' Eelectric Oil, and I r-joice to say it has cured me, for which I am thankful.

THAT "BISHOP OF JERUSALEM."

Baltimore Mirror.

Cablegrams from London inform us that Archdescon Blyth has been "presented with the vacant Bishopric of Jerusalem," and that "he will be consecrated by the Archbishop of Canterbury." Perhaps the next dispatch will tell us that Archdescon Blyth has respectfully declined a very unenviable post, unless he is a tremendously secondrate man. However that is, the news suggests the history of that unfortunate "bishopric"—a quite extended tragicomedy. The spectacle of the British government "presenting" an archdescon of the Church by Law Established, and "by Bayonets Upheld," an honest old William Cobbett would always add "with the vacant Bishopric of Jerusalem," is certainly odd enough. But there is more than laughter in this business.

Half a century ago there were two "Bishops" of Jerusalem—one appointed by the German government and one by the English. Each had a handful of followers, chiefly Bible and tract distributors, in the city and its environs. The principal object the two powers had in view was to maintain some foothold in Asia Minor and some influence over the Eastern Christians to counterbalance the fast-growing strength of France, which has always been recognized as the protector, not only of the Catholics, but also of the Asiatic sects. Presently these governments discovered, or thought they discovered, that they were paying too much for their whistle, and concluded to pool their issues by alternately appointing the "bishop"—the German selection being consecrated by the Archbishop of Canterbury.

This step was taken during the highest point of the Tractarian, or Pussyite, movement, of which Cardinal Newman, then a minister of the Established Church, was the real leader. When the act of Parliament was passed authorising the Archbishop of Canterbury to consecrate as "bishop" a man who was actually a member of the Lutheran Church, it sent a shock through all the ranks of the Ritualists. Newman wrote an indignant protest against the deed, but political expedience overruled ecclesiastical la

the Anglican Church." He adds, at the end of this chapter: "I never heard of any good or harm it has ever done, except what it has done for me; which many think a great misfortune, and I one of the greatest of mercies. It brought me on to the beginning of the end." In short, it turned his face definitely towards the Catholic Church, and after five years of struggles with doubts, he enlisted his keen logic and brilliant rhetoric under the banner of the one true faith. What a power he had been to the cause need not here be told; and the good he has accomplished may be set down to the credit side of that ridiculous, alternating "Bishopric of Jerusalem."

The "Massacre" of 1641.

Irith American, January 15.

Mr. Alfred Webb, has contributed to the Irish Press Agency's series of phamphlets an excellent brochure upon "The alleged massacre of 1641." In no other country of the world, perhaps, would it be necessary to discuss the events of nearly 4wo hundred and fifty years ago as bearing upon contemporary politics. as bearing upon contemporary politics. But the opponents of the Irish cause, for want of better material, have had recourse to the monstrous fictions of Sir John Temple, and have argued that Home Rule would lead to the mas-sacre of Irish Protestants, since, in an armed insurrection against maddening or pression, the Catholics of Ulster comarmed insurrection against maddening of pression, the Catholics of Ulster committed atrocities in the reign of Charles I. The story of the pretended massacre, resting upon the evidence of the Trinity College depositions, has been exposed by various writers as a tissue of absurdities, impossibilities, and transparent falsehoods. Edmund Burke was convinced of the fraudulent character of these depositions, and John Mitchel, in his trenchant reply to Froude, published in the Irish American, under the title of "The Crusade of the Period," has torn the fabrication to pieces, and made clear the vile motives that prompted the inventors of the lies. But prompted the inventors of the lies. But Mr. Webb, by giving the evidence of Mr. Webb, by giving the evidence of Protestant writers exclusively, many of whom were bitterly hostile to the Irish, has amassed a body of proofs and opinions that must carry conviction to the mind of the most prejudiced. That murders were committed by the insurgents is certain; the massacres of the Catholics were perpetrated by the Protestant settlers and soldiery is not denied; but it would be impossible to induce Englishmen of common intelligence to believe, if Ireland were not concerned, that the "rebels" put 300,000 Protestants to death in Ulster at a time when there were only 200,000 Protestants Protestants to death in Ulster at a time when there were only 200,000 Protestants in all Ireland, and only 20,000 living outside of the walled towns, which never fell into the hands of the Irish. Yet this is the "Loyal and Patriotic" version of history.

For weak lungs, spltting of blood, shortness of breath, concumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is is a sovereign remedy. Superior to cod liver oil. By druggists.

Mesers. Mitchell & Platt, druggists London, Ont., writes Dec, 1881. We have sold Dr. Thomas' Eclectric Oil since its first introduction, and we can safely say, no medicine on our shelves had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers.

A Severe Attack.

"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. B.

For Rough conditions of the Skin, Shampooing the head, Pimples, Eruption and Skin diseases, use Prof. Low's Sulphur

Bymn in Honor of the Blessed Fug- hi (From the Month.) rlowers of the mertyrs! Oh, what joy Transports our hearts to-day! to long we waited ere cur voice bight sing this gladsome lay: Flowers of the martyrs! hall, all hall!

With fire and sword well tried and found True heroes unto death, Sailing with suferings and with blood Our country asscient Faith E Flowers of the martyre! hall, all hall!

In dur grous dark, mid tortures ruce
Ye fought the noble fight,
Working such wondre to deeds of love
For Jesus and for Right;
Flowers of the martyrs! hall, all hall!

Ye died for Christ and the bleat Faith;
How glorious was the strife!
Yet death was but the fitting close
Of a brave marity? ilie:
Flowers of the marity:s! hall, all ball! How blissful new the pains ye bore, Your wounds bew bright they shine! Hew fresh the leurels Mary's hands Around 5 our blows entwine! Flowers of the martyra! bail, all bail!

O blessed marty; s! in your blord;
) Our country's Faith shall flower;
And England shall sgain be owned
Our Lady's royal dower;
Flowers of the martyrs! bail, all bail!

Flower's of the martyrs!, tis the cry
Of hearts o'et fit wed with glee,
That to the world the Church proclaims
Your glottons victory!
Flowers of the martyrs! hall, all hall!

THE ENGLISH MARTYRS.

BLESSED EDMUND CAMPION, S. J.—HIS CONVERSION, MISSIONARY WORK, AND MARTYRDOM.

That God will never allow the gates of That God will never allow the gates of hall to prevail against His Church is a matter of faith, and that he providentially raises up new helpers and propagators of the true faith when human and disbolical ingenuity have done their best to uproot it is a matter of history, and is exemplified in the rise and rapid development of the Society of Jesus and its "kindred societies," as Prince Bismarck would say, just at a time when the revolt in Northern Europe against everything sacred had swept away so vast a number of the religious houses of sucient days. And England, which in 1539 saw the overturning of the greater monasteries, saw in the same year the birth of one who was destined year the birth of one who was destined hereafter to be smoog the leaders of the new society which St. Ignatius of Loycal was about to found.

Born, by a happy augury, on the Feast of the Conversion of St. Paul (January 25,

of the Conversion of St. Paul (January 25, 1539, old style), Edmund Campion's carly life was passed amid the mixed religious surroundings of the London of those days. His life at Oxford was that of so many other young men of the day. St. John's College, founded by a Catholic and with a Catholic head, was naturally one of the strongholds of the old party, and though one after another of its principals was forced on one pretext or another to quit his post, no serious attempt seems to forced on one pretext or another to quit his post, no serious attempt seems to have been made to force the fellows and students into conformity till 1564, when Sir Thomas White died. At any rate no religious test was exacted of Campion till that year, when, with the fatally common "provisional acquiescence in wrong," as his modern historian terms it, which ruined the Church of England, "he took the oath of supremacy sgainst the Pope and sgainst his own conscience." His vanity, too, was nearly proving fatal to him. His winning ways, his ready wit, his gifted eloquence won him a large circle of friends and followers, and the Campionists of Oxford imitated his phrases and fashions much as of old the admirers of St. Jerome had copied the tone and gait of their reverend masthe admirers of St. Jerome had copied the tone and gait of their reverend mas-ter. Everyone sought his friendship; every opportunity was afforded him of displaying that eloquence which charmed whoever listened to him. At the State burial of the unfortunate Amy Robsart, at the funeral of Sir Thomas White, at the visit which the queen paid to the university in 1566, it was Edmund to the university in 1566, it was Edm Campion who was chosen to deliver the Campion who was chosen to deliver the customary harangue. On two other occasions, at least, he had an opportunity of displaying his powers before Queen Elizabeth—once in a formal discussion in the university, when he talked much eloquent nonsense about the moon and tides, and again at Woodstock, where he delizated an impreparty discourse. tides, and again at woodstock, where he delivered an impromptu discourse on fire. With the good graces of the queen and the favor of Lord Robert Dudley to rely on, the path to preferment was open to him, but the grace of God at last delivered him from the pleasant snare that was like to have wrought his ruin.

to him, but the grace of God at last delivered him from the pleasant snare that was like to have wrought his ruin. His deliverance came about in a remarkable way. Among his friends the one who exercised most influence over him was that remarkable man, the founder of the High Church School of Anglicanism, Cheney, Bishop of Gloucerter. Compromise then as now was the distinguishing mark of that peculiar variety of insular Christianity, and in spite of the conscientious scruples which he felt, Campion was induced by his plausible and learned episcopal director to frequent the services of the young Establishment, the example of Naaman in the house of Rimmon being the slender justification of this schismatical act. Having begun his downward career, the next step of poor conscience-racked Campion was to receive the Anglican diaconate at Cheney's prompting, "not thinking that the matter had been so odious and abominable as it was." Then his mental struggles began in good earnest; he threw up his exhibition, strove to quiet his soul by hard work—he was procter in 1568-69—but all in vain. The more he read and prayed and studied the Fathers the deeper became his conviction that only one course was open to him, and on August 1, 1569, the Feast of St. Peter's Chains, he threw off the bondage of the heretical servitude which had hitherto kept him at Oxford, and betook himself to Dublin, where the old university founded by John XXI and Archbishop Wigmore was about to be re-opened under Catholic influences. The undertaking did not prosper, and Campion, whose Catholicity was immensely strengthened by his stay in the Island of Saints, soon found it necesary to hide himself from the persecution which was gathering round him. Turvey, Dublin and Drogheda were auccessively the retreats of Mr. Patrick, as he called himself, out of devotion to the apostle of the country, and it was whilst "dodging the pursuivants" who were on

Bymn in Hener of the Blessed Eng-

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BLESSED EDMUND CAMPION, S. J.—HIS CONVERSION, MISSIONARY WORK, AND MARTTROOM.

That God will never allow the gates of That God will never allow the gates of hell to prevail against His Church is a matter of faith, and that he providentially raises up new helpers and propagators of the true faith when human and diabolical ingenuity have done their best to uproot it is a matter of history, and is exemplified in the rise and rapid development of the Society of Jesus and its "kindred societies," as Prince Bismarck would say, just a time when the revolt in Northern Europe against everything sacred had Europe against everything sacred had swept away so vast a number of the reli-gious houses of sucient days. And Eng-land, which in 1539 saw the overturning of the greater monasteries, saw in the same year the birth of one who was destined hereafter to be smong the leaders of the new society which St. Ignatius of Loycal was about to found.

Born, by a happy augury, on the Feast of the Conversion of St. Paul (January 25, of the Conversion of St. Paul (January 25, 1539, old style), Edmund Campion's early life was passed amid the mixed religious surroundings of the London of those days. His life at Oxford was that of so many other young men of the day. St. John's College, founded by a Catholic and with a Catholic head, was naturally one of the strongholds of the old party, and though one after another of its principals was forced on one pretextor another to quit his post, no serious attempt seems to forced on one pretext or another to quit his post, no serious attempt seems to have been made to force the fellows and students into conformity till 1564, when Sir Thomas White died. At any rate no religious test was exacted of Campion till that year, when, with the fatally common "provisional acquiescence in wrong," as his modern historian terms it, which ruined the Church of England, "he took the oath of supremacy against the Pope and sgainst his own conscience." His vanity, too, was nearly proving fatal to him. His winning ways, his ready wit, his gifted eloquence won him ready wit, his gifted eloquence won him a large circle of friends and followers, and the Campionists of Oxford imitated his phrases and fashions much as of old the admirers of St. Jerome had copied the tone and gait of their reverend mat-ter. Everyone sought his friendship; every opportunity was afforded him of displaying that eloquence which charmed whoever listened to him. At the every opportunity was afforded him of displaying that eloquence which charmed whoever listened to him. At the State burial of the unfortunate Amy Robart, at the funeral of Sir Thomas White, at the visit which the queen paid to the university in 1566, it was Edmund Campion who was chosen to deliver the customary harangue. On two other occasions, at least, he had an opportunity of displaying his powers before Queen Elizabeth—once in a formal discussion in the university, when he talked much eloquent nonsense about the moon and tides, and again at Woodstock, where he delivered an impromptu discourse on fire. With the good graces of the queen and the favor of Lord Robert Dudley to rely on, the path to preferment was open to him, but the grace of God at last delivered him from the pleasant snare that was like to have wrought his ruin.

His deliverance came about in a remarkable way. Among his friends the one who exercised most influence over him was that remarkable man, the founder of the High Church School of Auglicanism, Cheney, Bishop of Gloucerter. Compromise them as now was the distinguishing mark of that peculiar variety of insular Chriztianity, and in spite of the

that was like to have wrought his ruin. His deliverance came about in a remarkable way. Among his friends the one who exercised most influence over him was that remarkable man, the founder of the High Church School of Anglicanism, Cheney, Bishop of Gloucerter. Compromise then as now was the distinguishing mark of that peculiar variety of insular Christianity, and in spite of the conscientious scruples which he felt, Campion was induced by his plausible and learned episcopal director to frequent the services of the young Establishment, the example of Naaman in the house of Rimmon being the slender justification of this schismatical act. Having begun his downward career, the next ing begun his downward career, the next step of poor conscience-racked Campion was to receive the Anglican diaconate at Cheney's prompting, "not thinking that the matter had been so odious and abominable as it was." Then his mental sommanie as it was." Then his mental struggles began in good earnest; he threw up his exhibition, strove to quiet his soul by hard work—he was procter in 1568-69—but all in vain. The more he read and prayed and studied the Fathers the deeper became his conviction that only deeper became his conviction that only one course was open to him, and on August 1, 1569, the Feast of St. Peter's Chains, he threw off the bondage of the heretical servitude which had hitherto kept him at Oxford, and betook himself or Dublin when the bond was kept him at Oxford, and betook himself to Dublin, where the old university founded by John XXI and Archbishop Wigmore was about to be re-opened under Catholic influences. The undertaking did not prosper, and Campion, whose Catholicity was immensely strengthened by his stay in the Island of Saints, soon found it necessary to hide himself from the persecution which was gathering round him. Turvey, Dublin and Drogheds were auccessively the retreats of Mr. Patrick, as he called himself, out of devotion to the apostle of the country, and it was whilst "dodging the pursuivants" who were on

his track that he wrote his history of Ireland, a work which he dedicated to his old patron Dudley, now Earl of Leicester. At length he managed to get away, and had the satisfaction of seeing everybody on board the vessel which was to take him from Tredake to England searched, while he, dirguised as a servant, stood by invoking St. Patrick, and by his aid, as he believed, exceping unobserved. A very brief stay in England made it clear that if he wished for peace he must proceed to the continent as peace he must proceed to the continent as soon as possible; so after being present in Lordon at the trial of Blessed John Storey, Lor don't the triel of Blessed John Storey, he made his way to the ceast, and was in sight of safety when he was driven back by adverse winds to the inhospitable shores of England, and was arrested at Dover. But his time had not yet come, and sgain escaping he reached Doual in safety, and joined the ranks of the students in Dr. Allen's seminary. All was now well with him save for one thing; the thought of that terrible Anglican deaconship of his made him miserable; it was, as he described it, "the mark of the beast, an infemous character, a profane mark of

made him miserable; it was, as he described it, "the mark of the beast, an infermous character, a profane mark of ministry." The unanimity of those early converte, as of later ones, with regard to the mockery of sacred orders in the Establishment is really remarkable. Moved by an interior call to the religious life, Edmund Campion set out Romewards, in pilgrim fashion and on foot, greatly to the astonishment of an Oxford acquaintance who met him en route, and travel-stained and foot-sore entered the Eternal City in the autumn of 1572.

And now the hero of many wanderings and "one of England's dismonds," as Cecil called him, did what to most of his countrymen of to-day must seem a very strange thing for a person of his beautifully frank character and varied attainments—he became a Jesuit. For six year she was busily engaged in teaching in the college of his order, working out his own sanctification by helping his neighbor in every possible way, and taking more than his due ahare of the menial duties of the house, washing the dishes, waking his brethren in the morning, and, generally, having a very hard time of it.

Prepared by six years of this laborious life for the perils in atore for him at

time of it.

Prepared by six years of this laborious life for the perils in store for him at home, he was commanded to repair to Rome to join a party of missioners, including Father Robert Parsons, of the society, who were about to start for England. This was indeed a welcome order, and that he knew how it would end seems clear; for years before, when he was a novice at Brunn, he had been favored with a vision of the Mother of God warning him of the martyrdom in store for him, and on the eve of his leaving Prague, one of his brethren, a saintly man, Agabus like, painted a weath of roses and lillies over the head of the future martyr, and another, inspired by the like prophetical spirit, inscribed 'P. Edmundus Csmpion, Martyr," over the door of his cell, a breach of discipline which procured him a severe reprimand.

a severe reprimand.
From Pregue to Rome, from Rome to St. Omer, carefully avoiding Paris and Deuai, the missioners made their way towards England; Father Parsons crossed forwards England; Father Parsons crossed first and left Father Campion and Brother Ralph, his companion, at St. Omer's to prepare the disguises necessary for their voyage home. The feast of his patron, St. John Baptist, saw them safe in England, notwithstanding the temporary arrest which seemed likely to prevent Father Campion's missionary aspirations from ever heing realized. aspirations from ever being realized. But he reached London unharmed, having been released from his momentary

And then began his brief but untiring

devised.

devised.

Then began his martyrdom. First the Tower with all its horrors, the close confinement, the chains, the rack, the inquisitorial questionings of all sorts of officials, the constant worrying of heretical preachers. When asked on the day after his first racking how he felt in his hands and feet, he answered with his wanted brightness, "Not ill, because not at all." In one of his earlier writings, the dialogue between Stratocles and Eubulus, he had written, to quote Mr. Simpson's translation:

Oft have I seen and heard and oftener read The various torments and the monstrous pains Which hangmen upon felons used to spend.

And now it was his fate to have to prepare to experience them in his own person. The formal mockery of a trial was gone through, and Campion, with his fellow sufferers, was charged with some trumped up treason which deceived nobody. He had been "brought almost to the brink of death" by the terrible racking of which he had been the victim, and when told to hold up his hand in court, as the custom is, on his arraignment, he was utterly unable to obey, so one of his companions, "kissing his hand so abused to the could, and pleaded not guilty as all the rest did." Some days latter he was called up to receive judgment, and to the eternal diagrace of English justice the impocent man was condemned to suffer death for his imaginary treason. Condemned to die, and sent back to the Tower in heavy chains, he passed his And now it was his fate to have to pre-

ety of Jesus. He became in time the Venerable Henry Walpole, martyr for the faith.

THE CRIMES BILL DEBATE

BRILLIANT SPEECH OF MR. T. D. SULLIVAN.

In the course of the Crimes Bill Debate in the English House of Commons the following able speech was delivered by the Lord Mayor of Dublin:

Mr. Sullivan said:—The previous speaker (Mr. T. W. Russell) had admitted (for he could not deny it) that outrages had greatly declined in Ireland. But they were confronted with this state of circumstances—that if crime was prevalent that was a serious accusation against the Nationallat members; if crime was not prevalent, that was worse again (laughter and cheers). They had been told that the Irish National League bad subjugated the Irish Parliament in Ireland, what evidence this Parliament in Ireland, what evidence this Parliament in Ireland, what evidence this Parliament in Ireland, what evidence the Prophets. If the Irish people and with the Prophets. If the Irish people and with the publican and the heathen. He considered it the right and the duty of the Irish National League bad subjugated the Irish National League bad subjugated the Irish National League bad subjugated the Irish National League was able to supersede the law of the Irish National League was able to supersede the law of the Virginian and Irish National League was able to supersede the law of the Irish National League was able to supersede the law of the Irish National League bad subjugated the Irish National League ba If it was a fact that eighty-seven years after the Act of Union the National League was able to supersede the law of this Parliament in Ireland, what evidence did it give with regard to the system and the condition of government that bad prevailed in that country during all that time (cheers). He maintained that these outrages and these disturbances were inevitable in any country that was misgoverned, misruled, and gnievously oppars of the world such a system as that of Irish landlordism, and have peace, happiness or contentment among the people (cheers). Could they have such a system of rule as that of Dublin Castle and rave no crime or outrege in the country. Such a thing was impossible. The hon, and gallant member (Colonel Saunderson) said that eighty six jawbones were the wespons of the Irish National party. When it came to a question of jaw bone the hon, and gallant member should be the last man to open his mouth, for he ventured to say that in the matter of hone and the country some prevention of the people of cample. The Times, writing some years ago, made use of the following the morable words: last man to open his mouth, for he ven-tured to say that in the matter of bone and of jaw the hon, and gallant member was able to hold his own with any man was able to hold his own with any man on this side of Crim-Tartary (Oh, and laughter). If Ireland was in a state of disorder and of disturbance and of anarchy, he asked who had the ruling of the people. It was admitted and could'nt be denied that the people were pretty much what circumstances and what history had made them. Who had had the making of the Irish character for so many hundreds of years? Who had had the ruling of these people, and why were they ruling of these people, and why were they now found to be disaffected (or what the ruing of these people, and why were they now found to be disaffected (or what the Tories called disroyal), engaging in combinations regardless of the law of the land and preferring very much the law made for themselves by themselves. The ruling of Ireland had been in the hands of the British Parliament for many a long year, for 87 years since the passing of the Act of Union, and a pretty mess indeed they had made of it. Was it not time to make a change? Had not this experiment of ruling Ireland from London, ruling Ireland by the votes and decision of a majority of people who knew nothing of the country—was it not time that that experiment which had proved an utter and a disastrous failure should be given up, and that recourse should be had to another and disastrous failure should be given up, and that recourse should be had to another and yet untried course which there was every reason to believe would produce very different and very much happier results? (Cheers). If Coercion bills had not been tried before by all means try them, but if 86 or 87 of them had already been tried and if at the end of them all Ireland was now, in the condition in which she was represented to be, was not that fact a condemnation of the British system of rule and of their 87 Coercion Bills? After the new Coercion Bill was passed, and after its period expired what was to be the state of things in Ireland. It was alleged that by virtue of this impending Act of Parlianett the Government. or tange in Ireland. It was alleged that by virtue of this impending Act of Parliament the Government could put a large number of Irishmen into jail. That was no new experience with the That was no new experience with the Irish people. The very centres and leaders of Irish National opinion in Ireland — a thousand of them were formally put into juil and what was England the better for it to day? (Hear, hear). Had the heart of the Irish people been intimidated thereby? Had the spirit of the Irish race been suppressed? Had the desire for Irish National independence been extinguished? Not a bit of it (cheers). By the Government's own showing the condition of

remaining days in constant fast and vigil and prayer, preparing for the end.

At length the day came which was to see the first of the English martyrs of the Society of Jesus receive his crown—on December 1, 1581, a day already marked in the persecution by the execution of the Venerable John Beche, O.S.B., last abbot of Colchester. A dull, wet, wintry morning aw Blessed Edmund Campion and his fellows in trial and triumph led forth from their various prisons and dragged on hurdles through the miry streets it of Tyburn. Passing under the march of Newgate, the holy man by a great effort raised himself on his hurdle to salute the image of Our Lady which the iconoclast had not yet removed from its niche in the city gate, giving thus the last public proof of his love and veneration for her whose downy England once had been.

The end soon came; but with more regard for Blessed Campion than was often two sown at that phastly spot, the executioner was ordered to withold his hand from the quarterirg till the saintly man was dead. But Blessed Edmund's work for souls do the condition of th of the English aristocracy. The Tory party liked to take their Ten Commandments with a certain abatement (laughter)—with quite as large a reduction as the lish tenant demanded off his racking the tenant demande hear). The right hon, gentleman the member for Rosendale (Lord Hartington), speaking the other night, said he acquitted the hon, member for Cork (Mr. Parnell) of any intention to incite to disorder, but added that the hon member for Cork, while or at any time at all, say that disorder was a bateful thing and merited the condem-uation of all men? (hear, hear). Lord Salisbury, speaking at the Westminster Palece Hotel, on Saturday, May 15th,

They came from the Times newspaper, and he hoped would be treated accord-

ingly.
An Hon. Member—What date? Au Hon. Member—What date?
The Lord Mayor—It was some time in 1852 (much laughter). But he had yet to learn that the character of these gentlemen had beneficially changed since (hear, hear). The leopard had not changed his spots, and the character of the landlord class to day was what it was then, save in so far as their power of cruelty and mischief had been restrained by the strong hard of the British Parliament (cheers) He would give the house a more modern quotation—it came from a not unsympaquotation-it came from a not unsympaquotation—it came from a not unsympathetic source, being an extract from an article published in the Contemporary Review in January, 1882, and written by Professor Mahaffy, of Trinity College, Dublin. The allegation of the writter was that the landlords were a most worthless, idle, and uneducated class, and gave the following illustration—

An old M. P., who resides now in Dublin, revisited sometime are the county

lin, revisited sometime sgo the county which he had represented in Perliament, and upon going into the country club, an exceedingly Tory club, saw on the table the Pall Mall Gazette. As the paper had passed for more than six months into the passed for more than the three than the three hands of Mr. Morley as editor, and was producing almost daily his well known articles on the Irish Land Question, my friend a three three manners, present how friend asked some members present how it was that they still took in the Pall Mall Gazette? They answered, of course, why not? It is the best and ablest Conservanot? It is the best and ablest Conserva-tive paper (laughter), it always expresses our views precisely (renewed laughter). He asked them had they observed any-thing odd about it lately? Had they read the articles on the Land Question? They said they had, but had noticed nothing strange (laughter). At last one man said, all for the sake of appearing more shrewd on the question than any of the others. "Yes, by the way, now that you mention "Yes, by the way, now that you mention it, I did think their was something odd about some of the articles I read lately, but of course as it was the Pall Mail Gazette

prognosticating crime and disorder, should have uttered serious words of warning against them. But why was not the same rule applied all round? (Hear, hear.) Why did not the noble lard condemn the men who declared that if a certain act were passed it would be followed by civil war in Ireland? Why did not the noble lord condemn these men because they did not, in the same breath

who were perpetually spread to their country? In no country—except, perhaps, in Turkey—had there been so worthless and so victous and so bad a class as the Irish landlords (cheers). In England the country gentlemen held a certain position and infilled certain duties. In Ireland they were simply an filliation and a burden upon the people (cheers)—they did the people no service, they set them no good example. The Times, writing some years ago, made use of the following memorable words:—

who were perpetually spread of their country? In no doubt that he, Colonel Saunderson, and the Ulstermen mean what they say, and if the time shall come they say the Irish landlords (cheers). Was not that an incitement to violence and outrage in the North (hear, hear), and the result was seen in the Belfast riots, which immediately followed (cheers). He (the Lord Mayor), desired to say, in all honesty and all sincenity, that he leared the result of the coercive legislation about to be proposed—the result of any suppression of open political organization in position. some years ago, made use of the following memorable words:—

It is no earthly use to go on abusing the Irish landlords. Their name stink already to the ends of the earth. We might as well go on forever on the vices of tigers and wolves as to be saying every day what we think of a class who for relishness and cruelty has no parallel, and never had a parallel, in the civilized world.

(Loud cheers and laughter). Those words were not published in an Irish Nationalist paper. They did not come it was a plain fact written large over the Nationalist paper. They did not come from United Ireland. They did not come from the Nation. They did not come from the Nation. They did not come from any of Ireland, to which the eyes of hon. members opposite, in some unaction over the non-educated. They came from the Times newspaper, cheere). The Irish members were accused authorities would delegate special missionaries for the conversion of of being paid sgitstors—it was said they were carrying on agitation for the purposes of gain (hear, hear, from the Tory benches). He would like to know from the hon. member opposite who cheered his words whether the business of the British Government and Parliament was worked out on the voluntary services principle. He would like to know whether the right hon, gentleman the leader of the House of Commons was in the receipt of any salary for his services. He would like to know if the Home Secretary would like to know if the Home Secretary got any little consideration (great laughter). He would like to know if there was a man on the Treasury bench who did not draw pay from the pocket of the British taxpayers for serving his Queen and his country (prolonged Irish and Opposition cheers, and laughter). This imputation against the Irish members would not stand for a moment under the consideration of a right-minded man (hear, hear). References were being also made to American dollars. So long as the Irish landlords were getting the dollars they had no objection to them (Irish cheers). The rack-rents of Ireland had been mainly paid by the earnings of been mainly paid by the earnings of hard-working Irish labourers in England and by the savings of the Irish race in America (hear, hear) Long ago the rackrents would have broken down but for the folly of these people in sending home the earnings of their hard toil and labour in foreign lands to pay those im-possible rackrents which the land itself never made, and the exaction of which never made, and the exaction of which was oppression and robbery (Irish and Opposition cheers). If they turned to the Blue Book of the Cowper Commission, they would find the story of a poor Kerry tenant who asked the landlord for time until he got money from his children who were in service in England, What right had the landlords to the earnings of that man's children? No right whatever (cheers). The landlord had perhaps a legal right to some share of

perhaps a legal right to some share of the profits of the farm, but he had no right to the earnings of the sons and daughters of his tenants in other parts of the world. Thank God, the day was but of course as it was the Pall Mall Gazeite
I knew it was all right."

(Cheers and laughter) The professor then stated that these people really had no idea beyond fox hunting sports and idleness, and seemed to think education a superfluity and unnecessary. He said—
How often when I have been urging on parents the necessity of sending a boy to school have I heard the fatal formula "Oh he doesn't require to go," expressed in a tone of assumed modesty, and if I had

of Campaign had been cruelly censured in that house. His own opinion was that under circumstances of so much oppression and wrong there never was in any part of the world a public movement conducted with so little crime (hear, hear from the Opposition benches.)
They did not deny that there had been crimes—arising out of this unfortunate condition of things in Ireland; but it was impossible that such a condition of things could exist in any part of the world without crime (hear, hear). His hope and his desire was that they might be near the end of that unhappy condition of things. The way to put an end to it was not by Crimes Acts—not by medding and peddling with the land question—it was by the saving and healing measure of Home Rule (Opposition cheers). He had no doubt whatever that the mind of England was coming round to that view of the case. He believed in the words of the right hon, gentleman the member of Midlothian, that the flowing tide was with them. There might be little signs of it just now in that house, but the fact was there nevertheless; and in that connection he was reminded of the words of one of their English poets, Arthur Hugh Clough— English poets, Arthur Hugh Clough-

For while the tired waves, vainly breaking, Seem e'er no painful inch to gain, Far off, through creeks and inlets making, Comes silent flooding in the main.

(Loud Irish and Opposition cheers.) He believed that the flood was rising, and that the two nations would soon be surrounded by a sea of peace and hap-piness and contentment (renewed

HOW TO REACH THE MASSES AND MAKE KNOWN TO THEM CATMO-LIC DOCTRINE.

Church Progress

Some time since we advecated the necessity of some practical method of reaching the masses of the American people by lectures and discourses on the principles of Catholicity. It is too soon for the authorities of our Church to settle down to mere pastoral duties, while there exists around us an extensive field for active missionery duty. Our convictions, as to the necessity of education of the minds of the people in our doctrines and of having missionaries go and preach everywhere they can command an audi-

everywhere they can command an audience, are being strengthened by the fact that we have received letters from converts who tell us, their Catholic convictions dated from the time they first heard the true explanation of Catholic doctrine from Catholic lips.

We send missionaries to far off lands, our Fathers are to be found amidst the savage hords of Africa and the islands of the great seas; they carry the tidings of redemption to the Indian wigwam and savage deserts, with much tell and tribulation, but we believe a more profitable (spiritual and temporal) mission could be engaged in, among the people around us in city and country, and whose minds are at sea on secount of the deversified condition of Protestant Christianity. There are noble religious Christianity. There are noble religious minds in every community thirsty for religious convictions which they vainly strive for amidst the confusion of Protestant beliefs, but the more they seek, the more they are convinced of the inade-quacy of Protestantism to satisfy the religious aspirations of their hearte. Every city and town throughout the land is full of men and women, made religious wrecks by reading the Bible and by their wrecks by reading the Bible and by their unaided reason trying to manufacture a religion for themselves. The fundamental principles of Christianity they believe, but are unable to put their belief in prac-tice through want of a responsible author-itative teacher which no Protestant denomination can afford, nor indeed, do any of them claim to teach with any higher authority than is due to education over the non-educated.

authorities would delegate special missionaries for the conversion of our civilized brethren, who already believe in God but not in His religion, whose minds are capable of grasping truth when heard, great good would result and thousands of those who are now in gross ignorance of Catholic teaching would bless the day that such a movement was inaugurated.

It is not the province of news papers to advocate or inaugurate a movement of

advocate or inaugurate a movement of this kind, but we feel that by giving ex-pression to our feelings in this matter we may call forth the opinions of more thor-oughly informed writers and by compar-ison of causes for and sgainst the utility of such a missionary field, we may be able to acknowledge our theories, either inop-portune or were opportune.

to acknowledge our theories, either inopportune or very opportune.

In the mission opened in Chicago under
the guidance of Archbishop Feehan, for
the benefit of the street arabs of the city,
we see the nucleus of the theories advanced by us. If children can be benefited
by going cutside our Churches and preaching the gospel to them, why not also, men
and women who are as destitute of religion as the children referred to.

CATHOLIC PAPERS.

Bishop Cosgrove, of Davenport, Iowa, speaking of Catholic papers, says: We find that about one Catholic in forty is a subscriber to one of them; we find the combined circulation of all the Catholic papers of the country to be less than that of some single issue of the Police Gazette; we find it less by thousands than that of the journal published by another single establishment, the Methalicher of the country of the changes charge that our people are ignorant that they lack intelligence, and usually they have decidedly the best of the argument, for the facts are very stern and hard to face.

Consumption Surely Cured.

TO THE EDITOR—
Please inform your readers that I have

THE CATHOLIC RECORD E P. COFFET, M. A., LL.D., EDITOR

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Catholic Record.

LONDON, SATURDAY, APRIL 16, 1887 CONSECRATION OF THE BISHOP OF PETERRORO

We are authorized to state that Bishop elect Dowling will be consecrated at St. Mary's Cathedral, Hamilton, on Sunday, the 1st day of May, an Apostolic Feast. His Grace the Archbishop of Toronto will he the consecrating prelate. His Lord-ship the Bishop of Kingston is expected to preach in the morning, and His Lord-Blahop O'Mahony in the evening.

og other distinguished Prelates who
promised to assist are: His Grace the Archhishop of Ottawa and their Lordships Arrangements are to be made for a special tests that morning from Paris; calling at Bruntford, Harrisburg and Dandes on the way to Hamilton.

THE LABOR PROBLEM. The election of the Labor candidate a Mayor of Cincinnati is an event of no mere passing importance, but an indica-tion of a social movement, the gravity of which it were idle if not criminal to be little or overlook. There were three candidates in the field for the chief magistracy of Ohio's commercial metrope the vote cast unusually large even for that active political centre. The official returns show the figures to be Stevenson, (Labor), 17,414; Smith, (Re publican), 17,404; and Matven, (Demo-crat), 11,547. The Labor candidate's majority over the republican nomines is all, but decisive, and his election in so aly a fought battle one of the surprices of the times. There was a large falling off in the republican vote, the defections from the demooratic ranks constitued a veritable exodus, or desertion en masse, One fact brought into unmistakable prominence by this election is that the labor element vas never before so well, closely, intelligently and even irresistibly organized as it is to-day. In a country like America where the laboring classes are entrusted with the franchise, where they not only do not abuse the trust of citizenship upon them wisely conferred, but are the very mainstay of the free institutions which they enjoy civic equality society cannot permit capital to oppres much less crush or degrade the people who live directly by the labor of their hands. Attempts on the part of capital to carry out such a purpose could only lead to anarchy and social disruption, capital's worst visitations. To our mind it is clear that the labor elemen has not in the past received, and is not now receiving, justice at the hands society at large. The accumulation of wealth in the hands of the few, the formation and growth of gigantic polies, the crowding of the poor inte large cities, the aversion to agricultural labor due to a false system of education, the unfair diminution of compensation for labor, due to unhealthy competition the unjust distribution of the burden of taxation, the placing of the poor laborer at the mercy of the usurious money lender—these are among the evils from which the masses largely suffer, and to which the eyes of the protected and privileged few are too often closed. We quite agree with our esteemed contem porary, the Montreal Heald, that the labor question is the question of the day, and we furthermore subscribe to the view that: "It will always be a burning question, perhaps, changing from decade to decade, but always coming to the front and never likely to be settled to the satisfaction of all interests. The employer will always want to buy labor as cheaply as possible; the mechanic or other work ingmen will always want to sell his labor as dearly as possible. These conflicting interests require careful study and judicious handling, neither of which are they receiving at the present moment. Considering the vastness of the stake, particularly in great manufacturing countries such as the United States and Great Britain, the wonder is that the practical ability which the people of those countries have brought to bear upon

most other questions has not been ap-

plied to this, the problem of problems."

with our contemporary in the opinion that "the Church neglects the question." The Catholic Church has been from the ning the protectress of labor. Ou of slavery in the various countries of Europe, and for the organization of the different guilds, which in the middle ages guaranteed the workingman secur-ity, fair compensation and social happi-ness. The Church, as even Macaulay an equality than any form of merely n government. She knows neither Greek nor Barbarian, neither Jew nor Gentile, neither slave nor freeman. From all ranks of society she draws her ministers, investing them, whatever their social right, with the highest privilege and prerogatives that are given man to enjoy or exercise seeking in their e no gratification but merit and fidelity, there is not an aristocracy of birth or blood, or gold, but an aristocracy of virtue, before which the proudest of earthly aristocracies must yield in merit and influence. The Church, old but yet the labor question as she was when her Divine Founder stripped poverty of dis-honor, to clothe it with respect, and opened the doors of the heavenly kingom to the poor as well as to the rich, or of a noble soul and a generous nature, befitting the apostolate of the Gentiles, anathematized the race for filthy lucre, unfortunately characteristic of his day as it is of our own, and the source then as it is now of multitudinous evils. But if leader invites our assistance in the struggle we must deny that the Church neglects now forced upon his country. The Irish the labor question, we are forced to admit in Canada will not, we have reason to that "the mercantile community has given it little attention; and the two class immediately interested have come to blows and terrific struggles without really knowing why they are contending with each other or whether those deadly blows could not be avoided. Men who should be leaders in the discussion of such great questions pass it by as if it were a matter of no moment; the intellect of the country is turned in other directions; and in far too many instances the workingmen are left as a prey to Anarchists and Communists, with all that this implies .

"This apathy cannot last for ever. There will be a rude awakening soon, even in the most advanced and progressive of our English speaking communities, if the best thought of the country be not given to this question of the relations of emto this question of the relations of em-ployer and employed. In great cities like London, New York, Chicago, etc., the danger of Socialistic outbreak is always present. The only remedy suggested is coercion, in place of prevention. The trouble is that the ruling minds have been either so apathetic or so ignorant or so indifferent to their duty to society and the masses that they have permitted the bulk of the people to get bayond the control of reason or argument."

Archbishop Gibbons has not, on the labor question, taken a new or a surpris-ing stand for a Catholic prelate. Cardinal Manning, in a late remarkable letter truly said: "We are at this day as a church the mother, friend and protecor of the people. As the Lord walked among them so His Church lives among them." Cardinal Gibbons, in his report to the Holy See on the Knights of Labor, lately published in Le Moniteur de Rome, deals with the conclusions sought to be drawn from the special stress laid upon the violence and even shedding of blood that have characterized several strikes, organized in recent times by workingmen's organizations :

"I have three things to remark: 1st "I have three things to remark: let, strikes are not the invention of the Knights, but a universal, perpetual means by which workmen protest against what is unjust and demand their rights; 20d, in such a struggle of the multitudes of the poor against hard, obstinate monopoly, wrath and violence are often as inevitable as they are regrettable; 3rd, the laws and the principal authorities of the Knights, so far from encouraging violence or occasions for violence, exercise a powerful preventive influence seeking to keep strikes within the limits of legitimate action. An attentive exseeking to keep strikes within the limits of legitimate action. An attentive examination into the violent struggles between labor and capital has convinced me of the injustice of attributing violence to the Knights. The principal authorities have proved the fact that it is as unreasonable to attribute violence to the Knights as to attribute violence to the Knights as to attribute to the church the follies and crimes of her children against which she protests."

We cannot conclude our reference to

We cannot conclude our reference to this subject without an observation on the ungrounded attempts made to establish contradiction between Cardinals Gibbons and Taschereau on the labor question. Cardinal Gibbons, in his report on the Knights of Labor, speaks for the United States only-Cardinal Taschereau for that portion of the Canadian Dominion known as the ecclesiastical Province of Quebec. The position of the Church Turkish empire yet exists, in the United States is, it will be readily admitted by all observers, vastly different from that in the Province of Quebec. In this latter portion of the new world, the population is six sevenths, and perhaps more, Catholic, while in the American ost other questions has not been aprepublic the proportion of the non Catholied to this, the problem of problems."

We cannot, however, in so far as the to the most reliable statements as five to

practice of these rights may require in one country means not at all adapted to the circumstances of another. Cardinal Gib.

Wales. Within the same span of America has made gigantic stride Knights of Labor a useful and praise worthy institute for the maintenance of the rights of labor, while Cardinal Taschereau believes it unadapted to the circumstances of Lower Canada. Here we ay cite the words of Cardinal Mann in his letter of March 11th: "Surely the nations' vicinitudes that ought spe episcopate of the whole world is the to occupy our minds in antideption of the most powerful and direct instrument in golden jubilee of the illustrious Leo XIII, the hands of the Holy See for gathering His Grace the Archbishop of Montreal, in gathering of local knowledge and the forming of its decisions in Lower Canada and the United States respectively, do better than employ the episcopate of each as the most powerful and direct instrument.

UNION IS STRENGTH.

Now that the Irish nation is, by the malice of the landowning elements in Britain and Ireland, driven into a position of resistance to the tyrannical major the Imperial Parliament, the duty de-volves upon Irishmen and their descendants the world over, to assist their breth-ren in the old land to overcome as base and bloody an attendant and bloody an attempt as was ever made to exterminate a whole people. The Irish think, fall behind their brethren in the United States and Australia, in strengthening the hands of Mesers. Gladstone and Parnell in their resistance to coercion. But to do anything effective in this direction, to make our influence felt in Europe, we must present a solid and united front. Divided into hostile factions, we must inevitably become the tions, we must inevitably become the same right, to participate in this solemn laughing stock of our fellow-citizens of feast of the Father of the great Catholic other origins and the reproach of the whole Irish race. The Dominion of Canada is, as a body politic, in deep symnot speak out in the firm and irresistible its expression of sympathy with the old at least in spirit to testify our attach

THE PAPAL JUBILEE. The Catholic world is already busy and enthusiastic in preparation for the coming celebration of the Golden Jubilee of Pope sters of modern times. Spain has had likewise a quadruple trial of revolution and for the first time in her history adopted a republican form of government. Both France and Spain are to-day more the Papal Jubilee, a history of momentous character and consequences. The Kingdoms and principalities into which it was so long divided have disappeared, to be all merged in the Kingdom so-called of Italy. This Kingdom, it is to be regretted. owes its existence to a series of individual and national crimes, to repeated, indefensible violations of national and individual right, that darken its character and threaten its future. The Popes have been ruthlessly robbed of the temporal sovereignty that was theirs for a of the Italian people, as well as of the entire Catholic world, inhumanly trampled under foot by a demagogic handitti, whose God is self, and whose heaven is rancorous hate and destruction. The great German nation has, on its part, witnessed and suffered many grave mutations, affecting its peace, its dignity and its happiness. North Germany i now an empire, perhaps the most powerful in the world, while Austria has, after many trials, reverses and humiliations devoted her latest energies, not unsuccess fully, it must be admitted, to the imperial work of consolidation. Russia, long the centre and citadel of despotism, is, at this moment, the seat of nihilistic conspiracy. Her disruption promises to involve the whole East in a confusion and conflict awful to contemplate. The im. paired in strength, but formidable in its consciousness of approaching dissolution, and consequent readiness for a

or the interious Patrick Moran—one time Bishop of Ossory, in Ireland, and now Archbishop of Sydney, in New South Wales. Within the same span of life, America has made gigantic strides in moral, material and religious development, unknown since the days of the Roman republic's greatest prosperity and the Christian Church's first apostolic expansion. But it is not the world's ch

His Grace the Archbishop of Montreal, i his pastoral letter to the faithful of his diocese, inviting them to do honor to the Holy Father on this touching and momentous occasion, offers us reflections that appeal to every Christian heart. "The 29th day of December will," says this honored prelate, "be for the Catholic universe a day of deep and sweet rejoic ing. From every part of the world the faithful will in numberless throngs come to prostrate themselves before the throne of their common Father, offering him with hearty good wishes and carnes homage their pledges and testimonials of love. On the 29th day of December, the Vicar of Jesus Christ, the eminent and llustrious Leo XIII. will have attained the fiftieth anniversary of his promotion to the priesthood. Everything leads to the belief that the Holy Father will see that date. Heaven, moved by the prayers of its children, will continue to preserve him in health for many years to the church's the faithful whom he governs with such solicitude and wisdom, as well as directs with such devotedness in the ways of discipline and morality. We, though separ ated by great distance from the Eterna City, are present in the heart and mind of Leo XIII. as well as those who live within the walls of Rome. We are his children his well beloved children by the same title and in the same degree as those nearer his throne. There, therefore, reste upon us the same duty, as we enjoy the

"Let us then, dearly beloved brethren join our voices as we join our souls, our pathy with the Irish nation in its striving hearts, our wishes and our homages in the for Home Rule. But the Dominion will universal concert of affection and love of which the Vatican will be the witness and tone it should employ, if we Canadians | the theatre. We will with all other Catho of Irish origin seek to use the occasion of lies of the world approach, if not in body land for the furtherance of purely fac-tional or partisan interests. What we fills it with such majesty and glory. And must strive for, is not the temporary tris while our voices declare our respect for the umph of a Canadian party, but an over Sovereign Pontiff, they will also give whelming expression of an united Canadian opinion in favor of Irish rights. impiety Inflict upon the prisoner of the Vatican. Against the wrongs and the calumnies which his foes heap on the illustrious Pontiff, against the vexations with which they daily harass him, we will with loud voice cry to heaven, urging the Leo's priestly ordination. Fifty years Almighty with vehement prayer to return covers a lengthened period and a multi- to the Head of the church the liberty that tude of significant events. What changes is his of right, the royalty and soverighty the world has since witnessed? France has over the Christian world which the Popes had four revolutions, two different reign-ing dynasties, and met with the greatest good of mankind, the temperal power of which a gross usurpation has deprived him; in fine, the peace and the prolongation of the reign that is already illustrious by marked events, by great and peaceful conquests for the unsettled than ever. The Italian peninsula right, and by the successful government has had, in the helf century ending with of the church in divers parts of the world. The Papacy is the beacon raised on high by the hand of God to enlighten the world and indicate to the nations the channels of morality, civilization and happiness. The Papacy is the sole power capable, especially in modern times, of signalling the shoals and of pointing out the dangers that threaten society, because it draws its inspirations from on high, because its conscience is above the trammels of human interest. and because the church alone is not afraid to resist the torrent of false ideas. thousands years, and the noblest feelings of wicked theories and unjust deeds. The Church's non possumus is irremovable. The chains with which brute force enfolds her noble form do not bind her spirit, while the insults done her rob ner not of firmness and consistency. The terrors of this world which shake governments, the course of fdeas that disturb other societies, and the agitations flowing therefrom move not the Papacy. Placed by the Divine Will on an immovable rock, the Holy Father sits on the chair of Peter, to whom the Lord gave it for mission to teach all nations and guide them in the paths of salvation.

power which presides over our destinies, of we that the raising of the dead is that Papacy of which the illustrious Leo XIII. is now the glorious representative. We cannot then do too much to display all the esteem we have for Leo XIII., all the respect we feel for his presence and the depth of our sympathy in his afflictions."

Not a Catholic heart in Canada that last desperate fight for bare life. In will not re echo the sentiments thus these eventful years a new world, Christian touchingly expressed by the Archbishop and civilized, has sprung into being in the of Montreal. The Church in Canada Southern Seas, and to Pope Leo history is under a deep debt of gratitude must discern the honor of giving Austrato to the Holy See, which in our lia the newest and brightest gem in the most troublous periods has shown such

is this country indebted for care and favors of a marked character. Our hierarchy has been honored by the promotion of one of its most emisent and exalted members to the Cardinalate, of five illustrious bishops to the rank of Archbis and the formation of new diosesses and vicariates. We know that our interests are as dear to the common Father of the atthful as those of churches geographically nearer at hand to the Eternal City. tation to the truth of the doctrine which must therefore show him that he, as successor of Peter, is held for his spostolic virtues in the very heartiest regard and deepest affection by his faithful children in this brave, fair and wondrous land of the north.

CATHOLIC COLORED MISSION OF

The work undertaken at Windsor by e Very Rev. Dean Wagner, towards spreading the faith amongst the colored people, is advancing so rapidly that the rev. gentleman sees himself necessitated take steps towards the building of a school house and church in the immediate future. As this is not an ordinary parish undertaking, but the foundation of a work from which will eventually follow the conversion of the greater part of the colored population in Essex and Kent, Dean Wagner thinks himself justified in making an earnest appeal for help to the charitable public at large, and he does so with the full consent and approval of the blahop of the diocese, as is shown forth in the following letter:

London, Ont., St. Patrick's Day, 1887. MY DEAR DEAN WAGNER -I heartily MY DEAR DEAN WAGNER—I heartly approve of your mission amongst the colored people of Windsor, and I carnestly hope that a generous public will help you in its prosecution. As a means and condition of success in your Christ-like work, a school for colored children is a prime necessity. But such a school cannot be carried on without funds, and funds for the purpose can only come from a charitable public. I herewith encless a cheque for fifty dollars (\$50) as a slight contribution towards your truly apostolic work.

I remain,

I remain,
Sincerely yours in Christ,
+John Walsh, Bishop of London.
y Rev. Dean Wagner, Windsor, Ont It is to be hoped that all persons who will receive Dean Wagner's appeal will cheerfully undertake the task of filling up the blank sent to them. The amoun ollected from each benefactor is so small—only 10 cents—that even the corest can afford it. On the other hand he benefits to be received in return, as set forth on the circular, are so great that every Catholic will be only too glad o avail himself of them.

THE RESURRECTION AS AN EVI-DENCE OF CHRISTIANITY.

Among the mirac'es wrought on earth y our Blessed Lord. His resurrection tands pre-eminent, whether we regard he astounding character of the act itself. or its force as a declaive evidence of the livinity of the Christian religion.

The miracles by means of which Moses stablished his divine mission as leader of the Jews were such that he could appeal to them as proving that his authority had easy access to all who were "By this you shall know that the Lord hath sent me to do all the things that you see and that I have not forged them of my own mind." (Num. xvi., 19). And again, (Deut. xi., 7,) "Your eyes have seen all the great works of the Lord that He hath done, that you may keep all His commandments, which I command you

Miracles being events beyond the power of man, and surpassing the capabilities of natural law, prove the interposition of God. They are the only demonstrative proof of which we can conceive, which establishes or can establish the fact that God has spoken to men. Hence Voltaire

"Miracles were necessary to the nascent Church, they are not so for the Church once established. God being among man should act as God. Miracles are for Him ordinary actions. The Master of Nature must always be above nature." The miracles of Christianity excel those

of the Old Law in many respects; in number, in variety, in magnitude, and in their efficiency in bringing about the conversion of men to the truth; and among miracles, it has always been acknowledged that the raising of the dead to life is one of the most astounding. To God there are not degrees of possibility, and it is no more difficult to raise the dead than to heal the sick, or to change water into n the paths of salvation.

"Such is the idea we should form of that of Galilee; but so conscious are the setting aside of all the laws which govern the universe, that the impossibility of doing this without the exercise of the Divine will strikes us more forcibly than perhaps any other miracle could do. There are three such cases mentioned in the entire Old Testament. In the New Testament there are five, exclusive of the Resurrection of Our Lord, and a number of others are undeniably attested in the course of Church history.

The Resurrection differs essentially as a miracle from all these. The son of the jected to ill-treatment by the mob and the widow of Sarephta, whose history is given soldiers. The wonder is that he was able to Catholic Church is concerned, agree one. Human and social rights are the papal tiars, its first cardinal, in the person solicitude for our interests and advance- in 3 Kings zvit., was raised by the power

of God through the instrumentality of God's prophet, and the same is tr all others who were raised to life, whether under the Old or the New Law; but our Divine Saviour raised Himself, and even forstold that He would do so, saying : "Destroy this temple, and in three days I will raise it up." (St. John ii., 19.) The Evangelist adds: "But He spoke of the temple of His Body." As, therefore, a miracle is God's atten-

it is intended to prove, the miracle of the Resurrection, the most stupendous of all that have ever been wrought, attests the divinity of Christ and His mission, for to his miraculous works be appeals constantly

for this purpose, as in St. Matt. xl., 21, 23:
"Woe to thee Carozain, wee to thee Bethsaide; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sack-cloth and ashes. . . . and thou Caphernaum. . . shalt go down even unto hell, for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained until this day." Also in xii., 41, "The men of Nineve shall rise in judgment with this generation and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here, etc." It is therefore evident that St.
Paul justly declares the resurrection to be the very basis of Christianity. It is the chief evidence to our faith; the most essential element in our Redemption. whereby the powers of darkness are over thrown, and captivity led captive, the foundation of Christian preaching.

"If Christ be not risen again, then is our preaching vain, and your faith is also vain." I Cor. xv. 14.

Can the Resurrection, then, be proved beyond the possibility of doubt? Undoubt edly so; and it is of great importance that this should be the case, since so much depends upon it.

If two facts can be established as certain, we shall have sufficient evidence to prove the resurrection. First, if Christ really died. Secondly, if he himself came from the tomb and was afterwards seen alive. We shall here only indicate a few of the circumstances which establish these two facts to demonstration.

As regards the reality of Christ's death. Since modern unbelievers are fond of say. ing that he was merely in a trance brought on by the intense suffering he endured. This was maintained by Voltaire. The fact itself is so well attested that it is almost superfluous to enumerate the evidences that attest it, nevertheless we shall give here a summary of them, as in a matter of such importance no circumstance is

In the first place, among Christian witnesses, we have the testimony of the four Evangelists. Two of these, being Apostles, were the immediate friends and companions of our Saviour. They were eyewitnesses of the main facts related by them, and of most of the details. The other two, Sts. Luke and Mark, were not apostles, but they were contemporaneous historians of all that they have written. They were companions of the Apostles, and lived on the spot where the events occurred. They way conversant with the facts. They had therefore all the facilities for accertaining the truth, which contemporaneous historians at any time possess; and that they all took pains to record the truth is clear from the minuteness with which every circumstance which is at all connected with the crucifizion is related. They certainly could not be mistaken about the principal event to which the details refer. But these four are not the only witnesses. St. Peter, another eye-witness relates both the fact of Christ's death, and that of His Resurrection, as a matter well known to all the followers of Christ, though he does not, like the four Evangelists, give the details. Besides this lirect testimony in his first epistle we have his indirect testimony, when in a second epistle he confirms the writings of St. Paul, who also frequently speaks of both events. St. Paul is not one of the original apostles, but he is in the position of Sts. Mark and Luke, a contemporary witness to the facts related.

But there exists still other witnesses. se writings, though not part of the sacred scripture, constitute no small part of the evidence which substantiates both facts. The writings of Saints Barnabas and Clement are still extant. St. Barnabas was an Apostle and St. Clement a contemporary to the facts related. The former speaks more fully of the crucifixion and death, the latter both of the death and Resurrection of our Lord.

What fact, in profane history of that date, has so numerous, and so well informed witnesses to it as these two facts? But the witnesses to Christ's Resurrection are not confined to these. All the first converts embraced Christian ity because of the miracles of Christ, and especially because of His Resurrection. The Resurrection presupposes that He died. Both facts are therefore attested by

a legion of witnesses.

Before being led out to be crucified our Lord was cruelly scourged. He was sublive three hours on the cross. When the

soldiers came to examine the bodies before they were taken down from the cross. they found the two thieves living, but Jesus was dead. For this reason they did not break his bones; but one of them "with a spear opened his side and there came out blood and water." This was the water of the pericardium, and anatomy proves that the wound thus inflicted would have caused death if he had not been deed already. His body was after-wards embalmed by Nicodemus and Joseph of Arimathea. The process of embalm-ing by itself would have been sufficient to cause death. The death endured by our Lord was therefore undoubtedly real. But it is attested as well by Jewish and Pagan, as by Christian authorities

The laws required that the death of the victim should be properly attested before the removal of the body. Hence Pilate required that documentary evidence of the death should be drawn up, and this undoubtedly formed part of the "Acts of Pilate" which were sent to Rome to be placed in the Archives of the Empire. The Jews themselves visited the tomb of Christ to close the tomb, and to seal it, lest the Apostles should steal away the body, and pretend that he had risen. They must therefore have satisfied themselves that he was dead; and so they have always held. They deny the Raurrection, but their learned men have always acknowledged that he was put to death. The "Sepher Toldoth," a lying account of Christ's life, published by the Jews to throw discredit on his history, and republished by our infidels of to-day, for the same pur- flue pose, acknowledge Christ's death, while

lenying the resurrection.

Further: It is known that according to the Roman practice, Pilate must have sent a report to the Emperor of the trial of our Lord. This report is not now extant, but it was so at the period when Justin Martyr and Tertullian wrote. Both of these were in positions to be familiar with the contents of the public archives, and both attest that in the Acts of Pilate the full account of His crucifixion and death is to be found.

Let us next consider more specially the fact of the Resurrection. We have seen that it is attested by a large number of Christian witnesses. Is their testimony reliable? For forty days after his Resurrection they were living in his company. They eat and drank with Him and conversed with Him as before His death; and they, therefore; could not be deceived regarding it. The Christian converts. especially, could not become Christians without believing it. They were on the spot. They had every opportunity of ascertaining what the Jews and the soldiers said of the event, and they were, indeed, eye-witnesses of the events which concurred to manifest the truth or falsity of the event. Yes, they were ready to lay down their lives in order to manifest the sincerity of their belief. So also, as a matter of fact, all the Apostles, with the simple ex-exception of St. John, were actually put to death for persevering in proclaiming the divinity of Christ and the fact of the Resurrection. What greater evidence of to their sincerity and truthfulness can be neither were they deceivers : and even if they had wished to deceive, it would have been impossible for them to do so. If Christ had not risen from the dead, the Jews, anxious as they were to suppress the Christian teaching, would have done so by declaring, "he has not risen from the dead, for his body is still to be seen by looking in his tomb," They pretended, it is true, that the Apostles had stolen the body while the guards were asleep. It is not customary for soldiers to sleep at their post : for if they do so the punshment is death. Nor, indeed, was it probable or possible that the followers of our Lord, terror-stricken by their Master's death, and fearing that they should be the next victims, should go to the tomb, in the face of a guard of hostile soldiers, to steal the body: nor is there any evidence that they did so. The testimony of the soldiers is no evidence in this matter, for they themselves said they were asleep when this occurred. The truth is as the Apostles tell us, they were bribed by the High Priests to give this evidence. The miracle of the Resurrection is proved by irrefragable witnesses, and the Christian religion, thus attested by the interposition of God, is evidently the Truth of God.

Correspondence with regard to the remuneration of the Irish law officers shows that the average annual income of the Attorney-General is £7,000, though in each of the years 1881 2 3 he has received an average of £9,000 or £10,000, and the Solicitor General £2,500. Herein perhaps dyr may be found the reason why these gentlemen-together with the hundred ing and one other officials employed by the English government to administer law in Ireland—are so very much interested in plo preserving what they term the unity of to

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PASTORAL LETTER.

Archishop Lynch has addressed the following circular letter to the clergy of the archdiosess :-

he archdiocese :—
REV. SIR—There are two abuses begin.

Rev. Sin—There are two abuses beginning to prevail, one of which is taken from Paganiam, the other from ill-understood Christianity.

Pagana, indeed, paid great respect to the bodies of their dead friends, and this was all right in its way. But, not believing in the immortality of the soul or that the soul had any fixed existence after the death of the body, all the reverence referred to the body alone. The Indians, who have a belief in a life to come, do, in their crude way, all they can to assist the soul after its departure from the body, laying beside the dead his arms and implements. Christianity teaches that the soul lives after the death of the body, and that all do not leave the earth sufficiently purified to enter at once into the joys of Heaven. Whence, whilst paying due respect to the remains of our friends, we turn our attention especially to the wants of the purified to enter at once into the joys of Heaven. Whence, whilst paying due respect to the remains of our friends, we turn our attention especially to the wants of the soul. In England, when Christianity was in its vigour, whilst the Kingdom itself was still a part of the Catholic Church of Christendom, the friends of the dead gave out doles to the poor on the day of the death or of the burial, or on the third, seventh or thirtieth day, that for these alms the poor might plead before God for the deceased. They founded monasteries and colleges with the provision that a certain number of Masses should every year be said for the souls of their dead. Kings and nobles joined in this work. The decadence of Christianity in England brought about the confiscation of these trusts to the personal advantage of kings and courtiers. The unjust retainers of these stolen properties will one day have to answer before God for their injustice. The Pagan idea of reverence to the body only is again cropping up and influencing the customs of the present day. The charitable works of former times are giving way to grand display at funerals, magnificant coffins and heaps of flowers sometimes shaped into ludicrous and unseemely designs. All this, apart from the Pagan humanity-worship it implies, is useless expense. It brings comfort, not to the soul departed, but to the pride of the living friends. None but Catholics in name only would think of imitating such examples. Flowers fade, but the doles of charity live forever in the treasury of Heaven.

If the dead could speak they would say, 'All this display is of no use to me. If 'he morey you thus squander in honoring my dead body were applied in the mercies of the poor or in sacrifices for my soul, then indeed it would bring me joy. Now the odor of your Pagan honors oppresses me." Many might cry out, 'The weight of this magnificant monument (perhape not paid for) crushes me."

We are glad to know that associations have been formed both in England and in the United States for the simplif

matters. We wish to warn Catholics against this We wish to warn Catholics against this abuse of extravagance in funerals. If friends wish to show their respect for the departed let them do so by at least paying for the carriage which conveys them to the cemetery. The Church permits a crown of flowers as a sign of heavenly joy on the head of the children only, who have not attained the age of reason. The simple pall is all she allows on the coffin at the funeral of those who have reached the age of reason.

the age of reason.

You are hereby enjoined to see that these rules of the church be for the future religiously and strictly carried

out.

The other abuse of which we would speak is something altogether contrary to the spirit of Christianity. It is the enormity of turning the day of grief and mourning, into a day of pleasure and amusement, a day of theatres and horse racing and prize shooting. Our Lord has said that when the spouse is taken from them they shall fast. It is the universal custom that the anniversaries of death are days of silence and mourning. Her Majesty the Queen of England sets, in this respect, as far as she can, a good example by having religious services on the anniversary of her husband's death, and by summoning on these occasions all her children and relatives. She does not give balls or parties or grand

death, and by summoning on these occasions all her children and relatives. She does not give balls or parties or grand receptions on such anniversaries. Her illustrious example is a repreach to those who would outrage in this respect the traditions of Christianity.

For the profanation of Good Friday this excuse is often heard from non-Catholic lips: "We have reason to rejoice on this day of our redemption." We answer. "You have more reason to imitate the venerable practice of the Catholic Church by on that day grieving for your sins which caused Christ's passion and death, reserving your joy for the anniversary of His glorious resurrection."

Catholics must not be led away by the bad example of people who are too often in ignorance of the meaning even of the day, who know of Good Friday this only, that it is a bank holiday.

The usage of ceasing from business on that day is a relic of old Catholic tradition, and arose not from a design to seek

and arose not from a design to seek
amusement but that people might be
enabled to go freely to Church.

Yours in Christ,

+JOHN JOSEPH LYNCH, Archbishop of Toronto.
St. Michael's Palace,
Toronto, April 4.

It was reported that there was a suspici ous vessel off Youghal, County Cork, waiting for a chance to land a cargo of dynamite. A letter from the Rev Father Kennedy appears in the Cork Herald say. ing that the suspicious vessel is the Guinare, which left an American port ten days ago. He says it is part of a government plot to treat the people to a scare in order to assist in passing the Coercion Bill, and that the vessel will craise between Queens town and Youghal and try to entrap men to assist in the landing of dynamite, when Government sgents will be ready to seize them. Father Kennedy asserts that the plot was originated at Dublin Castle.

STAINED GLASS WINDOWS.

The following circular to the rev. clergy will explain itself. We may, however, add that we believe the celebrated house of Messre. Benziger is one of the most reliable in the world, and that the goods handled by the firm are always

goods handled by the firm are always found as represented:

We have the honor to inform the Rev. Clergy and Religious institutious that we have secured the Sole Agency for the United States and Canada of the Royal Bavarian Art Institute for Statued Glass, F. X. Zettler, Munich.

The numerous orders from the most prominent churches of the world, the testimonials, orders, and medals awarded by persons of high standing, the awards from the several Expositions and the widespread renown of this establishment prove that the principles to which the Royal Bavarian Art Institute adheres in executing stained glass have found appreciation bayarian Art Institute holds to its princi-ing stained glass have found appreciation and recognition. Unlike the products of many other establishments, the aim of which is to produce in quantity, the Royal Bayarian Art Institute holds to its princi-Bavarian Art Institute noids to its princi-ple to create only true works of art, and to provide its customers with the finest and the best of which the art is capable. Long years of experience, supported by earnest study and a large corps of promin-ent artists are the best guaranty for the conscientious execution of the orders en-trusted to it. trusted to it.

trusted to it.

Of the large orders that have been executed by the Royal Bavarian Art Institute in later years, we would mention the windows made for the Munsters of Ulm, Constanz, Freiburg, the Domes of Bamberg, Bremen, Wurzburg, Magdeburg, Oviedo, the Cathedrals of Burgos, etc., etc.

Of many of these we have sketches in colors or photographs for inspection.

Very respectfully,

BENZIGER BROTHERS,

CATHOLIC PRESS.

One admission the Masons of Italy make does infinite credit to the Church.
They say: "Crush Oatholicism, and Christianity is no more." This is literally true.
The Caurch is the old oak to which all the poison vines of heresy are clinging.
When she falls, all falls. The preservation
of the Church is the salvation of Religion. of the Church is the salvation of Religion.
"It is Rome or infidelity," as a prominent
Jewish rabbi said last week. The different
branches of Protestantism may do much
humanitarian good and their aims may be
lofty as they are often disinterested; but
they depend on the Church for their very
inspirations. The world will learn the
great truth some day, and the day after
there will be no Protestantism.

Ave Maria. The Dakota Indians are lost children of The Dakota Indians are lost children of the Blessed Virgin. They have a tradition that a most beautiful woman, the Mother of the Son of the Great Spirit, appeared to their fathers on the Missouri river more than one hundred winters ago, robed in blue, who spoke to them of peace, and gave them loving counsel. In memory of this apparition, they have adopted blue as the color of their tribe, and every Dakota manages to have some piece of blue cloth mixed in his scanty raiment. Of course this tradition has come down from the early Christian missionaries, and the beautiful woman is doubtless the Blessed Virgin.

Catholic Sentinel.

There are some that imagine that Bible in the public schools and God in the constitution would at once make this a Christian nation. . . . There never was a time when the knowledge of the Ten Commandments and the Sermon on the Mount and the principal truths of Chestel's teachings were more generally and Christ's teachings were more generally and familiarly known; yet there has been no time in history when the moral tone of rife, or when crime of all kinds was Catholic Review.

rife, or when crime of all kinds was so prevalent.

Catholic Review.

Archbishop Ryan, in apologizing for his unavoidable absence from the great Philadelphia meeting, to protest against the threatened coercion of Ireland, wrote these emphatic words: "I think a united protest of all the men of Irish birth and Irish race, backed by the indignant remonstrance of men of all nationalities, not excluding millions of the English people led by Mr. Gladstone, must have finally an irresiatible influence in crushing this proposed Coercion bill, which is as cruel as it is impolitic. If its proposed enactments have roused the honest indignation of Englishmen, what would be the intense feeling of those bound by birth or blood to the men whom this infamous bill would enslave? The only consolation we have is the conviction that its very malignity must render it inoperative even if it should pass, and that it will hasten the return to power of the man who, as a political philosopher as well as a philanthropist, has the intellect to conceive, and the heart to feel, and the courage to act out what is for the best interest of Ireland and the British Empire." These patriotic and Catholic sentiments are such, after all, as are to be expected from the great Archbishop of Philadelphia. But what, perhaps, is more remarkable, is the strength and unanimity with which the non-Irish Governors, editora, legislators, of Pennsylvania expressed fully as strong and sympathetic thoughts. It does not diminish their force to say, as do the English papers, that it is "because the Irish are so strong in American politics" that Ireland now receives such sympathy from the greatest in America. That fact of itself would make wise Englishmen pause and think.

Boston Pilot.

The San Francisco Aryonaut has snubbed

Boston Pilot.

The San Francisco Argmant has snubbed some evangelical ministers who wanted to aid it in destroying Rome by remarking: "The Argmant desires to notify the evangelical clergy—those Protestant preachers who desire to terrify Rome by roaring in assess' skins—that its columns can not be used for that purpose," Whereupon the Springfield Republican demurely observes: "The Argmant seems well equipped for the task of striking Rome with terror."

The New York Mail and Express com-

The New York Mail and Express, commenting on Tennyson's poem for Queen Victoria's Jubiles, says that the American newspapers have omitted the parts relating to Ireland. It parallels a half century

of England's history with a half century of Ireland's, as follows:-

FOR PUGLAND "Fifty years of ever-broadening commerce Fifty years of ever-brightening science, Fifty years of ever-widening empire." FOR IRELAND.

A Newfoundland writer estimates that foreign fishermen have spent annually some \$200,000 on that coast in the purchase of bait and supplies, and says that the banishment of such customers would entail ruin upon the native fishermen. Mr. Fraser, the leader of the secession movement in Nova Scotia, says "that the fisher nen of his county, Guysboro', lost \$20,000 last see to because of the prohibition of the sale to bait to the Americans, not to speak of a heavy loss by the refusal of other commercial privileges." Still Canada goes on in the work of fitting out more cruisers "to harass the Yanting out more cruisers "to harass the Yan only a Blue-nose, does not seem to spite the face of Upper Canada, but the nose Catholic Columbian.

Catholic Columbian.

The New York Independent, calls to the jubilee of Queen Victoria, calls attention to what was remarked of as being its more appropriate appellation by Archbishop Lynch, of Toronto, who said it ought to be called the jubilee of "Evictoria." This is in allusion to the Irish policy of eviction so closely following the utterance of the Queen's speech. The same paper ably remarks, in connection, that "it is only the gentry and the Church that care for the Queen; the common people have no interest in the Crown."

Why does not Evangelist Jones write

ple have no interest in the Crown."

Why does not Evangelist Jones write an Epistle to somewhere? His style would be unique, as for example, in a church in Cincinnati, Tuesday night, some of his expressions were: "I believe the spirit of righteousness is taking hold of things. If the devil'd just hang up on a stick two or three of the old members of St. Paul, like the farmer does the crow he's killed peckin' at his watermelons, he'd scare all the sinner's from the church. That's so. If I'd as much money and as little religion as some of you people have got, I'd bring my knittin' an' sit up with these revival meetings from morning to night. I know what the religion of God can do for a man. You all don't think much of me now, but if you'd seen me when God dug me out of the hole you'd thought I was a whale. That's so." The wonder, with us, is how in a city boasting of its culture, whale. That's so." The wonder, with us, is how in a city boasting of its culture, a large edifice would be filled and "hun-dreds turned away," that the thousands might have an experience.

a large edifice would be filled and "hundreds turned away," that the thousands might have an opportunity of listening to so disgusting a burlesque on Christianity!

New Orleans Morning Star.

Harold Costa, the second officer of the British steamship Erl King, was mortally wounded on the night of January 6, 1887, by some men who tried to rob him and a companion. He was taken in the ambulance to the Charity Hospital and cared for by the Sisters and surgeon of that famoue institution. As soon as his eyes fell on the religious garb of the Sisters, the poor sufferer made an instant and urgent demand for a Catholic priest. However, being essured that he was not going to die immediately, he consented, on account of the lateness of the hour, to wait till morning. Early next day Mr. Costa assured the Sisters that he felt he was dying, and asked to see a priest as soon as possible. He was baptized, received his first Holy Communion, and a few hours later breathed his last. The poor young man thus tragically called from life in its very bloom of manhood, stated that his father was an Anglican clergyman, but that his mother was a pious convert to Catholicity, and that he had one sister among the Religious of the Sacred Heart, and another studying with that Order. Pendant to his watchguard, which his assassins had singularly left with him, was a medal of the Sacred Heart, him, was a medal of the Sacred Heart, which his assassins had singularly left with him, was a medal of the Sacred Heart, ch he wore for his mother's sake, and his urgent appeal for a priest was in order to execute a promise he had made her to one day become a Catholic. Thus he died, wearing the medal of the Sacred Heart; received into the Church on the first Friday of the month, the day devoted to the worship of that most adorable Heart; and bearing signal evidence of the power of prayer, and of the wonderful clemency of the Most Sacred Heart of

AGAINST COERCION.

AN IMMENSE GATHERING IN HYDE PARK AN IMMENSE GATHERING IN HYDE PARK.
London, April 11.—The gathering in
Hyde Park this afternoon was the largest
ever held in London. The people were
enthusiastic but orderly. The Socialists
stole a march on the police and erected
platforms from which several speakers
delivered orations. They afterwards held
a noisy meeting in Trafsigar Square.
Estimates of the attendance at the meeting vary, but it is certain 150,000 persons,
including onlookers, were present. The ing vary, but it is certain 150,000 persons, including onlookers, were present. The procession took an hour and a half to file into the park. The first contingent was composed of the members of the Robert Emmet Lodge. Then followed a large number of Irish temperance lodges, Radical workingmen's clubs and social Democratic organizations. Numerous bands of music were in the line. While passing the Carleton and other Conservative clubs the bands played the "Dead March in Saul" and the "Marseillaise." Green banners and Irish national emblems were conspicuous in the ranks of the paraders. Among the mottoes displayed on the banners of the Radicals were these:—"Justice to Ireland;" "Friendship not Bayonets;" "No Coercion!" The effect of the careful arrangements that had been made to avoid confusion at the park was seen in the nents that had been made to av confusion at the park was seen in the admirable order in which the paraders grouped themselves around the fourteen platforms. The greatest throng gathered at the platform from which Lord Mayor Sullivan, of Dublin, and Messrs. Conybeare and William Redmond, members of Par-

and William Redmond, members of Par-ment, spoke.

Lord Mayor Sullivan, in the course of a most effective speech, asked:—"Is it the wish of the workmen of London that the wish of the working tenantry of Ireland shall be forever crushed down?" A tremendous response, "No!" resounded throughout the part. The mention of the Queen as about to celebrate her jubilee by shining away the liberties of the people of Ireland

brought forth a torrent of hisses and the mention of Chamberlain's name

brought forth a torrent of hisses, and the mention of Chamberlain's name aroused a tempest of groaus and hisses, with cries of "Traitor!" Mr. Sullivan, in concluding, assured his hearers that the demonstration would carry hope and joy into the hearts of the Irish. It would cheer many a poor, stuggling man to know that England was no enemy of Ireland. "In return," he said, "don't let them believe those who say the Irish are mortal, implacable enemies of England. This is a falsehood worthy of the bottomless pit. (Cheers.) Let there be an end of oppression and injustice, and there will be an end of hatred." (Prolonged cheering.)

Michael Davitt referred to the demonstration as a proof of the approaching solidarity of the people of Great Britain and Ireland. In proportion as the masses began to understand each other, so the classes became alarmed. The privileged classes well know the inevitable tendency of the Irish movement, and sought to crush the Irish leaders, hoping to prevent the English people from following the example set them by the Irish, but they would hold the fort in Ireland. (Cheers.) On the day on which the Crimes Act should become a law they would either have to give up the struggle that they had been at for centuries, and lie down as slaves, or render the system impossible of duration. They would follow the manlier cours. The classes had in the past built a bridge of hate across the Irish Sea. The people would pull it down and erect a bridge of love between the two isles of Ireland and the honest workers of England. (Cheers.)

land. (Cheers.)

At 430 o'clock a bugle sounded, and at this pre-arranged signal a resolution condemning the Orimes Bill was put simultaneously at all of the fourteen platforms. The resolution was carried amid a prolonged roar of cheers.

Mrs. Gladstone watched the anti-coercion procession from a window in Piece.

cion procession from a window in Picca-dily and was given an ovation by the men in line.

MANIFESTO FROM GLADSTONE. Mr. Gladstone has issued to the miner

Mr. Gladstone has issued to the miners in the north of Great Britain, a majority of whom are enthusiastic followers of him, the following letter, which amounts to a manifesto:—"I cannot refrain from calling your attention to the meeting which is to be held in Hyde Park next Monday, and to which I understand tens of thousands of the workinguen of London intend generously to devote their holiday. If ever there was a time when it was to the interest of the English workman to bethink himself this is the time. This is the first time when a Coercion Bill, if passed, is to be passed by England's vote alone against the voices of Sootland, Ireland and wates. It is the Scotland, Ireland and wales. It is the first time which such a Bill will have been first time which such a Bill will have been passed under the sanction of the householders at large, who were never enfranchised before the last election—in 1885 and 1886. It is the first time coercion has been proposed without along attempt by the Ministry to show, what we know they cannot show, a state of exceptional and flagrant or growing crime. If England is to coerce Ireland for crime, Ireland can reply that relatively to population she has less and the Braham Ireland the my conjuct the or growing crime. If England is to coerce Ireland for crime, Ireland can reply that relatively to population she has less crime than England. In my opinion the rejection of the Bill is even more needed by England than by Ireland. For Ireland it is a question of suffering, and she knows how to suffer. For England it is a question of shame and dishonor, and to cast away shame and dishonor is the first business of Longary and the present of the present of Longary and the present of Longary and the present of the present shame and dishonor is the first business of a great nation. In 1876 a meeting of London workingmen first gave effectual force to the movement for Bulgaria, which brought about the election of 1880. May the meeting on Monday next ring the death knell of the worst, the most insulting and the most causeless Coercion Bill ever submitted to Parliament.

THE IRISH QUESTION.

The Liberal Federation Denounces the

London, April 6—At a meeting in Chelsea to night a letter was read from Mr. Gladstone, in which he said:—"Our adversaries have availed themselves of the fact that I have taken a large share in

Mr. Gladstone, in which he said:—"Our adversaries have availed themselves of the fact that I have taken a large share in placing the Irish problem as a question of practical politics before the country to plead that it is a personal affair, that it is not a true conviction, and that the people are not in genuine sympathy with the justice of the Irish demand. A little reserve on my part will help them to be sooner undeceived, and to profit more effectively by the teaching they are already beginning to receive—the teaching of events.

The Council of the Liberal Federation met in London to day. There were numerous delegates present from the provinces. The President, Sir James Kibson, denounced the policy of the Government as brutal, and said they were trying to reduce the Irish to the level of the Hottentot. He moved that the Federal Congress protest against the Coercion Bill as retrograde in policy, tyrannical in principle and vindictive in detail.

Mr. John Morley addressed an audience of six thousand Liberals at Victoris Hall, in South London, to-night. He charged the Government with Russianizing the administration in Ireland, and denounced the Crimes Bill as a bateful instrument of oppression. The measure, he said, was intended to lay tenants at the feet of the landlords, who, flushed with triumph, would be spurred on by their own needs to harsh exactions. But the Liberals would not desert the Irish people. The time was when Irishmen saw no light on the horizon save what shone across the floods of the great Atlantic. Now they saw a new light nearer home. They no longer looked westward alone. They looked to the eastward, too, and they saw a beacon of hope and sympathy from England. That beacon would never be put out. Mr. Morley's speech aroused unbounded enthusiasm.

Mr. Dillon addressed a meeting at the Town Hall in Birmingham this avening.

out. Mr. Morley's speech aroused un-bounded enthusiasm.

Mr. Dillon addressed a meeting at the
Town Hall in Birmingham this evening.
He said he would rather be twenty times
tried at the Old Balley than by a packed
jury in Irelaud. He condemned the Land
Bill, which, he said, was worse than the
Coercion Bill. He declared that a more
monatrous deception had never been attempted than to pretend that the Land
Bill was a remedial measure. It was a

Bill, he said, to facilitate the collection of rack rents and to simplify evictions.

An uproar occurred at a meeting held at Dundee to-day which had been called by Unionists. The Irishmen present, who composed the greater portion of the audience, rejected a motion for a vote of thanks to the speakers, and tried to pass resolution protesting availat cogenian. thanks to the speakers, and tried to pass a resolution protesting against coercion. The speakers thereupon left the hall and the meeting terminated in disorder, amid cheers for Home Rule and Gladstone.

Three hundred, Nonconformist ministers have signed a memorial protesting against the Coercion Bill.

The Celtic League has issued a manifesto protesting against the Coercion.

festo protesting against the Coercion Bill, and has resolved to call a mass meeting in London to denounce the

A Dublin despatch says:—Attempts of the agents to compromise with the tenants on Lord Lansdowne's estate have failed, and the work of evicting all who refuse to pay rents demanded will be resumed about April 20. Messrs, Dunn and Kilbride, two of the principal tenants of Lord Lansdowne, who were recently evicted from their extensive holdings near Luggacurran, have been elected Chairman and Vice Chairman respectively of the Board of Poor Law Guardians.

BROTHER FULTON'S CAMPAIGN.

New York Sun, March 22.

Brother Fulton of Brooklyn starts out on his campaign against the Pope with a light heart. It is a big job and he proposes to do it all by himself, and yet he is not afraid. "My friends," he exclaimed to his congregation last Sunday, "there is just one man in this country to stand out alone to fight Rome, and I am that man?"

He did not describe his plan of campaign, but we could hardly expect him to notify the enemy of the tactics which he proposes to adopt, for it is probably his intention to take the Pepe by surprise, and make a violent onset upon his most exposed position. All that Brother Fulton divulges at present is his determination to give no quarter. It must be unconditional surrender, or he will at once charge on the works of the enemy. "My own position," he declares, "is just this: the Catholic Church has only one right in this land, the right to be converted."

In other words, Brother Fulton will not allow the Catholics to remain here unless they consent to be converted into Baptista. That is the heat he can do by them and it

In other words, Brother Fulton will not allow the Catholics to remain here unless they consent to be converted into Baptists. That is the best he can do by them, and it is an alternative which they can either accept in advance, and so avoid the conflict, or when he offers it to them upon the conclusion of the hostilities.

The terms seem to us to be hard, for under the Constitute of the United States and the Constitution of all the States religious freedom has hitherto been guaranteed to every citizen, with the consequence that many millions of Catholics have been attracted to this country. They came here and built churches, convents, schools, and other religious institutions without any forewarning of Brother Fulton's campaign and alternative, and without any means of foreseeing that residence in the republic was going to be made conditional upon immersion, as Baptists. Still, we cannot hope to induce him to relax the severity of his terms, for he is evidently determined to have his own way in this business, which he proposes to take charge of by himself alone, and is not in a frame of mind to listen to suggestion or brook interference.

But how will the other Protestant

denominations besides the Baptists stand with reference to the campaign of Brother Fulton? If he succeeds in converting the Catholics into Baptists, his own sect will have a preponderance of numbers so vast that it will be pretty sure to put before the rest of Protestants the same stern alternatives to which he now confines the followers of Rome. Episcopalians, Meth-odists, and Presbyterians will have to odists, and Presbyterians will have be leave or to come into the Baptist fold, and the variety of religious faith which the American taste has hitherto enjoyed the application of the complete the American taste has a puffermity against will be replaced by a uniformity against which at present there seems to be much hostility. Therefore we warn him to be prepared for other enemies than the Pope alone.

Now let the battle begin! Charge, Brother Fulton, charge!

BIDDULPH SEPARATE SCHOOL.

It is pleasing to note the great advancement being made from year to year in the work of our separate schools. We have been favored with some particulars of the standing of separate school No. 6, Biddulph, which we are happy to place before our readers taken from the report of C. Donovan, Esq., B. A. The total attendance is 58, and the number present 41; three pupils have been sent from this section to the high school. In the different classes examined the standing was found to be as follows: Reading 3, spelling 23, writing 23, arithmetic 2-3, drawing 2-3, geography 2, grammar 2, composition 23, history 2. English literature 23, algebra 3, geometry 3, elementary science 2, Christian doctrine 13. The inspector also reports an excellent brick school, well lighted and airy. The school is well provided with good deska, seats and maps. We congratulate the good pastor, Rev. Father Connolly and his excellent congregation on the great advancement made in the parish in the matter of a good sound Catholic education. It is pleasing to note the great advance cation.

A Pleasing Incident.

A very enjoyable hour was spent on Monday evening by the sanctuary boys of St. Peter's Cathedral, London, at the palace. After partaking of the good things which suit the taste of boys, such things which suit the taste of boys, such as sweet cakes, candies, oranges, apples, buns, etc., provided by Rev. Father Kennedy, ceremonial master of the Cathedral, the boys sang two choruses in grand unison, one in honor of St. Patrick and the other a joyous Easter hymn. Four of the boys, Masters Powers, Kearns, O'Neil and McCarthy, sang solos that did great credit to them, and for which they received the hearty applause of their confreres. Master Arthur Gelger, who, as a musician, is a prodigy, presided at the organ. Monsignor Bruyers, Fathers Tiernan, Walsh, Dunphy and Kennedy were present and appeared greatly pleased with the entertainment given.

NEWS FROM IRELAND.

Dublin.

twenty-three votes to three the
m Corporation have rejected a
m to present the Queen with a condatory Jubilee address.

Rev. Thomas O'Dwyer, P. P.,
sherry, died on March 13th. The
need elergymen had reached the
age of eighty-two years, of which
four were spent in the sacred mipDuring half a century he labered
ag the people of Ennisherry, and his
in fructified abundantly in works
remain to tell of the seal and plety
a devoted priest who has passed to
eward. The beautiful church, presy, and schools of the pictureaque
ge were erected by hm, and it will
membered that one of the first pubts of his Grace the Archbishop of
lin, after his return from Rome, was
mnection with Ennisherry Church.
Wicklew.

Wicklew.

On March 10th, a deputation of the parishioners of Avoca, county Wicklow, mited on the Rev. William Dunphy, P., Naul, county Dublin, and presented din with a farewell address consequent in his leaving the parish of Avoca to ake charge of the parish of Naul, after residence in the former of over 16 cam.

Cork.

It is said the "honor" of knighthood is about to be conferred on Alderman Scott, J. P., of Cork.

Mr. Justice Johnson, in his address to the Grand Jury of the County of Cork, on March 14th, commented favorably upon the general freedom from serious crime of the largest county in Ireland.

The Very Rev. Canon Walsh, P. P., Conne, County Cork (Cloyne diocese), died on March 14th, in the seventy-third veer of his age.

died on March 14th, in the seventy-third pear of his age.

Mr. Clancy, Sub-Sheriff of Dublin, has sent Father Keller a cheque for £10 for he family of Hanlon, who was beyonetted to death by the police. This was the next amount which he received for his services in serving the write of scire facial on Messrs. Dillon, Kenny, &c.

A summons has been issued by the Youghal police against Mr. D. Crilly, M. P., (one of the traversers in the late State trials), for an assault on the police. It appears Mr. Crilly attended the mquest on Hanlon, and when leaving the nourt he jostled against some policemen who were standing in his way, and this is the assault complained of.

An exciting scene took place at Mitchelstown, on March 11th, when a number of bailiffs, protected by a force of police, levied a decree upon Mr. John Hanrahan, a tradesman who has adopted the "Plan of Campaign." The house was closed against the bailiffs, who forced the street doors. A crowd atthered and assaulted the police, and flerwards pursued the bailiffs through he streets.

The Cork Corporation, following the

afterwards pursued the bailiffs through the streets.

The Cork Corporation, following the patriotic precedent set by the metropolis, has adopted a strong resolution protesting against the policy enunciated in Lord Saliabury's recent speech, special reference being made to his outrageous declaration concerning the abolition of trial by jury in Ireland. The resolution, which also embodied a scathing condemnation of the murderous police outrage at Youghal, and the attempts being made with the sanction of the government to compel Irish priests to become informers, was seconded by Councillor Atkins, a Protestant Home Ruler, and supported by another, Alderman Martin. Of course there was some opposition from the "minority" in the council. An Alderman Scott, and a gentleman revelling in the name of Fosier led the forlorn hope, and having disgusted their conferers with twaddle about the "glorious British constitution" had the equivocal satisfaction of seeing the resolution carried by an overwhelming mainty. on carried by an overwhelming ma-

Some very exciting incidents attended an eviction on March 15th, at Grenagh, near Rathduff. The tenant to be evicted was Mr. Patrick Heffernan. Forty police, under District Inspector Lanyon protected a large number of bailiffs. When they reached the house it was barricaded, and the most elaborate presented to delay the carry. when they reached the house it was barricaded, and the most elaborate preparations were made to delay the carrying out of the eviction. It took three and a half hours to remove everything out of the place. The tenant, Mr. Heffernan, was concealed in a partition, and waited until? p. m. before leaving his place of concealment. At that hour some of the crowd that waited outside threw atones on the roof, which Mr. Heffernan considered as a signal that all danger was peased. He immediately got out, and some of the people outside knocked at the door, and asked to see Mr. Heffernan. The door was opened, and the Emergency men were ordered by Mr. Heffernan to leave within five minutes. They asked for time, but he insisted on their leaving immediately. They then left, and proceeded to Cork in the evening train, and Mr. Heffernan re-took possession of his house and replaced all his furniture, being assisted by the crowd. The landlord is a Mr. Foster, of Kinsale. The tenant held 300 acres at a rent of 481 a wars and over the recovery protested. The tenant held 300 acres at a rent of £81 a year, and owed two years rent. He offered to give one half year's rent on account, but it would not be accepted.

Limerick.

A step has been taken by a large number of Limerick newr-agents, which must command the approbation of all right-minded adults. The leading agents met, and, after discussing with some members of religious orders the question of the sale of trashy English periodicals in the city, signed a resolution agreeing not to sell any of the objectionable publications in future.

The manly and successful stand made by the Limerick Corporation in the matter of the illegal police tax levy sought to be enforced against them has evidently sunk deep into the mind of the Castle folk. A few days ago those same corporators failed to see why they should go on paying £2,000 a year towards the main-

paying £2,000 a year towards the main-tenance of the local asylum on the man tenance of the local asylum on the managing board of which they had no adequate representation, and accordingly they stopped supplies pending the removal of their grievance. When this became known, a howl went up in the London coercionist press, and a sham debate on the necessity for making an

example of this corporation was got up in the House of Lords to dismay the Limerick men; but they kept on never minding. Now we see that Sir Redvers Buller has, at the dictation of the excellent Castlereagh, written them a polite letter in reference to their demand for a proper representation on the board of governors, in which he states that the Castle has at present "the question of the attendance of governors of all district lunatic asylums in Ireland under consideration," and that the claim of the Limerick Corporation will be very carefully looked into! It is clear from this that not only have the sturdy corporators carried their point, but that they have induced the Castle to try its hand at reforming the present system of appointing asylum governors, which is a monstrous soundal.

It was a pleasing spectacle on St. Pat-

pointing asylum governors, which is a monstrous scandal.

It was a pleasing spectacle on St. Patrick's morning, to see the Catholic soldlers of the Leinster Regiment marching to Mass to the Dominican Church, Limerick, headed by their bands—brass and reed. They were many hundreds strong, and marched in most harmonious measure to the music. On their return from Divine Service, the bands played national airs.

Clare.

The new Sub-sheriff for the County Clare (Mr. J. MacMahon) made his first seizure of cattle a few days ago, when he took possession of a very large number of cattle, which were driven to the "pound," at Ennis. The next day it was found that he had seized cattle belonging to another person, who threatened him with an action if he did not return them immediately. Having inquired into the matter, he found that he had taken the wrong cattle, and gave them back. The tenant whose cattle were to be seized in the meantime took precautions to "clear the decks." The sub-sheriff is boyootted in Ennis, and unable to procure accommodation in the town. He was finally obliged to sleep in the county gaol, the governor having afforded him accommodation.

a ipperary:

accommodation.

aipperary:

On Sunday, March 13th, in Tipperary town, Mr. John Dillon, M. P., addressed a vast body of the manhood of the Premier County and the County Limerick on the subject of the imminent coercion and the benefits which the landlords are likely to derive therefrom. The meeting was held on the Fair Green, and was in every respect worthy of gallant Tipperary. Mr. Dillon's speech was just such a one as might be looked for from him in such a crisis as that with which we are now face to face. It was instinct with

in such a crisis at that with which we are now face to face. It was instinct with calm courage and high determination; and the prophetic tone in which he referred to the portion of the landlords, when they shall emerge from the present mortal struggle, would be heeded by any other set of men.

Mr. Justice Andrews opened the Commission of assize at Clonnel, on March 15th. Addressing the grand jury, his lordship said that there were about fifteen bills to be submitted to them. These in reality comprised about ten cases, owing to four cases arising out of the same transaction, and in one instance two persons being indicted for different offences arising out of the same transaction.

Waterford.

Waterferd.

On March 13th, at Kilmacthomas, a meeting of immense proportions was held, for the purpose of protesting against the Strafford policy of the Tory Government generally, and their action with regard to Sir Thomas Esmonde in especial. Messrs. Douglas, Pyne and Daniel Crilly attended on behalf of the Parliamentary Parliamentary and escales with Daniel Crilly attended on behalf of the Parliamentary Party, and spoke with effect on the object of the great gathering. Mr. Strange, the deposed subsheriff, gave some food for reflection to the people of Waterford, in the shape of a picture of a possible dilemma which they may find confronting them very shortly, arising from the summoning of two Grand Juries, and the course which they may find it most convenient to adopt in their own fiscal interest.

Antrim The ring of the genuine metal was in the speeches uttered, and the resolutions passed at the monthly meeting of the Projestant Home Rule Association, held in Dublin on March 14th. Mr. held in Dublin on March 14th. Mr. J mes Johnstone, a Belfast merchant, who presided over the gathering, inaugurated the proceedings with an address, instinct with the sturdy spirit of Northern Protestant patriotism. To Mr. Thomas Dickson was committed the moving of a series of resolutions, condemning Coercion, pointing out to the Government the true solution of the land difficulty, and urging the Liberal party to close up the breaches in their ranks, in the interests alike of Liberalism and of Ireland. In his speech, Mr. Dickson gave evidence that his eyes have been fully opened to the truth, that it is the settlement not of the land question, but of the national question, which will alone bring peace and prosperity to the people of Ireland. The tone of all the addresses delivered, alike gave token that at least the clift of the Irish Protes. people of Ireland. The tone of all the addresses delivered, alike gave token that at least the elite of the Irish Protestants, are heart and soul with their Catholic fellow countrymen in the struggle for the common rights of all, and that they will work and suffer with them without faltering, unless these rights are won.

The tenants on the estate of David J.

The tenants on the estate of David J. Gilleland have adopted the "Plan of Campaign." They asked an abatement of only 15 per cent., and his reply was that no reduction would be granted. The tenants held a meeting, and every man of them, except three, lodged his money in the hands of *trustees. On March 9, at an early hour, horns were blown as a signal that the land of one of the "Campaigners" was to be ploughed. At noon 36 ploughs were at work, and in two hours the land was finished. There were engaged at the same time 80 stalwart men with implements doing the farm labor. In the evening a procession was formed, and the crowd marched to the heights of the Isle of Doagh, where a meeting was held. Cheers were given for the "Plan of Campaign," the men who joined it, and for Mr. Dillon, Mr. O'Brien, Mr. Parnell, and the Irish Party.

Sir Charles Lewis tried to look on indifferently over his glasses as the Irish Party vigorously applauded his successful rival. In Derry, on St. Patrick's Day, the Nationalist procession was attacked in a cowardly manner. The pelice allowed a crowd of the Orange party to assemble at the corner of Fountain street, and this party kept waving emblems at the processionists as they passed. When the last band came to this point showers of stones were thrown, and several persons, including constables, were knocked down. The police at long last turned and drove the crowd back. At the present assisce the Grand Jury awarded a substantial sum to Mr. O'Hanlon, M. P., for wreckage of his premises by an Orange mob at the same point, but notwithstanding this a crowd of a similar character was allowed to assemble with the result described. The procession was attacked at other points, and a cry of a "flag taken" caused commotion for a time. The marshals of the procession exercised themselves to the utmost of their power towards the preservation of the pace. These wanton attacks have created a bitter feeling. It is worthy of note that the Orange party had their procession in December, and were in no way molested.

Calway.

The village of Irishtown, the birth the control of the party of Irishtown, the birth the control of the procession was attacked as the preservation of the pace. These wanton attacks have created a bitter feeling. It is worthy of note that the Orange party had their procession in December, and were in no way molested.

Calway.

The village of Irishtown, the birth the collivery of Indian Explication of the page of Irishtown, the birth the collivery of Indian Explication of the page of Irishtown, the birth in the deal very molession is the presented to the warm of the page of Irishtown, the birth in the deal very molession as the page of Irishtown, the birth in the first the present of the procession was attacked at the presented to the warm of the procession was attacked at the procession was attacked at the pre

Galway.

The village of Irishtown, the birth place of the Land League, was on March 17, the scene of a great demonstration held to emphasise local indignation at the action of Mr. P. J. B. Daly, solicitor, Ballinrobe, who evicted ten of his tenantry in that townland. The meeting had also for its object the support of the National cause in the neighborhood. Some thousands of Connaught peasantry assembled beneath the old Land League flag to meet the popular member for the northern division of the county, who travelled down from Dublin to address them. Mr. Crilly was followed in his drive from Claremorris to the place of meeting by a few carloads of policemen, each of whom was armed. The tenants who were evicted have all retaken possession of their holdings. On the motion of Mr. James Daly, seconded by Mr. Daniel O'Connor, P. L. G., the chair was taken, amidst loud applause, by the Rev. J. Concannon, P. P.

Lord Oranmore, has, unsolicited, not only given his tenants an abatement of 20 per cent, on their judicial rents, but has given them seed potatoes wherewith

has given them seed potatoes wherewith to crop their lands.

Three ordinations for the priesthood took place on March 20th, in the Ballina Cathedral, those of Rev. John Boyle, Rev. James Kelly, and Rev. M. Gallagher, all natives of the diocese.

While Mr. Nolan Farrell is holding his hand and hesitating at grappling with the "Plan of Campaign," Mr. P. J. B. Daly, solicitor, Ballinrobe, has thrown the gauntlet and sounded the toesin of war. On March 15th, a large force of police protected the Sheriff in the work of evicting eight or nine of Mr. Daly's tenants in the neighborhood of historic Irishtown. The tenants subsequently Irishtown. The tenants subsequently retook possession of their homesteads. Thus the critical stage of the fight has

The Rev. Michael Kelly, C. C., of Ballinahown, died on March 14. Father Kelly was for many years curate of Ballinahown and the neighboring parish of Boher. In politics he was an ardent Nationalist, and was ever ready to take the side of the poor. He was buried in the parish church of Ballinahown. Sligo.

On March 13th, at a meeting of the On March 13th, at a meeting of the tenants on the Hillas estate, the "Plan of Campaign" was adopted. Father Cosgrove, P. P., presided. The Rev. Chairman, in addressing the tenants, referred to the callous indifference of the landlord when appealed to so far back as 1880 for a reduction of rents. Three months ago the tenants had waited on this laudlord asking for a reduction of this landlord asking for a reduction of rent and also to change the gale days from September to November. The first he refused; the second he promised to grant, but broke his word, as the gale days still remain the same. They could not, therefore, look any longer to Mr. Hillas for consideration.

Leitrim.

Leitrim.

Some months ago, the tenants on Innismagrath glebe, failing to obtain a reasonable reduction from their landlord, Robert Hamilton, Esq., Dowrs, adopted the "Plan of Campaign," and firmly stuck to it, Mr. Hamilton, seeing no sign of surrender, thought it the wiser course to arrange with them, and get his rents. Accordingly, he waited on the Rev. Father Keany, at his residence, Doolargy Glebe, and made an offer of 6s. 8d in the pound on the unsettled rents, and of 4s in the pound on all fixed rents, which the rev. gentleman accepted on behalf of the tenants, on conditions that there should be no evictions on the property, and no legal expenses charged to the tenants.

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Forms of tender containing full particular relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regias, or to the Indian Affairs for at least five ser cent, of the amount of the tender when will be forfeited if the party tendering declines to enter into a contract based on such tender when ca. ed upon to do so, or if the falls to complete the work contracted or such tender when ca. ed upon to do so, or if the falls to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Tenderers must make up in the Money value of the goods they offer to supply, or their tender will not be entertained.

Each tender must, in addition to the signature of the Indian Commission of the proper privagement

entailed on the Department through failure to deliver in accordance with terms of contract.

It must be distinctly understood that supplies are to be delivered at the various points for the prices named in the tender; that no additional charge for packing or any other account will be entertained, and that an invoice must accompany each separate delivery of supplies. An invoice for each separate delivery must also be sent to the Department of Indian Affairs at Ottawa, and one to the Indian Commissioner at Regins, if the supplies are for the North-West Territories. When the supplies are for points in the Manitoba Superintendency the triplicate invoice should be sent to E. McColl, Winnipeg.

Prices must be given for articles to be delivered at each point of delivery named in the Schedule for each article for which a tender is submitted, and not an average price for each article at all points of delivery; no tender based on a system of averages will be considered.

Tenderers should understand that they must bear the cost, not only of rending their samples to the Department of Indian Affairs but also freight charges incurred in returning such samples to the tenderer.

When supplies are to be delivered

When supplies are to be delivered "equal to sample," bedeeres should understand that the sample is to be seen either at the Department of Indian Affairs, at the office of the Indian Commissioner at Regins, at the office of the Luspector in charge at Winnipeg, or at any one of the undermentioned Indian Ageucies.

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A. M. Muckle..... St. Peter's.
R. J. N. Pither... Fort Francis.
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John McIntyre... Savanne.
J. Reader...... Grand Rapids.
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A. McDonald...
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Crooked Lakes.
Assiniboine Reserve.
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Muscowpetung's Reserve.
Touchwood Hills.
Frince Albert.
Battleford.
Onion Lake.
Victoria.
Edmonton.
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Jearce Reserve.

W. C. de Balinhard, Sarcee Reserve.

and that no attention will be paid to a
sample of any article which may accompany a tender, if a standard sample of
such article is on veiw at the Department of Indian Affairs or any one of its
Offices or Agencies aforesaid.

7. These Schedules must not be mutilated
—they must be returned to the Department entire even if the supply of one
article only is tendered for—and tenderors should in the covering letter accompanying their tender, name the pages of
the Schedule on which are the articles
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L. VANKOUGHNET.

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throat and lungs; and I constantly recommend it to my patients. It not only breaks
up colds and cures severe coughs, but is

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APRIL 16, 1887

CHILDREN'S CORNER.

If I Were a Boy.

Washington Gladden in St. Nicholas.

If, then, I were a boy again, and knew what I know now, I would not be quite so positive as I used to be. Boys generally think that they are very certain about many things. A boy of 15 is a great deal more sure of what he thinks he knows than is a man of 50. You ask the boy a question and he will answer you right off, up and down; he knows all about it. Ask a man of large experience and ripe wisdom the same question, and he will say, "Well, there is much to be said about it. I am inclined, on the whole, to think so and so, but other intelligent men think otherwise."

If I were a boy I would not think that I and the boys of my time were exceptions to the general rule—a new kind of beys, unlike all who have lived before having different feelings and different wants, and requiring to be dealt with in different ways. That is a tone in which you sometimes hear boys talking. To be honest, I must own that I used to think so myself. I was quite inclined to reject the counsel of my elders by saying to myself, "That may have been well enough for boys thirty or fifty years ago, but it isn't the thing for me and my set of boys," But that was nonsense. The boys of one generation are not different from the boys of another generation. If we say that boyhood lasts fifteen or six teen years, I have known three generations of boys, some of them city boys and some of them country boys, and they all are substantially slike—so nearly alike that the old rules of industry and patience and perseverance and self control are as applicable to one generation atience and perseverance and self con-rol are as applicable to one generation

Said Harry, throwing down the sboe-brush, "There, that'll do. My shoes don't look very bright. No matter—who

cares?"
"Whatever is worth doing is worth
doing well," replied a serious but pleasant voice. Harry started and turned round to see

who spoke. It was his father. Harry blushed. His father said, "Harry, my boy, your shoes look wretched. Pick up your brush and make them shine. When they look as they should, come into the

hibrary."

"Yes, pa," replied Harry, and taking up the brush in no very good humor, he brushed the dull shoes until they shone nicely. When the shoes were polished

brushed the dull shoes until they shone nicely. When the shoes were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once know a poor boy whose mother taught him the proverb, 'Whatever is worth doing is worth doing well.' This poor boy began life in a very humble way as newsboy, but he was so devoted to his work that many people, both rich and poor, bought their daily papers from him. At length he attracted the attention of a gentleman who took him into his family to be his servant. He took pains to do everything well, no matter how trivial it seemed. His employer was pleased and took him into his shop. He did his work well there.

"When he was sent on an errand he

shop. He did his work well there.
"When he was sent on an errand he went quickly and did his work faithfully. When he was told to make out a little well. bill or enter an account, he did that well.

"This plessed his employer so that he advanced him step by step until he became clerk, then a partner, and is now

became cierk, then a parener, and is now
a rich man, and anxious that his son
Harry should learn to practise the rule
which made him prosper.

"Why, pa, were you a poor boy once?"
asked Harry.

"Yes, my son, so poor that I had to go into a family and black boots, wait on the table and do other little menial services for a living. But doing those things well, I was soon put, as I told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man. But riches are only a poor reason why we should do well what-ever we set our hands to. We live for God. We offer to him daily our thoughts, words and actions. Why should we make our offering mean and unworthy, when by a little care taken for our Lord's sake

we can make it perfect, or as nearly per-fect as is possible?"

Harry never forgot the conversation.
Whenever he felt like slighting a bit of
work he thought of it, and felt spurred
to do his work well for Christ's sake.
"Whatever is worth deliver month deliver "Whatever is worth doing is worth doing well," cheered him in his daily duties,

The Antiquity of the Hail Mary.

No definite period can be assigned at which this familiar prayer was introduced among the faithful; but its use is very ancient especially in the East, and there is no reason to think that the "Hail Mary" has not been as long on lips of Christians as the "Apostle's Creed." At the end of a baptismal service of the Syrian Church is a collection of the prayers in use among the people. After Syrian Church is a collection of the prayers in use among the people. After the Lord's Prayer occurs the Angelic Salutation, in the following form: "Peace to thee, Mary, full' of grace. Our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus Christ. Holy Mary, Mother of God, pray for us sinners, Amen." The service in which this prayer is contained is attributed to Severus, Patriarch of Antioch in the year 513. But whether the devotion of the Angelic Salutations were ancient and year 313. But whether the devotion of the Angelic Salutations were ancient and universal, or only introduced amongst the people, as some writers maintain in the eleventh and twelfth centuries, at any rate by the end of that period it was so thoroughly rooted in the hearts of Catholics that it was looked on as an imperfaction if not a sin to be incorrect. imperfection, if not a sin, to be ignorant of it. It was henceforth classed with the Lord's Prayer, not indeed as imposed under the same obligation, but as belonging to the elements of Christian instruction.—Un, Ex,

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CHILDREN'S CORNER.

If I Were a Boy.

Washington Gladden in St. Nicholas.

If, then, I were a boy again, and knew what I know now, I would not be quite so positive as I used to be. Boys generally think that they are very certain about many things. A boy of 15 is a great deal more sure of what he thinks he knows than is a man of 50. You ask the boy a question and he will answer you right off, up and down; he knows all about it. Ask a man of large experience and ripe wisdom the same question, and he will say, "Well, there is much to be said about it. I am inclined, on the whole, to think so and so, but other intelligent men think otherwise."

If I were a boy I would not think that I and the boys of my time were exceptions to the general rule—a new kind of beys, unlike all who have lived before having different feelings and different wants, and requiring to be dealt with in different ways. That is a tone in which you sometimes hear boys talking. To be honest, I must own that I used to think so myself. I was quite inclined to reject the counsel of my elders by saying to myself. "That may have been well enough

so myself. I was quite inclined to reject the counsel of my elders by saying to myself, "That may have been well enough for boys thirty or fifty years ago, but it isn't the thing for me and my set of boys." But that was nonsense. The boys of one generation are not different from the boys of another generation. If we say that boyhood lasts fifteen or aix teen years, I have known three generations of boys, some of them city boys and some of them country boys, and they all are substantially alike—so nearly alike that the old rules of industry and natience and perseverance and self conatience and perseverance and self con-rol are as applicable to one generation a to another.

Said Harry, throwing down the sboe-brush, "There, that'll do. My shoes don't look very bright. No matter—who

"Whatever is worth doing is worth doing well," replied a serious but pleas-ant voice.

Harry started and turned round to see

ant voice.

Harry started and turned round to see who spoke. It was his father. Harry blushed. His father said, "Harry, my boy, your shoes look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, and taking up the brush in no very good humor, he brushed the dull shoes until they shone nicely. When the shoes were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once know a poor boy whose mother taught him the proverb, "Whatever is worth doing is worth doing well." This poor boy began life in a very humble way as newsboy, but he was so devoted to his work that many people, both rich and poor, bought their daily papers from him. At length he attracted the attention of a gentleman who took him into his family to be his servant. He took pains to do everything well, no matter how trivial it seemed. His emtook pains to do everything well, no matter how trivial it seemed. His em-ployer was pleased and took him into his shop. He did his work well there.

shop. He did his work well there.
"When he was sent on an errand he
went quickly and did his work faithfully. When he was told to make out a bill or enter an account, he did that well.
"This pleased his employer so that he advanced him step by step until he became clerk, then a partner, and is now a rich man, and anxious that his son Harry should learn to practise the rule

things more important. Obedience to the proverb, with God's blessing, made me a rich man. But riches are only a poor reason why we should do well what-ever we set our hands to. We live for God. We offer to him daily our thoughts, words and actions. Why should we make our offering mean and unworthy, when, by a little care taken for our Lord's sake, we can make it perfect or as nearly perwe can make it perfect, or as nearly per-fect as is possible?"

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well for Christ's sake. "Whatever is worth doing is worth doing well," cheered him in his daily duties,

The Antiquity of the Hail Mary.

No definite period can be assigned at which this familiar prayer was introduced which this familiar prayer was introduced among the faithful; but its use is very ancient especially in the East, and there is no reason to think that the "Hail Mary" has not been as long on lips of Christians as the "Apostle's Creed," At the end of a baptismal service of the Syrian Church is a collection of the Prayers in use among the negative. prayers in use among the people. After the Lord's Prayer occurs the Angelic Salutation, in the following form: "Peace to thee, Mary, full of grace. Our Lord is with thee; blessed art thou amongst

OLDEN OXFORD.

WHAT IT WAS IN THE AGES OF FAITH-ITS GERATNESS FOUNDED BX MONKS.

In his history of this renowned university from the earliest times to 1530 Mr. Maxwell Lyte, an English scholar, says that it was not in any sense exclusive. Foreigners were welcomed to its privileges as students, as teachers, or even masters. The first student whose name we are quite sure of was not an Englishman, but a Hungarian; and the name of Dante is also found in an early roll. And again, when going back to these primitive times, we are assured that the Oxford students never kept any terms, passed no sort of public examinations, were wholly innocent of Little-go and Great-go and never heard of hall, gates or proctors. The undergraduate, if such he could be called—for he had not the least idea of taking a degree—lived very much as he bleased and lodged where he liked, or in the manner which his means might make practicable. Even matrioulation—now a very serious matter matriculation—now a very serious matte
—was not invented

TILL ABOUT A. D. 1450. As to a degree—which was a mere invention of convenience—it meant only a diploma to teach officially, as distinct from taking pupils without authority. Hence the word mogister, just as bachelor—from the French bachelier, as aspirant—meant a the word magister, just as bachelor—from the French bachelier, as aspirant—meant a young man who had not yet become a master, though possibly he might have ceased to be a pupil. As to authorities, the chancellor and the proctors were the sole representatives of donship, the chancellor being merely a delegate of the blahop, who included the university within his diocese. This dependence of the chancellor on the bishop of the diocese gradually grew to be irksome or infra dagnitate, and was thrown off when the university became powerful. Yet in party times it was a veritable dependence on account of the poverty was for a long time so hard that not only did the university possess no lands or houses, but it had to hire rooms year by year for giving lectures. Long after degrees had been invented, masters and bachelors had to be hooded in St. Mary's Church, because there were

there were

there were

No SCHOOLS OR SENATE HOUSE.

Nor did anyone give or bequeath a book to the university down to the year 1327.

Yet such poverty had its bright side in one respect, that the university could migrate from place to place. "As the clerks were not tied," says Mr. Lyte, "to any particular town by material interests, they could with light hearts threaten to migrate in a body whenever the townsmen gave them body whenever the townsmen gave them cause of complaint." They did migrate in the thirteenth and fourteenth centuries. A sort of academical schism was thus set up. Jealousies and strifes were thus created. At one time no candidate could created. At one time no candidate could be accepted for a degree unless he swore he "would not attend lectures at Stamford." Thus rival universities were set up, or rather rival places and professors. We have only to imagine "Oxford men" of our own day—masters and undergraduates in 1887—migrating in a body, say, to Wallingford and Abingdon, and there setting up a hostile university, to realize all that is implied by these droll migratory habits of Oxford University in its adolescence. The essentially Catholic element of "Monastic Oxford" is one which we will only briefly refer to, since to treat of it is excessively difficult in days which are so remote and so out of harmony. mony.

a rich man, and anxious that his son Harry should learn to practise the rule which made him prosper.

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go into a family and black boots, wait on the table and do other little menial services for a living. But doing those things well, I was soon put, as I told you, to do things more important. Obedience to Hall, is now better known as Woreester THE MENDICANT ORDERS Hall, is now better known as Worcester College. So, too, the Benedictines founded Trinty, which, however, at the first was called Durham College; and subsequently they founded Canterbury College, which was afterwards absorbed into Christ Church. St. John's College—at first called St. Bernard's College—was founded for student monks of the Cistercian Order. It would seem that the religious who established houses at Oxford had rather established houses at Oxford had rather the purpose of benefiting the student monks than of benefiting the ordinary lay students of the university. Yet even taking this view it shows what a wide taking this view it shows what a wide influence the university must have gained even in primitive times, that such a number of religious went there to found houses with the motive of benefiting their own students. No doubt the collegiate system was the offspring of the initiative, though not perhaps of the wealth, of the religious. In other words, the beautiful colleges we see at Oxford can trace back their first idea, their first beginning.

trace back their first idea, their first beginning,
TO THE SPLENDID ENERGY AND DEVOTION
of Catholic monks. Modern Oxford, was,
initiatively, monastic. The university
was not, properly speaking, monastic; but
the colleges—which are now really the
uriversity—owe their paternity to the
religious orders. This is a truth which
ought to be gratefully remembered in
days when Catholics can with difficulty
"go to Oxford," and while speaking on
this point, it is well to bear in mind that
the original academical idea was rather
o prepare teachers for an after career women, and blessed is the fruit of thy women, and blessed is the fruit of thy womb, Jesus Christ. Holy Mary, Mother of God, pray for us sinners. Amen." The service in which this prayer is contained is attributed to Severus, Patriarch of Antioch in the year 513. But whether the devotion of the Angelic Salutations were ancient and universal, or only introduced amongst the people, as some writers maintain in universal, or only introduced amongst the people, as some writers maintain in the eleventh and twelfth centuries, at any rate by the end of that period it was so thoroughly rooted in the hearts of Catholios that it was looked on as an imperfection, if not a sin, to be ignorant of it. It was henceforth classed with the Lord's Prayer, not indeed as imposed under the same obligation, but as belonging to the elements of Christian instruction. — Un, Ex.

Ayer's Cathartic Pills are suited to every sge. Being sugar coated they are easy to provide leisure and independence for magistri. Oxford may be said to have known three great periods. The Oxford of to-day is for all young men who can press into it. The Oxford of, say, 1,900 to 1,500, was largely for monastic students who had vocations. The Oxford of the earliest times was a Universitas in the sense who had vocations. The Oxford of the earliest times was a Universitas in the sense allest times was a Universitas in the sense at the town and its surroundings. Mr. Lyte's description of the horrors of Oxford town—its noisome and pestilertial air and habits; its lawlessness for both town people and students—makes it evident that the early habit of migrating from place to place was fully justified by what the students and the town people

were the almost continual diversion of both. Some 2000 students, lodged most uncomfortably, and yet forced to pay heavily for their discomforts, were perpetually in conflict, with burghers who were judous of them, and who lost no opportunity of showing it. Yet privilege on privilege came to be added to the university in reparation for the frightful lils it had to suffer. Indeed, Oxford University grew largely out of its warfare with its most hated environment, Oxford town. The riots of 1244, 1248 and 1298 were but precursory to an increase of privileges, which the civil authorities were glad to concede to the magistri and to the well ordered monks who began to "reside." It was towards the end of the thirteenth century that the university became monastically, quite as much as secularly, academic; and this gave to it a tone which, in the middle ages, was almost essential for its properly ordered spirit and for its protection.

Danger.

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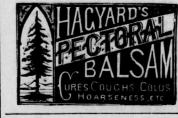
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O. M. B. A.

The Grand President has appointed P. J. Deherty, District Deputy for the C. M. B. A. in Manitobs and the North West. His has also appointed the North West Review of Winnipeg as an official organ of the C. M. B. A. in the North-West.

solution of Condolence. Cornwall, April 4th, 1887.

JOHN LALLY Esq.,—DEAR BROTHER,—
At the last meeting of above Branch it was

resolved that

Whereas, it has pleased Almighty God
in his wise providence to efflict you our
weethy Brother and Recording Secretary
by the death of your infant son. We the
members of this Branch extend to you and
your esteemed wife our most heartfelt
ayangathy and we trust God may grant
you grace to bear your bereavement with
Christian fortitude.

Yours fraternally.

Yours fraternally, H. J. Harrison C. President.

Seaforth, April 6th, 1887.

THOS. COFFEY, Esq., DEAR SIR AND MOTHER—At the regular meeting of ranch No. 23, held on the 4th inst., the blowing resolutions were moved by rother P. Klinkhammer, seconded by rother R. Coleman, and passed unani

mously; that
Whereas, it has pleased Divine Providence to remove from our midst by the hand of death, our late lamented Bro.
Patrick Sweeney—in view of the loss which we have sustained in his decease, and of the still greater loss sustained by those who were nearest and dearest to him, be

Resolved, that while we bow in subalasion to the will of Almighty God, it
only a just tribute to the memory of
the departed to say that by his death our
mociation has lost an efficient and worthy
nember, his widow a kind Christian prosector and society a true friend.
Resolved, That we sincerely condole,
ith the widow of the deceased on the
ispensation with which it has pleased
ivine Providence to efflict her, and
commend her for consolation to Him
ho orders all things for the best, and
hoose chastisaments are meant in mercy.
Resolved, That this heartfelt testimonial
four sympathy and sorrow be forwarded

WM. CORCORAN, Sec.

INDIFFERENCE OF CATHOLICS IN

PAROCHIAL MATTERS.

Church Progress.

It is a strange commentary on the zeal and fervor of Catholics for the cause of religion, that it is almost impossible for pastors to get the necessary assistance required to do the "church work" of the parish. This is particularly true of those who have enjoyed, to a greator or less extent, the advantages of education, and who are fully able to lend material aid to the priest in those things which the Church deems essential.

It is astonishing to find so few laymen willing to devote even the smallest time.

The state of live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not leave off the practice now. Did you receive the accoraments often then? Why not keep on in the same good custom.

Ah! so many people when Lent is over was his uncle; Rev. Father Vereker was greatly beloved by all classes of people in this county. The deceased priest, who was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereker, of St. Andrews, was a native of Waterford, Ireland, had many friends throughout the Province. Ah! so many people when Lent is over was his uncle; Rev. Father Vereker was greatly beloved by all classes of people in the county. The deceased priest, who was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereker, of St. Andrews, was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereker of St. Andrews, was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereker, of St. Andrews, was in the county. The deceased priest, who was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereker of St. Andrews, was his uncle; Rev. Father Vereker of the paper was a native of Waterford, Ireland, had many friends throughout the Province. The late Father Vereke

It is astonishing to find so few laymen willing to devote even the smallest time to the labor which should certainly be to every good Catholic a labor of love. The average Catholic, after he has attended Mass and contributed his mite to the collections of the church, seems to imagine that he has done his whole duty. He does not evince the slightest interest in the welfare of the parish, or in matters connected with it, that should be to him sources of personal pride and gratification. He leaves all that to the priest, if he thinks of it at all. It is enough for him that he can saunter into church to hear Mass on Sunday morning at almost hear Mass on Sunday morning at almost any hour that he finds it convenient to any hour that he finds it convenient to do so; and when this obligation has been canceled, he banishes every thought of the church from his mind until the following week. This becomes the habit of his life. Year after year he goes on "dropping into church" every Sunday, because it is obligatory upon him to do that much, and, perhaps, fulfilling at least the letter of the Church's law in other things; but he never develops that love for his religion that manifests itself in earnest works done in her behalt. He does not experience any desire to see the

have been at war.

We are still at war with sin. There is no truce there can be no truce with it. There is not and there never can be any cessation of hostilities. It is nothing else, then, than the firm purpose of amendment of life, put into daily practice, by efficactously using the spiritual weapons which Jesus Christ in His mercy so lovingly provides for you.

Jesus Christ in His mercy so lovingly provides for you.

Be not discouraged then, though you have yet to fight and wage war. Peace is yours, because He is on your side who overcame, and by whom you, too, will conquer. What care you for such battles, when Christ Himself fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of peace which our Divine Redeemer bestows upon you this Easter morning. And I can wish you no greater happiness than that when, soon or late, He may than that when, soon or late, He may stand in your midst, your ears may rejoics to hear those blessed words—"Peace be to

Honors to a Separate School.

Mr. Samuel R. Brown, head teacher of cher things; but he never develops that love for his religion that manifests itself in earnest works done in her behalt. He does not experience any desire to see the influence of the Church extended for the general good, or, if he has such a feeling, it does not occur to bim that he should take a part in diffusing this influence.

This is all wrong, and no Catholic deserves the name who is not solicitous enough for the welfare of the Church and her children to cheerfully devote some portion of his time to the performence of works that are required in every and seeding the control of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the church and her children to cheerfully devote some portion of his time to the performence of the catholic objects and the children and a worse at the colon of the stove-pipe having become drawn out of the chimmey hole, and not from an open cover on the stove-pipe having become drawn out of the chimmey hole, and not from an open cover on the doubly fatal affair of Mr. and Mrs. Lavi fell to the floor." It is sold by all first class Druggists and five to the floor. The cause of the asphyxiation and not from an open cover on the stove-pipe having become drawn out of the chimmey hole, an the Catholic separate schools of this city, has received from the Elucation Department, Ontario, a beautiful diploma and a medal, awarded his school for pupils work, by the Royal Commissioners at the Colonial and Indian Exhibition, London, Exceled 1886, also, three particular re-

large parish—teaching the children of the Sunday schools, visiting the poor and needy, and taking an active part in the various movements that have to be resurted to from time to time in nearly every parish to provide means for propely conducting and aupporting the children of mentionics and supporting the children of mentionics and the wind the should wolunteer his service; but how common it is to see the entire burden left for the priest and a few faithful persons considerate would volunteer his service; but how common it is to see the entire burden left for the priest and a few faithful persons considerate would volunteer his service; but how common it is to see the entire burden left for the priest and a few faithful persons considerate work much to come in the matter whatever. They will contribute, parhaps, if they are the priest and a few faithful persons considerate work much to come in the priest and a few faithful persons considerate work how made the task their own.

These, too, are invariably the persons who find fault with the "arbitrary actions of the good work in progress or the part of the past of the

Divine Providence to efflict her, and commend her for consoliation to Him who orders all things for the best, and whose chastissments are meant in mercy. Resolved, That this heartfelt estimontal of our sympathy and sorrow be forwarded to the widow of our deceased brother and published in the official organs of our Order. Yours fraternally,

London, April 11th, 1887.

At the last regular meeting of Branch No. 23.

At the last regular meeting of Branch No. 4, C. M. B. A., the following resolution was moved by Bro. P. Cook, seconded by Brother F. Friendt, and unanimously adopted:

Whereas it has pleased Almighty God to visit the home of Bro. John Bruce and remove therefrom by the hand of death he order of the state of present the beloved father,

Resolved, that the members of this Branch, whilst bowing in humble submission to the divine decree, beg to testify the exteem in which they hold Brother Bruces by extending to him and family their heartfelt sympathy in their sad sfilliction.

Wh. Corcoran, Sec.

The branch has been the formance of God, you are now story won in your hearts. It means that the beloved, that a copy of this resolution be sent Bro. Bruce, and also published in the CATHOLIC RECORD.

Wh. Corcoran, Sec.

a stove occurred at the residence of N.
Levi, 137 Napoleon street, yesterday
morning. The occupants of the house are
Mr. and Mrs. Levi, who are elderly people;
their daughter-in-law, aged 23, and a babe
of the latter, 1½ years old. The young
woman awoke about 4 o'clock in the
morning, but was too wesk to rise, and
called to her father-in law. By the exercise of an almost superhuman effort Mr.
Levi overcame his lethargy, arose and
divining the cause, opened an outer door.
He fell exhausted on the threshold
and must have lain in that position for
fully an hour. Not until so 'clock did he
revive sufficiently to dress himself and
call for Dr. J. E. Clark. At that time
Dr. O S. Armstrong, Dr. Clark's partner,
visited the house and found all four in a
sad state of asphyxiation—vomiting and sad state of asphyxiation—vomiting and afflicted with exhaustion and excruciating pains in the back of the head. The infant was the first to respond to remedial agents and is now almost fully recovered, while the mother is convalescent and will rapidly recover. Mr. Levi still suffers intensely from the fumes and Mrs. Levi is in a critical condition.

"Coal gas," said Dr. Armstrong last evening, "is carbonic oxide gas, more poisonous than carbonic acid gas, and settles to the floor." It is quite probable, than that when Mr. Levi fell to the floor pains in the back of the head. The infant

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Written for the Record. The Country Church.

DE DICATED TO REV. F. M. DEVINE. Tis not where Gothic arch doth high uplift Its pieccing spex towards the azure sky Ambitiously, as though it fain would rift The clould-veil of the heav'nly majesty;

No frescoed celling doth entrance the eye, No stately column rears its carved height, No stained window, tinted wonderously, Floods noble aisles with many-coloured light.

But oft, siss, the sculptured homsge stands in the dumb stone; our similation starts, With wonder gazes, isuds the skilful hands, But wakes no thought of heaven in our hearts;

The storied window offers to our sight Virtues most rere, that we may imitate, But off we only see the colours bright, And little on the virtues meditate. Dear little church! bereft of stately art, Deplore it not; His presence you enjoy, Without Whom naught can satisfy the heart Without Whom, art is but an empty toy.

And even as thy modest lamp doth burn Before Him vividiy, with gleam more bright Than if the sheen of gold or silver urn Outvied its gimmer with more splendid light.

So, often, too, within thy humble walls, The light of Faith, the fire of Love divine More g'owing beam, than where the sun-light fails Through tinted pane o'er lofty vault to shine. low oft, O happy mem'ry, have I seen hy little altar, deck: d by plous hands, lith snowy cloth, with flowers, and foliage

With glist'ring tapers and bright coloured hands! Joined by the organ's loud triumphant

swell, Rises to heav'n, a sacrifies of praise, Until in air the priest we love so well, The immolated Lamb doth trembling raise. Then heads are bowed in adoration deep, And whispered prayers breathed fort a in cadence low. And breasts are struck; with joy the angels To see the contrite hearts these signals show. The prostrate throng adores with cast down of the eyes, Reveres its Saviour God on bended knees; No cushioned stool or seat makes comprom-

No cusnioned stool or seat makes compromise
Between grudged penitence and longed-for Libert OFaith divine! O stronger Love than death
This not from hand-made temples that ye
that in the temple of the heart are set
By Grace, the artist of the Heavenly King. Each Sunday, Lord, the priest beseeching prays:
"Visit, O Lord, this house for Thee prepared,
All snares of Satan from it ever chase,
From heaven send Thine angel blest, to
guard

All entering in, to praise Thy Holy Name, And hear thy word." Loved Saviour de Thou hear And on that lowly temple graces rain For those who both to Thee and me are dear. Correspondence of the Catholic Record.

Another very interesting ceremony, in connection with the Catholic Colored Mission of Windser, took place on Holy Saturday last immediately after the morning service, which was celebrated with due solemnity by Very Rev. Dean Wagner. Eighteen candidates presented themselves at the holy font and were regenerated in the saving waters of baptism. The very gentleman, who has with a great feal of trouble and not a little extra labor for himself, founded this mission, has avery reason to congratulate hixaelf on the success so far achieved in a field which promises still greater and more abundant ruits in the near future. The number of beptized colored persons, young and dd, as far, reaches nearly one hundred andiff the charitable public will only send forth work, no doubt a goodly sized parish. work, no doubt a goodly-sized parab, composed exclusively of colored people, will very soon be an accomplished fact. It should be well understood by the Datholic people of this Dominion, as n was well said in the CATHOLIC RECORP of last took that this the no seeme artifacts. well said in the CATHOLIC RECORP of last veek, that this is in no sense an ordinary tarochial work. The Catholic people of Myindsor, though willing to provide more tan their share of the expense connected with the foundation and prosecution of this mission, cannot be expected to bear the whole burden alone. They consider, and justly too, that this is a work in which every Catholic is interested, where were he may reside, in or out of this sountry. Our Catholic missions, whether alongs the pregrees, or the Indians, or the Chinese, must necessarily be supported and provided for by members of the Charch all the world over. The priests

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dition Great union THE CATHOLIC COLORED MISSION