

BEN HUR; OR, THE DAYS OF THE MESSIAH. BOOK FIFTH.

CHAPTER XVI.

Going next day to keep his appointment with Iren, Ben-Hur turned from the Omphale, which was in the rear of the room, into the vestibule, and came abruptly to the palace of Iderne...

AN INCIDENT OF 1798.

AN INTERESTING NARRATIVE OF AN EVENT WHICH OCCURRED DURING THE IRISH REBELLION.

During the rebellion of 1798 in Ireland, it was allotted to the Orange yeomen and sometimes to the militia to harass and maltreat the suspected peasantry...

THE LITTLE SISTERS AND THE COMMUNISTS.

From the Pilgrim of Our Lady of Martyrs.

During the reign of the Commune in Paris, in 1871, men outside the pale of law and civility, and of all religion, set out to persecute the people that the religious communities had been persecuted by...

THE KING'S FORCES WERE ADVANCING UPON HIM FROM EVERY DIRECTION.

THE "BISHOP OF JERUSALEM."

Baltimore Mirror.

Cablegrams from London inform us that Archbishop Blyth has been presented with the vacant Bishopric of Jerusalem...

THE ENGLISH MARTYRS.

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

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 prove it is a matter of history...

THE WORKINGMAN'S TRUE FRIEND.

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 "MASSACRE" OF 1641.

Irish American, January 15.

Mr. Alfred Webb, has contributed to the Irish Press Agency's series of pamphlets an excellent brochure upon "The alleged massacre of 1641." In no other country of the world, perhaps, would it be necessary to refer to the events of nearly 400 years ago and fifty years ago as bearing upon contemporary politics...

FOR HIS ENEMY TO INTERFERE WITH HIM IN THE WORK HE HAD UNDERTAKEN FOR THE KING.

TO BE CONTINUED.

For his enemy to interfere with him in the work he had undertaken for the King was coming. Why should not he resort to the sword? He would have been glad to kill him could he have struck back...

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Byman in Honor of the Blessed English Martyrs.

(From the Month)
Flowers of the martyrs! Oh, what joy transports our hearts to-day!
How joy we waited ere our voice might sing this gladness lay!

his track that he wrote his history of Ireland, a work which he dedicated to his old patron Dudley, now Earl of Leice-

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 saw Blessed Edmund Campion and his fellow in trial and triumph led forth from their various prisons and dragged on hurdles through the mire streets to 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 iconoclasts 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 dowry England once had been.

range of political and agrarian matters (hear, hear). There was a good deal that was disturbed, unsatisfactory, and unpleasant in regard to those things, but the explanation was to be found in the state of agrarian and political legislation (cheers). He had had frequent references in that house to the Ten Commandments. Any references to the Ten Commandments were usually cheered to the echo by the virtuous Tory party (laughter), but taking the Ten Commandments all round (cheers and laughter), he adverted that they were as well observed in Ireland as they were in England (cheers and laughter). They were as well observed by the peasants, and laborers, and the farmers of Ireland as they were by the Tory aristocrats and the creme de la creme 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 Irish tenant demanded of his rack-rent (cheers and renewed laughter). Evidence of that could be seen in London day after day, and night after night—evidence of which they could read in the newspapers every day of the year, and these splendid gentlemen who choose to relieve themselves of a very considerable degree of the latter half of the Ten Commandments cheered every reference to the Decalogue as if hon. gentlemen on that side of the house were to be silenced thereby (cheers). On the behalf of his countrymen, and of those who represented them, he challenged the highly moral and exceedingly virtuous Tory party with respect to the Ten Commandments in making them all round (cheers). In the eyes of the Government anarchy consisted in the non-payment of rents, and in the payment of rack-rents they found the whole Law and the Prophets. If the Irish people only paid rack-rents they might do anything else they pleased, but by not paying them they were denounced as worse than the publican and the heathen. He considered it the right and the duty of the Irish people to resist the payment of these infamous exactions (cheers). The men who tried to extort those rents from the Irish tenants ought to remember one at least of the Ten Commandments, which told them, "Thou shalt not steal" (cheers). What had they been doing in Ireland for ages but stealing and plundering from the hardworking, the laborious, and the industrious classes of the country, and living in ease and luxury upon money they had never earned, by exacting rents upon land which they were pleased to call their own? At the very best the landlords were only the part owners of the soil of Ireland. Many of them had had their fee simple paid ten times over, and had rented the people upon their own improvements. They had confiscated these improvements, and he was justified in calling them thieves and robbers. What sort of persons were these Irish landlords who were perpetually appealing to the house against the tenant farmers of the country? In no country—except, perhaps, in Turkey—had there been so worthless and so vicious and so bad a class as the Irish landlords (cheers). In England the country gentleman held a certain position and fulfilled certain duties. Ireland they were simply an affliction 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:—

made a social blunder by presuming that the boy was like most of us obliged to work for a living. "What does he want with education?" said an old lady to me once. "The same connection 'isn't he a fine handsome boy?" "and can't I keep him till he grows up? Then he will go over to England and perhaps some rich lady will thrice herself to him." (Roars of laughter) That was the class of gentlemen for whose benefit England was helping Ireland in suffering, in misery, in discontent (cheers). These constituted the loyal minority in Ireland. By going in the same way England might always have a loyal minority in Ireland, but she would never have a loyal majority (cheers). It would pay England better, and it would be holier for all purposes and for every righteous consideration, if the majority in Ireland should at last have a taste of freedom and of righteousness even though the loyal minority might consider themselves greatly outraged thereby. The bill that was to be brought before the house might be the result of imprisoning many a brave and honest man in Ireland who could easily be made out a criminal under the provisions of the act. But he asked the hon. gentleman to bear in mind this practical consideration—Will it pay to help them to recover their rents? (Hear, hear.) He said it would not (hear, hear), but it would create exasperation and suffering; it would excite feelings of vengeance in the minds of many a cruelly wronged man, and the landlords of Ireland would be no nearer to their rack-rents in the end (hear, hear). Whenever an Irish member gave utterance to words of warning honestly spoken; whenever an Irish member said to the Government, "Don't have recourse to this cruel and oppressive legislation, because the inevitable consequence will be disturbances and outrage and crime," he was immediately charged with suggesting and inciting these disturbing elements they were denounced as worse than the publican and the heathen. He considered it the right and the duty of the Irish people to resist the payment of these infamous exactions (cheers). The men who tried to extort those rents from the Irish tenants ought to remember one at least of the Ten Commandments, which told them, "Thou shalt not steal" (cheers). What had they been doing in Ireland for ages but stealing and plundering from the hardworking, the laborious, and the industrious classes of the country, and living in ease and luxury upon money they had never earned, by exacting rents upon land which they were pleased to call their own? At the very best the landlords were only the part owners of the soil of Ireland. Many of them had had their fee simple paid ten times over, and had rented the people upon their own improvements. They had confiscated these improvements, and he was justified in calling them thieves and robbers. What sort of persons were these Irish landlords who were perpetually appealing to the house against the tenant farmers of the country? In no country—except, perhaps, in Turkey—had there been so worthless and so vicious and so bad a class as the Irish landlords (cheers). In England the country gentleman held a certain position and fulfilled certain duties. Ireland they were simply an affliction 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:—

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—lamentable and disgraceful 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 legislating 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—

THE ENGLISH MARTYRS.

BLESS'D EDMUND CAMPION, S. J.—HIS CONVERSION, MISSIONARY WORK, AND MARTYRDOM.

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 at a time when the revolt in Northern Europe against everything sacred had swept away so vast a number of the religious houses of ancient 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 hereafter to be among the leaders of the new society which St. Ignatius of Loyola was about to found.

Born, by a happy augury, on the Feast 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 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 falling common "provisional acquiescence" terms which ruined the Church of England, "he took the oath of supremacy against the Pope and against 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 him in the fashions made up of old admirers of St. Jerome had copied the tone and gait of their revered master. 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 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 Anglicanism, Cheney, Bishop of Gloucester. Comprohending that 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 discomate 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 proctor 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 necessary to hide himself from the persecution which was gathering round him. Turvey, Dublin and Drogheda were successively 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 Leice-

And now the babe of many wanderings and "one of England's diamonds," 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 years he 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 share 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 store for him at home, he was commanded to repair to Rome to join a party of missionaries, 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 wreath of roses and lilies over the head of the future martyr, and another, inspired by the like prophetic spirit, inscribed "P. Edmundus Campion, Martyr," over the door of his cell, a breach of discipline which procured him a severe reprimand.

From Prague to Rome, from Rome to St. Omer, carefully avoiding Paris and Douai, the missionaries made their way towards 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 being realized. But he reached London unharmed, having been released from his momentary arrest in a way which seems little short of miraculous.

And then began his brief but untiring work of preaching with his unrivalled power and pathos those glorious sermons which attracted vast crowds of auditors in all parts of England, and which were talked of among the Catholics of Lancashire nearly a hundred years after his death. It was not likely that the government would let him escape; but though no man was more sought for, more than a year passed before the meshes closed around him, and he was captured at Lyford, in Berkshire. The news of his capture spread dismay. One of his old pupils, Dr. Robert Turner, writing from Munich to Abbot Winzer, of the Scotch Benedictines at Ratibon, says: "I hear that fourteen have lately been arrested, and among them Campion. I hope the news is false, for Campion was England's oracle and miracle. You who knew him will agree with me; he was a second Cicero in his Latinity, an English Demosthenes. But the news was only too true, and by the time it had reached the continent Edmund Campion, 'the Pope's champion,' was being dragged to London with every circumstance of indignity which could be 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 warring of heretical preachers. When asked on the day after his first rack how he felt in his hands and feet, he answered with his wonted 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:—

THE CRIMES BILL DEBATE.

BRIILLIANT 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 Nationalist members; if crime was not prevalent, that was worse again (laughter and cheers). They had been told that the Irish National League had subjugated the country, and that it was because of that that the outrages were so infrequent. 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 had 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 grievously oppressed (cheers). Could they have in any part 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 have no crime or outrage in the country. Such a thing was impossible. The bold and gallant member (Colonel Saunders) said that eighty-six jawbones were the weapons 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 bone and of jaw the hon. and gallant member was able to hold his own with any man on this side of Christ's Church (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 not 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 the people, and why were they now found to be disaffected (or what the Tories called disloyal), 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 vote 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 yet untried course which there was every reason to believe would be a better one? Different and very much better 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 Parliament the Government could put a large number of Irishmen into jail. 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 jail 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 Ireland to-day was, according to this point of view, as bad and as barren as ever it was. These circumstances showed a condemnation of the system of rule, rather of grievous misrule and hateful oppression, inflicted upon that country so long by the dominant power of Great Britain (hear, hear). He denied that there was anarchy in Ireland (cheers). He denied that the moral condition of the country was inferior to that of any other country on the face of the earth. He did not wish to go into unpleasant or invidious comparisons, but he challenged comparison between England and Ireland with regard to all crime and all offences outside the

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range of political and agrarian matters (hear, hear). There was a good deal that was disturbed, unsatisfactory, and unpleasant in regard to those things, but the explanation was to be found in the state of agrarian and political legislation (cheers). He had had frequent references in that house to the Ten Commandments. Any references to the Ten Commandments were usually cheered to the echo by the virtuous Tory party (laughter), but taking the Ten Commandments all round (cheers and laughter), he adverted that they were as well observed in Ireland as they were in England (cheers and laughter). They were as well observed by the peasants, and laborers, and the farmers of Ireland as they were by the Tory aristocrats and the creme de la creme 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 Irish tenant demanded of his rack-rent (cheers and renewed laughter). Evidence of that could be seen in London day after day, and night after night—evidence of which they could read in the newspapers every day of the year, and these splendid gentlemen who choose to relieve themselves of a very considerable degree of the latter half of the Ten Commandments cheered every reference to the Decalogue as if hon. gentlemen on that side of the house were to be silenced thereby (cheers). On the behalf of his countrymen, and of those who represented them, he challenged the highly moral and exceedingly virtuous Tory party with respect to the Ten Commandments in making them all round (cheers). In the eyes of the Government anarchy consisted in the non-payment of rents, and in the payment of rack-rents they found the whole Law and the Prophets. If the Irish people only paid rack-rents they might do anything else they pleased, but by not paying them they were denounced as worse than the publican and the heathen. He considered it the right and the duty of the Irish people to resist the payment of these infamous exactions (cheers). The men who tried to extort those rents from the Irish tenants ought to remember one at least of the Ten Commandments, which told them, "Thou shalt not steal" (cheers). What had they been doing in Ireland for ages but stealing and plundering from the hardworking, the laborious, and the industrious classes of the country, and living in ease and luxury upon money they had never earned, by exacting rents upon land which they were pleased to call their own? At the very best the landlords were only the part owners of the soil of Ireland. Many of them had had their fee simple paid ten times over, and had rented the people upon their own improvements. They had confiscated these improvements, and he was justified in calling them thieves and robbers. What sort of persons were these Irish landlords who were perpetually appealing to the house against the tenant farmers of the country? In no country—except, perhaps, in Turkey—had there been so worthless and so vicious and so bad a class as the Irish landlords (cheers). In England the country gentleman held a certain position and fulfilled certain duties. Ireland they were simply an affliction 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:—

It is no earthly use to go on abusing the Irish landlords. Their name stinks 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 selfishness 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 from the Nation. They did not come from any organ of sedition and disaffection. They came from the Times newspaper, and he hoped would be treated accordingly.

AN 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 hand of the British Parliament (cheers). He would give the house a more modern quotation—it came from a not unempathetic 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 writer 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 ago the county which he had represented in Parliament, 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 hands of Mr. Morley as editor, and was producing almost daily his well known articles on the Irish Land Question, his 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 Conservative paper (laughter), it always expresses our views precisely (renewed laughter). He asked them had they observed anything 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 it, I did find that there was something odd about some of the articles I read lately, but of course as it was the Pall Mall Gazette 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 superfluous and unnecessary thing. 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

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made a social blunder by presuming that the boy was like most of us obliged to work for a living. "What does he want with education?" said an old lady to me once. "The same connection 'isn't he a fine handsome boy?" "and can't I keep him till he grows up? Then he will go over to England and perhaps some rich lady will thrice herself to him." (Roars of laughter) That was the class of gentlemen for whose benefit England was helping Ireland in suffering, in misery, in discontent (cheers). These constituted the loyal minority in Ireland. By going in the same way England might always have a loyal minority in Ireland, but she would never have a loyal majority (cheers). It would pay England better, and it would be holier for all purposes and for every righteous consideration, if the majority in Ireland should at last have a taste of freedom and of righteousness even though the loyal minority might consider themselves greatly outraged thereby. The bill that was to be brought before the house might be the result of imprisoning many a brave and honest man in Ireland who could easily be made out a criminal under the provisions of the act. But he asked the hon. gentleman to bear in mind this practical consideration—Will it pay to help them to recover their rents? (Hear, hear.) He said it would not (hear, hear), but it would create exasperation and suffering; it would excite feelings of vengeance in the minds of many a cruelly wronged man, and the landlords of Ireland would be no nearer to their rack-rents in the end (hear, hear). Whenever an Irish member gave utterance to words of warning honestly spoken; whenever an Irish member said to the Government, "Don't have recourse to this cruel and oppressive legislation, because the inevitable consequence will be disturbances and outrage and crime," he was immediately charged with suggesting and inciting these disturbing elements they were denounced as worse than the publican and the heathen. He considered it the right and the duty of the Irish people to resist the payment of these infamous exactions (cheers). The men who tried to extort those rents from the Irish tenants ought to remember one at least of the Ten Commandments, which told them, "Thou shalt not steal" (cheers). What had they been doing in Ireland for ages but stealing and plundering from the hardworking, the laborious, and the industrious classes of the country, and living in ease and luxury upon money they had never earned, by exacting rents upon land which they were pleased to call their own? At the very best the landlords were only the part owners of the soil of Ireland. Many of them had had their fee simple paid ten times over, and had rented the people upon their own improvements. They had confiscated these improvements, and he was justified in calling them thieves and robbers. What sort of persons were these Irish landlords who were perpetually appealing to the house against the tenant farmers of the country? In no country—except, perhaps, in Turkey—had there been so worthless and so vicious and so bad a class as the Irish landlords (cheers). In England the country gentleman held a certain position and fulfilled certain duties. Ireland they were simply an affliction 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:—

It is no earthly use to go on abusing the Irish landlords. Their name stinks 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 selfishness 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 from the Nation. They did not come from any organ of sedition and disaffection. They came from the Times newspaper, and he hoped would be treated accordingly.

AN 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 hand of the British Parliament (cheers). He would give the house a more modern quotation—it came from a not unempathetic 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 writer 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 ago the county which he had represented in Parliament, 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 hands of Mr. Morley as editor, and was producing almost daily his well known articles on the Irish Land Question, his 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 Conservative paper (laughter), it always expresses our views precisely (renewed laughter). He asked them had they observed anything 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 it, I did find that there was something odd about some of the articles I read lately, but of course as it was the Pall Mall Gazette 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 superfluous and unnecessary thing. 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

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HOW TO REACH THE MASSES AND MAKE KNOWN TO THEM CATHOLIC DOCTRINE.

Church Progress. Some time since we advocated 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 these exist around us an extensive field for active missionary 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 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 hordes of Africa and the islands of the great sea; they carry the tidings of redemption to the Indian wigwam and savage desert, with much toil 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 account of the deplorable condition of Protestant 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 inadequacy of Protestantism to satisfy the religious aspirations of their hearts. Every city and town throughout the land is full of men and women, made religious 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 practice through want of a responsible authoritative 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. We are convinced if our Church 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 new papers to advocate or inaugurate a movement of this kind, but we feel that by giving expression to our feelings in this matter we may call forth the opinions of more thoroughly informed writers and by comparison of causes for and against the utility of such a missionary field, we may be able to acknowledge our theories, either inopportune or very opportune. In the mission opened in Chicago under the guidance of Archbishop Feenan, 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 outside 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 Cosgrave, 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 Methodist Book Concern. Protestant exchanges 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 a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

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Catholic Record.

BOSTON, SATURDAY, APRIL 16, 1887

CONSECRATION OF THE BISHOP OF PETERBORO.

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.

THE LABOR PROBLEM.

The election of the Labor candidate as Mayor of Cincinnati is an event of no mere passing importance, but an indication of a social movement, the gravity of which it were idle if not criminal to belittle or overlook.

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 employer and employed.

Archbishop Gibbons has not, on the labor question, taken a new or a surprising 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 protector of the people."

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.

with our contemporary in the opinion that "the Church neglects the question." The Catholic Church has been from the beginning the protectress of labor.

same everywhere, but the reduction to practice of these rights may require in one country means not at all adapted to the circumstances of another.

But it is not the world's changes, nor nations' vicissitudes that ought specially to occupy our minds in anticipation of the golden jubilee of the illustrious Leo XIII.

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 majority in the Imperial Parliament, the duty devolves upon Irishmen and their descendants the world over, to assist their brethren in the old land to overcome as base and bloody an attempt as was ever made to exterminate a whole people.

Let us then, dearly beloved brethren, join our voices as we join our souls, our hearts, our wishes and our homages in the universal concert of affection and love of which the Vatican will be the witness and the theatre.

Among the miracles wrought on earth by our Blessed Lord, His resurrection stands pre-eminent, whether we regard the astounding character of the act itself, or its force as a decisive evidence of the divinity of the Christian religion.

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.

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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 dead already. His body was afterwards embalmed by Nicodemus and Joseph of Arimathea. The process of embalming 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 Resurrection, 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 real history, and republished by our infidels of to-day, for the same purpose, acknowledge Christ's death, while denying 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 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 their sincerity and truthfulness can be demanded? They were not deceived, 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 punishment 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 £2,000. Herein perhaps may be found the reason why these gentlemen—together with the hundred and one other officials employed by the English government to administer law in Ireland—are so very much interested in preserving what they term the unity of the Empire.

The "pious monks of St. Bernard," who devote themselves so ardently to the welfare of travellers crossing the Alps, have brought the telephone into their service of mercy.

PASTORAL LETTER.

Archbishop Lynch has addressed the following circular letter to the clergy of the archdiocese:—
REV. SIR—There are two abuses beginning to prevail, one of which is taken from Paganism, the other from ill-understood Christianity.

Pagan, 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 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 days 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, magnificent coffins and heaps of flowers sometimes shaped into ludicrous and unseemly designs. All this, apart from the Pagan humanity which it implies, is needless 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 the money 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 magnificent monument (perhaps 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 simplification of funerals, and that rich people who could well afford the expense are setting the example of simplicity in these matters.

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.
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 summing 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 reproach 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 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.

STAINED GLASS WINDOWS.

The following circular to the Rev. clergy will explain itself. We may, however, add that we believe the celebrated house of Messrs. Benziger is one of the most reliable in the world, and that the goods handled by the firm are always found as represented:
We have the honor to inform the Rev. Clergy and Religious Institutions that we have secured the Sole Agency for the United States and Canada of the Royal Bavarian Art Institute for Stained Glass, F. X. Zistler, Munich.

Too 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 a recognition and recognition. Unlike the products of many other establishments, the aim of which is to produce in quantity, the Royal Bavarian Art Institute aims to its principle 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 prominent artists, are the best guaranty for the conscientious execution of the orders entrusted 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 Ministers of Ulm, Constanz, Freiburg, the Domes of Bamberg, Bremen, Wurzburg, Magdeburg, Oriedo, the Cathedral of Burgos, etc., etc. Of many of these we have sketches in colors or photographs for inspection.
Very respectfully,
BENZIGER BROTHERS.

CATHOLIC PRESS.

Western Watchman.
One admission the Masons of Italy make does infinite credit to the Church. They say: "Crush Catholicism, and Christianity is no more." This is literally true. The Church is the old oak to which all the poison vines of heresy are clinging. When she falls, the preservation of the Church is the salvation of the world. "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 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 man has to have some piece of blue cloth 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 once make this a Christian nation. There was a time when the knowledge of the Ten Commandments and the Sermon on the Mount and the principal truths of Christ's teachings were more generally and familiarly known; yet there has been no time in history when the moral tone of society was lower, when scepticism was so 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 indignation and remembrance of millions of the English people led by Mr. Gladstone, must have finally an irresistible 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 man 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, editors, 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 Argonaut has snubbed some evangelical ministers who wanted to aid it in destroying Rome by remarking: "The Argonaut desires to notify the evangelical clergy those Protestant preachers who desire to terrify Rome by roaring in asses' skins—that his columns can not be used for that purpose." Whereupon the Springfield Republican demurely observes: "The Argonaut seems well equipped for the task of striking Rome with terror."
The New York Mail and Express, commenting on Tennyson's poem for Queen Victoria's Jubilee, 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 ENGLAND.
"Fifty years of ever-broadening commerce,
Fifty years of ever-brightening science,
Fifty years of ever-widening empire."

FOR IRELAND.
"Fifty years of ever-deepening horrors,
Fifty years of ever-ready blunders,
Fifty years of ever-gawing hunger."

A Newfoundland writer estimates that foreign fishermen spend 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 fishermen of his county, Guysboro', lost \$200,000 last season because of the prohibition of the sale of 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 Yankees." Cutting off a nose, so long as it is only a Blue-nose, does not seem to spite the face of Upper Canada, but the nose has just cause to complain.

Catholic Columbian.
The New York Independent, alluding to the Jubilee of Queen Victoria, calls attention to the fact that the Jubilee is being its more appropriate appellation by Archbishop Lynch, of Toronto, who said it ought to be called the Jubilee of "Eviction." This is in allusion to the Irish policy of eviction so closely following the utterance of the Queen's speech. The same paperably 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 an Epistle to some where? 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 sinners 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, a large edifice would be filled and "hundred 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 *Erk 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 famous 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 assured 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 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, which 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 medals 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 Jesus.

AGAINST COERCION.

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 Trafalgar Square. Estimates of the attendance at the meeting 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 workmen's clubs and social Democratic organizations. Numerous bands of music were in the line. While passing the Carlton 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 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 Parliament, spoke.

Lord Mayor Sullivan, in the course of a most effective speech, asked:—"Is it the wish of the workmen of London that the honest, hardworking tenantry of Ireland shall be forever crushed down?" A tremendous response, "No!" resounded throughout the park. 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 aroused a tempest of groans 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, struggling 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 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 manner of the English people in the past built a bridge of hate across the Irish seas. The people would pull it down and erect a bridge of love between the two islands of Ireland and the honest workers of England. (Cheers.)
At 4:30 o'clock a bugle sounded, and at this pre-arranged signal a resolution condemning the Crimes 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 Piccadilly and was given an ovation by the men in line.

MANIFESTO FROM GLADSTONE.

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 workmen of London intend generously to devote their holiday. If ever there was a time when it was the interest of the English workman to be 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 Scotland, Ireland and Wales. It is the 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 any 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 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 a great nation. In 1876 a meeting of London workmen first gave effect to the movement for Bulgaria, which brought about the abolition of 1881. May the meeting on Monday next ring the death knell of the worst, the most faulting and the most causeless Coercion Bill ever submitted to Parliament.

THE IRISH QUESTION.

The Liberal Federation Denounces the Crimes Bill.
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 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 understood, 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 Hottentots. 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 Victoria Hall, in South London, to-night. He charged the Government with Russifying the administration in Ireland, and denounced the Crimes Bill as a hateful 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 fogs of the Atlantic. Now they saw a new light near 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 evening. He said he would rather be twenty times tried at the Old Bailey than by a packed jury in Ireland. He condemned the Land Bill, which, he said, was worse than the Coercion Bill. He declared that a more monstrous 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 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 Bill, and has resolved to call a mass meeting in London to denounce the measure.
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 Laggaurran, 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 Pope 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 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 Constitution 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, Methodists, and Presbyterians will have to leave or to come into the Baptist fold and the variety of religious faith which the American taste has hitherto enjoyed 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.

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 section 1 to the high school. In the different classes examined the standing was found to be as follows: Reading 3, spelling 2, writing 2, arithmetic 2-3, drawing 2-3, geography 2, grammar 2, composition 2, history 2, English literature 2, algebra 3, geometry 3, elementary science 2, Christian doctrine 1. The Inspector also reports an excellent brick school, well lighted and airy. The school is well provided with good desks, 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.

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 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 conferees. Master Arthur Geisler, who, as a musician, is a prodigy, presided at the organ. Monsignor Bruyere, Fathers Tierman, Walsh, Dunphy and Kennedy were present and appeared greatly pleased with the entertainment given.

NEWS FROM IRELAND.

Dublin. By twenty-three votes to three the Dublin Corporation have rejected a motion to present the Queen with a congratulatory Jubilee address.

The Rev. Thomas O'Dwyer, P. P., Ennis, died on March 15th. The deceased was a man of large experience and ripe age of eighty-two years.

On March 10th, a deputation of the parishioners of Avoca, county Wicklow, waited on the Rev. William Dunphy, P. P., Naui, county Dublin, and presented him with a farewell address consequent on his leaving the parish of Avoca to take charge of the parish of Naui, after a residence in the former of over 16 years.

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 Rev. Rev. Canon Walsh, P. P., Co. Wick, died on March 14th, in the seventy-third year of his age. Mr. Clancy, Sub-Sheriff of Dublin, has sent Father Keller a cheque for £10 for the family of Hanlon, who was banished to death by the police.

On Sunday, March 13th, in Tipperary town, Mr. John Dillon, M. P., addressed a large assembly of the people of the County of Tipperary. The meeting was held on the Fair Green, and was in every respect worthy of the speaker.

On March 13th, at Kilmacomas, a meeting of immense proportions was held, for the purpose of protesting against the proposed Bill of the House of Commons, which would give the Government the right to compel Irish priests to become informers.

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A step has been taken by a large number of Limerick newspapers, 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.

example of this corporation was got up in the House of Lords to displace the Limerick men; but they kept on averring. Now we see that Sir Robert 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 was a pleasing spectacle on St. Patrick's morning, to see the Catholic soldiers of the Leinster Regiment marching to Mass to the Dominican Church, Limerick, headed by their band—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.

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 "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.

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The ring of the genuine metal was in the speeches uttered, and the resolutions passed at the monthly meeting of the Protestant Home Rule Association, held in Dublin on March 14th. Mr. J. M. Johnson, a Belfast merchant, who presided over the gathering, inaugurated the proceedings with an address, instating with the sturdy spirit of Northern Protestant patriotism.

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 the trustees.

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Mr. Justin McCarthy took the oath and his seat for the City of Londonderry, in the House of Commons, on March 15th, while Sir Charles Lewis tried to look on indifferently over his glasses at the Irish Party vigorously applauding his successful rival.

A STINGING IRRITATION IN THROAT AND PALATE called heartburn, and oppression at the pit of the stomach after eating, are both the offspring of dyspepsia. Alkaline salts like carbonate of soda may relieve but cannot remove the cause. A lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure.

Dr. Low's PLASMA WORM STRU—An agreeable, safe and effectual remedy to remove all kinds of worms.

THE VILLAGE OF IRIAWOOD, the birth place of the Land League, was on March 17, the scene of a great demonstration held to emphasize local indignation at the action of Mr. P. J. Daly, solicitor, Ballinrobe, who evicted ten of his tenants in that townland.

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

On March 13th, at a meeting of the tenants on the Hillas estate, the "Plan of Campaign" was adopted. Father O'Connor, P. P., presided. The Rev. Chairman, in addressing the tenants, referred to the callous indifference of the landlord and hesitating at so far back as 1880 for a reduction of rents.

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Dr. Low's PLASMA WORM STRU—An agreeable, safe and effectual remedy to remove all kinds of worms.

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Ayer's Cherry Pectoral

Possesses the greatest potency power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use.

Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Luray, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave, I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results."

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

BELL ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the Bell Organ maintains its supremacy as the best. Send for latest circular to

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HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

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Lenten Monitor..... 60 Lenten Manual..... 50 Devotions for the Holy Season of Lent..... 35 Elevation of the Soul to God..... 35 The Soul on Calvary..... 35 Joy of the Christian Soul..... 40 Spiritual Reflections on the Passion..... 80 Love of Our Lord..... 18 Clock of the Passion..... 18 Flowers of Christian Wisdom..... 68 Office of Holy Week, in Latin and English, colored, red edges..... 75 Office of Holy Week, in Latin and English, French morocco..... 1 00 Mater Admirabilis, by Archbishop O'Brien..... 40

MONTH OF MARCH BOOKS.

Crown of St. Joseph..... 90 Devout Clients of St. Joseph..... 40 Plowers Each Day of the Month of March..... 10c each \$6.00 per 100 Glories of St. Joseph..... 40 Life of St. Joseph, paper..... 25 Life of St. Joseph, cloth..... 68 Novena of St. Patrick..... 20 The Month of St. Joseph..... 60 The Power of St. Joseph..... 50

PASCHAL CANDLES

Unequaled for burning qualities and beauty of finish. Plain white from 2 to 15 lbs each, per pound..... 45 Richly ornamented from 2 to 15 lbs each, per pound..... 80

REAL PALMS

FOR PALM SUNDAY. 100 Heads..... 7 50 The average number used is 100 heads for 1,000 persons.

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CATHOLIC PUBLISHERS, ETC., 1669 NOTRE DAME STREET, MONTREAL.

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.

Do It Well. Said Harry, throwing down the shoe-brush, "There, that'll do. My shoes don't look very bright. No matter—what?"

Harry started and turned round to see who spoke. It was his father. Harry blushed. His father said, "Harry, my boy, be pleased and trim in your dress. You 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, "Pick up my son. I want to tell you a short story. I once knew a poor boy whose mother taught him the proverb, 'Whatever is worth doing is worth doing well.'"

"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, and then a bookkeeper, and 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, wash 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 whatever 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 perfect 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 for Christ's sake. "Whatever is worth doing is worth doing well," cheered him in his daily duties.

The Antiquity of the Hall Mary. No definite period can be assigned at which the name Mary was introduced among the faithful; but its use is very ancient especially in the East, and there is no reason to think that the "Hall 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 the Lord's Prayer, occur 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 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 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.—U. E.

Ayer's Cathartic Pills are suited to every age. Being sugar-coated they are easy to take, and their mild and pleasant action, as well as their thorough searching effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, and many of our best citizens.

NOTICE.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of SATURDAY, 30th April, 1887, for the supply of Indian supplies, including the fiscal year ending 30th June, 1888, consisting of Flour, Bacon, Groceries, Ammunition, and other articles, to be delivered at various points in Manitoba and the North West Territories.

Forms of tender containing full particulars of the supplies to be supplied, and the amount of the tender which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for, are to be seen at the office of the undersigned, or at the Indian Commissioner at Winnipeg. Money columns in the Schedule the total 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 tenderer, be signed by two credible respectable persons, who must make for the proper performance of the contract. If the tenderer is a partner in a firm, the names of the partners as mentioned in the articles so designated suit the Department for the purpose of tendering. The names of the partners in the firm must be given in full in the tender, and the names of the partners in the firm must be given in full in the tender.

1. Supplies will not be paid for until the tenderer has been ordered to deliver, and satisfactory delivery of each article for which payment is claimed. 2. No tender for supplies of a description different to that given in the index will be entertained, and supplies which are found, on inspection, to be of a kind or quality different to those described, will be rejected, and the tenderer will be held responsible for any loss or damage to the Government property incurred in returning such supplies to the tenderer.

3. It must be distinctly understood that supplies are to be delivered at the various points for which they are required, and that no additional charge for packing or any other account will be entertained, and that the tenderer must make any extra separate delivery of supplies, for the purpose of the Government, must also be sent to the Department of Indian Affairs at Ottawa, and one to the Indian Commissioner at Regina. If the supplies are for the North-West Territories, the tenderer must also send one to the Indian Commissioner at Winnipeg. The triplicate invoice should be sent to E. W. Winnick, Winnipeg.

4. Prices must be given for articles to be delivered at each point of delivery named in the index, and the tenderer must state for which a tender is submitted, and not in advance of the date of the tender. All points of delivery, no tender based on a system of averages will be considered. 5. Tenderers must be prepared to deliver their samples to the Department of Indian Affairs, but no freight charges will be incurred in returning such samples to the tenderer.

6. When supplies are to be delivered "ex-warehouse," tenderers should understand that the sample to be sent to either at the Department of Indian Affairs, at the office of the Indian Commissioner at Regina, or at the office of the undersigned Indian Agents.

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 tenderers should send the covering letter accompanying their tenders, and the articles for which they have tendered. The lowest or any tender not necessarily accepted.

L. VANKOUGHNET, Deputy of the Superintendent-General of Indian Affairs, Ottawa, Feb., 1887.

JOHN OMBARA, BARRISTER, SOLICITOR & NOTARY, P. O. Box 455, Peterborough, Ont. Collections promptly attended to. Pearl Pen & Pencil stamp, with Name & No. of the Latest Invention. OUR LATEST INVENTION. THE "PEARL" PENS. PENICIL STAMPS. WHEN CLOSED IS 4 INCHES LONG. WHEN OPENED IS 6 INCHES LONG. SIZE OF COMMON PENCIL. 27 Knives, Needles and hundreds of new styles, see New 140 page Catalogue of Latest Novelties, 267, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 19

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.

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.

Do It Well. Said Harry, throwing down the shoes. "There, that'll do. My shoes don't look very bright. No matter—who cares!"

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.

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The Antiquity of the Hall Mary.

No definite period can be assigned to which this familiar prayer was introduced among the faithful; but its use is very ancient especially in the East.

Ayer's Cathartic Pills are suited to every age. Being sugar-coated they are easy to take, and though mild and pleasant in action, are thorough and searching in effect.

OLDEN OXFORD.

WHAT IT WAS IN THE AGES OF FAITH—ITS GREATNESS FOUNDED BY MONKS. In his history of this renowned university from the earliest times to 1830 Mr. Maxwell Lyte, an English scholar, says that it was not in any sense exclusive.

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.

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THE MENDICANT ORDERS

were the first to work at Oxford in a sort of missionary, academical spirit, the Dominicans arriving at Oxford about 1223, the Franciscans about 1224, the Carmelites about thirty years later, the Augustinians in 1268, and the Cistercians in 1281.

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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 jealous of them, and who lost no opportunity of showing it.

There are some who pay but little or no attention to a cough or cold, and say let us take its course. This is just the time nature should have assistance. The lungs are overworked. Assist them with Tamarae Bilixir.

A Good Life Preserver. T. Milburn & Co., March 16th, 1866. I was completely relieved from that dreadful disease dyspepsia, with only four bottles of this life preserver—B. B. B., and cheerfully recommend it to any one subject to such disease.

Ring out an alarm and it is heeded. This is to notify you that have substitution is practised when the great, sure corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain.

Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure."

Overworked. "My husband strained himself with overwork, causing a large swelling in the groin. He suffered great agony, which doctors failed to relieve; he could not eat nor sleep. B. B. B. quickly cured him. He says he never had such a quick relief in his life." Extract from a letter from Mrs. George Cook, Cookville, Ont.

Many bad joints, by which people are crippled for life, are made by neglected or badly treated rheumatism. Ida Plank, of Stratford, Ont., was afflicted with rheumatism in her fingers so that she could not bend them. Yellow Oil cured her, and is a prompt cure for all painful complaints.

Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home.

NASAL BALM. A POSITIVE Cure For GOLD IN HEAD, CATARRH, HAY FEVER, &c. Pleasant, harmless, and easy to use. No instrument or Douche required.

Marvellous Memory DISCOVERY. Wholly unlike Mnemonics—Cure of Mind Wanderings—Any book learned in one reading. Prospects, with outlines of Mr. Frothingham, the Astronomer, Hon. W. W. Ayres, John P. Bicknam, Dr. Sisson, Wm. Brewster, College and others, sent post free.

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

HARKNESS & COY DRUGGISTS, COR. DUNDAS & WELLINGTON STS. LONDON, ONTARIO.

OVERWORKED Women. For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, INDIGESTION, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, AND EVERY SPECIES OF DISEASE ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

C. B. LANCOT, IMPORTER OF CHURCH BRONZES, Gold and Silver Plated Ware.

Says, Merinos, Ecclesiastical Vestments, Etc. Manufacturer of \$3.44 1/2 Oil Painting, Stations of the Cross, Sashes, Flags and all kinds of Society Banners.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, INDIGESTION, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, AND EVERY SPECIES OF DISEASE ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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Illustrative Sample Free. SELF-PRESERVATION. Do not spend hundreds of dollars for advertised patent medicines at a dollar a bottle, and dench your system with noxious aloges that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sent in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the text ninety days. Send no money on this offer, but will never see it again. Address Dr. W. H. PARKER, 4 Bulfinch St., Boston, Mass.

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BUCKEYE BELL FOUNDRY. Bells of all sizes, Cast Iron, Brass, and Steel. Also, Castings of all kinds. We are also makers of Bells, Chimes, and Musical Instruments.

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OBJECTS OF THE NEW YORK CATHOLIC AGENCY.

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, and sell at the lowest prices.

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HACVARD'S YELLOW OIL. CURES RHEUMATISM. FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Purgative. Is safe, sure, and effectual destroyer of worms in Children or Adults.

Illustrative Sample Free. SELF-PRESERVATION. Do not spend hundreds of dollars for advertised patent medicines at a dollar a bottle, and dench your system with noxious aloges that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sent in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the text ninety days. Send no money on this offer, but will never see it again. Address Dr. W. H. PARKER, 4 Bulfinch St., Boston, Mass.

MINNESOTA. Cheap Homes on Long Time and Liberal Terms. The Stevens' Agency has One Million Acres of the Best Farm Land in the West, in Minnesota that are to be found in the world.

McShane Bell Foundry. Finest Grade of Bells, Cast Iron, Brass, and Steel. Also, Castings of all kinds. We are also makers of Bells, Chimes, and Musical Instruments.

BUCKEYE BELL FOUNDRY. Bells of all sizes, Cast Iron, Brass, and Steel. Also, Castings of all kinds. We are also makers of Bells, Chimes, and Musical Instruments.

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TO THE CLERGY

The Clergy of Western Ontario will feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Cabinet. First-class Hearse for hire, 202 King Street, London. Private residence, 254 King Street, London, Ontario.

CELEBRATED COOK'S FRIEND BAKING POWDER. A PURE FRUIT ACID POWDER, containing neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great economy and its being adapted to the wants of the whole family, has secured it a popularity of its name and appearance. Beware of cheap imitations. No addition to or variations from the simple name: COOK'S FRIEND.

Wicks for Sanitary Lamps. MEAGER'S EIGHT-DAY WICKS. Sanitary Lamps, burn a week with out a wick. Post free, \$1 a box, which lasts a year. Dollar notes are accepted. REV. R. W. MEAGER, 220 Dundas Street, London, Ont.

ACADEMY OF THE SACRED HEART. CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivaled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating recreations. Well equipped thorough and practical. Educational advantages unsurpassed.

CONVENT OF OUR LADY OF LAKE HURON, HURON, ONT.—This institution offers every advantage to young ladies who wish to receive a solid, useful and religious education. For full particulars apply to Mother Superior, Box 398.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite the Hotel, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the routine as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition, \$100; French and English, per annum, \$100; German free of charge; Music and Drawing, \$40; Drawing and painting, \$25; Bed and board, \$10; Washing, \$20; Private room, \$25. For further particulars address—MOTHER SUPERIOR, Box 398.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The studies embraced in the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to REV. DEAN O'CONNOR, President.

DR. WOODRUFF, No. 185 QUEEN'S AVENUE, third door east Post Office, special attention given to diseases of the eyes, ear, nose and throat. Office hours from 12 to 3.30 in the afternoon.

FRANCIS ROUK, M. D., PHYSICIAN, Surgeon, etc. Office and residence, 228 Wellington Street, London, Telephone.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 1 of the Catholic Mutual Benefit Association, will be held on the 1st and third Thursday of every month, at 8 o'clock, in our room, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres.; Jas. CONNOR, Sec.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company licensed by the Government of Canada. Head offices, 428 Richmond Street. This Company insures private residences and the contents thereof, and farm property, and by the last Government returns it will be seen that it has, with exception of one other company, and whose business in Ontario it doubles, more property at risk than any other company in the whole Dominion. The business of 1866 has exceeded that of any previous year, and still increasing, thus making this company the largest, most successful and best mutual fire office in the world, result of reasonable rates, good management, and fair honest dealing. For insurance apply to J. A. Hutton, City agent; Arch. McBrearty, 74 Dundas Street, for East London; John Ferguson Campbell and Wm. Stanley, county agents, or at the office Richmond Street, between 9 and 10 daily.

B. C. McCANN, M.D., MANAGER.

NEW SUITINGS.

TO ORDER
All Wool Tweed Suits \$14
All Wool Tweed Suits \$15
All Wool Tweed Pants \$4
All Wool Tweed Pants \$4.50
Fall Dress Suits a Specialty.
PETHICK & McDONALD
393 Richmond St.
C. M. B. A.

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

Resolution of Condolence. BRANCH 28, C. M. B. A. Cornwall, April 4th, 1887. JOHN LALLY Esq.—DEAR BROTHERS,—At the last meeting of above Branch it was resolved that

Whereas, it has pleased Almighty God in His wise providence to afflict our country Brethren and the North West by the death of your infant son. We the members of this Branch extend to you and your esteemed wife our most heartfelt sympathy and we trust God may grant you grace to bear your bereavement with Christian fortitude.

Yours fraternally, H. J. HANCOCK, Fin. Sec. President.

Seaford, April 6th, 1887. THOS. COOPER, Esq., DEAR SIR AND BROTHER,—At the regular meeting of Branch No. 23, held on the 4th inst., the following resolutions were moved by Brother P. Kinkhamer, seconded by Brother R. Coleman, and passed unanimously 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 it

Resolved, that while we bow in submission to the will of Almighty God, it is only a just tribute to the memory of the departed to say that by his death our association has lost an efficient and worthy member, his widow a kind Christian protector and society a true friend.

Resolved, That we sincerely condole with the widow of the deceased on the dispensation with which it has pleased Divine Providence to afflict her, and commend her for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimonial 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, JOHN McQUADE, Rec. Sec. Branch No. 23.

London, April 11th, 1887. 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. Friend, 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 his beloved father.

Resolved, that the members of this Branch, whilst bowing in humble submission to the divine decree, be to testify the esteem in which they hold Brother Bruce by extending to him and family their heartfelt sympathy and condolence.

Resolved, That a copy of this resolution be sent Bro. Bruce, and also published in the CATHOLIC RECORD.

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 most of our large city churches, whose congregations are mainly made up of those who have enjoyed, to a greater or less extent, the advantages of education, and who are fully able to lend material aid to the priest in the work of instructing the ignorant on those things which the Church deems essential.

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 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 behalf. 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 him that he should take a part in financing this infraction.

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 performance of works that are required in every

large parish—teaching the children of the Sunday school, visiting the poor and needy, and taking an active part in the various movements that have to be resorted to from time to time in nearly every parish to provide means for properly conducting and supporting the schools or institutions attached to the church. These are lay matters in which every adult member of a congregation should feel a personal interest, and to which he should volunteer his services; but how common it is to see the entire burden left for the priest and a few faithful persons considerable enough to come forward to share it with him. The majority stand aloof and show no concern in the matter whatever. They will contribute, perhaps, if they are requested to do so, but never consider it worth while to show the faintest recognition of the good work in progress or speak an encouraging word to those who have made the task their own.

These, too, are invariably the persons who find fault with the "arbitrary actions" of the pastor, who, when left to rely on his own resources, conducts the affairs of his church according to the dictates of his own judgment.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Faithful Fathers. Preached in their Church of St. Paul the Apostle, 157-159th Street and Ninth Avenue, New York City.

EASTER SUNDAY. "Peace be to you."—St. John's Gospel, xx, 19. It was the evening of the first bright Easter day. The accounts of the raising from the dead of Him whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Passover, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you."

He who lust the bands of death, He who is the Author of life, came back to earth with the same message with which He first came—the message of peace. The angels over the plains of Bethlehem sang "Peace on earth to men of good will," but to-day is heard that word of Peace of which this was but the faintest echo. When God, the mighty One, chants His words of triumph, well may all created things be silent.

My brethren, our Blessed Lord has for us a message of peace this day. For three years He went up and down the hills and vales of His native land, and His whole pilgrimage there seemed but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it seemed as if a great light had been extinguished. But when He rose triumphant over death, when by His death He overcame him who had the power of death, then came victory, and with victory came peace.

In this the case with your hearts to-day, my dear brethren! Has our Lord, who perchance lay, as it were, dead in your soul, has He, I say, risen in you again? Are you in Him risen up to a new and a better life this glorious Easter morning? If such be the case, peace is yours.

For six long weeks you have been preparing for this day. To this hour you have looked forward. Lent has been a preparation for it. You plied entered on the performance of certain duties which you took upon yourself. You engaged to battle in a special way with sin. You have fought the battle nobly, and with the aid of the Sacrament yours in the victory, and Jesus now stands in our midst. He is in your very breasts and says, "Peace be to you."

What means this word? It means a victory won in your hearts. It means that, having overcome, and being in a state of grace by co-operating with the grace of God, you are now so strong that you can say, "I never will, with the help of God, commit mortal sin again." It means that you have the power to 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 receive off the practice now. Did you receive the sacraments often then? Why not keep on in the same good custom.

As I have said many people when Lent is over ruin all the good they gained by leaving it all behind them. But the person who will put into practice all the good deeds, all the prayers and devotions, which he used in Lent, will find that he has the one who may be said to have obtained the great and inestimable gift of peace—our Lord's Benediction on Easter Day.

Neither is peace exactly the same thing that we mean when we speak of a peace being concluded between two nations who have been at war. It is something else, then, than the firm purpose of amendment of life, put into daily practice, by efficacious means, the spiritual weapons which 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 stand in your midst, your ears may rejoice to hear those blessed words—"Peace be to you."

Honors to a Separate School.

Mr. Samuel R. Brown, head teacher of the Catholic separate school of this city, has received from the Education 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, England, 1886; also three pamphlets relating to the Exhibition, presented by the Honorable the Minister of Education. Mr. Brown sent a number of specimens of writing, including business forms of accounts, notes, orders, invoices and receipts, done by boys in his senior division. The Board of Separate School Trustees of this city have in Mr. Brown a teacher who

thoroughly understands his profession, and they may justly feel proud of the result of his work. A teacher who in the means of bringing such honors on his school is certainly deserving of extra remuneration.

DEATH OF MOTHER STE. MATILDA.

Quebec Chronicle, April 2. It is with feelings of deep regret that we are called upon to chronicle the death of Mother Ste. Matilda (nee Annie Murphy) of the Congregation of Notre Dame, of Montreal, which sad event occurred on the 29th March, 1887, after a lingering illness.

Born in Montreal, on the 25th November, 1834, she entered Vile-Marie Convent at the tender age of nine years, where she distinguished herself as a pupil of more than ordinary talent; and her assiduity soon demonstrated that she was to become an ornament to that institution. Already at the early age of 19 years, the desire to become a religious, she had arisen in her, and, having completed her studies, she severed her family ties and entered the community she loved so well, there to devote her life entirely to the service of her Maker.

During the 33 years of her religious life she won the affections of her pupils, and of all those with whom she came in contact. She was one of the three sisters who, in 1867 founded the present flourishing convent of Peterboro, Ontario, of which she was Mother Superior for seven years. King was also the scene of her labors for many years during the administration of the late Bishops Moran and O'Brien. In both localities her brilliant talents, humility and piety soon endeared her to all. Her governing powers were so marked that it has been said that she was "fit to rule a kingdom."

In April, 1883, she was appointed Mother Superior of Bellevue Convent, St. Joe's, where her extraordinary administrative powers were soon felt, for her mind was as well cultivated as her heart. During the eighteen months of her residence here, she worked assiduously for the welfare of that institution over which she had been placed, and both parents and pupils will long remember her kindly greetings, and those words of tenderness and of love, with which she so often cheered the young heart.

Her beautiful reliance in God, her unceasing work in thought and deed for others, leaving no stone unturned, her perfect system, her mastery of detail, her combined firmness and gentleness, were elements of character which enabled her to accomplish a life work, whose far-reaching results for good cannot be told in ordinary language, but of whose rich fruit many who weep and pray for her to-day have had evidence abundant.

It was during the exercise of her mission here, two years ago, that she contracted the fatal malady which terminated in her death on last Tuesday, at the age of 52 years, and her dying hours were worthy of her laborious and Christian life.

The deceased lady was the only sister of Mrs. D. Carey, of this city, to whom, and to her afflicted family, as well as the Sisters of the Congregation of Notre Dame, we tender our heartfelt sympathy in the sad loss they have sustained.

DEATH OF A CLERGYMAN.

Rev. James Vereker, who has been the faithful pastor of the Catholics at Sussex, New Brunswick, on Saturday, April 2, at the residence of Father Bellamy, 2 miles from the Sussex railroad station. He had been ill for some time past and his death has not caused as much surprise as regret. The deceased was a little over sixty years of age, and was a faithful worker in that extensive mission for over thirty years, retiring from the ministry in June, 1886, when he was succeeded by Rev. Father Bellevue. Father Vereker was greatly beloved by all classes of people in this country. 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 Walsh, formerly of St. John, now of Worcester, Mass., is his cousin.

ASPXYIATED BY COAL GAS.

A FAMILY LIVING ON NAPOLION STREET NARROWLY ESCAPE THE FATE OF THE GOVINS.

A case of asphyxiation by coal gas from 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, 14 years old. The young woman awoke about 4 o'clock in the morning, but was too weak to rise, and called to her father-in-law. By the exertions of an almost superhuman effort Mr. Levi overcame his lethargy, arose, and dividing 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 8 o'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 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, then, that when Mr. Levi fell to the floor after opening the door he was in a worse situation relatively than when in bed higher up. The cause of the asphyxiation was owing to the stove-pipe having become drawn out of the chimney hole, and not from an open cover on the stove as was the case with the doubly fatal affair of Mr. and Mrs. Charles Govin some weeks ago. Both Mr. and Mrs. Levi and the daughter-in-law and her child slept in bedrooms on the ground floor adjacent to the sitting room in which was the coal stove.

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LOCAL NOTICES.

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Written for the Record. The Country Church. BE DEDICATED TO REV. F. M. DEVINE. 'Tis not where Gothic arch doth high uplift Its pining apex towards the azure sky An abutment, as though it faintly wist The cloud-veil of the heav'nly majesty; No freecord ceiling doth entrance the eye, No stately column rears its carved height, Nor shafts in slender, or slenderly, Floods noble aisles with many-coloured light.

Far, far from me, Art's grandeur to despise, With cyrie pen its heavenly forms decay, Which elevate our earth accustomed eyes From things of earth to those beyond the sky. But oft, alas, the sculptured homage stands In the dumb stone, our admiration starts, With wonder gazes, inude the skillful hands, But wakes no thought of heaven in our hearts;

The storied window offers to our sight Virtues most rare, that we may imitate, But only we only see the colours bright, And little on the virtues meditate. Dear little church! thy presence of stately art, Before it not; His presence enjoy, Without Whom naught can satisfy the soul. Without Whom, art is but an empty tool.

And even as thy modest lamp doth burn Before Him vividly, with gleam more bright Than if the sheen of gold or silver were, Outvied its glimmer with more splendid light. So, often, too, within thy humble walls, The light of Faith, the fire of Love divine, Glow, glowing beam, than where the sun-light falls Through tinted pane o'er lofty vault to shine.

How oft, O happy memory, have I seen Thy little altar, deck'd by pious hands, With snowy cloth, with flowers, and foliage, With gleaming tapers and bright coloured bands! O! What a throne for our celestial King! The work of simple but faith adorned art! His throne, His altar, while serene voices sing His praises loud, and such melodious praise, Joined by the organ's loud triumphant swell, Rises to heaven, a sacrifice of praise, With unobscured stool or seat, makes com promise. The immolated Lamb doth trembling raise.

Then heads are bowed in adoration deep, And whispered prayers breathed forth in low cadence; And breasts are struck; with joy the angels weep. To see the contrite hearts these signals show. The prostrate throng adores with cast down eyes, Reverses its Saviour God on bended knees. No clouded stool or seat, makes com promise. Between grudging penitence and longed-for bliss.

O Faith divine! O stronger Love than death! Thy not from hand-made temples that ye spring; But in the temple of the heart are set By Grace, the artist of the Heavenly King. Each Sunday, Lord, the priest beseeching prays: "Veni, O Lord, this house for Thee prepared. All scenes of Satan from it ever chase, From heaven sent Thine angel host, to guard."

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

Correspondence of the Catholic Record. THE CATHOLIC COLORED MISSION OF WILDOR. Another very interesting ceremony, in connection with the Catholic Colored Mission of Windsor, 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 Rev. gentleman, who has with a great deal of trouble and not a little extra labor for himself, founded this mission, has every reason to congratulate himself on the success so far achieved in a field which promises still greater and more abundant fruits in the near future. The number of baptized colored persons, young and old, is far, reaches nearly one hundred and fifty; the charitable public will only send forth their little mite towards the good and holy work, no doubt a goodly-sized parish, composed exclusively of colored people, will very soon be an accomplished fact. It should be well understood by the Catholic people of this Dominion, as it was well said in the CATHOLIC RECORD of last week, that this is in no sense an ordinary parochial work. The Catholic people of Windsor, though willing to provide more than 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, wherever he may reside, in or out of this country. Our Catholic mission, whether amongst the negroes, or the Indians, or the Chinese, must necessarily be supported and provided for by members of the Church all the world over. The priests