

The Catholic Record.

"CHRISTIANUS MELI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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NO. 465.

NICHOLAS WILSON & CO HAVE REMOVED

112 DUNDAS ST.
NEAR TALBOT.

Her Treasures.

Here is her little store of things,
Flowers and feathers, and ribbons and strings,
Of beads, all mixed together, and here
In the little doll she dressed
But the other day, she ran along
Into the garden; I heard her song
Flood like a bird's on the still clear air,
And now she is far away!

Singing still in another place
Heaven's sunshine falling upon her face
Still filling the sweet child's eyes,
But it does not reach us that song she
Sings.

Though I fancy sometimes, that little wings
Brush by me in the dark,
And I almost feel the soft caress
Of her little hands, while I fondly press
The little cheek to mine.

And at times I hear in the twilight glow,
Light, pattering feet, and this silent
room
With sudden music fill.
It may be for Heaven seems far away,
She is lonely, and misses her toys and play,
All the pretty garden flowers.

Her heart was an all of love you know
For the smallest things; and she used to go
To sleep with this waxen doll,
Folded quite close to her baby breast,
And never missed as I went to rest
One look at the tiny pair.

So I think if the angels saw her grieve,
In the music's pause, they might give her
rest.
To open the pearly gates,
And wand'ring down to her earthly home
Though we see her not, she may sometimes
room.

Like a little white flower of beauty blown
From the fields of Paradise,
Yes; that is the reason I keep them here
Trembling and sad, and her "dolly dear,"
Just as she laid it down!

I like to fancy the little feet
Straying awhile from the golden street
In quiet evening hours,
How softly they tread the twilight gray,
To the little room where she used to play,
And touch with living hand once more,
The treasures told of earth!

CATHOLIC PRESS.

Cleveland Universe.

The Protestant ministers of Cleveland in a meeting last Monday, discussed the propriety of including Catholic hospitals in "a church collection," which the advocates of the Rev. Dr. Robinson advocated a *pro rata* for the Catholics. Rev. J. M. French stoutly opposed such a course, giving as reason, "that he understood it to be the Romish policy to proselyte in their hospitals, as if possible, to convert to their belief Protestant patients happening to be in them." Dr. Robinson rejoined: "If Catholic and Protestant are ever to come together, surely it will be on a broad platform of doing good to others. I know of a lady, a member of my church, who was for a time under treatment at Charity Hospital, corner of Garden and Perry streets. She speaks most highly of the order of religious women who nurse the sick in that institution, and assures me that they never mentioned the tenets of the Catholic Church in her presence while she was under their care, though they had abundance of opportunity had they wished to take advantage of it." Dr. Robinson stood alone in his contention. Now, without suggesting to our separated brethren any *pro rata* or other donation to the Catholic hospitals, let us make the simple, safe suggestion that they appoint a committee to visit our Catholic hospitals, and then the city ministers will be in a better position to agree or disagree with Rev. Dr. Robinson.

Catholic Telegraph.

A "Liberal Catholic" may be defined as a man who deviates in word and deed from the corollaries of his faith, often even from its teachings, who has a low estimation of the clergy and his fellow-Catholics, and a high one of all exponents and disciples of "Modern thought," and who lacks the brains to see the lamentable exhibition he makes of himself in the sight and judgment of friend and foe. For, needing the moral courage to be in all things as all men what he professes to be in name, he is considered by both to be "neither fish nor flesh nor good red herring."

Ave Maria.

The Abbe Cahill, an eloquent French preacher, addressing the pilgrims of Lourdes on a recent occasion, employed these inspiring words: "You desire to be saints? Let the world be to you a temple and a Calvary,—the temple to pray in, the Calvary on which to suffer. Prayer and suffering are the two indispensable elements of holiness. Prayer is an obligation of individuals, families, and nations; sufferings are a means of reparation, and we must accept them. There is the secret of holiness as we discover it in the school of Mary, whom during her life we see principally in the Temple and on Calvary; and who appeared at Lourdes, her hands joined in prayer, and her feet resting on the stone of sacrifice."

The venerable Father Joset, S. J., of the old Couz d'Alme mission, is a well-known figure throughout Idaho. Along with Fathers Blanchet de Smet, and others, he was among the first white men to penetrate the Indian country of the Northwest. He crossed the plains in 1844, and ever since that time has been living among the Indian tribes of the Rocky Mountains. Till the Northern Pacific Railroad broke way through the country, this venerable priest had never seen the electric telegraph, and had a very limited acquaintance with railroads. Street cars, type-writers, and other modern inventions of the kind, he never beheld till this year, when he paid a brief visit to Portland, Oregon. Seventy-eight years old, he has spent nearly half a century of his life entirely away from civilization. The hardships

of soul this condition tells! Can souls be pure and minds free from lustful promptings, when such is the disgusting habit of the times? This sort of nastiness is distressingly prevalent, even among Catholics. The common excuse is that it is a habit. If it be, how does it happen that in all nice society, in respectable families, the flippant, lewd, blasphemous fellow can control his pestilent tongue? How is it that the young man, the breath of whose nostrils is blasphemy and imprecation, who interlards his impertinent common places with a profusion of oaths and curses, who beweps his unfortunate neighbor with the sentiments expressed in the slang of the bar room; how is it, that when he addresses a decent matron or a man of some dignity or character, he can restrain himself from indulging in his silly habit? It is simply because he is a coward, he knows that a sound thrashing, or the loss of some material gain, awaits his immoral exhibitions. Such slanders on manhood should be tabooed by decency or whipped into a reformatory.

Irish American.

The statement appears that Mr. T. M. Healy, M. P., in consequence of the proclamation of the League, has cancelled his lecturing engagement in America. He was offered ten thousand dollars, all his expenses and a share of the profits, but prefers to stay and take his chance of arrest and imprisonment. Threats have already been heard in the House of Commons that Mr. O'Brien's conviction, if obtained, will be followed by numerous challenges to the Government. The Irish members are sure they can make the policy of suppressing the League odious by compelling the Lord Lieutenant to arrest a large number of Members of Parliament, thirty or forty of whom are said to be ready for martyrdom. English candidates also are preparing to volunteer.

The *Fall Mail Gazette* writes of the latest work of the League, making devil's bay while the sun of Government protected landlordism shines. At Elton, county Limerick, one year's rent was refused, and the game was opened fifteen constables charged with fixed bayonets and were repulsed by the inmates with pitchforks: so it is easy to imagine what the fight must have been like. District Inspector Rice then charged the tenants with his sword, and after a while (it probably put) it aside, and took to throwing stones at them instead. Then the priest, Father Matt Ryan, of all men, who was in prison a few weeks ago, induced the tenants to surrender, but "they struggled fearfully when being placed under arrest." "Placed under arrest" by the way probably a euphemism for "bludgeoned by the infuriated policeman."

Colonel Turner, of Bodke's fame, is continuing his pious duties at Kanturk. At Coonagony there has at last made a book of Peter McCarthy in order to force the priests to give evidence about the "Plan of Campaign." These evasive scenes should be made thoroughly familiar at Northwich. They are a cyclopaedia of comment upon the words and the action of the Government, and its "Bill to prevent Evictions."

Catholic Review.

His Eminence Cardinal Manning, than whom there is not in all the world a more illustrious example of the true Christian prelate, in a recent sermon on education, in answer to the question, "What, then, is education?" gave this answer, which is worthy to be written in letters of gold and placed on the door of every school-house, college and convent, and hanging up a motto in every school-room in the country. "In one word, it is the training of the disciples of Jesus Christ and nothing else," and he goes on to ask, "What is a disciple?" and he replies: "A disciple is one who follows a teacher and the discipline of a teacher," and he proceeds to insist upon the necessity of not only informing the intellect, but also of developing and guiding the conscience; of training the heart and forming the whole man upon the Christian model. That strikes at the very heart of the matter. The fact is, the character of the education given to our children will depend entirely upon the light in which they are viewed by the teacher—that is, whether the chief prominence is given to the fact that they are disciples of Christ, or members of this world. And here, the danger for Catholic teachers is not so much that they will err in theory as in practice. The teaching of the Church is clear and explicit; there is no getting round it. We are immortals, we are made for God, and eternity is our home. This world is a state of probation. We are here in God's providential school, the design of which is to fit us to dwell forever with Him, and to enjoy the full fruition of His glorious presence in heaven; and any education which does not give prominence to this idea, and keep this final end in view, is radically defective. Yet is it not lamentably true that even in Christian and Catholic schools this grand end is too often obscured and kept in the background by the overpowering pressure of material interests? It is easier to walk by sight and sense than by faith. We are in constant touch with the material, the sensible. The disorders of our nature make us prone to earth. The necessities of the body must not be neglected, and here come in ambition, rivalry, unreasonable strife for worldly honors, worldly distinctions and the good things of this life. Hence that is considered the best education which is best calculated to fit our children for success in this life, and you will sometimes hear even Catholic parents say they prefer the public schools because they give their children more practical training and not so much religion. That shows where their hearts are and what views they take of the great purposes of life. Such parents need to

meditate seriously on that solemn admonition of our Lord: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?"

Freeman's Journal.

We speak in all reverence, but we speak the truth: the vanity of choir-masters and composers—autocrats who make God Himself wait until they have finished their *fortiori*—have made the most worshipful ceremonies of the Mass a weariness to many. Why is the attendance at High Mass so small? Because people are impatient? Because they do not adore that Sacrament from which all the most august ceremonies of the Church radiate? No. Because they expect to kneel or sit, while singers, intent only on their own performance, trill and roulade and go through local and complex contortions. This sort of thing keeps people away from High Mass on Sunday—or, if they go, they do it as a penance. "Poor Mozart," writes Father Taunton, "has been badly treated by his friends, who have thus made themselves enemies. They have adopted sacred words to many of his secular pieces, and have palmed them off as the genuine sacred compositions of the masters." Thus "Don Giovanni" has been out into scraps. And we find the duet which expresses a soubrette's doubts as to the matrimonial intentions of a tenor doing duty as a setting to an *O Salutaris*, and a bit of ballet music tacked to an *Ave Maria*.

Catholic Citizen.

You put crosses on your churches; your choirs sing, "Ave Maria;" some of your Ritualists have lights upon the altar and confessionals in the aisles. Why not open the whole question at once and investigate whether Catholicity, as a whole, is not superior, as its parts seem to be, over what Protestantism is and has been!

The American Catholic Tribune.

The Catholic Church stands like a beacon light shining across two thousand years with ever increasing brilliancy, calling to all the sons of men to come unto the Lord, and demanding that they come hand in hand, all races and classes without distinction. For in her Gospel she handed to her from our Lord Jesus Christ "all men" are equal.

now transferred from Westminster to Dublin, and gloomy predictions of what is going to happen are in many mouths. The Queen expresses the hope that the Irish legislation of the session will gradually effect complete restoration of order in that country. The interjection of the word "gradually" shows how little sanguine such expectations are. What is evident is that there will be a struggle. Neither government nor league is going to surrender till each has formed a more accurate estimate of the other's strength. Mr. Parnell has borrowed some of Mr. Dillon's defiant spirit. Mr. O'Brien's friends complain bitterly that their hero not only is sent to prison but is treated as a prisoner and subjected to ordinary prison discipline. They declare, nevertheless, that they are ready to share his fate. Mr. Dillon's estimate is that thirty or forty Irish members of Parliament will follow Mr. O'Brien to jail before the winter is over. Perhaps this computation may prove exaggerated. Mr. Balfour has gone to Dublin to govern. When that fact becomes known throughout Ireland a change in the situation is possible enough.

Dillon Feels Trouble.

BALFOUR DETERMINED TO GET THE NATIONALIST LEADERS INTO THE CLUTCHES OF THE LAW. Dublin, September 18.—Mr. Dillon in an interview to day said that it was impossible to deny the gravity of the agitation in Ireland. The most disturbed district was South Galway, where a new agent had been appointed who displayed great activity and trouble might be expected there. The outlook for the coming winter was a gloomy one. Mr. Balfour was apparently determined to get all the Nationalist leaders into the clutches of the law, and he (Dillon) would not be surprised if in a month or two the majority of the leaders, including himself, were found picking oakum. Mr. Balfour had been in Dublin consulting with the magistrates. That looked like action, but Mr. Balfour always started them by hurling proclamations into their midst and then flying from the country immediately, being apprehensive, perhaps, for his own safety. The government's persistence in enforcing the Coercion Act would be certain to lead to trouble. He was positive that if the Land Commissioners gave only inadequate judicial reductions the Salisbury Cabinet would find themselves face to face with a condition of things unparalleled in the history of Ireland. The Commissioners in the past two years had been just, but there was every reason to fear the result of the latter Tory appointments. In that respect there was much danger in the situation. The government appeared to be determined to force an outbreak of crime. If Mr. O'Brien after his trial was treated as a common felon there would be violent indignation, not only throughout Ireland, but in America. Referring generally to the causes of disturbances, Mr. Dillon said that the resident magistracy as a body were grossly incompetent and that the constabulary, though a splendid body of men, were political agents of an unpopular government, in a constant state of hostility to the people.

CLARE'S COUNTER PROCLAMATION.

United Ireland.

Clare has answered the Coercionists' proclamation. To the Executive of the Executive. The Executive of chronic tyranny has replied the live voice of a brave people resolved for liberty. The first decisive battle of the closing campaign of Ireland's freedom has been fought out, and the forces of tyranny have gone down. The Castle proclaimed free speech in Clare, and in tones of triumph which have reverberated through the Three Kingdoms, Clare has proclaimed its contempt and defiance for the Castle proclamation. Not one meeting but two have been held in the teeth of the ukase of the Castle. It was a strange spectacle. Ennis witnessed last Sunday. The pressers of the peace provoking and inciting to violence. The guardians of the law tramping on the law. The Irish people championing the English Constitution against the English Government. Only cooperation could have prompted the criminal folly of the proclamation of the Clare meeting. It is hard to realize the mingled meanness and madness of the proceeding. The Government takes its stand on the sanctity of the law, though justice and morality cry out against it. It is compelled, it complains, to lend its forces to the wanton but legal savagery of evictions. So long as the law helps the rich against the poor the Government is the law's most obedient servant. When the law changes sides the Government defies the law. The landlords' right to rob is not more legal, surely, than the tenants' right to protest. The Executive sends the same police and soldiers to help the landlords' robberies and stifle the tenants' protest in blood. There was hardly an attempt made in Parliament to vindicate the legality of the proclamation. Judgment went against the Government by default, if not by confession. The Attorney-General for Ireland admitted the case of the Nationalist when he admitted that the proclamation could not constitute the meeting illegal. The Executive of which he is a member were prepared, on his admission, to shoot down men who were engaged in a legal proceeding. Terrible as were the powers granted under the Coercion Act they did not stretch to this. The Government, with its mechanical majority of a hundred at its back, did not dare to ask Parliament for power to suppress free speech in Ireland. They vigorously disclaimed any such intention. The Coercion Act, they protested, was wanted only for criminals, and sheltered no design against political opponents. A

large assortment of fetters and handcuffs were required for the firm and resolute Government of Ireland, but the gag was not included in Coercion. At that time the Government was not without hope that the Liberals of England would have been hoodwinked over Home Rule might be hoodwinked again over Coercion. That hope is dead. The wonderful by-elections have knocked it on the head. The Government have nothing to hope and nothing to fear from the Liberal-Unionists. They are playing off their own back the desperate game of open, naked, Tory tyranny. Their lease of the Treasury Benches drops with the next general election, and there is no hope of a renewal. Terror is far more brutal and unscrupulous than courage. The Executive had no excuse to offer for its outrage on the Constitution; no colour of excuse. It was admitted that the meeting could provoke no disturbance. There is no chance of a fight where all are one way of thinking. A counter Orange demonstration under O'Connell's statue was not thought of in time. The Government proclaimed the meeting, they averred, because its after consequences would be dangerous. Why, certainly! The coercionists had good reason to apprehend danger from the Clare demonstration, but they had no more authority to suppress it on this ground than they would have to send Mr. Gladstone to the Tower or Mr. Parnell to the gallows. It was feared, said one of the official apologists of the proclamation, that the Coercion Act would be denounced. It needed no prophet to make this prediction. We venture to hope that from every National platform in Ireland, and every Liberal platform in England, until the hour of its repeal, the brutal and savage Coercion Act will be denounced. A man must obey a law, however injurious, or take the consequences; but there is nothing to compel him to respect it. It is not merely a right, but a duty, to denounce unjust laws—to cover them with such odium and contempt as will secure their repeal. The object of every constitutional movement is to discredit some existing law as the first step to change it. The alleged disturbances of Clare was not a more tenable excuse. Mr. Balfour's quarrel with the League is that it has suppressed crime; but even he could hardly attack the Clare meeting openly, at least on the ground that it would discredit moonlighting, which, sparse and spasmodic as it is, and limited to a single district, has lent the last faint shadow of an excuse to coercion. The proclamation was an act of barefaced power. The only real excuse attempted was that the proclaimed meeting was in Ireland. This geographical excuse cannot avail the Government for an act of tyranny which in England would have produced a rebellion. The nominal rights of the two countries are the same. If the proclamation were legal there were an end to the Englishman's boasted privilege of free speech. Free speech is the subject's protection against the Government. It is worthless as a spiked gun if the Government have inherent power to suppress free speech on its irresponsible discretion. The battle that has been fought and won last Sunday in Clare has been fought and won in England centuries ago. The democracy of England, looking for the first time with their own eyes on this country, see the earlier chapters of their own history repeated here; see us laboriously lay the foundations of that freedom of which they are crowning the creed. If Clare's vindication of the sacred right of free speech was unswayed by blood, no thanks to the Executive. They deliberately and of malice aforethought provoked the people to a tumult that might have assumed almost the dimension of a war. The courage combined with patience of the people averted the terrible calamity. It is fortunate that the indignation the Government tyranny excites is largely cooled by contempt for their cowardice and incompetence. But this cannot condone the blood-guiltiness of their policy. We charge it boldly, their last hope is to provoke the Irish people to violent resistance, which may be met by violent repression; to tempt them by some ferocious *sensu* to break the impregnable lines of their Constitutional defence. The Tory Government are caught between two fires. In front is an unconquerable distal of Irish Nationalism against which they vainly exhausting all the resources of barbarous warfare, while the indignant and overwhelming forces of English Liberalism are rapidly marching to raise the siege.

A Queen of Song.

MISS ROSE BRANIFF ARRIVES AT THE RIDEAU-ST. CONVENT.

Miss Rose Braniff, of the conservatory of Boston, who has already established a national reputation and is one of the most brilliant soprano singers in Canada, has arrived in the city and has accepted the Rideau street convent to teach vocal culture at an enormous salary. Miss Braniff was born in Brockville and has been under training in the Boston conservatory for years past, where she has graduated with the highest honors. Critics who know whereof they speak, talk of her as a second Jenny Lind, Sister Therese, the superiress of the Rideau street convent, it is to be congratulated for having secured the services of so distinguished an artist, who will be an acquisition to the musical talent of the Capital.—*Ottawa Free Press*.

During the year ending July 28th, 1887, forty-four converts were admitted to baptism in St. Augustine's Church for colored Catholics, Louisville, Ky., of which the Rev. John P. White has pastoral charge.

Bishop Charal's twenty-fifth anniversary was recently celebrated at Indianapolis. Among the gifts presented to him was a silver plate piled up with \$1,000 in gold from the clergy of the diocese.

Secret.

If I had known, O loyal heart, When hand to hand we said farewell, How for all time, our paths would part...

AN INDIAN MISSION.

Fruit of Father De Fmet's Labors.

THE PROSPERITY AND CIVILIZATION OF INDIANS WHO ARE LEFT TO CATHOLIC INFLUENCE—TWENTY FOUR INDIAN MAIDENS CONFIRMED.—MR. THOMAS FRANCIS REAGAN THEIR SPONSOR.

From the New York World.

On the flathead Indian reservation, Northwestern Montana, August 1.—I came here to see the modernized red man, transformed by civilization...

were dressed becomingly in white, and wore crowns of flowers and white veils. In the afternoon, the closing exercises of the school took place and were full of interest.

Maj. Ronan, who has been among these Indians for many years tells me that several of them are worth snug fortunes, and enumerated two or three whom he considered worth \$20,000 each in horses and cattle.

A GREAT MISSIONARY.

A PRIEST WHO HAS CHARGE OF MISSIONS IN TARTARY.

Among the passengers who arrived here from China last week was Rev. Fr. Andry, a Catholic missionary of the great Tartary country of Mongolia, and President of the Catholic missions in that country.

Father Gudry said that for ten years he had been teaching in Mongolia. "Mongolia," he continued, "is an immense desert region, divided into many provinces and ruled by half a dozen kings.

"It is twenty years since the first Catholic mission was established in Mongolia. Now we have 25,000 converts. The religion of the natives is a species of Buddhism.

"In regard to the incursions and intrusions of the Russians on this country, as reported at various times, I may say that this practically ended three years ago. Peace now reigns. They opened two consulates and tried to establish a third, but were thwarted, and all is now quiet.

ARCHBISHOP FEEHAN.

A Roman Catholic dignitary who is a sight to see was at fifth avenue hotel on Saturday, says the New York Graphic. He is Archbishop Feehan, of Chicago, and is doubtless one of the biggest specimens of an Irish-American churchman that we have in this country.

THE PAPACY.

A LECTURE BY MGR. SETON.

The word Pope, derived from the Latin *Papa*, may have been formed by uniting the first syllables of *Pater* and *Pater*, meaning Father of Fathers.

This series of Pontiffs is called the Papacy, and there has never existed in all the world a line of priests and kings combined so lengthy, so unbroken, so singular for its misfortunes, so glorious for its successes, so venerable for its piety, so illustrious for its learning, so famous for wise and noble actions; nor one that so often and so much against every human expectation, has been the object of a special providence of God.

ST. PETER WAS CRUCIFIED WITH DOWNWARD HEAD.

What must be his thoughts? Are they thoughts of despair? His mind goes back to the beginning. Has not the very air itself of Rome been often heavy with impending bloodshed? Have not the dungeons of the Imperial City one after another held a captive Pope? Have not the very halls of this same ancient palace resounded sometimes with the murderous tread of assassins? He will confront his enemies with the placid courage of all his predecessors; he will meet events with that serene confidence which only absolute faith can either beget or justify.

Next came the age of the barbarians, when the Papacy was a post of perilous dignity, more than one Caesar declaring that he would rather see another pretender to the empire than another Bishop of Rome.

"The milk-white Hind, 'twould to say, And doom'd to death, though fated not to die."

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CONSTITUTIONAL METHODS OF AGITATION.

arbitration in matters of public dispute; appeal from local decisions to a higher court; workmen's guilds; labor associations; maritime law; the rights of commerce; the immunities of trade. Add to these the inviolability of marriage; the elevation of woman; the Christian family—some sanctified by the Church, protected by the State—the unit of all free government; with the revival of letters after the fall of Constantinople and the discovery of America many men became disciples of the new learning which inaugurated the epoch of heresy.

This sixth epoch is the age of apostasy. It leads back to paganism, and is characterized by the omnipotence of the State and indifference in matters of religion. The Popes have been deserted by peoples and rulers in their national capacity; for there is not at present in the whole world a single Government that upholds the rights of the Papacy; which, when not openly opposed, are allowed only an insolent and precarious toleration.

There are eighty Popes who are canonized saints; of these thirty-four are martyrs, the rest confessors. Of these holy men, some have been distinguished for their heroic constancy in dying for the truth; others for their intrepid stand against every form of error in faith or morals; others again for their sublime wisdom; and still others for their burning zeal to maintain the discipline of the people.

Every problem of life; the Papacy enters into every question of the day. Is it not around the Papacy that all controversies ultimated? Is it not still that Rome against the world? Is it not still that Rome against the world? Is it not still that Rome against the world?

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"CATHOLIC" COUNTRIES.

N. Y. Freeman's Journal.

Some of our non-Catholic contemporaries are saying constantly silly things about "Catholic" countries. The Independent, for instance, would have its readers believe that bull fighting is some sort of a Catholic function, and that the last priest in Mexico will be strangled with the entrails of the last bull killed in the ring; and that all the improvements introduced into Mexico in the last half century are due to Protestantism.

In the first three countries, the Catholic Church has had to struggle against the world, the flesh and the devil since missionary saints planted the Faith there. It has done much. These countries owe their civilization to the influence of that Church which defined the Sacramental character of marriage, elevated woman to her present position, preserved letters, and abolished serfdom.

The Independent, denying this, would only be laughed at by every intelligent man among its readers. It has admitted more than once the debts which modern civilization owes to the Church. But the Church's mission has only begun. Neither France nor Spain nor Italy was ever "Catholic." A great part of the population of these countries, notwithstanding the union of Church and State, were no more religious than the Harvard or Yale students are, who go to chapel because the college rules require it.

But London is the centre of this Protestant England whose "Reformed" Creed is enlightening the Romanists of Europe. It is nothing if not Protestant. And yet it is so grossly immoral that the "good" American is shocked by it, and he takes refuge in the more refined sins of Paris.

And yet we do not pretend to say that London, the Lowland of Scotland, or Sweden, is immoral because it is Protestant. It is immoral because it is Luther and Henry VIII. looked on sin of the flesh with a certain complacent toleration.

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prize-fighting, and the theatrical ballet—which is more demoralizing than either—were the only obstacles left to morality in all countries, priests and ministers would consider that the world was almost conquered.

If Madrid and the City of Mexico have these bull fights, London and New York complacently tolerate annual theatrical shows, in which the performers are notorious courtesans. If the "best society" in these Spanish cities applaud the death of a bull, does not our "best society" flatter the notorious Duke of Marlborough? Comparisons are odious; and the "tu quoque" argument proves nothing.

BRITISH BEGGARS.

A PARLIAMENTARY REPORT ON ENGLAND'S HEREDITARY PENSIONERS AND INCURERS.

Cabling from London to the New York World, a correspondent sends the following: The parliamentary committee which has just made its report upon the perpetual pension list, has brought out some interesting facts in these reports. There is a long list of sinecure—of officers with salaries where no duties are performed. For instance the Duke of St. Albans is hereditary grand falconer of Great Britain, and he receives £965 a year for this office. Needless to add that there are no falcons.

It is admitted in this report that upward of £200,000, or \$1,000,000, have been paid to the incumbents of this office since hawking has become unknown in England. In the appendix of the report the history of this grant is given. It appears that the original patent was granted by King James II., almost immediately after the demise of Charles II., to the illegitimate son of the latter and of the courtesan Nell Gwynn, the salary and expenses in perpetuity being chargeable on the revenues then at the disposal of the crown.

The Duke of Grafton receives £22,000 as a hereditary pension. The hereditary grand proclomator of the court of common pleas has just compounded his pension for family services by accepting £15,000. Sir Edward Hulse holds on to little less than ten guineas a year, as compensation for the loss of certain fees in the court of chancery. A lady draws about a dozen pounds a year for the reason that the family of which she is heir, had a rent charge on the estate of a Roman Catholic gentleman who was attainted in the reign of Queen Elizabeth. Three hundred and seventy five pounds of the Danversque pension of £20,000 remain uncommuted; but the Earl Cowper, who held four-fifths of the annuity, offered in 1853 to sell his share for £40,000, which was accepted.

The remaining perpetual pensions—which are mainly in the nature of grants to municipal corporations, to English and Scotch universities, to country clergy and grammar schoolmasters—are generally trifling in amount. The parliamentary committee, however, seem disposed to insist very strongly that where no service or only nominal service has been rendered by the holder of the hereditary pension, the annuity should in no case extend beyond the life of the present recipient, and that in all cases the commutation should involve a real saving of the nation.

A memorandum issued on the subject, which emanates from Mr. Bradlaugh, gives an account of the great Duke of Marlborough's correspondence with the French King, Louis XIV. and with the exiled James II., and refers to the unquestionable embezzlement by the hero of Blenheim, in his capacity of commander-in-chief, of vast sums of public money. On the same authority it is stated that one of the claimants to the Penn annuity was not her or descendant of William Penn.

On the whole, the conclusion of the committee seem to be clearly in favor of the abolition of all hereditary sinecures and perpetual pensions.

Horsford's Acid Phosphate

DR. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, and the best restorer when the energies flag, and the spirits droop."

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they use Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

Nasal Balm.

Deafness caused by Catarrh is quickly relieved by Nasal Balm. Deafness caused by Catarrh is quickly cured by Nasal Balm.

A Lucky Escape.

"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. instead. One bottle cured me." M. A. Squelch, Regian, Ont.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 488 RICHMOND ST. LONDON, ONTARIO.

GEN. JOHN F. COFFEY, M. A., LL.D., EDITOR

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RECEIVED BY THE ARCHBISHOP OF QUEBEC

Approved by the Bishop of London, and recommended by the Archbishop of St. Andrews, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

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Persons wishing for a change of address should invariably send in the name of their former post office.

Catholic Record.

London, Sat. Sept 24th, 1887.

QUEBEC POLITICS.

The rabid sectionalism and hatred of the French-Canadians which have characterized the Mail of late will not permit that journal to let its fellow-citizens of the Quebec province progress in peace.

The Mail's alarm is not likely to be shared to any great extent by the people of this Province. Of course it will occur in every community that when a small minority are mingled with a large population of different race, there will be in time a certain amount of amalgamation, or absorption, and in Canada we find this occur wherever these conditions exist.

There is now a new source of alarm for the Mail. It is a scheme which "well-informed persons in Quebec believe that certain members of the hierarchy are preparing for bringing together the Rouge, Castor, and Bleu camps."

Whoever may attempt to succeed him, (Sir John,) will in all probability have to settle with a more or less solid French race, ready not to cast its seventy votes at Ottawa for the well being of the country, so much as to sell them to the highest bidder.

Here is a mare's nest in earnest. Has it been, in the past, a special characteristic of the French Canadian members of Parliament that they sold their votes to the highest bidder? It is not many years since this Province was assailed at the discovery that a very substantial bribe was dangled before a batch of our own Legislators, sufficient in number to change the Government of the Province; and there is good reason to believe that there was some snubbing at the bait.

We may well imagine that the supposed plot of the French Canadian bishops is as purely imaginary as his estimate of the political morality of the French-Canadian members of Parliament. He does not even positively assert that the plot exists: "Well informed persons in Quebec believe" that such is the case.

A FILTHY SHEET.

A filthy sheet, called the "Truth-Sheet," published in New York as the organ of American "infidels," produces in its columns a caricature of Rev. Father Lambert, representing him as a development of a monkey.

On Saturday last took place in Philadelphia the Memorial Centennial celebration. President Kasson, was informed by the press dispatch, gently took the arm of Cardinal Gibbons, who with the glittering sun pouring down on his Cardinal vestments and the red hat so lately placed on his head by the venerable Leo XIII., looked his best, and was the recipient of much attention.

VIOLENT AND VIRTUE IN THE DAILY PRESS.

The American of August 27th publishes an instructive and telling article on the above-named subject. The Philadelphia journal begins by citing a complaint from the Churchman, a New York publication, that not long ago an influential daily paper being asked why it was that only a quarter of a column was devoted to the proceedings of an important educational convention held in the place of publication, while more than three columns were given to a minute telegraphic account of a professional game of baseball in another city, replied that it was merely a question of supply and demand, that its business was simply to meet the wants and comply with the tastes of its readers, and finally, that when the public took more interest in education than in baseball, the respective kinds of intelligence would be proportionately accorded. The Churchman hereupon remarks that all kinds of sensational and hurtful reading are justified on the ground that they are demanded by the taste of the public, and that such a plea is a disgrace to the press and a dishonor to a noble profession.

The Churchman also complains that often the reports of the most important events of the day are written by men with no true sense of responsibility, no real fitness for the task, and no principle to restrain them from giving an utterly false coloring to the facts which they undertake to relate. Nothing but the most hurried or general supervision can be exercised over their work, which often does an irreparable wrong to some innocent man or to some good cause. Injury done in this way is in very many cases irreparable. Not only do the newspapers, as a rule, stand by their reports, and refuse correction of blunders, but when they do consent to the correction, either make it worse than the original wrong, or do not permit it to overtake the letter in its onward flight, by delay in the publication of the correction, or its insertion in some obscure corner, where it will be seen or read by but few.

The American agrees with the justice of the Churchman's contentions and criticisms—but suggests that the reasons why the daily newspapers contain what they do, and omit what they do, are not so well understood, and goes on to remark: This branch of the subject needs a more scientific inquiry. We may suggest some of the data on which it may proceed.

It is undoubtedly true that the editor of the daily paper wants to supply the demand. He wants his paper to "sell." He is striving, above all other things, to "run up" its circulation, and so make claim to the advertising patronage of the community, as well as secure the fraction of profit on sale. If, therefore, he had any reason to think that a full report of the proceedings of an educational or a scientific body would be more popular than the details of baseball matches, he would undoubtedly give the former. But of course he knows that it would not. The number of people who are desirous, or even willing to be informed is small compared with those who demand to be entertained.

It is clear, then, notwithstanding the Mail's efforts to create dissension on account of religion and race, that the battle was not fought either on religious or race grounds. It is when above all times in the history of Canada the people of Quebec are almost equally divided on political issues, that the Mail chooses to raise the cry of danger to Ontario from a solid French-Canadian vote! There was a time when that vote was nearly solid. It was when a solid party in Ontario was openly hostile to them, and threatened their suppression as the Mail is doing to day. The same causes might again bring about a similar result; though we do not believe that the occasion will soon arise again.

EDITORIAL NOTES.

ARCHBISHOP WALSH, in a letter to the Dublin Express, says that as the landlords, at the recent meeting, failed to adopt a manful attitude on the question of a conference between landlords and tenants, he fears that the opportunity to effect a settlement is now lost.

The Oblate Fathers have residences and mission stations at follows: Rome 1; Northern Italy, 1; British Isles, 14; France, 22; Germany, 1; Holland, 2; United States, 10; Canada, 11; St. Boniface, 7; St. Albert, 21; Mackenzie, 11; British Columbia, 7; Island of Ceylon, 37; Natal, 5; Orange Free State and Kimberley, 8; Transvaal, 2.

WE LEARN from our Irish exchanges that the Most Rev. Dr. Carbery, O. P., Bishop of Hamilton, left Dublin on Aug. 24th for the south, where he will sojourn for about two months, dividing his time between Cork and Limerick, before he returns to his See. The Bishop's health, we are further informed, has somewhat improved. The people, not alone of Hamilton Diocese, but of the entire Dominion will be delighted to hear that His Lordship on his return to this country has been completely restored to health.

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FRENCH PROTESTANTISM.

"French Protestantism is making praiseworthy efforts to combat Socialism and Materialism on the one hand, and Ultramontanism on the other. . . . Evangelical religion in that country is in need of all the strength which union can give, and this combination of its forces for the purpose of countering the spread of skepticism and intolerant ecclesiasticism is a wise and opportune movement on the side of truth. . . . The best thought and feeling of Protestant France are behind the movement, and will strive earnestly for success."—Christian Guardian, 14 Sept.

In view of the fact that French-Protestantism has reached the stage that it denies the divinity of Christ, it is an enigma to us how it will counteract the spread of skepticism. What worse can skepticism do than remove Christ out of His religion? It is but a few years since a French missionary appealed to Canadians for aid to the small section of Protestants who were bent on retaining the divinity of Christ in their creed, when it was formally repudiated by the Protestant Church of France. Christianity without Christ as God is mere Deism, or "Natural Religion."

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was listened to with the closest possible attention, and upon the conclusion of the prayer the sweet strains of the patriotic "Star Spangled Banner" broke upon the crowd in volumes from the voices of the grand chorus, accompanied by the Marine Band.

THE movement in favor of Home Rule for Ireland seems to be making rapid progress all along the line. It is now reported that the Duke of Devonshire has become a convert to the Home Rule policy of Gladstone, and is trying to influence his son, Lord Hartington, to pledge his efforts to the cause. The movement is also spreading as regards Scotland. At a recent conference of Scottish Home Rulers Mr. Findlater, President of the Scottish Farmers' alliance, advocated Home Rule for Scotland. He openly declared that the Northern and Eastern counties of Scotland were ripe for it. A committee was appointed to consider the question of bringing the matter before Parliament.

It is now becoming known that Lord Salisbury is wavering from the policy adopted towards Ireland by the ministry, and that he greatly fears the results which are sure to follow upon the execution of the measures passed during the session of Parliament just closed. His unconquerable confidant in the ministry, especially the Irish Secretary, Mr. Balfour, are doing all they can to bolster up their chief and to persuade him that though the present course is exceedingly disagreeable, it is none the less a duty. The passage in the Queen's speech, read at the prorogation of Parliament, which says the Queen trusts that the "remedies provided for Ireland will gradually effect a restoration of order," indicates what little hope is felt for the Tory cause even in the highest quarters. If anything further than has already been shown was needed to point out the hopelessness of expecting to reconcile England to the government's treatment of Ireland, it would be this very disaffection in the Tory ranks. Frequent murmurings have been heard, and have been quietly hushed, and the threatened resignation of Mr. William Evelyn, a strong Conservative member for Deptford, gives the latest indication of the drift of political matters.

Special to the Catholic Record. DIOCESE OF KINGSTON.

Impressive Ceremony.

LAYING OF THE CORNER-STONE OF THE NEW FRENCH CHURCH IN CORNWALL BY THE RIGHT REV. J. V. CLARY, B.T.D., BISHOP OF KINGSTON.

On Tuesday, the 6th inst., His Lordship, the Bishop of Kingston, accompanied by the Very Rev. C. H. Gauthier of Brockville, arrived in Cornwall and held a conference of the clergy of the eastern section of the diocese. The conference lasted until Wednesday afternoon, when the greater number of priests returned to their respective missions. On Thursday, the feast of Our Lady's Nativity, took place the solemn ceremony of the blessing and placing of the corner-stone of the new church, which is being erected in East Cornwall for the benefit of the French-speaking members of the parish. His Lordship was assisted in the ceremony by Vicar-General MacDonagh, the Very Rev. Dean Gauthier, and Fathers Murray, Carbett and J. J. Kelly. Upon the conclusion of the significant rite, in which the Church pours forth her prayers to God imploring the Divine benediction upon the work and those who help in it, and invoking the sanctifying power of the Holy Spirit upon the place to be dedicated to the service of the Most High, the following address in the French language was presented to His Lordship. It was read by Mr. Felix Charbon in the name of the new congregation, and expressed their great joy at the happy event of the day and the presence of their Lordship and also Father Murray, their local pastor, for the good will and successful efforts in promoting the work of the new church in course of construction, and helping largely to the increase of the building fund by their personal subscriptions and their exhortations to the people. They also made grateful acknowledgments to the congregation of St. Columban's church for their munificent donation of \$1,000.

Address a grandeur J. V. Clary, Evêque, S. T. D.

Monsieur—Permettez que vos enfants vous apprennent encore pour vous manifester leurs sentiments de joie à votre arrivée au milieu d'eux et exprimer à votre Grandeur leur reconnaissance pour le don de votre secours. Le 6 septembre dans une cause canadienne, elle eût été à peine es tout eodles deplus que nous avons eu le bonheur de rencontrer votre Grandeur. Alors nos espérances d'engager une Eglise et une multitude de catholiques dans une entreprise brillante mais à jour d'hui ces espérances sont accomplies et nous voyons avec grande satisfaction la réalisation de nos vœux. Car, de la fondation de cette Eglise sont posés et n'attendent que les prières de l'épouse de Jésus Christ pour recevoir la Pierre Angulaire du temple dans lequel nous et nos enfants serviront Dieu le reste de nos jours. Nous pourrions laisser passer ce jour d'allégresse sans offrir une reconnaissance à vos plus sincères remerciements. L'Église, qu'Elle a montrée au succès de notre Eglise. Votre Grandeur sera heureuse aussi d'apprendre que la paix et la bonne volonté régissent dans notre congrégation et également entre nous et nos confrères Irlandais. En terminant nous voudrions remercier le Rev. Charles Murray de ce qu'il a exercé parmi les siens en nous procurant la belle somme de \$1,000 pour notre Eglise. Veuillez Monsieur accepter nos remerciements et croyez nous vos enfants très obéissants.

St. Michael's Palace, Toronto, Sept 23rd, 1887. To the Editor Catholic Weekly Review.

Sir—I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging them to pay their just debts. Catholics at least can not be unaware of their obligations in this matter, and that absolute to a penitent heartily sorry for his sins does not free him from the obligations of paying his just debts. The statement for oblivion of justice in this world will certainly be exacted in the next. The editors and proprietors of newspapers, on their part, give their time, the product of a high education and experience, together with their money for stationery, printing and wages, to employees, and they expect and should have, in common justice, a return, often by no means adequate for their outlay. A man who will not pay for a paper he subscribed for, read, and whose contents he enjoyed, is a retainer of another man's goods, and is on the level of a thief.

Yours faithfully, JOHN JOSEPH LYNCH, Archbishop of Toronto.

Special to the Catholic Record. THE COLORED MISSION OF WINDSOR, ONT.

We are happy to learn that on the 1st Sunday of October next, Feast of the Most Holy Rosary, the Rev. Father Wengner, S. J., who has done perhaps more than any other living priest towards the conversion of the colored people in the United States, will open a mission in St. Alphonsus' Church, Windsor, Ont., for the exclusive benefit of the colored people of Windsor and neighborhood.

The school in connection with the mission is again in operation since the beginning of September and is under the charge of the Sisters of St. Mary's Academy.

Our readers will remember the success obtained by this school during the last term. Dean Wagner expects it will achieve even greater success during the term just commenced. Fifteen of the largest boys and girls among those baptized last spring are now preparing for their first Holy Communion and for Confirmation, etc., and no doubt a goodly number of fresh scholars will be inscribed on the baptismal register before the next summer vacation.

We are sorry, however, to learn that the 102 subscription has not realized yet half the sum required for the buildings of the mission.

As the Rev. Dean Wengner for Europe in the interest of the mission towards the end of next October, persons who have received his appeal are kindly requested to make their returns before the 15th prox.

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It is Dean Wengner's intention, if he meets with any kind of success in Europe, to begin the construction of the Church and School immediately upon his return in the Spring.

The Pope has conferred upon the Duke of Norfolk the Grand Cross of the Order of Christ. The Duke is about to buy a large palace in Rome in which to establish a university.

PASTORAL

THE BISHOPS AND ARCHBISHOP OF THE OF TO RELAT V CELEBRATION OF THE GOLDEN POPE L

We, the Archbishop and Bishops of the to the Clergy, Religious Com Health and Benediction in t DEARLY BELOVED BRETHREN,

We deem it our duty to our combined authority as the Ecclesiastical Province of Toronto Jubilee of our Holy Father Pope on the 29th of next December. have reached the fiftieth anniversary sublime dignity of the priesthood, paring to celebrate the felicitous great occasion and with every affection and with deep gratitude to in the person of Leo XIII. so gr this most critical and portentous will be a joy, as well as a duty, for Ontario, to take a proper share in the substantial proofs of our Catholic the august person and the sublime Pope is the central figure and C Spiritual Kingdom which Jesus C is the vice-gerent of the Son of G our souls; the Infallible Teacher Hence it is that the children of t reverence and filial love, that they in this world of doubt and darkness to make the greatest sacrifices t the discharge of his sublime duty the enemies of Christ and His Church THE SUPREMACY OF THE P

The doctrine of the Primacy ccessors over the Christian Church mental doctrine of Catholicism. that the Primacy of the Apostoli belief. The Church is a kingdom visible body, it must have a visible father to care for the family; it is shepherd. Our blessed Lord promi when he said, "I say to thee: Th will build my Church, and it will against it. And I will give to thee and whatsoever thou shalt bind on etc., etc. (Matt. xvi. 15-20.) P everlasting Church is built, the sol structure so securely reposes. that in the words above quote the Primacy of Peter and of his teaches that this promise was P Peter the commission to feed t "Feed my lambs, feed my shee cording to the interpretation of the bishops and priests, as well as the here to argue and contend for article of faith professed by over race, and held as a fundament all ages from the time of her in first we find acknowledged the su successors in spirituals over the of the early Fathers and the dec leave no doubt on this point. Peter is the "solid rock—the gre the kingdom were granted—to hi is the universal shepherd. He is the Apostles—the mouth of the A the prince of the Apostles—the Apostleship, and primacy over the also call the Roman Church the "the head See—it is possessed of head of the churches—the Apost churches are the streams." T is profane—an alien—an antichri And of the Pontiff who occupies the fisherman's successor—he ch charge of all—he has the primacy the bishop of bishops—the prima Such, dearly beloved brethren history unequivocally attests that mere abstract truth, but that it public and momentous character, West; with equal force of author nople and in the humble Seas Christendom.

But let us see what this prim of the Pope, a sovereign jurisdi all the children of Christ; the r and of appointing bishops; the dut lambs and the sheep of the fold, of It implies, therefore, the right provinces of the Church and w controlling and directing the child nation rulers in whatever clime, i form of government they may liv the bishops of the Church, the communion with the See of P Apostolic See and of all the bisho rupted and untrammelled, like the does not see, therefore, that the as a corollary, the Sovereign Ponti govern his spiritual children in e freedom, and, consequently, to hav tion with them in all that relat out let or hindrance on the part freedom is an essential conditio Church is in her normal state only THE TEMPORAL POWER OF THE TION AND A NECESSARY CON

Now, as a guarantee of this Sovereign Pontiff, He who establish as to prepare the way for the who reads history aright, must s establishment and consolidation condition of the freedom and inde in the discharge of his sacred d the night the whole divine plan, give the way to empire, and king the whole world should be gather in the days of those kingdoms, another kingdom, which should n stand for ever." (Dan. ii. 44.) I story may see how the Almighty every creature by the word of His controlled the destinies of nations ment of a principality that was t

Very creditable indeed.—Mr. J. O. Dromgole, of this city, son of Mr. John Dromgole, manager of the Crystal Hall, has just passed a highly creditable primary examination at Osgoode Hall as student-at-law, ranking second in a list of twenty-four successful candidates.

PASTORAL LETTER.

THE BISHOPS AND ARCHBISHOP OF THE ECCLESIASTICAL PROVINCE OF TORONTO,
RELATIVE TO THE
CELEBRATION OF THE GOLDEN JUBILEE OF OUR HOLY FATHER
POPE LEO XIII.

We, the Archbishop and Bishops of the Ecclesiastical Province of Toronto, to the Clergy, Religious Communities and Laity of the Province, Health and Benediction in the Lord:

DEARLY BELOVED BRETHREN,

We deem it our duty to address you with all the weight of our combined authority as the Archbishop and Bishops of the Ecclesiastical Province of Toronto in reference to the Golden Jubilee of our Holy Father Pope Leo XIII., which will be celebrated on the 29th of next December. On that day His Holiness will have reached the fiftieth anniversary of his ordination to the sublime dignity of the priesthood. The whole Catholic world is preparing to celebrate the felicitous event in a manner worthy of the great occasion and with every fitting manifestation of filial joy and affection and with deep gratitude to God for having given to His Church in the person of Leo XIII. so great and wise and holy a Pontiff in this most critical and portentous period of the history of mankind. It will be a joy, as well as a duty, for us, the clergy and faithful laity of Ontario, to take a proper share in this celebration, and to mark it with substantial proofs of our Catholic loyalty and heartfelt devotion to the august person and the sublime office of the Vicar of Christ. The Pope is the central figure and Chief Pontiff in the hierarchy of the Spiritual Kingdom which Jesus Christ has established on earth. He is the vice-gerent of the Son of God; the Supreme Visible Shepherd of our souls; the Infalible Teacher of God's revelation to mankind. Hence it is that the children of the Catholic Church regard him with reverence and filial love, that they look to him for light and guidance in this world of doubt and darkness, and that they are prepared to make the greatest sacrifices in order to help and uphold him in the discharge of his sublime duties and in his warfare against the enemies of Christ and His Church.

THE SUPREMACY OF THE POPE, AN ARTICLE OF FAITH.

The doctrine of the Primacy of St. Peter and of his lawful successors over the Christian Church is an article of faith and a fundamental doctrine of Catholicism. What the sun is to the solar system, that the Primacy of the Apostolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible body, it must have a visible head; it is a house, it must have a father to care for the family; it is a sheep-fold, it must have a supreme shepherd. Our blessed Lord promised Peter the headship of the Church, when he said, "I say to thee: That thou art Peter, and on this rock I will build my Church, and the gates of hell shall never prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," etc., etc. (Matt. xvi. 15-20.) Peter, then, is the rock on which the everlasting Church is built, the solid foundation on which that majestic structure so securely reposes. All Christian antiquity maintains that in the words above quoted, our Divine Redeemer promised the Primacy of Peter and of his office, and it no less unanimously teaches that this promise was fulfilled when our Saviour gave to Peter the commission to feed the lambs and sheep of his flock: "Feed my lambs, feed my sheep" (John xxi., 16-17), that is, according to the interpretation of the fathers, the whole flock of Christ—bishops and priests, as well as the simple faithful. It is not our purpose here to argue and contend for a doctrine, but simply to state an article of faith professed by over two hundred millions of the human race, and held as a fundamental doctrine by the living Church in all ages from the time of her institution by Christ. From the very first we find acknowledged the supreme power of St. Peter and of his successors in spirituals over the Universal Church. The writings of the early Fathers and the decisions of the first General Councils leave no doubt on this point. Thus, according to the Fathers, Peter is the "solid rock—the great foundation—to him the keys of the kingdom were granted—to him the sheep were assigned, and he is the universal shepherd. He is the pillar of the Church—the eye of the Apostles—the mouth of the Apostles—the head of the Apostles—the prince of the Apostles—the one who has the primacy of the Apostleship, and primacy over the Universal Church." The Fathers also call the Roman Church the "matrix of all the churches." "It is the head See—it is possessed of a superior principality—it is the head of the churches—the Apostolic See—the fountain, and other churches are the streams." To it all must have recourse. "He is profane—an alien—an antichrist—who is separated from Rome." And of the Pontiff who occupies the See of Peter, they say: "This is the fisherman's successor—he holds the place of Peter—he has the charge of all—he has the primacy in all things—the chief Pontiff—the bishop of bishops—the primate of all the bishops," etc., etc.

Such, dearly beloved brethren, is the teaching of all Christian antiquity, in fact, the teaching at all times of the Universal Church in regard to the primacy of St. Peter and his successors; and impartial history unequivocally attests that this doctrine has not remained a mere abstract truth, but that it has always been affirmed in acts of public and momentous character, as well in the distant East, as in the West; with equal force of authority in the Imperial city of Constantinople and in the humble Sees of the most obscure Province of Christendom.

But let us see what this primacy implies. It implies on the part of the Pope, a sovereign jurisdiction over the entire Church, over all the children of Christ; the right of convoking general councils and of appointing bishops; the duty of feeding with salutary doctrine the lambs and the sheep of the fold, of which he is the supreme shepherd. It implies, therefore, the right of free communication with all the provinces of the Church and with all the Bishops, the right of controlling and directing the children of the Church and its subordinate rulers in whatever clime, in whatever nation, under whatever form of government they may live. It implies, also, on the part of the bishops of the Church, the paramount duty of holding strict communion with the See of Peter. The intercommunication of the Apostolic See and of all the bishops of the Church should be uninterrupted and untrammelled, like the flowing and ebbing of the tide. Who does not see, therefore, that the doctrine of the primacy involves, as a corollary, the Sovereign Pontiff's divine right to teach and rule and govern his spiritual children in every part of the world with absolute freedom, and, consequently, to have unrestricted liberty of communication with them in all that relates to the religious discipline of life without let or hindrance on the part of secular government? Such a freedom is an essential condition of Church government, and the Church is in her normal state only when she enjoys it.

THE TEMPORAL POWER OF THE POPE IS A PROVIDENTIAL INSTITUTION AND A NECESSARY CONDITION OF THE INDEPENDENCE OF THE HOLY SEE.

Now, as a guarantee of this freedom of action on the part of the Sovereign Pontiff, He who established the primacy so disposed of even to us to prepare the way for the temporal power of the Popes. He, who reads history aright, must see the finger of God in the gradual establishment and consolidation of the temporal power, as the condition of the freedom and independence of the Head of the Church in the discharge of his sacred duties. Daniel saw in his vision of the night the whole divine plan, according to which empire was to give the way to empire, and kingdom was to succeed kingdom, until the whole world should be gathered into the Roman empire: "When in the days of those kingdoms, the God of heaven would raise up another kingdom, which should never be destroyed, but which should stand for ever." (Dan. ii. 44.) Even so the Christian student of history may see how the Almighty Disposer of all things, Who upholds every creature by the word of His power, so ordered human events and controlled the destinies of nations as to prepare the way for the establishment of a principality that was to secure the free, unfettered exercise of

that primacy which the Incarnate God had established in His Church, as the centre and principle of unity of faith and the fountain of jurisdiction. During three hundred years the Church was subjected to a most sanguinary persecution, her faithful children were slain by hundreds, and the soil of Rome was soddened with martyrs' blood. During that dark period the Church, it is true, acquired property, but not, of course, a civil principality; and, hence, the only way, in which the Supreme Pontiffs could vindicate their liberty and independence was to retire to the gloom of the catacombs, or to shed their blood on the red scaffold of martyrdom. But that was not the normal state of the Christian Church. Persecution had done its worst against her and utterly failed in its object. Human passions broke in angry waves against the rock of ages, but in vain. The Church was built upon a rock, and though the rain fell, and the floods came, and the tempests raged, it fell not. The victory of Constantine gave freedom to our holy religion, called her forth from her hiding places, and enthroned her in glorious basilicas and majestic temples. Then began to manifest itself the action of Divine Providence in preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transferred the seat of empire from Rome to the banks of the Bosphorus. "The same precincts," observes Count de Maistre, "could not contain the emperor and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperors seemed no longer at home in Rome; they resembled strangers passing through and lodging there from time to time." At length the period arrived for the destruction of the Roman empire and its guilty capital—Pagan Rome, the Babylon of the Apocalypse. A cry had gone up against it from the Christian martyrs, and was heard; the hour of its doom had struck. The barbarians, bursting from their northern climes and savage forests, swept over the empire with the might and impetuosity of an irresistible inundation. The Roman legions were annihilated; the empire itself, the consolidation of centuries, was broken into fragments by many a hard stroke: *tusione plurima*. Rome's haughty gates were torn down and carried away, and the city itself reduced to a "marble wilderness." But there was in that city a principle of vitality—the Papacy; and Christian Rome, blessed with the Gospel of immortality, arose on the ruins of Pagan Rome, and became the capital of "a kingdom which can never be destroyed." The emperors of Constantinople were impotent to protect their subjects, and the abandoned peoples of Rome and the adjoining countries turned to the Pope for protection and elected him their sovereign. The Supreme Magistracy was spontaneously transferred by the Roman Senate and people to the Sovereign Pontiff. Gregory II., A. D., 730. "The bishops of Rome then became, *de facto et de jure*, the temporal as well as the spiritual fathers of a free people, and after the loss of her legions and provinces Rome was again restored to honor and dominion. The Chair of Peter replaced the throne of the Cæsars; the seat of empire became the sanctuary of religion; and had it not been for this new vital principle, which renovated her decayed energies, Rome, like other cities of antiquity, like Thebes or Babylon, or Carthage, might have been blotted from the map of the earth, verifying the awful foreboding of Lucretius, '*Fabula nomen erit*.'" "The temporal power of the Popes," says Gibbon, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." This necessarily rapid and imperfect sketch of the way in which the temporal power of the Papacy was brought into existence is sufficient to convince the impartial reader that this power is the work of Providence: "*Dignitas Dei est hic*." And with this work the liberty of conscience and the independence of the Church have been providentially united for centuries. In the words of the late illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church, and to our own, that the Pope be free and independent; that this independence must be sovereign; that the Pope be free and that he appear free." And the Pope has, time and again, asserted that his temporal sovereignty is, in the present state of society, necessary to his independence and his freedom of action as Head of the Universal Church.

THE POPE, ROBBED OF THE TEMPORAL POWER, IS NEITHER FREE NOR INDEPENDENT.

But the temporal power, which Divine Providence had bestowed on the Apostolic See, as a necessary condition and safeguard of the freedom and independence of the Vicar of Christ in the discharge of the sublime duties of his office, has been wickedly usurped. The Papal throne, that stood erect for more than a thousand years has been torn down by the hands of sacrilegious men; and the Father of the Faithful, to avenge whose wrongs a million swords would in other days have leaped from their scabbards, is robbed of his liberty and rights—is practically a prisoner in his own city—and is made dependent on the contributions of the faithful for the support of his dignity and for the means that are necessary to enable him to exercise his divine ministry. But lest it should be thought that this picture of the sad condition to which the Vicar of Christ has been reduced is overdrawn, lest it should be imagined that, notwithstanding the wicked usurpation of his civil prerogative, his liberty and independence as Head of the Church are still respected and secured, we will quote here the indignant protest to which His Holiness gave utterance on a late occasion in reply to an address of the Sacred College:

"But we are more deeply concerned and afflicted at what happens in Italy and in Rome, the centre of Catholicity and the privileged seat of the Vicar of Christ. Here the assaults of our enemies are all the more injurious, as they are directed against that supreme power in which are so intimately bound up the good, the life and the social action of the Church throughout the world. Now, the designs of which we frequently had to complain bitterly have increased in latter times beyond all measure; for it is easy to discover what are the real designs entertained against the Church under cover of vain pretences and invented distinctions. Her most beneficent institutions, her dogmas, her ministers, her rights—nothing is spared. We are threatened with new laws which, according to public rumor, would lay violent hands on the last resources of property left to the Church, and which would bring about the interference of laymen in ecclesiastical affairs, with all the disastrous effects that follow from such intrusions. Her enemies are sharpening every weapon against the Christian education of our youth. Other effects of their increased hostility are the odious measures recently taken against the poor and inoffensive nuns, who are worthy of all compassion. But the most furious attacks and the most implacable hatred of the sects are directed against the Supreme Pontiff, the corner-stone of the sublime edifice of the Church. It is enough to say that they have dared to denounce him publicly as the enemy of Italy in all ages, and to brand him with such names of opprobrium and contempt as the tongue refuses to repeat.

"How can we be astonished if, after this, in popular reunions, at public meetings and in the press they have hurled against the Pope the most vile and the most unbecoming insults, and that in the principal cities of Italy the most horrible affronts should be offered to the Pontifical Office and Dignity? And coming still to more ferocious designs, they have threatened to resort to the last limits of violence against ourselves and against our peaceful residence. The worst is that these manifestations of hatred and of violence are allowed to be freely indulged in, and no efficacious means employed to hinder them.

"In such a condition of things everyone knows in what manner our dignity is respected and the honor of our person guarded in Rome. All must understand what security we enjoy and what sort of liberty is left to us in the exercise of our Apostolic Ministry.

"It is therefore impossible for us to be satisfied with the present state of things, and as our enemies, strengthened by the aid of human power, are leaving nothing undone to perpetuate the present situation of the Pope, we feel it on our side a pressing duty to renew against these usurpations, be they old or new, the most formal protests and to claim for the safeguard of our independence the sacred rights of the Church and of the Apostolic See. Our confidence is placed in God, who holds in His divine hands the course of human events. May He

bountifully hear our humble prayers and those of the whole Church, particularly during these days of grace and mercy."
THE DUTY WHICH, AS CATHOLICS, WE OWE THE HOLY FATHER IN HIS PRESENT POSITION, AND ESPECIALLY ON THE OCCASION OF HIS GOLDEN JUBILEE.

Such being the sad condition to which the Holy Father has been reduced by the enemies of Christ and His Church, it becomes the urgent and most sacred duty of the faithful throughout the world to rally around him, to sustain him by their sympathy and loyal devotion, and to contribute generously of their means to uphold his dignity and to enable him to discharge his sublime duties as Supreme Ruler of the Christian Church. Apart from his august character as the Vicar of Christ, our present Holy Father Leo XIII. has special claims on our admiration and dutiful affection and gratitude. No greater Pope has sat in the chair of Peter for many years. A man of genius and of vast scholarly attainments, he has given a great impulse to the cultivation of letters, especially of history, of philosophy and theology. His Encyclicals are written with a masterly hand, with all the graces of classical Latinity, with the learning of a great theologian and the zeal and fervor of a saintly Pontiff. From the heights of the Vatican he sees the moral evils that afflict society and that threaten to destroy Christian civilization, and he points out the means that alone can save both from destruction. When he ascended the Chair of Peter he found the most powerful states up in arms against the Papacy and the Church, and by his singular wisdom, great judgment, and extraordinary zeal, he has succeeded to a great extent in disarming the general hostility, and in turning at least one mighty empire, from being a bitter and tyrannical oppressor, into a friend of the Church. A greater and more powerful man than Henry IV. has been compelled by Leo to go to Canossa. He has honored our dear Canadian Church by raising one of its prelates to the dignity of the Cardinalate. He has placed the legislation and organization of the great young Churches of the United States and of Australia on a more perfect and a firmer basis, and he has re-established the hierarchy in Scotland. The Venerable Church of the East has also engaged his special attention. He has found a peaceful solution of the long-standing trouble connected with the See of Goa and its privileged jurisdiction over distant territories and Catholic populations novise subject to Portuguese rule in the order of secular government. He has created a native episcopate in India, and invested it with permanent hierarchical character, having previously secured the sanction of the king of Portugal for this revocation of an ancient and much-prized prerogative of his crown. And greater zeal and fervor amongst its children, as well as a large number of conversions from heresy and schism, are likely to be the result. In a word, he has during his short reign raised the Papacy to a greater height of moral power, of commanding influence, and of universal regard than it has ever attained since the dark days of the so-called Reformation. The Pontificate of Leo XIII. will shine as one of the most remarkable and glorious in the Church's history. Let us show our appreciation of so great a Pontiff by taking our proper share in the celebration of his Golden Jubilee. The whole Catholic world is preparing to celebrate it by a generous outburst of loyal feeling and devotion towards our Holy Father, by heartfelt congratulations and earnest prayers, and by generous and beautiful gifts. We, the Bishops of the province of Toronto, have decided, that the best and most practical way for the clergy and laity of Ontario, to show their loyalty and love of our Holy Father on this memorable occasion, would be to make him a generous, large-hearted offering of Peter's Pence; and, accordingly, we order a collection to be made for this purpose in every Diocese in the Province, and in every Mission in each Diocese. It is our bounden duty as Catholics to contribute of our means and in accordance with our capacity towards the support of the Head of the Church, especially since he has been robbed of the Patrimony of St. Peter, and to supply him with the means of discharging his great duties towards the Catholic world. We trust, therefore, that on this occasion you will do your duty in this respect, in a manner honorable to yourselves, creditable to the Church in Ontario, and worthy of the Golden Jubilee of the Sovereign Pontiff. In a noble pastoral addressed some four years ago to his flock by His Lordship the Bishop of Kingston, we find the duty and obligation that bind Catholics to contribute towards the support of the Sovereign Pontiff expressed in words so forcible, lucid and comprehensive, that we make them our own and commend them to the serious attention and favorable consideration of the clergy and laity of the Province.

"1st. The Pope is the *Father of the Faithful*; therefore, we owe him the duty of children, to contribute each our share towards his sustenance, as the guardian of the Christian Family, in honorable independence. 2nd. He is *Our King*, the spiritual monarch of Christendom; accordingly we owe him tribute by the law of nature and the precept of Christ. 3rd. He is the *Vicarious High Priest* of the New Testament, 'according to the order of Melchisedech'; consequently, as heirs of the faith of Abraham, who payed tithes to the merely typical representative of Christ's eternal Priesthood, we should reverently present our offerings to the Pontiff, who represents it before Angels and men in the fulness of grace and truth, and the whole power of the keys of the kingdom of Heaven. 4th. He is *Chief Pastor* of the Universal Fold; the same law of God therefore, and the same precept of the Church, that provide for the congruous sustentation of the local pastor in his parish, and the bishop in his diocese, are obligatory upon every parish and every diocese for the congruous support of the Pastor, who feeds, rules and governs 'the lambs and the sheep' in every section of the fold. 5th. He is the *Infalible Preacher* of the 'one faith' whereby we are individually saved and the Church is preserved in unity; to him, accordingly, the Apostolic rule applies, 'So also the Lord ordained that they who preach the Gospel, should live by the Gospel.' 6th. He is *Our Head*, and we are members under him in the mystic body; whence we shall not live independently of him, nor he of us; our sustenance shall be shared with him for all that concerns the integrity and healthy action of our corporate organism. 'There are many members, indeed; but one body; and the eye cannot say to the hand, I need not thy help; nor again the head to the feet, I have no need of you. Now you are the body of Christ, and members of member.' 7th. We are specially bound to maintain the Sovereign Pontiff, by reason of his special needs, resulting from the manifold difficulties, attending his present position."

For these reasons we ordain as follows:
1st. That a collection, as generous and large-hearted as our circumstances will permit and as the occasion demands, shall be taken up in every church throughout the ecclesiastical province of Toronto on the first and second Sundays of next October, to be given, as a Golden Jubilee offering, to the Holy Father.

2nd. The amount collected shall be sent, with as little delay as possible, by the pastors of each diocese to their respective Bishops.

3rd. The prayer "*pro Papa*" shall be recited in every Mass, the rubrics permitting, from the date of the reception of this Pastoral Letter till the end of the year, and a Te Deum be sung in each cathedral church and in all others, in which it can be suitably chanted, on the 1st day of the year 1888, thanking God, for prolonging the life of our Holy Father beyond the 50th anniversary of his Priesthood.

4th. This pastoral shall be read in all the churches of the Province on the first Sunday after its reception, or as soon afterwards as circumstances will permit.

"The Grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all."—II Cor., xiii, 13.

† JOHN JOSEPH LYNCH,
Archbishop of Toronto.

† JOHN WALSH,
Bishop of London.

† JAMES VINCENT CLEARY,
Bishop of Kingston.

† JAMES JOSEPH CARBERRY,
Bishop of Hamilton.

† THOMAS JOSEPH DOWLING,
Bishop of Peterborough.

NEWS FROM IRELAND.

DUBLIN. A great demonstration of the citizens of Dublin was held on the evening of Aug. 23 at the Rotunda. The Lord Mayor presided, and among the gathering were a large number of English, Scotch and Irish members of Parliament, including Messrs. Jacob Bright, Haldane, Fenwick, Cobb, John Dillon, Wm. O'Brien, and T. Harrington. Professor Galbraith, of Trinity College, made a resolution denouncing the "proclamation" of the Irish National League as an unscrupulous attempt to drive the Irish people from the path of peaceful and constitutional struggle for their rights, and to disorganize an organization which had suppressed crime and outrage; and Mr. Jacob Bright, Mr. Cobb, Mr. Haldane, and Mr. Fenwick delivered speeches in support of it, each expressing the warmest support to the action of the Irish people in the name of the democracy of England; while each, at the same time, advised the Irish people to keep a calm and dignified demeanor, and desist from acts of violence which might bring them into collision with the law. Mr. John Dillon declared that, in spite of all proclamations, he should continue to exercise what Mr. Balfour called "industrialism" and, in future, instead of recommending the tenants of Ireland to make reasonable demands, he would recommend them to double their demands. Mr. Wm. O'Brien also spoke, declaring that no Irishman would be worth his salt who did not tear and trample the "proclamation" of the Tory Government under foot.

the evictions had been carried out without any show of resistance by the poor people, who are considerably in arrears with their rent.

On August 22nd, District Inspector Rice, Castleland, with Sergeant Gill hooly, Acting-Sergeant Donaldson and about nine sub constables searched for arms the houses of Denis, Charles, and Laurence Connor, of Gortice and Richard Doe and Michael Dineen of Behenagh, near Knockmabel. Having failed, after a most minute search to alight on anything, the party left.

The Rev. James Delany, of Carlow, having communicated with Col. The O'Gorman Mahon, congratulating him on his unopposed return for Carlow, received the following telegram: To the Rev. James Delany, Hon. Secretary Registration Committee, Carlow. Accept my warmest acknowledgements for the compliment rendered by the gallant independent electors of Carlow to their patriotic brethren of Carlow county. Signed—The O'Gorman Mahon, Colonel, etc.

At a meeting of the Kiltash Board of Guardians, on August 25, a resolution was passed thanking the Chief electors for retaining the O'Gorman Mahon as their representative, and congratulating the hon. gentleman on his election.

Limerick.

The Rev. M. Egan, of Limerick, lately student in the Urban College, Rome, left Waterford on August 23, for London, to take shipping for Auckland, New Zealand. Father Egan was accompanied on board the steamer for Millford by Mr. John Egan and Mr. Michael Egan, junior, both of Patrick street, Limerick. Father Egan takes with him the best wishes of many commercial men in Limerick to whom he has been known for many years.

The Rev. David Quinn, P. P., Coolcappa, was found dead in his bed on August 19. Father Quinn was ordained in Maynooth, and was 30 years of age. He was accurate in Latin, French and English, and was appointed from the latter place to the parish of Fodamore, and translated from thence to Coolcappa, where the people held him in great affection. The obsequies of the deceased took place on August 23 at Killolehan Church. The edifice was filled by relatives and friends of the deceased clergyman, and the keenness of the sorrow manifested shows how greatly he was regretted. From some of the estates in the locality the tenantry came in bodies to the funeral to manifest their sorrow for one of the best friends they had in the entire district, as his services to the tenants were incalculable. The Bishop, the Most Rev. Dr. O'Dwyer, presided at the Office and High Mass.

The Rev. P. Carroll, P. P. Croagh, died on August 23d. The Rev. gentleman was educated at Maynooth, and was since his ordination on the Limerick Mission. He had been ailing for some time, but his death was not anticipated. He was one of the oldest and most respected Catholic families of the city and county, by whom he was held in great affection.

Tipperary.

On August 23d, a bailiff from Clonmel, acting in the name of the agent, visited the lands of Lacken, near the latter town, on the property of Mr. Smith-Barry, M. P., to evict a tenant named William Ryan, for non-payment of rent. When the evicting party reached the place a settlement was effected, and the agent, Mr. Francis Townsend, accepting to take £24, and for give £26 more due. A clear receipt was then given.

Armagh.

On August 16th, news reached Cullyhanna, to the effect that the agent of the Ball Estate had sent word to some of the tenants that he was instructed to offer an abatement of 20 per cent. on judicial, and 25 per cent. on non-judicial. About nine days before posters were put over the estate, in which it was stated that an abatement of 15 per cent. on judicial, and 20 per cent. on non-judicial rents would be allowed, on condition of rents being paid before the 6th of August. Meetings of the tenants were immediately held in the parish of Ball Estate Land League Hall, and a deputation appointed to wait on the Crossmaglen portion of the tenantry, who came to the conclusion that they could not accept the abatement offered. Ten months ago the tenants unanimously agreed to hold out for an abatement of 30 per cent. on rents, but at the same time, when the agent found that they were determined, he offered 15 per cent. on judicial, and 20 per cent. on non-judicial rents to all the tenants. They, however, refused to accept this, and so paid their rents into the "Campaign Fund." When this was found out, many of the leading tenants were immediately served with ejectment processes, which they met by selling their crops, &c., at Campagna auctions, and thus kept the landlord at bay. When the successful result of the struggle became known the National Fund was immediately called out, and followed by a large crowd, paraded the streets till a late hour. Many fires were also lighted in the neighborhood, at which hundreds of ardent sympathizers attended, making the welkin ring with their cheers.

Galway.

Six of the prisoners who were so severely sentenced at the winter Sigeo Assizes, for resisting the evictions at Woodford, county Galway, were released on Aug. 20 from the county Antrim jail, where they had been detained for some time past. They were met at the prison gate by Messrs. James P. Kerr, L. L. B.; John A. Keogh, M. D.; Thos. M. Veagh, Jr.; J. Donnelly, and several other prominent Nationalists, who conducted the released men to carriages which were in waiting, and drove them to the Linenhall Hotel, where a substantial breakfast was awaiting them. Mr. D. Macaloney having been moved into the chair, a number of toasts were given and honored. After the breakfast the party drove to the Great Northern Railway terminus, whence the released men departed by the 8.30 a. m. train for Cavan, en route to Galway.

Roscommon.

On August 21, a force of eighty police proceeded to protect a bailiff and two emergency men in carrying out an eviction at Glantara, county Roscommon,

two miles from Ballinasloe, and on the property of Messrs. Hyman, of Dublin, the tenant being Patrick Barrett. The house was barricaded, and when the bailiff forced an entrance they were met with a shower of hot water, and on getting into the house they had to force open a second door. They found Barrett and his wife and children, one of them 2 months old, in the house, and his mother, who is 80 years of age. Pat Barrett resisted violently, and was arrested. The eviction was carried out, the old woman being carried outside by the bailiff. A procession was formed which marched back to Ballinasloe, the prisoner being in the centre of the police. A considerable crowd had gathered who cheered Barrett, but made no resistance. Mrs. Barrett accompanied the procession. A meeting was held subsequently in Ballinasloe which was addressed by Father Costello and others, and a subscription of a considerable amount was made up for Mrs. Barrett.

DR. CAHILL'S MEMORY

Honored by a Statue at his Grave in Glasnevin Cemetery.

THE EFFigy UNVEILED LAST SUNDAY, IN THE PRESENCE OF A GREAT GATHERING, BY ONE OF THE HOME MEMBERS OF PARLIAMENT—NOTES ON THE LIFE OF THE EMINENT THEOLOGIAN, EDUCATOR, ORATOR AND PATRIOT.

Sunday was a memorable day for the people of the Irish capital. They gathered in many thousands at beautiful Glasnevin, and witnessed the unveiling of a life-size statue of the great priest and patriot whose name stands at the head of this article. Mr. Peter McDonald, M. P., performed the ceremony, and the throng gazed for the first time upon a noble looking effigy of the doctor. It is a fitting monument to his memory. Although much has been written about the life and achievements of Dr. Cahill, although most of the older generation of Irishmen and Irish-Americans are familiar with his career, it is not inopportune in view of the above-mentioned event of the week, to give some outlines of his biography. The doctor, whose full name was Daniel William Cahill, first saw the light at Ashfield, which is situated near Arles, in Queen's county. He was born in 1796. His parents were in comfortable, if not affluent, circumstances, the father being a scientific engineer of much local celebrity. From his young days he displayed an unusual aptitude for the study of the mathematical and physical sciences which strongly characterized him through life. The future doctor of divinity acquired the rudiments of education at a school in Athy, Kildare, and also what is commonly designated the academic course of studies. Subsequently he took the course of preparation for the priesthood. He was then but 15 years of age. In the midst of very bright and very diligent seminaries from all parts of the country, that is to say, among men of remarkable capabilities, young Cahill won distinction such as comparatively few students win.

NO NUMBER OF FRIENDLY INFLUENCES was so difficult or recalcitrant that it did not engage his zealous attention, and in all the ordinary clerical studies he went beyond the average depth. After finishing at Maynooth he was ordered priest by the famous Dr. Doyle and assigned to the curacy of Leighlinbeg in county Carlow. There he spent for a few years, ministering to a small flock and devoting his leisure to favorite branches of study. In 1825, at the early age of 29, he was called to Carlow College (St. Patrick's), to fill the chair of natural sciences. Nine years covered the period of his professorship, during which he became noted far and near for his teaching and his skill as an instructor. In 1834 Dr. Cahill went to Dublin, and in the suburbs opened a school. There began his singularly successful career as a preacher and lecturer. As a priest, he, of course, dealt chiefly with religious subjects, but he ranged over historical and literary fields, and was the wealth of his masses, as well as diversified, scholarly to bear on every topic. He was an orator in the elevated sense of the word, possessing an extraordinary degree, the five great qualities of oratory: earnestness and persuasiveness of manner, the art of accommodating himself to the mental standing of his hearers, thorough grasp of his subject, aptness and fluency in its delivery, and a fine voice. He had, moreover, a wonderfully impressive presence, being of Herculean frame and stately demeanor. One who knew him intimately says that he was six feet and four inches in height, and well proportioned. His countenance belokened intelligence.

DAUNTLESS COURAGE AND FIERCE ENERGY.

It was a heroic face, lit up in moments of enthusiasm, and in Dr. Cahill they were frequent, by lustrous dark eyes. In controversy he stood in the foremost place. Men are still living who recall with zest and admiration the scenes of his most successful lectures, and his most stirring sermons, which were frequently delivered with a grandeur of style and a force of argument which have never been equalled.

Restored.

Mrs. J. M. Phalen, of Sydney Mines, N. S., had chronic rheumatism for two years, and got no relief until she tried Burdock Blood Bitters. Two bottles cured her. "I was like a skeleton," says she, "before using B. B. B., now thanks to the discovery of such a valuable remedy, I am entirely restored to health."

WORMS CAUSE MUCH SICKNESS among children. Dr. Freeman's Worm Powders will surely cure.

PROF. LOW'S SULPHUR SOAP is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

IF YOUR CHILD IS STUBBORN OR hard to administer medicine to, Dr. Low's Pleasant Worm Syrup will be appreciated.

NATIONAL PILLS will cure constipated bowels and regulate the liver.

be wondered at. They materially helped, in that period of transition which followed the years of revolutions, '48 and '49, to help the popular cause, and by making feudalism and its abuses more unpopular than ever, by inculcating the principles of sovereign nationality, by teaching young and restless Irishmen what they might and should do to promote the welfare of their downtrodden country. With all his vehemence and Democratic power of assent, Dr. Cahill never sacrificed his dignity as a priest or his dignity as a man of learning to the heat of political dispute. He was often severe, always hitting hard, but at no time undignified. Lasting and more durable were far beneath him. There are not a few celebrated men of the day engaged more or less in the turmoil of secular controversy who could learn a good deal from the addresses and letters of the doctor in regard to the proper use of argumentative weapons, a great deal about how to be a powerful and dangerous adversary without stooping to mere personal sound and fury. Yes; the reverend doctor accomplished much as a publicist, and his writings on matters of political import have a permanent value. The work

WRITTEN BY DANIEL O'CONNELL

derived a large amount of benefit from the labors of Daniel Cahill, and there are several men of excellent judgment, men who have been constant and close observers of the current of events in Ireland in the past three or four decades, who believe that the doctor's efforts had considerable influence in bringing about the final disestablishment of the alien Irish church. Animated by a strong desire to visit what is now a greater Ireland, and to perform the work, in which he had no superior, among the people of America, he came to this country, where his name had already become a household word. Gladly welcomed, he found himself at home, although separated by the broad Atlantic from the beloved land of his birth. Then he spent several years in travelling through the States, speaking from both pulpits and platforms, away to large audiences, and ever with immense success. But, notwithstanding his grand physique, the climate proved ungenial to him, and that, with his incessant activity, so impaired his previously robust health that he determined to bid adieu to horribles, admiring America and return to Limerick. Providence ordained otherwise, and Dr. Cahill breathed his last in Boston on the 28th day of October, 1864. A truer patriot or a better patriot never lived. It will be remembered that in February, 1865, his remains, which had been deposited in the Mt. Pleasant cemetery in Limerick, were exhumed and taken with great honors, to New York and thence to Dublin. Glasnevin received them, and over their final resting place in that necropolis of Ireland's great ones now rises a life-like figure of the doctor. He lies, as he most probably would have wished, near the grave of the Liberator, whom he equaled in patriotism and surpassed in attainments.

No one can describe the sufferings caused by either cholera or typhoid fever, or the complaint, unless he has suffered from either. The doctor's remedy, Dr. Williams' Pink Pills, cured me, and at another time I was so bad with summer complaint that I thought I would never get over it, when two bottles cured me." Mrs. E. Askott, Peel, Ont.

Well Tested.

"I was nearly dead with cholera morbus, one bottle of Extract of Wild Strawberry cured me, and at another time I was so bad with summer complaint that I thought I would never get over it, when two bottles cured me." Mrs. E. Askott, Peel, Ont.

J. H. Earl, West Sheffield, P. Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, &c., and I think it equally as good for horses as for man."

A Severe Trial.

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

THE TRUE PHILOSOPHY OF MEDICATION is not to dose for symptoms, but to root out disease. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the Great Blood Purifier, has proved itself equal to this task. It is a most searching without being a violent remedy for Constipation, Biliousness and Indigestion. It is as well adapted to the needs and physical temperaments of delicate females as to the most robust sex, and is a preventive of disease as well as a remedy for it.

Indispensable.

"I have used Dr. Fowler's Extract of Wild Strawberry for summer complaint, and have given it to my friends. It gives instant relief when all other remedies fail. I would not be without it in my house." Mrs. T. Boil, Weidman, Ont.

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

Unknown.

There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for cholera morbus, diarrhoea, dysentery, or for any form of summer complaint afflicting children or adults.

Restored.

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HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They improve the system, restore to health Debilitated Constitutions, and are invaluable in all the numerous Disorders incident to Females of all Ages. For Children and the aged they are priceless.

THE OINTMENT

Is an infallible Remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for its effect on Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings, and all Skin Diseases It has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 633, OXFORD ST.), LONDON, and are sold at 1s. 6d., 2s. 6d., 4s. 6d., 11s., 22s., and 36s. each Box or Pot, and may be had of all Medicine Vendors throughout the World.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

BELL ORGANS

(ESTABLISHED 1864.)

UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE.

SPECIAL STYLES MADE FOR CHURCHES

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W. BELL & Co., GUELPH, ONT.

PARNELL

GENTLEMEN—The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving, as it does, the habitual expression of the Irish leader.

MICHAEL DAVIT.

We guarantee our "PARNELL OIOLOGRAPH," (Copyrighted,) the only correct likeness of the Irish Leader, in painting. Size 11x14. Mailed in tubes on receipt of \$2. Callahan & Co., Publishers, 215 Fortification St. Montreal.

Agents Wanted. Liberal terms.

One Day at a Time

One day at a time! That's all it can be; No faster than the light in the hardest fall, And any man who's got his head above ground, Brings them too early and stretches them late.

One day at a time! It's a wholesome rhyme, A good one to live by, A day at a time.

One day at a time! Every heart that echoes Knows only too well how long that can seem; But it's never to-day which the spirit breaks, It's the darkened future without a gleam.

One day at a time! It's a wholesome rhyme, A good one to live by, A day at a time.

One day at a time! A burden too great To be borne for two can be borne for one; Who knows what will enter to-morrow's gate? While yet we are speaking all may be done.

One day at a time! It's a wholesome rhyme, A good one to live by, A day at a time.

One day at a time! When joy is at height— When joy is at the heart's truest never forgot— And pulses are throbbing with wild delight, How hard to remember that sin must set, Or the good one to live by, It's a wholesome rhyme, A good one to live by, A day at a time.

One day at a time! But a single day, Whatever I've lost, whatever I've lent; And there's a bit of precious scripture to say That second day will be such a shame to our strength.

One day at a time! It's a wholesome rhyme, A good one to live by, A day at a time.

One day at a time! This the whole of life! I'll show you, and you shall find that so much has been said of the blessed Virgin in Sacred Scripture. There is much in name. One of the Ten Commandments forbids irreverence towards the holy name of God; the sacred name of Jesus is more revered and loved by Christians than any other. It is a greater sin to show disrespect to this name than to the name of God, because God came Jesus for our redemption. As the name of God cannot be separated from His very Being, so the name of one of His creatures is identified with the person represented by it. The name of Mary was given to her who was predestined by God to be the Mother of the promised Saviour, and who was consequently to be called the Mother of the King in Sacred Scripture. There is much in name. One of the Ten Commandments forbids irreverence towards the holy name of God; the sacred name of Jesus is more revered and loved by Christians than any other. 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One Day at a Time.

One day at a time! That's all it can be; No faster than that in the hardest race. A day at a time! A day at a time!

DRUNKENNESS THE DISGRACE OF SOCIETY.

J. M. in Baltimore Mirror. There is no more degrading vice than that of drunkenness, which ruins man by his reason; destroys his prospects in life; impairs the God-given powers of intellect with which he is endowed; entails endless miseries upon him hereafter, and brings dishonor upon those who are connected with him.

me! Do you not care to do a little good for the souls of your friends—of those whom you love, and who perhaps forget me? Tell me who interests you, what motives urge you, what means you wish to take.

Confide to me your failures; I will show you the cause. Whom do you wish to see interested in your work? I am the master of all hearts, my child, and I lead them gently where I please. I will place about you those who are necessary to you; never fear!

Are there about you friends who seem less kind than formerly, who neglect you through indifference or forgetfulness, without your having consciously done anything to wound them? Pray for them, and I will restore them to you, if their companionship is good for you.

A VISIT TO THE BLESSED SACRAMENT.

The Guardian Angel whispers to the devout soul the following suggestive invitation to pay a visit to Jesus in his great sacrament of love. Thus in his gentlest voice he speaks:

Jesus is very lonely. He is weary waiting for those whom He loves, but who forget Him. Let us visit Him. Walk gently; the church is a holy place; God is here. Kneel and adore Him. It delights the dear Heart of Jesus to have you near Him; listen to His sweet sweet voice speaking to your heart.

ACADEMY OF THE SACRED HEART. CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivalled for healthiness; singing, peculiar advantages to pupils over a delicate constitution. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of a vigorous and healthy life.

CONVENT OF OUR LADY OF LAKE HURON, SARITA, ONT.—This institution offers every advantage to young ladies who wish to acquire a liberal and practical education.

ST. MARY'S ACADEMY, WINDSOR, ONT.—This institution is pleasantly situated in the town of Windsor, opposite the river, and combines in its system of education the best of both worlds.

URSULINE ACADEMY, CHAS. HAY, ONT.—Under the care of the Ursuline Nuns, this institution is pleasantly situated on the great Western Railway.

ASSUMPTION COLLEGE, SARNIA, ONT.—The Studies embrace the Classical and Commercial Courses. Terms moderate, and all expenses included.

DR. WOODRUFF, NO. 185 QUEEN ST. AVENUE, THIRD DOOR EAST POOR OFFICE.

FRANCIS ROYCE, M. D., PHYSICIAN, WELLINGTON STREET, LONDON, ONT.

M. P. DONALD & DAVIS, SURGEONS, 100 DUNDAS STREET, LONDON, ONT.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of this Association will be held on the first and third Thursdays of every month.

TO AGENTS—THE CANADIAN NEEDLE CO. 48 FRONT STREET EAST, TORONTO.

TORONTO CONSERVATORY OF MUSIC—Incorporated by Government in 1885. Will open September 2nd, 1887.

MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO. Taylor's Bank, London.

F. FLOWERS' EXTRACTED AND STRAWBERRY Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness, and Summer Complaint.

HAWAIIAN BALSAM—This medicinal preparation is of great value in all cases of Croup, Whooping Cough, Bronchitis, and other respiratory affections.

R. DRISCOLL & CO. MANUFACTURING UNDERTAKERS. The only undertakers in London who do not belong to the Undertakers' combination.

CHURCH PEWS, SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture.

MACFARLAND'S YELLOW OIL—This oil is of great value in all cases of Rheumatism, Gout, and other painful affections.

FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own preservative. Is a safe, sure, and effective destroyer of worms in Children or Adults.

ELECTRICITY, MOLTRE BATHS & SULPHUR SALINE BATHS. Cure of all Nervous Diseases. J. G. WILSON, ELECTRO-PATHIST, 370 DUNDAS STREET.

ELLIMAN'S ROYAL EMBROCATION. For Rheumatism, Lumbago, Sprains, Bruises, Stiff Joints, Sore Throat, Colds, Chest Colds. The Safe and Quickest Certain Remedy.

TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of St. Ignace 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.

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"MISTAKES OF MODERN INFIDELS."

New Book on Christian Evidences and complete Answer to Col. Ingersoll's "Mistakes of Modern Infidels." Highly recommended by Cardinal Taschereau of Quebec, Archbishop Ryan, Philadelphia, and other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the Rev. C. S. P. Paper 75 cents. AGENTS WANTED. Address: REV. GEO. E. SAUNDERS, Ingersoll, Ontario, Canada.

MINNESOTA. Cheap Homes on long time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Land in Western Minnesota that are to be found in the world.

GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Food, Iron and Wine.

HARKNESS & COY DRUGGISTS, Cor. Dundas and Wellington Sts. LONDON, ONTARIO.

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WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—LYON, McNEIL & COY., Guelph, Ontario.

C. B. LANCTOT 1664 Notre Dame Street, MONTREAL, P. Q. IMPORTER OF ALTAR WINES OF ALL KINDS, SILKS, MERINOS, BLACK SATS AND LINENS.

CELEBRATED COOK'S FRIEND BAKING POWDER. Is a PURE FRUIT ACID POWDER, it contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety.

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

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THE CATHOLIC RECORD.

Advertisements for various services and products, including legal notices and business announcements.

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NEW SCOTCH SUITINGS, NEW FALL OVERCOATS, 4 CASES NEW SCARFS. PETHICK & M'DONALD 393 Richmond St.

O. M. B. A. From Branch 26. The regular meeting of Branch No. 26, of the above order, was held last evening in their hall, 26 St. James street, the president, Mr. T. Nicholson, in the chair.

Resolutions of Condolence. At a special meeting of Branch No. 2, C. M. B. A., held in their hall on the evening of the 5th inst., the following resolutions were passed:—

Resolved, That while bowing in humble submission to the Divine will, we mourn the loss of one of our most worthy members, and the family of a kind and affectionate husband and father.

Resolved, That a charter be draped in mourning for the space of thirty days as a mark of respect to our late brother.

Resolved, That a copy of these resolutions be presented to the bereaved family of our deceased brother, and that the resolution be entered on the records of the Association books, and published in the CATHOLIC RECORD and the O. M. B. A. Monthly, our official organs, and also in the local papers.

Witness:—J. M. BUTLER, THOS. NILLAN. Branch Secretaries are requested to pay particular attention to the following report which appears on our membership report form:—This report must be sealed with Branch Seal, and forwarded within two days after the initiation, re-election, suspension, expulsion, withdrawal, or reinstatement of the person referred to.

The Grand Secretary must be immediately notified, on a membership report form, of all changes occurring in the membership of the Branches in his jurisdiction. This is the most important part of the duties of Recording Secretaries; and any neglect of this duty would be a serious violation of one of the fundamental principles of our association, be the means of endless litigation hereafter, and tend to the very annihilation of our society.

The Grand Secretary would like to hear from the gentlemen in the following places to whom he sent information and blank forms with a view of establishing Branches of the C. M. B. A.:—Belleville, Kingbridge, Picton, Renfrew, Penetanguishene, Hespeles, Rochester, Simcoe, Pembroke, Province of Ontario, Quebec, P. Q., and Sydney Mines and Truro, Nova Scotia.

Branch 43, Brockville, cleared one hundred and thirty one dollars at their picnic held on 8th August, their civic holiday. The trustees must state on the application for membership referred to them for investigation, whether they approve or disapprove, recommend or do not recommend, the candidate for membership. The form, for their report, is on the application paper, and must be filled out and signed.

Rev. Father Reilly in concluding his sermon delivered on the occasion of the reunion of our Michigan brothers, uses the following beautiful expression:—"Proceed in your good work, and be assured of the blessing of every falling father and anxious brother to whose clamorous howl you bring the benediction of certainty that those upon whom their glowing eyes are fondly fixed will not, at least, be forced to leave the funeral procession, to be located in an orphan asylum, or to enter an almshouse. The reward of the spiritual and corporal works of mercy are yours. The widows' blessing, the orphan's blessing, my blessing, and the blessing of the Father, Son and Holy Ghost be with you now and to the end. Amen."

It is not compulsory, but it is advisable for all members to wear the O. M. B. A. pin, the emblem of our Association.

Several Branches have written us for ceremonial in the German language. The Supreme Council has had none printed yet, and we have no authority to get them elsewhere.

His Lordship, Rt. Rev. Bishop Walsh of London, in the course of his address to the Supreme Council of the O. M. B. A. at its last convention, said:—"You must have honest physicians, men of capacity and conscience. Let no local branch be led in its choice by partiality or friendship, because that is a terrible injustice; the only guide should be capacity and honesty. Therefore, if you want to be true to your association, select physicians who are honest and capable, and who will not be bribed or coerced. Be careful on this point and work together for the common good. If you wish that this society should go on and prosper, you must do right, you must transact your business with justice and charity, and you must be kind to each other. In all your discussions and deliberations have charity and proper feeling for each other. Unite with each other in the promotion of the welfare of the body. Be very careful to preserve the rules of the institution; no society which allows its members to violate its constitution can last. You must be true to its spirit and true to the constitution. Now here are two special dangers. If you wish this society to prosper and have the blessing of God upon it, if you wish to preserve it intact, if you wish to save it from destruction, you must insist on the observation of that rule that every member attend to his Easter duty. Those should be expelled who do not observe this fundamental rule if you wish to save your society from corruption. Why does a physician sometimes amputate an arm or leg? To save the life of a patient. And if you want to save the life of your organization you must out of those men who violate the essential provisions of your Constitution."

At the age of thirty-four Burke was made Prior of St. Clemente at Rome, but a few years later he found his way back to Ireland. The annals of the post-Apostolic Church contain, we suppose, few instances of sacred oratory so continuous, and judged at least by material tests, so successful. When the new Cathedral of Armagh was opened Father Burke preached. The oratory was £2000!

Father Tom Burke in the Pulpit. Young Burke was, in the innocent sense of the word, a wild boy, given to practical jokes and little hair-brained escapades, but as versatile as quiverfish; by no means, from his earliest years, a student of literature, and the best literature, was devoured by him with an insatiable appetite, beginning with the little Catholic patronized in the diocese of Galway ascending one line to the Summa of St. Thomas, on the other to Gibbon, Tennyson, and Shakespeare.

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simple and rather happy Catholic faith, just as if he were really a true Catholic and no mistake. There are some curious and some rather amusing things in their tract which we may hereafter call attention to. At present we will only remark that it strikes a distinguished outsider as at least rather strange, in the fact that persons who have come to sincerely hold to such principles and practices as we have described, instead of seeking a home in that old, historic Church where they belong and where they can be held and acted out without let or hindrance, prefer to remain in a modern Conventicle where they have no sympathy from the majority of the members and where one of the articles of the Church declares expressly that "The sacrifice of the Mass, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits."

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months four hundred lectures, besides sermons, and collected eighty thousand pounds. After a most painful internal disease had set in, he preached without intermission, and sought his best audience in a noble self-forgetfulness, full of passion's appeals to the souls of sinners. He was too brave to be in bodily anguish, too tenaciously hung up to sink on the nuptial steps. Between the forty-fifth and fifty-fifth year of his age, his record of work never fell below five hundred sermons a year, and sometimes ran up to a thousand. In preaching over retreats, he constantly delivered three, sometimes four lengthened addresses every day. Such is the bare outline of a career of incessant self-sacrifice, the existence of a man whose life was, hid with Christ in God, dead to worldly ambition and position, with its accompanying responsibilities and temptations—of a life unsullied from the boyhood in the rural Galway home, to death of agonizing pain borne with the fortitude of a martyr.—Church Quarterly Review.

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TACTICS OF INFIDELS BY THE REV. L. A. LAMBERT, AUTHOR OF "NOTES ON INFERNO." Price, 80 Cents. FOR SALE BY THOMAS COFFEY, CATHOLIC RECORD OFFICE, London, Ont.

The following is Father Lambert's preface to this excellent work:— In 1882 I wrote a series of letters reviewing Ingersoll's tactics and assertions of Christian unbelief and religion in general, as exhibited in two articles published by him in the Northern American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingersoll."

My anticipation was justified by the fact. Ingersoll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defence of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He fits back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual, untroubled by suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply," I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumspection, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes," there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

N. D. SACRE