

# The Catholic Record.

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

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## Catholic Record

London, Sat., Feb. 7th, 1891.

### EDITORIAL NOTES.

ACTING on the advice of his responsible Ministers, His Excellency the Governor-General has dissolved the House of Commons of Canada, and writs have been issued for a new Parliament. Nominations will take place on Thursday, February 26th, polling on Thursday, March 5th.

We thank our contemporary, the *Irish Canadian*, for giving us information in regard to the anonymous writer in the *Mail* who signs his letters "Fair Play Radical." For a long time this unwelcome creature has been delighting in stabbing under the fifth rib every Irishman who favored the principle of Home Rule. We suspected the person was some one who had to leave Ireland in a hurry. We were mistaken, it seems, as the little oracle turns out to be an Englishman. His name is Gardner, a book peddler by trade and a bigot by profession. We would be glad now could our contemporary give to the world the name of the party who sails under the "Fleur-de-lis" and who edits the Saturday "School for Scandal" department in the *Mail*.

WE WERE very much surprised to hear, at the concert lately given in this city in aid of the widow of Constable Pope, a song rendered by Mr. Skinner which was highly offensive to Catholics. We do not think this young gentleman, whom we know to be of a well disposed and kindly nature, would knowingly and deliberately wound the feelings of any portion of our citizens. While equipping him of any intentional affront we can assure him that the large number of Catholics comprising the audience were highly offended while he was singing that coarse song, the author of whom must have been a very coarse and vulgar person indeed.

WE NEED not, after all, be much surprised at such occurrences. Bigotry is in the air, and many good Protestant young men are imbued with unkindly feelings towards Catholics and their faith, the result of listening to discourses from men who, while wearing the livery of God, are doing the work of the enemy of God and man alike. We are now reaping the harvest planted by Rev. Mr. Hunter, Dr. Wild, Dr. Fulton and others, during the past few years. Those who invite to the city and encourage and applaud these mischief-makers, will yet have abundant reason to regret their action, for surely it is cause of sorrow to note so much ill will prevalent in a community where all, if Christ-like sentiment prevailed, should be peace and good will between neighbors of every religious denomination.

IT IS worthy of note that, while the feelings of Catholics are frequently outraged at public meetings and concerts given by our Protestant neighbors, the susceptibilities of Protestants are invariably respected at gatherings of Catholics. Both priests and people would not for a moment tolerate rude jesting at the expense of ministers or Protestants as such. They would be as ready as Protestants themselves to frown upon such conduct. Catholics are not more sensitive than their neighbors. We feel certain that were a preacher the hero of the song sung by Mr. Skinner, there would not be such merit, nor would Mr. Skinner have had nerve enough to enter on such an unpopular undertaking. We may add that, where the Catholic population forms but one sixth of the people of our city, it is not very brave conduct on the part of certain persons to court applause at their expense.

THE Christian Endeavor Society of Decatur, Ill., has raised \$30 for the purpose of buying a slave girl who is to be freed and educated. It is said that several Arab slave merchants will tender to supply slave girls on these terms, and to procure slave girls they are ready to kill any necessary number of Africans in order to procure the slaves who will be then liberated. It is a new opening for their enterprise which they did not anticipate. Some tolerably humane people, however, think that Cardinal Lavigne's plan of putting an end to the traffic altogether is to be preferred to this bright idea of the Christian Endeavor Society. Some precautions, at least, should be taken that the offer of the money may not act as an incentive to the continuance of the slave traffic.

WE give particulars a couple of weeks ago of the case of five ministers who were suspended by the Reformed Presbyterian Church Convocation which

assembled at Pittsburg, Pa., for maintaining that Christians have a right to exercise the franchise, and that their doing so should be no hindrance to Church membership, these practices being sinful according to the doctrine of that Church. Two more ministers are on trial now for the same offense. If it were to happen that any such interference with the political freedom of the American people came from any Catholic ecclesiastical authority, the whole community would be agitated to its foundation with denunciations from the ministerial associations on account of such tyrannical interference of the Papal anti-Christ with the rights of freeman. But it is taken as a matter of course when the interference comes from a Presbyterian Church Court, and that Church is regarded as a glorious branch of the Church of Christ. But the Catholic Church authorities do not commit such absurdities, and there is no opportunity for the denunciations; so it is regularly abused for maintaining the laws of God, as there is nothing else for which to denounce it.

THE Rev. Mr. MacQuary, the Protestant Episcopal minister of Canton, Ohio, who has been tried for heretical teaching, has been expelled from the ministry. He did not attempt to prove that his teaching is in accordance with his Church standards, but he did succeed in showing that the Episcopal Church has no tribunal which has authority to settle disputed dogmas of faith, and that there is an abundance of ministers who hold views very much resembling his own, and who are, nevertheless, permitted to perform ministerial functions without being molested. The trial has made it evident that the P. E. Church is in a sad state with so many clergymen of Rationalistic sentiments. From present tendencies we may reasonably prognosticate that its Christianity of teaching will be on a par with that of Tom Paine or Col. Ingersoll.

At a recent meeting held in New York, the Rev. Mr. Junor, of the Dutch Reformed Church, estimated that in that city the population of 1,600,000 is made up as follows:

Roman Catholics ..... 742,838  
Church-going Protestants ..... 23,838  
Protestants not attending church ..... 23,423  
Of no Christian religion ..... 325,355

These figures are based upon an actual census which he made in one district. They are not to be supposed to be absolutely accurate, yet they show that a large proportion of the population are absolutely in a state of heathenism or infidelity. Many of those Protestants who do not attend church might be placed in the category with those who are of no religion, and undoubtedly a few who profess to be Catholics might be classed in the same way. Many Protestants also who attend church are only outward conformists, and if the truth could be known, it is probable that fully one-third of the people of the city are practically of no religion whatsoever. The bulk of believers in Christianity are the Catholics, on whom, as the New York Sun states, modern scepticism makes no impression.

### CHARITY SERMON.

On last Sunday evening St. Peter's Cathedral was crowded to the doors, in consequence of the announcement that Rev. Father Dowling, S. J., would deliver a lecture. It was given for the purpose of aiding the poor who are in charge of the Children of Mary attached to the Sacred Heart Convent in this city. The subject of the discourse was "The Christian Family," and for upwards of an hour the distinguished Jesuit interested and edified the large congregation, depicting at times in most touching as well as thrilling language the sacredness of the Christian family, and showing with what jealous care we should guard this noblest work of the Almighty. His Lordship Bishop O'Connor occupied his accustomed place on the throne, and Rev. M. J. Terman sang the *Vesper*, Mrs. Pettley, of Toronto, and Miss O'Keefe, of Stratford, rendered solos on the occasion, and their assistance contributed materially to make the musical portion of the service of a choice character. A large sum was realized from the collection.

Miss Annie Stafford, the talented and accomplished daughter of Mr. T. Stafford, of Redwood, has entered the novitiate of the Loretto Order, Toronto. Miss Stafford is a sister of Sister Mary Irene, of the Loretto Abbey, Toronto; a niece of Rev. Mother Dora, Hotel Dieu, Kingston; and of Sister Mary Elizabeth, House of Providence, Kingston. The young lady is also a niece of the late Rev. Father Stafford, the Canadian Father Mathew, and former parish priest of L'Assomption.

The Catholic Africa Association has granted \$5,000 marks toward building missionary stations to be used on Lake Victoria in Central Africa, 52,000 marks to be distributed among the various Catholic mission stations of Africa, 20,000 marks toward the training of German missionaries and 3,000 marks for the Catholic Sisters in Africa.

### PERTH'S LATE PASTOR.

THE MONTH'S MIND OF THE LAMENTED FATHER O'DONOHUE.

FROM OUR OWN CORRESPONDENT.

On Tuesday, the 27th inst., at Perth a solemn Requiem Mass was celebrated for the repose of the soul of the late Father O'Donohue, the loved and lamented pastor of Perth. This was the first of a series of Month's Mind Masses which his brother priests, by whom he was so dearly beloved in life, had, in pious and faithful remembrance of his death, arranged to celebrate in this and in some of the adjacent parishes. The capacious church, which was deeply draped in mourning, was filled to excess by not only the Catholics of Perth and surrounding parishes—many of whom came long distances to join in the solemn and impressive services which the Catholic liturgy prescribes for such an occasion;—but also by many Protestants as well, by whom the deceased priest was highly esteemed, and is still held in respectful remembrance. Not only was the discourse of Kingston largely represented by its clergy, but several priests were noticeable from several other dioceses. Before the close of the ceremonies the learned and eloquent Father E. H. Murray, of Cobourg, his pungency which could be fully appreciated only by being heard, paid a tribute to the memory of Father O'Donohue, which was as timely as it was judiciously and tenderly allusive, and sincere. The rendering of the choir, powerfully aided by the rich and well-trained voices of some of the priests, was solemn and impressively grand. At Smith's Falls on Wednesday, and at Carleton Place on Thursday, Requiem Masses were also celebrated for the repose of his soul. The attendance of both clergy and laity at both places was very large and was much augmented by many of various other denominations. In the latter place—the field of his earlier labor and perhaps greatest triumphs—he is as fondly remembered, and his death is as deeply lamented as among those of the parish of Perth. On these two occasions his warm friend and faithful fellow-priest, the Rev. Father Stanton, of Smith's Falls, paid a glowing and eloquent tribute to the memory of his departed co-laborer; and as in language at once sublime, pathetic, and oratorical he described the noble qualities of him for whom they all mourned, his short but brilliant and eminently successful career—cut off at the moment when the greatest possibilities appeared capable of accomplishment, and the bright hopes were formed of many a moistened eye and sunken sob added their sincere, unmistakable and corroborative testimony to the graceful yet powerful language of the eloquent panegyrist. The ceremonies on all three occasions, though and in the memories which they called forth and solemn in their performance, yet were so impressively grand as not soon to be forgotten by those who had the happiness of being in attendance. Too much cannot be said of the pious zeal of Rev. Father Duffin—his worthy successor at Perth—of Father Stanton, of Smith's Falls, and of Father O'Rourke, his zealous successor at Carleton Place—as well as of that of the many other priests, who joined with and assisted them at those solemn requiem services, so beneficial to the soul of the lamented Father O'Donohue, and so comforting and consoling to his sorrowing friends, acquaintances and parishioners. May his soul rest in peace.

### M. C. O. D.

The following report of the ceremonies we take from the Perth *Courier* of Jan. 30:

The Month's Mind service for the late Father O'Donohue was celebrated last Tuesday morning at 9 o'clock, and was very largely attended by people of all classes and creeds, whose presence testified to the great respect in which the late pastor of St. John's was held by the community.

The parish church was tastefully draped by the ladies of the Altar Society, who spared neither time nor pains in their efforts to impart to the interior of the sacred edifice that sombre appearance befitting the occasion.

The regular choir, assisted by a number of the reverend clergy who lent their vocal services in effectively rendering the solemn dirge of the Church's Requiem. The celebrant of the Mass was the Right Rev. Monsignor Farrelly, with whom Father O'Donohue had labored for some years in Belleville, and who now, in the absence of Archbishop Cleary, is the appointed administrator of the Archdiocese, and he was assisted by the Rev. Dr. Filiatre, of Ottawa University, as deacon, the Rev. Father Spratt, of Kingston, as sub-deacon, and Father Twomey as master of ceremonies.

About thirty of Father O'Donohue's brother priests were in attendance, representing the Archdioceses of Ottawa and Kingston and the sister dioceses of Alexandria and Peterborough, besides many lay friends from the above-named cities and other places.

The following panegyric, delivered by the Rev. Edward H. Murray, of Cobourg, Ont., who was an old college companion and close personal friend of the deceased, was a most eloquent and heart-felt tribute to the life and labors and virtues of his departed brother in the priesthood:

St. Paul—(1 Cor., ch 4 v 16.) "Be ye followers of me, as I also am of Christ."

A month ago we were assembled in this sacred edifice, our hearts filled with grief, our minds appalled by the suddenness of the death of him, who a few hours before, in apparent health and strength, had been dispensing to you the consolations of our holy faith. His death was so sudden and void of the ministrations so consoling to the living and of such security to the departing soul that

the bitterness of our loss was intensified, and grief alone possessed our souls. But, my dear brethren, a sudden death is not always an unprovided death, against which the Church teaches us to pray. "As a man lives, so he dies," and he who ever walked before God is never left unprovided for the judgment that comes suddenly. Now, in our calmer moments, when the poignancy of our grief has somewhat abated, and we call to our minds the manner of life of him whose month's memory we write, in accordance with Catholic practice, to keep, we are comforted by the blessed hope, that the ending, though sudden, was precious in the sight of the Lord: "The just man if he be presented with death shall be in rest." As we look back on the life of Father O'Donohue, during all the years he was known to us, we are convinced that he always walked "in fear and trembling" in the presence of God, not unmindful of the precepts of the great Apostle of the Gentiles, "Be ye imitators of me as I also am of Christ."

Christ our Lord came into this world and at the same time became a living model for man, that, following in the footsteps of his Redeemer, man might gain the kingdom purchased by His blood. Incarnate by the power of the Holy Ghost, born in the most humble surroundings, the first thirty years of His life were passed with Mary and Joseph in the obscurity of Nazareth, and all the Gospel tells us regarding those thirty years of His preparation for His public ministry: "He was subject to them."

When the appointed time had come for Jesus to commence His divine mission for the instruction of men in the way that leads to eternal life, He bade adieu to the mother, the priest, the brother and most tenderly all-merciful, that was ever given to man. That divine Son, whose heart was the most loving of all the hearts of the sons of men and the example for all sons, in obedience to His Father's command, bade adieu once and for all to the humble home that sheltered what was most precious to the tenderest of fathers in the world, the Eternal God—the Mother in whom the Church tells us the Blessed Trinity had delighted from all eternity—to devote himself to the relief, the instruction, the uplifting of all that was vile and baseful by reason of sin in the sight of God. The Sacred Historian tells us that "Jesus of Nazareth went about doing good." This is the summary of our Lord's work among the Jewish people from the moment He left the home of Nazareth until, hanging as the Victim of man's sin on the cross, He commended His spirit to His Eternal Father and consummated the redemption of the world.

Our Lord, true Lord and true man, with a human heart and human feelings and human weaknesses in the flesh—sin alone excepted—is the model, the pattern after which the life of every Christian is to be fashioned. He is the model, my dear brethren, which you are to copy in this world of sorrow and suffering; you are to make yourselves conformed with Him and walk thereby, life even as He walked, if you would share in His glory hereafter. "I am," He says, "the way, the truth, and the life." If the Christian, no matter how humble his sphere in life or how small the gifts with which he has been endowed, is to show forth in his daily life the life of the Son of God, how much must the priest, who is associated with Christ in the work of redemption, chosen by Him to continue the work which He began on earth and sent—As the Father sent Me, He says, I send you; and again, You have not chosen Me, but I have chosen you, that you may go forth and bring forth fruit, and your fruit may remain—sent as His ambassador, therefore, with His authority and His power, to direct among men His efforts by applying to them the precious gifts of His redemption. How much more careful, then, and faithful should be the priest in his following the footsteps of his divine Master. The thought naturally comes to the mind, my brethren, that it is impossible for mere man, who is infinitely and weakly itself, to imitate the man God—Was it God that man should care attempt to imitate Him? "Quis est Deus?" Who is like unto God? Man is created like unto God in his soul, "in the image and likeness of God created He him." That soul created in the image and likeness of God can participate in the holiness of God, when lifted up by God's grace. And, furthermore, our Lord commands us all to be perfect, even as our Heavenly Father is perfect, thus placing before man, for his imitation, even the infinite holiness of the Godhead, an awfully high calling, a sublime vocation which man would fain evade, were not the words of the Creator explicit, and had He not Himself come into this world, lived as a man, died as a man, and risen again with His own lips—He who knew and felt the clay of which we are formed—had He not enjoined on us the explicit command, "For I have given you an example, that as I have done, so do you also?"

He who has given us an example, that as I have done, so do you also? He who has given us an example, that as I have done, so do you also? He who has given us an example, that as I have done, so do you also? He who has given us an example, that as I have done, so do you also?

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when he lived in his old home in Ireland, can readily form an estimate of what the boy was by the man we knew and loved and re-remembered, in the days of his maturity. With his eyes ever fixed on the life of Him under whose inspiration he had consecrated his life for the spiritual welfare of his fellowmen, he walked faithfully to the end, bravely doing his Master's work. Like Christ, his Lord and Master, whose livery he wore with honor, he went about doing good. Like Him, he was subject in all things, only anxious to work when best he could extend God's kingdom on earth.

Need I speak to you, dear brethren, of the virtues that adorned the soul and marked the character of our dear departed friend. Every virtue in his life, as in all noble souls, rested upon humility. He was not only as humble as a child; it was not his delight to be among the little ones, of whom Christ says, "Of such is the Kingdom of Heaven." Did not the children ever find in him that meekness and gentleness that won the hearts of the little ones, who loved to gather about him even as the little children in His lifetime loved to gather around the sacred person of our Lord?

How speak of his charity? Charity, which is the end of the commandments, the most ennobling of virtues, and which lifts man up to God—for the Apostle says, "God is charity," he that abideth in charity abideth in God, and God in him—Charity was the virtue that characterized him and made him so lovable and beloved of all. You who have witnessed his coming and going, who were intimate with him were so moved and inspired, that you ever him sought but the father, the friend, and the gentle sympathizer in every distress, whether of mind or of body. Had he not a way of comfort for the sorrowing, a word of encouragement for the weak, of cheer for the rejoicing—a word of kindness and good feeling for all? Did he not make himself, after the example of the great apostle St. Paul, "all things to all men?" To the poor of Carleton Place he was not ever ready to extend a helping hand and give of his little to relieve their wants?

In reviewing the life of your deceased pastor, it would not be doing justice to his memory to confine ourselves to the works done by him in this parish. Like the Divine Master, whose example he had ever before his mind, he passed through the various changes in which he had been placed, ever active, assiduous, in the advancement of Christian education, the benefit of men. Perth was the scene of his first priestly labors. Rail ton then received the privilege of his ministrations; and his pastorate there was marked by a number of good works, both for the temporal and spiritual advantage of the congregation committed to his care. The instruction of youth and the advancement of Christian education signified his first stay in Carleton Place, a stately school, founded by his efforts, stands as a monument of his enlightened zeal and his tireless love of labor for religion. Belleville, too, and his revered Right Reverend Pastor can bear witness of his ardent zeal for souls and his love for the poor and the unfortunate. There, within a few miles of you, stands Carleton Place, a few years ago without church or pastor, now thanks to the Providential appointment of Father O'Donohue, as its first pastor, a very garden in the Kingston Church. There, undismayed by the difficulties of the surroundings, at the call of his superior, he cheerfully set to work to build up the foundations of the parish; and did he cease from his toil until a church, complete in all its appointments, and a handsome presbytery had been erected. There, too, are silent but eloquent witnesses to the faithful workman, who now rests from his labors.

One more of God's consecrated ministers has been laid to rest within the holy precincts of this temple. As it was said in prayerful song of one of Father O'Donohue's predecessors, so once again we take up the mournful refrain: "Ashes to ashes, earth to earth, God rest the soul of the priest of Perth." One more of the holy priests who have served at this altar, broken to you the Word of life, has been laid to rest among the people for whom he labored so well and faithfully. He has gone, we all hope, to receive the reward of a life unselfishly spent for the weal of his fellowmen, and for the glory of the Master he loved so well. He left home and kindred in his youth to do the work to which he had been called. Perseveringly to the end did he do it. Though cut down in his prime, which he all hoped to have him long amongst us, he died full of days. His life was short, but replete with good works. Still, my brethren, we may not forget that the God whom he served so faithfully is a God of infinite holiness, whose very essence abhors the least stain, and whose law of justice requires satisfaction even for the slightest sin. How few are they who, in their passage through this vale of tears, do not soil their souls more or less with the dross of earth. For our faults satisfaction must be offered, through the mercy of God, in this world, or in the eternity into which the soul of our friend has entered. Thanks be to God! It is left within our power to help the souls of the dear ones who have preceded us to the realm beyond time.

Surely, my dear brethren, I need scarcely exhort you not to be unfaithful in your daily papers of the soul of your late pastor. Oh! pray, pray for him! You, at last, who are his friends. A friend, indeed, was Father O'Donohue to you, a friend, indeed, to right his life was spent in your service. The work of the priest is not one that commends itself to flesh and blood, to the will of man. It is a cross to carry, cutting sharply into the flesh; he bore it faithfully to the end. Now that his presence is withdrawn from you, let the memory of his earnest toil, his unflinching zeal, his devoted charity, plead

in his behalf. Think of the days, the hours, he spent in instructing the little children, teaching them the ways of God, telling them of God's love for them, of the glory that awaits them beyond this life, instilling into their tender minds the precepts which are their safeguard in life, and their sure hope for eternity. Think of the many weary hours he sat, the faithful minister of Christ, to hear the awful story in the sacred tribunal of penance; how, with firm and gentle hand, he sought to lead you back from the path of ruin into the ways of God; to lift you from the slough of despair to the serenity of hope, from the slavery of Satan to the fellowship of the sons of God.

Accept, dear departed friend, this tribute from the host and heart of the companion of your first years in Canada, who knelt with you to receive sacred orders, who loved you during life, who for twenty-five years was a witness of your sterling, priestly virtues, your uncomparing friendship, and whose sad privilege it is, to day, to tell over your grave something of the worth of your noble, generous soul.

And, my dear brethren, may God grant us all to be ever faithful in labor, zealous for good, strong in faith, and kind in charity; that when "the silver chalice be broken, the golden fillet struck back, and the pitcher be crushed at the fountain, and the wheel broken upon the eastern, and the dust return unto its earth from whence it was, and the spirit return to God, who gave it," we may all be gathered together in God's eternal kingdom.

### IRISH AFFAIRS.

M. CARNEY HOPEFUL.

Justin McCarthy, speaking at Liverpool on the Irish question, said that if the majority would not yield, the majority might as well disband. He was prepared, he said, to accept any settlement making for peace and union. The prospects of an agreement being reached were hopeful. The Imperial Parliament must settle the land question before or concurrent with the Home Rule question, or never settle it at all. The Irish were quite competent to reorganize the constitution as a civil force.

### THE IRISH LEADERSHIP.

In the lobbies of Parliament the rumor was revived that the settlement supposed to have been made with regard to the split in the Irish party leaves Mr. McCarthy in the chair, Messrs. Parnell and O'Brien going to America for the purpose of raising funds. The *Standard* says:—"We believe the Liberal leaders have promised the Healyites a Home Rule scheme that will empower the Irish Parliament to control the police and deal with the land question, if it is still unsettled; but they insist that the rights of veto shall be reserved to the Imperial Parliament, as in the Bill of 1886. Both sections of the Irish party will agree to this, and Mr. Parnell will temporarily retire and go to America. It is stated that Sir Wm. Vernon Harcourt did not take part in these negotiations, and that he entirely disapproved of the scheme. It is also stated that the surrender on the land question is the result of a Radical 'cave.' The *Times* says: "It is reported that a settlement between Mr. Parnell and Mr. O'Brien will be effected in America, and that Mr. Dillon will surrender himself to the police on the understanding that he shall be nominated to the Irish leadership at the next session. Mr. McCarthy remaining for the present the leader of the reunited party."

### WEDDING BELLS.

DONNALL-BOYLE.

A happy event in St. Basil's church at 9 o'clock this morning attracted a large and fashionable audience. Miss Boyle, eldest daughter of Mr. Patrick Boyle, proprietor of the *Irish Canadian*, was wedded to Mr. C. C. Dowling, of Annapolis, Ont., son-in-law of the late James Dowling, a well-known barrister of that town, and of Richard Dowling, barrister, also of Annapolis. The ceremony was attended by her sister, Miss Julie Boyle, who presided at the organ and played the wedding march as the bride party entered. Rev. Father O'Donohue performed the ceremony and Rev. Father Marjolin, Rev. Father Tully and Father Walsh were present. After a reception and wedding breakfast at the residence of the bride's father, 67 Isabella street, the happy couple left for New York. When they return they will reside at Annapolis. A large number of guests amongst whom was Rev. F. J. Dwyer, of Ottawa, were present and the bride gifts were many.—*Toronto News*, Jan. 31.

The Ontario Bazaar extends his congratulations to the happy couple with the hope that no cloud of sorrow may darken their pathway through life.

### BROWN-MEDONELL.

The residence of Mr. James McDonnell, Westminister, was the scene of a very pleasant and enjoyable affair on the 1st inst., the marriage of his eldest daughter, Helen, to a young lady of very amiable character to Wm. Brown, a young man who possessed superior qualities. They were married at St. Peter's Cathedral, by the Rev. Father Noonan. The bride was very nicely attired, and supported by her sister, Miss Helen, who was escorted by her uncle, Mr. Brown. The bride party then drove to the bride's parents, where they were met by a large number of relatives, receiving their congratulations and many good wishes. All were then requested to sit down to a table groaning under its immense weight of delicacies. Having done ample justice to their inner man, they partook themselves to another room to view the bride's trousseau, which were many and very handsome. At 10 o'clock the party again drove off amidst a shower of flowers and promises of speed to take the 2:30 train for the west to spend their honeymoon. The bride and groom were accompanied by the happy couple by those left behind.

Because the son of ex Mayor Tinkton, of Hoboken, N. J., married a Catholic he was not only disinherited, but a mark was held on his grocery by his intolerant father was foreclosed and the grocery was taken from him.

The well known Mrs. Lynn Stephens who was an ex favorite danseuse, has erected at her own cost at Cambridge, England, a handsome Catholic church at a cost of half a million dollars. The site was donated by the Duke of Norfolk. The edifice has been called "The Church of Our Country and of Our Martyrs."





Catholic Record.

London, Sat., Feb. 7th, 1891.

LENTEK REGULATIONS.

The following are the Lenten regulations for the Diocese of London: 1st. All days of Lent, Sundays excepted, are fast days.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting: persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

THE POPE'S POSITION.

It did not need any recent manifestations on the part of the Italian Government to make known the ambitious position in which the Pope is placed by his imprisonment in the Vatican.

But the Italian Government long feared that the resentment of Catholic powers at this unwarranted usurpation would be turned against the newly formed Kingdom of Italy; and to lessen the indignation with which the Catholic world regarded this spoliation, felt itself constrained to throw out some crumbs of consolation, and so to defer the execution of any plans which might possibly be entertained to restore by force the independence of the Holy See.

It was under these circumstances that Italy passed the so-called law of guarantees. It is a crying infamy that the Holy Father should have been deprived of any portion of his domain, acquired in order that his independent sovereignty over the Church of God throughout the world be maintained, but the law of guarantees only adds insult to injury.

It was declared by Crispi himself in 1871 in the Italian Parliament, that the Pope cannot go down to the position of a mere citizen, and that his sovereignty must be preserved; and, indeed, it was the professed purpose of the law of guarantees to perpetuate his independence. This law made a great show of constituting the Pope as a sovereign, limited though the sovereignty was, to the Vatican.

Not long since Dr. Gregg said that these orders were founded by men whose desire was to promote the greatest good of the Church, and their aim was highly spiritual and noble.

The work of the monks, at the very time when the corruption of Protestantism were abusing them with such violence, was chiefly to cultivate and promote the arts and sciences, to teach the young, and to copy out the Holy Scripture and other useful books before printing was invented, so that they might be handed down to posterity, whereas there was no other way to preserve them.

In England, where anxiety to take possession of the so-called immense wealth of the Abbots was one of the motives which led a greedy nobility to second the wishes of the uxorious King who founded the English Church, that wealth was devoted to purposes most useful to the general public. Schools were everywhere established by monks, the universities had monks for their professors, institutions were erected which kept the people from poverty and vice, and an example of industry was given in agricultural pursuits which had most beneficial results.

A well-known historian, Dr. Lingard, of those who reduced him to it was that

the Church would be destroyed thereby, but in this they were mistaken. The spiritual authority of the Holy Father is more the less regarded because his temporal authority has been taken from him, but he is restricted by force from exercising it. Not only Catholics, but even Protestant powers must soon see the necessity of taking steps to secure for the spiritual ruler of millions of their subjects that independence which is nominally but mockingly guaranteed to him by Italian law.

MONASTIC ORDERS.

From the earliest ages the monastic orders were held by heretics in the greatest detestation. The reason for this is clear. The holy men who, besides obeying the precepts of Christ, desired to sanctify themselves by following His counsels, were naturally men devoted entirely to God's service. They were, therefore, always the most energetic in propagating the truths of religion, and refusing error, as well as exhorting to penance those who had strayed from the paths of virtue.

As a necessary consequence of all this, the ancient heretics, whose false teachings the monks of the period combated, entertained an implacable hatred against adversaries so indefatigable.

Of a certain Arian Bishop who lived in the fourth century, by name Lucius, Rufinus wrote:

"He turned against the monasteries the arms of his rage, laid waste their desert places, and declared war against those who devoted themselves to retirement. He attacked, and even sent an army of horse and foot against three thousand or more who were spending their lives in solitude in secret places."

These soldiers became veried in a new species of warfare when they thus encountered enemies who presented their necks to the sword, and whose only opposition was to say to them: "Friend, whereto art thou come?"

The heretics of a later period were imbued with a hatred for the religious orders which cannot be termed less than diabolical. Thus we find among the articles of Wickliff the statement that "the monks were introduced into the Church by the devil, and that Augustine, Benedict, and Bernard are certainly in hell unless they had repented that they had been monks and Fathers of religious orders."

John Calvin was equally venomous. He said that monasteries are all "houses of ill-fame, the monastic vows are snares of the devil, and the monks counted sophists who have consecrated themselves to Satan." Luther wrote an ode which he called his nuptial song. It is replete with obscenity, and in it he declares that by their life of celibacy those who dwell in monasteries sacrifice their bodies to the idol Moloch.

Such, in fact, are the sentiments expressed by most of the originators of Protestantism, as Melancthon, Bucer, Beza, etc., so that the Magdeburg Centuriators, who represent the Lutheranism of the sixteenth century, style all monks "hypocritical deceivers, monsters of men who should be detested as enemies of the human race, transgressing against the whole second table of the law."

In view of these decided opinions, it is not a little surprising to find the Protestantism of to-day reintroducing the monastic system. The Puritans, and Edith O'Gorman, the Chiniquys, and others of their tribe continue to reiterate scandalous lies similar to those we have quoted, but none give any heed, except the most ignorant, or those who are themselves depraved, while more honest thinkers, like the English Protestant Bishop, Dr. Gregg, are willing to acknowledge that the work of the religious orders has been for good.

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"Every obstacle of nature and soil was subdued by the unwearied industry of the monks. The forests were cleared, the wastes drained, roads opened, and waste lands reclaimed."

It was the same throughout Europe. Those who were not engaged in missionary labors tilled the earth, and turned the most unpromising grounds into fruitful gardens. Indeed, it may be said with truth, as William Cobbet, a Protestant, has proved beyond doubt, that were it not for the robbery of the religious houses by Henry VIII., the three millions of paupers and criminals whom General Booth wishes to rescue now from degradation if £1,000,000 be given him for the purpose, would find in those very religious houses just such a refuge as the General proposes to furnish; and there would not be the danger which is feared if the General be entrusted with so much money.

The monasteries produced the most learned of scientists, and the most devoted humanitarians, if we may so call, after the fashion of the present day, men and women whose lives are given up to the noblest works of charity. Angels of mercy would be for them a more appropriate name. In spite of his malignity against religious orders, and, indeed, against Christianity itself, Eugene Sue is forced to acknowledge this while he depicts so vividly the cholera hospitals of Paris, attended by Sisters of Mercy during the visitation of that plague to the city. But not only were the female orders devoted to these occupations of self sacrifice. Whether in releasing captives from Moslem slavery, rescuing perishing travellers on the summits of mountains clad in perpetual snow, or attending to the wants of the dying in the pesthouses of every European city, Friars of Orders White, Gray, or Black, were always at the post of danger, giving consolation and relief.

Not merely individuals, but the Protestant Churches themselves are now beginning to recognize that this is the case, and that in abolishing religious orders they deprived their respective churches of one of the most effectual aids towards doing the work for which Christ's Church has been constituted. They are now endeavoring to repair their mistake. The Church of England has had for many years several such orders, both male and female. But there is a section in Anglicanism which has only to cry out "So near Papery" to create a terrible tempest in the teapot, and for this reason such orders have as yet found favor only with those who seriously regard that Church as having divine institution and authority, that is to say, the High Church party. These have the Abbey of Llanthony in Wales, which is under the charge of the well-known "Abbot" Father Ignatius, other wise Rev. Mr. Lyne, who is at present making a sensation in New York, having many friends, and about as many opponents. At Llanthony fifty of Mr. Lyne's subjects are "nuns." The monks are about as many. Another community is the "Kibura Sisters," who number about one hundred, most of whom are in London and other parts of England, with branches at Toronto and Hamilton in Ontario, and other such orders are found in the United States.

The other Protestant denominations have hitherto regarded these communities as very Papistical, but the recent movements in the Presbyterian and Methodist Churches to establish "deaconesses" is in reality nothing different from the High Church movement for the establishment of religious orders. The Presbyterians have already a few deaconesses actually at work. The Methodists, having resolved also to establish them, will soon follow suit.

These new departures show to what extent Protestantism is liable to mutation according to the whims of the age; but it is, at the same time, a testimony to the wisdom of the Catholic Church which encouraged such orders from the beginning of her existence, and which has continued to encourage them to do good during nineteen centuries.

WHAT CANADA IS IRELAND MUST BE.

The Empire of Wednesday last said: "The fact of the matter is, a wonderful change has come over the British press and people. But yesterday their journals were fretfully critical of Canada and prone to side against us in a controversy. To-day they are candidly outspoken in their friendships and admiration for the way we have built our great railway, sent our ships into every sea and carved out new markets for ourselves."

The Empire gives to Sir John Macdonald the merit and glory of this wonderful change in the British mind towards Canada, and declares that this extraordinary revolution of sentiment is due to the "genius and courage of his policy in looking into the future as far as human eye can see and so strengthening Canada as to make her a valued part of the Empire."

Without having any desire to undervalue the genius and energetic policy of Canada's Premier, we fancy that the public spirit of the people of Canada, and their determination to do for them-

selves, have been the mainspring and fount source of whatever progress this country has made in the last fifty years. If Canada is prosperous to-day, if she has built great railways and sent ships into every sea and found markets abroad for her surplus produce, she has no one to thank but the patriots who, in 1837, wrested self-government or Home Rule from unwilling and selfish Parliamentarians in Downing street, England. Canada has to thank not only Sir John Macdonald, but the other public men—the Lafontaine and Baldwins, the Cartiers, Tachés, the McGees and McKenzies and other spirited, hightoned and patriotic men who knew how to weld together the different and opposing nationalities of which our Canadian population is composed, and to build up the progressive and prosperous Dominion, of which both Canadians and British to-day feel so justly proud.

There is no reason why the history of Canada's progress may not be repeated in Ireland. There is no possible excuse for England's refusing to profit by the example of her Canadian colony, which has risen in half a century to the proportions of a great Dominion. Instead of being a dead weight on England's hands, instead of being a menace to her preponderance with the cry of "England's difficulty is Canada's opportunity," so often heard in Ireland, the British now consider this whole Dominion as the most valued portion of the Empire, her point d'appui on every ocean, and her most direct route to the Pacific as well as to her possessions east of the Red Sea. Had England pursued the same blind and inhuman policy towards Canada that she has followed in her treatment of Ireland for centuries, long ago Canada would have been lost to the Empire. If, instead of allowing Canada responsible government and home legislation, she had sent out her Clifford Lloyds, her Backshot Forsters and her Balfours to treat her contemptuously and goad her to madness, long since Canada would have risen in arms and shook off the hated yoke. England's prudent government and forbearance in the management of her Canadian colony, lists has made them loyal to her and true to themselves. She need not expect ever to win the loyalty and affection of the Irish people by a different policy. She tried the policy of brow beating, of insolence and of landlord tyranny for at least three hundred years, and to-day Ireland is as much impoverished, as unsettled, as disloyal and as wretched as she was in the days of Cromwell and Elizabeth. Who could fancy, or who would dare prophesy, that in fifty years from now Ireland would be looked on by England as her great right arm; that she would be no longer considered a dead weight or a menace, but a most valued portion, the bulwark and the glory of the Empire? And yet, if England is but willing, there is nothing to prevent so grand and so glorious a consummation. Either England must disappear in the course of time as a great power, and her wealth and her magnitude be all transferred to Ireland, or, by a change of policy, by humane treatment, by grant of legislative independence, and full permission and encouragement to Ireland to develop her resources, "to send out her ships into every sea and carve out markets for her surplus produce" and unequalled industries, she must make of Ireland what she has made of Canada—her most faithful ally. What has Canada to constitute greatness that Ireland cannot boast of, and in greater measure? Her climate is more genial and more salubrious, her soil is more fertile, her streams and rivers more numerous and more available for manufactures of every description. At O'Connell said, she has water power sufficient to turn all the wheels of the mercantile world. Any one of her seventy-five harbors is capable of sheltering the entire British fleet. Her textile fabrics, her linens, her tweeds, her silks and her poplins cannot be equalled for fineness and durability. Her mineral resources are of vast extent, and await but a home government and home capital to exploit and develop their untold wealth. Her fisheries have not been protected for the benefit of the people, nor can she claim a three mile limit as Canada is ready to do battle for. Scotch, English and other foreign pirates hang round her coasts, enter her rivers and openly rob Ireland of her own God-given treasures. Had Ireland her own Parliament sitting in the old house on College Green, the pirates both on land and sea, who now rob her, would be very soon scattered, and her own people permitted to sit down in peace, each man in his corrach, or under his own thatched cottage, if not under his own vine and fig tree.

It is very evident that Ireland has more sources of wealth and power and prestige to draw from than can ever be dreamt of in these provinces; and there is no reason to doubt that in fifty years from now, if England be wise, the whole world will be wondering at the marvelous progress her sister kingdom has made in so short a

time, when ship flying the green flag shall be met with on every sea, and hailed and welcomed in all the great markets of the world.

ITALY BANKRUPT.

Crispi's infidel government of Italy, which makes a figure head of King Humbert and looks up Pope Leo in the Vatican, is on the verge of bankruptcy and utter ruin. The extravagance and luxurious mode of life which the so-called patriots have adopted, their scandals, immoralities and reckless expenditure of the people's hard earned taxes, must soon bring their iniquitous reign to an end. How different things were under the mild and benevolent government of the Popes and the Cardinals, who were considered more in the light of Fathers than of rulers and tax gatherers! The city of Rome, and for that matter all Italy, is impoverished by the enormous expenditure required to equip and maintain an unnecessary standing army and navy, to which the Papal States were strangers when Victor Emmanuel lived at Milan and Pope Pius IX. held mild and paternal sway at Rome. Then also did tourists and visitors, priests and bishops, and wealthy families from all parts of the globe, swarm into Italy, enriching every town and village through which they passed, while hotels and rail roads were making fortunes, and employment, food and plenty were found for all. It must be obvious to the most casual thinker that with the absence of actual imprisonment of the chief attraction—the Pope, with the splendor and magnificence of his official duties and public ceremonials—there must be a marked lessening, if not a total falling off and disappearance, of the continuous stream of wealth that, under the former regime, flowed into Italy and reached its every little town and hamlet. The disciples of Garibaldi and Mazzini, who now rule Italy and insult the head of the Christian Church, must feel that the Catholic sentiment of the country will one day, and very soon, assert itself. They and their rapacious followers must make way for honest men and trustworthy representatives of the people, who will know how to make Italy respected by respecting the Father of the Faithful and restoring to him the full possession of all his rights as King of Rome and Shepherd of the entire Christian flock. Hence they are determined to make hay while the sun shines, to improve their opportunities, and draw into their nets the largest sums possible while it is in their power to levy enormous taxes, to enrich themselves and friends at the public expense while insulting religion and defying God. But a day of reckoning is coming slowly but surely, and they feel it and are preparing for it—not, indeed, in the way of repentants filled with remorse and grief for their acts, but in the way of burglars and plunderers, who in their forced flight carry off all they can. There is no other way of accounting for the threatened bankruptcy of the Italian Government, as seen in all despatches cabled last week, concerning the alarming deficits in the Italian exchequer.

The following particulars, which appeared in all daily papers of the 29th and 30th January, speak volumes in confirmation of our remarks upon the impending ruin of the Italian Government and the general depression and impoverishment which must sooner or later overtake its whole population:

"An Italian economist has been examining the financial condition of his country with somewhat alarming results. He estimates the total wealth of Italy at \$11,000,000,000, using the same basis for his estimate as that by which M. Forville arrived at the conclusion that the national wealth of France is \$40,000,000,000. The Government of France spends \$629,000,000 a year, while the Government of Italy spends \$314,000,000; so that on the basis of one fourth and one third the wealth of France, Italy is taxed one-half as much. The expenditure for 1888-9 is divided as follows: Standing appropriations, interest on public debt, etc., \$132,000,000; appropriations for army and navy, \$113,000,000; collection of taxes, \$36,000,000; all other expenses, \$67,000,000. It costs \$36,000,000 to collect \$348,000,000. The national debt is enormous, and the interest upon it is almost as great as the interest on the national debt of England."

Since the above was written Signor Crispi's infidel government has been defeated by a vote of one hundred and eighty-six to one hundred and twenty-five, and himself obliged to step down and out. It is to be hoped that a more economical and more Christian-like ministry will take its place. Crispi was an arrogant, overbearing, ambitious statesman who dictated terms to King Humbert, insulted and bullied the Pope, while he cringed at the feet of Prince Bismarck and allowed socialists and infidel scoffers at God's religion to have loose rein and unlimited license in committing indecencies and uttering blasphemies in the public thoroughfares of the Eternal City. For the sake of general peace and the furtherance of morality and Christian civilization it would be still more desirable that the next Italian Cabinet will take warning by the downfall of Crispi to promote good relations with Pope Leo,

to indemnify him for his losses in the spoliation of monasteries and churches, and restore him the temporal power and authority that his predecessors enjoyed for ages, and of which he has been so unjustly and outrageously robbed by the Revolution.

The *Republique Francaise*, a leading French journal, says: "No Minister's overthrow was ever more logically brought about. Signor Crispi's incurable self-conceit in thinking he ought to remain at the head of the Government rendered his fall inevitable."

Another Parisian paper, the *Journal des Debats*, says: "The Ministerial policy of Italy of the last eight years will perish with the retirement of Signor Crispi, although the next Cabinet will assuredly profit by the lesson to promote good relations with France."

DIocese of London "THE PINES."

VISIT OF RIGHT REV. D. O'CONNOR, D. D., BISHOP OF LONDON.

Special to the CATHOLIC RECORD. Tuesday, the 27th ult., was a day of joy and gladness at the Ursuline Academy, Catham, Ont. At an early hour His Lordship Right Rev. D. O'Connor, D. D., Bishop of London, said Mass, after which he administered the sacrament of confirmation to a number of the little pupils of the academy. His Lordship exhorted the youthful Christian soldiers to endeavor to be faithful to the graces imparted to their souls by the sacraments of Holy Eucharist and confirmation, which they had just received. He held them to be earnest and practical in their piety, that by so doing they would reap, in a happy eternity, the fruit of the holy seed planted in their hearts on this auspicious day.

At 9 a.m. solemn Mass, *Coram Episcopo*, was celebrated by Rev. Father Paul, O. S. F. P. P., during which the ceremony of religious profession took place. His Lordship officiated, and was assisted by Very Rev. Dean Wagner, P. P., Windsor; Rev. Father Ryan, P. P., Amherstberg; Rev. Father Langlois, P. P. St. Peter's, and Rev. Father Benedict, O. S. F. P. P., Chaplain of the Monastery. The novices, who on this happy morning had the privilege of pronouncing their solemn vows, were Miss Mary E. Elizabeth Gaskler (in religion Sister Mary Clare) and Miss Amelia Rondot (in religion Sister Mary Annunciation). Both these accomplished young ladies are graduates of the Academy and proficients in the German and French languages. The sermon on the occasion was preached by His Lordship, who took for his text: "At that time, Jesus said to His disciples: 'If any man will come after Me let him deny himself and take up his cross, and follow Me. For what doth it profit a man if he gain the whole world and lose his own soul?'" He addressed the newly professed, and congratulated them on having hearkened to the call of the Divine Master. He urged them to be faithful and exact in observing all the rules of the convent which regard their respective occupations, for they are so many steps of the mystic ladder to ascend to sublime perfection and sanctity. He told them that the practice of their conventual rules is the service Jesus Christ demanded of them and the exercise of their love towards Him when He said: "Deny yourself, take up your cross and follow Me."

In taking upon themselves these holy obligations they renounced forever the concupiscence of the flesh, which is an inordinate love of carnal pleasures; the concupiscence of the eyes, which is an inordinate love of riches and temporal goods; and the pride of life, which is an inordinate love of worldly honors, dignities and preferments: thus by their religious vows they would counteract and trample upon the three great idols that workings adore. His Lordship dealt particularly on the vows of instruction, peculiar to the Ursuline Order, and exhorted them to labor zealously for the Christian education of the pupils entrusted to their care. He bade them remember that if they were faithful to separate the precious from the vile, by word and example, they would inherit an everlasting name and shine like stars for all eternity. How grateful, then, should they be to God for having called them to a religious order, wherein they would be enabled to dedicate their labors, their talents and their requirements to the salvation of souls.

His Lordship said he knew from experience that the work of instructing youth was not an easy one. It had its cares and contradictions, but it had also its joys and consolations. Since they embraced the religious life in a community devoted to the education of heart and mind, they should continue to improve themselves in all the branches necessary for the perfect fulfillment of their fourth vow.

At the conclusion of the sermon, the novices prostrated the altar railing and begged to be admitted to holy profession. They pronounced their vows in a clear, distinct manner and with great fervor. They then withdrew a few paces and remained prostrate in prayer during the chanting of the "Te Deum." The final solemn blessings having been bestowed on the newly made "Brides of Christ," the "Ejus qui in bonum" was intoned by the choir and continued by the religious as they went, processionally, from the chapel.

The altar was most tastefully decorated with garlands of smilax and a profusion of exquisite hot-house plants and flowers, consisting of ferns, white hyacinths, roses and lilies, emblems of the pure young lives that had just been irrevocably consecrated to the Most High.

AN OLD PUPIL.

Wishing to testify his gratitude to the Holy Father for the gracious reception recently accorded to his daughter, the Princess Helen of Orleans, at the Vatican, the Comte de Paris recently forwarded \$4,000 as a contribution to the Peter's

FATHER POWERFUL A

Rev. Father Mass in St. P morning The

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FEBRUARY 7, 1891.

FATHER ELLIOTT IN OTTAWA.

POWERFUL AND MOST INSTRUCTIVE DISCOURSES.

Ottawa Free Press, Jan. 28. Rev. Father Elliott, of the Paulist Fathers, New York, preached at High Mass in St. Patrick's church yesterday morning. The sacred edifice was crowded to the doors. The Rev. Father, as has been before noted, is a striking figure in the pulpit. He is of commanding presence, speaks in deep, earnest tones, with dignified gesture, and impresses listeners with the intensity of his own convictions. His discourse was adorned with some beautiful figures of speech, and was characterized by a lofty, hopeful tone, so different to the pessimistic outpourings of many modern preachers.

The subject dealt with was the sovereignty of God and the doctrine of predestination. God is our Maker and our Redeemer, the preacher said, but notwithstanding that sovereignty each one of us is endowed with free will. We look around us for marks of the divine predestination. Who are to be saved, who are to be lost, who are they to be branded with the mark of Cain? He would not deny there were sinners who seemed incapable of redemption, sordid with vice and reeking with iniquity. Nevertheless we could say there are chances of their being saved. There are others who sin through ignorance or weakness of character. There is hope for these. The Holy Church forbids the brand of damnation upon any except two or three, who, according to Revelations, are condemned to hell. For a man who blows out his own brains there may be time between the flash of the pistol and the extinction of life to say "I am sorry," and that statement may result in his salvation. There are evidences on every hand of predestination that God has set apart an eternal place for us. Surely those who were lost forever were lost by their own sins, not from one great sin, or from many, but a multitude of sins. Nevertheless there was hope for the vast majority of the race, for he did not utter a word of despair. "Come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world." God had made "ABC" what was to prevent Him from finishing it and saying "XYZ?" "He has made me for heaven and I am going to have it," is what we may say. Does not the fact that God has preserved us in the past in ways that are marvelous, indicate His purpose to save us, show that He is good to us, and that we may hope to enjoy eternal glory. The man who from being a sinner has come to hate his sins and detests himself for committing them, is one for whom God's mercy will be manifested. No man can live without hope. No matter how deep and dark a night, we must believe that God is anxious to pardon us. It is often said the road to heaven is paved with good intentions, and every good thought and good resolution has its elevating effect upon human character.

THE EVENING. St. Patrick's church in the evening was crowded to the doors, the congregation being larger than in the morning; even the aisles were occupied so that every inch of room was taken up. Rev. Father Elliott's subject was "Way Catholics Contend Their Sins," and the broadest liberal spirit which characterized his address, considerably impressed those who had the good fortune to hear him. The speaker commenced by saying that the subject was one that stood out very prominently in the ordinary life of Catholics, and which with a certain class of Catholics is a burden. Apropos of this latter state of mind, he related an occurrence which happened whilst he was assisting at a mission in the State of Michigan. A young man, who had been brought up as a Catholic, came down from the lumber region and not having been attending church, his friends wished him to attend the mission. "No," he said, "you want me to go and hear these priests preach. There is not what they want of me. What they want of me is to go and be confessed, but there is not any horse team in this country can pull us to confession." Whatever influence was at work, however, the young man did go to hear the sermon and went on his knees and made his confession. "After all," said the preacher, "it is not the big team of authority that brings us to confession. We hate it I know, nevertheless when we look back at the early days of our life we don't find in youth confession was so great a burden. It is more of a burden now I fancy than it was in those innocent days. The main thing about the sacrament of confession is not the telling of the sins, it is the sorrow for them. The sacrament consists of three things, contrition or sorrow, confession and satisfaction—performing some works, or making good, as far as possible, injuries done. Then it is the duty of the Father confessor, as he is called, to discover whether the sinner, having

CONFESSED HIS SINS. told all his sins is sorry for them and is determined to sin no more, and having discovered the sorrow is valid, and that there is a willingness to atone to Almighty God by some penitential work, the priest speaks the words of Our Lord, "Thy sins are forgiven." He grants absolution and then he says to the penitent, "go in peace." Confession is not a monopoly of the Catholic Church by any means. When first of all the Christian religion, was divided, three hundred years ago and more, confession was not given up for a long time. Luther said "Secret confession, as now practised, although it cannot be proved from Scripture, is yet to be certainly commended as useful and even necessary. At a meeting in Rome, years later, they adopted this: 'Confession and absolution are to be by no means abolished in the Church, especially on account of the tender and timid consciences, and the obstinacy, and perverseness of the young.' The practices of public confession have been adopted by Protestants, and private confession exists too, in what are called 'sacring meetings.' Revivals take place among our Protestant friends, and after the meetings have proceeded a little while there is a room set apart where those who think of joining the Church, or who pro-

then give a classification of the books of the Old Testament, and of the new. These books, he said, were floating round, so to say, for two or three hundred years in the different churches, when they were collected and bound together. It must not be supposed from this, however, he said, that before then the Church had not been established. The Apostles had done their work heroically, and the doctrine of Our Lord had been expounded, and His life and sufferings made known by them, although they were then gone, and many of them had left no writings at all, so that it was not necessary to have a formal compilation of their preachings. Time had passed away, and other things must be attended to, and finally the Scriptures were compiled and published under Pope Damasus, about three hundred and fifty years after the birth of Christ. The argument of the Church was, and is, that the Scriptures are not a mere private possession of a family but her own, they are not private, but public property. He instanced where, in modern times, the residence of George Washington had been purchased by a corporation, but was subsequently acquired by the national Government, because too precious to be allowed to remain in private hands. As to the use to be made of the Scriptures, the Council of Trent carefully over every book, one by one, forbade any additions or leaving out of any part, and the publishing of spurious editions, saying, "God is their author," each being the way in which their inspiration was described. But that does not mean that God wrote any of them. Is it not held that every word or every phrase is inspired, there are different opinions on this; but whatever concerns faith or morals is undoubtedly inspired, and Catholics are bound to so believe. The Catholic Church takes the Scriptures as a guide, but not as the only guide. The Scriptures stand first, but tradition is taken as a support. The late Cardinal Newman, however, said, a few years before his death, that there was not a single doctrine of the Catholic Church which could not be proved from the Scriptures alone. A traveller going into a forest, if he doubts his way, looks up to the sun as a guide; if it be night, he looks up to the moon or the stars, and falling all these, he consults the compass. So it is that in the doubtful infallible Church, with her traditions, is looked to as the guide in all difficulties, because the authority of God is in the Church. The Mass, or most solemn office of the Church, is nearly altogether composed of parts of the Scriptures; and so also is it in all the other public offices and functions. The Breviary—or, as the name implies, a brief compendium; and which every priest is bound, under pain of sin, to repeat every day in the year—is nearly altogether taken from the Scriptures, so that Catholics have

THOSE WORDS OF SCRIPTURE, for upon Scripture they proposed to base their departure from the old religion. There was not the faintest doubt of the historical continuity of the confession in the Christian Church from the very beginning to the days of the Reformation. It was sometimes said that confession was an invention of priestcraft. "I would like," said the Rev. Father, "to catch the priest who invented confession. (Laughter.) He has been the plague of my life as a priest. He must have been a most singular man to invent, for he must have done it out of malice, as the work of confession has more to do with the hard side of a priest's life than anything else to be found. Would monarchs invent it? Well, they all complain of it. It fetches them down to the level of the lowest peasant in their dominion. The One who invented confession is the One who invented religion as we have it—our Lord and Saviour Jesus Christ. The Holy Church has not made confession a law; it was made by Christ. The Church requires us to go to confession before Easter, but for the rest of the time, if we have not committed mortal sin, there is no law compelling us to go. In his concluding remarks the rev. speaker dealt with some of the objections to confession. It was said confession made sin easy. On the contrary it made it all the more difficult. Penalties did not make the law easier to break. An objection of that sort was the result of want of knowledge of human nature. People said of the Catholics that they would not say to their neighbor, and when they get to know the Catholic people they would not make use of such insulting suppositions. It was also said the priests acquired power through the confessional and extorted money. This was calumny on the Catholic priests and people. Another objection was that going to confession made religion a slavery; the people had a tendency to be timid, cowardly and unfit to enjoy free government. Were the Catholic Irish, or Catholic Germans, timid? Were they lacking in independence of character, or did they lack courage? He contended that good Catholics were the best kind of citizens, they were the most independent in judgment, and the most courageous when occasion demanded it. Confession, finally, said the speaker, in an eloquent paragon, warned the youth against the passions which, rising in a turbid blood-stained flood, threatened to sweep life into a gulf of hopeless vice; whilst to those drawing towards the end of life's journey, it spoke in accents of tender hope of the heaven in store for them.

FATHER ELLIOTT ON "WHAT DO CATHOLICS THINK OF THE BIBLE." Ottawa Citizen, Jan. 27. Last evening, again, St. Patrick's Church was crowded to the doors with those anxious to hear the eloquent Father of the Congregation of St. Paul the Apostle, the Rev. Walter Elliott, of New York. His Grace the Archbishop and a number of clergymen and Christian Brothers occupied seats in the sanctuary. Previous to commencing his lecture the reverend gentleman said that on Tuesday evening, in St. Patrick's, his subject would be "Intemperance," and on Wednesday evening, in the Music Hall of the Rideau Street Congregation, by request of the Sisters—he would state "Why I'm a Catholic."

He then proceeded to speak on the subject of the evening, "What do Catholics think of the Bible," and said he had read in the Lives of the Fathers of the Desert of Saint Serenus, who, after having lived for many years in the wilderness, was inspired to go into the world and convert sinners. The way in which he performed that Apostolic work was by selling himself as a slave, and when he had converted his fellow slaves as well as their master would sell himself again and again. One day he met a poor man in the streets of Alexandria to whom he gave his outer clothes, and to another poor man his underclothing, so that he was himself almost naked. A stranger meeting him asked him who had robbed him, when, holding up a book, he said

THIS HAS ROBBED ME, and the book was a copy of the New Testament. There are few to-day, said the lecturer, who would not be robbed of their selfishness by the reading of the Holy Scriptures, which have been defiled by the Catholic Church as the word of God, the best book amongst men, the supreme book. But God teaches many things in the natural order without the Scriptures. The Old Testament was for the Jews, but Christ is the teacher of mankind. But how are you to learn the teachings of Christ? How the teaching of any great master who is dead? The Church transmitted the Scriptures ages before the invention of printing. He

are they not otherwise exposed to be misled by evil disposed persons? In an eloquent peroration the lecturer dwelt upon the necessity of reading the Scriptures, and of reading them with the proper disposition; pointing out the consolation to be drawn from them in time of tribulation and the soothing effect of them in all circumstances. To the general surprise it was found that the eloquent Father had spoken for an hour and a quarter.

LECTURE ON TEMPERANCE. Ottawa Citizen, Jan. 28. Again, last night, St. Patrick's Church was crowded and again the eloquent Father, Rev. Father Elliott, C. S. P., held his audience for an hour and a quarter, his subject, perhaps, the most powerful attack on "Intemperance" and its causes and accessories, that has ever been delivered in Ottawa. The reverend lecturer commenced by saying that he might appear strange to some, that the topic of "Intemperance" should have been selected amongst the other subjects on which he was to speak in this city, seeing that the residence of George Washington had been purchased by a corporation, but was subsequently acquired by the national Government, because too precious to be allowed to remain in private hands. As to the use to be made of the Scriptures, the Council of Trent carefully over every book, one by one, forbade any additions or leaving out of any part, and the publishing of spurious editions, saying, "God is their author," each being the way in which their inspiration was described. But that does not mean that God wrote any of them. Is it not held that every word or every phrase is inspired, there are different opinions on this; but whatever concerns faith or morals is undoubtedly inspired, and Catholics are bound to so believe. The Catholic Church takes the Scriptures as a guide, but not as the only guide. The Scriptures stand first, but tradition is taken as a support. The late Cardinal Newman, however, said, a few years before his death, that there was not a single doctrine of the Catholic Church which could not be proved from the Scriptures alone. A traveller going into a forest, if he doubts his way, looks up to the sun as a guide; if it be night, he looks up to the moon or the stars, and falling all these, he consults the compass. So it is that in the doubtful infallible Church, with her traditions, is looked to as the guide in all difficulties, because the authority of God is in the Church. The Mass, or most solemn office of the Church, is nearly altogether composed of parts of the Scriptures; and so also is it in all the other public offices and functions. The Breviary—or, as the name implies, a brief compendium; and which every priest is bound, under pain of sin, to repeat every day in the year—is nearly altogether taken from the Scriptures, so that Catholics have

THOROUGHLY SCRIPTURAL RELIGION. St. Francis of Sales compares the reading of the Scriptures to pen, ink and paper. The Holy Spirit takes the pen, which is the Church, dips it in the ink, which is the Scriptures, and writes on the paper, every word of which is from the mouth of God. As to the use of the Scriptures by the people, it is well known that there are many parts which it is not well that children should read too early; but they should be read generally. The lecturer here read an extract from the pastoral letter of the Council of Baltimore, wherein the Bishops exhorted the reading of the Scriptures, and said, "What would be the use of the Scriptures, if we have not the people to read them?" "The Bible being chained up like a mad dog," Well, he had seen in druggists' stores, in New York, the city directory also "chained up," he had seen the drinking cup at public fontaines "chained up." Were the directory and the drinking cup "chained up" in order that they might not have the use of them? Certainly not; they were "chained up" so that rogues might not steal them. In the early and middle ages every word of the Scriptures had to be carefully transcribed, for printing was not known, but, notwithstanding, every church had a copy "chained up," for the reason already given. We had all read and heard of the practice of "chaining" the Bible one day. Well, they, the Paulist Fathers, have in their library in New York, an edition of the Bible of 1848, the year in which Luther was born, and it is the ninth edition in German. This alleged finding of the Bible remained him of an occurrence in New York. A Methodist minister was one day waiting for a horse, and while doing so he laid down his hat upon the kerb-stone. When the car appeared he signalled the driver to stop, and attempted to pick up his hat, when, to his dismay, he found it was gone. Presently he saw a disreputable looking person making off with it, and he hailed him, saying, "Hello! you're stealing my hat!" "No," said the tramp, "I found it," and so Luther found that which he had lost. The Church and the Bible, said the lecturer, are one, as man and his breath are one. Is the Bible public or private property? The Catholic Church affirms that it is public property; but the Bible does not say that unless every man reads it, and reads it according to himself, he is lost. Either the Scriptures, and especially the New Testament, do or do not require an interpreter. The necessity of an authoritative interpreter is shown by the various beliefs of the day. A very respectable body of people, the Baptists, for instance, rule out of Christianity all who are not baptized by immersion; and yet the ceremonial of baptism is difficult of proof from the Scriptures. So is it with the doctrine of predestination, held by another body of people. The necessity of an authoritative interpreter is proved, he said, by the fact that differences lead to doubt, and doubt leads to infidelity. Even the Mormons pretend to justify their miserable, loathsome practices from the Bible. The religion of Christ means union with Christ, and to this end the Scriptures must be read by the light of authority. But what, said he, are you to do with the vast multitude who cannot read for themselves? Do they not need an interpreter in whom they can trust, or

lead to the church means the saloon. Making Mass on Sunday is the result of drinking on the Saturday. The saloon-keeper is himself, perhaps, a regular attendant, but all the same, he is a miserable wretch in that he destroys what distresses the zealous priest more than to see the man who wishes to be saved, who approaches the altar and receives Holy Communion, but who goes back to drink whisky within a week? I would rather, exclaimed the reverend lecturer, have ten thousand saloon-keepers let loose on a Catholic parish. We Irishmen, he said, have always had the courage of our convictions; whatever else may have been said of us we have never been accused of cowardice. We could and always have, withstood our enemies in the open; but the love of drink, the secret enemy within, destroys all. We may not be worse than others, he said; he did not want to compare with others. It was not his business nor his pleasure to do so, but whatever the troubles may be, this is ours. He said that in the United States, where he was born, he believed that if the Irish had been sober half the population of that country.

WULD TO DAY BE CATHOLIC, and so Catholic as to conquer the rest of the world. Religion is then defined to be a man's leaving out of the world, and leaving out of the world he who he knows. The saviour of the world is His agony, while peace on the ground, uttered with which he might profit. He asked for some other form of atonement. He asked His Father that this bitter cup might pass away from Him. This cup! as if he saw the drunkard with his cup and his hat, approaching him. Again and again: if this cup may not pass away but that I drink it, will it be done! Referring to what is called partial drunkenness, the lecturer said it leads to other vices. When a man is wholly drunk there is an end to it, so to say; but when he is half drunk he is responsible. The young man when half drunk goes to the hotel, he betrays the brother in his sober moments. How then does he happen to go there, for his family circle is pure? See him there now a "slimy pool," as one of the Fathers of the Church says. Who does the murder—the man half drunk; and so of almost every other vice and crime. I might, said the lecturer, speak of the man in delirium tremens who sees evil things all around him. He is the man who can say "The arrows of the Lord are in me. Having dwelt on all the foregoing points at much greater length than space will allow to repeat here, the reverend lecturer referred to their causes. Sometimes, he said, physicians tell us a very large proportion of drunkards are such because they have inherited it from intemperate parents, their brain exhibiting a different appearance from that of others. Thus there is the flight from care, and one stricken with adversity, who take the cup. Others drink because of their prosperity, while others desire to "celebrate an occasion." Others from a comparative disposition frequent saloons. These are the interior causes, or at least some of them.

FALSE HOSPITALITY. Is another or exterior cause. Some will not allow one to make a simple call without drinking. This is not good nature; your visitor does not want your drink, or if he does, it is a good reason for not giving it to him. The convivial habit belongs to the saloon; once taught by hospitality, the practice is continued on to the saloon. Treating in the saloon may be described as another cause. Is it not a fact that saloon drinking is the cause of most crimes? If you doubt this ask the police. When a crime is committed, where is the police generally first for information—at not to the saloons! The public pauper as a rule, is traced to the saloon. The officers of the St. Vincent de Paul Society, in New York, has ascertained that ninety per cent. of the poverty is traceable to the saloon. The poor houses, the goals and the penitentiaries bear the same testimony. Forcibly, he said, he had his hearters, in the name of God, to never enter a saloon. He, the lecturer, was not what he called a prohibitionist, but if he could stop the public saloon he would follow the banner of the prohibitionists so far. But in any case, he beseeched all good Catholics to keep away from the saloon. Another remedy is the radical, namely one of total abstinence. Every one, by his example, by making the sacrifice of his glass, could become an apostle of temperance. John, said he, the abstinence societies established under the auspices of the Church. Finally, said he, there is One who parts with both His hands to all the ends of the earth. He who took sin upon Him as if he were guilty, by His agonies placed His breath in the throes; the weight of our sins was upon His shoulders. He suffered in that way, but it was happiness for us. It was not the nails in His hands and feet that tortured Him. His cry was: I thirst! My lips are parched and my tongue is dry. I own all the brooks in the world, and all the springs in the oases of the desert are Mine; I thirst, oh give Me a drop of that pure, delicious water. And they gave Him wine mixed with gall, the gulf of the drunkard's cup, the gulf of the saloon; and He bowed His head and gave up the ghost. Oh! said the lecturer, that the Holy Spirit may give us all to know the mystery of His words. Oh! Lord!—I thirst.

At the conclusion of the lecture the Rev. Father Whelan ascended the pulpit and said that, although the church was not a place in which to propose a vote of thanks to the eloquent lecturer, yet he could not refrain from giving expression to the gratitude they all felt towards him for his excellent sermon on Sunday morning, as well as for his eloquent lectures on Sunday and Monday evenings, and also for his powerful arraignment of intemperance and the liquor traffic that evening. He also said he had great pleasure in announcing that Father Elliott would return next year with some of his brethren and give a mission of a fortnight in that church.

Rev. Father Tilton (colored) is about to erect a \$35,000 church in Chicago, on 37th and Dearborn streets. An Irish lady lately donated \$10,000 for the purpose. Father Tilton is very popular in Chicago, and a great favorite with the Irish.

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THE SPANISH INQUISITION.

MORE LIGHT UPON THIS MUCH MISUNDERSTOOD AND MALIGNED INSTITUTION.

THE TRUE RELATION TO THE CHURCH EXPLAINED—PROTESTANT CALUMNIES REFUTED—IT WAS A CIVIL, NOT A RELIGIOUS TRIBUNAL—TESTIMONY OF A STRONG HISTORICAL WRITER—REASONS FOR ITS ESTABLISHMENT.

Boston Republic Never, in all the records of history, has there been an institution so mis-represented, so misunderstood, so covered with obloquy and pelted with opprobrium as that of the Spanish Inquisition. The persecutions of a Diocletian or a Nero have never received the contumely that has been the portion of this institution, and the blood-curdling records of the terrible guillotine itself have been deemed, as it were, humane, when compared with this most atrocious of human institutions.

We speak, of course, of the records of historical events as emanating from Protestant writers. In studying history, as given by them, one thing stands out paramount to all others, and that is their unequalled hatred of all things Catholic. Infidelity, Paganism, Islamism, all are treated with some sort of justice; but Catholicism—no words are too bitter, no opprobrium too vile for the Church that will not die, that persists in living no matter what methods are taken to kill her. She is treated even as her Spouse was. She is accused of various crimes, called a breeder of dissension against temporal rulers and an enemy to the State. The fanaticism and hatred of the Jews against our Lord was not more intolerant, more unchristian, more utterly baseless than the accusations of Protestant historians against His Church. Even when no just cause is found why she should suffer, they nevertheless shriek out "Crucify her! Away with her!" Her good deeds are overlooked, her miracles named as the workings of Beelzebub, the holiness of her teachings called seditions. Alas! who does not know the extent of her iniquities as retailed by Protestants and infidels!

Among her multitudinous crimes, that of being the mother of the Spanish Inquisition is, in the eyes of her modern enemy, the most glaring. The consummate effrontery of some historians in making this charge, and the gusto with which they proceed to comment upon it, is truly appalling in its untruth. Myers and his ilk point at this frightful monster of Popish iniquity with a sounding finger of horror as they exclaim, "Behold this reeking Babylon of sin! Is she not the Scarlet Woman of the Apocalypse? Do we not well in seeking to kill her?" Do we not well in seeking to kill her? Do we not well in seeking to kill her? Do we not well in seeking to kill her?

EXTENSIVE AND HORRIBLE BUTCHERIES OF A HENRY VIII. and his worthy daughter, "Good Queen Bess?" Because a loyal, chivalrous and Christian nation instituted a tribunal as a protection against a powerful and audacious enemy that threatened alike the faith of the true God and their national liberties, Protestant historians lift their hands in holy horror because the bonds of justice were sometimes overstepped, and the judges were sometimes guilty of undue severity and abuse of power. This, while they totally forget, or palliate, the atrocities committed in England at the same time by the Protestant rulers—horrors of English cruelties, beside whose flaming wickedness the worst deeds of the Inquisition pale into insignificance. They paint an auto-da-fé in the most frightful colors, while the wholesale butcheries of English subjects, innocent and loyal people, are left in a happy perspective, or touched upon most generally, if not glorified into justice. One would really think that in no other country but Spain was the rack and stake known; that only there was such a mode of punishment ever resorted to, when in those times it was the universal custom all over Europe to punish certain crimes by death, that at the stake generally, or touched upon most generally, if not glorified into justice. One would really think that in no other country but Spain was the rack and stake known; that only there was such a mode of punishment ever resorted to, when in those times it was the universal custom all over Europe to punish certain crimes by death, that at the stake generally, or touched upon most generally, if not glorified into justice.

STRICT RULES EXISTED regarding its conduct, so stringent that bearing false witness was punishable by four hundred stripes and four years in the galleys. A false inquisitor was punishable by death. The prisoner could name his enemies, and of whom he was prohibited from testifying. If a person were suspected he was notified, and a period of grace was always allowed wherein he had a chance to repent his errors or leave the country. No one could be arrested, unless good testimony against him existed and was presented. The unanimous consent of all judges of the tribunal was required in order to arrest, otherwise the case had to be referred to the supreme tribunal. The prisons of the Inquisition were far better than of any other country of Europe at the same time. A minister of the French republic proclaimed in 1805, after thoroughly investigating the history of the Inquisition: "I do publicly swear, in order to pay homage to the truth, that the Inquisition might be cited in our days as a model of equity." And he was a person innocent of any partiality to Rome.

We read also that the Spanish Inquisition was established by the Church to put offending Jews to death, simply because of their faith. Surely, it is hard for a Catholic to read and hear those vile falsehoods and restrain himself. Harder still it is to hear men who, on account of their learning, are quoted as authorities, proclaim these lies with unblushing front. The Spanish Inquisition was established by Ferdinand and Isabella as a State institution, in order to protect the nation from entire subjugation to Jewish and Moslem rule. No one free from prejudice, reading the annals of Spanish history, can fail to sympathize with the Spaniards in their hatred and fear of the Jews and Moors. Some historians claim that, early as the days of King Solomon, the Jews settled in Spain, but whether that be authentic or not, it is easy to trace them as far back as the Ptolemies and the early Christian era. Wasteful of the blessing of Abraham failed to his people, that of increasing and multiplying, did not fall in Spain, for they became numerous and powerful. In A. D. 363, we find the Council of Elvira pronouncing a law forbidding Christians to intermarry with Jews, and at Toledo A. D. 589, the same law is reiterated, and also one forbidding that Jews be forced to become Christians. At this council it was also attested that the Jews were largely

ENGAGED IN THE SLAVE TRADE, and that they circumcised their slaves by force. At the end of the seventh century, when northern Africa was already conquered by the Saracens, the Jews entered into a conspiracy with them for the overthrow of the Spanish kingdom, which really happened in A. D. 711, at the battle of Xeres de la Frontera. The Christian Spaniards were forced into the rugged fastnesses of the Pyrennes, which were their only strongholds for centuries, while the Jews thrived and prospered under Moslem rule.

The Christians, although defeated and driven into hiding, did not cravenly submit to their conquerors, but sallied forth again and again to wrest their country from the hated Saracens. This they did little by little, until after eight hundred years of unceasing warfare the Moors were driven into the south of Spain, where they first gained entrance. Consider these chivalrous people fighting for God and fatherland for eight hundred years. What more beautiful spectacle than that! No wonder the pre-eminently chivalrous Spaniard was inspired to acts of heroism and greatness that make the annals of his country one long tale of heroic sacrifice.

To be conquered by the foe is humiliating and sad enough to any people, without seeing all they hold most sacred trampled in the mire, and those they most abominate and abhor fitted in their places. One can easily imagine the feeling of the devout Spaniard at seeing the cross he so revered cast down and insulted, to give place to the hated crescent of the Saracen. Eight hundred years of effort and struggle to wrest their beautiful Spain from the infidel, and now the crisis is at hand that will crown the victory, and drive the Moslem horde forever from the land. What wonder, then, if these ardent natives should forget themselves sometimes and commit, in the excitement of the times and the exuberance of their feelings, some acts of cruelty and intolerance. Has any nation been

DISTINGUISHED FOR TOLERANCE at such a time and under such circumstances? Would we, the most tolerant of nations, be guided by coolness and discretion if the Chinese, for instance, had obtained in our country the power the Moors gained in Spain? And if, at the decisive moment of complete victory, after centuries of fighting, we found it necessary to establish a tribunal for the detection of our enemies, would we be distinguished for tolerance? I am sure not, especially if, as in Spain, our enemies pretended to be our friends, only to enter into conspiracy and intrigue for our undoing. Such was the condition of things in Spain when, to protect the national liberties and to assist in the final effort to overthrow Moslem rule, the Spanish people clamored for a court of inquiry that would detect and punish the enemies of the State and Christianity.

The Jews, during those centuries of fighting, increased, multiplied and prospered. Unity was not firmly established in Spain. It was divided into petty kingdoms, which, besides warring on the Moors, were divided by civil strife. The Moors were also divided. This is the only thing that preserved Christianity in Spain. If the Moors had remained united, Christianity would have been swept from the land like the autumn leaves before the blast, for the Jews were carrying on an active propaganda. The Spaniards were impoverished by the constant wars. The Jews were rich and powerful; so powerful that they had their own judges and were judged by laws of their own; like grantees and noblemen, they could be arrested only by the express mandate of the King; they had flourishing schools and colleges in Granada, Cordova, Toledo and Barcelona. Especially in natural sciences they had men of universal fame; in fact, in Spain the Jews had acquired a culture and possessed an influence which they reached in

NO OTHER PART OF THE WORLD. The entire nation was in their debt for money loaned, and we can easily understand how they were hated for the usury practiced.

In the early canons of the Church laws were enacted to arrest the cupidity of the Jews. Although the religious wars against the Moors frequently brought the Jews into danger, as many saw in them foes more dangerous than the Saracens, yet, protected as they were by such Popes as Alexander II. and Gregory VII, they acquired, even in Christian Spain, an influence and power that was quite exceptional. When we remember, added to all this, that the Jews nearly always sided with the Moors, and that, during the war between Peter the Cruel and Henry II, they sided with the former, that the able and good King Henry III, was poisoned by Jewish physicians, that in 1473 the Jews entered into conspiracy to gain possession of

Gibraltar, we cannot be surprised if local riots took place and massacres also.

To understand our subject well it is necessary to study the history of Spain, its characteristics as a nation and the peculiar temperament of its people. It is unjust to judge any nation, as it is unjust to judge an individual, by the standards of our own. To find fault with the Spaniards for their inquisition is to find fault with the whole world, for inquisitions have been established in all ages in every nation. Even the different creeds have their tribunals of inquiry by which to keep their discipline intact, their laws and purposes for breach of same. To deny this is to admit glaring ignorance of the true history of nations and institutions.

The Spanish Inquisition, as we have said, was established by Ferdinand and Isabella under perilous and extraordinary circumstances. "The great question then was," says Dr. Maistre, in his most excellent work on the Inquisition, "whether the nation should continue its Spanish character and impotency, or whether Judaism and Islamism would divide the spoils of these rich provinces; if SUPERSTITION, DESPOTISM AND BARBARITY were to drive their triumphant cars over the rights and lives of mankind. . . . The danger daily increasing, Ferdinand, surrounded the Catholic monarchs, that in order to save the country from utter ruin it was indispensably necessary to establish the Inquisition, as best calculated to cure the political cancer that was rapidly corroding the heart of the nation. It is a political axiom that great political evils, and especially violent attacks leveled at the body of a State, can never be repelled but by measures equally violent."

The Inquisition was a political institution established by the King and Queen, and not a religious institution established, or even approved, by the Pope. He allowed it to be established, judging that the rulers of Spain knew best what was for the good of the country, but he never ceased exhorting them to clemency, and never was it known that a refugee from Spanish justice failed to find clemency at the court of Rome. This was of so frequent occurrence that the Spanish sovereign proclaimed an edict of confiscation of property and banishment from the country as a penalty on any who appealed to Rome against the decrees of the Inquisition, and in 1509 Ferdinand decreed even death against anyone who should procure a Brief or Bull against the Inquisition. Leo X. excommunicated all the members of the tribunal of Toledo for their severity. He declared the Inquisition to be a great evil. This proves beyond doubt that the Inquisition was guilty of grave abuses, but it also proves that it was a national and not an ecclesiastical institution.

"If it be absurd to attribute to the civil Legislature the position supported by each writer on the law, it is much more so to charge the Catholic Church with these advances by unauthorized individuals of her communion, and if it be unjust to impute to the Catholic Church the peculiar opinions of individuals in her communion, it is equally unjust to charge her with the local abuses of any country." Thus argued the great Baines, a man who possessed all the wisdom and logic of the old philosophers united with the most eminent Christian virtues.

ALL OFFICERS OF THE INQUISITION were appointed, suspended or deposed at the discretion of the King, whether they were ecclesiastical or lay persons. All the fines and confiscations went into the royal exchequer. Not a cent did the church ever receive.

Historians like Ruzbeah, Leo Guizot, Leornant, and even unprincipled Zouevr, admit the Spanish Inquisition was a political and State institution. When Cardinal Ximenes found fault with some of the lay judges, Ferdinand the Catholic curly replied: "It is from the King he has his authority." The Inquisition never condemned to death, if, after trial, the accused were found guilty, they were turned over to the civil authorities. Ecclesiastics were not even present when a capital sentence was pronounced, and the name of an ecclesiastic never appeared on a document of capital punishment. This Church so stonily blasphemed that anyone practicing blasphemy, even to effect a cure, is prohibited from officiating as a priest. To aid, assist, promote or effect the capital punishment of any one, although accompanied with every religious consideration, disqualifies from officiating at her altar. Certainly this is rather the reverse of the medals as struck out by the Protestants. It was not the Jew, but the Christian, who apostatized, and the Jew who pretended conversion as a mask that came under the strictures of the Inquisition, and the preacher of Judaism also was criminal.

Our Protestant friends are wont to believe all the wretched lies against the Catholic Church that has been circulating since Luther opened his vile mouth against her. It does their perspicacity little credit, that sense of justice and love of truth still less. Next to the Spanish Inquisition, the confessional is the GREAT OBJECT OF THEIR CONTUMELY. How many terrible stories are not believed of that tribunal—stories quite as grotesque as "Golden Hair and the Three Bears," "Red Riding Hood and the wolf," etc., and with just as much fact in them. We are often assailed at the gymnastic evolutions of Protestant argument. It is entirely aggressive while the Catholic is defensive. The Partisan shot, however, is to ask a Protestant to prove he is right, not that we are wrong. This it is impossible for him to do, as he has no positive belief. "Protestantism, uncertain in its opinions, modifies itself constantly, and changes them in a thousand ways. Vegue in its tendencies, and fluctuating in its aims, it attempts every form and every every day. It can never attain to a well-defined existence, and we see it every moment enter new paths to close itself in new labyrinthine."

Regarding the accusation that the Inquisition crushed out literature in Spain, any scholar knows that the time of the Inquisition was the golden age of literature in that country. Ticknor, in his "History of Spanish Literature," says: "Under Ferdinand and Isabella everything indeed announced a decided movement in

the literature of the nation. And almost everything seemed to favor and facilitate it, under the direct and personal patronage of Queen Isabella, who in this, as in so many other ways, gave proof at once of her foresightedness in affairs of State and her wise tastes and preferences in whatever regarded the intellectual cultivation of her subjects." The only literature that was "crushed out" was that of immoral or corrupt and pernicious tendencies, such as the books of Luther and his followers. These were summarily dealt with. H. M.

CARDINAL NEWMAN AS A FRIEND.

PASSAGES ILLUSTRATIVE OF HIS TENDER AND ABIDING AFFECTION.

From a charming article in the current London Month, entitled "The Loyalty of Cardinal Newman," we extract some passages illustrative of the tender and abiding affection for his friends, which was always a marked trait in his character. "There is a third aspect of loyalty, that invariably accompanies those we have mentioned, and it is one that has more frequent opportunities of displaying itself in the ordinary intercourse of daily life than either of the others. Loyalty to God and to authority necessarily carries with it loyalty to personal friends, and of this Cardinal Newman offered a striking and equal example. It is, indeed, a natural consequence of forgetfulness of self, and though it is often found very strong and beautiful even in the natural order, yet in the Cardinal its natural intensity was at the same time heightened and purified by being supernaturalized. The following words, addressed to a friend, St. John, in the pages of "The History of My Religious Opinions," are a wonderful expression of devoted friendship:

"And to you, especially, dear Ambrose St. John, whom God gave me when He took every one else away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have never thought of yourself, if I was in question. "And in you I gather up and bear in memory those familiar affectionate confidences and counsels; who in Oxford were given to me, one after another, by my daily solace and relief; and all those others of great name and high example, who were my thorough friends, and showed me true attachment in times long past; and also those many younger men, whether I knew them or not, who have never been disloyal to me by word or deed; and of all these, thus various in their relations to me, those more especially who have thus joined the Catholic Church." (pp. 283, 284.)

So, too, when he was asked to say a few words respecting one whose friendship with him had been less intimate, the same tenderness of love manifested itself. It was in 1873 on the occasion of the funeral of Henry Wilberforce.

"For some minutes, however, he (Dr. Newman) was utterly incapable of speaking, and stood, his face covered with his hands, making vala efforts to master his emotion. I was quite afraid he would have to give it up. At last, however, after two or three attempts, he managed to steady his voice, and to tell us 'that he knew him so intimately and loved him so dearly, that it was almost impossible for him to command himself sufficiently to do what he had been unexpectedly asked to do, namely, to bid his dear friend farewell. He had known him for fifty years, and though, no doubt, there were some there who knew his goodness better than he did, yet it seemed to him that no one could mourn him so truly.' Then he said, 'I have often thought of the position of comfort and all that 'this world calls good,' in which he found himself, and of the prospect of advancement, 'if he had been an ambitious man.' 'Then the words of the Lord came to him as it did to Abraham of old, to go forth from the pleasant home, and from his friends, and all he held dear, and to become—' here he fairly broke into a sob, but at last, lifting up his head, flashed his sentence—a fool for Christ's sake.' Then he said he now 'committed him to the hands of his Saviour,' and he remained as of 'the last dread hour,' and the dreadful judgment, which awaited all, but which his dear brother had safely passed through, and earnestly and sweetly prayed 'that every one there present might have a holy and happy death.'"

This tenderness of heart extended itself to places as well as persons. The reader of "Loss and Gain" will remember how the hero, when about to leave Oxford, walks for the last time round the walls of Magdalen, and makes the new tower in the gateway his grave for the University, where he has spent so many happy days, and met so many faithful friends. The sentiment is one that was but the echo of that which was entertained by the author of the book. There was probably no Oxford man alive who loved his University more than Cardinal Newman did, or would have more willingly sacrificed his very life to bring it back to the path of truth. And in Oxford, his own college was especially dear to him, especially the college where he had spent his undergraduate days, and which in later days lured him back to join himself to her once again. Even before he was elected an Hon. Fellow of Trinity, he speaks of it most affectionately.

106 Agnes St., Toronto, Ont., May 23, 1887: "It is with pleasure that I certify to the fact of my mother having been cured of a bad case of rheumatism by the use of St. Jacobs Oil, and this after having tried other preparations without avail." WM. H. MCCONNELL.

Hagyard's Yellow Oil. This great internal and external remedy always allays all pain. It is a specific for colds, and promptly cures coughs, colds, sore throat, sprains, bruises, burns, rheumatism, cuts, wounds, etc. Good for man or beast. Stands all tests. Sold every where. Price 25 cents. Hagyard's Yellow Oil.

JOSEPH RUSAN, Percy, writes: "I was induced to try Dr. THOMAS' EMULSION for a lameness which troubled me for three or four years, and I found it the best remedy I ever tried. It has been a great blessing to me." MIARD'S Liniment is used by Physicians.



When Charlemagne and his "Knights of the Round Table" were making war on the Saracens, in Africa, it frequently happened that Knights on either side would fight in single combat for the honor of their respective armies. The Saracens had been, for many years, the scourge of Europe, and all waged war against this common enemy.

But in these days the worst scourge that threatens us, is that dread invader, Consumption. Dr. Biggs, demonstrator of anatomy in the Bellevue Medical College, who has great opportunity for post-mortem observation, says: "It is a startling fact that of all deaths nearly one out of every seven is caused by consumption." Consumption fastens its hold upon its victims while they are unconscious of its approach. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If

taken in time, and given a fair trial, it will cure, or money paid for it will be refunded.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, severe Coughs, and kindred affections, it is an unequalled remedy. For all diseases that arise from a torpid liver and impure blood, nothing can take the place of Dr. Pierce's Golden Medical Discovery. Nothing will, after you have seen what it does. It prevents and cures by removing the cause. It invigorates the liver, purifies the blood, sharpens the appetite, improves digestion, and builds up both strength and flesh, when reduced below the standard of health. For Dyspepsia, "Liver Complaint," Scrofula, or any blood-taint, the "Discovery" is a positive remedy. It acts as no other medicine does. For that reason, it's sold as no other blood medicine is—on trial. It's the cheap blood-purifier sold, because you only pay for the good you get. Can you ask more?

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NEW BOOKS.

THE SACRED HEART IN THE SACRED SCRIPTURES. By Rev. H. SMITH, C. S. S. R. . . . . . 25 SHOUT SERMONS ON THE GOSPEL. . . . . 30 THE GREAT SACRIFICE OF THE NEW LAW. . . . . 75 RITUAL OF THE NEW TESTAMENT. . . . . 150 CONVENT LIFE. By Rev. A. DOWLING. . . . . 176 THE TEACHING OF St. BENEDET, By Rev. F. C. DAVY, O. S. B. . . . . 180 OUR LADY'S DOWRY. . . . . 180 THE FOREST. By J. V. HARTINGTON. . . . . 185 THE CATHOLIC FAMILY ANNUAL, 1891. . . . . 25 THE CATHOLIC HOME ALMANAC, 1891. . . . . 25 JACQUES CARTIER, HIS LIFE AND VOYAGES. By Joseph Paps. . . . . 150 SADDLER'S CATHOLIC DIRECTORY, ALMANAC AND ORBIT, 1891. . . . . 150

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A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE SURE, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

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The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy Sacrifice of the Mass is pure and unadulterated. We, therefore, by these present recommendations, recommend it for altar use to the clergy of our diocese. JOHN WALSH, Rector of London. GEORGE O. DAVIS, DENTIST. Office, Dundas Street, four doors east of Richmond. "Validated" all administered or the painless extraction of teeth.

Domination C. M. B. A. Directory.

Bro. T. J. Flinn, of Montreal, has in course of preparation a Complete Directory of the Dominion of Canada. It will contain the names of all the members and such other information as will be of use to all.

Branch No. 4, London. Meets on the 2nd and 4th Monday of every month, at 8 o'clock, at their hall, 101, St. George Street, London, Ont.

C. M. B. A. Grand Council of Canada.

Summary of Financial Statement from July 1st, 1890 to February 1st, 1891.

Table with financial data: To total amount received, By amount remitted, Reserve Fund, General Fund, etc.

MEMBERSHIP REPORT OF THE GRAND COUNCIL OF CANADA FOR THE YEAR ENDING DECEMBER 31, 1890. Number of members in good standing, Number of members initiated during the year, etc.

The C. M. B. A. Journal, of Montreal, comes to us in an enlarged form and otherwise very much improved.

The last regular meeting of Branch 26, held on Monday evening of the 26th inst., was a most successful and enjoyable affair.

Branch 72, Formosa. President, Bernard Bolognesi; Vice-President, Ernest Rantz; Recording Secretary, G. A. Arnold; etc.

Branch 123, Calgary. President, Bro. Contigan; Vice-President, Bro. Costello; Recording Secretary, Bro. Rouleau; etc.

Branch 97, Quebec. Spiritual Adviser, Rev. F. H. Belanger; President, J. E. Marilland; Vice-President, C. A. Paré; Recording Secretary, J. B. Druva; etc.

Branch 98, Lewis. Spiritual Adviser, Rev. Ant. Gauthier; President, P. J. Doherty; Vice-President, J. P. Labadie; Recording Secretary, J. C. Carrier; etc.

Branch 3, Amherstburg. President, Charles Lovack; Vice-President, J. D. Barr; Recording Secretary, J. P. Doherty; etc.

Branch 2, Amherstburg. President, J. P. Doherty; Vice-President, J. D. Barr; Recording Secretary, J. C. Carrier; etc.

Branch 1, Amherstburg. President, J. P. Doherty; Vice-President, J. D. Barr; Recording Secretary, J. C. Carrier; etc.

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Guard, Wm. Sullivan. Trustees, Wm. J. Smith, Jos. Reame, Gilbert Brunson, J. O. Hunt and Louis M. Deaneau.

Branch 124, Montreal. Spiritual Adviser, Rev. M. Anclair; President, S. Moran; First Vice-President, J. A. Clement; etc.

Branch 125, Fort Erie. O. Monday, January 26, District Deputy T. P. Brown, of Welland, visited Branch 125.

Separate Beneficiary. "Observer" writes in the C. M. B. A. Journal of Montreal.

IPSE, IPSA, IPSUM.

"I will put emblems between thee and the woman; and she shall crush thy head, etc." (Genesis III 15).

The dogma of the Immaculate Conception founded on a misapprehension of the Church of England.

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And Astor of New York have been visited and forced to yield up their treasures of knowledge...

In decrees to furnish material for some 'Public Worship Act,' like that of 1876, passed on purpose to put down Ritualism.

Now, by what will these decrees be ruled? By the Vicar-General Canon P. O'Connell, or by Henry VIII, Elizabeth, or that 'young tiger-cub,' Edward VI., as Littlefield calls him?

These are the corner-stones of the 'National Establishment,' and no stream can rise higher than its source.

What has the Judicial Committee of the Privy Council decided and what will they decide? This is the crux in which the results of the labors of this Pan-Anglican Synod must be tried.

They will not be worth the paper that will record them if they cannot stand this test.

Now is our faith in the stability of the Church by law established, as a moral guide, strengthened when no reminds us that this same Privy Council may shortly number a Bradlaugh, Chamberlaine and clothed with ecclesiastical jurisdiction.

How thankful be reminds the Year that 'he can get no assistance from Pusey here. While waiting for the light, let us assure your readers that these writers are as far removed from upholding any true presence of Mary in the Blessed Eucharist, as Ritualists are from having any Real Presence.'

To those who were able to follow the discussion as it appeared in the Globe there can be but one regret on laying down the work; that the attendant great expense and the very large book prevented Mr. Quidley from including all Mr. Davenport's letters therein—the answer so crushingly overwhelming and the victory so complete, but perhaps it was more charitable not to.

It is that part called the B. J. under the author speaks of his vindication as 'a few pearls from the lap of Holy Church, which I have tried to string into Rosary to lay in homage to blessed Mary's feet—a few shells from that boundless ocean of Catholic truth which lava the shores of the Eternal, as an humble reparations for the insult offered her by Anglican Bishops and their Vicars the world over.'

In any case it is presumed that the last has been heard of the Bishop's little Gospel. Republish in page.

To the members of the C. M. B. A. this book will have an additional interest from the fact that Mr. Quidley is a member of Branch 134.

NEW BOOKS. Benziger Bros. New York, have issued the following works: Sketch of the History of Jesus, by D. A. Merrick, S. J., paper, 10 cts., cloth 25 cts.

Novels: St. Catherine de Ricci, by the Dominican Sisters, Albany, N. Y. Price 10 cts.

The Heart of Jane Frances de Chantal, by R. Rev. Mgr. Thos. S. Preston, D. D., cloth 50 cts.

HOFFMAN'S CATHOLIC DIRECTORY.—The 1891 edition of this work has just reached us. It is a very complete and reliable volume, containing reports from all the dioceses in the United States, Canada, and Newfoundland, and the Vicariate Apostolic of the Sandwich Islands.

With this issue of the CATHOLIC RECORD we desire to call attention to the advertisement of the Saviour Preserve Co's Tomato Soup, which is guaranteed a strictly hygienic diet.

GREAT BANKRUPT SALE OF BEST GOODS, MANTEL CLOTHS, FURBELLS AND MARBLE CLOTHS.

Having purchased the best portion of the wholesale bank stock of McKinnon and Hamilton, Cobourg St., Toronto, at 47 1/2 cts. on the dollar, we will offer the same for sale at our store, 136 Dundas St., London, Ont. The sale began on Wednesday morning, 14th inst. The store was closed on Monday and Tuesday, the 23rd and 24th, to mark and arrange a Bankrupt Stock.

Remember the stock was bought at wholesale quotations, therefore we are in a position to sell goods at less than half the wholesale prices. The London Bargain Store, 136 Dundas street, opposite the Market Lane.

DIED. On Monday, the 26th ult., Bridget Donohue, aged twenty-nine years, daughter of Mr. Dennis Donohue, Westminster, and sister of Mr. D. J. Donohue, County Cavan, was very much esteemed in the township of Westborough, and was a devoted Catholic. She was born and educated, and very kind and affectionate, and loved by a very large circle of friends. Her death was a great loss to her family and to the Catholic community. Her funeral was celebrated in her parish church, St. Thomas, at which Rev. Father Anselmi officiated. Mass was read in peace.

ST. JACOBS OIL. THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

THE CATHOLIC RECORD. London, Mat. EDITORIAL.

Lord Hartington's address to his constituents in Lancashire, that 'the Home Rule becoming ever more a fact, the Irish party will be the honesty of the Gladstone's honesty of the Parnell destroyed.' There is his here father, his Lordship might be making the rights of upon the nation in whom the nation's tendency was misapprehended, not her fault, be depicted whether was any more eloquent of the Government to rule his characteristic on the strength of the political dishonesty of his allies is at least based as that of Mr. Lord Hartington was. It is not as reasonable should be deprived account of the political Government as that of one of her political be found that Ireland less as her enemies must soon present plumes demanding home so long denied Home Rule will soon and sooner or later with victory.

THE CEREBRAL FEVER. essays on the political Province of Quebec rank as the chief Ontario. Not long the "Church" by Merder's Government for Quebec, and Sir the Dominion. Now that the matter is so, but that Mr. Me with Sir John to treasury to relieve bes, and that all M would be used to for the Dominion Province. The C not to have had a matter, or if it has some months ago, pleted, was still or gencies of the fut We are next grave graph, quoted as saying, "Witness that occasion of his late company chiefly v course, that Mr. M let with the C that the writs are the same journal lieved that Mr. M intended trip, so ca for Mr. Laurier election contest. to the Mail for a going on in the po a sad state of pro much interest in journal would win

STOP THAT CHRONIC COUGH NOW! For if you do not it may become consumptive. For Consumption, Whooping Cough, Asthma, and all other Coughs, there is nothing better.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA. It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful strength-giver.

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