# Catholic Record.

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

# LONDON, ONTARIO, SATURDAY, MAY 22, 1886.

# "THE FOLLY OF FASTING."

Catholic Review Such is the title given to a sermon re-cently preached by the Rev. Minot J. Savage, the popular pastor of the Church

of the Unity in Boston : It is his annual Lent sermon and is quite consistent with the genuine tenor of his teaching. If it be asked why a Protestant of Protestants, and a "hberal" at that, should preach a Lent sermon at all, we can only work the fact is a striking avidence only reply, the fact is a striking evidence of the voluntary homage very generally paid, at the present time, to the Catholic Church in the very centre of Paritandom. But if it be a-ked why a man who calls But if it be a-ked why a man who calls himself a Christian minister should take occasion of the Lenten fast to preach against fasting, we reply it is one of those curious anomalies presented by the devel-opment of "iberal" thought in these days of modern "progress." If it be asked, Why notice Mr. Savage's sermon at all ? we realy Mr. Savace is a representative

Why notice Mr. Savage's sermon at all ? we reply, Mr. Savage is a representative man, a man of acknowledged literary ability, and probably one of the most in sidious and dangerous enemies of Chris-tianity in the country. We have more than once expressed the opinion that Mr. Savare is or a Christian We mean by Savage is not a Christian. We mean by that, not that he may not be a good man in his way, but that he discards every characteristic doctrine of Christianity and preaches a kind of naturalism or refued paganism. Yet, curiously enough, he is called a Christian minister, and occupies what is called a Christian pulpit in a Christian church; and we suppose he would, very likely, take it in high dadgeon if any one should make bold to tell him to his face that he was not a Chris-tian. We should not feel called upon so often to notice the vagaries of this notorious preacher of heresy, but for the fact that in discussing religious questions and explaining his peculiar views he never ses an opportunity of pitching into what he chooses to term the ertors and super discourse, after giving a brief, charac-teristic history of sacrifice, he goes on to remark :

portion of the Mass. The common Chris-tian tradition is that the sacrifice of tian tradition is that the sacrifice of Christ on the cross was the culmination, and that this satisfied the Lord. There remained no more necessity for sucrifices to God, but the old Church must keep on in the old way, and at every Mass the water is turned by the pastor, and is sup-posed to enter into the divine man, an affinity to God, who forever needs to be appeared. This is one of the barbaric customs of our ancestors."

protect them from Orange violence in-stigated by the Irish and English land-lords. Wolseley and Beresford's connec-tion with this Orange conspiracy has been known for a long time, and, though it may be denied, the correctness of John stop's rether footish statement may be "Barbaric customs of our ancestors" is good. It is an infallible indication of attainments of our learned theologian in attainments of our learned theologian in ecclesiastical studies. It shows how much he knows about the guad Christian doc-trine of sacrifice, that great central prin-ciple of Christianity. Then he adds the following extraordinary piece of informa-tion: "There is no reason now for fast ing or for feasting. No man now goes without food to give to his God and no sensible man thinks God is pleased because he is hungry. There is no necessity for people to make themselves uncomfortston's rather foolish statement may be relied on. By threatening rebellion and, if need be, wholesale murder, the Orange party hope to revive religious fanaticism in England and Scotland to such a pitch as to secure the overthrow of Gladstone's government. It is not certain that they will not succeed. people to make themselves uncomfort-able in order that they should be religious." See how ingeniously, he puts the case. "People now know," he says, "they cannot compound for their sins or bribe God in compound for their sins or bribe God in any way, and we do not think God en-joys the sight of pain. Then we cannot think the insane ravings of a man whose brain is out of gear for lack of food has anything to recommend it, or that this poor Irish girl is making G.d glad because she starves herself while she goes about her work."

let us eat, drink and be merry, for to morrow we die. The future will take care of itself. Such are the noble senticare of itself. Such are the noble senti-ments, the lofty aspirations inspired by the gospel of comfort and self indulgence, and such are the doctrines taught for Christian by a man calling himself a Christian minister ! This is Bible Christianity a la Savage.

EXCELLENT LITERARY WORK WHICH MIGHT BE IMITATED IN AMERICA.

After a period of rest, lasting some ten or twelve years, the Catholic Truth Society has resumed its labors under the presidency of the Bishop of Salford, its original founder. The aid of several original founder. The aid of several well-known priests and lay-men has been obtained as writers and editors, while many more have become subscibers and distributors of the literature provided by the Society. A stimulus has been given to the work by the indulgences granted by the Holy Father "to those who write, num, distribute or in any other way below print, distribute, or in any other way help in the diffusion of truth by means of the Catholic Truth papers or tracts"; and the number and variety of pamphlets and leaflets already issued speaks well for the energy and capability of those engaged in the undertaking. Father Splaine's pamph-let on "Free" Education entitled "All is not Gold that Glitters," was employed with good effect during the recent elec-tioneeric g campaign. Protestauts as well as in the diffusion of truth by means of the tioneering campaign, Protestants as well as Catholics making use of this bright and radiable statement in support of Denom-inational Education, which has now reached its forty-fifth thousand.

has just issued two small The Society has just issued two small leaflets by the same author, entitled, "Shall our Children be Christians ?" and "What makes Children good ?" These, being intended for wide distribution among the poor, are written in forcible but simple language. The Bishop of Shrewsbury has allowed his letter on the "Grievances of Catholics under the School Board to be reprinted as a leaflet, and other publications on the subject are in contemplation. Equally important in another direction is a series of papers on the history of the Catholic Church in England. These, which have only just been issued, dual in a popular but accurate fashion with the misleading statements which has been widely circulated by the Church Defence Institution and similar These statements have here other publications on the subject are in

Church Defence institution and similar bodies. These statements have been admirably met in many places, as our columns have shown, by the Catholic clergy; but it was felt that some short and telling leaflets might be distributed among Protestants with good results. On the question of Disestablishment no

opinion is expressed, but the falseness of option is expressed, but the taiseness of the position assumed with increasing boldness by Ang icans is thoroughly ex-posed. The titles of these papers suffi-ciently explain their scope. Among them are: 'Can both Churches be True?' 'Church Endow ments-Whose are They?'

Catholic ?" A more important contribu-tion to the subject is a pamphlet by

written a pamphlet on the question of St. Peter's Roman episcopacy which is

siderable sal?. Among these are paper entitled, "What does the Bible say ?" "Why am I a Roman Catholic ?" "Wby

are very essential to the attainment of a high degree of virue and sancity. But the real animus of our "Christian" theologian is contained in the significant declaration, "There is no necessity that people should make themselves uncom-fortable in order that they should be religions" There you have the modern "liberal" gospel - the gospel of comfort. Make yourselves comfortable; be happy; indulge yourselves freely and without restraint; have a good time; that is the end of man; that is what we are here for; let us eat, drink and be merry, for to ing interature to Catholics on sea-going vessels, such as emigrant and troop-ships, and a good deal has already been done in this direction. Altogether the Society, both by what it promises to do and what it has already performed, calls for the confidence and practical sym-pathy of the Catholic community.-Lon-don Tablet.

NO. 397.

# **RELIGIOUS FAULT FINDERS.**

### Marshall Church Progress

We, and doubtless many of our read-THE CATHOLIC TRUTH SOCIETY. ence according to their ideas on reli-gion, and its ministers; men, who are as competent to speak of religion or any-thing connected with it, as a flat-head Indian is of the American Constitution. The brazen Effrontery of such individuals might be laughed at, if the object of their conversations was not of so precious a gift as religion, but when in ignicious a gift as religion, out when insigni-ficant creatures—to every one except the mselves—speak of God and His divine works, of the sacred mysteries of religion, the matter demands the wide spread attention of those who regard religion as the greatest gift of God to man, and also their solemn protest man, and also their solemn protest against the verdict of those who know and care as much about religion as the devil does about holy water, he knows it has the power to disconsert his plans and yet most unwillingly has to allow its existence.

its existence. The assurances of such pigmies is cer-tainly astonishing, they never, perhaps, devoted one day of their life to be in-structed in religion and in their wisdom (?) what they don't know about God and His attributes is not worth knowing. When any of this class to whom we refer gets each a sends immediately for When any of this class to whom we refer gets sick, he sends immediately for a doctor, because he knows, that the physician by a life of labor and study nas made the diseases that afflict the human system, and their antidotes his special study and expects this knowledge will contribute to his recovery, but when a question regarding the health of their aoul and its eternal welfare arises they soul and its eternal welfare arises, they profess to know all about it themselves, and will scoff at the idea of ministers of religion, who have made religion and its mysteries a life study, knowing more than themselves. This we call ignorant presumption because the science of re-ligion requires study and extraordinary study to be able to grasp and pass decided opinion upon a single doctrine of the Church's teaching, and yet, men who scarcely know how to read or write their own names will pretend to know more about religion and theology, than those that fit themselves as teachers of religion by a life's study. If a difficulty promised by arbitration, recourse is had to the courts, and lawyers are secured to prosecute and defend. The plaintiff will study hard to know what lawyer is the best read in law and the most able, before he entrusts his case to him, thereby acknowledging his own ignorance of the legal protession, yet that same client, who asver devoted an hour

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INSPECTION INVITED.

### Cantion.

Our readers are cautioned against pay ing subscriptions to a man named A. G. McGilvray, who represents himself an agent for the CATHOLIC RECORD.

# ARCHDIOCESE OF TORONTO.

SKETCHES OF THE NEW ST. MARY'S CHURCH AND ITS POPULAR PASTOR. Toronto News.

The new church now in course of erec-tion on Macdonnell square, Bathurst street, at the head of Adelaide street, for street, at the head of Adelaide street, for the populous parish of St. Mary's, prom-ises to add very considerably indeed to the architectural aspect of the city. This can readily be seen by a glance at the view which to day is presented to the readers of the Nev s. It was indeed time for St, Mary's parish to exert itself to replace the present hideous structure with an edifice at once in keeping with the times, with its numbers and their affluent circumstances, and above all, with the sacred purpose for and their affluent circumstances, and above all, with the sacred purpose for which the building is required. The new church will be composed of nave and aisles, transepts, secretary and side chapels, tower and baptistry, with a very commo-dious servisty, which forms a model winter chapel with nave and chancel, con-function and a chancel will winter chapel with nave and chancel, con-fessionals, etc. A cloister passage will connect it with the presbytery, situated on the grounds, which, therefore, will also be in covered communication with the church proper, a matter of much conse quence in severe weather. The church proper will, internally, be about 162 feet long by 71 feet across the transepts, and 52 feet across the nave aud aisles. The nave, aisles and transepts open into one another by stately arcades, sup-ported on polished granite pillars, having moulded capitais and bases. having moulded capitals and bases. The morning chapel opens into the church by a wide arch, which, through its traceried screen, will give the nuns of the adjoining convent of St. Mary facil-ity for attending divine worship from the morning chapel. On either aide of the great chancel is a beautiful httle minor chapel; one of these will be dedicated to the Sacred Heart, and the other to the Blessed Virgin. The transepts also will each contain a small chapel; one dedicated to St. Joseph and the other to St. Francis. The confessionals are very conveniently placed. very conveniently placed. A spacious recess near the principal entrance forms the baptistry, which will

be furnished with aumbrey and with a baptismal font of carved stone and polished marbles and of unique design.

An easy stairway will lead to the organ gallery, the only gallery in the building, and which is to be used solely by the choir. The ground floor of the tower form

to him, and did not the presence of such a large number of his fellow priests speak much respect. He would long cherish the memory of this day as being one of the happiest of his life. Immediately after the Rev. gentleman had concluded the Bishop of Ottawa came to the front of the altar rail and presented the aged priest with a new and beautiful set of breviary. His Lordship spoke in feeling terms of the long miss-ionary labor of him in whose honor they had assembled, and expressed his deep Rooney, and his congregation are to be congratulated on their enterprise in starting so notle a work. The tenders for the main portion have not yet been for the main portion have not yet been prepared, but it is expected that the cost of the church, including the lower portion of the tower, will be about \$35,-000. The contractors for the work already done were Messrs. Herbert, Clarke, O'Hearne, Kennedy and O'Cou-nor for respectively the brick and cut stone, the carpentering, the tiasmithing, the plastering and the painting. The church was designed by and is being carried out under the superintendence of Joseph Connolly, R. C. A., the well-known ecclesiastical architect. BEV. FATHER BOONEY, BEV. FATHER ROONEY,

BEV. FATHER BOONEY, the popular and esteemed pastor of St. Mary's church, was born in the County Armagh, Ireland, 1819. He was educated chiefly in the seminary of Armagh, and, coming to Canada, was in 1857 ordained to the priesthood in St. Michael's cathedral, Toronto, by Bishop Farrell, of Hamilton, Bishop Charbonneil, the then occupant of the Catholic Episcopal see of Toronto being in Europe. For a short time he labored in the parish of St Basil until assigned to St. Paul's where he spent thirteen years. In 1870 Father Rooney became Larish priest of St. Mary's and during a pastorate of sixteen years he has made himself universally beloved. He was created yicar general in 1867. Father Rooney has always taken an interest in

SARY OF REV. FR. O'CONNELL'S ORDINA-TION.

Ottawa Free Press, May 13th. Tuesday the 4th of May shall be long remembered by all those who had the happiness of being present in St Patrick's church, Fallowfield. The church was crowded by people who had assembled to honor a veteran priest, in the person of Father O'Connell. The celebration was in honor of his fiftieth year in the ministry. For thirty seven years of this ministry. For thirty seven years of this ministry. For thirty seven years of this long missionary career, he had served Nepean, when Nepean was but a mission of the parish of Richmond, and after a severance of nearly three years, the peo-ple of that mission called him back to express to him, in a formal and in a very substantial manner, their appreciation of and regard for him. In this under-taking, it is needless to say, they were substantially aided by their present par-ish priest, he Rev. E. J. J. Stenson The gifts presented weie rich and costly vestish priest, the Rev. E. J. J. Stenson The gifts presented were rich and costly vest-ments, the manufacturers being Measrs. Beullac, of Montreal. Regarding these, full reference is made in the address, which follows. His Lordship the Right Rev. J. T. Duhamel, D. D. Bishop of Ottawa accompanied by the Very Rev. T. O. Routhier, Vicar General, Rev. J. A. Dallaire O. P., and his secretary the Rev. Fr. J. A. Sloan arrived and baying taken his seat on a throne temporarily arranged Fr. J. A. Sloan arrived and naving taken his seat on a throne temporarily arranged for the occasion. The following gentle-men, viz. Thomas Quinlan, Thomas Troy, James Tierney, John R. O'Grady, as representatives of the people of the par-ish came before the sanctuary rail, when ish came before the sanctuary rail, when Thomas Troy, read the following address: To the Rev. P. O Connell, P. P., Richmond. REV. AND DEAR SIR.—The occasion which brings you and us together, is a happy one. It is to offer you cur congrat-

Rooney has always taken an interest in the affairs of separate schools, of which board he is now chairman.

### A VENERABLE PRIEST.

CELEBRATION OF THE FIFTIETH ANNIVER.

Ottawa Free Press, May 13th.

spoke in feeling terms of the long miss-ionary labor of him in whose honor they had assembled, and expressed his deep sense of gratitude that he had the pleas ure of being present. The Right Rev. Bishop congratulated the people upon their large attendance and paid a high compliment of respect to their pas-tor for his successful management of the celebration. His Lordship then took from the hands of the Rev. Father Sten-son the richly bound volume, and handed them to the honored one of the day. The Rev. P. O'Connell in a very happy way, which is peculiarly his own, thanked the very rev. donor and expressed a hope that he would live many years yet to use this gift. The Rev. gentleman then cele-brated high mass. It is needless to say that under the able management of Mr. Champagne, P. P. of Gatineau Point, the music was excellent, many of the rever-

Champagne, P. P. of Gatineau Point, the music was excellent, many of the rever-end gentlemen present j ined heartily in rendering the Gregorian chant, so solemn and so befiring the occasion. The following rev. gentlemen were present: Very Rev. J. O. Routhier, U. G; Very Rev. F. Prevost, superior of St. Joseph's university; Rav. A. Pallier, O. M. I.; Rev. D. J. Lavin, P. P.; Rev. M J. Whelan, P. P.; Rev. H. Nolan, O.M I; Rev. J. A. Dallaire, O. P.; Rev. Paul Agnel, P. P., Rev. P. Corkery, P. P., Rev. P. Campeau, Bishop's Palace; Rev. Agnel, P. P., Rev. P. Corkery, P. F., Rev. P. Campeau, Bishop's Palace; Rev. Joseph Philip, P. P., Rev. Chatelain, P. P., Rev. Y. J. Cote, P. P., Rev. J. Cham-pagne, P. P., Rev. J. A. Sloan, Bishop's Palace. Dinner was served in the presby-tery after the ceremony had concluded, and with many expressions of pleasure at the betwee avent and with many good the happy event, and with many good hearty wishes for the future happiness of

hearty wishes for the future happiness of Father O Conuell, a day terminated, which was a signal mark of thauks, fidel-ity and everlasting gratitude.

COERCION FOR ORANGEMEN.

THE ARMS ACT RO BE ENFORCED AGAINST ULSTER IRRECONCILABLES.

"We would not keep old things because they are oid, or reverence them for that fact; neither should we recognize old customs because they are old customs. People keep on with some of these old customs long after the original meaning of them is forgotten. The Lord's Supper in the Roman Catholic Church is still a custion of the Mass. The common Chris The government has introduced the arms bill, with the view at the proper moment to disarm the Orange body in case they should pass from threats to action, cables James J. O'Kelly. This measure will probably be resisted by the Tories and the Orange party in the House of Commons. Hitherto arms acts House of Commons. Intherto arms acts have always been passed with the view of coercion of the Irish people, but by a strange change of circumstances the next arms act will have for its object to nextent then from Onnes indexes in

the principal vestibule to the durch, while the adjoining side porches are pro-vided for protection during stormy weather, at which time the central front entrance will be closed. Two other en

entrances, in the closed. Two other en-trances, in the transepts, will give abun-dant means of ingress and egress so essen-tial to large public buildings. The chancel, which, with the morning chapel, is already built, has a polygonal end, called, technically, an "apse," and is lighted by surrounding traceri win-dows of graceful design, and which, filled with richly colored stained glass, will form a noble inish to the view from the chief entrance, and, indeed, will have a splended effect from all parts of the church. Coupled pointed windows will light the aisles and large foliated lights in the cleaestory will, from their lofty light the sales and large foliated lights in the cleasatory will, from their lofty position, give a chastened yet abundant light to the hive or main body of the church. Windows of fine geometric design will light the transepts. The noble rose window seen in the front of our engraved view will shed the eastern rays, softened by the tinted glass, through the entire length of the church. The chancel and chapels will in time be laid with encaustic tiles of beautiful design, and the passages with solid wood block pave-ment embedded in cement concrete. The floor of yestibules and door steps, The floor of vestibules and door steps, etc., being of dressed stone of durable description. The church will be stated with benches, which will be sub divided in comfortable pews of various capacity, to suit families. The altars, confessionals, in comfortable pews of various capacity, to suit families. The altars, confessionals, pulpit, etc., will be of designs in harmony with the building. The church will be heated on the low pressure steam prin-ciple. A large furnace room under the sacristy and a lofty chimney being already provided for the uppose, while the ventisacristy and a loity chimney being already provided for the jurpose, while the venti-ation will be carried out in the most effective manner by fresh and foul air ducts, exhaust ventilators, etc. The material chiefly to be used in the building will be of best hard, white brick on stone will be of best hard white brick on stone

will be of best hard white brick on stone foundations, ard having dressings of finely cut stone from the Berea quarries, the shafts of the great interior pillars being of polished granite, as already stated. The stately and picturesque tower and spire forming the great central object of the grand facade will be seen from all parts of the city, and especially along the whole length of Adelaide street from Jarvis street. The group of buildings

uistions that you have lived to see your fiftieth year in the ministry. To you to day, we, your former par-ishioners of Fallowfield, Nepean, gladly pay the noble tribute of deserved praise; the presence of our esteemed bishor the presence of our esteemed bishop, and of our clergy is testimony of much respect, whilst your many years of labor, sustained by this praise and respect, en sustained by this praise and respect, en gender in the hearts of all, a lasting ven

These, reverend sir, are the offering These, reverend sir, are the offerings we make to-day; they are only symbo-lized by the alb, the vestment, the missal, with which we present you. Surely the wearer of the garment, white; the bearer of the yoke so sweet: The declarer of God's holy feast, from out the sacraficial book, can once, from us in fifty years bear with our declaration of praise, res-nect and veneration.

Bear with our declaration of prane, res-pect and veneration. Reverend and kind sir, when we look upon you to day, whose peace and hap-piness are dear to us; we pray God that the remaining years of your good and useful life may be spent in the possess-ion of each ion of each. In conclusion, we beg to assure you

that the remembrance of your priestly years whilst with us shall live, and we years whiles will us shall live, and we ask you to remember when before the altar of God, the children to whom you have broken so often and through so many years, the body and blood of Him in whose cause you have labored; for the alory of whose name you have theorem glory of whose name you have, through your long life, striven, and by whom, we trust you shall be crowned.

And we beg to subscribe ourselves on the part of the congregation. THOMAS TROY,

THOMAS QNINLAN, JOHN R. O'GRADY JAMES TIERNY.

JAMES TIERNY. Fallowfield, Napean, May 4th, 1886. The veteran priest who was already clad in his sacerdotal vestments, respon-ded, in substance as follows : He thanked the good people of Fallowfield for their kind remembrance of him and of his past long services. God only knows the heart, and He of all others knew best how these 50 years had been spent. He (Fr. O'Connel) had worked in the inter-est of and for the spiritual and temporal

shafts of the great interior pillars being of polished granite, as already stated. The stately and picturesque tower and spire forming the great central object of the grand facade will be seen from all parts of the city, and especially along the whole length of Adelaide street from Jarvis street. The group of buildings promines; indeed, to form one of the innest Gothic edifices of pure style in the Dominion, and its workly and popular pastor, the Very Rev. Vicar General

Their leaders are resolute and unscru ulous. They have everything to gain by provoking disorder and

by provoking disorder and PREVENTING A PEACEABLE SETTLEMENT —even by provoking a civil war. They are fighting for the rent rolls and for pol-itical power, not merely in Ireland but in Great Britain. If they can overwhelm Gladstone and provoke a conflict the Tory party will be able to stop the wheels of progress for a generation and

party will be able to stop the wheels of progress for a generation and maintain their class supremacy. This means money in their pockets, whatever suffering or loss it may entail on the nation at large. Some clever men pooh pooh the dangers of the situation, but I cannot accept the easy and optimistic views of the placidly wise. It seems to me the danger of Gladstone's defeat is owing to the combination of all that is intolerant and selfish in Great

that is intolerant and selfish in Great Britain against the great act of justice which he proposes to consummate in order to effect a reconciliation between England and Ireland. Should the party of oppres-sion triumµh, there will be a terrible struggle, for some of us will not tamely lie down under the Orange heel.

WEDDING BELLS.

A great throng of persons were in the cathedral at seven o'clock on Tuesday morning to witness the marriage of Mr. Wm. Murray, of the firm of T. & W. Murray, and one of our leading cit.Zens, to Miss L'zzie O'Meara, eldest daughter of the late Micheal O'Meara, Esq. The ceremony was performed by his Lordship Bishop Lorrain, assisted by Rev. Father Gagnon. Miss Lizzie Murray was the bridgemaid and Cantain J. Murnhy the bridesmaid and Captain J. Murphy the groomsman. The bride was arrayed in groomsman. The bride was arrayed in a travelling costume of gray. The happy couple subsequently lett on their wedding tour by a special train, which had been placed at their disposal by the C. P. Rail-way Co. Many of the relatives of the bride and groom who reside at a distance were here to attend the ceremony. The wedding presents were something un-heard of in number and magnificence.— Pembrols Observer, May, 14. Pembroke Observer, May, 14.

### A Usefal flint.

It may be useful for the reader to know that the popular preparation known as Hagyard's Yellow Oil has proved a sov ereign remedy for deafnees, many certified cures being on record. Hagyard's Yellow Oil also cures aches, pains, and lameness, and may be used internally as well as out-wardly. It may be useful for the reader to know

her work." That is, no doubt, very popular doc trine, and is greedily swallowed by all who have faith enough in this liberal theolo gian to take him for their infallible guide "Faating and self-denial," then, "all bribe gian to take him for toeir infantoie guide. "Fasting and self-denial," then, "all bribes offered to God to compound for our sins." But suppose God demands them of us and we practice them in obedience to that command ? The author of Christianity. st, revers norman episophop which is worthy of his reputation; a second paper by the same author, "Brief notes on the Supremacy of Peter," is also published by the Society. A series of leaflets on var-ious points, constantly misunderstood by Protestants, has already obtained a concommand? The author of Christianity, Himself, fasted forty days and forty nights, and He said distinctly that when the Bridegroom should be taken away His disciples should fast. And they did fast; and they have always fasted in every age and every country until our learned lib-eral Christian theologians of the nine-teenth century discovered that it was folly to fast. He says "God does not en-joy the sight of pain." How does he know what God enjoys and what He does not?

member the fith of November "Such papers as these are likely to be read by Protestants if given away at the doors before or after anti-Catholic lectures, or may usefully be distributed among nonjoy the sight of pain." How does he know what God enjoys and what He does not? Certainly he cannot deny that pain exists; and that it exists by the permission of God; and that He often requires of us actions that involve pain, and pain is often an inseparable accompaniment of often an inseparatile accompaniment of heroic action. Think you that God takes no pleasure in the sacrifices of the martyrs who lay down their lives in the midst of cruel tortures through love and devotion to Him ? As for the "insane ravings" the Rev. gen leman talks about, it is our firm conviction that the insane travings caused by over indulgence and luxurious and gluttonous living are a thousand times more offensive to God

thousand times more offensive to God than any that are ever likely to result f.om fasting. If God requires us to fast, as, according to the Christian law, He does, then, certainly, He is pleased when we "go hungry" in order to please Him; and the poor Irish girl who complies with the Church's law of fasting while she goes about her work is much more likely to about her work is much more likely to about her work is much more likely to "make God glad" than her self complacent master who looks upon her acts of con-scientious self-denial with supercilious contempt. The simple act of obedience in itself is meritorious, and the whole tenor of Christian teaching, confirmed by the experience of saints and sages in every period of the Church's history, requires us to believe that fasting and self-denial

Catholics by attending Catholic services. The "Present Day Papers" form another group, at present limited to three, by Father Richeby, S. J. "Socialism" and "Positivism" have gone into a second edition, and have been favorably noticed by both the Catholic and Protes tant press; 'Evolution Run Wild" deal been favorably with the exaggerated claims put forward The by advanced Darwinians. Nor is the devotional side neglected. caus A set of little cards of prayers for chil-dren and those who have little time for

Confession and Communion and for use at night and morning have been so much liked, that the Society has been asked in which these may be found, together with devotion for Mass; and this is now in active preparation. There are also four sets of "Thoughts for the Stok

of his life to the study of religion, will and "Was the British Church Roman profess to know all about it, yea, more than the most learned priest in the

country. We might be permitted to offer a little Father Watherworth, reprinted from the Month of some years back, on "The Poper and the English Church," which is especi-We might be permitted to offer a little advice to such individuals, and tell them not to be so prone in exhibiting their ignorance, as to be finding fault with the doctrines of religion and its professors, al-which is immensely above their insignifi-cant capacity to judge correctly of. Generally speaking, those who practice none or little religion, are the ones who know all about it. ally opportune at the present time. The line of argument—if argument it can be called—of which Dr. Littledale can be called of which Dr. Littledale seems to be the recognized exponent, has also attracted the attention of the Catho-lic Truth Society. Mr. Allnatt, already known as one of the ablest and most con-viacing writers on the Catholic side, has

know all about it.

We have known men to carry the bible in their pocket for reference and angu-ment's sake, who perhaps never observed a single commandment in their lives. They were acquainted with the history of every church, and could point out their failings and mistakes, but they themselves lead lives disgraceful to the Chris-

tian name. If those who are so ready to find fault with religion, would only practice a little of its tenets the world would be much ban fited are you a Protestant ?" "The Abuse of Indulgences," and "Why should we re-member the fifth of November ?" Such and their lives would be better.

No Irishmen Among the Socialists.

Lincoln, Neb., May 9.-Patrick Esgan, President of the Irish National League of America, this evening forwarded the following cable to Mr. Parnell : "The state-ments of Standard, Globe, Daily Telegraph and St: James Gazette, charging our coun-trymen with instigating Socialistic riota in Chicago are unfounded libels. Not a single Lishman amongst the Anarchiste, while most of those who fell defending the public order were of our nationality, This latest evidence of malice on the part of the English press has greatly helped our cause among the American people."

Moriey's Methods.

It has been learned that the constables in Ulster are engaged in the task of col-lecting the names and addresses of all per-sons in the district who, during the past in which these may be found, together with devotion for Mass; and this is now in active preparation. There are also four sets of "Thoughts for the Sick Room," printed in large type for in-valids; and an illustrated Rosary book at the cost of a half-penny. Besides its own work, the Catholic Truth Society promotes the sale of good and cheap publications, of which it issues a list; "People's Mauuals," the nost important of all being the Gospel of St. Matthew with Bampfield's telling pamphlets, and 1881 was made with a view to the applipublications, of which it issues a net; ment include to dual the toplays of all being the Gospel of St. Matthew motion to continue the coercion act of with Bampfield's telling pamphlets, and 1881 was made with a view to the appli-others, have been largely disposed of cation in the interests of public order through the medium of the Society. sgainst the threatening minority.

# THE CATHOLIC RECORD.

her heart.

Three years before Elmer Hazer

had been a resident of New Orlean

and in easy circumstances. One evening he found an old man in the clutches of a villain, and he boldly interfered and warned the old

At this interview some facts were

cisco, where he had been a lucky

wicked ways of the place. "It is not safe for you to carry

tion to this at the time.

at first thought of.

O Grus, Ave! epre unies ! al y and stark within my little room ange upon the grey, unpapered wal arish senshine ever melts the gloom at epresde around it like a mourn

2

II, ring for H a recurrent funeral i stures hang in gaady colors nigh ating tepestriet in festoons fail; ted majesty it thronge on high fing one single homage from str-s sigh !

ed offen, in my sad or pensive mood, I gase upon the Man God hansing there, to Onrist suspended from the bloody roos with His resigned and sweetly patient an anding or kuesing, in my suisar payser, if a those haggard features in my soul, if i the heagard features in my soul, if a line tragic history, role by role, And pondering that record of distrees an

Those dread concretion of a page divine ! Those dread concretion of a page divine ! The clotted hair-the downcast eyes that

the a last look of love on me and mine-blistered lips sore-drenched with gall The hands and feet which spikes of iron

With ever re-opening grahes -and that spine Arch in ward so that all the ribs aprear. And that great throbbing heart cleft by the soldier's spear.

The Sacred Heart, Soterion, broken less By the Ceutarion's brand than by the

the all our sins have made in that recess

The godly cries of mercy whence redound The beavenly streams whose sanguin

waves sh and fructify the barran ground in rementant hearts-the baim f

Un willing, obdurate souls from dark, un shriven graves.

Alas! what history of transcendent pain Is here concentred on this carven wood What depths of mental anguleh, what train

Of sufferings in the flesh! One trail of

Of sufferings in the near to be that the blood Pollows His steps from out the solitude Of Oilyet, e'en to the craggy side Of Golgotha. There on the stall rood They naited Him, Him-there with His every pang interesting. By knowing that His death was all but vain -He died !

Behold the Man of Sorrows! For our sin He hath all suffered and our grievan

Oh! that where ends His anguish would

begin Our grateful love and penitent return; Sebold the Man neglected and foriors ! Ay, Bot a man-s worm of earth-s clown-by-word-the outcast of the nations the excitement of the evening be-

of all His comeliness and grace-bowed

In uter shame and bruised from sole to

Thos art the central point of all this world, O Uross ! and all men's hearis' converse to

Thes: the interval banners is unfuried The saving Stantard of Contamely. At birth in infancy it shielded me; Is grief, in lines: it has soched my pain, and when death comes, on ; may my sweet

fate be hold it in my hand, while on my brain tamped the thought that I have loved

It not in voin. -John LESPERANCE, in Catholic Review Maunday Thursday, April 22, 1886.

# ELMER HAZEN'S ENEMY.

BY C. LEON MEREDITH

Well back in the forest of Minne sota, twenty four years ago, there individuals.

Why these three chose to dwell in such complete seclusion no one could tell.

Not anfrequently did hunters call at the isolated habitation, and on certain occasions had partaken of food at the woodman's table. 'The cabin had stood there and had

been occupied for more than two years, and a knoll of several acres, destitute of timber, furnished at once garden and field, where vegetables

garden and field, where vegetables and grain grew luxuriantly. Einer Hazen was the name of the cabin's owner, and his family com-panions were his wife and a little girl of five years. At the time we visit this seeluded spot. the Sioux Indians were maintenance in the second second

arch will be perpetual and murder-These facts, briefly told, were the thoughts of the exile family as they sat in the lone cabin the night I have mentioned. "Would not the arm of the law be mething of a shield there ? It cerainly cannot be exercised here." "The law is of no value to a dead

The hands upon the little brass clock over the fireplace moved on and on until they indicated the hour of midnicht man, Eliza; Morales sought my life and drove me hither. He made a vow, and one he intended to keep. His bond to keep the peace was no

Midnight. Still the couple did not retire. Little Edie lay upon her rude cot all unmindful of danger, but father and His bond to keep the peace was no protection to me or hindrance to him. He is a desperate man, more venom-ous than the serpent, more subtle than the adder, and more artful than the server. mother were in no mood for sleep. The silence had been long at th fireside when it was suddenly broken.

the savage." "But the reign of terror in Min-nesota is terrible, Elmer," the wife said, a shadow of pain crossing her features, as she drew little Edie closer to be the set Both man and wife started to their Both man and wife started to their feet at the same instant, and stood, gazing into each other's faces with apprehensive stare. A heavy footfall had been heard from without. The tread came nearer and nearer, and finally ceased at the dominant A hand existence

"I can fight a Sioux in ambush or against a villain who stabs in the dark or administers poison. I feel safer here than in the old home." at the doorstone. A loud, quick rap on the thick planks followed. "Who can it be?" the wife whis-

The good wife felt really as did her husband, so she dropped the argument, and both again watched pered. "Heaven only knows! It may the Spaniard; an Indian would not the glow of the dying embers in silcome in that way."

The rap was repeated, but louder than before.

"Who's there ?" the woodman de manded. "A friend from up the Yellow

Medicine," was the reply. "What you here for ?" "I have come to aid you; let me

man of his danger. The name of the blackleg was Morales, and he became enraged, and muttered curses from between his "I guess not. We are not sure that

you are not a white renegade with a pack of human bloodhounds at your heels." gritting teeth. Hazen paid no atten-The aged gentleman, who had "Friend or foe, it will make it no taken the name and number of his

protector, called upon Eimer Hazen the next day to express his thanks more fully than he had done under

"Suppose I refuse ?" "Suppose I refuse ?" "Then I shall have to talk to you from the outside. I have come half a score of miles to save you and your family and pail not have until family, and shall not leave until you believe me a friend and act accord-

revealed . that put more importance upon the matter than Mr. Hazen had ingly." "I think the man is honest, Eliza it certainly ain't the Spaniard's voice," said the cabin owner, turning to his wife. "I've a miud to open On the day that the sharper was found with the veteran, the latter had arrived by boat from San Franthe door anyhow." "It may be best," the wife re-turned, at the same time taking down

speculator, and amassed a small for-tune, which he carried in currancy the rifle that hung upon the wall. upon his person. Morales had met him upon the The reclue did not propose to allow any advantage on the part of boat, and, in a friendly and most affable manner, volunteered to aid the visitor, so seizing an axe he placed the blade between the planks

the new comer, as he was employed of the floor, and lifted one of the solid by the city, he said, to protect trav-ellers of wealth who did not know the puncheons at the threshold end. nd placed a stool beneath it. thus forming a brace so that the door

could be opened only far enough to admit the body of a single person at much money upon your person," Mr. Hazen had said, after hearing the Mr. Hazen had said, after hearing the veteran's story. "That scoundrel is well known and, by some device, will get possession of it. He is not too good to take life." "No danger," was the confi lent re-ply; "I have placed the money in a bank, and have taken certificate of denotic." one time. The bar was then removed, and the

wooden latch lifted. "Come in !" rang out in a clean

The door opened, and the tace of white man appeared. It was an honest face, and the deposit." The certificate was shown, made first glance of the kind blue eyes convinced the settlers that they had payable to the order of Anson Gale.

no cause for fear. "Shut the door; there are none to Mr. Hazen was gratified at this, as the money was beyond the reach of Morales. He expressed his pleasure, follow," the door; there are none to follow," the new comer said, in an assuring way, "but I have no time to spare. My name is Alfred Waters, and I am connected with the Indian

agency. To-day intelligence came to me that a party of five Sioux were coming down the river so as to reach your cabin about the hour of dawn,

"I will try and be here then."

"Then we will meet you.

"But if you fail ?"

ation, and then the couple seated bemselves to watch and wait. Three hours wore away, and then ittle Edie was awakened and the

family left the house. Elmer Hazen set the plank so it would slip down and make an inside

would slip down and make an inside brace to the door. This was to make the marauders believe that the family was within, all unconscious of danger, and in gaining an entrance a delay would be made which might prove of advantage

To the east of the forest cabin there was an opening, while on the west there was a belt of rugged woodland, and to this they bent their footsteps. Scarcely had they gained the out-skirts of the forest when they were

startled by a grating sound. "It is a cance rubbing upon the gravel of the creek bottom," Hszen said as he drew his wife and child

into a clump of bushes. Presently five human forms were toward the little log habitation. They were Sioux, in war-paint and feathers.

"The trappers are not here, Elmer; what is to be done?" Mrs. Hazen whispered. "Look out for our own safety, ]

suppose; but I don't like to go and leave all we have in the hands of those red-skinned wretches. I beieve that-"

"There's the horn," the wife interrupted. "I believe I heard it too, Eliza."

"The sound came from a long way

"Yes; fully a mile distant." "Can they reach us in time to save the cabin ?"

"Fifteen minutes will bring the trappers to us, and then it will be nearly daylight. See how it is beaming up in the east now." The single blast of the horn came

to them again, after a little time, and it sounded nearer than before. Ten minutes of suspense, and then the settlers were awakened to the fact that the Sioux had begun work

in good earnest. A glow of light came from the cabin window, and then a cloud of

smoke arose. "The house is on fire, Eliza!" the woodman exclaimed, leaping from the hiding place and starting toward the cabin.

A better thought took possession of him very soon, and he turned back.

"I will not leave you here alone; prowlers may be about," he said, seating himself upon a great mosscovered rock. The wife and child stood beside the

bowlder and gazed upon the scene of destruction

The volume of smoke increased. and then small, forked tongues of flame flashed out.

Just then a volley of firearms broke the quiet of the morning hour, and a yell of anguish followed. The trappers were armed with

rifles and revolvers, and the battle was sharp and decisive. The savages in their gloatings over the work of the fire fiend were

taken by surprise, and four of them went down at the first onset, the fifth plunged madly, wildly away. Elmer Hazen was about to go to

The torester stooped over the prostrate form, and in a few seconds he had bared a white breast. "Morales, the Spaniard !" ordinary stipend. "That is too much," I add. "Not too much," he answered; "for what I have received is above all price," And from that moment he seemed another man-indeed, one might say, a

MAY 22, 1846

SMOKING IN CHURCH.

JULES SIMON'S OPINION.

OF THE LASY MONES AND THE IDLE NUNS.

The name was pronounced by the woodman in a hoarse whisper.

"Morales, the Spaniard !"
The name was pronounced by the woodman in a hearse whisper.
"He has followed us to his own destruction."
"Then it was really he who killed Anson Gale, but why did he not get the money ?" the wife asked.
"He could not. He doubtless intorended to make the old Californian
indorse the paper to him, but reached the room too late, and nover loudly proclaimed his love for thim has followed us to bis own, lise his plan in the last move. He has followed us to get the indorsement of myself. With the Indians at his back, he evidently intended to the back, he evidently intended to thake me assign it to him as a condition for saving my life; but had he succeeded in that, he would have murdered us all to over up the trime; see, the trappers are coming this way."
The story was soon told to the im.
Before the sun was far up the bedies of the five who had come to destroy were buried, and the defenders of the exiled family rewarded.
No delay was made in ending the hermitage.
The cloud upon the life of Elmer, the add : "How and the mystore may all file and head come to bot evilization to enjoy the new fortune that had come to him in the as ingular manner.—Chicage
THE CONVERSION OF CHOPIN.

## THE CONVERSION OF CHOPIN.

Leave me! I wish to die " Desiring to show how much he appreciated my pres-ence, as well as the misery of those who die without the Sacraments, he did not besitate to say: "Without thee, my dear friend, I should have ended like a pig." Translated for The "Ave Maria" from the Polish of the Rev. A. Jelowiczi, by M. L., C. S. C. At the very last moments he once more repeated the sweet names of Jesus, Mary, and Joseph, again pressed the cru-cifix to his lips, and with his last breath pronounced these words: "I stand at the fountain of all happiness!" Thus died Chopin.

Still under the deep and sad impres

Still under the deep and sad impres-sion, deprived from witnessing the death of the great Chopin, do I write these lines. He expired on the 17th of October, 1849, at two o'clock in the morning. From his infancy, Chopin's life was al-ways in danger. Of a delicate constitu-tion, his body was continually preyed upon by the fire of genius. All wondered that a soul should yet linger in so weak a frame. His face was cold as alabaster, pale and sad; but his eyes, usually moist, now and then flashed with the light of genius. He was of gentle, kind, and yielding disposition, and so sensitive that he appeared to belong to another sphere. Good friends he had few, but his evil associates were many; and THE FREE AND BASY MANNER OF DUTCH

PROTESTANTS. OF DUTCH PROTESTANTS. A correspondent writes: "I may say that I have seen at least one man smok-ing in the great church (I forget its highly respectable name) at Rotterdam. He was one of the officials of the church; he lighted his cigar near the organ, and walked leisurely up the aisle enjoy-ing it immediately after service. I do not know whether smoking is allowed in Holland at the time when all right-minded persons would prefer to smoke; namely, during the sermon. But the most casual observer can see that Dutch Protestantism is a very convenient and comfortable form of religion, especially for elderly and middle aged persons. You keep your hat on in church, and that

he appeared to belong to another sphere. Good friends he had few, but his evil associates were many; and the latter especially were his most enthusiastic admirers. His triumphs is most enthusiastic admirers. His triumphs is most the most beautiful of arts stifded in his heart the voice of the Holy Spirit. The piety instilled in the holy Spirit. The piety instilled in the by his excellation Poliah mother had become but a remem-brance of youthful days; while the im-piety of his companions, of either are gradually sank deep into his plastic mind; and it was owing only to his erquisite sense of propriety that he did not laugh at holy things, and scoff at religion and its minkters. In this most deplorable state of soul and from youth, and whose soul was proach ing death reached me on my retur. You have a nest household in white cap and apron (and nothing is more consumption seize upon our Chopin. News of his fatal attack and approach ing death reached me on my retur. You have fatal disease pulmonary consumption seize upon our Chopin. News of his fatal attack and approach ing death reached me on my retur. You have fatal the end was been my friend from youth, and whose soul was y dearer to me than his friendehip. We embraced with many tears. It was plain that his end was fast approaching. His appearance showed ravaging strides of the disease; still he did not weep at his own sad condition: his tears were those of ward, who had lately departed this life. I profited by his kindly feelings towards my brother, and tried to bring to his mother, thereby to revive the faith that hab been tauyth him. "Ab ! I mother and tried to bring to his mother, thereby to revive the faith that bab been tauyth him. "Ab ! I mother and tried to bring to his mother, thereby to revive the faith that bab been tauyth him. "Ab ! I mother and tried to bring to his mother, thereby to revive the faith that bab been tauyth him. "Ab ! I mother and tried to bring to his mother, thereby to revive the faith that bab been tauyth him. "Ab ! I mother and my brother, and tried to bring to his mind remembrances of his childhood days, of his mother, thereby to revive the faith that had been taught him. "Ah! I under-stand," he said; "I would not wish to die without the Sacraments, it would bring 'No.' 'So I Then what are you ? 'No but I can not receive them, for I no longer look upon them as you do. I still Jew.'" understand the sweetnees of confession of friend to friend, but I have lost all con ception of confession as a Sacrament I

# MAY 23, 1886.

# SIDE LIGHTS OF SACRED HIS-TORY.

Cors Exeminer, April 19. CONTINUED FROM OUR LAST.

My subject does not allow me to pass by another potent and to the vindication of sacred history found in the discovery, also the work of this century, of the secret of the Canelform or wedge shaped in asriptions of Babylon, Niniveh, and other ment directed for area of the Cunciform or wedge shaped in scriptions of Babylon, Niniveh, and other great ditis—lost to the world for ages— of Assyria and Chaldea. Howover inter-esting the march of discovery in this direc-tion, it would detain us too long to fol-low it step by step. I shall therefore con-fine myself to the results; and surely these are sufficiently remarkable; with the one observation that, differing from the hieroglyphs which are either carved or painted on stone, or written on substances like papyrus, the Assyrian inscriptions are all stamped on freshly-made bricks by a stylus or instrument made in a wedge-like or acute-angle-triangular-form. The characters were formed by a series of sharp prods, and have been shown to be a quicker and easier modification of earlier image or picture writing, resembling somewhat the hieroglyphs of Egypt. The bricks ware then baked either in the sun or in kilns. Each brick was numbered and re-presents a page; at the foot the first word of the next page was placed, just as in our own books of the last century. Libraries of these bricks have been discovered. Grammars and dictionaries used by the Assyrians themselves have come to vouch for the accuracy of modern research, and with these a host of historical, geographi-Augminia themselves have come to vouch for the accuracy of modern research, and with these a bost of historical, geographi-cal, and ethnical details that are of in finite service to the cause of the Bible. It

mite service to the cause of the shole. It was surely a strange experience to read off, on monuments buried for nearly three thousand years, the names with which the Bible had made the exploren familiar-those of the Kings of Israel, and Juda; of Teglathpalasar, Salmanason Sargon, Sannacherib, and others. What a and Juda ; of Teglathpalasar, Salmanasor Sargon, Sennacherib, and others. What a striking confirmation of the genuine char-acter of the inspired writings! The way has been a little long, and rather zigzag, I fear. I hope it has not been too wearisome for you as well; but we are now at length in a position to count up our gains-the various lights thrown on the Pentateuch and its cavillers by these researches into ancient history. The first I shall notice is one of consid-erable interest. especially now when the

The first I shall notice is one of consid-erable interest, especially now when the science of language has acquired such prominence—it is the relation between the Hebrew language and that of the Assyrian inscriptions. The analogy is so close as to prove not only kinship but something like identity. It looks as if the Hebrew were the old Chaldean modified as it would by intercourse with other races dur-ing the times of their migrations. By and by we shall see the solid historical proof of this conjecture. Just now it is referred to for its value as a defence of Moses. A very common ebjection to the authorabip of Moses is the fact that the Hebrew of Pentateuch is exactly the same as that in

Pentateuch is exactly the same as that i

which were written the palms and prop hecies, the latter many centuries after Let anyone compare Chancer, who wrote at the end of the fourteenth century, with

at the end of the fourteenth century, with any modern writer, and he will see the force of this objection, which can be ver-ified equally in all living languages. Death alone is unchangeable in language as in everything else. Here then we have a language living and yet unchangeable for a thousand years, if not more. Does not this prove that the Pentateuch is of recent date. Were we compelled to defend immutability as a characteristic of the Hebrew alone, we should, no doubt, be embarrassed; but when we find the Chal-dean, its mother or sister as the case may

spot, the Sioux Indians were making their bloody raids upon the settlers of that region of Minnesota. Consternation and ruin had been would be better in the mo

spread broadcast wherever the banded warriors had seen fit to go with firebrand and rifle.

The news of the terrible slaughter of the whites had reached the cabin old man said, "and you are the Good of the recluse, and no little concern was felt by the family, for the red men knew very well of the hidden home in the forest wilds.

Que evening, as darkness settled over the lonely abode, Elmer Hazen and his wife showed in their features ancommon concern.

Fresh news had come to them of the savages' devastating waste. Both felt a heavy weight about the heart, and their ears were constantly on the alert for any uncommon sound.

The windows and single door of the cabin were securely fastened as soon as it had become entirely dark, and the couple sat down at the hearthstone, where smoldered a neglected fire, and mused for a time in silence.

There was but a single apartment in the cabin, and but few articles of furniture.

A curly maple-stocked rifle hung upon pins driven into the logs, and nicely dressed fars hanging about the room told that the man who had dared inhabit that region alone was no inferior hunter.

The wife at length broke the sil-ADDCe.

"To-night, Elmer, I almost regret our leaving a civilized home to come ante this life of deprivation and danger."

"Deprivations are not pleasant, to be sure," the woodman returned, "but as to danger, we are safer here than there '

"You think so ?"

"Yes. The lives of ourselves or The hunting down of the red men is in a down of the red men is ing, and was driven away across the only for a season, and they will be country, far to the west, where lies some friends, but the Spaniard's the broad, wooded belt.

der. There being no one to send, I An hour later a physician called, left a sedative, and said the patient came myself.

would be better in the morning. Elmer Hazen remained with the sick man until a late hour. cabin. "I have not a blood relative in all

the wide world that I know of," the case ? Samaritan, the only friend I have in New Odeans. Should I die I must leave what I have to you." "You must not think of dying," the

light. benefactor returned; "long years may be before you. I hope so, and the doctor says you will be better in the and doubtless overtaken at a spot where we cannot defend ourselves as morning here.

"He don't know as well as I," the sick man said, feebly. "Bring me a pen and ink, then go to your rest." plans yet. On Quick Water Bottom there are half a dozen trappers loca-The next morning Anson Gale was found dead in his bed, but the large pocketbook that had held his papers ted. I will go for them and return

at once. "But it is a good five miles to that place.

was gone. Believing that Morales had pois-oned the old man the day before and robbed him at night, Hazen had the "Yes; ten miles there and back. every rod of it; but it can be traversed in four hours." villain arrested, but through the lack "Four hours from now will be the

of evidence he was acquitted. time of dawn." Twice ElmerHazen came near losing his life at the hand of a masked assassin and once his whole family came near dying through poison that had been mysteriously introduced into their food.

but do not attempt to get far away Through the earnest solicitations from the cabin, for it is here we must of his wife and friends, Mr. Hazen converted his property into money meet the Sioux. "We will follow your direction." "And I will away."

and went to Chicago, but scarcely had he reached that city when a de-The Indian agent moved quickly tective informed him that Morales to the door, then turned back again had followed. "I see a tin dinner-horn there upon

The next move was to a town or the shelf; allow me to take that, and the upper Mississippi. I will signal you by one sharp bloast,

few days after reaching that A occasionally." The man and wife gave their ap place the burning eyes of the Span-iard were believed to have been seen peering through a window upon Hazen.

prepare for leaving the habitation.

of murder and the aid of the trappers, when he saw the figure of a Sioux come bounding directly toward him. "Thanks, friend Waters," Hazon The settler brought his rifle quickly up and fired

said, extending his hand; "but I don't see how I can better fortify my The warrior did not slacken his I arranged for what might speed at all, but leaped ahead with a come as soon as I heard of the out-

wild, whirling motion. As he drew near it seemed as if break. What would you advise in the his eyes would bulge from their "That you make preparations to sockets.

leave the cabin as soon as conveni-His arms were hold aloft and his lips were separated by nervous conent; at least, before the hour of day. traction so as to show a set of pearly "But we will be trailed if we leave. white teeth.

It was a grim, horrifying object that came dashing down to them, and somehow those who watched "You have not heard all of my were wonder-struck instead of being intimidated.

A few leaps more and the savage fell at the feet of the trio.

Before the woodman had time to fully comprehend the situation the savage turned his face upward and gurgled out the name: "Elmer Hazen !"

Husband and wife started.

They would have spoken, but a moan came from the wounded brave and attracted their attention. He was struggling for breath.

With a painful effort he drew from you are ready to leave follow down the pocket of his bunting frock a gold snuff-box, and holding it up until he felt it taken from his hand, the left bank of the Yellow Medicine; fell back and lay quiet. "Open the box, Elmer," the wife

exclaimed; "it may contain the Indians' panacea for wounds.'

"He is past the aid of earthly remedies," was the reply of Mr. Hazen, taking the red man's hand; "the fellow is dead."

The box, however, was opened. but it contained only a piece of paper, yet that little object made the eyes of the wondering couple open roval, and taking the horn Alfred Waters hastened out into the dark-

widely. The slip was a bank certificate ness, and away. "Our forebodings were not ground made payable to Eimer Hazen and indorsed by Anson Gale. The golden box also contained the name less, it appears," the cabin owner said to his wife as he moved about te of the old Californian engraved upon Not lorg did it require for prepar. the inner side of the cover.

ception of confession as a Sacrament. I will confess to the for friendship's sake ;

ception of confession as a Sacrament. I will confess to the for friendship's sake; but otherwise, no."
At these and such like words my heart gave way, and I wept. I encouraged him, however, as best i could, speaking of the lowe of Jesus Christ for us, of the Blessed Virgin, of the infinite mercy of God. But all to no avail. I offared to bring him any confessor he might choose, but he scaramentally, it will certainly be to you." My fears were redoubled.
Imagine, if you can, what sort of a night I spent. The next day was the feast of St. Edward, the patron of my brother Edward is dear to the squeet brother. Offering the Holy Sacrifice for the repose of that sweet soul of Frederic." Then with quickened steps I returned to Chopin. I found him endeavoring to drink, some coffee. "Dear friend of my brother and your dear friend grant me a favor."
"Anything you wish," was the answer. "Give me thy soul," I said. "Tu understand thee; take her," replied Chopin, sitting up in the bed. "I understand thee; take her," replied Chopin, sitting up in the bed. "I understand thee; take her," replied to pome. How was I now to take that far as resized upon me. How was I now to take that dear to my brother and your dear friend grant me a favor."

of my own life which I always recall with sadness and pride-[applause]-do those Sisters preach idieness? Do they practice it? Have you ever thought of Inexpressible joy as well as fear seized upon me. How was I now to take that dear practice if / Have you ever thought of the life of those poor women, who, after having passed five hours in the class-rooms leave the children only to go and take bread to their fathers and mothers ? soul, and give it back to God? I fell on my knees, and prayed silently : "Lord, re-ceive her Thyself." As I put the crucifix in the hands of the sufferer, tears gushed

in the hands of the sufferer, tears gushed from his eyes. "Do you believe?" I asked. "T believe," he answered. "As thy mother taught the?" "As my mother taught me," was the reply. Add, looking intensely upon the inage of our crucified Lord, he made his confee-sion with floods of tears. At his ownre-quest, I then administered to hit he ver-ceived with extraordinary fervor. After a short time be requested that the sacristin be given ten times the amount of the

years-unchanged themselves and bearing witness to an unchanging langu

embarrassed; but when we had the char-dean, its mother or sister as the case may be, remaining unchanged for two thous-and years, this objection loses its force, and it is sufficient to say that Eastern im-mutability of which the Sphynx and Pyra-mids are such types is reflected also in its and ext increases. Now, there are Assy.

ancient languages. Now, there are Assy-

Abraham's birth place and the cradle of family ought to determine relationship where it was situated remained a puzzle to exercise the ingenuity of commentators until the discovery of Rawlinson of the vocabulary of the library of Assinbanips revealed this secret. The symbals of Mr were at length explained to be the name of a city, so called, and a vast quantity of bricks inscribed with the same symbols found at Mugheir, in Chaldes, to the N. W. of the Persian Gulfleaves in doub found at Mugheir, and ulfleaves in doub so to the site, while revealing the magnifi cence, and large extent as well as the his tory of the birthplace of the patriarch. It is possible within the limits of a lect ture to touch on some only of the event of Abraham's career as that of the other patriarchs, and, naturally, I choose thos only on which light is thrown by receau discoveries. Therefore I pass at once to

only on which light is thrown by recent discoveries. Therefore I pass at once to his visit to Egypt (G.n. xii.) when he re-ceived from the Pharaoh of the time "sheep and oxen, and he asses, and mai servants, and maid-servants, and she-asse and camels." The absence of horses pro-voked a remark unfavorable to Mosesand cameas. The adsence of noises pio-roked a remark unfavorable to Moses – for horses figure largely in Egyptian paintings. It is in reality, a strong argu ment in his favor. It shows that he knew Pharaoh could not give horses to Abra ham, because these were not introduces into Egypt until the invasion of the Kyksos or shepherd kings and begin t appear in the monuments of the 18t dynasty (B. C. 1,600 1,400) According t the best calculations the reign of the Shep herd Kings began B. c. 1843, while a chronology assigns 2,000 B. c. to Abraham that is nearly 200 years before. Is it pro-bable that a writer, after more than thousand years, would have shown him self to be accurate in so minute a point i the omission of horses from the list o presents made by Pharach to Abraham Another striking proof of the truth of

presents made by Pharach to Abraham Another striking proof of the truth of the Bible history is furnished us in rela-tion to Abraham's victory over Chodorls homor, King of the Elamites, and thre-others, Amraphil, Arwit, and Thada Cuneiform documents proye that Chodo or Rudur, is pure Elamite and occur frequently as the first part of Roy-names, joined with a second part expres-ing the name of a God. Lagamar is the

from his eyes. "Do you believe ?" I asked. "I believe," he answered. "As thy mother taught thee ?"

MAY 28, 1886,

# SIDE LIGHTS OF SACRED HIS-TORY.

### Cors Exeminer, April 19. CONTINUED FROM OUR LAST.

Corr Examiner, April 19. CONTINUED FROM OUR LAST. My subject does not allow me to pass by another potent and to the vindication of sacred history found in the discovery, also the work of this century, of the secret of the Caneiform or wedge shaped in scriptions of Babylon, Niniveh, and other great dites—lost to the world for ages— of Assyris and Chaldes. However inter-esting the march of discovery in this direc-tion, it would detain us too long to fol-low it step by step. I shall therefore con-fine myself to the results; and surely these are sufficiently remarkable; with the one observation that, differing from the hieroglyphs which are either carved or painted on stone, or written on substances like papyrus, the Assyrian inscriptions are all stamped on freshly-made bricks by a stylus or instrument made in a wedge-like or acuts-angle triangular-form. The characters were formed by a series of shapp prods, and have been shown to be a quicker and easier modification of earlier image or picture writing, resembling somewhat prode, and have been shown to be aquicker and easier modification of earlier image or picture writing, resembling somewhat the hieroglyphs of Egypt. The bricks were then baked either in the sun or in kilns. Each brick was numbered and re-presents a page; at the foot the first word of the next page was placed just as in our presents a page; at the foot the first word of the next page was placed, just as in our own books of the last century. Libraries of these bricks have been discovered. Grammars and dictionaries used by the Assyriant themselves have come to vouch for the accuracy of moderate Asyrians inemeeives have come to voiden for the accuracy of modern research, and with these a host of historical, geographi-cal, and ethnical details that are of in-finite service to the cause of the Bible. It The intervise to the cause of the Bible. It was surely a strange experience to read off, on monuments buried for nearly three thousand years, the names with which the Bible had made the explorers familiar—those of the Kings of Israel, and Juda; of Teglathpalasar, Salmansor Sargon, Sannacherib, and others. What a striking confirmation of the genuine char-acter of the inspired writings! The way has been a little long, and rather zigzag, I fear. I hope it has not been too wearisome for you as well; but we are now at length in a position to count up our gains—the various lights thrown on the Pentatuch and its cavillers by these researches into ancient history. The first I shall notice is one of consid-erable interest, especially now when the

The first I shall notice is one of consid-erable interest, especially now when the science of language has acquired such prominence—it is the relation between the Hebrew language and that of the Assyrian inscriptions. The analogy is so close as to prove not only kinabip but something like identity. It looks as if the Hebrew were the old Chaldean modified as it would by intercourse with other races dur-ing the times of their migrations. By and would by intercourse with other states and by we shall see the solid historical proof of this conjecture. Just now it is referred to for its value as a defence of Moses. A very common ebjection to the authorship of Moses is the fact that the Hebrew of of Moses is the fact that the nebrew of Pentateuch is exactly the same as that in which were written the psalms and prop-hecies, the latter many conturies after. Let anyone compare Chancer, who wrote at the end of the fourteenth century, with at the end of the fourteenth century, with any modern writer, and he will see the force of this objection, which can be ver-ified equally in all living languages. Death alone is unchangeable in language as in everything else. Here then we have a language living and yet unchangeable for a thousand years, if not more. Does not this prove that the Pentateuch is of recent date. Were we compelled to defend immutability as a characteristic of the Hebrew alone, we should, no doubt, be embarrassed; but when we find the Chal-dean, its mother or sister as the case may embarrassed ; but when we find the Chal-dean, its mother or sister as the case may be, remaining unchanged for two thous-and years, this objection loses its force, and it is sufficient to say that Eastern im-mutability of which the Sphynx and Pyra-mids are such types is reflected also in its angiant ingusters. Now there are dear ancient languages. Now, there are Assy-rian inscriptions ranging over two thousand years-unchanged themselves and bearing witness to an unchanging langu-Abraham's birth place and the cradle of Abraham's birth place and the cradle of his family ought to determine relationship of the language could it be discovered. It can now, less than twenty years ago it was uncertain. The Speaker's Commentary leaves the matter undecided so late as 1871. Genesis says "Ur of the Chaldes;" but whether Ur was a city or a country— where it was situated remained a puzzle to arcsetise the incenuity of commentators where it was attuated remained a puzzle to exercise the ingenuity of commentators until the discovery of Rawlinson of the vocabulary of the library of Assinbanipal revealed this secret. The symbals of Mr. were at length explained to be the name were at length explained to be the name of a city, so called, and a vast quantity of bricks inscribed with the same symbols found at Mugheir, in Chaldea, to the N. W. of the Persian Gulf leaves no doubt as to the site, while revealing the magnifi-cence, and large extent as well as the his-tory of the birthplace of the patriarch. It is possible within the limits of a lec-ture to touch on some only of the events ture to touch on some only of the events of Abraham's career as that of the other of Abraham's career as that of the other patriarchs, and, naturally, I choose those only on which light is thrown by recent discoveries. Therefore I pass at once to his visit to Egypt (G.n. xii.) when he re-ceived from the Pharaoh of the time "sheep and oxen, and he asses, and man servants, and maid-servants, and she-asses and camels." The absence of horses pro-voked a remark unfavorable to Moses voked a remark unfavorable to Moses-for horses figure largely in Egyptian paintings. It is in reality a strong argu-ment in his favor. It shows that he knew Pharaoh could not give horses to Abra-ham, because these were not introduced into Egypt until the invasion of the Kyksos or shepherd kings and begin to appear in the monuments of the 18th dynasty (B. c. 1,600 1,400 ) According to the best calculations the reign of the Shep-herd Kings began B. c 1843, while all chronology assigns 2,000 B. c. to Abraham, that is nearly 200 years before. Is it prochronology assigns 2,000 B. C. to Abraham, that is nearly 200 years before. Is it pro-bable that a writer, after more than a thousand years, would have shown him-self to be accurate in so minute a point as the omission of horses from the list of presents made by Pharaoh to Abraham ?

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This remarkable man lived in Egypt from early youth when he was brought hither as a captive, and consequently we look to Egypt and her monuments for any light that can be thrown on this por-tion of Genesis—this is from cap. 37 to the end. These monuments are exceed-ingly numerous, consisting of both pic-tures and sculptures as well as writings. There is not a pation of antionity recard. a brisk trade of which this cavaran of Ish-maelites carrying spices to sell, and no doubt, bringing back corn, is one proof, and the subsequent joarney of Joseph's brethren with money to purchase corn is another. Then, too, Potipher, is essenti-ally an Egyptian name. Into its compos-ition enters Pea or Plar, the Egyptian Sun G.d, familiarito us through the Royal title Pharaoh. Egyptian kings were con-sidered lesser gods from the time they began to reign. ingly numerous, consisting of both pic-tures and sculptures as well as writings. There is not a nation of antiquity regard-ing whose domestic, social, and industrial life we have such amplestores of informa-tion as have been gathered from these sources; and yet Egyptologists tell us that what has been decyphered up to this is only a drop of water in the bucket compared with what remains. There is, however, one provoking defect in this numerous mass of material's for history. Chronology, which is one of the eyes of history, is in a state of almost hopeless obscurity. Rawlinson in his great work on Ancient Egypt, says :--"Modern critics of the best judgment and the widest knowledge, basing their conclu-sions on identically the same data, have published to the world views on the sub-ject, which are not only divergent and life we have such amplestores of informa-tion as have been gathered from these sources; and yet Egyptologists tell us that what has been decyphered up to this is only a drop of water in the bucket conpared with what remains. There is, however, one provoking defect in this numerous mass of material's for history. Chronologr, which is one of the societ is oped up then as they are now, but eyes of history, is in a state of almost hopeless obscurity. Rawlinson in his great work on Ancient Egypt, any the monuments as freely as in these con-the widest knowledge, basing their conclu-sion on identically the same data, has been determined to the work on the sub-ject, which are not only divergent and co-flicting, but which differ in the easti-great work of Ancient Egypt. sources; but which differ in the easti-great work of the set state of the weak are and bitter sarcasm at the widest knowledge, basing their conclu-sing the state at the most extreme, to the set that are the most extreme, to the set that are the most extreme, to the great work by the constant use of the differ in the easti-great work of the set state of the set state are the most extreme, to the set that are the most extreme, to the set that are the most extreme, to the set and is certainly would not be quite right was used with excessive rigour. We have the correspondence preserved of his reign reak work by the scension in the same incident of the dreams. Dreams were a sally addicted to magic. On an old papy-rus are given names of doings which were were euphorbis chamomile, chrysan-themum, and others with ammonila and mati certainly would not be quite right were so numerous that a body of guards there there is that are the side of the scension if all ble in producing dreams-sension 3523; Poole, 2717, and Sir Gradner With there have the work there if the there is the there were explored is a the producing the into the strument set or the schemes is the schemes in the mut, as the juice of the euphorbia there have there is the schemes are over th 4400; Lauth, 4157; Lepsuls, 3522; Bun-sen, 3523; Poole, 2717, and Sir Gardner Wilkinson, 2691. It is as if the best authorities upon Roman history were to tell us, some of them, that this Republic was founded B. C. 508, and others in B.C. and it certainly would not be quite right to try them, as the juice of the euphorbia —though very like milk is, I believe, poisonous. The chief baker is personage of Egyptian history, for a papyrus found in 1884, of the 19th dynasty; that is 5,508 !" Yet the materials of history are abundant, and include sources of the before the Exodus gives the Egyptian name "tata" to the chief of four bakers men-"tata" to the chief of four bakers men-tioned : and what proves the importance of his charge is that it is then said, that he had in stock 114,064 loaves. It would be interesting to know who the Pharaoh was who honored Joseph so highly. But of this we cannot be quite certain yet. It was no doubt one of the Hyksos or Shep-herd kings, so much is fixed by Mosaic chronology, probably Apapi II., by whose time the original rudences had been cut off, and the rulers approached in culture and bearing the dynasties that proceeded and followed them. The entire history of Pharaoh's dreams abundant, and include sources of the most unimpeachable character. But the Egyptians had no era. They cared for nothing but to know how long each human and bovine divine tarried upon this earth. They recorded carefully the length of the life of each Apis Bull and the reign of each King; but they took no note of the intervals hatween one Apis note of the intervals between one Apis Bull and another and omitted to distinguish the sole reign of a monarch from his joint reign with others. But on the other hand there is scarcely a detail of their domestic and social life hidden from The entire history of Pharaoh's dreams and their interpretation is marked us-we know how they were clad; how they ent and drank, and sat at table; their and their interpretation is marked throughout by Egyptian customs, and has many Coptic words introduced into the chairs and tables are preserved for us, as well as their war chariots, and weapons offensive and defensive. There is not a many Coptic words introduced into the narrative. The incidents of shaving—a custom neither Jewish nor Babylonian form of handicraft from the roughest to the finest of which we have not an exponent in some carving or is pure Egyptian. Barbers are often seen on the "stile" or tablets; the beards repainting more than three thousand year old. We see their builders at work with presented on some statues are really false. Egyptian also is the gold chain placed round Joseph's neck, for similar gifts are line and level and trowel, and we are shown how the gigantic blocks formround Joseph's neck, for similar gifts are mentioned frequently as bestowed on men who earned the favor of the monarch by some notable exploit. The king said to Joseph-"At, the commandment of thy mouth all the people shall obey." This is the precise formula for con-vering supreme support it. are shown how the gigantic blocks torming some of the latter pyramids were put in position, i. e, by a fearful expenditure of human labour and life. We can fol-low the husbandman through all the oper-"teben." ations of his industry, and see the char-acter of the buildings in which Joseph This is the precise formula for con-veying supreme authority. It is found on an inscription of XVII dynasty, and again, later on. No writers of the time of Josias could even have stored up the corn in preparation for the long famine. As a consequence, innumer-able are the instances we meet, which show that the whole world is akin, and there is nothing new under the sun. Thus of the time of Josias could even have guessed it. All that is said about rings and other ornaments is fully borne out by recent discoveries. There is scarcely a museum in Europe that does not contain rings, seals, collars, in very large numbers. Servants go before Joseph crying out "Abrek" "The meaning of Abrek pedants you will seek for till the day of Judg-ment!" said Luther. But Luther was not a prophet, and could not foresee mod-ern discoveries. Our own version, "bend the knee," is perfectly correct. Exputin we have a picture of Menephitra, who met that severe check at the Red Sea when pursuing the Israelites, peacefully sitting down at a game draughts. Another with a group of acrobate amusing people at some festival, tumbling, throwing balls in the air-feats not strange to our mod-ern eyes-and in a corner, with all the usual craft of his class in his longitudinal eyes, the thimble-rigger, with deft fingers, cheating a rustic, possibly an Israelite off for the day from the heavy work of mak-ing bricks for building pithouses or rameses, and, unfortunately for himself, not endowed with that astuteness modern notions assign, rightly or wrongfully, to his descendants. No less varied was their literature. in the air-feats not strange to our modern discoveries. Our own version, "bend the knee," is perfectly correct. Egyptian monuments show that the word is used in teaching camels to kneel down to receive their burdens. It survives to this day in the mouths of the Arabs, who shout "Abrok" to make their camels kneel down. It would be tedious to enter into more details, but I am able to say, with-out fear of contradiction, that every episode of Joseph's history in Egypt—the arrival of his family, his brokhars first with presents, the preparat on for the Presents made by Pharaoh to Abraham ? Another striking proof of the truth of the Bible history is furnished us in rela-tion to Abraham's victory over Chodorla-homor, King of the Elamites, and three others, Amraphil, Arwit, and Thadal. Cuneiform documents prove that Chodor, or Rudur, is pure Elamite and occurs frequently as the first part of Royal names, joined with a second part express-ing the name of a God. Lagamar is the

was a garden there as elsewhere, caused her to be the storehouse of the normadic peoples around her, and was the origin of a brisk trade of which this cavaran of Ish-

THE CATHOLIC RECORD.

More great works were constructed by him than by any other prince, for to him Egypt owes the magnificent temples of Ibsamboul and Ramesium, part of the temples of Karnak and Suher, the magni-ficent Obelisk of which stands in the Place de la Concorde at Paris; re dug canals in various quarters and ornamented Fayoum, Memphis, Tanis, and Ramses, with his monuments and statues. Unfor-tunately for the fame of Ramses, these gigantic labors are monuments of crucities gigantic labors are monuments of runners, nece gigantic labors are monuments of cruelties quite as great, for they were done by men and women torn from their homes and compelled to work by the constant use of the stick. The system the French call

sive and conservative as time went on ? This is what modern sophists would have us believe. Verily there are none so credulous as so called philosophers.

credulous as so called philosophers. In the long and most interesting series of historical pictures belonging to Egy pt which are to be found in the great books of Sir Gardner Wilkinson and G. Raw-linson one feature meets us everywhere. It is thus. In every scene represented the Egyptians are always triumphant; the feeling or national vanity forbade all memorials of these defeats. The facts ad-mits not of the shadow of doubt, for it is easy to distinguish the Egyptian type of head from the Semitic or Jewish, the Negro and some others that figure largely in these representations as captives Negro and some others that figure largely in these representations as captives or supplicants or slaves under the lash of Egyptian overseers. It is confirmed by a strange histus in the otherwise com-plete series of monuments-beginning from the IX dynasty, the age of the Pyra-mids, and continued down to the Roman Empire-abiatus covering the two hun-dred vears of rule of the Kyksos or Shep-herd Kinga. As a dominant race they inarea years of this of the Aygson of Shep-herd Kings. As a dominant race they in-curred the hatred of the native Egyptians, who in the monuments of the 18th and 19th and later dynastics show their con-19th and later dynastics show their con-tempt and spite in an amusing way, always picturing thepherds with some circumstance of ignominy and ridicule. Pulitical disturbances consequent on in-vasion and conquest no doubt explain the absence of monuments during the first part of that period so humiliating for Egypt, but later on the Kykoos reigned in peace, and were not in any way inforfor Egypt, but later on the Kyksos reigned in peace, and were not in any way infor-ior in culture to their predecessors. Egyptologists, therefore, hold that the absence of monuments of this time is due to the deliberate destruction of what would have been memorials of disaster and defeat. This prepares us for the absence of special reference to the terrible mis-fortunes that led to the liberation of the laws-the plagme by which fold smote Jews- the plagues by which God smote the whole land of Egypt and brought the the whole land of Egypt and brought the proudest of the Pharaohs-Menephtha-to the dust. Egyptian history is silent as to all these-silent, too, as to the disaster that befel the Egyptian army at the crossing of the Red Sea. Yet not wholly silent. The last few years has brought to the knowledge of the studious in these matters a son of Menephtha, associated with him in his rule, who must neverthe-less have died before his father. There is in the Royal Museum at Berlin a colossal group representing Menephtha and another figure bearing the sign [urzous] of royal diguity. The inscription tells us it another figure bearing the sign (urious) of royal dignity. The inscription tells us it is his eldest son, the prince he loved, the sharer of his crown, to whom his heart inclines, the chief of archers, the prince Menephtha. Is it credulty to see this prince, who died before his father, to whom Lethos, a younger brother, suc-ceeded, that son of Pharaoh to whom the words of Exodus refer, "I have said to the let My son"—that is Israel, as ap-pears from the preceding verse—"go that he may serve me, and thou would'st not let him go: behold I will kill thy son, thy first born." How the doom feel on the obstinate king is related in the 12.h chapter of Exodus, the writer adding the circumstance that the first born of Pharaoh circumstance that the first born of Pharaoh circumstance that the first born of r haraon slain that night "sat on his throne"—an expression pointing to the dignity of Repa-sips, "associate in rule"—precisely what the Berlin inscription declares him to have been.

What has been said is, I think, sufficient What has been said is, I think, sufficient for the purpose of the lecture. Any un pr-judiced listener will admit freely that the "side lights" thrown on Bible history are neither few nor dim and uncertain ; on the contrary, they shine so clearly, coming from many and unexpected quar ters, that by their light the truth of the Mosaic history is brought home to all not wholly blinded by preconceived not ons, the outcome of unbelief in the super-natural. It is easy to define our own pos-An ine outcome of unbelief in the super-natural. It is easy to define our own pos-ition. As Catholics we rest on the Church's autority which vouches for the authentic in ity and inspiration of the Bible. Fourteen hundred years ago St. Augustine wrote— "I would not receive the Gospels, but that I am moved thereto by the au hority of the Church." This also do we say and think of the books of Moses as well. Resting, like the great Fathers of the 4th because infallible teacher, we watch with calmess, unmoven in our faith, the strift that I am the digger Indian who feeds his body with dirt. The fast boy feeds his soul with it. If you mean to say, "Oh ? he is only sowing his wild oate," we harvest. He runs amuck during life, and dies the death he has in flicted on others. Deer boys we do not write to accuse rs ago St. Au think of the books of Moses as well. Resting, like the great Fathers of the 4th century on the rock of that unshaken, because infallible teacher, we watch with calmness, unmoven in our faith, the strife that time after time has raged around the writings we hold sacred. And again and again, in ways most wonderful, events have justified our oaths and confidence, as the further progress in knowledge have shown how baseless was the opposition as the further progress in knowledge have shown how baseless was the opposition first steps in that vast field offered to our belief. One curious feature of our modern intellectual life cannot fail to arrest attention as we read-I would venture to call it the sophism of finality-"It is not that men think the field of human knowledge men think the field of human knowledge exhausted; indeed, the leading spirits are quite willing to allow that the fringe only has been touched; the delusion is that the end has been reached in what is done--that what is gained is absolutely gained not only in facts, which may be admitted, but in inferences from these facts, which is quite another thing. This delusion is responsible at the present moment for a vast amount of irreligious thought and writing, creating an atmosphere around us, out of which we cannot altogether wrest eurselves. It an atmosphere around us, out of which we cannot altogether wreat ourselves. It is not a comfort to us, even who take our stand upon the "rock of ages" to see how vain would fear, how foolish and even disloyal misgivings be as to things we are taught to hold sacred. The comfort and consulations are ours. Taught by the experience of the past we have learned to distinguish between the youth and the mature developed age of each branch of knowledge, and we note how often it happens that the period of immature youth is also the time of widest divergence be tween science and religion, while progress tween science and religion, while progress in the former draws it nearer to the latter, until there is no longer a gap between them. As it was in the past, so we may be certain shall it be in the future. The stream of human knowledge deepening and widening as it goes, will draw near and merge in the clear waters of Revelation forming with them one mighty tor-rent that shall bear us on even unto God

# FAST BOYS. Catholic Columbian

Catholic Columbian. A fast boy needs money. He is loose with it. Have it he must and will. There was a time when he was not fast, and he reverts to it. Bad company made him what he is now. He tires often of his aa-sociates, but cannot shake them off. They stick to him while he can procure money. When this fails, they institute, that is all, how it can be gotten. Of course the means is unlawful. At first he is horrified, but does not want to be laughed at, hence is silent. His companions continue their unlawful suggestions. His ear grows ao-customed to receiving an account of the successful speculation of others. His sense of justice is duiled. Opportunities are offered, he does not make use of them, but thinks of how he might avail himself withthinks of how he might avail himself with-out fear of detection. Others have done so, and may he not? His occupation begins to be distasteful. His parents, brothers and sisters notice the change in begins to be distasteul. His parents, brothers and sisters notice the change in his disposition. Love assigns some other cause for it than the truth. His compan-ions are his confidants. His fam: know nothing of the temptations which are assailing him. He is not out of his teens yet, but for all that, he belongs to a, club. In some out of the way place, where rents are cheap, a room is rented, and here this club of fast boys meet. Dime novela and flash newspapers strew the table. All the loathsome criminal trials are read and commented upon, with the relish of hardened criminals. Each new member of this association is the lion of it until his ready cash is gone. They do not openly plan any robberies. They only think and make suggestions of how the thing can be done quietly, without detection... They do not find fault with a criminal act, but call him a fool who finds himself in the meshes of the law. These fast boys are learning all the grades of criminal life. They may grow up without committing They may grow up, without committing open acts which will confine them to State institutions, but nothing can make them love home. They may marry, but their wives and children are half associamarry, but tes. They are meal and bedtifie com-panions. Hunger is no stranger to them. From these families come very many, if

panions. Hunger is no stranger to them. From these families come very many, if not the most of our poor waifs, the streat arabs. What wonder! they look abroad for what is wanting at home, namely, bread and clothes. A fast boy is called by his associates, a fine fellow, and he likes the flattery given to him. If he begins to steal from his employers, he will continue until the public prison confines him. We once had some money stolen, and went to the authorities about it. After inquiring the circumstances of the theft, they said the criminal will be caught. We asked, how f The answer was : When peoplesteal once and are not found out, they will do it again. We will put a detective on the watch. They did so, and the whole trans-action was laid open. Parents should keep eye on the associates of their chil-dren. Girls do not run so much danger from companions of their own sex. Mothers generally have more influence over them than the boys of the family. Fast boys are apt to think lit le of their mothers and sisters. They have no great Fast boys are apt to think lit le of their mothers and sisters. They have no great respect for their fathers, but rather fear than love them. Their thoughts are not chaste, hence, love with them means con-cupiscence of the eyes and flesh. Honor, with them, is a convenience for glib con-versation. It has so meaning other than that which thieves attachto it, namely, true to one another. The fast boy is a talking machine with money at hand to commit excesses. He is a post on the street cor-ners. He can talk and has a soul, but it is as streaked as a barber's pole. He stands near the gutter at some street crossstands pear the gutter at some street crossstands near the glutter at some street cross-ing inkes assimilate. If he belong to the country or small towns, the small and big bits of scandal for miles around his home, are known to him. He is an un-abridged dictionary, bound in calf, of all the dirt and scandal of the country or town in which he lives. He is dies the death he has in littled on others. Dear boys we do not write to accuse you or hurt your feelings. We have seen whereof we write, and put it before you to prevent these evils from blasting your reputation and life. May God preserve yon, dear boys, from evil companions, is the heartfelt wish of a priest who lovca you. S. S. M.

were so numerous that a body of guards

building the city of Ramses, and that they were so numerous that a body of guards or taskmasters were set over them. Exodus says they "built for Pharaoh the cities of Pithoum and Ramses." I think further proof is not necessary. The greater part of the edifices raised by Ramses, says Brugsch were built of bricks, as we gather from Moses. The sacred writings go into minute details on the subject, and these are of such a nature they could neither be imagined or guessed by a writer not of the period; only a con-temporary could know them. The veri-fication of these details by recent discov-ories affords a confirmation both striking and unexpected of the veracity of Moses. The sufferings of the Israelites were—first, they were forced to the hard labour of making bricks and mortar; then they used straw as a bond in making the bricks. This, after a time, they were compelled to provide for themselves—no small hard-ship when each one was conveiled to return a certain number of bricks as his task for the day. I should have said the

task for the day. I should have said the government was supposed to supply materials and food to those it compelled materials and food to those it compelled to labour for it. We have extant returns made by overseers of what they expended in this way, so that the Israelites were victime of injustice as well as of hardship. They dispersed over the country to gather "quas" reeds --straw according to S'. Jerome, who saw the difficulty for Strate for strate who have the difficulty, for the Hebrew for straw is "teben." Commentators puzzle not a little over the passage without much advantage to anyone. Calmet supposes it was broken straw left in the fields or advantage to anyone. Calmet su it was broken straw left in the fi farmyards as useless ; others give explana-tions not less strained ; the truth being that Moses uses here not a Hebrew word but an Egyptian, one signifying "reed, a and wishes to designate the reeds that and where to designate the reals that grew in great soundance on the banks of the Nile and of the canals that drew the waters of the Nile over a great part of the country. The Jews then made for the building of Pithoum and Ramses mortar and bricks, and in the latter used both and brick, and in the latter det both straw and read. So says Exodus. What does very recent exploration of these places show? First, that the walls were well built with bricks and mortar. Then that of the millions of bricks still found there some are made with straw, others with reeds, others of the mud of the Nile without any admixture whatever. Is it probable that all this was written centur ies after the events i Is it probable that such minute details grew out of the popu-lar chants of a people that did not amal-gamate with others even when in their midst, and became more and more exclu-

CONCLUDED.

### Horsford's Acid Phosphate

As A BRAIN FOOD. As A BRAIN FOOD. Dr. S. F. NEWCOMER, Greenfield, O., says: "In cases of general debuity, and torpor of mind and body, it does exceed-ingly well,"

### Good Words to Girls.

A writer advises girls, if they would be happy in the married life to marry a gentleman. He thus defines what he

genteman. He thus at mess what hese means by the term: A true gentleman is generous and un-selfish. He regards another's happiness, and welfare as well as his own. You will see the trait running through all hist see the trait running through all hist actions. A man who is a bear at home, among his sisters and discourteous to, his mother is just the man to avoid when you come to the great question which is to be answered yes or no. A man may be ever so rustic in his early surroundings, if he is a true gentla-man he will not bring a blush to your check in any society by his absurd be havior.

havior. There is an instinctive politeness in-

herant in such a character, which every where commands respect and makes its

where commands respect and makes its owner pass for what he is-one of nature's noblemen. Do not despair, girls; there are such men still in the world. You need Lot all die old maids. But wait until the princes pass by. No harm in delay. You will not be apt to find him in the ball-room, and I know he will never be seen welking up from the liquor salcon

seen walking up from the liquor saloon. Nor is he a champion billiard player. He has not had time to become "champion," for he has had too much honest, earnest work to do in the world. I have always observed that these "champions" were seldom good for much else.

much else. Be very wary in choosing, girls, when so much is at stake. Do not mistake a passing fancy for undying love. Marry-ing in haste rarely ends well.

NATIONAL PILLS are sugar coated, mild but thorough, and are the best Stomach and Liver Pill in use,

THE CATHOLIC RECORD 486 RICHMOND ST. LONDON, ONTARIO.

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# Catholic Record.

# LONDON, SATURDAY, MAY 22, 1886.

# CALENDAR FOR MAY.

COMBECRATED TO THE BLESSED VIRGIN MARY. 1 St. Uba'd Bp. and Conf. 24 4L John Nepomucen. Martr. Bp. and M. 24 BL. John Nepomucen. Martr. 35 4th Sunday affer Easter. St. Desiderius. 36 Bt. Greeory VII, P. and Conf. 36 4L Chilip N.rt. Conf. 37 8L. Mary Magdath of Przzt. VII. 36 4G ermain, Sp. and Conf. 30 6ft. Ofine. Coup. St. Cyril, Martyr. 30 6ft. Snuday after Easter. St. Felix. P. and M. and M. 81 St. Petropilla, Virgin. Rogation Day.

THE LONDON CATHEDRAL.

We have great pleasure in announcing that a bazaar and Fancy Fair are at once to be set on foot in aid of St. Peter's Cathedral Fund. All acquainted with bazaars in London know that they yield to none in this Province in any one of those regards in which bazaars are said to excel. The Catholic ladies of this city have, in the management of such interesting affairs, acquired a skill that is only equalled by their innate suavity and tible persuasiveness, and are resolved to surpass on this occasion all their previous efforts. Never was an appeal so justified by circumstances as at now to be made to the Catholics of this diocese and province. The Cathe dral of London is a monument of faith in which all take an interest and none should fail to feel a pride. There are, we know, very many readers of the RECORD ready and willing to testify their desire to take part in the good work now inaugurated by contributing prizes. All who can do so will confer a favor by communicating at their earliest convenience with the Rev. L A. Dunphy, Bishop's Secretary, St. Peter's Palace, London, Ont.

# AN IMPOSING CEREMONY.

On Sunday next will take place another of those grand and impressive ceremonies with which the Catholics of London have, since the opening of the new St. Peter's Cathedral, been favored Once again will the hierarchy of the Province honor them with their presence and delight and edify them by participation in the solemn rites of Holy Church. On Sunday morning, at 8 o'clock, the magnificent new altar of the Blessed Sacrament, prepared at great vanistic element in Ottawa is fully as t from an elaborate and beautifu design, will be consecrated by His Lordship the Bishop of London. Pontifical High Mass will, at 10.30 a. m, be sung by His Lordship the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston. His Lordship the Most Rev. Dr. O'Mahony, Bishop of Eudocia, i. p. i, will preach the sermon of the In the evening there will be Pontifical Vespers, at which His Grace the venorable Archbishop of Toronto, will deliver one of those powerful and instructive discourses that have made him famous in the world of polemics, and rendered such great and enduring service to the cause of religion in this Province. Not for five years has His Grace been heard by a London congregation. We may, therefore, safely predict a vast congregation for the distinguished and illustrious orator.

# A PROTESTANT ASSOCIATION.

A paper called the Evening Journa shed in Ottawa, did eshort time ago good service to the public at large by calling attention to an association whose objects are fully explained by the Journal's citation from its rules and regulations. We give them as we find them in that

Journal : . . Whereas, it is deemed advisable Whereas, it is deemed advisable to form an Association to be known as "The Protestant Electoral Association of Ottawa," having for its object the bring-ing together of Protestants and enabling them to act in concert and unanimity, harmonizing personal prejudices, and supporting each other in every just and lawful claim, more especially the clear representation of Protestants by Protest. ants in all Municipal, Legislative and Parliamentary matters. The fact that the Protestants of this city, having the majority of votes, payher name will ever be held in veneration by the faithful Catholics of Irish des cent. No name is there more glorious in the annals of God's Holy Church than that of Bridget. And if the name is

The fact that the Protestants of this city, having the majority of votes, pay-ing more than three-fourths of the taxes, and being the principal employers of labor, hold only one of the four chief re-presentative positions, and that both the present political parties seem pledged to continue this state of affairs, is in our opinion, a sufficient reason why Pro-testants should unite and sinking per-sonal feelings—work together in har mony to obtain such an influence in Municipal, Legislative and Parliamentary more frequent among the humble and the lowly, it is not to be sneered at with impunity. It is a name that must be respected, even if borne by washerwomen. and runs not current on the highway or in the dive, nor sounds as a tinkling cymbal in the ball-room, the brothel, or even the roller rink. THE LATE BISHOP OF MADRID

Municipal, Legislative and Parliamentary matters as we consider we are justly entitled to. The Association shall consist of Protes. L'Echo de Fourvieres of the 24th of April makes reference to the assassinaabide by the Constitution, By laws and Rules of order that may be in force from tion, on Palm Sunday, by an insane priest, of Mgr. Martinez Izquierdo.

Rules of order that may be in force from time to time. This association has no desire to no-minate candidates, the intention being to bring, if possible, such influence to bear on the present political parties as will secure the nomination of candidates entitled to our support; but it hereby pledges itself, in the event of neither party having satisfactors, condidates in nal, which recalls the horrible murder of Mgr. Sibour, Archbishop of Paris, has violently robbed the new diocese of Madrid of its excellent bishop. Mgr. Martinez Izquierdo has fallen a victim to zeal for wise and necessary reform. party having satisfactory candidates the field, to allow no election to go On Palm Sunday, when the Bishop, the field, to allow no election to go by default, but in every case to see that there will be a candidate that we can vote and work for. The association shall be called to-gether at least once in six months. The entrance fee shall be fitty cents, and the annual fee shall be fifty cents. ction to go b about ten o'clock in the morning, quitted his carriage before the Cathedral of St.

The organization of this society does revolver on the very steps of the Church. not in the least surprise us. The Protes The Bishop, whose spinal column was fractured, and who, besides, received a tants of Ottawa for many years held and enjoyed a monopoly of all good things going, seats in Parliament, the the arrest of the unfortunate culprit was mayor's chair, besides municipal and pol being effected, the disabled prelate was, itical offices, and always for a full amid the most indescribable emotion of quarter of a century controlled a good the multitude gathered for the holy working majority in the City Council, exercises of the day, carried to the sac-Catholics were as rigidly excluded from risty. A priest at once ascended the the Protestant preserves as if disqualified pulpit to calm the agitation of the peoby law. From 1854 to 1863 no Catholic ple and announce the closing of the could have been elected mayor of church. Every care was given the wounded Bishop, but the physicians at once saw that the injuries he had Ottawa. From 1864 to 1863, the place was again filled by Protestants; from 1869 to 1872 a similar state of things received were fatal. To reach his wounds prevailed, but since that time there has they were compelled to remove the vesture of hair cloth worn by the illustrious been something like equality in regard of this office. The introduction of party victim A magistrate having undertaken politics into Ottawa broke down the to interrogate the Bishop, Mgr. Izquierdo reign of Orange and Calvinistic ascen replied that he forgave his murderer, dancy that so long deprived the Catholics, who are to day in overwhelmwhom he knew not. He further declared that he desired not to have part in any ing majority as to voting power, from action against the criminal taken by the their just share of municipal and par civil authorities. The Papal Nuncio, liamentary representation. The patron having been apprised of the terrible out. age of the corporation is, however, yes rage, came to anoint the dying Bishop. lmost entirely confined to Protestants On Monday morning Mgr. Izquierdo was Only two years ago the Orange Calvinia yet living, but so utterly feeble that he tic faction sought to gerrymander the could not be removed to the episcopal residence. The Holy Father despatched

to ridicule if he can say the same of himhad made him enemies. The asse self, and if he did say it, how many would believe him. The malice of the whelp's bark is in the head line, the "The Biddies form a union." As this atro-Galeote Cotilla, is a priest who on account of ignorance and other causes the Bishop had forbidden to hear confesions or to celebrate Holy Mass. It is, ciously ignorant penny a-liner evidently knows as little of history as he does of besides added, that the assassin's brain disordered. Be this as it may, the good breeding, we cannot suppose that he crime has given a rude shock to the whole has read anything of the great personage ingdom of Spain and the Catholic whose name the puny Anglo Saxon-ism of America has sought to bring into Church everywhere. The Church's vorst enemies are her unworthy miniscontempt, with its odious and ignomin-ious by-name of "Biddy." St. Bridget ters. Few as these are, they from time to time outrage the majesty of Heaven was one of the noblest women that ever adorned and blessed human kind, and to a degree that cannot be considered without horror.

THE CATHOLIC RECORD

# THE SOCIALIST PLAGUE

Now that America itself has had a bitter taste of the Socialist pest, the views of the profound thinkers of Europe on this great evil of modern times will be read with interest. L'Univers of a few weeks ago : The troubles in Belgium has surprised and disturbed all Europe. They seem to be the result of a general situation rather than of facts special to Belgium The strike at Decazeville are a symptom

with us, and the late troubles in L one with the English. Industrial production no longer sustains the workingman. The abundance of production is too great for consumption. The modern cience of political economy has estab-Bishop of Madrid. A crime, says that jour lished free trade and delivered the feed ing and maintenance of every people to iniversal competition ; it has denational zed the workingmen of the whole world. who have become cosmopolitans, strang-ers in their own country. Many strangers, particularly Germans, were found amon the insurgent strikers of Belgium. It is clear that the workmen of Europe form but one body, have an understanding Isidore, to preside at the ceremony of with each other, and follow the one passthe day, a miserable apostate-an interword. This password is given by secret dicted and scandalous priest-Galeote ocieties, by free masonry. That the Cotilla-fired at him three times with a workingmen go further than their master's order, no one is surprised ; the primary responsibility rests not the less on the instigators of Belgian lawlessness ball in the leg, fell to the ground. While and on the doctrines they propagate. What papers do these strikers read ? For whom do they vote at the elections Who is it that has freed them from all scruples and inspired them with hatred or owners, capitalists, and employers ? Is it not liberalism that arms them i Since the sentiments of religion no onger control them, is it not liberalism that gives them for guide a facultative. morality? Who has taught them to hate the priest? In despoiling the convents they obey the morality of those who tell them that ecclesiastical property is an abuse. And yet the priests and the religious withdrew nothing from the church property. They made no savings on their own account, transmitted nothing to their families, and the keep. ing of each one of them cost less than the keeping of a workingman. Where then, did the revenues of these immense properties go ? They went to those who cultivated them, the churchmen took out of them enough and enough only for them. selves, and for the splendor of divine worship, reduced itself into salaries for artis-

of the workman and his family. That approach to the foot of his throne. They minimum of subsistence guaranteed, every crisis should be taken in hand by the Church. But there would then be no room for speculation, nor for scandalous fortunes, and that is not profit according to the economists. The constant tendency of the Church in its relations with its tenants is to diminish or that duly exercised in Rome's the hours of labor, and augment the compensation of the workman. Modern society acts on an unwise line, and com petition forces our workmen to labor more and more for a compensation that, despite nominal appearances, is day by day lessening in value. This it is against which the workman revolts, and blames

both church and state. He serves as an instrument to unbridled politicians, and, mistaken in his calculations, befooled and exasperated, levels the factories with the dust and destroys capital. Will he be thereby any the richer ? The revolution. ary sheets praise the attitude of our workmen of Dec zeville and the security we enjoy. But this struggle between labor and capital ends in the ruin of capital and reduces the workmen to famine This situation is in germination at Decaze. ville. Does the reign of the Commune in Paris date from so very far back? The workingmen aspire to a share of capital,

butthis very capital they destroy bystrikes. This fiction of capital turns many a head. Take any factory you will and it has no other capital but the intelligence of its founder and the direction he lends its operations. Impose on it another

master, another direction, and the factory weakens and dies. This spectacle is one that daily falls under our notice in the frequent judicial liquidations. Modern society no longer receives the counsels of the church, but desires to govern itself outside the teachings of Christianity. It is the material and purely economic order that it believes itself most happy and most useful, and it i in that very direction it is most acutely menaced. Official incredulity publicly proclaimed by the French governmen in the Chambers explains in advanc every excess. The morality of atheism offers a feeble barrier to di order. This has for a long time been known, but events speak in louder tones than a cientific demonstration and here they are at our very doors. Proprietors ar beaten and without power, and the next assault will be on the capitalists. They are, from the economic standpoint, the present masters of France. It will be curious enough to see how they will adopted : defend themselves, if they ever dare to defend themselves.

Our labor troubles in America, serious as they have been, and must continue to be till a due and final adjustment of the relations between capital and labor is reached\_and reached, it will be, we believe, before very long-do not partake of the irreligious character that pertain to similar difficulties in Europe. Socialism is already killed in America. But there is still danger for the workingman. His associations for self-detence will be sought after by designing knaves, the agents of free-masonry, with the view of getting control for that detestable organans. The proverb of theGerman peasantry ization of the working classes of America.

# MAY 12, 1816.

are, he knows, quite capable of speaking for themselves, and though a minority in this country, will rigidly, as of their right it is, insist upon so doizg. No tutelage, direction or control, . 00 supremacy or primacy or jurisdiction do they acknowledge but that of Rome. name. If we wish to have the Canadian church blessed with peace and strengthened by harmony amongst its constituent parts, we must respect not only the rights but the feel. ings of every class of Catholics, be they French, or Irish, Scotch or German This much said, we may, however, state our pleasure at the good things that Le Moniteur de Rome utters concerning Canada, "Canada," says our Roman contemporary, "is as yet but a young people, but still displays a maturity and a wisdom to which many of the old nations of our continent seem, alas ! strangers. Therefore, His Holiness Leo XIII., in raising to the college of cardinals the Archbishop of Quebec, desires

to recompense its constant fidelity to the Holy Apostolic See\_fidelity well known to the Holy Father even before its last protestations of loyalty. In the name of the whole church Catholic we congratulate Canada and its public men on the honor they have just done Canadian and Catholic faith, and our best wishes we offer for the peace, the prosperity and the greatness of their noble and religious land."

# IRISH AND FRENCH CANADA.

The Legislature of Q tebec by its unanimous adoption of Mr. Carbray's Home Rule resolutions, proved to the world that the heart of French Canada beats soundly and deeply in sympathy with Irish rights. Leading French associations have followed in the wake of the Provincial Legislature and pronounced themselves in favor of Home Rule for Ireland. We are now more than pleased to chronicle the fact that on Sunday, the 2nd of May, at a general meeting of the St. John the Baptist Society of the County of Prescott held after High Mass, at St. Victor, attended by delegates from every parish, an eloquent discourse on the Irish question was delivered by Mr. A. Evanturel. The learned gentleman carried with him the hearts of his auditors, and as a result of the enthusiasm evoked by his eloquence the following resolutions were unanimously

adopted : Proposed by M. Evanturel, seconded by MM. Dr. A. Lefaivre, President St. Victor, Dr. Lamarche, St. Tuomas; D. Sabourin, St. Laidore; H. Chenier, Plan-tagenet, A. Thibault, Curran; F. Millette, L'Orignal; Victor Lalonde, St. Eugene; Z. Labrosse, Vankleek Hill, and, Resolved, That the St. John the Bap-tist Society of the County of Prescott, has, like older sister institutions of the cities, learned with cordial pleasure of the noble efforts made by the first Min-ister of England, the Right Hon. Mr. Gladstone, to solve in a peaceful manner the question of Irish autonomy without endangering the unity of the empire. endangering the unity of the empire. Resolved, therefore, That as the right of self government is held sacred by the

Canadian people, who know by their own experience that constitutional govern-ment gives strength, peace and prestige to a country, this society desires the most intelligent and patriotic in the to a country, this society desires to place on record the great pleasure it feels at the introduction into the British Parliament of a bill to accord home government to Ireland, and offers its hearty congratulations to the Irish people of Prescott on the promised early solution of the grand and long vexed question of their national eman-cipation." world. Efforts of this kind have been often already made and are now making. Against these the intelligent workingman must guard himself. The Catholic workingman cannot outside the Church find a more willing or more potent protectress of labor and men of labor against encroachments and injustices of The Irish Catholics of Prescott and

tario.

con-

# MAY 22, 18:6

## THE UNITY OF THE SPIRIT THE BOND OF PEACE. III.

We have not had in Canada any of th grave difficulties from mob law that ha troubled the Church in the America republic. But we have had and have now evidences of nationalism in th Canadian Church that, in the interests Christian charity, as well as in the inte ests of the growth and propagation holy faith, should be never witnesse We make no special mention of any raor class as sinning in this regard. The have been some men of every ra guilty of such disloyalty. We say di loyalty, for no other term can conv the meaning of that insubordination episcopal authority implied in accusi that authority of animosity and injusti to any particular race. Bishops here, elsewhere, have had difficulty in making and providing for the spiritual wants racial minorities in their dioceses. B we defy any one to point out a case wilful injustice or neglect on the part. We have in this Domini bishops of French and Irish an Scottish origin, and all, thank God, a equally and jealously solicitous for t spiritual welfare of their people, be tho people of whatsoever origin they ma from the highest type of civilization the abandoned redman of the wilde ness, and the isolated Esquimaux of th north. We were, we must confess, pain to lately notice in the flicial report the debates of the House of Commo of Canada, a reference of what we con sider an unjust character to the action of a bishop, than whom there is not more zealous or fair minded-the Mo Rev. Dr. Rogers, Bishop of Chatham, B. In the course of the debate on t execution of Riel, Mr. Girouard, ( Jacqu Cartier) on the 24th of March, is report to have said :

"The hon, member for Kent h referred us to the example of the go-people of Acadia. Everybody know that the poor Acadians, from the tim they were dispersed like slaves all ovthis continent to a very recent period if not to the present time, had been long suffering people. The hon, genti man told us that those Acadians suffer windle the discussion of their lar man told us that those Acadians suffer quietly the dispossession of their lar after seventy years of possession. If could also have told us that to day the are suffering in silence the closing of college—if I mistake not, the St. Loou College—because the French languag was taught in it. The Acadi people have been, and, no dout are yet very patient; but I a very much afraid that under those c cumstances their patience is not a v cumstances their patience is not a v tue but a necessity. I will tell the ho tue but a necessity. I will tell the ho gentleman that whenever the rights oft French population of the Province of Qu bec are assailed, whenever their natio ality, their language, their religion, the institutions or their laws are attacked, will find protests from the Province Quebec; he will find agitation as resistance by all legal and constitution means." means.

Now, we have no desire to impu motives, but we think we see here a ve plain condemnation of episcopal admi istration and a menace of mob law if t bishop do not do as the people decide. Wi we may ask the hon. member if Jacques Cartier, appointed the peop has he that injustice was done any o by the closing of St. Louis college? know nothing, we freely admit, of t circumstances of the case, but we know that His Lordship the Bishop Chatham knows no race preferences the discharge of his duties. St. Lo. College was closed-if closed by t Bishop-for good and pressing reason Mr. Burns, M. P. for Gloucester, N. did not allow Mr. Girouard's stateme to go unchallenged. He said : "The hon. gentleman, in his allusion ew Brunswick and the Acadians, stat that the College of St. Louis was clou because the French language was taug there. To that statement I wish to g a denial. I am satisfied that if the C a denial. I am satisfied that if the C lege of St. Louis is closed at all, it v not because the French language taught there. That statement implie charge against the ecclesiastical dig tary under whose particular care t institution is, or was. I think it d be said of that ecclesiastical dignit that to him is due in a very great me that to him is due, in a very great me ure, all the advancements made by Acadians in his diocese since he has be at the head of it, and that is o twenty five years. I am safe in say that the Acadians in New Brunswich at all events in that diocese-advand more within the last twenty-five ye more within the last twenty-five ye than they did in the fifty years prec-ing. I need only instance the fact t all over that diocese are establish institutions in which that language taught, institutions presided over ladies and gentlemen of French origin need only refer to the fact that in town in which I reside there are two cituations and in the naidbaring nas stitutions, and in the neighboring pa there is one institution. In Chatl a large educational establ there is a large educational establ ment for both males and females, in the neighboring town of Newca there is also one. All these institut are taught by ladies and presided by Sisters of the Congregation of N Dame, and the great majority of the ladies are French. Therefore I this is not excrete the say that the Collecis not correct to say that the Colleg St. Louis was closed because the Free language was taught there." We have here the case stated clearly. The Bishop of Chatham during twenty-six years of episo administration, never lost sight of interests of any portion of his fl

PERSONAL.

The Kingston Freeman of last week sontained the following important item of ecclesiastical intelligence :

"We understand that His Lordship the Bisbop of this diocese has been pleased to appoint the Rev. P. A. Twohey to the large and important par ish of Westport. We congratulate Father Twohey on his well-merited promotion, and we wish him length of days motion, and we wish him length of days and every success in his new mission. He has been for many years a zealous laborer in this parish and his new parish has been well deserved. In selecting a successor to Father Stanton, who worked so earnestly and incressantly in West-port, His Lordship has made a choice which will, we are sure, be received with great gratification by Father Twohey's new parishioners." new parisbioners.'

No better choice, indeed, could have been made by the Bishop of Kingston for Father Stanton's succession-and no priest in the Province will bring with him more general and earnest good wishes for success in his new field of follow priests of Ontario.

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vicked in hostility to Catholics as the Orangemen. In fact, the Protestant Guits, always excepting the fair minded few there, can only with great difficulty be got to vote for a Catholic nominee. If Mr. Mowat proposes appointing a Catholic to office, they who, by narrow. ness and malignity have made the party impotent in Ottawa and the neighboring district, forthwith menace the Premier with ruin and destruction. We are glad to see this Protestant asso ciation formed. It will take in all the bigots on both sides of politics, and give Catholics a just idea of what should be their course.

A COWARDLY BARK.

The editor in chief of the London Free Press is not, we have every reason to think, a gentleman whose mind is darkened by prejudice, but he certainly has about him assistants, or beneath him underlings, whose utterances, of a character at once outrageous and disgraceful, disgust the same and solid reading public. The Irish people seem to be a special butt for the stupid splutterings that they mistake for wit. Without making any special allusion to the headings selected for every anti Home Rule diatribe, rumor and threat that can be extracted from the cable rubbish, one of these acephalous scribblers on Friday last got off the following, which we give verbatim et literatim :

THE BIDDIES FORM A UNION. Pittsburgh, May 13 - The latest move in strikes is an attempt to organize the washerwomen into an organization, where-by more money can be made in a shorter space of time. The movement is meeting with much success. It is proposed to have a standard scale from which there shall be no deviation. Six hours to constitute a day's work and \$1 to be the compensation.

It is not our privilege to be acquainted with the washerwomen of Pittsburg, but thinking as we do that they are, even if

him a telegram to convey his blessing he and give expression to the horror he felt at the crime. Most of the Cabinet ministers visited the dying bishop, who was also the recipient of hearty marks of veneration from the entire population of Madrid. The most distinguished physicians hurried to offer him their care and their skill, while the Queen Regent, on hearing of the dastardly deed, shed sbundant tears. On Monday evening, at a quarter past five, the good bishop, in the presence of the Archbishop of Toledo, and all his own clergy, yielded up his spirit to God. The ball, which had traversed the spinal region could not be removed, but that which entered the leg was extracted. The late bishop was the first titular of Madrid, which was not till last year made an episcopal see. Till then the Spanish capital formed part of the diocese of Seville. When the last Archbishop of Seville died, the Holy See, by an arrangement with the government, placed in Madrid a prelate of energy as well to augment the good works already established as to manfully bear his share of the burden of the battle for the right. Choice for the new and difficult post was made of the Bishop of Salamanca, whose virtues, eloquence, and record made him worthy of such distinction. The Bishop of Madrid was a celebrated political orator. He had served as a member of the Constituent Assembly and was about to be named senator for life. Of a most charitable disposition, the deceased prelate did not merely content himself with the distribution of alms : he spent himself in the relief of the afflicted. At the time of the last invasion of cholera he gave many examples of heroic devotedness and of sublime courage. He might have been seen everywhere at the bedside of the sick aiding them with his prayers

and consolations while he relieved their distress. It is said-and the crime that has

labor than Father Twobey who holds so in lowly circumstances, an honest, hard. startled the world and robbed him of very high a place in the regard of his working class of people, we ask the vile life would seem to bear out the state-

live on the bishop's staff.' Is it the Church that would think of augmenting the rants of its tenants, of speculating on the work of the artisan? In preserving for the workingman the same means of existence, she thought only of diminishing the hours of work by multiplying the feast days whereon she prohibited servile work. She moderated produc every kind, form, character and origin. tion so as to keep it always on a level with population, and not debase its value, THE ENCYCLICAL IMMORTALE and thereby bring on economic crises

DEI. We have seen church property sold in Spain and Italy, and we know that the There was lately despatched to Rome rents paid to the church have been doubled and tripled by the politicians, an address purporting to speak for all Canada its adhesion to the teachings of men of law, citizens and burgesses of the Encyclical Immortale Dei. There is every type, who had at ridiculously low not, we believe, a Catholic in Canada prices seized on these properties. Can worthy the name who does not adhere we believe that the farmers burned by heart and soul to every word of teaching the southern sun would not have gladly and counsel that falls from the Holy paid two or three times less than they Father's lips. To the principles and de now pay and deal with the former owners? ductions of the present Pontiff's greatest The wealth of the church, of which hisproduction, his admirable letter on the torians have talked so loudly to justify Christian constitution of States, Canaspoliation, benefited to at least threedian Catholics, in so far as we know them. fourths its value the farmers, the artisans, have lent and now lend ready ear and and the artists. The Church that has earnest submission. But we have been despoiled continues to live after the cause to complain and do complain that same fashion. Her influence has less the so-called Canadian letter of adhesion ened, for her people have been taken was a very one-sided affair. In one

from her. It was, in fact, the working-Province only, or in one Province almost men, not the Church, that was despoiled; altogether, was the letter put in circulathe apostate lords and spoliators have tion and signature. A nasty quarrel taken unto themselves the greater part occurred in that Province of that which the Church left to the cerning the phraseology of the letter, workingmen; they have confiscated for and nothing was for some time heard of their own exclusive benefit the land. it. Now, in Canada no one Province has which is the territorial guarantee of the a right to speak for any other, much less farmer. Economists in the pay of finanfor all the others, without their express ciers have mourned over the working. consent. English-speaking Catholics men that spent a third of the year in in Canada are ever glad to join hands religious feasts. They demand for the with French speaking Catholics in this workingman the right of working 365 country in due manifestations of loyalty days a year. This is the ideal of the to the Holy Father. The purses of the regime introduced by unlimited competi-Catholics of Upper Canada have ever tion. Suppose for a moment that the Church owned the coalpits and the

been open to appeals for the maintenin lowly circumstances, an honest, hard-working class of people, we ask the vile ink-slinger who seeks to hold them up ance of the Soverign Pontiff in becoming

of Ontario in general will not, we feel convinced, soon forget the thoughtful sympathy of the good people of Presectt. We, who have ever labored for the maintenance of a kindly feeling between the French and Irish populations of Canada, a feeling that can only be maintained by mutual good-will, by Christian forbearance, by manly regard for civic and religious rights, feel heartily proud of the action of the French Canadians of Prescott, and we may say to them that they will find in us earnest advocates of their just claims to recognition as an impor-tant part of the Catholic minority in On-

UTTERLY MISTAKEN.

The Ottawa Citizen, in its eagerness to find companions in misfortune in opposition to Home Rule, cites the Tak the most influential Roman Catholic journal published in the United Kingdom. The Tablet was for a time a very high authority on matters Irish and Catholic. It is not so now, and never was, and assuredly is not now, the most influential Catholic paper in the United Kingdom. The Dublin Freeman's Journal is the most influential Catholic paper not alone in the United Kingdom, but perchance in the world. If the Citizen desires accurate views on Home Rule, let it draw on the columns of that great paper, not on the now puny, and sickly, doomed and dying Tablet.

THE name of the Hon. Edward Blake was by oversight omitted in our last issue from the division list on Mr. MacMullen's Home Rule amendment. Mr. Blake voted, as he had spoken, in favor of that amendment.

MAY 22, 1816

# THE CATHOLIC RECORD.

# THE BOND OF PEACE.

III. We have not had in Canada any of the grave difficulties from mob law that have troubled the Church in the American republic. But we have had and have

now evidences of nationalism in the Canadian Church that, in the interests of Christian charity, as well as in the interests of the growth and propagation of holy faith, should be never witnessed. We make no special mention of any race or class as sinning in this regard. There have been some men of every race guilty of such disloyalty. We say disloyalty, for no other term can convey the meaning of that insubordination to episcopal authority implied in accusing that authority of animosity and injustice to any particular race. Bishops here, as elsewhere, have had difficulty in making and providing for the spiritual wants of racial minorities in their dioceses. But we defy any one to point out a case of wilful injustice or neglect on their part. We have in this Dominion bishops of French and Irish and Scottish origin, and all, thank God, are equally and jealously solicitous for the spiritual welfare of their people, be those people of whatsoever origin they may, from the highest type of civilization to the abandoned redman of the wilderness, and the isolated E-quimaux of the north. We were, we must confess, pained to lately notice in the official report of the debates of the House of Commons of Canada, a reference of what we consider an unjust character to the action of a bishop, than whom there is none more zealous or fair minded-the Most Rev. Dr. Rogers, Bishop of Chatham, N. B. In the course of the debate on the execution of Riel, Mr. Girouard, ( Jacques Cartier) on the 24th of March, is reported to have said :

"The hon, member for Kent has referred us to the example of the good people of Acadia. Everybody knows that the poor Acadians, from the time they were dispersed like slaves all over this continent to a very recent period, if not to the present time, had been a long suffering people. The hon, gentle-man told us that those Acadians suffered quietly the dispossession of their land after seventy years of possession. He could also have told us that to day they are suffering in silence the closing of a college if mitche net the St four are suffering in allelies the closing of a college—if I mistake not, the St. Louis College—because the French language was taught in it. The Acadian people have been, and, no doubt, are yet very patient; but I am very much afraid that under those cir cumstances their patience is not a vircumstances their patience is not a vir tue but a necessity. I will tell the hon, gentleman that whenever the rights of the French population of the Province of Que-bec are assailed, whenever their nationality, their language, their religion, their institutions or their laws are attacked, he will find protests from the Province of Quebec; he will find agitation and resistance by all legal and constitutional means."

Now, we have no desire to impute motives, but we think we see here a very plain condemnation of episcopal admin istration and a menace of mob law if the bishop do not do as the people decide. Who, we may ask the hon. member for Jacques Cartier, appointed the people

THE UNITY OF THE SPIRIT IN Hence the advancement made and the prosperity achieved in his diocese. The Bishop of Chatham, N. B., is himself an accomplished French scholar. He writes and speaks that beautiful language with facility and with fluency. He preaches to his people in that tongue and amply meets their spiritual wants by supplying them, in so far as he can, with priests of French origin, and with priests acquainted with their language. The ecclesiastical calendar for 1885 clearly bears out our contention, and we give it in full :

Chatham, S', Michael's Oathe-Iral, Rt. Rev, James Rogers, D. D., Rev, Thomas J. Ban-nos rector; Rev. Henry Joyner. Nelson, Rt. Patrick's Church, Very Rev. M. Egan, V. G., Rev. Nicholas Power, reside here, and also attend the Church of the Immaculate Heart of Mary at Barnaby Kiver. hiver. - nous Bridge, St. Bridget's Church. Rev. Thus. J. Fitsgerald resides here, and at-tends the Church of our Ledy at Mount Carmel at the Forks, and church at Bois-

town. ewcastle, St. Mary's Revs. Patrick W. D xon and Simon J. Crumley reside here, and attend Indian Mission at Eel Ground. and Church of St. Thomas Ap. at Red Park

Bank Jpper Bay deVin, County Northumberland, St. Margaret's Church. Rev. A. A. Boucher resides here, and attends St. James's Church at Kouchbourgus. St. Joseph's at Point-aux Sapins, and Stella Maris at Es-cumenac.

Point-aux Sapins, and Stella Maris at Es-cumense. St. Louis, County Keat, Church of St. Louis, Revs. Marcel F. Richard and W. W. Ven-ner reside here, and attend the Church of the Immaculate Conception, Acadieville ; St. Francis of Sales at R. gersville. Richtbucto, Church of St. Aloysius, St. Bar-tholomew at Bass River, and St. Ann (Io-dian Mission) at Richibucto River, Rev. E. J. Bann. D. Aldoin Cnurch of St. Charles, Rev. Edmond Pattenande Lower Baribozue, Church of S-3, Peter and Paul. Rev. William A. Morrisey resides here, and attends the Church of St. Ann's (Indian Mission) at Barnt Church, and Church of St. Antew, Bisek Brook. Neguao, Church of St. Bernard, Rev. Jos. Theberge. Tracadie, Church of St. John the Baptist. Rev Joseph A. Babheau and J. J. Nugenis Church and St. Bernard and J. J. Nugenis

Tracadie, Church of St. John the Baptist. Rev Joseph A, Babineau and J J Nugent reside in the presbytery adjoining this church, and attend the Lazaretto for Lepers established in this place, which is directed now by the Hospital Nuns of St. Joseph, from the Hotel Dieu of Montreal. St. Isidore, Rev L Gagnon. Pokemouche, Church of st. Michael on Pokemouche Isiand, Rev, Stanislaus J. Doucet.

hippegan, Church of St, Jerome Rev. Joseph Truddelle resides in the presbytery adjoining this church, and attends the Church of St. Urban on the Is and of L'Amec.

L'Amec. Caraquet, Church of St. Peter ad Vincula. V. Rev. Thomas F. Barry, V G. Rev, John F. Maillet.

Caraquet. Frand Anse, Church of SS. Simon and Jude. Rev. Joseph R. Douchet resides here, and attends the Church of St. Columbsili at Clifton.

attends the Church of St. Columns in at Clifton. Bathurst Village, Church of the Holy Fam-ily. Rev. William Varrily. Bathurst Town, Church of the Sacred Heart of Jesus, Rev. H A. Ducet. Petit Rocher, Church of St. Polycarp, Rev.

etit Rocher, Church of St. Polycarp, Rev. John Carter. hurch of St. Theresa, Rev. Father Robert. ismpbelitown, Church of St. Mary ad Nives. R-va. John L. McDonald and James Smith reside here, and attend Dalhousie and Flatlands.

reside here, and attend Dalhousie and Flatiands. Eel River, near Charlo, Church of St. Fran-cls Xavier, Rev Theophilus Allard. Jacquet River, Rev Michael Joyce resides here, and attends the Church of St. John the Evangelist at Beliedune and the Church of St. Joseph at Black Point. Grand Falls, County Victoria. Rev. John J. O'Leary resides here, and attends the church at the Indian mission at Tobique. St. Besil, Madawaska. Revs. L. N. Dogail and I. N. Dumont reside here, and attend the Church of St. Ann. St. Leonard's Madawaska. Rev. Louis Al-phonsus Lanniere. St. Francis, Madawaska. Rev. Jos. Pelletter. St. Hiary, """ Leonard's Madawaska. St. Jo St. Joanston, Madawaska. Rev. L. C. D'Amour resides here, and attends St. James' at Trout River.

In discussing matters religious, as affect ng the Province of which Bishop Rogers is a distinguished prelate and honored citizen, it must be borne in mind that New Brunswick is and will be an Eaglish-speaking Province. No one with any feeling of patriotism in his heart objects to the growth of the French population there, but he is no friend of the Acadiana who talls them that the time is coming, nay, that it is at hand, when the English-speaking majority there is to disappear or be made disappear before the tide of French growth. No more effectual means could be taken to arouse a feeling against that growth and of inflicting the gravest injury upon the Acadian people. We have heard of no wilful wrong done this population by the ecclesiastical authorities of the Maritime Provinces, and feel sure that none has ever been or will be done. While every effort is and will be made for their spiritual progress and advance. ment, the Bishops there have to bear in mind that New Brunswick, Nova Scotia and Prince Edward Island are, and will be, English-speaking Provinces-that the English language there is the official tongue of public administration, that it is the language of commerce with all, and the language of social intercourse with the great majority of the people, that there is large English-speaking Protestant population to be taken into account, and that this population can only be successfully reached by priests of kindred race and tongue and ancestral traditions. Let no man misinterpret this into hostility to French growth. By no such feeling are we actuated. Some months

fourth. Outside of the Province of Quebec there are in the Dominion nearly 300,000 persons of French origin, while the number of inhabitants of French origin in the United States can not fall short of 500,000,-making in all on the continent of North America mearly 2,000,000 persons of French des cent. These figures are truly pheno menal when we consider the small beginnings whence this vast population sprang. There could not have been at sprang. There could not have been at the time of the conquest of French North America more than 80,000 persons of French origin in all that vast region. Emigration from France to America since that time done little to increase the French population, and yet that feeble and scattered 80,000 of little more than a and scattered 80,000 of little more than a century ago has since grown into a nation of two millions of men. Mr. Royal gives some interesting figures concerning the educational standing of the French race in Canada. He says that in 18.0, out of 85 institutions for higher education in the Dominion, with 5,943 students, Quebec claims 44, with 4,425 students, or nearly four-fifths of the whole num-ber. In Outario there are but 15 such ber. In Oatario there are but 15 such institutions, with 874 students. There were in the same year in all Canada 274

boarding schools for young ladies, of which there were 186 in Quebec, and 44 in Ontario. In Quebec these institutions had in attendance 10,101 pupils, in Ontario 1,711—while the whole number of pupils for the Dominion was 13,064 Out of a total of 85 houses of charity, hospitals, refuges and asylums Quebec has 32, Ontario 31, leaving 22 to the other provinces.

From these figures it will be at once een that in the Province of Quebec the French race has a predominance from which it will be, no matter what the political revolutions to which this continent may be subjected, very difficult, if not impossible, to drive it. In Ontario the French are making a steady gain in num. bers, but Ontario will never be a French

province. It is peopled by a race that will certainly hold its own against all comers. We had hoped to see our French Canadian people take possession of at least one Province in the North-West. But this is now not to be. The North West is filling up with an English. speaking population, and in its every sub-division, as it is and as it will be, the English speaking races are and will be in an overwhelming majority. The apostolic bishops and devoted priests of that country, almost entirely of French origin, men who, in zeal and self-sacrifice, are not surpassed in the Christian world are doing their very best to meet the changed aspect of affairs there. Would he be truly a Catholic, let him be Irish or scotch or English, who would question the desire of such men as Bishops Tache and Grandin to meet the every spiritual want of the English speaking Catholics of the North West and provide the best means to bring the Protestant majority within the fold ? We believe, in fact we know, that the meeting of those wants, the making of this provision to the fullest extent, occupies the every thought and care of these holy men. We were very much struck by an article which recently appeared in Le Manitoba : "European immigrants are crowding into the come in great measure from England

North-West for many weeks. They but there are also Italians, Swedes, Hungarians and Scotch. No French Cana dians-very few at all events. We learn, on the other hand the the latter are leaving in great numbers from Quebec and Montreal for the United States. Here is patriotism well understood ! It is in understand ing these things that the Province of Quebec will strengthen itself and become powerful in the Dominion. While the French Canadian papers are devouring each other about the North West, the country is filling with strangers and the Province of Quebec is being depopulated. When will it be understood down there that Manitoba and the Provinces of the West are destined, at no distant day, to play an immense role in the confederation. A century ago European statesmen cried out : 'Pay attention to Russia; it is a country peopling itself with bears to devour the other powers,' but there was no attention given the warning and the prediction was laughed to scorn. Well, today it is not necessary to be a very farseeing statesman to predict that sooner or later, with the indifference we bear to the matter, the North-West will kill the French race. We may then say mea culpa, for we shall have willed it. While we are, so to speak, at the door of Manitoba and of the North-West, is it not for us a shame to see passing under our eyes thousands of immigrants coming from the depths of Europe to take the lands that might have so easily been ours, and witness the emigration of our families to the United States. We have not then any longer the courage of our ancestors, who, quitting old France, came at the cost of a thousand sacrifices to establish themselves on the banks of the St. Lawrence, there to found a new mother

the ways of extravagance and of pleasure.

And there seems a veritable strife to see who will do the most to drive the people to the unrestrained love of trifles and of amusement. But let us bear it in mind, not carnivals, nor toboggan slides, nor skating rinks will save our nationality. We are sliding down a sad declivity, and from the rapidity with which we are going the future is not reassuring. In proportion as Manitoba and the North West are fillel by settlers, the number of representatives in the House of Commons will increase, and always to the profit of the majorities. This year there is to be in Manitoba a redistribution of electoral colleges, and in this change it is easy to see who will be the gainers. In ten, in of the right and of the left that have distwenty years, in what proportion will we find ourselves in Parliament, if we continue to look with indifference on the necessity of there being a French Canadian immigration direct into Manitoba? Now, while there is yet time, let us work to repair the evil that our indifference has already caused on this point. In urging French Canadian immigration to the North West, it is as much for the Province of Quebec as for ourselves that we are striving, and the matter is pressing. Strangers will never go into Quebec to colonize its waste lands. There will be always time to take up these, while here it is quite a different thing. If we desire to hold an influential place in the country, we must hasten to take it from the present time."

The writer of this article has the true grasp of the situation. He knows exactly whereof he speaks. But there is, we fear, little hope or little chance of French Canadians ac. quiring predominance in the North-West. We did hope for this, we must confess, at one time, but now we have not the courage to hope for anything so promising to religion. The duty of the French people, if we may say it, is to preserve and maintain their strength in the Province of Quebec, to preserve it unimpaired by steadfast adherence to the faith of their fathers. The duty of Irish Catholics is to be loyal everywhere to Holy Church, be the Bishop and clergy of whatever origin they may By this means they will not only hold their own, but prove powerful allies of their French brethren in the struggle that must come for the maintenance of their rights.

Our experience has taught us that those most ready to charge upon their ecclesiastical superiors the sin of national prejudice and intolerance are themselves most deeply imbued with animosity and njustice to those differing from them in race or origin. We have in this country too great a trust to fritter away our Catholic interests in idle and vicious quarrels of race ascendancy within the fold of Christ. Let us by all means be French or Irish or Scotch, in so far as our civic position calls upon or permits us to be such-but in all things, and at all times, let us be Catholic first. By this means only will we be enabled to walk as children of God-and keep the unity of the spirit in the bond of peace.

RESENTATIVE CATHOLICS.

THE NEW FRANCE.

Le Gaulois says that since the 4th of Sep. tember, 1870, three great facts stand out boldly and prominently in French polpreponderance of money and of the industrial classes, the bankruptcy of political programmes, monarchical and republican. These three facts form the basis of the political psychology of the new France, and these we must study to know the generation that is soon to control the affairs of the nation, and to see clearly into the future. The legislature of October 4th, 1885, is, in fact, des tined to see the end of the generations puted political mastery since the fall of the empire. At the next elections, in the autumn of 1889, twenty years will have elapsed since this present generation of Frenchmen has had the control of the country, and the history of all governments established on the Napoleonic basis-and the third republic is of the number as well as the second empire, the monarchy of July, and the restoration-this history shows that with a regularity almost fatalistic, a new generation takes, every fifteen or twenty years, the direction of the national government, bringing thereto its own temperament, its manners, its ideas, and its aspira tions. Those, therefore, who desire to take part in the next government of France have but time to study the present generation, to fortify themselves against its defects, to derive profit from its good qualities, to please and to direct it. The disasters of the German invasion have left everywhere an air of sad. ness. The French youth has no longer that enthusiastic and boisterous gavety of the long ago. It is morose, unplayful, and even bitter. Nor is it endowed with the pride, which is its usual appanage, but is blessed with the good sense to know that it cannot have it-which makes appear more presumptuous than it is, this presumption being the reverse of the medallion of pride that by the fault of its fathers our youth cannot show. It conjures up no dreams of domination, nor of conquests, nor of glory, but devotes itself under the pressure of duty to a military training that disorders study and blasts careers. The service being too short, the soldiers are too young, and inferior officers wanting. But either owing to a laudable patriotism, or beause public functions and liberal careers are too uninviting, the flower of the French youth of to-day follows the profession of arms. Never, since the first Bonaparte, has the French army included a body of young officers so deeply animated with sentiments of honor and of duty, so highly intelligent, so well educated, so laborious and so disciplined.

licans playing at monarchy by perpetuating M. Grevy's powers. new France is therefore neither republican nor yet monarchical, For the arts and the ways of government itics : the decline of French power, the it has little taste-it holds not to programmes, and respects neither mere ideas nor the high-sounding terms that convey them. If you speak of the "immortal principles of '89" and the "noble ancestors of the revolution" you provoke an unmistakeable smile. To the new France the revolution, with its persecutions and its violence, are repugnant, For radical administration-its trickery, its duplicity, its impotence, and its atefulness-it has naught but contempt. But it has the instinct of order, of social peace, of individual right, of religious iberty, of local privileges, of business matters and of practical ad ministration, of everything, in a word, now wanting in the body politic and in the body social. It is not fanatical, but fixed and resolute. It is ready to accord but little confidence to men of speech discredited by the abuses of parliamentarianism, but will follow men of action, giving satisfaction to those tastes of the practical and conservative order that constitute its political psychology and make of the coming generation rather monarchical than republican. The next will not be a generation from which can be expected any extraordinary enterprise. It has seen the failure of so many enterprises that it will have little enough confidence in its own prowess. But it will be calm, self reliant and determined in the pursuit of its purposes. From 1860 to 1870 there arose a generation that on the fall of the empire was divided into two parts, the one which entered on the enjoyment of public places and popular honors, the other which, ascending the watch towers, held aloof from the wrangles of faction and the perplexities of government. These elder brothers of the new France will in 1889 have attained the age of forty or forty-eight years. They will be in the strength of manhood, of experience and talent, of will and of ambition. They shall not have been compromised by a political course of which they have been mere witnesses. The country is not against them prejudiced; they will be yet young enough to act with a youth that partakes many of their ideas. Of the new France they have many of the good qualities, and some besides that the new France has not, they have a decision now unknown, they are monarchists by reason and by choice and desire to assume political power. Of these and of the rising generation of Frenchmen will, thinks Le Gaulois, the future government of the country be made up. We are happy to see the French Con-

ervative press so very hopeful. It is a good and a wholesome sign. But we do think that the France of to-day has so far alienated itself from the only basis of stable government and solid nationality, the basis of religion, of truth and of justice, that the future, at least the immediate future, is heavily clouded. Bismarck's policy is, without doubt, to reduce France to a position of harmlessness and impotence will be excellent. The republic is not in European affairs-to make of her the government of the classes heretofore Spain, His policy i and aggressive, the elevation of the German element everywhere, the repression of the Latin. He sees in the Papacy a power for good-as a means to an end he cultivates its friendship. France has affected to despise the Papacy, deride its good influences, and deny its prerogatives. France, on this account, is robbed of that of which Bismarck long wished to see her deprived. the sympathy of the Catholic world. We look to another Franco-Prussian struggle. If it comes soon, it must end as did the last one, in French humiliation and sorrow. Then will the new France, the Catholic France that has so long been silent and powerless, get its chance to come to the front and save the country from utter ruin.

# 5

has he that injustice was done any one by the closing of St. Louis college ? We know nothing, we freely admit, of the circumstances of the case, but we do know that His Lordship the Bishop of Chatham knows no race preferences in the discharge of his duties. St. Louis College was closed-if closed by the Bishop-for good and pressing reasons. Mr. Burns, M. P. for Gloucester, N. B., did not allow Mr. Girouard's statement to go unchallenged. He said :

"The hon. gentleman, in his allusion to ew Brunswick and the Acadians, stated New Brunswick and the Acadians, start that the College of St. Louis was closed because the French language was taught there. To that statement I wish to give a denial. I am satisfied that if the Cola denial, I am satisfied that if the Col-lege of St. Louis is closed at all, it was not because the French language is taught there. That statement implies a charge against the ecclesiastical digni-tary under whose particular care that institution is, or was. I think it can be said of that ecclesiastical dignitary that the incident ecclesiastical dignitary that to him is due, in a very great meas-ure, all the advancements made by the Acadians in his diocese since he has been at the head of it, and that is over twenty five years. I am safe in saying that the Acadians in New Brunswick at all events in that diocase-advanced more within the last twenty-five years than they did in the fifty years preced-ing. I need only instance the fact that all over that diocese are established institutions in which that language is taught, institutions presided over by ladies and gentlemen of French origin. I need only refer to the fact that in the ago on that question we wrote : town in which I reside there are two in stitutions, and in the neighboring parish there is one institution. In Chatham there is a large educational establish-ment for both males and females, and there is a large educational establish-ment for both males and females, and in the neighboring town of Newcastle there is also one. All these institutions are taught by ladies and presided over by Sisters of the Congregation of Notre Dame, and the great majority of those ladies are French. Therefore I think it is not source to say that the College of is not correct to say that the College of St. Louis was closed because the French language was taught there."

We have here the case stated very clearly. The Bishop of Chatham has, clearly. The Bishop of Chatham has, during twenty-six years of episcopal administration, never lost sight of the interests of any portion of his flock.

"The growth of the French race in America is one of the most remarkable of the social and political phenomena which this continent presents to view. From a speech delivered by the Hon. Mr. Royal in Montreal in 1884 we glean important facts relative to this several important facts relative to this abnormal but healthy growth of the Franco-Canadian race, Mr. Royal tells us that in 1880 the French population of Quebec was 1,073,320, out of a total of country. Our youth of to day sppear to have a dread of the Quebec was 1,073,320, out of a total of 1,357,027; that of Ontario, 102,763, out of a total of 1,923,223; that of New Brunswick, 56,635, out of 321,223; Nova Scotia, 41,219, out of 440,572; Prince Edward Ialand, 10,751, out of 108,891; Manitoba, 9,919, out of 55,954; the Territories, 3,896, out of 54,446; British Columbia Od 50,000 of the pioneer and of the labors of the husbandman. It desires to enjoy luxury and pleasure, and for this reason seeks refuge with a people offering those things. While we should be strengthen ing the arms and animating the courage of our people by inculcating principles of order, economy and industry, we study

more than a

Our esteemed contemporary L'Eten dard is mistaken in supposing that the clergy of Ontario were duped by the cabinet arrangements of May and June, 1882. The clergy of Ontario, whatever their political predilections deny the right of any one or two or more men to make bargain and sale of the Catholics of the Province to any political leader. The Catholics of Ontario are as well able to think and act for themselves as any other body of electors in the Province. They are not owned by any man or set of men in the sense that a distillery or a hog ranche is owned, and this fact they will certainly demonstrate at an early day to the worthless and soulless so called representative Catholics who have long claimed to control them. Those so-called representative Catholics are, in many, indeed in most cases, men who have no real claim to the title of Catholic. They are of the priest-hating and priest-hunting, the Church-defying, and even Church thieving class, these "representative" Catholics. Their day has come, and their doom is sealed.

# HYMENEAL.

On Tuesday, May 11th., were celebrated at Prescott the nuptials of Mr. Michael Henry Foley, of St. Cloud, Min., and Miss Helena Agatha White, daughter of Col. B. White, of the same place. Mr. and Mrs. Foley carry with them to their new home in the land of golden harvests and of laughing waters, our best wishes for length of lite and joy of days. Min-nesota may well feel proud, as we know it will, of receiving into its ample domain one of Ontario's fairest daughters.

work

A LARGE CONTRACT\_Our friend Mr. J. D. LeBel, of this city, has, we are pleased to see, received the contract for supplying lumber for the new military school shortly to be erected in this city. The amount of the purchase is \$8,500. Mr. LeBel is a live business man, and will ere long, we doubt not, make his way to the front rank amongst the lumber kings of the Province.

considered the leading ones, nor is it that of the peasantry, but that of the moneyed interest, of the industrial lasses. On the ideas and the prejudices of these classes it is based, and by these t governs its actions. Its policy has for bject to hold their favor, or rather that of the immediately inferior social strata. From this fact proceed two results for the youth of the nation. First of all, the obliteration of the advantages of birth and of the promises of agricultural and professional life, whereby the young men of the period dropping all the aspirations of rura happiness and of professional success pecome more and more mercenary and determined, whatever the cost, to make and acquire fortunes. Another consequence, a sequitur of the former, is that they neglect more and more as the years go by letters and law. The inspectors of the, university prove that year after year there is a steady and "progressive" diminution in the higher classes of study. Soon, should this state of things con tinue, France would have neither men of literature, nor men learned in the law. The study of oratory, that has ever claimed so many devotees in France, is now very indifferently prosecuted. There are not now forming any advocates or orators, because there is no longer an auditory for them. No longer are there poets born, for there is now no glory to sing. Will the new France abandon these careers wherein its fathers sacrificed fortune to the pleasures of the intelligence and to the polish of manners to devote itself entirely to commerce, to industry and to finance ? The economic crisis has driven the country into perplexity, and the youth of France anxiously awaits its decisive voice.

The youth of to-day is not bellicose, but

it is military, and when the national

government shall have freed itself from

demagogic preoccupations, when it shall

again be its own master and devise a

sound military law and system, the army

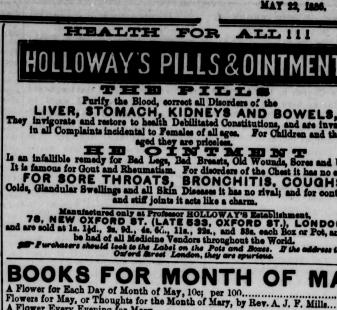
It may, in truth, be said that for the last sixteen years the youth of France has witnessed nothing but a series of political failures, some of a gigantic character. Monarchists and republicans have both taught it the art of failure. It has seen monarchists attempt to play the role of republicans, and reput-

L'Etendard, of the 17th says that on Thursday, May 27th, the Rev. Father Point, S. J., will celebrate the sixtieth anniversary of his ordination. The Rev. Father is eighty-one years of age and still healthy. At St. Mary's College, Montreal, preparations are on foot for a worthy celebration of this joyous day. In the morning at 9 o'clock there will be mass with music at the Gesu and at dinner in the college an address will be read to this venerable and saintly priest. We wish Father Point, whose name is held in honor in the diocese of London, many years to enjoy the truly earned repose of his well spent life.

THE Roman correspondent of the Baltimore Mirror, writing from the Eternal City, on the 19th of April, said: "The Congregation of the Holy Inquisition has condemned the last work of M. des Houx. the title of which is 'Souvenirs d'un Journaliste Francais a Rome.' That work is full of calumnies on the Pope and his faitbful ministers. M. des Houz

refuses to submit; on the contrary, he will publish a second volume of his evil work. This shows what sort of a man he is, and how mistaken were those who supp him in his reactionary agitation." We have since this writing learned that M. des Houx has happily professed a desire to submit to the decision of the Holy See.

<page-header><page-header><page-header><page-header><page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> What is Catarrh 1 Catarrh is a dangerous disease which thousands are consciously or uncon-sciously suffering from. It is a muco-purulent discharge caused by the pres-ence of a vegetable parasite in the lim-ing membrane of the nose. The predis-posing causes are a morbid state of the blood, the blighted corpusole of tubercle, the germ poison of syphilis, mercury, toxomces, from the retention of the effete matter of the skin, suppressed perspira-tion, badly ventilated sleeping apart-ments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; bur-rowing in the vocal chords, causing hoarseness; usurping the proper struc-ture of the bronchial tubes, ending in pulmonary consumption and death. Many ingenious specifies for the cure of catarrh have been invented, but wita-out success, until a physician of long ERA & Co., Proprietors, Torente SOUTHCOTT # PATTEN





MAY . \$2, 186

# FIVE-MUNUTE FOR EARLY By the Paulist d in their Chur tie, Fifty-ninth ue, New York.

SECOND SUNDAY AN is that eateth My F Blood, hath everlast him up in the last

Have you made you friend? No? Why you going to do it? I because the Church h tended the time for fu in this country that no in this country, that yo ing it off until the last r indeed to be in such a s if you do come even at you will be received. now; near to Easter Some one will say to m just now; in a few wee No time! What is tim No time ! What is tim to fritter away in an frivolity ? Is it made heaping up of a mass which to benefit no on self ? Is time merely work and make a livi Time, my brothren, is gi and for only one purpor that in it we may prepa heaven. The man who with his time is a slugg you have no time. D you have no time. D time is for such duties a time is for such duties a time even at the cost of Remember if you put o you can now easily make upon you unawares, as this duty unfulfilled. then, you who have be for so long ?

for so long? There is a reason why every faithful members should go to Holy Com The Church does not con at Pentecost or Christum other great feasts. But to impress on us the sp Most Holy Sacrament selects the Feast of th being the doctrine sho life giving sacrament. I she consider this duty ti under pain of mortal worthy reception of the under pain of mortal worthy reception of the of Christ, we are made in such a way, that or made capable of rising day, and our souls rear we, perfect in body and s life.

The effect, then, of I is not the mere beginnin life; it is its continuance tion for the complete e glorious resurrection of ( why it is often called strong," "the food why it is often called strong," "the food heavenly banquet;" an says: "Whose eateth thi forever." And indeed think of which could hav than the body of Christ the last day ? Did not it the dead ? Is He not His body and blood, His in the Blessed Sacram rhing again is a pledge o think of any other pow use in our resurrection. Yet, as the Resurrecti of Christ is the foundati the Sacrament of the Al

of Christ is the foundati the Sacrament of the Al of our Resurrection, so t wisdom, bids us now w are fresh in our minds g munion; bids us eat the bids us take the Body o feeding on Him we m feeding on Him we mi Him, that by such a u made one body with H raised to that state for w us when we were create sons the Church comm our Easter duty every y

Cork. An enthusiastic popular demonstration took place at Kilworth, on April 16th, to celebrate the introduction of Mr. Glad-stone's declaration of Irish rights. The St. Brigid's Library Life and Drum Band turned out, and, followed by a large crowd, with blasing tar-barrels carried on men's shoulders, marched through the streets, playing a selection of National airs. The houses along the route were brillantly illuminated. Cheers were re-peatedly given for Mr. Gladstone. The steriff's deputy at Mitchelstown, Mr. Power, has had a busy time recently in dispossesing from their farms a num-ber of tenants of the Kingston estate. Evictions have been carried out surep-titionaly in remote parts of the property. The tenanta, as a rule, seem to be in a backrupt condition, and the present action of the landlord is universally de-nounced as unnecessarily harsh and severe, more especially at the present son hand in view of coming legislation on the land question. A large number of ejectment decrees obtained by the late gent, Mr. Pencoe Fizgerald, at Fermoy

of ejectment decrees obtained by the late agent, Mr. Penrose Fitzgerald, at Fermoy quarter sessions, are yet to be put in exe-cution. At a meeting of the Mitchels-town (Davit) National League. Rev. Timothy O'Connell, President in the chair, the landlord's action was passed in chair, the landord's action was strongly condemned. A resolution was passed in strong disapproval of the evictions at the moment that the Land Purchase Bill was under the consideration of Parliament The Irish Parliamentary Party were re-quested to take action for staying evic-tions pending the settlement of the land question. Mr. Mandeville addressed the meeting.

Only Once. A bright and once promising young man, under sentence of murder, was brought forth from his prison cell to die on the scaffold. The sheriff said : "You have but five minutes to live. If you have anything to say, speak now." The young man, bursting into tears, said : "I have to die. I had a little brother with beautiful black eyes, and faxen hair, and I loved him. But one day I got drunk for the first time in my life, and coming home I found him getting berries in the garden, and I became angry with him without a cause and killed him with one blow of a rake. I was so drunk I knew noth-ing about it until the next morning when I awoke and found myself bound and guarded, and was told that my little brother was found, his hair clotted with blood and brains, and he was dead. Whisky had done it. It has ruined me. I never was drunk but once. I have only one more word to say, then I am going to my Judge. I say to young persons, never ! never! never! touch anything that can intoxicate!" The next moment the poor wretch was swung into eternity. He was drunk only once, but it was enough. Mayo. Gortnesallah, the property of Mr. George A. Moore, where so many sad evictions have taken place for the past few years, was again visited by the aberiff's deputy on April 21st. The following is a statement made by a poor widow, Mrs. Patt O'Neill, before the Rev. John O'Grady, president of the Irish National League, and other members assembled: "My poor old mother, who is eighty years of age, was the first carried out by Larry Sheridan, assisted by a dummy ; myself and family, numbering eight, followed ; my furniture only comprised an old dreaser, two chairs, a stool and a pot, with some beds were next put out and fixed under a ditch by the assistance of Larry, the dummy, and Sergeant Greelish, of Bohola, where myself aud family with my feeble old mother are to take up our new abode." Thomas McNicholas, with six in family, made a similar statement, except enough.

An Extended Experience,

An Extended Experience, Writes a well-known chemist, permits me to say that Putnam's Painless Corn Er-tractor never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Put-nam's Corn Extractor, now for sale by medicine dealers everywhere.

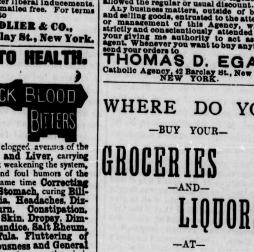
question. Mr. Mandeville addressed the meeting. Mr. William Cotter, Secretary to the Bantry Branch of the Irish National League, was returning from the Kealkii on April 23d, when he was accosted by a young man named Denis Murphy, whose father holds a farm from the Earl of Ken mare, from which a man named Danial Connor was evicted. Murphy asked Cot-tar why he had repeatedly demounced hand-father from National League platforms. Mr. Cotter said he only demounced land-grabbers generally. Murphy drew a

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of catarrh have been invented, but with-out success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. —The Mail. 

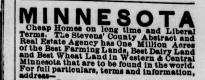


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Come, then, to the To God, who so lovingly in take of it. Come and r take of it. Come and r the assurance, the p blessedness; come and r self. He stands knocki His sacred feet are b wounds He has receiv reach that door. His His face is wet with t your sins. Can you re not a deaf ear to His en and He will come in a and you with Him, an with you forever.

Learning Ob

It is recorded of a c osopher that a friend w him met the philosoph before he met the phil Knowing that the father learned man, the friend little girl must have 1 from him near a little girl must have 1 from him very d very grave from her ve So he said to the littl your father teaching y maid looked up to hi blue eyes, and just said ence." That was what th taught his little girl, an the most important less learn to be obedient. I sary for their happing safety; I think we m for their very life. An are we? Grownpeople so full of mysteries, wh but weak, ignorant littl little we know what may quences even of our festly, therefore, the m son for us to learn is th of obedience. And it wish above all to teach lesson that we are to lesson that we are to upon earth, and to prace when we serve him day

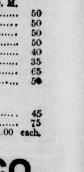
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the whole-has com-leading enable it the lowest profits or or manu

day, and our souls reanimate them; and we, perfect in body and soul, erj y eternal life; it is its continuance and the prepara-tion for the ecomplete erj yment of the glortour resurrection of the body. This is glortour resurrection of the body. This is why it is often called the "bread of the glortour resurrection of the body. This is again is a pleaded what could we think of any other power which He will use in our resurrection. Tet as the Resurrection from the dead of Christ is the foundation of the faith, and the Sacrament of the Altar is the pleage of our Resurrection, so the Church, in the sage in our mids go to Holy Com-munion; bids us cathe food of the faith, as the Sacrament of the Altar is the pleage of our Resurrection, so the Church, in the safe in our mids go to Holy Com-munion; bids us take the Body of Christ, the pleage of our Resurrection. Tet, as the Resurrection from the dead of Christ is the foundation of the faith, as the Sacrament of the Altar is the pleage of our Resurrection. Tet, as the Resurrection from the dead of Christ is the foundation of the faith, as the Sacrament of the Altar is the pleage of our Resurrection. Tet, as the Resurrection from the dead of Christ is the foundation of the faith, as the Sacrament of the Altar is the pleage of our Resurrection. Satthe Body of Christ, that by feeding on Him we may be made like thim, that by such a union we may be made one body with Him and thus be raised to that state for which God destined us when we were created. For these rea-sons the Church commands us to make our caster duty every year under pain of the sacrament of the Son of the dustic the son the constant through a wire size. Freese sons the Church commands us to make our taker and the order the Son of the one body with Him and thus be raised to that state for which God destined us when we were created. For these reat the conserver at the close of a weighty din-ner. The Sans-Bac.—One of the most con-venient articles to be used in a sickroom

Learning Obedience.

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### FIVE-MINUTE SERMONS HOUSEHOLD RECEIPTS. FOR EARLY MASSES By the Paulist Fathers. ed in their Church of St. Paul the stile, Fifty-ninth Street and Ninth nue, New Yorz.

MAY .\$2, 1806

SECOND SUNDAY AFTER EASTER.

DOUGHNUT-One-half pint of sugar, one-half pint of milk, two eggs, one tea-spoonful of soda, one and one-half tea-spoonfuls of cream of tartar, and sait and spice. Fry in hot lard.

"He that eateth My Flesh and drinketh My Blood, hath everlasting life and I will raise him up in the last day."-St. John vi., WAFFLES-One quart of sweet milk, warm, four eggs, a piece of butter the size of an egg, one teaspoouful of salt, teacup of yeast, flour enough to make a stiff byt-ter, let it rise three hours ; bake in waffle irona. Me Brood, hath ever lasting life and 1 will refer bind up in the last day."-St. John vi., by Have you made your Easter duty, my friend i No? Why not? When are you going to do it? Do you think that because the Church has charitably ex-tended the time for fulfilling the precept in this country, that you can keep putt-ing it off until the last minute? Sad it is indeed to be in such a state of mind, but you will be received. Better far come now; near to Easter is the best time. Some one will asy to me, "I have no time just now; in a few weeks I will come." No time! What is time for? I is it made to fritter away in an endless round of frivolity? I is it made to waste in the heaping up of a mass of wealth, with which to benefit no one, not even your-self? I is time merely given to man to work and make a living in? No! No! Time, my brethren, is given us for but one and for only one purpose. It is given us that in it we may prepare for eternity and heaven. The man who doesanything else with his time is a sluggerd. Tell me not you have no time. Duty is duty, and time even at the cost of some sacrifice. Remember if you put off this duty, which you can now easily make, death hasy come upon you unawares, and find you with this duty unfulfiled. How will you fare, then, you who have been putting it off for so long? There is furger of the Church

TEA CARE-Oas half cup of butter, one-half cup of sugar, three eggs, one and one-half cups of milk, three cups of flour, two teaspoonfuls of cream of tartar, one spoonful of saleratus. Bake about half an hour.

PLAIN CAKE.—One cup of butter, one cup of sugar, one cup of molasses, one cup of milk, one teaspoonful of soda, two teaspoonfuls of cream of tartar, two eggs, one pint of chopped raisine, one nutmeg, flower enough to thicken. Bake slowly.

TAPICA PUDDING-Soak three table-spoonfuls of tapica two hours; cook in a quart of milk, yolks of four eggs, stirred in with one cup of sugar; cook one-half hour. Beat the whites of the eggs to a stiff froth, add one-half cup of sugar; put over the top in large balls.

RICE PODDING WITHOUT EGGS. —Butter the pudding dish, wash a cup of rice, put in the bottom, then a cup of sugar, a small cup of raisins on top of that, eight cups of milk, and a piece of butter. Grate a little nutmeg over the top. Bake slowly two hours without stirring. For sauce stir white sugar and butter together, or butter alone is good.

Alone is good. OX.TATL SOUP.-Take two tails, wash and put into a kettle with about one gallon of cold water and a little salt. Skim off the broth. When the meat is well cooked, take out the bones and add a little onion, carrot and tomatoes. It is better made the day before using, so that the fat can be taken from the top. Add vegetables next day, boil an hour and a half longer.

taen, you who have been putting it off for so long ? There is a reason why it is fitting that every faithful member of the Church should go to Holy Communion at Easter. The Church does not command you to go at Pentecost or Christmas or at any of the other great feasts. But because she wishes to impress on us the special value of the Most Holy Sacrament of the Altar she selects the Feast of the Resurrection as being the doctrine shown forth in this life giving sacrament. So important does she consider this duty that she imposes it under pain of mortal sin. For by the worthy reception of the Body and Blood of Christ, we are made partakers of Him in such a way, that our bodies will be made capable of rising again at the last day, and our souls reanimate them; and we, perfect in body and soul, enjoy eternal life. s half longer. GLOSSED SHIRT BOSOMS.—Take two ounces of fine white gum arabic powder, put in a pitcher and pour on a pint or more of water, and then having covered it, let it stand all night. In the morn-ing pour it carefully from the dregs into a clean bottle, cork and keep it for use. A teaspoonful of this gum water stirred in a pint of starch made in the usual way, will give to lawns, white or printed, a look of newness when nothing else can restore them after they have been washed.

# THE CATHOLIC RECORD.

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King Street, Opposite Revere Hense, Has now on sale one of the most mag-nificent stocks of

lish language greets de ear. (Applause.) I would rather stan' heah dan to be buried under a \$10,000 monument. (Cheers) "De subjick ob my address am Senti-ment. What am sentiment? Whar' do we git it, an' what am it worf by de pound when de market am not ober-stocked? I answer dat sentiment am a eort o' lasses an' mush sorroundin' de heart. In some cases it hardens up an' turns to stun, while in odders it thins out until de heart fairly floots in a pond o' sweetness. (Applause.) Sentiment has considerbul to do wid ebery ackshun in our eberyday life. It am bizness when you start out to borry a pan of flour or a basket ob taters. It am sentiment that causes a naybur to lend, instead of de-mandin' spot cash. (Wild applause from Judge Cadaver.) "Bizness acktuates de lazy an' de shift-less to sot out an' beg cold vittles an' old clothes an' dimes an' quarters. Senti-ment acktuates woman to shed tears ober 'em an' stock 'em up wid 'nuff to loaf on fur another month. When we have a kickin' hoss our sentiment am 'pealed to. We argy that the safety of our loved ones requires us to trade dat animile off to some preacher who wants a perfeckly re-liable hoss. Dat's one kind of sentiment. When we buy an excursion ticket to Niagara Falls an' reach de grand cataract arter a thirty hours' sweat on de cattle cars, de immense wate of sentiment. If de gal am high-toned an' rich de senti-ment am all solid. If she am only siver-age, an' in debt fur her las' corset, de sentiment am purty thin, an' won't last longer dan de first bill four meat comes in. (Cries of 'You bet!') "My fren's, sentiment writes poetry wid one hand an' tans de backs of de chil'en wid de odder. It guides our thoughts to friends ober de sea, an' sends old clothes to relashuns in Wisconsin. It makes uz shed tears fur de las' forty-eight y'ars, an' I hase cum to de conclushun dat it was a wise thing to purvide de human race wid eentiment. If it had been left out by any accident in de mixin' de bes' man among us wouldn't have got a bid if put up at aucchun a

put up at aucehun along wid a lot of fence posta. I could talk to you fur three straight weeks on dis subjeck, but obsar-vin' dat my half hour am up, I will chop off right heah, an' hope dat it may be my pleasure at some fucher day to meet you agin. Any pusson who wants his for-tune told will find me in de aunty room fur de nex' two hours."—Detroit Free Fress.

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PERIOR, BOX 306. ST. MARY'S ACADEMY, WINDSOB, ONTARIO.-This Institution is pleasant.y located in the town of Windsor, opposite De-troit, and combines in its system of educe-tion, great facilities for acquiring the French language, with thoroughness in the radimen. Lal as well as the higher English branches-Terms (payable per session in advance) in French and English, per annum, \$100; Ger-man free of charge; Music and use of Flame, \$00; Drawing and painting, \$10; Bed and bed-ding, \$10; Washing, \$20; Private room, \$20. For further particulars address:- MOTHER SUPERIOR. 43.19 UTRSULINE ACADEMY

SUPERIOR. 6.19 URSULINE ACADEMY, CHAT-HAN, ONT.-Under the care of the Urse-line Ladies. This institution is pleasantly situated on the Great Western Hailway, B miles from Detroit. This spacious and com-modious building has been supplied with all the modern improvements. The bot waker system of heating has been introduced with success. The grounds are extensive, in-cluding groves, gardens, orchards, etc., etc. The system of education embraces every branch of polite and useful information, in-cluding the French language. Plain ewing, fancy work, embroidery in gold and chenille, manually in advance, \$100. Music, Drawing and Painting, form extra charges. For fur-ther systemical enders, Morthers Burgenore.

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ner. THE SAND-BAG.—One of the most con-venient articles to be used in a sickroom is a sand-bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this, you will never again attempt to warm the hands or feet of a sick person with a bottle of hot water or a brick. The bag can be used as well for warming the back.— *Herald of Health*. The state of the s

### Boys and Girls, Sit Erect.

It is recorded of a certain great phil-osopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, the friend thought that the little girl must have learned something One of the worst habits young people form is that of leaning forward too much while at work or study. It is much less tiresome and more healthy to sit or stand erect. The round-shouldered, hollow-chested and almost deformed persons one meets every day could have avoided all the bad results from which they now suffer had they always kept the body erect, the chest full, and shoulders thrown back. A simple rule is, that if the head is not thrown forward, but is held erect, the shoulders will drop back to their natural position, giving the lungs full play. The injury.done by carelessness in this respect is by compressing the lungs, preventing their full and natural action, resulting in lung diseases, usually consumption. Sit erect, boys and girls, and look the world in the face. 

### A Fortunate Escape.

Mrs. Cyrus Kilborne, Beamsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she con-cluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her.

up on earth, and to practice for evermore when we serve him day and night among the angels. Scott's Emulsion of Pure CoD LIVER OIL, WITH HYPOPHOSPHITES. As a Remedy for Pulmonary Affections and Scrofulous Discases. Dr. IRA M, LANG-a prominent physi-cian in New York, says :--I am greatly pleased with your Emulsion. Have four it e easily administered on account of its palatableness.

Worth Remembering. There is probably no better relaxing remedy for stiff joints, contracted cords, and painful congestion, than Hagyard's Yellow Oil. It cured Mrs. John Sidden, of Orton, Ont., who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external pain.

A Secret for the Ladies. The great secret of beauty is pure blood. Bruptions and all blotches that disfigure the face, may be quickly cured by Burdock Blood Bitters. Annie Heath, of Portland, certifies that she was cured by this remody after more in the second by this remedy, after suffering for two rears.

THE GREAT SOURCE of Consumption and many wasting forms of disease, is scrofula lurking in the system. The true specific for the condition is found in Bur-dock Blood Bitters; that medicine purifies the blood and builds up the enfeebled frame. frame.

The Chespest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes.kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

FEVER colic, unnatural appetite, fretfulness, weakness, and convulsions, are some of the effects of Worms in Children; destroy the worms with Dr. Low's Worm Syrup.

THE HECTIC FLUSH, pale hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and effectually remove them.

USE PROF. Low's SULPHUR SOAP for Prickly Heat, Nettle Rash, Scaley Erup-tion, Itch, and all diseased conditions of the skin.

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# THE CATHOLNC RECORD.

# O. M. B. A.

We deeply sympathize with Brother Doyle, our late Grand President, in the loss he has sustained by the death of a beloved brother in the 20th year of his age. The young man, Patrick Doyle, resided with his parents in the township of McGillivray. The funeral, which was a very large one, took place on the 15th. Solemin Requiem Mass was celebrated by Bev. Father Gahan at the McGillivray Church.

Bolemin Requirem Mass was celebrated by Rev. Father Gahan at the McGillivray Church.
 MHAT WILL HAPPEN IF GLADSTONE'S BILL FAILS.
 (Special Cable despatch.)
 Codon, May, 16.—Justin McCarthy's resolution of condolence.
 That whereas it has pleased Almighty God to visit the home of Brother Jas. Byron, and remove therefrom by the hand of death his belored mother, therefore.
 Resolved, That the members of this Branch, whiles bowing in humble sub-mission to the divine decree, beg to tea-tify the esteem in which they hold Brother Byron, by extending to himmelf and family their since.ce sympathy in their sad affliction.
 Resolved, That a copy of this resolu-tion be forwarded to Brother Byron and a copy sent to Grand Secretary for pub-lication in the CArtHOLT RECORD, our official organ. Yours fraternally, WM. HARRINGTON, JAS. MCGREGOR, Chancellor. Secretary tioms in a fund for assessment associa-tions is a fund meccessary to carry on assessment association rafely through as

Reserve fund. A reserve fund for assessment associa-tions is a fund necessary to carry to carry or more. This question has been discussed for the last ten y cars by all the leading life insurance men in America, and it is diffi-cult to find two men that will agree on all points connected with a reserve fund. We will consider four of the most important points. First, the necessity of a reserve fund to keep an association alive. Second, the necessary amount that ought to be reserved. Third, the placing of the fund for safety. Fourth, the relation of men payments. These are the questions thas of sickness or inability to make further payments. These are the questions that cause a difference of opinion among ex-perienced life insurance men. Let us con-sider the first point. The old line com-panies claim that an assessment association grows older, the nearmont live without a fund to draw from, for as an association grows older, the nearmont live without a fund to draw from, for as an association grows older, the nearmont live without a fund to draw from, for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live without a fund to draw from for as an association grows older, the nearmont live size the function of the tion cannot nye without a fund to draw from, for as an association grows older, the assessments grow larger; new mem-bers refuse to join on account of excessive assessments, and old members drop out for the same reason, and a company will die a natural death without a fund to fall hash on the association of the association of the same reason of the association of the association of the same reason of the association of the association of the same reason of the association of the association of the same reason of the association of the same reason of the sam really sincere, and I am sure is in heart entirely opposed to the national claims of Ireland. With Chamberlain things are quite otherwise. I met him at another place on the same Wednesday, later in the evening, at a great party given by a member of THE PRENENT GOVERNMENT. Some men there tried to argue the Irish question with Chamberlain, but he be-came quite hot, petulant, and angry, and lost his temper. In the discussion he declared he could not keep his temper while discussing it. I can quite under-stand his fretfulners. He must feel as if undertaking a terrible responsibility. He must know he is inflicting, perhaps, irretrievable damage on his own political career. The great msjority of English Radicals in and out of Par-liament will never forgive him for what he is now doing at d for what he has already done. What will happen, everyone now says, is that the Bill will be rejected on the second die a natural death without a Company will die a natural death without a fund to fall back on. The answer to this argument is this: The assessment associations were started because it is necessary that a poor map aboud have some insurance; because a number of the old line companies, who had large reserves were managed so poorly, that the savings of thousands of poor men were lost by a few dishonest officials; because the expenses and profits in a regular life company were all taken out of the policy holders or members of the company, for the benefit of a few only. Experience also shows that it is not true that assess-ments grow so much larger as an organi-zation grows in age. The A.O. U. W., which is one of the oldest assessment as-sociations in existence to day, is run as cheap, on an average, as it was the first and for what he has already done. What will happen, everyone now say, is that the Bill will be rejected on the second reading. Certainly at present it looks as if what everyone says must come true. I we to make an association secure. This is a point that is hard to answer, for no one knows. It is all gues work. All agree that some money ought to be saved for a rainy day. Every-day life demonstates that a hand to mouth existence is not pleasant. Common sense tells us that we should try and save something. Where to keep these savings brings us to the third point. For an assessment associa-tion to fall back on the old plan of hoard-ing up a large amount of money

entirely ont of sympathy with Hartington is the club on the Irish question that it goes out of its way to do public honour to the two men most directly opposed to Hartington's policy on that very subject. JUSTIN MCCARTEY. have prepared a programme that would tempt even the most fastidious and is sure to be enjoyed by the mass of the people. We invite our thousands of readers in city and country to honor the

### JUSTIN M'CARTHY'S LETTER.

WHAT WILL HAPPEN IF GLADSTONE'S BILL

FAILS.

Our Scottish friends and fellow-cit

property, but upon the number and re-puted prosperity of their relatives in this country; so that these same relatives are practically blackmailed by the noble

are practically blackmailed by the noble lord under the threat of eviction of the old folks. And when he is short in his receipts from America he evicts. There

Le Moniteur de Rome says that the new French laws on religious congregations may become in their application the source of numerous difficulties. Grave disputes have already arisen between the Lazarists and the Little Sisters of St. Vincent of Paul, of Paris, on the one quite an important figure in political life for the time being. Besides he is really sincere, and I am sure is in heart

Some of our subscribers may possibly receive Bizaar tickets from the Rev. Father Allain of Uxbridge, Out., who is organizing a grand Fancy Fair to take place in August. Five years ago Father Allain was sent to one of the most difficult parishes of the diocese of Toronto. There were heavy debts on the mission, and vast improve-ments required, his parishioners were few,

lion of 1798, was deliberately nursed and organized. The hundreds of thousands of In memoriam of Cecelia Dowdall, aged 16 years and five months, who died May 2nd, 1886, in Buffalo, N. Y. Another friend and school companion has drooped and faded from amongst us, gone to receive her heavenly reward and to inhabit her esternal home. She has left behind her sad and bereaved par-ents, loving brothers and sisters, sorrow-ing friends and schoolmstes, who daily feel their loss. Possessed of an amiable disposition, joined to a kind and loving heart, which endeared her to all who knew her, she has been taken in the innocence of her youth to the bosem of her heavenly Father, not exposed to any temptations, therefore secure for eternity. To her sorrowing parents we would fain say words of consolation. But what comfort can be given on an occasion like this, organized. The hundreds of thousands of people who were shot, hanged, flogged, and pitch-capped were all killed or tortured as a necessary portion of the cold blooded scheme which Pitt aketched in his closet. Hartington's policy on that very subject JUSTIM MCCARTRY. EDITORIAL NOTES.
EDITORIAL NOTES.
His Grace Archbishop C'Brien of Hali-fax, who reached Rimonaki on Saturday by the mail steamer Parisian, was accorded a loyal and hearty welcome on his return to his episcopal city. He proceeded on Monday as far as Truro and from that town travelled by special train to Halifax, where he arrived at seven o'clock the same sven-ing. St. Mary's Cathedral reached, Hii Grace was presented, with addresses from clergy and latty, to which he made a happy reply.
THE New York Sun gives us a phase of Irish landlordism that will set American athinking. "It is reported that Lord Kingston fixes the rent to be paid by his Irish tenants not upon the value of the property, but upon the number and re-nued an property of the parises in the truth about Ireland from English eyes is triven, and that all men now recognize what Irishmen have so long been protest-ing in wain—that Pitt was a murderer, that the wholesystem of English rule, founded and maintained by such men, is a colosal cime, tyranuy, and lie. Mr. words of consolation. But what comfort can be given on an occasion like this, when their loved one is no more. The great healer comforts still, and in no words could it be better expressed than in the lines of a poet who so beautifully densitien death.

A TRUE STORY. From the Rosary.)

old folks. And when he is short in his receipts from America he evicts. There seems to be little reason to doubt that this is the practice of many English land-lords in Ireland, and it would be inter-esting to know the amount of their annual and long range extortions from servant girls and laborers in this coun-try." Le Moniteur de Rome says that the new

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the Lazarists and the Little Sisters of St. Vincent of Paul, of Paris, on the one hand, and the state on the other. By an order of the minister of finance, a high functionary of state visited the house of the Lazarists on the Rue de Sevres, and for several days occupied himself in making an inventory of their moreables, including the reliquary of St. Vincent of Paul, their founder. The purpose of this proceeding was to regulate the taxes that congregations must in tuture, like private individuals, pay the etate. The value put by this official on the congregation's property exceeded so much its real worth that the purveyor general of the Lazarists declared that he would appeal to the tribunals and uphold his rights against the assessment. The same official visited the Sisters of St. Vincent of Paul, Rue du Baç, to go through the same odious proceeding with a like contestation and a like rc-sult. Some of our subscribers may possibly receive B zaar tickets from the Rev. Father Allain of Uxbridge, Oat., who is organizing a grand Fancy Fair to take

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mail, 35 cents. Stocking Supporters— with waisband and loop on each side, ad-justing liself every movement of the wearer, are easily attached and warranted not to tear the stocking. O her supporters, by drawing from one point cause pains in hip-sides and back. Valuable for females of all ages. Aade in four s.zes. Price, per mail 45 cents.

45 cents. Water-proof, wavm, soft, covered on both sides with stockinet and having a waistband and gathering-string, adjust themselves to the size and motion of the body. Made in four sizes. Price, pr mail, \$1.90.

meil, \$1.5°. Bustle Folds sitting or lying down, or leaning back against chair or sofa, and resumes its proper position upon rising. Can be altered by an adjust-able cord, to suit the sityle and size of wearer. It is light, easy to wear, never gets out of order, and is of the correct Parisian hapo. Frice, per mail, 65 cents. Skeleton Skirt Band In wable for stord or short waited ladge Val

uable for stout or short-waisted ladies; en-abling them to wear, below the hips, all pleats, gathers, yoakes and bands. For meas-urements, pass the tape line straight around b dy as low as possible when seated. Price, per mail, \$1.25. These goods are all patented, and will give entire satisfaction or money refunded. For sale by all : cading Dry Goods Houses. CROMPTON CORSET Co., 78 York St. Toronto.

TO THE CLERGY. The Clergy of Western Ontario will, we

feel assured, be glad to learn that WIL-SON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genMetropolitan Church of the central point of at being unable to obtain interior of the veneral being unable to obtain interior of the veneral sented a spectacle whi forgotten by those wi Prelates and humble and peasants, cultur illiterate rag pickers, sh pkeepers-these m bly unique of its kind, in the diversity of its in the unity of its Fait reigns through the Kin earth. A solemn sil the white 10bed son o world renowned or at world renowned orat Pere Monsabre, ascent silence which was on murmur of admiratio ultitudes when the ishea his eloquent dis ject of his Lenten cor is the Sacrament of Sunday he treated of cration," on each Sun deal successively with the Priest," "The Dut "The Rights of the Pri and the "Enemies of Pere Monsabre began quoting the words of Trent : "Sacrifice a re so united in the we encounter them in hearth stone, where t of the household the first ages, offe for his children and

profane altars of th the igurative altars of ple led us to the foot

tree where we conta

person, the universi

supreme priest. Man fice which rendered to

fice which rendered the required by His infin propitiated Him for mitted against his m by the crimes of evel-age. But the immo offering which cri of antiquity were bu tive attempts at the religious act which

religious act which could accomplish. carnate, was the on being offered to the

being onered to the the equal in greating possessing His speed offer up this Victin is a priest, God said who sitteth on M whom I have begg

thou art a priest f in æternum. Every excellence of hi

choice, the unc qualities, the ampli and the efficacy of sole oblations that

self, Jesus, the Pr

had concentrated precious and holy t

ity, and had consu the sanctity of tho deemed : Una oble

cturnum sanctificate having dwelt upo

priesthood, and si

ad ever been ma ditional precepts of speak of the mysiconsecration, in the what it effects.

ne said, the admin solemn as that consecration of which the Church all the rich splend grand act which the priest qualified t

prisst qualified t mysteries and to tian people the t on a parallel w Eucharistic sacrifi The Bishop, the c dotal power, cai of God. Behold pression to the h manner in which

VOLUME 8.

186 Dundas S

FINE A

A SPECIA

Cantion.

THE PRIEST

NICHOLAS WILS

Tailors and Gents'

MEDIUM WO

INSPECTION 1

Our readers are caution ing subscriptions to a ma McGilvray, who represe agent for the CATHOLIC I

BACREDOTAL CONSECRATI

COURSE BY PERE MORN The recurrence of the son of Lent in France h annually the consoling ever dilatory and neglig ent they may be politic people are sterling Cai On Sunday morning las in the capital was throm, worshippers who went word of truth and salva men divinely appoints.

word of truth and salvy men divinely appoints and specially endowed gifts to expound clearly significance, to show he corresponds to the new call his mind to a sense condition, and to help apprehension of the which his supernatural be satisfied. As in pro-Matconditan Church of

TUTIONS AND ITS O COURSE BY PERE MONE

LOCAL NOTICES. Lace Curtains and Lambre-quins, Sheetings, Towellings, Quilts, Table Linens, Napkins, etc. A large stock of these goods cheap at J. J. GIBBONS'. SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly. For the best photos made in the city go to EDY BROS., 280 Dundas street. ( ) and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

scribes death :

Why grieve for the ransomed spirit Or why for the form of clay, She is not dead but alceping To wake on Judgmeni day. Not dead but safely proused O'er life's treacherons s a; Not dead, but passed from death To immortality.

DIED

A SCHOOL MATE.

OBITUARY. 1

a specialty. FINE ARTS. - All kinds of art material

tion to fall back on the old plan of money ing up a large amount of money in one man's hand, would bring us in one man's we were twenty

in one man's hand, would bring us back to where we were twenty years ago-before assessment asso-ciations were known in the United States. Certaily, a stockholder life insurance company would be better able to select capable officers to watch such a fund, than an assessment association, for members of assessment association, for members of assessment association, are, generally speaking, strangers to each other, in their annual meetings, whereas stock companies are related to each other as closely as business partners. If a fund is necessary, let it be held by the branch. They can invest the comparatively small amounts asfely, and if once in a while, a branch treasurer should be a defaulter it amounts safely, and if once in a while, a branch treasurer should be a defaulter it would only affect a few, where a grand or supreme failure would involve a large number, and would cause widespread dissatisfaction and would be liable to cause a dissolution of an association. The cause a dissolution of an association. The last point is a very important one—one that requires thought, and it can hardly be covered by law. If the reserve is held in the branch treasuries, the members would be the best judges, when and where to assist, and if a member has paid regularly for ten, fifteen or twenty years into the reserve fund, he ought to be entitled to some consideracannot hope for the strength, activity, and endurance for all this. He has no days to throw away, and must crowd his deeds into the shortest possible time. So there appears no course open to him but to appeal to the country, and I am convinced that on the Home Rule question the country is much further advanced than the House of Commons. Three speeches by Irish members greatly im-pressed the House of Commons dur-ing the last week's debate—the speeches of William O'Brien, John Redmond, and John Dillon. Dil ons speech possessed all ought to be entitled to some considera-tion, should he be so unfortunate as not We must remember that the monitor unter same the low seed in received communication of the low of low

INTENTION OF GLADSTONE is to dissolve Parliament and appeal to the country, and arrangements are being made this very moment for such this very moment for such if Gladstone were a few years younger, I should strongly desire and urge. That alternative is to resign office, let the coalition of Hartington and the Tories come in and see what they can make of it. The coalition would prove itself im-possible in less than a month. No Administration can ever again attempt to meet Parliament without some scheme for the better government of Ireland, and what scheme that the Radicals in the House of Commons are likely to listen to could the Tories and Hartington agree to bring forward. Probably they would try coercion, and would pass over before the House of Commons and the country would begin to find they must look to Bladstone slone for the settlement of the Irish question. He would be Broatter Tor Ward.

Grassone alone for the settlement of the Irish question. He would be RECALLED TO POWER, and would carry a new and better H. me Rule scheme by a rush. But Gladstone cannot hope for the strength, activity, and endurance for all this. He has no days to throw away, and must crowd his deeda

cular and the letter of approbation which accompany the books of tickets.

"Twas Pitt Did It !"

(From United Ireland, April 17.)

Father Allain at once communicated with the trustees, and having obtained the authorization of His Grace the Archbishop, purchased it, to the great advantage of the Catholics of that mission.
Father Allain now appeals to his friends and all charitably disposed Catholics to help him to pay off the debt which, though considerably reduced, is still heavy.
Every Catholic who can afford it (and few there are that cannot) should make it a duty to help Father Allain in his worthy undertaking.
You will please take notice of his circular and the letter of approbation
directly up to the tabernacle doos, saying in a deep earnest whisper: "Ah, yes—only in a deep earnest whisper: "Ah, yes—only the Archbishop, purchased it, othe great advantage of the Catholic set he frame and the letter of approbation the rathers, and after a few inter-views was received into the Controh. On the day of her Baptism her joy was indescribable, and again on her Confirma-tion day at the end of the mission. But her greatest happiness was reserved for the feast of the Immaculate Conception, when for the feast proceeding for

when for the first time she received Com munion, A. ----

> Held in Canada. Admission 25c.; Seats 10c. extra. the evening. Send for Prize List. A concert which the committee think will be the finest ever held in Canada has been prepared. The best talent has been secured, the finest Scottish selections selected, and everything arranged for a grand success. Tickets for saie Friday. Secure seriy. J. W. McINTOSH, R. K. COWAN, President, Secretary.

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Unspector of Prisons and Public Charities, Parliament Buildings, Toronto. 10th May, 1885.

CRYSTAL PALACE GROUNDS 24th of MAY Grand Programme, Immense Cash Prize List, the Best Caledonian Games Ever An appropriate Scottish Entertainment will be held in the Grand Opera House in

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