

The Catholic Record.

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

VOLUME 13.

LONDON, ONTARIO, SATURDAY, APRIL 5, 1890.

NO. 598

Catholic Record

London, Sat., April 5th, 1890.

EDITORIAL NOTES.

"I want the House to pronounce, and I think the House ought to pronounce, no uncertain sound as to whether these Separate schools are mere appendages of the Roman Catholic Church, or whether they are portions of state institutions, and whether the right which the Roman Catholic possesses in regard to our civil rights, which the state is bound to defend him in the enjoyment of all, he is bound to give up to the church with which he is connected. (Applause.) I take the position that these schools are portions of the machinery of the state, and that the rights given to the Roman Catholic citizens are civil rights that this Legislature, and this country is bound to defend, for the Legislature is bound to defend the civil rights given to every man under the law of the land."—Mr. Meredith.

A portion of this extract is not very clear, and we do not know whether Mr. Meredith became confused, or whether the *Free Press*, the paper in which it appeared, is to be blamed for the entanglement. However, it is evident, at all events, that Mr. Meredith's intention is to convey the idea that the Bishops and priests should not be permitted to direct the Catholic or Separate schools. We hasten to assure Mr. Meredith that whether the House pronounce it or not—whether Mr. Meredith and his following pronounce it or not—the Separate schools have been, are now, and ever will be "appendages of the Church of Rome." That is just what they are and nothing else. To assert that they are otherwise would be silly. What, we may ask, are the dissenting schools in the Province of Quebec? Are they not "appendages of the Protestant churches?" To be sure they are; and do we find Catholics breaking their hearts about the matter? Not at all. They wish them all manner of success, and help them most liberally to perform their work. Once for all, we would like to impress upon the fanatics the fact that the Bishops, priests and people of the Catholic Church are one in this matter, and, ballot or no ballot, they will ever be found a unit in the matter of Catholic education. Turn the screw of bigotry and intolerance to its utmost tension—take away your government grant—steal the taxes of Catholics, if you will, and give them to the Public schools, and pile, on top of these, injustices, hardships, wrongs and persecutions ten times more galling and more outrageous—and you will still find the Catholic Bishops, priests and people unanimous in the purpose to educate Catholic children in the Catholic faith in Catholic schools.

How different was the broad and statesmanlike utterance of Hon. Oliver Mowat:

"It was plain from what had been said during the past few days that it is the intention and fixed plan of the management of the Opposition throughout the Province to endeavor to make political capital for themselves out of the religious sympathies of the Protestant population, and out of the religious antagonism between Roman Catholics and Protestants. He hoped they would fail in these unholy tactics. 'For myself,' said the Attorney General in conclusion, 'and for the Protestant members of the Government, I will say that we are attached to the Protestant Churches that we belong to with all our hearts, but we recognize it as our duty to be fair to the Roman Catholic minority according to our lights.'"

The great majority of the sensible Protestant people of Ontario have, we feel assured, made up their minds to support the policy of fair play inaugurated by the honest and fearless Oliver Mowat.

The *Free Press*, of this city, is fast becoming what the Toronto *Mail* has long since proved itself to be, a receptacle for all the literary garbage of the Province. It copies this week from the Niagara Falls *Review* an account of the death by suicide of a Catholic woman, in which the most woeful ignorance of Catholic doctrine is displayed. It says: "The priest was promptly sent for, but the poor woman could not speak, and consequently went into eternity without confession and absolution." Here the writer is manifestly ignorant of what any Catholic child knows, viz., that if the woman showed any sign of repentance the priest was not only authorized but bound to pronounce absolution over her, and even administer to her the sacrament of Extreme Unction. The Falls *Review* continues: "One of the penalties in such cases is that the body could not be taken to the church, and the funeral had to take place from the house. This would seem to be a case where the power of Jesus Christ is limited by the Church." More than half the Protestant funerals take

place from the house, and the Protestant Church is not considered thereby to limit the power of Christ. "The priest was there," says the ignorant scribe, "the woman was there, confession was there, but speech being deprived by a too deep cut in the throat, the whole scheme of redemption stood paralyzed, and, according to the Church, Satan was victor, and all because of auricular confession." This shows how very little is known among Protestants of auricular confession, and also how reckless they are of the most simple truth when engaged in misrepresentation of Catholic theology. Even were no signs manifested of repentance, reasonable presumption on the part of the priest that death was caused by temporary insanity would be reason sufficient for him to grant absolution and administer to the dying woman the rites of the Church.

THE Toronto *Empire* desires to fire the Orange lodges with indignation because success did not crown the movement of persecution which that ornate and Mr. Meredith and his followers had inaugurated. In an article headed "The Issue Clear Cut," the organ of the bigots says, "Mr. Meredith demanded that the position of every ratepayer in the Province as a *prima facie* supporter of our Public school system should be placed beyond a doubt." This is exactly the position. It is cut very clearly indeed. Ninety-nine per cent. of the Catholic people are heart and soul in favor of Separate schools wherever it is possible to establish them; and we consider we are making a liberal allowance in admitting that one per cent. of our people are opposed to them. Mr. Meredith, Mr. Creighton, and the lodges would compel the ninety-nine per cent. to travel long distances to make declaration of their purpose to support Separate schools while the one per cent. might stay at home. Without a doubt, this is a very fair sample of Belfast politics: "Equal Rights for all—Papists alone excepted."

ON WEDNESDAY, 26th instant, Mother White, who has held the position of Superior of the Sacred Heart Convent in this city for the past seven years, was transferred to another house of the Order. Changes of this character always leave their marks of grief, and in the present instance abundant cause exists, most truly, for sorrow, heartfelt as it is general. During her residence in London Mother White had weaved many a web of friendship in the hearts especially of those whose prayers gain heaven's readiest response; for surely the petitions of those who have been cheered by the kind word and the good advice and material aid in time of trial and tribulation will find a place in the Divine Heart of Jesus. Many great works was this remarkable lady the instrument of bringing to successful completion during her residence in London, the chief of which was the erection of the magnificent addition to the Academy, including the beautiful and well-arranged chapel and the commodious two-story brick Separate school. In every regard the Sacred Heart Academy has continued to flourish under Mother White's management, and not alone was her influence for good exerted amongst those inside the Academy, for many a beneficent undertaking outside had the advantage of her advice and encouragement. Thousands will fondly pray and hope that length of years may be vouchsafed her to continue her holy work in the service of Him to whom her life has been so unsparingly devoted. Mother Pardo, of Manhattanville, New York, has assumed the duties of Superior in London.

THERE is a sect in Essex, England, which is generally called by the name "The Peculiar People," and very peculiar they certainly are. It was started about fifty years ago by an ignorant resident of the county and it now numbers nearly 2,000 people among its adherents. The peculiarity of their belief is founded as usual upon a wrong understanding of the text of St. James, V., which in the Protestant Bible is: "In any one sick among you? Let him call for the elders of the Church. And let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The Peculiar People say that medical aid is quite unnecessary in sickness, and that prayers, and anointing by their elders, are all that are needed for the cure of any malady. Several deaths have occurred recently among them owing to an epidemic which has broken out, no physicians being called in. A considerable number of the Peculiar People have been tried at the Essex Assizes for manslaughter; but as no medical man would swear positively that his treatment would have saved the lives of the deceased had he been called in, no conviction could be secured and the Peculiar were acquitted.

ADVICES from Halifax, N. S., dated March 25th, state that an epidemic of diphtheria had swept over Burin, Newfoundland. The despatch added that "there is no doctor in the district and the sufferers were attended by Rev. Father Walsh, who, with his own hands, cleared the throats of the victims. Of forty cases that the priest attended only one proved fatal. The priest took the disease himself and died after a few days' illness." Another Father Damien has this noble Irish priest proved himself. He was the father and the friend of his stricken children. The foul disease came to spread death and desolation amongst his people and he manfully and heroically fought and conquered it. The flock were spared, but at the expense of the precious life of the brave shepherd. May we not hope that thus early was assigned him a place in the Sacred Heart of His Redeemer, as a reward for his watchfulness and heroism. Heaven's King had watched his labors and Heaven's portals opened to receive him when his work was done.

THE Right Rev. Wm. Paré, Episcopalian Bishop, of Maryland, finds it necessary to write a strong appeal to his clergy to adhere to the laws of the Church in regard to the disposal of what remains of the consecrated elements after Holy Communion. He tells them that such is the law which he and they promised in their ordination to observe, and that until the law be changed they should obey it. He holds out an inducement to them, however, that the law may be made to suit their views hereafter, but while it lasts he is determined to insist that they shall act in conformity with the Church's clear command. It does not speak well for the discipline of the Church that the Bishop should be obliged to make so earnest an appeal to his clergy to obey the voice of the Church. But we presume they think they have as much right to disobey their Church and Bishop as have the latter to disobey the authority of the Catholic Church, which alone has the right to command.

Slowly but surely the Presbyteries of the United States are recording their vote in favor of Revision of the Westminster Confession of Faith. There are 231 Presbyteries, of which 56 have voted on the question, with the result that 35 favor and 18 are against the proposed change of creed. The membership represented by the Presbyteries which have voted amounts to 345,186, one-third of whom have through their Presbyteries voted to leave matters as they are. It is expected that more than a two-thirds vote of the remainder will be for revision. It is idle to say as some do that this does not baken any change in doctrine, for it is well understood that the only reason for a change is that the doctrines of the Church may be brought more in harmony with modern opinion. It has become fashionable with modern Protestants to find fault with the Catholic Church that her doctrines do not change with the times, but it is characteristic of error to change, while truth is immutable. The tendency to change is found also in the Church of England, and an evidence of this is to be seen in a recent debate which took place in Durham University, in which moderate swearing is not useful and morally justifiable. It is maintained by those who took the affirmative that a little blasphemy if preferable to giving way to ill-temper and violent conduct. When this modern opinion becomes a little stronger, we may look for a revision of the decalogue. It does not improve the aspect of the case if the debate were merely a joke. A joke debate on such a subject is in itself blasphemous, and it shows great laxity of morality that it should take place under the tuition of Dr. Farrer, the Professor of Divinity in that institution.

SIGNOR CRISP has excited the wonder of the world by taking up the cudgels in favor of the Italian Catholics of Bernes, Switzerland. The Old Catholics of Bernes have been for many years under protection of the Government, and though they are a more handful they have been kept in possession of a handsome Catholic Memorial Church, while the Catholics of the city have been compelled to worship in a miserable building very much resembling a barn. The Old Catholics are unable to keep the Church in repair, and a tax has been levied on the Catholics of the city for repairs, which the laws of the canton compel them to bear. Signor Crisp, however, has instructed the Italian Minister to protest to President Ronchini in the interest of the Italian Catholics,

It is the first time that Signor Crisp has made any movement in favor of Catholics, but it is thought that his representations will bear no fruit, as the law of the canton obliges all Catholics to bear their proportion of such burdens. The Supreme Court of Switzerland will be appealed to on behalf of the Catholics, and it is barely possible that the court will decide in their favor.

A DONATION of a piece of land whereon a Separate school house will be built has been made to the parish priest of Tweed, Rev. Father Fleming. The donor is Mr. James Murphy. This is one of the immediate results of Mr. W. R. Meredith's anti-Catholic school crusade. The property is valued at \$400.

THE New York parochial schools have gained still another victory. The oft-repeated braggage of the advocates of secular education, that Catholic education is and must necessarily be a failure, has met with another refutation as complete as could be wished for. Congressman Amos J. Cummings, of the 9th Congressional District, had at disposal a Naval Cadetship for which the public and parochial school pupils contested at the usual examination held on such occasions. The cadetship was gained by James E. Donnelly, of La Salle Academy, with 92.7 per cent. The second and third competitors were also parochial school pupils, T. E. J. Hamill and William P. Coleman, with 87.67 and 87.47 per cent. respectively. The fourth contestant was C. J. A. Gobel, of New York Free (Protestant) College, with 84.17 per cent. This is the sixth time that the Christian Brothers' pupils have gained cadetships over all comers within a few months. The examiners were two Protestants and Brother Director James, of La Salle Institute (not the academy from which the successful competitor graduated).

In speaking against the celibacy of the clergy, the ministers are accustomed to appeal to the example of Zachary, who, being a priest of the old law (St. Luke i, 5), was married to Elizabeth, and reared St. John the Baptist, the great precursor of our Lord, of whom our Lord said: "There hath not risen among them that are born of women a greater than John the Baptist." They picture what a glorious sight it is to see a clergyman's family, the parents, like Zachary and St. Elizabeth rearing their children to be like so many St. Johns, "giving knowledge of salvation to the people, unto the remission of sins." Yet it is a fact that it is not a very common thing for the sons of Protestant clergymen to be such patterns of virtue; and it is a remarkable feature of the Benwell murder case, which has horrified the whole of this continent, that Burchell and Pockhall, on whom suspicion has fallen, are the sons of Anglican clergymen. Mr. Pelly is also the son of an Anglican clergyman; but on him there is no suspicion. On the contrary, it would seem that he narrowly escaped being one of Burchell's victims. Perhaps one reason why clergymen's children do not over frequently resemble St. John the Baptist is that the parents are not always Zacharys and St. Elizabeths.

A GREAT sensation has been caused in Church of England circles by the conversion of Mr. Parkman to the Catholic Church. He has been the editor of the most important English Church organ in the country, the *Church Review*, of London, England.

THE three Bishops of Wisconsin have formally protested against the Bonnet law recently passed by the Legislature of that State, whereby private schools are subjected to discretionary powers which are vested in the School Boards. They consider the law to be "unnecessary, offensive, and unjust." "unnecessary, because the parochial schools are efficient, and are kept open much longer than the new law demands; offensive, because the State has never contributed a cent towards the education of the Catholic children who attend the school, and it has no right to imply by such legislation that Catholic parents will not provide proper education for their children; unjust, because it interferes with the inalienable rights of parents, threatens penalties which are beyond all equity, and opens every avenue to partiality, strife and disorder. The Bishops point out that the State is not the parent of the child, and that it has no right to interfere with the education of the children if the parents are willing to educate them themselves. It is only when parents grossly neglect their children that the State has any right, for the common good, to insist that they shall fulfill their obligation. The Bishops add: "Indeed we deny to the State the right

to educate the children of those parents who are willing and able to do so themselves. If parents want to delegate the exercise of their inalienable right to the State, as those parents do who send their children to the Public schools, the State acts simply by delegated power as the agent or functionary of those parents, not above them, but for them."

THE London correspondent of the New York *Times* states that recently a very interesting archaeological discovery has been made at Canterbury, namely:

"On opening an ancient tomb in the south wall of the cathedral the remains of Cardinal Langton, who bore a big part in the struggle for Magna Charta and died in 1228, were found undisturbed in a stone coffin. Not only were the features distinguishable, but a very beautiful and unique collection of episcopal vestments, with ring, staff, mitre, chalice, and pater, was obtained, which has been placed among the treasures of the cathedral library."

The Evangelical party in the Church of England might well consider in reference to this whether the discovery does not help to shatter their favorite theory that England was a Protestant country at that period. In their view all Ritualism, and all use of special ecclesiastical vestments, is rank Popery, so it appears that England must have been very Popish in the thirteenth century. Another nut for them to crack is the fact that Stephen Langton was a "Cardinal of the Holy Roman Church;" and he is thus described in the Magna Charta itself. It would be pretty hard to discover any Cardinals of the Holy Roman Church in the modern Church of England, whether the High or the Low Church section thereof were searched for the commodity.

THE Unitarians in Scotland find so much in their favor in Dr. Marcus Dods' sermon that they have printed them in large quantities for distribution, to convince the people that Unitarianism is a very proper form of Christianity, and that it is not deemed very heterodox by so prominent a clergyman as Professor Dods, who was so recently elected to his theological professorship by the General Assembly of the Free Kirk of Scotland. It is asserted, however, that Dr. Dods' sermon does not express any belief in Unitarianism or doubt of the divinity of Christ. He admits that a belief in Christ is necessary in order to constitute a mature faith, but he expresses a belief that people may be Unitarians, and yet not be outside the pale within which salvation is attainable. It would assuredly be going not much farther to admit that salvation is quite as freely given to Jews, Aholists and Deists as to Christians; for if so important a doctrine as the divinity of Christ may be safely rejected from the body of Christian truth, there can be little necessity for teaching Christianity as a distinct religion. Where is the necessity, then, for sending missionaries to the heathen?

HOME RULE

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

A cable dispatch dated the 31st states that Ireland continues to monopolize what visible activity there is in British politics, and, despite the slight reverse in the by-election result up in the Duke of Argyll's borough, the trend of events is obviously towards the Gladstonians. Another Unionist has come back into the ranks; this time it is Lord Ribblesdale, who is a young peer of considerable influence in the Lords. I learn that in a few weeks there will be a much more formidable session of Unionist members in the Commons than has yet occurred, led by Mr. Cairne and Mr. Courtney. It is due to knowledge of this that all the talk of dissolution has suddenly died away. The present mood of the Ministry is to hang on until the last possible moment. A lot of them threaten now to vote against Mr. Balfour's Irish Land Bill, which is really an imitation of the purchase measure that Mr. Gladstone unwisely linked with his Home Rule Bill in 1886. The only difference is that it involves £33,000,000 instead of £50,000,000. The Liberals oppose it now on the ground that any such employment of English money would be a dishonest waste so long as the policy of coercion is kept up, because it would settle nothing in Ireland and would help nobody but the Irish land lords. Discussion on the measure has hardly taken shape yet, but already there are possibilities that the Government will be beaten unless they accept numerous vital amendments. The chances of this are much increased by the resumption of wantonly brutal evictions in Donegal, and the concurrent outbreak of grotesque idiocy among the Irish Judges and resident Magistrates in England, however, gets along very well despite the fact that the Queen is in the south of France and the Prince of Wales in Riviera. This is said to be something that has never happened before in English history—at least since Parliamentary government was invented; but business is proceeding as usual, and the stock market is even firmer than before.

Very opposite to each other are the comments made by the different journals on the result of the Ayr election.

The London *Standard* (Conservative) says: "The result of the Ayr election is a fitting subject for congratulation for Unionists of all shades of opinion, and that it shatters the fallacious science of by-elections which Gladstone raised on the Ayr election of 1888. The Daily News says that, while the result is disappointing, there is no cause for discouragement. Ayr had been a Conservative constituency, but was gained by the Liberals in 1888 by a narrow majority. It has been regained by the Tories, all of which goes to show that it may now be ranked as doubtful. The Liberals will make it hot enough for the Tories there when the general election will take place. It must be remembered that that fossilized Tory, the Duke of Argyll, has a powerful influence in this constituency, his country having the honors of eviction staring them in the face were they to vote contrary to his wishes."

The London correspondent of the Manchester *Guardian* says that Mr. Gladstone is immensely gratified with the recent progress of political events, and thinks the Irish claim has made more advance in the last month than its friends could have expected. Both inside and outside Parliament this progress has, in the opinion of the "oldest Parliamentary hand," been very evident.

The Parnellites are fully determined to push their demand upon the House of Commons for a committee of inquiry into the origin of the *Times* forgeries. The Government will of course endeavor to prevent the inquiry, as their complicity in the matter is so notorious, but Mr. Gladstone will exert all his powers to influence the House in favor of Mr. Parnell's motion, which would certainly be carried if the majority would but act in a spirit of justice and fair dealing. If the Government refuse to entertain Mr. Parnell's proposal, the latter will bring up the question during the debate on the estimate.

Vesey Knox, the Ulster Protestant Home Ruler, recommended by Mr. Parnell, has been elected for West Cavan by acclamation. He succeeds Mr. Biggar. In Ayr, however, the Home Rule candidate, Mr. Routledge, has been defeated, and Mr. Somerville, Conservative, has been elected by a majority of 130. A vote stood: Somerville, 2,610; Routledge, 2,480. Mr. Sinclair, the former member, who resigned his seat, was a Liberal. He had secured a majority of 63 over his Conservative opponent.

Mr. Gladstone says in a recent letter to the Windsor candidate for Parliament that "the Government feel they are floating down upon a Niagara."

In reference to Mr. Balfour's Land Purchase Bill, now before Parliament, Mr. Healy said at a League meeting last week: "Nobody who had read Balfour's bill would fail to see it was essentially a scheme requiring a local administration extending even to an alliance for popular prejudice. He never held the opinion that a benefit ought to be refused because it emanated from the Tories, but the Land Purchase Bill was intended to benefit the landlords, and therefore he felt absolved from that rule, especially in view of the extreme likelihood of the accession to power of Mr. Gladstone and the adoption of a drastic measure dealing with the land problem. Mr. Healy said he objected to the amalgamation of the land courts and to the guarantees proposed by the bill. He described it as a lawyer's, financier's and juggler's bill."

Mr. Shaw-Lefevre, in an address to the Home Rule Union, said that more Mr. Balfour's Land Purchase Bill was looked at the more unsound it appeared. It possessed no finality and would lead to fresh difficulties and further agitation. Herbert Gladstone said the proposed guarantees were absolutely worthless.

Father O'Dwyer, who has been in prison for five months for offences under the Criminal Act, was released recently from Tullamore goal. A great demonstration was made in his honor. Several thousand people, on cars and on foot, accompanied by numerous bands of music, escorted the priest to his home. The procession was a mile long.

AN EXCELLENT SYSTEM—A most beneficial practice has for some time been in vogue at St. Mary's Church, Hill Street, in this city. A Christian Doctrine Society has been established, the object of which is to encourage the children of the Sunday school in the acquirement of the truths of the Catholic faith. Tickets denoting "Diligence" and "punctuality" are each Sunday distributed to the children according to merit, and at the end of each term of four months handsome prizes of Catholic books are distributed to the little ones in recognition of their assiduous conduct. On last Sunday the prizes earned during the past term were awarded. The large number of marks secured by each pupil showed that the school is making rapid progress under the tuition of the Sisters and the great interest evinced in the scholars by Rev. Father Kennedy. A large number of the parents and friends of the children were in attendance. The rev. pastor deserves great credit for his untiring zeal in the cause of Catholic education, and both parents and children fully recognize the importance of the work.

From the Norwood Register of March 27th, we learn that "Mr. W. J. O'Reilly, son of our respected townsman, Mr. Chas. O'Reilly, who has been attending the Detroit College of Medicine, returned home on Saturday. He is now a full-fledged M. D., having passed his final examinations with flying colors. The Register extends its congratulations." As also the CATHOLIC RECORD.

Seventy thousand Parisian Catholic students will make a pilgrimage to Rome at Easter with a French priest accompanying them.

Silent Voices.
BY FATHER RYAN.

Silent—shadows—some lives go,
And the sound of their voices is all un-
heard,
Or, if heard at all, 'tis as faint as the flow
Of beautiful waves which no storm hath
stirred.

Deep lives these,
As the pearl-straw sea,
Softly and noiseless 'neath foot tread
Loose ways on earth without leaving a
mark,
They move 'mid the living, they pass to the
dead
As still as the gleam of a star thro' the
dark.

Sweet lives these,
In their strange repose,
Calmly and lowly some hearts beat,
And none may know that they beat at all;
They moult their spirit whenever they
meet.

A few in a hut or a crowd in a hall,
Great hearts these—
God only knows.

Soundless—shadows—some lives go,
Din as the drum of a child asleep;
And no one knoweth 'till they are gone
How lofty their souls—their hearts how
deep.

Bright souls these—
God only knows.

Lonely and hidden in the world—
For in the world is their lot to stay—
The tremulous wings of their hearts are
folded,
Until they fly from the world away,
And find their rest.

On "Our Father's" breast,
When earth's unknown shall be known the
best,
And the hidden hearts shall be brightest
blest.

KNOCKNAGOW
OR,
THE HOMES OF TIPPERARY.
BY CHARLES J. KICKHAM.

CHAPTER XXX—CONTINUED.

The old man's face brightened up, as he
raced his head, and appeared to be listen-
ing to the spirits in the air again.

"Can you remember any of the lines,
Hugh?"

"Not to repeat them," he replied; "but
I have a general recollection of them."

"We're obliged to you, intirely, for your
general recollection," returned
Father Hannigan, with his finger on his
temple. "But what's that he said about
'sorrow and love'?"

"S'bbing like Eire," replied Hugh.

"Ay, ay," interrupted Father Hannigan.
"Now I have it. The poet, Mr. Flaherty,
described the 'Oonias' as

"S'bbing like Eire with sorrow and love"
Isn't that beautiful?—and true?"

The old man laughed and listened more
intently, as if the spirits in the air were
very far off, and he were trying to catch
the flapping of their wings.

"He also said," Hugh added, "that

"An angel first sang it above in the sky."

This seemed to catch the minstrel's
fancy more than the other line, for he
nodded his head several times, with his
mouth slightly open, as if he were softly
repeating the interjection ha! ha! ha!

The wedding guests had been silently
dropping into the room, which was now
pretty well filled. Mat Donovan occa-
sionally seized a bottle or decanter, and
filled out a glass of wine, or whiskey, or
"cordial" for some of them; and Hugh
Kearney observed that Mat was particu-
larly attentive to old Phil Morris, the
weaver, whose entrance necessarily at-
tracted attention, as he was lame and
against the ground at every step, with a
sturdy defiant sort of knock, which, taken
in connection with his tightly compressed
lips and keen grey eyes, conveyed the idea
that old Phil Morris was a Tartar, with a
dash of the cyclone in his composition. And
old Phil really did look upon the present
generation as a degenerate race, who could
"put up with anything," and altogether
unworthy sons of his "early youth's com-
panions."

As Mat Donovan pressed old Phil Mor-
ris to drink with unusual earnestness there
was a bustling heard at the door, and Ned
Brophy himself was seen pushing two
blind pipers into the parlour with a de-
gree of violence and an expression of
countenance that Mr. Lory was inclined
to think must have caught them in the act
of attempting to rob him or something of
that kind. The two pipers were tall, and
gaunt, and yellow, a striking contrast in
every way to Mr. Flaherty. One was
arrayed in a soldier's grey watch-coat
with white figures on the back, and the
other wore a coarse blue coat, with what
appeared to be the sleeves of another old
grey watch-coat sewed to it between the
shoulders and the elbows. Both wore
well patched corduroy knee-breeches and
bluish worn stockings, with brogues of
unusual thickness of sole, well paved with
heavy nails. Their rude brass mounted
instruments were in keeping with their
garments. The sheepskin bag of one had
no covering whatever, while that of the
other was covered with faded plaid, "cross
barred with green and yellow." They
dropped into two chairs near the door,
thrusting their old "cobwebs" under
them, and sat bolt upright like a pair of
mummies or figures in a wax-work exhibi-
tion.

This invasion of the parlour was caused
by the expulsion of the dancers from the
barn, to make room for laying the tables
for the banquet.

"Play that tune that the angel sang
again, Mr. Flaherty," said Father Han-
nigan.

Mr. Flaherty complied, and the noise
and hum of voices were at once hushed.

"Have you that?" the piper in the
watch-coat asked his companion in a
whisper, at the same time beginning to
work with his elbow.

"I have," replied the other, beginning
to work with his elbow, too.

A sound like snoring followed for a
moment, and Mr. Flaherty jerked up his
head suddenly, and looked disturbed—as
if an evil spirit had intruded among his
"delectable Articks." But as the noise was
repeated, his countenance resumed its
wondered placidity and he bent over his in-
strument again.

"I think I could do it better myself,"
said he of the blue body-coat, holding his
big knotty fingers over the holes of his
chaunter. "He don't shake enough."

"So could I," replied the grey watch-
coat, giving a squeeze to his bag, which
was followed by a faint squeak.

"Turn him out!" shouted Mr. Fla-
herty, in a voice of thunder, as he started
to his feet, his eyes rolling with indignant
anger.

There was great astonishment among the
company and Miss Lloyd jumped upon
her chair and stared wildly about her,
with a vague notion that Wat Murphy's
building—of which interesting animal she
entertained the profoundest dread—had
got into the room and seized Mr. Flaherty
by the calf of the leg.

"Come, Shanous," said Father Hannigan,
"this is no place for you. Come, Thade,
be off with you," and Father Hannigan
expelled the grumbler, ministrals from the
parlour; but in doing so he gave each a
nudge in the ribs, and slipped a shilling
into his fist, which had the effect of chang-
ing their scowl into a broad grin, as they
jostled out to the kitchen.

"Well, Phil, are you brave and hearty?"
said Father Hannigan, when he returned
to his seat.

"Purty well, I thank you, sir."

"Oh, is that Phil Luby? I didn't see
you till I looked at you. 'Tis to the old
cook I was talkin' to. How goes it, my old
Trojan?" he added, turning to Phil Mor-
ris, whom Mat Donovan was pressing to
drink a glass of whiskey, which the old
man pushed away from him.

"Sound as a bell," was his reply, as he
folded his hands and leant on his stick.

"Well, if you won't take it," said Mat,
"your someke will."

"No, Mat, I'm obliged to you. But
I'm takin' nothin' stronger than cordial."

"Well, sure, we have lots of that same,"
Mat rejoined. "We didn't forget the
testimonials. Which sort will you have?"

"I'll take a small drop of the ginger-
cordial."

"Bogor, 'dun't aisy to know id from
the wine for the ladies," said Mat, holding up
two decanters between him and the light.
He poured a little of the contents of one
into a tumbler and tasted it.

"Oh, faith, I have id," he continued,
coughing; "an' hot 'tuff it is."

He filled the tumbler, and presented it to
Phil Luby, who took it with a look of
meek resignation, which was quite effec-
ting.

Nelly Donovan rushed in with her face
very much flushed, and making her way
to Miss Isabella Lloyd, said in a whisper:
"Wisha, miss, maybe you'd some out
an' show us what to do. We can't get
any good out of the cook; she looks like
the dog in the manger, an' won't either do
a hand's turn herself or let any one else
do it. There's lots of us doan't know
here that knows what to do as well as
these' but she's after insultin' every
wan of 'em, and so for poor Mrs. Brophy,
she don't know whether it is on her head
or her heels she's standin'." was her
"I'll try what I can do," said Nelly to
the young lady, laughing, as she followed
Nelly to the kitchen.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

CHAPTER XXXI.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

CHAPTER XXXII.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

CHAPTER XXXIII.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

CHAPTER XXXIV.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

CHAPTER XXXV.

MR. LLOYD DOES WHAT IRISH LANDLORDS
SHOULD DO.

A table at the end of the barn was ap-
propriated to the more distinguished
guests, at which Father Hannigan pre-
sided, with the bride on his left, and
an empty chair at his right; for Ned
Brophy resolutely resisted all attempts to
force him into the seat which Miss Isa-
bella Lloyd had assigned him.

Before the covers were taken off the
dishes, however, Mr. Robert Lloyd strolled
up to the head of the table and quietly
took possession of the unoccupied chair.
To his eldest sister's contentment, Mr.
Lloyd appeared in his scarlet coat and
black skin breeches, and even had his hunt-
ing whip tied over his shoulder.

Ned Brophy, on seeing his landlord,
hurried from the lower end of one of the
two rows of tables that extended along
each side of the barn, and shook him
vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy.
"Bogor, I'd never forgive you if you
didn't come." And for the first time
since his doom was sealed, Ned Brophy
was seen to smile.

"This is here, sir," Ned added. And
Mr. Lloyd shook hands with the bride-
reaching his arm behind Father Han-
nigan's back—in quite an affectionate man-
ner; which caused the bride to smile too,
apparently for the first time since her
doom was sealed. So that Mr. Robert
Lloyd chased the clouds from the face
of his tenant and his tenant's wife—
not much in the habit of doing.

Mat Donovan hurried up to make
room for two other unexpected guests at
the principal table, and Maurice Kearney
and Lory Hanly took their places suffi-
ciently near Miss Lloyd to call up a fright-
ened look into that nervous lady's face
when she saw Lory turning round to ad-
dress her.

As soon as Lory saw his sisters wholly
taken up with the doctor, who punctually
kept the appointment to which he had
casually referred in the evening, the
bright idea struck the enamoured young
gentleman that he had an excuse for pay-
ing another visit to his fair enslaver. So
as Mary Kearney and Grace were sitting
by the fire, and feeling rather dull and
lone, a knock was heard at the door.
They listened to know who might be the
unexpected visitor, and immediately after
the door was opened Lory walked into
the parlour with the joy's large wicker
cage in his arms. They were very glad
to see him, and so was Maurice Kearney
himself. But Mrs. Kearney evidently
looked upon Lory as a dangerous charac-
ter, and did not consider herself quite safe
so long as he was in the house. Lory,
however, was asked to sit down; and the
expression of his countenance as he stared
around him, and then looked at Grace,
might be translated "jolly."

Ned Brophy's wedding happened to be
mentioned, and the whim seized Mr.
Kearney that he and Lory would go there
together.

The fact was, the young gentleman's
dancing so tickled Maurice Kearney's
fancy the evening first made Lory's
acquaintance, that he could not resist the
temptation to see him perform again.

"Come, and I'll drive you over," said
he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a
voice that reminded Mrs. Kearney of her
broken tea cup.

"Will you come?" he added, turning
to Grace and waiting for her reply with
his eyes very wide open.

"O, no, thank you," she replied.

"If you do, I'll dance with nobody else."
"Pon my word I'd rather dance with you
than with anybody."

Grace expressed her acknowledgment,
but regretted she should deny herself
the pleasure.

Mrs. Kearney went to the kitchen to
announce to Barney that he was to dine
the evening and to warn him above all things
to take care of "Flannigan's Hole." To
which injunction Barney replied by doing
the "Hole" in a reel very gently, and
in a manner peculiar to himself; it
being the usual practice to have the right
foot foremost when moving towards the
right, and the left foot foremost when
moving towards the left, whereas Barney
reversed this and moved to the left with
the right foot in front, and to the right
with the left foot in front—the effect of
which was very striking.

"More power, me! World I doubt
you? An' all my figure dance gone out
my head for want of practice. One two
three, one-two-three, one-two-three!"
And Barney, with his head thrown back,
till his poll rested on the collar of his coat,
one-two-three to the stable.

The safe arrival of Mr. Kearney
and Lory Hanly to Ned Brophy's barn
just as the wedding guests had sat down to
dinner is a sufficient proof that Barney had
driven them safely past Flannigan's Hole.

In spite of Miss Isabella Lloyd's ex-
citement, ably seconded as she was by Nelly
Donovan, the arrangements were not so
successful as might have been wished.
For instance, when Father Hannigan
raised the cover of the large dish before
him, he was rather taken by surprise, on
seeing two very plump geese reposing
side by side on a very green cabbage
leaf; and what added considerably to the
astonishment of the beholders was the
unusual circumstance that while one
goose was brown, the other was quite
white.

A word from Miss Isabella Lloyd, who
could not conceal her indignation at the
stupidity of some one who she de-
spised, and who she felt sure was not
fitting down between the two rows of
tables; and when she returned heading
another dish, that which contained the
geese was pushed out of the way, and
before he had well recovered
from his surprise, Father Hannigan found
a piece of roast beef before him, which
might have vied with that wonderful
quarter of the "M'Nabon" got up as a
Christmas present, and merely to look at
which, according to Father Hannigan,
would "do your heart good." The two
geese were removed to another dish, and
banished to one of the side tables; and
Mat Donovan completed the arrangements
by placing a huge piece of pork on the
"bolster of cabbage," originally intended
as a resting place.

The roast beef became "small by degrees
and beautifully less" under Father Han-
nigan's carving knife. Hugh Kearney and
his father worked with might and main,
too; and knives and forks were soon busy
all around the barn. But the white geese
had roused Miss Lloyd's indignation, and
she could not rest till she knew all
about it. So when Nelly Donovan was
passing, Miss Lloyd put back her hand and
caught her by the skirt.

"What sort of a goose is that?" she
asked, as Nelly bent over her chair.

"'Tis wan of our own geese, miss.
Mrs. Brophy always rears three or four
chickens."

"But why is it white?"

"Oh, it's white," said Molly, miss,
that didn't understand the cook, who
popped wan 'em into a pot of water
an' biled id, instead of puttin' it in the
oven pot as she was told. She did the
same to a beautiful pair of ducks, an'
spiled 'em."

"What's that you have on the plate?"

"White roast cabbage, miss, that
was the first of the cabbage, an' Mr.
Kearney for 'An' spake ur the devil an'
he'll appear," she exclaimed. "Here is
Barney himself."

"Tare an' ouns, Nelly," muttered Bar-
ney grumblingly, "is id gold' to lave me
lookin' at 'em all sleepin' away you are,
an' not as much as ud bait a mouse-trap
farmist me warrin' a dirty purtain!"

"I have id here for you, Barney," she
replied, presenting the well-filled plate to
him.

"More power to your osten-male-
pneats cake—an' a griddle to bide id,"
exclaimed Barney, as he hurried off to his
place at the lower end of the barn.

We have some recollection of a descrip-
tion of an English harvest-home, from the
pen of Mr. Charles Keble. The guests
were of the same class as those assembled
in Ned Brophy's barn. But the English
novelists tell us that during the whole
time while the viands were being demol-
ished the only words uttered were the
following:

"Bo-ill, will you have some weal and
your bacon?"

"I'll woun't, Jock."

In this respect the Irish wedding pre-
sented a singular contrast to the English
harvest home. Jokes and laughter were
heard on every side; and from Father
Hannigan at the head of the table to Bar-
ney Brodherick, who sat upon an inverted
hamper with his back against the winow-
ing machine, and his plate on his knees,
at the opposite end of the barn, every face
wore a smile, and fun sparkled in every
eye. The only exception to this rule
were two or three bashful young women
whose potatoes broke upon their forks,
and filled them with confusion. One of
these bashful young women, after a
second and third failure, dropped her
arms by her side and resisted every effort
to induce her to taste a single morsel of
anything. Nelly Donovan did all she
could to coax her, but the bashful young
woman rigidly refused to touch knife or
fork again—seven though Nelly, with mis-
chievous drollery, called out to Miss
Isabella Lloyd:

"Wisha, miss, maybe you'd have a little
lane bit there? We have a girl down here
that won't eat a taste uv anything for
us."

The necessity of peeling the potatoes on
the fork at a wedding was regarded as a
very trying ordeal; and the remark
"that's the puesta I'd like to get at a
weddin'" was one not unfrequently heard
at Knocknagow, as the speaker held up a
"white eye" between her finger and
thumb, which end rested on the right angle
of the hand without breaking.

But how will Professor Huxley account
for the difference we have alluded to be-
tween the Irish wedding and the English
harvest home?

TO BE CONTINUED.

THE DEVIL'S PEN.

SENSATIONAL READING MATTER
RUINING COUNTLESS SOULS.

The ruin wrought by the devil's pen is
painfully manifest in many homes. The
intellectual and moral poison which drips
from it and flows in a foul stream from
the sensational press is daily ruining
countless souls. There are some sensa-
tional newspapers printed to which the
dangers of a large number of the youth are
directed. Many parents know not where
dread they invite by allowing their child
to read them, being aware that they
contain nothing but low and trashy lit-
erature. The papers most seen in the
hands of young people are cheap jour-
nals, all of which are filled with love
stories, thrilling adventures, marriage
tales, exposition of vice and crime, and
other matters of similar character.

Go on a visit to some friend's house,
and if received into the parlour the first
thing to meet the eye will be one of
these abominable sheets lying in some
conspicuous place, after having been laid
aside by the youthful daughter of the
family, who is probably receiving her
education in one of our public schools or
our so-called colleges. Ride in the cars
or on a boat and you will invariably find
some young folks engaged in this kind
of newspaper reading. Walk along any
public thoroughfare in the vicinity of a
school house, any afternoon after the
girls are dismissed, and listen to the
conversation of the girls whose ages range
from twelve to seventeen—you will gen-
erally find some of them greatly inter-
ested in controversy as to the merits of
the stories in each one's favorite paper.
Go where you will, similar sights meet
your observation.

Parents are to blame for allowing such
papers into their houses. Some of them,
who are more indulgent than prudent
feel indifferent as to what their children
read, so long as they amuse themselves,
although knowing at the same time that
the minds that are applied to the fore-
going sort of study could certainly have
better mental exercises. Other paren-
tal guides who give no literary trash any
countenance whatever, very often get
deceived by an idealized son or daughter.
Both of the latter will openly, if so
accused, rather than be deprived of this
base and ungodly literature. They em-
brace opportunities of reading it when
and where there is the least possible
chance of detection. These self-same
youngsters attend Sunday-school—and
receive the sacraments. They are
looked upon as model children, and are
the block in which they live; but how
long they will be held in high estimation
time alone can tell.

It is appalling to contemplate the con-
sequence which follow the continued
reading of the productions of the devil's
pen and pencil. Experience shows the
consequence to be these: "The young
mind will naturally appear dull and
stupid in every branch of study; the
lessons in school will become monoton-
ous; the catechism and prayer-book will
be forgotten; prayers will be of the
shortest kind, if not altogether dispensed
with; the confessional will be neglected;
church will be sought more for a show
than worship; parents' counsel will be
listened to, but not heeded, and disre-
spect, disobedience and waywardness
will take the place of love, affection and
filial submission. This is not all. Every
evening the son is found lounging on the
street corner with young gentlemen of
questionable repute; while the daughter,
who leaves the house on the pretense of
visiting some female friend, is seen
loitering about the gambling table of a
company of male companions. The son,
if reprimanded by

THE SCOURGING OF JESUS. THE TERRIBLE SUFFERINGS ENDURED BY OUR LORD AT THE PILLAR.

Let us enter into the pletorium of Pilate, one day made horrible by the scene of the ignominies and pain of Jesus: let us see how unjust, how shameful, how cruel, was the punishment there inflicted on the Saviour of the world...

As soon as he had arrived at the pletorium (as he was revealed to St. Bridget), our loving Saviour, at the command of the servant, stripped himself of his garments, embraced the column, and then laid on it his hands to have them bound...

For the wickedness of My people have I struck Him. I well know, says the Eternal Father, that this Son is innocent; but inasmuch as He has offered Himself as a satisfaction to My justice for all the sins of mankind, it is fitting that I should abandon Him to the rage of His enemies.

St. Bonaventura sorrowfully exclaims, "The royal blood is flowing; bruise is superadded to bruise, and flesh to flesh." That divine blood was already leaping from every pore; that sacred body was already become to all perfect wounds...

Cruel in excess to our Redeemer was this torture of His scourging in the first place, because of the great number of those by whom it was inflicted; who, as was revealed to St. Mary Magdalen of Pazzi, were not fewer than seven hundred...

And so it is related by Josephus, the Jew, who lived shortly after our Lord, that Jesus was torn in His scourging to such a degree that the bones of His ribs were laid bare; as it was also revealed by the most Holy Virgin to St. Bridget, in three words: "I, who was standing by, saw His body scourged to the very ribs, so that His ribs themselves might be seen."

But from the Scriptures alone it clearly appears how barbarous and inhuman was the scourging of Jesus Christ. For why was it that Pilate should, after the scourging, ever have shown Him to the people, saying, Behold the Man! were it not that our Saviour was reduced to so pitiable a condition that Pilate believed the very sight of Him would have moved Him to compassion, and that He would have moved Him to pity from any longer demanding His death?

Why was it that in the journey which Jesus, after this made to Calvary, the Jewish women followed Him with tears and lamentations? But there followed Him a great multitude of the people and women, who bewailed and lamented Him, because those women who loved Him and believed Him to be innocent? No, the women, for the most part, agree with their husbands in opinion; so that they, too, esteemed Him guilty; but the appearance of Jesus after His scourging was so shocking and pitiable as to move to tears even those who hated Him; and therefore it was that the women gave vent to their tears and sighs.

For the wickedness of My people have I struck Him. I well know, says the Eternal Father, that this Son is innocent; but inasmuch as He has offered Himself as a satisfaction to My justice for all the sins of mankind, it is fitting that I should abandon Him to the rage of His enemies.

St. Bonaventura sorrowfully exclaims, "The royal blood is flowing; bruise is superadded to bruise, and flesh to flesh." That divine blood was already leaping from every pore; that sacred body was already become to all perfect wounds...

Cruel in excess to our Redeemer was this torture of His scourging in the first place, because of the great number of those by whom it was inflicted; who, as was revealed to St. Mary Magdalen of Pazzi, were not fewer than seven hundred...

Mr. Alex. Moore, Mechanic Settlement, New Brunswick says: I am going on 75 years of age and had very little hope of getting anything to relieve my catarrh. Seeing Nasal Balm advertised, I sent to you for a package. It has done me a great deal of good. I enclose you \$2 for a further supply, part of which I intend giving to an afflicted friend. I advise all sufferers from catarrh to use Nasal Balm.

Mr. W. R. Laster, Balif, & Co., Belleville, writes: "I and Dr. Thomas' Electro Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, sprains, rheumatism, and in every case it has proved a perfect panacea. It will remove warts by paring them down and applying it occasionally."

Mr. W. R. Laster, Balif, & Co., Belleville, writes: "I and Dr. Thomas' Electro Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, sprains, rheumatism, and in every case it has proved a perfect panacea. It will remove warts by paring them down and applying it occasionally."

Mr. W. R. Laster, Balif, & Co., Belleville, writes: "I and Dr. Thomas' Electro Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, sprains, rheumatism, and in every case it has proved a perfect panacea. It will remove warts by paring them down and applying it occasionally."

Mr. W. R. Laster, Balif, & Co., Belleville, writes: "I and Dr. Thomas' Electro Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, sprains, rheumatism, and in every case it has proved a perfect panacea. It will remove warts by paring them down and applying it occasionally."

Mr. W. R. Laster, Balif, & Co., Belleville, writes: "I and Dr. Thomas' Electro Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, sprains, rheumatism, and in every case it has proved a perfect panacea. It will remove warts by paring them down and applying it occasionally."

CHEAP BOOKS

The following books are slightly damaged, and will be supplied at half price. When ordering say taken from list of damaged books.

UNIVERSITY ALGEBRA, by C. Davis, LL.D. \$1.25
Elementary Algebra, by C. Davis, LL.D. \$1.00
Greenleaf's New Elementary Algebra. 1.45

ANATOMY & PHYSIOLOGY
Greenleaf's First Lesson in Physiology... 30
Foster's Physiology... 75

ARITHMETIC.
Greenleaf's Intellectual Arithmetic... 38
Dodart's Intellectual Arithmetic... 20
Davies' Intellectual Arithmetic... 20

ASTRONOMY.
Kerney's Catalogue of Astronomy... 15
ATLAS.
Bartholomew's Portable Atlas... 60
Bartholomew's Imperial Atlas... 60

MANUFACTURERS AND IMPORTERS OF BANNERS AND FLAGS of all kinds.
Scafs, Sashes, Collars, Badges, Hats, Caps, Metal Badges, Emblems, etc., etc.



The Public Want

Worth their Weight in Gold
Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.
Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.
Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.
Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.
Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.
Dr. Morse's Indian Root Pills.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.

HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.

HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.

HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.

HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.

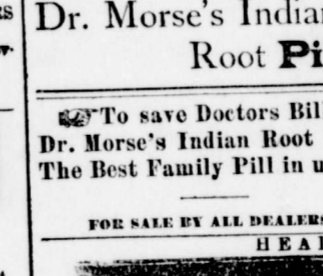
HOLLOWAY'S PILLS & OINTMENT.
THE PILLS
Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS, AND BOWELS.



What medicines are most called for?
Dr. Pierce's Preparation of Sarsaparilla and other blood-purifiers...

What medicines are most called for?
Dr. Pierce's Preparation of Sarsaparilla and other blood-purifiers...

What medicines are most called for?
Dr. Pierce's Preparation of Sarsaparilla and other blood-purifiers...



Dr. Morse's Indian Root Pills.
The Best Family Pill in use.

Dr. Morse's Indian Root Pills.
The Best Family Pill in use.

Dr. Morse's Indian Root Pills.
The Best Family Pill in use.

Dr. Morse's Indian Root Pills.
The Best Family Pill in use.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

MAT PATTERNS
Hand Made Hooks, Novelty Rag Machines, Sewing Machines, Catalogues free. Address, J. J. HAZELTON, Guelph.

MAT PATTERNS
Hand Made Hooks, Novelty Rag Machines, Sewing Machines, Catalogues free. Address, J. J. HAZELTON, Guelph.

MESHANE BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.
BUCKEY BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.

MESHANE BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.
BUCKEY BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.

MESHANE BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.
BUCKEY BELL FOUNDRY.
FINEST GRADE OF SOLID COPPER, BRASS AND IRON.

THE "STOTT" PATENT SELF-ACTING GAS-GOVERNOR.
For the Use of Consumers.
As supplied to the Governments of Great Britain, the Colonies, France and Belgium.

THE "STOTT" PATENT SELF-ACTING GAS-GOVERNOR.
For the Use of Consumers.
As supplied to the Governments of Great Britain, the Colonies, France and Belgium.

THE "STOTT" PATENT SELF-ACTING GAS-GOVERNOR.
For the Use of Consumers.
As supplied to the Governments of Great Britain, the Colonies, France and Belgium.

HARST'S PAIN EXTERMINATOR.
THE GREAT HOUSEHOLD REMEDY.
Dear Sir - I have used your Pain Exterminator for several years. It has done me a great deal of good. I enclose you \$2 for a further supply...

HARST'S PAIN EXTERMINATOR.
THE GREAT HOUSEHOLD REMEDY.
Dear Sir - I have used your Pain Exterminator for several years. It has done me a great deal of good. I enclose you \$2 for a further supply...

HARST'S PAIN EXTERMINATOR.
THE GREAT HOUSEHOLD REMEDY.
Dear Sir - I have used your Pain Exterminator for several years. It has done me a great deal of good. I enclose you \$2 for a further supply...

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORRISGRAVES, Editor.

Author of "Mistakes of Modern India."

REV. WILLIAM PLANNERY, THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY.

Messrs. LUKK KING, JOHN NICH and P. J. NEVEX are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glenora and Lochiel.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

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

Catholic Record.

London, Sat., April 5th, 1890.

THE DIVIDED HOUSE.

Canon Carran, of Hamilton, preached in St. Thomas' Church on Sunday, 16th inst., from the text: "Christ is the head of the Church. He is the Saviour of His body." (Eph. v. 23.)

He took the occasion to say that "the Church of Rome with its papal doctrine and saint worship is a false teacher, and that the only real foundation for the Church of God is the Rock of Ages, even Christ."

The Rev. Canon is certainly not lacking in effrontery, when he, a dignitary of a church which teaches, or at least allows to be taught, as her doctrine every error which lies between the dearest infidelity and the most extreme Ritualism, can presume to point out errors in the teaching of the Catholic Church.

It is well known that the Church of England clergy promulgate at least four decidedly distinct sets or systems of doctrine, High and Low, Broad and Erastian, and these are all inculcated under the name of that Parliamentary institution; and there is plenty of room for other sects, if Parliament permit them; and why should it not? Parliament itself is an agglomeration of men holding every shade of religious belief, and why should it not protect every shade of belief in the Church of its own making? In fact under these four party names there is not a heresy or false teaching which has ever been invented which has not been propagated with impunity.

It is not long since a Bishop rebuked one of his clergymen for sitting in silence as chairman of a meeting, at which the populace applauded the indecent allusions which a notorious itinerant lecturer made against the Blessed Virgin Mother of God. These allusions have been solemnly endorsed by the Baptist clergy of Canada, but we are not surprised at this, nor do we refer to the fact for the purpose of holding the Church of England responsible for all the vagaries of the Baptists; but Rev. Canon Carran might well rebuke such false teachings as these, instead of pouring out his denunciations constantly against the supposed errors of "the Church of Rome," as he is wont to do. That it is not indignation against any erroneous teaching of the Catholic Church which induces Low Church orators like Canon Carran to declaim against her, is evident from the fact that they are at this moment engaged in devising some method of union with Baptists, Methodists, Presbyterians, and all such as are willing to join in, while each sect is supposed to retain the liberty of adhering to its own peculiar "false teaching." We believe the Canon himself is a prominent figure in these efforts to bring about such a union of false teachings; but whether this be so or not matters little. His Church is certainly committed to the principle that it ought to be consummated.

But we need not go beyond the Rev. Canon's own city in order to discover some "false teachings" which are not the teachings of Rome. So intense are the dissensions of his own Church in Hamilton itself, that the High and Low factions have established permanent associations for the purpose of preventing each other from teaching their distinctive doctrines. We shall not attempt to decide whether the High or Low doctrines are the bona fide doctrines of the Church; but one thing is certain, that the two parties contradict each other very noisily, to the great scandal of the Christian community. There are certainly false teachings with three out of these four parties; yet the Church is practically engaged in promulgating them all with about equal vigor and zeal. Would it not be a fair field for the Canon if he would devote some of his energies toward eliminating false teachings from his own Church, before declaring so dogmatically that by reason of false teaching the one, Catholic and apostolic Church is not built upon "the Rock of Ages, even Christ?"

The Canon is only rash enough to mention two doctrines of the Catholic Church to which he objects—"the papal doctrine and saint worship."

In regard to what he calls "the papal doctrine," Barrow's work against the Pope's Supremacy in the Church admits that some species of supremacy was undoubtedly accorded by Christ to St. Peter. This work is the favorite repository from which Anglicans draw their arguments against "the papal doctrine." Now, if Christ conferred upon St. Peter any supremacy at all, he certainly conferred a supremacy of jurisdiction, when he gave him the "keys of the kingdom of heaven," and when he constituted him "the Rock" on which He built His Church. (St. Matt. xvi, 18, 19.) He also constituted him the Supreme Pastor of His Church, and its chief doctrinal teacher, when He ordered him: "feed my lambs; feed my sheep." (St. John xxi, 15, 17.) Such is exactly the Papal doctrine which the Catholic Church teaches, and it is the doctrine of all antiquity which never ceased to teach the supreme authority of the Pope, St. Peter's successor.

The Church of England, however, has also a "Papal doctrine," but with this difference, that it has no foundation either in Scripture or the teachings of the ancient Church. The Anglicans give to the king or queen the authority which belongs only to St. Peter and his successors. We need not go beyond the Book of Common Prayer to find a false doctrine on the subject of the Headship of the Church:

"Being by God's Ordinance . . . Supreme Governor of the Church within these our Dominions. . . . We have thought fit to make this Declaration following: that the Articles of the Church of England do contain the true Doctrine of the Church of England agreeable to God's word; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles." Such is the Decree of His Majesty.

Is there any further evidence needed of the blasphemy, absurdity and falsehood of this doctrine than the fact that the same royal authority has given its sanction to a widely different creed, which is declared to be ratified and approved for Scotland, and to be there the only true faith to which all his Majesty's subjects must conform? The Rev. Canon talks of a false papal doctrine in "the Church of Rome." If we are to look for a "false papal doctrine," we shall very easily find it in the pages of the Church of England's Book of Common Prayer. Moreover, that only doctrine which was to be held as true in Scotland was not acknowledged by the King, the Head of the Anglican Church, until the determined Scots wrung its recognition by the power of their brawny arms.

As regards the other doctrine to which Canon Carran objects, and which he calls "saint worship," he must know that Catholics do not worship Saints. We honor them as God's faithful friends and servants, as the Apostle St. Paul commands: "But glory and honor and peace to every one that worketh good." (Rom. ii, 10.) But here again we have only to appeal to the practice of the Canon's own Church. Did not the Bishop of Chichester declare the Blessed Virgin worthy of honor when he rebuked his rector who listened to Justin D. Fulton's coarse jokes without declaring any disapprobation of them? And did not the Bishop of Prince Edward Island approve of the advice given by another rector to one of his penitents to honor and invoke the same Virgin Mother of God? Perhaps Canon Carran disapproves of the course taken by these Bishops; but that only shows that the Church of England is without any positive doctrine. It shows that her clergy teach doctrines according to each one's fancy, and that the Church is but a "house divided against itself." There is every prospect that the prophecy made by Christ will soon be fulfilled in her regard: "Every house divided against itself shall not stand." (St. Matt. xii, 25.)

THE DUAL LANGUAGE QUESTION.

The Montreal Witness has certainly never been friendly either to the religion or the race of the people of Quebec, yet it will not take part in the fanatical effort to deprive them of the French language. It points out that the position of the people of Quebec is very different from that of the population of Alsace and Lorraine. The people of these Rhine Provinces were conquered by a monarchy which dared not give them the right of self government, but French Canada insisted on and obtained those rights in full from the British Government. It believes that, if the language question be left to solve itself, English would in time become the predominant language throughout the Dominion, but that this result will not be obtained by raising race animosities. While we do not agree with our Montreal contemporary in the statement that the Catholic Church threatens to destroy civil liberty in the Dominion, we gladly insert in our columns the following very sensible observations which it makes upon the right of the people of Quebec to retain the French language:

"The Province of Quebec is not, like Alsace and Lorraine, a recent addition

to Canada, but contains its original population—a population which has been able to assert and maintain its claims to certain privileges which now belong to it, not only by treaty and Act of Parliament, but, what is far more important, by historical usage. In this point no comparison can be made between the French in Canada and the Germans and other people mentioned by our correspondent. Promising that every Frenchman in Canada is a born British subject, and born to the fullest equality with Her Majesty's English subjects, and that he is under no disabilities of any sort resulting from the conquest as often appealed to; promising, also, that Canada, as a self-governing country, has an equal right to choose for herself in that language her public affairs shall be carried on as though she had been independent for half a century, let us English consider for ourselves how we should feel if we were the minority, not only in Canada, but in the Empire in which we were born. Would we or would we not acquiesce in efforts to secure the official replacement of our language by one in which our children would learn only the traditions of another people, and in whose literature even the religion of our fathers held a discredited place? The first law of Christianity is to do to others as we would in righteousness wish them to do to us. While, therefore, we, as a nation, as any, long for the day when all Canada shall be one people, speaking one language and that language the English, we cannot but sympathize with the desire of the French to obtain an equal standing for their own. Where it is really necessary for convenience sake to abolish either language, it is likely that, if race feelings were not excited, it would quietly take place, with the full consent of both peoples, as has been done, without raising any excitement, in many municipalities in Quebec. A public and general movement to awaken race feeling against one of the languages of the country is, we are afraid, not only morally but politically the worst way to bring about the end aimed at. It is from our point of view a great pity that the righteous indignation raised against an ecclesiastical assault on our civil liberty should less itself in a much less noble attack upon a language which, but for such efforts to kill it, must in process of time die a natural death."

A NO-POPERY LECTURER.

Mr. Jas. L. Hughes, the Inspector of Public Schools for the city of Toronto, recently delivered a lecture at Newtown-Robinson, entitled "The Jesuit Plot Against our Public Schools." But so far from his having established any such plot, he simply shows that he is himself engaged in a plot to destroy the Catholic Separate schools of the Province.

Catholics, whether Jesuits or laics, have nothing to say against the Public school system, as far as its use by Protestants is concerned. The Protestants do not wish for religious teaching in their schools, and we have no desire at all to force them in this respect. Mr. Hughes says:

"The Jesuits have control at Rome, and are determined to destroy the life of our Public Schools."

Such a statement should not be made without some evidence of its truth, but he brings forward not a particle of proof to sustain his proposition. It is simply a palpable falsehood. The plotters are not the Jesuits; they are Messrs. Hughes and those who with him proclaim that the Separate schools ought to be abolished.

The following reasons are advanced by Mr. Hughes why Separate schools should be abolished. He says:

"1. They constitute a union between State and Church."

This is a false representation of the matter. The State is not asked by Catholics to impart religious instruction in the Separate schools. We ask only that we shall have full liberty to give our children such an education, and we claim that we have an inalienable right to do so. The Government aid to Catholic schools is not given on account of the religious teaching, but solely for the purpose of aiding them in giving secular instruction, so that there is no force in the objection that in supporting Separate schools there is a connection kept between Church and State. It would be an injustice to refuse the same aid to Separate schools which is given to the Public schools for purposes of secular education. It would be an undue interference with the parental right to unite religious with secular instruction.

Mr. Hughes' second objection is simply a falsehood. He says:

"The Separate schools teach treasonable doctrines." There is no foundation for such a statement, and it shows the badness of his cause when he is obliged to sustain it by making such reckless assertions.

He says, thirdly: "They are maintained by order of the Pope." Catholics undoubtedly respect the Pope's decrees in matters of morality; but if we educate our children in morality we are not to be deprived of our rights merely because the head of the Church tells us our duty in conscience.

Mr. Hughes says, fourthly: "They are maintained for the hierarchy, not for the people." The Catholic people of Ontario have repeatedly declared their adhesion to Separate schools. It is a deliberate untruth to assert that they are at variance with the clergy on this point, and they are as ready as ever to maintain their rights as they have been in the past.

As a fifth objection to Separate schools, Mr. Hughes states that "Roman Catholic education has failed everywhere." This is another falsehood. Even in Ontario, notwithstanding that the school laws favor the Public schools, the Catholic schools have frequently proved their efficiency

when Separate school pupils have met the Public school pupils in competition; and recently, in New York city, at the public competition for West Point cadets, the Public school pupils were completely routed. Not only did the Catholic boys from the parochial schools gain all the prizes, but they had the fifth, sixth, seventh, eighth and ninth places, as well as the positions which secured the prizes. It is, we presume, owing to the fact that the Christian Brothers who teach the New York parochial schools are more devoted to their work than are the lay teachers of the Public schools that their great success was achieved. At all events it demonstrates that the boasts we have heard reiterated so frequently that the Public schools are necessarily more efficient than Catholic schools are but empty vapors.

Mr. Hughes makes a sixth complaint against Separate schools—that "they enslave the human mind." This is quite on a par with his other assertions. Religious teaching inculcates obedience to the law of God, but we should bear in mind that true liberty is subservient to God's law. St. Paul says: "The truth shall make you free." The freedom which is based upon the truth of religion, and on submission to the law of God, is the only freedom which is worth enjoying.

Mr. Hughes finished his lecture by repeating a cock-and-a-half story about a Catholic taxpayer near Toronto who refused to pay his taxes until the Hon. G. W. Ross gave orders that the tax should be paid to the Separate school. Possibly this may have been the case; but we may be sure that Mr. Ross would not have given this order if he had not been satisfied that the tax was legally imposed, and was rightfully due; and if so, why should it not be paid?

Mr. Hughes is paid by the Toronto School Board to inspect the Public schools of the city, and he will do well to attend to his own business. It is not part of his duty to go around the country abusing Catholics and trying to excite dissension. We think that the School Board of Toronto would act wisely if they would insist on his paying more attention to his own duties, instead of allowing him to interfere so officiously with matters which do not concern him or them.

A FANATIC ON FEMALE FRANCHISE.

Ex Bishop Carman, who has gained so much notoriety for the noisiness of his fanaticism, has been uttering another of his frothy deliriums in the "Jubilee Methodist Church," Toronto. His subject was: "Worth and Work of Women."

In the course of his lecture he said:

"He would stand up for the right of women to vote but for one consideration, and that is there are so many people who are under the power of anti Christ in this country. If women had votes there would be a large herding and driving to the polls in flocks and crowds by the power that has handled so many voters on the other side."

Aye! there's the rub. If the franchise be extended to women, Catholic women will have votes as well as Protestants, and they will be just as likely to record them, so this blatant champion of "Equal Rights" will not join the Women's Rights crusade! He would do so if only Catholic women could be kept from the polls. This is just the spirit of nearly all, if not all, the Equal Rights: Rights for Protestants, wrongs for Catholics. His reference to herding and driving the women to the polls in flocks and crowds is to what recently occurred in Boston, but he is evidently ignorant of the facts. It was the parsons, not the priests, who brought the herds and flocks to the polls. It is still a matter of futurity for the Catholic women to go to the polls to undo the injustice which has been done to the Catholic population of that city. But we have no doubt that the Catholics of Boston will take the proper steps to turn the tables before long.

Appropos to this subject it may be well to remark that, notwithstanding the successful effort of the Boston bigots to drive Catholics from the School Board of the city, they have not been successful in restoring the lying Swinton's history as the school text-book.

It will be remembered that it was the teaching of Swinton's Outlines in the school which raised the whole commotion. It states that an Indulgence in the Catholic Church is a license to commit sin on payment of a certain sum of money to the Church or priest. The bigots were crazed when the School Board resolved to prohibit the history as a text-book, and in order to have it restored preached their artifice, which resulted in the registration of twenty thousand women, chiefly Protestants, as voters, and a thoroughly Protestant School Board was elected. The new Committee on School Books report that:

"In their opinion there is no text-book in modern and medieval history written which would satisfy the just demands of all parties interested in that particular branch of study, and recommend an order to drop all text books in modern and medieval history."

Thus it appears that after all the fuss even Protestant Boston has no confidence in the fanatics. It is probable, too, that the consciousness that Catholics have the

remedy in their own hands has something to do with their decision.

A LESSON FROM VATERLAND.

The result of the German elections is very likely to bring much good to the cause of religion throughout the German Empire. In fact a change of policy towards the Catholic Church has already been manifested, both in the permission extended to the religious orders to establish missions in the African and other colonies, and in the appointment of a Bishop as one of the delegates to the Labor Congress. The last act was done for the express purpose of conciliating Pope Leo XIII, and when the appointment was made, the Emperor took care to inform the Holy Father that this was done in order to recognize the influence which the Catholic Church can exercise in the settlement of the great social questions of the day.

The Emperor likewise expressed the hope that his Holiness would co-operate with the Government in settling these questions in such a way as to do the greatest possible good to the population of the Empire. In this the Holy Father answered most graciously and promised his co-operation.

Among the religious orders which are allowed to do missionary work in the colonies, even the Jesuits are included, though on account of their very great devotedness to the cause of religion, the Falk laws, known as the Kultur kamp, were specially directed against them, and the laws against them are still rigidly enforced in the Imperial domain. An example of the working of these laws recently occurred in Posen, where two Jesuit Fathers were engaged in preaching a mission to the people, but were taken from their work by the police and sent over the frontier. The new developments indicate that an end may soon be put to such harsh administration of laws, which have been to a great extent already repealed.

The main objects of the Catholic party in the Reichstag, or German Parliament, are to secure full freedom of Catholic education and the liberty of the Church; and though the recent elections have completely changed the relative numbers of the various parties into which the Reichstag is divided, the Catholic party, instead of losing several seats, as was at first reported, has made a positive gain of eleven. In 1887, though more votes were polled in favor of the party than this year, the Catholic party only secured 101 seats, whereas they hold now 112. To these may be added the 16 Poles and 11 Alsations, who almost invariably vote with the Catholic party proper, and thus we find a compact body of 139 members who follow the leadership of Herr Windthorst.

The combination by which the Government has hitherto been supported, and which heretofore relentlessly persecuted the Church has been completely broken up. It comprised the Conservatives, National Liberals, and Imperialists. These hold now respectively 72, 44, and 21 seats, a total of 137, to which number they have dwindled from 214, which they held since 1887. These constituted what was called the Cartel group, and as the total number of seats in the Reichstag is 397, the Cartels, from being a fair majority, are reduced to a hopeless minority.

The Catholic party, though always opposed to the Cartel combination on the question of Government interference with the liberty of the Church, otherwise sustained the general policy of the Government. They were determined, however, if possible, to break up the hostile combination, and the result is apparent in the return of a strengthened opposition, which consisted formerly of only 55 members, but which now numbers 127. It is evident that if the Government wish to have a working majority, they must appeal to the Catholic group; as the Socialists and Radicals who constitute the opposition may be regarded as irreconcilable.

The support of the Catholic party in the House cannot be expected and will not be obtained unless the Government manifests a much greater spirit of toleration than they have yet shown, and it may reasonably be expected that this is what they will do.

The proportion of Catholics in the Empire is 36 2-3 per cent., the Catholic population being 16,000,000, and the non-Catholic 28,000,000. The majority have succeeded in carrying out their policy of persecution for nearly eleven years, but they seem to have reached the extreme length of their tether, and a new era for the Church must now begin.

A useful lesson may be learned by the Catholics of Canada from these events, in view of the anti Catholic crusade which is being carried on by a fanatical contingent here. The Catholics of Canada are more numerous in proportion to the non-Catholic population

than are the Catholics of Germany by 10 per cent. This gives us here an advantage of 20 per cent. over our German co-religionists. Yet by firmness and conciliation the policy of persecution has partially succeeded in Germany for only a decade. Must we not also be firm in our adherence to principle? And may we not be confident that even though fanaticism should succeed for a while, right and justice will ultimately prevail? The example of our co-religionists in Germany should be an encouragement to us here not to flinch in the contest upon which we have been forced to enter. If persecution has succeeded in Germany only for a decade, we may even hope that its back-bone will be broken in Canada almost before it have the opportunity to exist.

It is a curious fact that the Catholics have almost exactly, in the Reichstag, a representation equal to the proportion which they bear to the population. They have 35 per cent. of the members, with 36 2-3 per cent. of the population. In Canada our representation in Parliament is far below that which our numbers would justify; but even this fact enables us to secure many Protestant members, especially in Quebec, but many in Ontario also, who will never consent to the persecuting measures on which the fanatics have set their hearts.

It is further worthy of remark that the Socialists in Vaterland polled 1,341,587 votes and secured 37 seats, as against 11 seats which they held in the previous Reichstag. It is from the Socialistic element that the Government have most to fear, but it is confidently stated that not more than ten or twelve per cent. of those who voted for the Socialistic candidates were real Socialists, so that this party has not the strength in the country which their success at the polls would seem to indicate. The support which these candidates received was therefore simply an indication of the general dissatisfaction caused by the policy of the Government. Should they adopt a more tolerant policy, it may reasonably be expected that their hands will be strengthened greatly when a new appeal will be made to the people.

BALFOUR'S LAND PURCHASE BILL.

Ten years ago Mr. Parnell enunciated at public meetings in Ireland and in the United States the advisability, in fact the necessity, of buying out the rich landlords of Ireland and distributing the holdings to tenants or granting a fee simple deed of their farms to the present occupiers. For daring to proclaim such a new and startling policy Mr. Parnell was publicly denounced as a Revolutionist and Socialist. It was represented, even in Rome, that the Irish people were being imposed on by a scheming anarchist without faith or principle, who was plotting the despoilment of property owners and the spiritual enslavement of the Irish people to condemned principles. It was in vain that Mr. Parnell in his public speeches instanced France, Prussia and even Russia in proof of the soundness of his doctrine, that the first law of a nation, as of an individual, is self-preservation. It is quite true that ownership to property justly acquired is a sacred right, and must not be interfered with, and that every law both civil and canonical guarantees protection to the rightful owner. But protection may be granted in the way of compensation for necessary losses incurred by the proprietor for the public good. Thus a railroad company, before undertaking construction of a new line of railway, must first obtain from the Government or ruling powers authority to enter upon the estate of any private citizen, and, by offering a fair compensation, compel the surrender of such land as is required for the proper construction of the contemplated road. The railway is looked upon as necessary to the general good of the nation, and private ownership is made to yield to the requirements of trade and commerce, which benefit the whole country. The British Government could well understand reasoning of this kind when the prosperity of England and the advantage of railroad companies were concerned, but how could such principles be right when applied to the condition of Ireland? Was are the people of Ireland compared with our own great English aristocracy, who own one-half of Ireland? Must our great lords and dukes, who manage extensive estates in Ireland through the tyranny of agents, bailiffs and emergency men—must those titled land owners be compelled to give up their lands to prevent periodical starvation, and save the lives of millions? A thousand times no. Perish the thought, Davitt, Parnell and Biggar, who say that private ownership, with fair and proper compensation, should be compelled to yield to the public good, are revolutionists when they maintain that landlords who reside in England should give up their deer parks and extensive grazing pastures in Ireland to feed and enrich its inhabitants and save thousands from idleness and starvation, they are socialists, and must be de-

nounced to infidelity by a change of Lord Salt. Both the other E men, hav and ten years right. The ten years national n been prev principles the Irish utes inflic masses of and heart law, the people, t unselfish the heartl God's poe or shelte barrow me have venge and civil: grace had ten years and all them in it is to be Purchase styled, wo this day, tion is in and Balfo to encour English n perpetrati such mo We opinu Balfour h have wait and forma as conten Bill. Too from th not to years ago that peas necessary of Irelan contend they don that no se by English made acc Home R ment of Gladston Rule B lated and erment last gene Purchase small ma will rem details ar and its c removed ment of sitting in lege Gre

DALTON A The Fr amused of thy's spe gues, w Mons. T of the Fr the title of or incurr in Quebec "I anglican thy undie the lib are "the E Whereas speak Fr clama." "Deputy role occ St. J word L gata," o sub min Paris h "the Ho M. P. P to the where s Ministe Mr. warns agalnat French their o themse speak r who m neither says wa we ha McCa "Avoide enemy his frt all cit enemy Mr. and no —a pi the al House Ladies James will

Germany by 10
re an advan-
our German
ness and con-
secution has
many for only
not also be
judged? And
that even
succeeded for
a bill ultimately
ar co religion-
an encourage-
ch in the con-
been forced to
succeeded in
we may even
will be broken
it have the

the Catholics
re Reichstag,
be proportion
lation. They
members, with
pulation. In
Parliament
our numbers
the fact enables
tand members,
any in Ontario
it to the perse-
the fanatic

mark that the
called 1,341,587
as against 11
the previous
Socialist ele-
have most to
stated that not
er cent. of those
etic candidates
that this party
country which
would seem to
ch these can-
form simply an
dissatisfaction
e Government.
tolerant policy,
cted that their
d greatly when
to the people.

PURCHASE

well enunciated
and in the
ability, in fact
out the rich
distributing the
granting a fee
farms to the
daring to pro-
tartling policy
denounced as
ialist. It was
ome, that the
posed on by
outing faith or
the deserv-
owners and the
of the Irish
principles.
Parnell in his
oned France,
in proof of the
s, that the first
individual, is
quite true that
nguage he quotes a sentence of
Mons. Tardivel in proof of the disloyalty
of the French Catholics. The sentence is
not be inter-
law hath both
tees protection
Bat protection
of compensa-
incurred by the
good. Thus a
e undertaking
line of railway,
e Government
to enter upon
citizen, and, by
action, compel
as is required
ion of the con-
lway is looked
e general good
to ownership is
requirements of
the British Govern-
stand reason-
the pro-
d "advan-
s such principles
the condition of
people of Ire-
own great Eng-
own one-half of
nate lords and
live estates in
ranny of agents,
on—must those
mpelled to give
periodical star-
of millions? "

Perish the
ell and Biggar,
ownership, with
action, should be
the public good,
they maintain
in the parks and ex-
s in Ireland to
ants and save
and starvation,
d must be de-

nounced to the Pope as the apostles of
infidelity and anarchy. Now, however,
a change has come over the spirit of
Lord Salisbury and Balfour's dream.
Both those able statesmen, with
other English Lords and gentle-
men, have put their heads together
and have come to the conclusion that
ten years ago Parnell and Davitt were
right. They virtually confess now that
ten years of general suffering and of
national misery in Ireland might have
been prevented by the adoption of the
principles laid down by those leaders of
the Irish people. All the harsh mea-
sures inflicted on the honest, hard-toiling
masses of Irish peasantry; all the evils
and heart burnings caused by coercive
laws, the shooting down of innocent
people, the imprisonment of noble,
useful patriots and of devoted priests,
the heartless evictions, and grinding of
God's poor by the wayside without food
or shelter—all these infamies that
harrow men's souls and cry to Heaven
for vengeance—could have been avoided,
and civilized England spared the dis-
grace had Parnell's policy been adopted
ten years ago. With all these reasons
and all this sad experience staring
them in the face, like Banquo's ghost,
it is to be presumed that Balfour's Land
Purchase Bill, as it will be henceforth
styled, would not be thought of, even at
this day, were it not that a general elec-
tion is impending, and that Salisbury
and Balfour dread the ordeal of having
to encounter the indignation of the
English masses, justly roused by the
perpetration of so many cruelties and
such medieval barbarism in Ireland.
We opine, however, that Salisbury and
Balfour have spoken too late. They
have waited too long in the conception
and formation of remedial measures such
as contemplated in the Land Purchase
Bill. Too many evils have resulted
from their stubborn determination
not to see and acknowledge,
year ago, what they admit to day, viz.,
that peasant proprietorship is absolutely
necessary for the peace and prosperity
of Ireland. Besides, they will have to
contend with another difficulty, which
they don't seem willing to admit, viz.,
that no settlement of the land question
by Englishmen can ever be satisfactory or
made acceptable to the Irish people.
Home Rule is the necessary comple-
ment of peasant proprietorship. Mr.
Gladstone included both in the Home
Rule Bill which he had formu-
lated and on account of which his gov-
ernment was defeated previously to the
last general election. If the present Land
Purchase Bill should pass, even by a
small majority, as likely may happen, it
will remain a dead letter until all its
details and provisions are fully mastered
and its defects and one-sidedness are
removed and counterbalanced by a Parlia-
ment of the people's representatives
sitting in the old Irish House in Col-
lege Green, Dublin.

DALTON MCCARTHY'S IGNORANCE OF FRENCH.

The French-Canadian people are greatly
amused over that part of Dalton McCar-
thy's speech at Ottawa on the dual lan-
guage, where he quotes a sentence of
Mons. Tardivel in proof of the disloyalty
of the French Catholics. The sentence is
the title of a little pamphlet on *Anglicism*
or incorrect phrases used by some people
in Quebec while speaking French. It is
"L'anglicisme, vicia lequemi." Mr. McCar-
thy understood this to mean: "The Eng-
lish are our enemies," or, more correctly,
"the English, there is our enemy."
Whereas it signifies that when people
speak French they should avoid "Angli-
cisms." Take for example the phrase
"Deputy Minister of Agriculture," the
role occupied by Father Labelle, P. P.,
St. Jerome, who is now in France. This
word *Deputé* in French means a "dele-
gate," or one commissioned, and not a
sub minister. So that the French press in
Paris have been styling Father Labelle
"the Hon. Minister of Agriculture and
M. P. for St. Jerome," and proclaiming
to the world that still there are countries
where simple parish priests are appointed
Ministers of State.

Mr. Tardivel in his little pamphlet
warns his French-Canadian compatriots
against making use of words that are half
French and whole English when speaking
their own language. When expressing
themselves in French, he says, they should
speak pure French, and do in like man-
ner when speaking English. But Angli-
cisms must be avoided because they are
neither French or English; therefore he
says avoid *anglicisms*: they are the enemy
we have to contend with. Mr. Dalton
McCarthy understood this to mean:
"Avoid the English: they are the common
enemy." Probably he was thinking of
his friend, Mr. W. Meredith's appeal to
all citizens to join against the "common
enemy."

Mr. McCarthy's blunder, if it be one,
and not worse (as Mr. Tardivel believes)
—a piece of charlatanism—brings to mind
the allusion made, in the debate in the
House of Commons, to the motto of the
Ladies' Academy at St. Thomas, Ont.,
Jamais en derriere. Blunders of this kind
will forever occur with people who have

but an imperfect knowledge of a foreign
or dead language, and still pretend to
know it. Rev. Mr. Schiringer made this
blunder in Montreal when he translated
obligat ad peccatum of the constitutions of
the Jesuit Order into *obligat to commit sin* at
the will of the Superior General, whereas
it means that those rules and constitu-
tions induce obedience in all things
where sin does not appear, or, as Rev.
as far as sin, but not further.

It was cited on Friday last that Baron
Von Berlepsch was elected president of
the International Labor Convention at
Berlin, and that in presence of Emperor
William and of the Iron Duke the
Baron pronounced the opening speech in
French. The despatch adds that: During
the sessions of the Labor Convention the
French language shall be used exclusively.
The Emperor William is no friend of the
dual language no more than Dalton
McCarthy, but he can speak it fluently,
which the member for Simcoe could not
attempt. Lately the young Emperor
commanded that such Gallicisms as *menu*
in hotels and *billet* at railroad stations
should be dropped and German words
used instead. But his dislike of French,
or rather love of his native tongue, does
not prevent him from acknowledging
that French is the diplomatic language of
Europe, the language of governments and
of refinement everywhere. Dalton Mc-
Carthy and the Methodist preachers of
the Equal Rights Association are either
ahead of their time, or what is a truer
alternative, they are behind the age in
making war on a language so useful and
withal so elegant and so universal, but of
which they are so woefully ignorant.

THE SEPARATE SCHOOL DEBATE.

The debate on the divers Separate
School Bills which were brought before
the Ontario House of Assembly was
brought to a close on Thursday night,
the 27th inst., when Mr. Ross's bill for
the registration of all who had given
notice that they were Separate school
supporters, and of those who will in
future give such notice, was passed by a
vote of 53 to 34. All the supporters of
the Government sustained the bill with
the exception of Mr. Caldwell, who
voted throughout with the Opposition
on this question, and on the amendments
offered by Messrs. Meredith, Creighton
and French. Mr. Armstrong of Parry
Sound voted for the compulsory ballot
in Public and Separate school elections,
and Mr. Clancy, the Catholic member
for West Kent, supported his party,
the Opposition, in all except the motion
to abolish the right of Catholic Separate
schools to a representation on the High
School Trustees' Board.

The Opposition amendments were all
slaughtered, and with the exceptions
above enumerated, on the same division.
Mr. Meredith's bill, which it was pro-
posed to substitute for that of Mr. Ross,
was said by its supporters to have the
same purpose in view, and Mr. Creigh-
ton on moving the six months' hoist to
Mr. Ross's bill, said that the former bill
"provides better means of effecting the
objects which bill 185 (Mr. Ross's) is
designed to effect." These words were
even included in the motion for the
"hoist," so that the House was actually
asked to stultify itself by making this
assertion at the same time that it would
reject Mr. Ross's bill.

Mr. Meredith's bill differs from Mr.
Mowat's in these respects: First, that it
declared that it was proposed, in order
to assert the principle, that every rate-
payer ought to be *prima facie* a Public
school supporter. We must say that we
are surprised that a conscientious
Catholic, such as we have always consid-
ered Mr. Clancy to be, should endorse his
vote such a principle. It is a principle
which directly denies the
necessity and utility of religious educa-
tion for Catholic children. It puts the
State, in the place of the parent, and
asserts that it is primarily the duty of
the State, and not of the parent, to
educate the child. In a mixed com-
munity like that of Ontario, it is impos-
sible that the State should furnish a
religious education; and it follows that if
every ratepayer should primarily be a
supporter of godless schools, that such
schools as inculcate religion are a blot
upon the educational system which ought
to be removed as soon as it is possible
so to do. It passes our comprehension,
therefore, how Mr. Clancy could state in
his speech that he is in favor of the Cath-
olic Separate school system, and that
he would oppose his party or any party
which should propose to abolish separate
schools, and, at the same time support
Mr. Meredith's motion. The motion im-
plies, without any obscurity, that Cath-
olic Separate schools should be abolished,
and Mr. Meredith has told us many
times that this is his conviction, though
he declares that it is not his purpose, at
present, to attempt such a measure,
should he become Premier of the Pro-
vince; but his reason for this is that he
acknowledges that, under the existing
Constitution of the Dominion, it is out-
side his power to effect so desirable an end.
We are not surprised, then, that Mr.

Meredith should act as he has done, in
introducing his motion. He has stated
in his party platform that Catholics are
the "common enemy" of the Ontario
people. But we are pained to find in
our own ranks one who is ready to
second his malignant efforts.

A second purpose of Mr. Meredith's
motion was to rob the Catholic schools
of the taxes of those Catholic ratepayers,
if there are any such, who, on account of
some mistake, may not have given
notice in due form that they are Separate
school supporters. Mr. Meredith
himself stated that for the last few
years, owing to a misapprehension of the
meaning of the law, there were very few
such notices given in many places, at all
events. Be it so, then, the mistake has
made. It would then be the duty of an
honest and honorable legislator to try to
correct the error for the future, while
assuring to the Catholic schools the
money which the ratepayers intended
for them, though owing to misapprehen-
sion they had not taken the proper
legal steps to apply it as they wished.
Instead of this, Mr. Meredith proposes
to take advantage of the error in order
to deprive the Catholic schools of the
whole amount due to them for the cur-
rent year, and perhaps for previous years.
If any other class in the community
were to be dealt with, the error would
be willingly condoned, and the matter
would be rectified in accordance
with the principles of equity; but it
appears that in the estimation of Mr.
Meredith and his followers in the House,
the Catholics are very proper subjects
for spoliation. We cannot too strongly
condemn Mr. Clancy for his vigorous sup-
port of this iniquity, which is all the
more gigantic, if that be true which Mr.
Clancy himself stated, that "a deception
had been practiced from one end of the
province to the other," leading the Cath-
olics to believe that it was no longer
necessary to give the notice required by
the School Act of 1893.

In the report of Mr. Clancy's speech
given in the London *Free Press* of the
27th inst. it is stated that he made the
outrageous assertion that "he believed it
would be better for the people of this
Province if no religious teaching were
given in the Separate schools." The
other daily journals do not attribute
these sentiments to Mr. Clancy, and we
are quite willing to believe that he made
no such statement; but we do not hesi-
tate to say that by voting for the Opposi-
tion amendments throughout, intended
as they were to weaken the whole Cath-
olic school system, he sacrificed principle
to the Moloch of his party.

Mr. Fraser's brilliant speech in favor
of preserving the rights of the Catholic
minority will be found in another part
of this issue. It is a model of eloquence
and close reasoning, and for firm adhe-
rence to principle it stands in marked
contrast to Mr. Clancy's oration, which
was chiefly remarkable as a labored
effort to bolster up his party and to hide
its insanities.

Hon. G. W. Ross opened the debate,
ably showing that Mr. Meredith's bill
proposed to enact what is already law.
He also gave interesting statistics proving
that the Separate schools are in a
high state of efficiency, notwithstanding
the oft repeated falsehoods that they
are of an inferior class. Mr. Meredith
followed, endeavoring to show that the
robbery of the Catholic schools which he
contemplated is the only thing that will
make them efficient, by taking their
management out of the hands of the
Catholic hierarchy. Mr. Meredith
has Archbishop Cleary haunting him in
his dreams, and twice he attacked that
illustrious prelate in his speech, with-
out adding anything to the force of his
argument. Hon. C. F. Fraser followed,
and afterwards several other speakers
on both sides of the question; the de-
bate being closed by a most able resume
of the whole question by Hon. Mr.
Mowat.

The Government deserve great credit
for the firm stand they have taken in re-
fusing to allow the would-be smashers of
the Confederation Act to tinker at the
Separate school laws, by introducing
measures which would necessarily be
voted by the Dominion Government,
which is bound to protect the schools of
the majority and not to suffer their effi-
cency to be impaired.

Steps are being taken by the Dominion
Government to urge upon the Pope the
beatification of the Venerable Jean B. Vianney,
the celebrated Cure d'Ars of France. No
fewer than five hundred and seventy well-
authenticated miracles are stated to have
been wrought through his intercession,
amongst which are the cases of many per-
sons who were instantly restored to health
when they were at the point of death.

The new Separate school house in
Hamilton is to be a handsome and com-
modious building, and will be ventilated
and heated in accordance with the best
methods which modern science suggests.
The School Board have adopted, after
careful examination, the mode of attain-
ing these objects.

Rev. Dean Wagner has received a
number of art paintings from a Catholic
lady at Prague, Bohemia. They are a
donation to the Hotel Dieu Hospital at
Windsor, and will be sold, the money to
be given to the hospital.

MATRIMONIAL IMPEDIMENTS AND DISPENSATIONS.

A respected correspondent requests
us to state the law of the Church regard-
ing marriages of relatives, and to what
degree such marriages are prohibited.

We must distinguish in the marriage
contract the civil effects of matrimony,
from the moral rights and obligations to
which the contracting parties are sub-
ject. The civil effects of the contract,
which regard the distribution of prop-
erty by civil law; but these effects are
secondary in the marriage contract, and
subject to change. The principal and
immutable purpose of marriage is to
sanctify the union of husband and wife,
and to furnish them with the graces
which are necessary to enable them to
live together in the fear of God, and to
rear their children also in the fear and
love of God. For the purpose of en-
abling parents to fulfil these essential
duties of the married state, Christ has
raised the matrimonial union to the
dignity of a Christian sacrament, and its
regulation as such must be subject, like
the other sacraments, to the laws of the
Church.

The prohibition to marry a second
wife while the first is living was insti-
tuted by Christ, though divorce was
permitted under the old law; and other
regulations of Christian marriage were
laid down by St. Paul, who condemned
the Corinthian who was guilty of an in-
cestuous marriage. From this and from
the constant practice of the Church, it
is clear that the Church alone has power
to constitute the laws which regulate the
validity of marriage outside of the
bounds which are laid down in the divine
law, and when the Church, for wise re-
asons, has prohibited marriage within
certain degrees of kindred, she alone can
dispense with the laws which she has
instituted and promulgated.

The ecclesiastical prohibition of mar-
riage extends to the fourth degree of
consanguinity, counted after the ecclesi-
astical method. That is to say, when a
man and woman are descended from a
common ancestor, the prohibition ex-
tends to the fourth descendant in direct
line from the common ancestor, Brother
and sister are reckoned as in the
first degree. First cousins, being in the
second place in the direct line, are re-
ckoned in the second degree, their
children in the third, and their grand-
children in the fourth. The prohibition
to intermarry extends this far, and of
course includes those who are nearer to
the original stock. In this way con-
sanguinity is reckoned.

Affinity is relationship by marriage;
so that by the marriage of a man and
woman, all the blood relations of the
man become relatives to the woman in
the same degree of affinity in which they
are related by blood to the man. There
is no relationship, however, between
the blood relations of the woman, in this
case, and those of the man, unless they
are related otherwise.

The blood relations of the woman also
become relatives to the man by affinity
in exactly the same way as those of the
man become related to the woman.

The impediment of affinity exists to
the fourth degree, just as that of con-
sanguinity.

Marriage is prohibited, as we have
stated, to the fourth degree, whether of
consanguinity or affinity, but when the
impediment is of ecclesiastical, and not
of divine or natural law, the Church,
which has constituted the impediment,
can also dispense from it. Such dispensa-
tions are given, however, only for
reasons which are adjudged to be good
and sufficient. It thus occurs that the
marriage of first cousins is sometimes
permitted, and, more frequently, of
cousins removed to a greater degree.
Even we had the case last year when
the late Duke of Aosta was permitted
by Pope Pius VI. in his celebrated Bull
"Autorem fidei," issued in 1794. This
power was always exerted by the Church,
for the reason that the education of the
family and the sanctification of the
parents are sacred matters which per-
tain to the objects for which the Church
was instituted. The authority of the
Church to regulate marriage therefore
essentially belongs to her domain, and
the history of the Church shows that
she has always exercised it.

The Rev. Mon. Farah, who has been
sent to America by the Propaganda for
the purpose of attending to the spiritual
wants of the Catholic Arabs of the coun-
try, has found five hundred of his people
in Chicago, where, with the encourage-
ment of Archbishop Feehan, he intends to
build a church for them. These Arabs
have a different liturgy from that of the
Roman rite, and Syriac is used as the
language of the Mass, but in faith and
in adherence to the Pope they are one
with the Catholic Church.

THE OTHER OX GORED.

A recent article in the New York
Methodist Review complains bitterly of
the apathy of the wealthy laity of that
denomination in not endowing more
generously the Methodist Colleges and
erecting new denominational colleges
and universities. Those institutions of
the kind which already exist, the writer
tells us, are inferior to Cornell, Yale, and
the Johns Hopkins establishment in Balti-
more, which are non denominational, and
this is given as the reason why Methodist
parents prefer the latter. Considering
that both in Canada and the United
States the Methodist ministers are very
decided in their opinion that Catholic
elementary schools are a terrible mistake,
and that they ought to be abolished, as it
is expedient, they say, that the youth of
all denominations should be educated
together, so that by contact with each
other differences may be swept away,
and they may grow up as one brother-
hood, we might reasonably expect that
the remedy they would propose would
be to close the Methodist colleges and
colleges entirely. But this is not the
inference drawn. They seem to be much
more anxious that what is distinctively
Catholic should be abolished, rather than
to abolish what is distinctively Methodist.

The inference which the writer (Charles
W. Saper) draws is that wealthy Metho-
dists should come forward generously to
endow Methodist colleges and universi-
ties. He says: "The Methodist Episcopal
Church represents wealth enough in its
membership to thoroughly endow and
equip at once on an average one
university in each State. But the
good work seems at present almost at a
standstill. It is strange that the persist-
ent efforts of the clergy to convince the
wealthy laity of the importance of this
question produce such meagre results."

We do not think it at all strange that
the laity should take the ministers at
their word. If it be true that it is desir-
able that children of all denominations
receive in one school room their elemen-
tary instruction, and that uniformity is
 requisite in the manner of education of
the poor, why should not the children of
the wealthy, whose parents can afford to
send them to college or the university, be
educated together also? The advice given
by the writer in the Methodist Review
proves to demonstration that the opposi-
tion so persistently shown to Catholic
education arises, not from the conviction
that religious education is baneful, but
from animosity against everything Catho-
lic. Can it be wondered at that Catholics
are not convinced by such arguments, and
insist upon Catholic education for Catho-
lic children?

In Canada the various denominations
which are so much opposed to Catholic
religious education are just as earnest in
sustaining distinctively religious colleges
as are their brethren in the United States.
This is the substantial reason for the exist-
ence of Baptist colleges in Woodstock and
Toronto, Methodist colleges in Cobourg
and St. Thomas, and for Presbyterian and
Church of England colleges in various
localities. Catholics appreciate the neces-
sity for such institutions also, but we
want the benefit of religious education to
be extended to the poor, equally with the
rich, and this is one reason why we are
not convinced by the arguments of our
adversaries that we should abandon our
Separate schools; and if the Methodists
and other denominations insist on the
necessity of the abolition of such dis-
tinctions they need not be surprised if
their arguments work like boomerangs,
and convince their own people that
a system of denominational colleges
is a monstrosity in the country. Those
who are sent to college are on the average
older than those who attend the Public
schools. If grown up boys and girls
need to be strongly impressed with reli-
gious teaching, such is still more essential for
the younger children. It will be noticed
that Mr. Saper calls the Methodist col-
leges an "important" and "a good work."
It can scarcely be denied, then, that Cath-
olic Separate schools are also important
and good in their results.

SPIRITUAL RETREAT IN LA SALETTE.

Commencing on the evening of Pas-
sion Sunday, a most fruitful retreat was
held in the parish of La Salette, the
most successful indeed which was ever
given in the parish. At Vespers on
Sunday evening the Rev. H. G. Traher
preached an eloquent sermon on "The
Race for Heaven." Each morning Masses
were celebrated from 6 until 10 o'clock,
at which hour High Mass was celebrated.
On Tuesday, the Feast of the Annuncia-
tion, solemn High Mass was sung by
the pastor of the parish, the Rev. P.
Corcoran, assisted by Rev. P. J.
Gunn, P. P. of Wyoming, and Rev. J. E.
Crimin, P. P. of Dunnville, as deacon
and sub-deacon. The Rev. A. J. Mc-
Keon, P. P. of Strathroy, officiated as
master of ceremonies. Sermons were
preached each morning and evening by
Rev. Fathers A. J. McKeon, P. J. Gunn,
J. E. Crimin, H. G. Traher and M. J.
Brady, P. P. of Woodstock, all of which
were profoundly practical and made a
lasting impression on the congregation.

The confessions were constantly
crowded, and by actual count five hun-
dred and seventy-five persons received
the Holy Communion.

The choir, under the leadership of Miss
Louise Derringer, furnished excellent
music and the Rev. Fathers McKeon and

Teacher gave in this department most
efficient aid.
The retreat closed on Thursday, the
27th, with a *Te Deum* chanted by the choir.

ST. PATRICK'S DAY

IN PRINCE EDWARD ISLAND.
Special to the CATHOLIC RECORD.
With a great deal more enthusiasm than
ever before St. Patrick's Day was cele-
brated in far away Prince Edward Island.
All nationalities and classes, it would ap-
pear from the newspaper reports, com-
bined to do honor to the festival. The
principal daily of the capital got out a
St. Patrick's number, the chief feature of
which was an excellent article on the
prospects of securing Ireland's legislative
independence in the current year, from
the facile pen of the Rev. A. E. Burke.
The celebrations were more numerous
and much more enthusiastic than in former
years. At Tignish there was a grand
religious service in the morning and an
entertainment in St. Mary's Hall in the
evening. The Irishmen of Summerside
celebrated the day by hearing Mass and
a sermon by Father Lynch, of Harbor
Grace, Newfoundland, in the morning
and in the evening assisting at a very
meritorious soiree prepared by the
Sisters, during which the Rev. Father
Burke delivered an address on Ireland's
Past and Future, which the *Examiner*
pronounces "a splendid effort." At the
capital the Irishmen paraded, notwith-
standing the disagreeable weather. The
Rev. Father McElmeel preached an elo-
quent sermon at the cathedral. At the
concert in the evening the Governor
and Chief Justice and all the elite
of the city attended. Mr. Peter McCurt
spoke for Ireland. The entertainments
at Emerald and Surris were also most
successful. At the former R. R. Fitzgerald
Esq., was the orator, at the latter the Rev.
A. J. McDonald. There were other cele-
brations private and public which with
those mentioned give a slight idea of how
the good people of our beautiful and con-
tented Isle hailed the national festival of
another Isle equally beautiful, whose
people they are anxious to see in free
possession of all the privileges they them-
selves enjoy.

IN ST. MARY'S.
Special to the CATHOLIC RECORD.
St. Patrick's Day was honored in St.
Mary's in a becoming manner. High
Mass was celebrated and a sermon appro-
priate to the occasion was given.
On the eve of the festival a very interest-
ing programme was carried out. During
the vesper service, the music of which was
of a very high order, a lecture was deliv-
ered by Rev. John Brennan, of Kingston.
For nearly an hour the returned gentle-
man kept his audience highly interested.
The following is a brief summary of
the rev. gentleman's discourse:
The annual celebration on the 17th of
March of Ireland's sainted apostle is
hailed with Christian joy the world over.
Wherever the light of Christianity
dawns, wherever the Word of God is
preached in its infant purity, in every
land where supernatural revelation has
taken deep-seated root in the mind of
man in the form of a creed, the name of
St. Patrick is known, venerated and
honored as the promulgator in Christ of a
noble-hearted, chivalrous and fearless
race. Here the rev. lecturer gave an
interesting sketch of the life of St.
Patrick showing the effects of his mis-
sionary labors in the rise and progress
of secular and religious learning during
the two centuries immediately following
his death, which may justly be called
the Augustan period of Irish literature,
for to her universities flocked students
from all parts of Europe to fit them-
selves to carry the Word of God to
pagan nations. He then briefly referred
to the Danish invasion at the close of
the 9th century, and said that, notwith-
standing the fact that her religious and
educational establishments had suffered
immense losses, her missionaries still
continued to spread themselves abroad
bearing the light of Christianity to other
nations. Here he quoted the words of
Pope Benedict XIV. in a letter addressed
to the Irish Bishops about the middle
of the last century, exhorting them to
patience under their difficulties in their
efforts to propagate the faith: "Recol-
lect the labors of your great Apostle
whom our predecessor, St. Celestine, sent
amongst you. Let not the exalted vir-
tues of St. Malachi be forgotten, nor
the sanctity and trials of St. Lawrence
of Dublin be obliterated from your
minds."
The rev. gentleman concluded his
lecture by saying that we, of all the
nations of the earth, have before us the
brightest examples of Christian per-
severance in the faith, and if we only
prove true to our traditions we will
suffer every loss rather than be deprived
of that precious pearl that we inherit
from St. Patrick. Well may we say that
the nations have fallen, and still we are
young. The countries of Europe drifted
away time and again from their moor-
ings in centuries past, they cut away
from the Rock of Ages, and lost their
centre movement in their religious
separations, and multiplied divisions of
creeds, but Ireland clung in sunshine
and in shadow with a tenacity unpar-
alleled to the old landmarks, and her
creed is to-day fresh and vigorous, and
beautiful with the stamp of the Divinity,
as it came out of the mouth of the Orient
on High.

New York city contains 80 Catholic
churches, in which are said every Sunday
392 Masses. These buildings have a seat-
ing capacity of 411,700, and standing room
for 146,470, making a total of 558,170
Catholics who can fulfill their religious
duties on Sunday by attending the sacri-
fice of the Mass.

One hundred and eleven thousand,
eight hundred and sixty pilgrims visited
Lourdes during 1889. Among them were
2 Cardinals and 64 Archbishops and
Bishops. There were 202,800 Communi-
cants at the Basilica. The pilgrims
were chiefly from France, Spain Italy
and Belgium.

Archbishop Heiss, of the diocese of
Milwaukee, died at Lacrosse on Thurs-
day, 27th ult., at the age of seventy two
years. He had been several months
laboring under a severe illness, which he
bore with Christian fortitude and resig-
nation. *Requiescat in pace.*

MINORITY RIGHTS.

HON. C. F. FRASER'S BRILLIANT SPEECH

On the Separate School Question.

Following is a report of the speech delivered Tuesday evening in the Legislature by Hon. C. F. Fraser, Commissioner of Public Works.

The hon. gentleman followed close upon Mr. Meredith, and was received with hearty applause as he rose. Mr. Meredith, he said, had started out alright apparently, but had not gone far before it was manifest that whatever his intention was, he was going to make an appeal to a certain class in this Province which might possibly tide him over to the government side of the House.

It would be necessary, it seemed to him, to clear up a little as he went along. He was not at present going to follow his hon. friend. He was not, for instance, at present at all events, going to discuss what he had to say about the hierarchy of the Church, nor what he had especially to say about Archbishop Cleary.

He did not intend to follow the hon. gentleman, and still more clearly from his speech to-night—because in his London speech he did not go quite so far as he did to-night—together with what the member for Toronto, his first lieutenant, who occupied a seat beside him on the platform on the occasion of his speech at London, had to say—and together with the speech of the member for Muskoka and the resolutions passed at West Toronto Junction, the Convention at which Mr. Clendenning was nominated only very recently—taking these things altogether, it was tolerably clear that he intended to accomplish the abolition of Separate Schools.

He did not intend to follow the hon. gentleman, and still more clearly from his speech to-night—because in his London speech he did not go quite so far as he did to-night—together with what the member for Toronto, his first lieutenant, who occupied a seat beside him on the platform on the occasion of his speech at London, had to say—and together with the speech of the member for Muskoka and the resolutions passed at West Toronto Junction, the Convention at which Mr. Clendenning was nominated only very recently—taking these things altogether, it was tolerably clear that he intended to accomplish the abolition of Separate Schools.

He did not intend to follow the hon. gentleman, and still more clearly from his speech to-night—because in his London speech he did not go quite so far as he did to-night—together with what the member for Toronto, his first lieutenant, who occupied a seat beside him on the platform on the occasion of his speech at London, had to say—and together with the speech of the member for Muskoka and the resolutions passed at West Toronto Junction, the Convention at which Mr. Clendenning was nominated only very recently—taking these things altogether, it was tolerably clear that he intended to accomplish the abolition of Separate Schools.

force any law to compel the parents to do so. Therefore, it was only under this clause that there was any compulsion, and this clause applied only to children between seven and thirteen years of age, and under it the child might be sent to any school whatsoever where elementary instruction was given.

Mr. Fraser said his hon. friend talked "hear, hear," but he would say this only applied to the case of cities, towns and villages, and therefore there might have been a very good reason in the minds of those regulating these laws why there should not be a second Protestant school in a school section where there was one already taught by a Protestant teacher.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Now, it must be a very great humiliation to him that these Separate School amendments had passed through the House without his knowing before that he might have accomplished. He thought he found the reason for his opposition now in what he had referred to to-day as the "solid vote."

Mr. Fraser said his hon. friend talked "hear, hear," but he would say this only applied to the case of cities, towns and villages, and therefore there might have been a very good reason in the minds of those regulating these laws why there should not be a second Protestant school in a school section where there was one already taught by a Protestant teacher.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Mr. Fraser—No, but this is more liberal. It does not require any notice. I am going to point out that there is no technicality put in the way of Protestant Separate School supporters.

Branch No. 4, London, Ontario, at the meeting of the Association...

C. M. B. A.

Dunkirk, N. Y., March 20th, 1890. To the Officers and Members of the Catholic Mutual Benefit Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

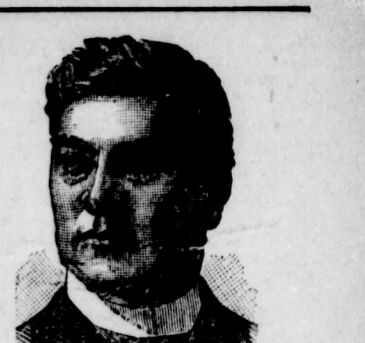
Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...

Branch 18, Niagara Falls, Ont., at a regular meeting of the Association...



GRAND OPERA HOUSE MONDAY, APRIL 7. Special engagement of the distinguished...

OUR NEW 1990 FLOWER SEED OFFER. A Magnificent Collection of FLOWER SEEDS...

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRARDOT & COMPANY...

C. C. RICHARDS & CO. GENTS.—I was cured of a severe attack of rheumatism...

P. J. WATT, Wholesale and Retail Grocer. IMPORTER OF WINES & LIQUORS...

Electricity, Hotter Baths & Sulphur Springs. CURE OF ALL NERVOUS DISEASES...

A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Myoepichondria, Melancholia, Insobriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritability and increasing the flow of power of nerve fluid...

THE LIBERAL PARTY.

MR. ASQUITH, Q. C. SAYS IT HAS TAKEN ITS STAND FOR HOME RULE.

A ROUSING SPEECH BY MR. PARNELL'S JUNIOR COUNSEL—WHAT THE LIBERALS MEAN—HOW THEY HAVE TAKEN THE CASE...

A recent meeting of Clapham Liberal and Radical Association, which was held in Belmont Hall, Clapham, was addressed by Mr. H. H. Asquith, Q. C., M. P.

The speaker, who was received with loud cheers, said they must have observed, in the course of the last ten days, that some somewhat curious...

Another grand old citizen has gone to the reward he has earned by the advanced age of eighty years. Mr. James J. Walsh, of Ontario, Canada, died on Sunday...

Mr. Walsh was a brother of the late Rev. Father Walsh, a distinguished clergyman who resided in Kingston, and whose remains lie in the vault under St. Mary's Cathedral.

Mr. Walsh had been in the lumbering business for many years. By looking at a floating raft he could tell within a few feet the measurement of its timber...

In London Township, on the 29th of March last, Mrs. Bridget Byrne, widow of the late Joseph Byrne and former wife of Alex. Loreto, died at her residence...

On February 28th, at the residence of Ashfield, was called to rest, the reward of a pious and well-spent life. The deceased was a native of Ireland...

The Cardinal Archbishop of Paris, in his circular letter against the practice of cremation, calls it a pagan custom...

There are in the southern part of Japan twenty-five thousand Catholics with sixty churches and chapels and sixty students of theology...

The Bishop of Padua has formed a society for the purpose of showing the harmony between science and religion. The Holy Father has written him a cordial letter approving of his undertaking.

His NAME A HOUSEHOLD WORD—Joseph Murphy, one of the foremost of the Irish actors, died on the 29th of March...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

DEQUALIFYING THE IRISH MEMBERS from political association and alliance with them. (Cheers.) The judges for instance found that ten years ago John O'Brien and William O'Brien were anxious to secure complete separation from England...

At a regular meeting of Branch 24, Toronto, the following resolutions of condolence were read and passed on motion of Brother J. Rogers, seconded by Brother John McNulty...