

# The Catholic Record.

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

VOLUME 9

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**GLOVES, UNDERCLOTHING,  
AND SOCKS.**  
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NEAR TALBOT.

**Two Visions.**  
Bartimeus, mid the throng,  
Hears that Jesus moves along;  
Faith and hope inspire his heart:  
"Mercy, mercy, Lord, impart!"  
"Say, what shall I do for thee?"  
"Lord," he says, "that I may see!"  
Quick the withered eyeballs shine,  
Gazing on that face Divine.

Sancti of Jesus lifts his eyes  
Ere to the Syrian skies:  
"Vengeance, vengeance, Lord, I thirst  
On these men of blood accursed!"  
Dashed to earth bereft of sight,  
Hear him own the heavenly light:  
"Lord, what wilt Thou have me do,  
"Proof to give of sorrow true?"

Christian, learn with Saul to ask  
What is thy appointed task:  
Like the beggar, learn to cry  
While the Saviour passeth by.  
Let Him light or darkness give  
So that thou hast learn to live:  
Raise thee up, or cast thee down,  
So but thou His Presence own.

—T. E. B., in Irish Monthly.

**AR CEILIDE.**  
In a beautiful library that I know well  
Where the master of the house loves to  
gather his friends round him, when the  
shadows lengthen, and drawn crimson  
curtains shut out the darkness of the  
winter night, there is on a certain shelf,  
in a certain corner, a quaint old volume  
around which lingers an odour, half  
musty, half aromatic and wholly deligh-  
tful. This little book is bound in leather,  
which for beauty of gloss and finish far  
surpasses anything within the ken of  
modern publishers in this degenerate age.  
It is about five inches long and three  
wide, and contains two hundred and seven  
pages of closely written Irish characters.  
In the exhibition of . . . it was  
catalogued "2. Irish MS. Prayer Book.  
The penmanship and binding are good,  
and the style of both is indicative of its  
age. This is a curious and interesting  
book. It contains, among other things,  
the calendar of Saints' days, Feasts, Fasts,  
etc., Prayers at Mass, the seven Penitential  
Prayers, Psalter of Jesus, Prayers for  
Confession and Communion, the Litanies,  
Vespers and other Devotions. Written  
about A. D. 1650.

So far the catalogue, but the book it-  
self is much more interesting. On the  
yellow blank page, written in English  
characters, in a clear round hand, is the  
name Connel Murphy, 1691. Then  
comes the Index, and then the calendar.  
The names of the months, although written  
in the Irish character, are easily discern-  
able, with the exception of May and  
August. These bear little or no resemblance  
to their English synonyms. January  
and May are accorded but thirty days,  
which error must have resulted in wild  
confusion.

After the calendar follow the prayers  
and litanies, all in the neatest and most  
delicate writing, duly titled and paged,  
and finishing with the usual Amen.

On the two hundred and ninth page  
is written in English:—  
"The revelation of the Most Blessed  
passion of our Saviour Jesus Christ.  
This revelation was made by the mouth  
of our Lord Jesus Christ to the three  
saints, St. Elizabeth, St. Bridget and St.  
Clare. Dearly they try to understand  
something in particular, of the most  
Blessed passion of our Lord Jesus Christ  
unto whom all light follows as after.  
First, I received 30 cuffs. 2ndly, I received  
200 blows when I was apprehended in the  
garden. 3rdly, Coming to Anna house I  
got seven falls. 4thly, I received 8 cuffs  
on my shoulders. 5thly, they raised me  
from the ground by the hair of my head  
930 times."

After this comes some writing, impos-  
sible to decipher, and then in a very clear  
and distinct hand is:  
"Campoor a remedy for ye ague. Take  
two penny wort of the said campoor, and  
put it in a little linin rag and tye a  
string to the rag and tye it to the per-  
sons neck that is troubled with the ague,  
and let it be as long that it may reach to  
his nostrils, and lett him be always tak-  
ing the sent of the said campoor until it  
weary away, which may be in less than  
three days space."

And then the end. No more does the  
quaint little volume divulge to those not  
learned in Celtic lore. To such as are  
familiar with the Irish language the book  
is a source of delight, the writing is so  
clear and so exquisitely neat. Strange  
little relic of the past, with time-worn  
cover and faint, mysterious odour, what  
vicissitudes have you not seen, what  
perils outlived, coned perchance by  
outlived "papist," in the shelter of a  
mountain cave, or carried by fugitive  
priest, flying for his life, with a price set  
by the Sassenach on his devoted head.

Breathing words of hope and love and  
admonition to the weary heart, then in  
later and less troublous times brought  
over the sea to the new land of the west,  
and now when your quaint English is out  
of date, and your beautiful Irish out of  
our ken, you are one of the rarest treas-  
ures in an almost priceless collection.

Another treasure of my friend's library  
is one of the old Father Matthew Temper-  
ance cards, and as I feel certain that they  
are very uncommon now a days I think that  
a few words about this one may awaken  
many recollections of by gone years in the  
minds of some of the older Irish subscri-  
bers to the Record. I will, with the  
kind editor's permission, turn this *Celtic*  
into a *Shanachie*, and endeavour to describe  
the time honoured morsel of pasteboard.  
To begin with, it is about five and a half  
inches in length, by four in width. As  
close as possible to the upper edge a  
festooned banner held by two cherubs  
bears the inscription, "Founded by the  
Very Rev. Theobald Matthew on the 10th  
of April, 1838." Above the festoon, a  
cherub in a nimbus holds a crown and  
blows a trumpet. In the centre of the  
card is a representation of the famous  
medal, in size about equal to a silver  
dollar. On its face is a shield bearing  
the Agnus Dei, with a cross above it  
and the letters I. H. S. underneath. It  
is supported by a man and woman in neat  
attire. This worthy couple have an air of  
extreme prosperity, they triumphantly  
hold flags, and are being crowned by  
cherubs; at their feet are a small boy and  
girl, also radiant with happiness. Around  
the whole runs the legend: "In Hoc Signo  
Vincas."

On the reverse of the medal is a Maltese  
cross, on which is printed the famous and  
blessed pledge, as follows:  
"I promise to abstain from all intoxicat-  
ing drinks, etc. except used medicinally  
and by order of a medical man, and to  
discontinue the cause and practice of  
intemperance."

Around this runs the words:  
"Our Total Abstinence Society. The  
Very Rev. T. Matthew, President."  
Below the design of the medal we read:  
"Mrs. X. Y. Z. has taken the Total  
Abstinence pledge this 6th day of April,  
1841.  
Member, 4,023,591.  
THEOBALD MATTHEW, President.  
Underneath runs a wreath of shamrocks  
divided by a harp, and below it the text:  
"He reasoned of righteousness, temperance  
and judgment to come." (Acts vi,  
2, v. 25.)

At the right of the medal is a beshive,  
garlanded with the rose, shamrock and  
thistle, and under it a dove flying down  
towards a little domestic scene wherein  
two overlaid composites frame a neat  
kitchen interior, showing a bright hearth  
and cosy couple, seated by "their sin fire-  
side," while on the mantelpiece is a savings  
bankbook. This is *Temperance*.

On the left side a table holds a flaming  
candle round which hovers a moth, and a  
bottle round which a serpent coils. This  
table rests on a skull; and near it is a  
crow. Underneath, framed in a pall,  
is a wretched hovel where a  
ferocious man is beating his mis-  
erable wife to death and two  
screaming children in rage try to  
stay his hand. This is *Intemperance*.

The little card is lithographed in a very  
quaint and old-fashioned style. The deli-  
cate clear signature of the grand Apostle  
of Temperance is as fresh and legible as  
on the day whereon it was traced by his  
devoted hand. I suppose that in most  
Irish settlements one or more men will  
be found, who, in their youth, took the  
pledge from Father Matthew. One there  
is in Kinross, Prince Edward Island, who,  
a native of Tyrone, walked from his vil-  
lage home to Monaghan town, to hear  
Father Matthew preach, and who counted  
the fatigue as nothing, so well repaid was  
he by the grand discourse of the gifted  
priest.

"Took the pledge, is it?" says he, "I  
should think I did. Aye, there was  
scarcely a man that heard him could  
stand against his eloquence. We all took  
it, little and big, and by the help of God,  
I've kept it ever since, a matter of more  
than fifty years."

What a high place Father Mathew must  
have in heaven!

Here is another relic, which proves  
that craniums were crammed before our  
century dawned to diffuse knowledge  
among the masses.

In exquisite copperplate, on ancient  
yellow paper, is set forth under  
the heading *Education*, that  
"Timothy Buggy and Richard Denese  
inform their friends and the public that  
they will instruct youth with care and  
expedition in the following branches, viz:  
English, grammatically, writing, arithmetic,  
book-keeping, geography, the use of the  
globe, Euclid's elements of geometry,  
plane and spherical trigonometry, mea-  
suring, gauging, surveying, navigation,  
gunnery, fortification, drilling, astronomy,  
natural philosophy, algebra and fluxions,

with their application to the above  
branches."  
This is dated County Carlow, 1795. Cer-  
tainly Messrs. Timothy Buggy and Rich-  
ard Denese were not stingy in their  
offer of instructing the youth of the  
neighborhood for a very modest honor-  
arium; and it is very probable that their  
pupils spoke the English language with  
more correctness and purity than most  
of the youngsters in our modern  
government schools. Grammatical Eng-  
lish is the last thing insisted on by the  
average enlightened trustee who is  
anxious to facilitate the "passing of the  
board" of some son or daughter of a  
neighboring farmer or village magnate.  
It is not long since I saw a monthly re-  
port of a little lad in a government school  
in the Maritime Provinces which was to  
the point, but scarcely classic, as it was  
thus worded:  
"Silas is improving some." A. M. P.

**THEIR CHARACTERS ALWAYS BAD.**  
A correspondent writing in the Toronto  
Mail, of the 14th, in reference to the lec-  
tures of the notorious Fulton in that city,  
thus refers to the position of Catholics in  
Toronto, and quotes an extract from the  
writings of Cardinal Newman in reference  
to that class of perambulating scanda-  
lizers, for which so many Toronto  
pulpits are ever open, to the shame, be it  
said, of both pastors and people.  
"This kind of treatment of Catholics,"  
he says, "is not new, but its day should  
have ended in Toronto. Nearly forty  
years ago Cardinal Newman answered  
similar charges in the following words,  
and yet some of the people of Toronto  
seem to think Dr. Fulton has unearthed  
something new, some accusation that has  
not been made and shown to be ground-  
less over and over again a dozen times:—  
"A writer of character, of honor,  
gentlemanlike feeling, who has the *entre*  
of the first and most intellectual circles  
of the metropolis, and is the friend of  
the first Protestant ecclesiastics of his day,  
is in the main true and fair; a worth-  
less stroller gets her own testimony put  
into writing; it is a heap of fables and it  
triumphantly succeeds. Let then the  
Protestant public be itself the judge. Its  
preference of Maria Monk to Blanco  
White reveals a great fault; true, but  
by an accusation against Catholicism;  
and falsehood is its best friend. Nor  
let it be imagined that I have unfairly  
selected my examples in order to serve a  
purpose. Inhabitants of Birmingham  
ought more than others to acquit me of  
this. Only two years have I been here,  
and each of these two has been equalled  
by an accusation against Catholicism, and  
the irreparableness of their authors,  
and in the enormity of their falsehood,  
and in the brilliancy of their success, to  
the calumnies of Maria Monk. Two years  
ago it was Jeffrey; last year it was Teo-  
dore. You recollect how Jeffrey acted his  
part; how he swept an army and bat-  
talion, and raised a whole population  
against an innocent company of monks;  
and how he was convicted of fraud and  
confessed his guilt, and was sent to prison.  
You also recollect how an impostor called  
Teodore declaimed such shocking things  
and wrote such indecent pamphlets  
against us, that the Catholics who were  
intended for any other purpose than to  
afford merriment to the haunts of proflig-  
acy and vice. Yet he was followed for  
a time, was admitted into Protestant  
places of worship and honored as a truth-  
telling oracle, till at length he was plainly  
detected to be what everyone from the  
first would have seen he really was, were  
it usual to do the same common justice to  
Catholics which every Protestant considers  
his due. Falsehood succeeds for a genera-  
tion, or for a period; but there it has its  
full course and comes to an end. Truth  
is great and will prevail. The end is the  
proof of things. Surely we shall succeed,  
because they say all manner of evil against  
us willy nilly for His name's sake."  
His name's sake.

"For Jeffrey writes Chiquinoy, for  
Teodore Fulton, and for Birmingham  
Toronto, and the history of those weary  
years of outrage on us will be almost  
literally correct. Fulton, the sneaking  
coward, takes good care to utter his  
specific charges only against Italy, France,  
Spain or Lower Canada. Against us he  
makes use of the cautious method of hint,  
innuendo, insinuation—no tangible specific  
charge that can be taken hold of to expose  
his thick hide to the lash of the law."

**PIANO RECITAL.**—On the 16th instant  
Mrs. Moore favored the young lady pupils  
of the Convent of the Sacred Heart in this  
city with another of those brilliant piano  
recitals which are deemed not only a very  
great pleasure, but a source of instruction  
as well. The following is a programme of  
the pieces rendered on the occasion:—  
Hunting Song. . . . . Robert Schumann  
Studies in C Major. . . . . Chopin  
Studies in A Minor. . . . . Grieg  
Andante and Ron-do. . . . . Mendelssohn  
Etude Melodique (Grace). . . . . Carl Mayer  
Crade Song. . . . . Heuvel  
Tarentelle. . . . . Stephen Heller  
Wanderstunden. . . . . Stephen Heller

**PERFORMANCES.**—We were exceedingly  
pleased last week to be honored with a  
call from our old and valued friend,  
Thomas Ryan, Esq., now a resident of  
Port Arthur. The occasion of Mr. Ryan's  
visit to London was in consequence of the  
serious illness of his mother. We are  
glad to be able to state that the estimable  
lady is now somewhat restored to good  
health.

Leave to everyone the care of his own  
affairs and disturb not himself with what  
is said or done in the world.—St. Thomas  
Aquinas.

## SEPARATE SCHOOL TRUSTEES.

The following letter from his Grace the  
Archbishop of Toronto defines the rela-  
tions of priests and people toward Catho-  
lic schools:  
A LETTER BY THE ARCHBISHOP CONCERN-  
ING THE CONTEST IN ST. ANDREW'S  
WARD.  
St. Michael's Palace, Toronto,  
April 14th, 1888.

REVEREND SIR—In our letter to you  
on the 24th March we recommended Mr. E.  
A. Cullerton as a competent person to fill  
the place of the much regretted Mr. H.  
Nolan, as Separate school trustee for St.  
Andrew's Ward; but finding that he was  
not sufficiently known in the west end of  
the ward, which contains the bulk of the  
voters, we requested Mr. Cullerton to  
re-sign his candidature, which he very  
graciously did; and we are happy to  
announce that Hon. T. W. Anglin has  
accepted the nomination at our request,  
joined with that of his Lordship Bishop  
O'Mahony, of all the priests of the city, of  
a very large number of the Catholic rate-  
payers of St. Andrew's Ward, and of  
gentlemen of high standing in other parts  
of the city, for all the Catholics of the  
city are interested in seeing the School  
Board augmented by gentlemen of high  
talent, and highly imbued with religious  
principles.

It is quite erroneous to think that what  
appertains to the election of Separate  
school trustees is merely a secular matter,  
and does not touch religion. The Chris-  
tian education of youth is a religious  
matter, one to be chiefly directed by the  
clergy, and especially by the bishops, who  
have to answer for the souls of those con-  
fided to their care, both parents and chil-  
dren. Now, the election of persons to ad-  
dress the clergy in their sacred duty of edu-  
cating youth is a sacred affair; just as the  
material building of a church is a sacred  
affair. To appropriate to one party the  
money, given for the building of a church  
would be sacrilege; so with moneys col-  
lected for the religious education of our  
youth.

The Church, justly and religiously,  
claims the right to define the bounds of  
her own rights and jurisdiction. Were  
this in the power of the State, the Church  
would not be permitted always to preach  
the true gospel of Christ. Now, we pro-  
nounce the election of Separate  
school trustees a religious affair and that  
each elector must answer before God for  
his vote.

A trustee must be a conscientious and  
practical Catholic. To vote for a man to  
be trustee who is seldom seen at mass and  
never at the altar of the Holy Eucharist,  
is a crime before God and man. We know  
that Mr. Anglin is a practical Catholic in  
every sense.

That a few Catholics here in Toronto  
should be complimented by the lying and  
filthy newspaper, the *Calumny*, for their  
election, given for the calumnyator  
of our name, on revolting against ecclesi-  
astical authority here in Toronto as the  
McGinn party were revolting against  
the Archbishop of New York, should open  
the eyes of any fair-minded Catholic to  
the true meaning of the present agitation.

To be supported by the Protestant press  
in vilification of God's anointed here is  
certainly not an evidence of a true Catho-  
lic, yet such has been the case here, to the  
disgrace of the whole Catholic body.  
Some men belonging to the good society of  
St. Vincent de Paul are in that category,  
but there are Judases everywhere.

We pronounce those Catholics who  
will try to place on the Board of Separate  
School Trustees a non-practical Catholic  
to act in the sacred cause of the Catholic  
education of youth, commit a sin.

We never tried to control our Catholic  
people in their votes for purely secular  
concerns, such as for elections of Mayor,  
or of Aldermen, or of members of Parlia-  
ment, etc. But the election of a Separate  
school trustee, being a religious affair,  
concerning the salvation of souls, it is our  
duty to interfere and see that proper men  
are elected.

We will conclude as we did in one of  
our former letters, "Obey your prelates  
and be subject to them, for they watch as  
being to render an account to your souls,  
that they may do this with joy and not  
with grief" (Hob. xiii, 17). God will  
not bless those who disobey their lawful  
ecclesiastical superiors in sacred matters.

Yours faithfully in Christ,  
(Signed) JOHN JOSEPH LYONCH,  
Archbishop of Toronto.

P. S.—As we are bound to pray for all  
souls, especially for those confided to our  
pastoral care, we ask you, my good  
people, to join us in beseeching Almighty  
God, through the intercession of His  
immaculate mother and St. Patrick, to  
dispel the darkness of error from the  
minds of these misguided men, deceived  
by the devil, that they turn to the author  
of all truth, and listen and obey the  
Church which they are commanded to  
hear and obey.

On our part we forgive them from our  
hearts the insults and obliquity which they  
have heaped on us, privately and publicly,  
in the Protestant press. May God forgive  
them.

Mr. W. J. Gordon, of Cleveland, Ohio,  
has presented to Bishop Gilmour and his  
successors a magnificent jewelled mitre,  
valued at \$25,000. Bishop Gilmour wore  
it for the first time at Pontifical High  
Mass on Easter Sunday at St. John's  
Cathedral, Cleveland.

The seating—or, perhaps more properly  
standing—capacity of the eight largest  
churches in Europe is said to be as follows:  
St. Peter, Rome, 54,000 persons; Milan  
Cathedral, 37,000; St. Paul, Rome, 25,000;  
St. Sophia, Constantinople, 23,000; Notre  
Dame, Paris, 21,000; Florence Cathedral,  
20,000; Pisa Cathedral, 13,000; St. Mark,  
Venice, 7,000.

There is the stagnant condition of  
some Catholics, and the vital, active, per-  
severing condition of others. Choose ye;  
but the first class will have cause to  
tremble before the judgment-seat.—*Osob*  
*de Columbian.*

## SPECIAL TO THE CATHOLIC RECORD.

### VILLDAR AT ST. MARY'S COLLEGE.

Montreal, April 14th.  
On Wednesday evening, last, the  
Academic Hall of St. Mary's was well  
filled to witness the performance of  
"Villdar" by the English speaking stu-  
dents of the college. Learned physi-  
cians, eloquent lawyers, eminent politi-  
cians and distinguished members of  
society might be seen among the audi-  
ence that impatiently waited for the  
lifting of the curtain. The curtain or  
rather drop scene is in itself well worthy  
of inspection, it being a charmingly  
painted picture of Chambly showing the  
village street, the quaint old church, the  
olden time. In the foreground, its  
massive towers reflected in the still river,  
frowns the fortress, and near it, rather an  
anachronism in the shape of a little white  
steambot. Along the background  
stretches a chain of hills, the tallest of  
which is surmounted with a wooden cross.  
It is a peaceful and lovely scene. Before  
the stage and extending from the frescoed  
representation of Jacques Cartier to that  
of Christopher Columbus, at the orchestra  
of the Gen tuning their instruments  
and otherwise making preparation to  
gladden the hearts and ears of their fel-  
low-creatures.

At eight o'clock, vociferous clapping  
on the part of the students heralded the  
entrance of the Reverend Father Turgon,  
who, with the English-speaking Fathers  
of the College, the Abbe La Claire of St.  
Joseph's Church and some other guests,  
proceeded to occupy chairs in the front  
row.

And then the curtain rose. "Villdar" is  
a dramatic translation from the French. The  
plot is nothing very original, but the play  
contains some good bits and there is scope  
for fine acting. The reigning count,  
Villdar, has, with the assistance of an ex-  
galle slave named Ricardo, confined his  
old father in a dark dungeon of his ances-  
tral castle. After doing this, he  
leaves old Villdar to be dead. The usurp-  
ing son suffers much anguish of mind,  
which is increased when he hears that his  
only son, Adolph, is coming to visit him.  
Adolph comes, accompanied by his foster  
brother William, and is much dis-  
tressed by the coldness of his father.  
Ricardo, Adolph decides to go away from  
the paternal castle, but hearing from  
Tjoro, a sort of village simpleton, of a  
ghost supposed to haunt the dungeons of  
the castle, and having cognizance of a  
secret staircase, he determines to investi-  
gate the matter by passing a night in the  
subterranean regions.

He does so—and discovers his grand-  
father, from whose hands he strikes the  
chains. To them enters Count Villdar,  
who is filled with remorse, which he strives  
to express all too late, for the aged father,  
not able to stand the excitement of the  
scene, sinks down and dies. There is some  
excellent play introduced. Tjoro is  
capital. His make-up would do credit to  
any stage—nobody seeing the shambling,  
red-headed, awkward, toothless clown,  
would find it easy to believe that the dis-  
guise covered one of the most aristocratic  
looking young Southern gentlemen ever  
taught in a Canadian college. Brule  
Montache, the recruiting sergeant, was  
well played by Mr. James Barry, whose  
troops of recruits were very funny and  
excellently made up, particularly one  
little chap who says he wants to be a  
soldier, and get the promised three hun-  
dred Louis d'or, but whether he is corporal  
or general it is all the same.

One of the prettiest scenes was a wood-  
land glade in Villdar Park, where three  
little children picking wild flowers are  
caught by Ricardo and brought before the  
count for punishment. The boys, Masters  
Dunstan, Gray and Willie Hingston, plead  
so touchingly for forgiveness, and speak  
so tenderly of their dead father that  
hearing them many eyes in the  
audience glistened with un-  
shed tears. The gypsies Hassan  
and Alec, took their parts well,  
as indeed did all the casts, but the palm  
must be awarded to Mr. Joseph Walsh, as  
the old Count Villdar. The character is a  
very effective one, requiring sympathetic  
feeling and appealing strongly to the  
feelings of the audience. It could scarcely  
be better rendered on the boards of any  
theatre than it was by Mr. Walsh.  
Tjoro, too, is deserving of great praise; his  
lively sallies were the life of the play,  
while his quotations from the wisdom of  
his grandmother, "God bless her bones,"  
were very highly appreciated. Tjoro  
although trained to "turn his words over  
seven times in his mouth before speak-  
ing," proves himself not capable of keep-  
ing a secret, at least he owned to having  
divulged it to "one-eyed Jim, and stout  
Madeline, and Father Phillips and only  
two others." Ricardo, the villain, is  
unmasked, of course, and is handcuffed  
with the shackles with which he once  
bound the hands of his old master, and  
led off in triumph.

During the performance and between  
the acts the orchestra of the Gen played  
selections from Schumann, Gounod,  
Verdi, and other masters, while at the end  
of the third act, Mendelssohn's "Bridal  
March" brought the entertainment,  
as Tjoro would say "to the  
climax of a complete sufficiency," and  
shortly after ten the audience dispersed,  
their remarks being, to quote the same  
gentleman, interlarded with "superlatives  
of satisfaction."

These dramatic entertainments in the  
Academic Hall of St. Mary's have a very  
well deserved reputation—the acting is  
always good, the costumes handsome, and  
the music above criticism, while the audi-  
ence invariably comprises the *élite* of the  
Catholic society of Montreal.

He who enters not into his own heart  
at least once a day, lives not the life of  
the true Christian.—Venerable John  
Tauler.

## SPECIAL TO THE RECORD.

### ST. THOMAS.

**St. Anne de Beaupre.**

I love this sacred spot, where pious pilgrims kneel before thy holy shrine, in fervent prayer, O great Saint Anne, thy tender heart doth melt for us with true maternal love and care, As they appeal to thee in pain or grief, Thou dost obtain for them a sweet relief.

The waters of the grand Saint Lawrence glide in calm, majestic motion, on their way Past "bonne Sainte Anne," as if the gentle life's current hallowed homage they would pay, Before the ancient shrine, as on its beach, It bears the pilgrims to this place of rest.

What joy to hear, at evening's solemn hour, The music of thy sweet-toned bell resound, O' land and water, from thy holy tower, Inviting all to prayer, its heavenly sound Is like an angel's voice from above, Resounding us of God's eternal love.

The sons of Saint Alphonsus guard thy shrine, O good Saint Anne, thy pilgrims they receive Who come to seek that potent help of thine, And speak comforting words to those who grieve.

O'er sin, while they, as priests of God, impart A holy peace that heals the contrite heart.

And daily here the praise of God is sung, Here thousands come to bless His holy name, From distant shores the faithful, old and young, Proclaim thy glory, Saint Anne, thy glorious fame.

They leave the busy scenes of worldly strife, On these their hills, receive the bread of life.

How oft the erring child of sin, for years Astray from virtue's path, hath here been led, The grace of true repentance, and in tears Hath covered hands by which he was abused.

In crime, but now by thy assistance freed, To him a mother thou hast proved indeed.

How often have the sick, the blind, the lame, Obtained a cure by thy maternal aid, Of all their ills, as led by faith, they came From distant climes, by dangers undismayed.

As pilgrims to thy shrine, overland and sea, To seek for health, thy comfort here from thee.

O great Saint Anne! behold, I call on thee To aid me in this life of toil and care, That I to God may one day faithful be, With pity listen to my humble prayer, And give me grace, that I may never cease To love to thee, to place before thy shrine.

M. S. BURKE C. S. S. R.

**THE COLONEL'S STORY.**

Catholic World for April.

We had been discussing mesmerism and spirit-rapping.

"Where physical agencies are used," said old Colonel G—, "there is room for deceit. I know of an instance of real, continual clairvoyance, as wonderful as any of the phenomena you have related though it had nothing to do with the spirit world."

"Let us have it! Tell us your story!" we all cried, preparing for a treat; for we knew that the colonel, while not at all addicted to feats of magic, was a man of a strange, gentle, and fearless man! During two long years Villafana was compelled to live in the company of these outlaws; but all this time his influence over them was growing stronger every day and gradually detaching them from their life of crime.

The pirate captain did not carry out his threat. He, as well as his crew, soon learned to look upon Villafana with superstitious awe. They treated him kindly, but they kept him a prisoner. Where could they have found a man so gentle and so good as this strange, gentle, and fearless man! During two long years Villafana was compelled to live in the company of these outlaws; but all this time his influence over them was growing stronger every day and gradually detaching them from their life of crime.

Wing, he was not very talkative, and his narratives were the more prized because he was so sparing of them.

The old man threw his cigar into the fire, took a sip of claret punch, and told us the following remarkable story:

Just as Villafana was the youngest son of one of the proudest grandees who claimed the right to remain with covered head in the presence of the king of Spain. Passionately fond of study, an eager inquirer into the mysteries of the most abstruse sciences, the young nobleman was a shy scholar and a profound thinker, ill-fitted for the hollow gayeties of the court. His manner was absent and eccentric, his speech as candid as a child's; but if his mind was absorbed in the pursuit of knowledge, his heart seemed to overflow with love for suffering mankind. The poor, the helpless, were the objects of his constant solicitude, and the better to serve them, he studied medicine with an eagerness and zeal which were crowned with rare success. Many were the cures he performed in the wretched huts of Madrid. The poor people looked upon him as a saint gifted with miraculous healing power.

The old Marquis de Villafana did not relish the idea of his son becoming a physician or a sort of Brother of Charity; if the army did not suit him, there was the refuge of younger sons, the church, where the family influence would secure him a bishop's mitre. In obedience to the paternal wishes Juan de Villafana studied for the priesthood, and he was on the eve of being ordained when an adventure befell him which was to change his fate and make him the hero of his true story.

King Carlos was ill; he suffered from an unknown malady which baffled the skill of the court physician; he pined and wasted slowly, retaining his mental faculties, but unable to make the least physical exertion. He still received his grandees at the ceremonious court levee, and one morning he graciously invited the Marquis de Villafana, whom he held in great esteem, to bring his son Juan the next day to receive the assurance of the royal favor and protection.

Villafana, approaching the sumptuous couch upon which his sovereign reclined, bowed low, and, taking the hand of the king, graciously held it to him, raised it to his lips. In doing so his gaze rested dreamily on the emaciated and pallid sufferer; suddenly the young man recoiled, exclaiming: "Good heavens! your majesty has taken poison!"

Horror struck at this startling announcement, the king fell back in a swoon. A short, awful pause ensued, followed by a confused uproar. The court physician and certain favorite courtiers surrounded the young man and dragged him out of the king's chamber, with loud denunciations of "Madman!" "Fool!" "Traitor!" Juan de Villafana followed them unresistingly, his pale face wearing an expression of solemn awe and tender pity, as he repeated in a prophetic tone: "His majesty has been poisoned! I see the working of the fatal drug in his veins; I know the hand that poured it!"

The old marquis, on recovering from his stupefaction, had hastened to follow his son. With the help of some friends

he succeeded in getting him safely out of the palace. But the young seer had said too much; he must not live to name the guilty wretch whom he knew. That same evening, as Juan de Villafana was going to see a sick man in the suburbs, he was attacked by two hired assassins. He fought for his life and killed one of his assailants; the other brave fled.

The young student was horrified. He had shed the blood of a human being! He felt himself unworthy of the priest's hood; his blood-stained hands should not touch the sacred Host. Then he detested the corrupt atmosphere of the court; his place should not be there. Bidding farewell to his aged father, he set off, a voluntary exile from his native land.

The king did not die of the poison. Juan had left in the hands of the marquis a prescription for the royal sufferer. He had made to him, besides, revelations so precise that the marquis could not hesitate to communicate them to the king. The court physician sent a certain number of men upon whom the queen looked with too much favor were banished.

The life of the wanderer became an eventful one. The vessel on which he had taken passage for America was attacked by pirates and fell into their hands. A bloody conflict, Villafana's manifold dangers, was ministering to the wounded in the ship's cabin, which he had transformed into an ambulance. When the pirates, maddened by the resistance of the crew and their own losses, boarded the vessel, they commenced an indiscriminate slaughter. The pirate chief, rushing into the cabin, found the unconscious physician busy with his work of mercy. The severity of the young man struck the hardened bandit with admiration.

"Ah! you are a surgeon!" said he. "Many of my men are wounded, and I will spare your life for their sake. Leave these dogs to be thrown to the fishes, and you come on board of my brig."

"Not one of your men will I touch unless these unfortunate are completely cured," was the quiet and decided answer.

"What!" exclaimed the pirate, and he uttered a blasphemous oath, "you resist my orders! Obey, or you shall die a horrible death."

"You can kill me, señor, but that will not cure your comrades; their lives are linked to the lives of these poor men."

"Demónio!" . . . Well, let it be as you say. Care them all; I will hang you afterwards for your impudence."

"As you will," and Villafana resumed his work at the bedside of the poor wretches, who had remained with agonizing consciousness of his presence.

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would have suffered violence at the hands of the crowd had not the dead girl's father interposed. Overwhelmed with grief, he was following the dead body of his beloved child, when his attention was roused by the tumult, and he heard the last words of the doctor. Rushing forward and forcing his way through the excited crowd, he caught Villafana by the arm.

"Man!" cried the bereaved parent—"man, what that you have said! My People alive! Answer! Do not trifle with a father's heart; do not swathe insensate hopes only to make my despair more bitter. Speak! O on your life, is she alive?"

"Séñor," replied Villafana, who had recovered his composure, "upon my last hope of salvation I swear to you that your daughter is at this moment alive. Take her back to your house, and God permitting I will restore her to your love."

"Come, then," said the old man, "bring her back to life and all my wealth shall be yours. But," he added, "rather bleed, bleed me, and I will tear out your heart!"

"Villafana shrugged his shoulders, and, taking the poor father's arm, walked back to the house, where a weeping mother mourned the loss of her last-born. The young girl was laid upon a bed and all the paraphernalia of death was removed by order of the doctor, who, having despatched a messenger to the nearest pharmacy for certain drugs, carefully prepared a mixture. He forced a spoon between the clenched teeth of the girl, and poured in the drop by drop, a spoonful of the liquid. He then took his seat by the bedside, and, having consulted his watch, addressed at last the unhappy father, who, silent and trembling with anxiety, had followed eagerly his every movement.

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St. Patrick's Hymn Before Tarah.

TRANSLATED BY DR. O'DONOVAN FROM THE ORIGINAL IRISH.

The original Irish of this Hymn was published by Dr. Petrie, in vol. xviii. "Translations of the Royal Irish Academy." It is the work of the most ancient dialect of the Irish, the same in which the Breton laws were written. It was printed from the "Liber Hymnorum," preserved in the Library of Trinity College, Dublin, a manuscript, which, as Dr. Petrie proves by the authority of Usener and others must be nearly 1500 years old.

At Tarah to-day, in this awful hour, I call on the Holy Trinity! Glory to Him who reigneth in power, The God of the elements, Father and Son, And Paraclete Spirit, which Three are the One, The ever-existing Divinity!

At Tarah to-day, I call on the Lord, On Christ, the Omnipotent Word, Who came to redeem from Death and Sin Our fallen race.

And I put and place The virtues that I wish and liveth in His baptism pure and holy, His life of toil, anxiety and mission, His glorious death—His Crucifixion, His Burial, sealed and sad and slow, His Resurrection to life and glory, His glorious Ascension to Heaven's high Throne.

And, lastly, in a future dread And terrible coming to judge all men—Both the Living and Dead.

At Tarah to-day, I put and I place The virtues that I wish in the Seraphim's love, And the virtues and graces Of all the Archangels and Angels above, And in the hope of the Resurrection To everlasting reward and bliss.

And in the trials the prophets foretold, And in the Apostles' faith and teachings, And in the purity ever dwelling Within the hearts of the saints and their breast, And in the actions bright and excellent Of all good men, the just and the best.

At Tarah to-day, in this awful hour, I place all Heaven with its powers, And the sun with its brightness, And the snow with its whiteness, And the fire with all its fiery powers, And lightning with its rapid wrath, And the winds with their swiftness along their paths.

And the sea with its deepness, And the rocks with their steepness, And the earth with its starkness, All these things, please, By God's almighty help and grace, Between myself and the Powers of Darkness.

At Tarah to-day, May God be my strength, May the power of God now nerve me! May God the Almighty hear me! May God the Almighty hear me! May God the Almighty hear me!

May the wisdom of God defend me! May God give me power to teach and to preach! May the host of God defend me! And ward me, Against the wiles of demons and devils, Against the temptations of the evil, Against the bad passions and wicked will Of the reckless mind and the wretched heart, Against every man who designs me ill, Whether league'd with others or plotting apart!

In this hour of hours, I place all things powers Between myself and every foe, Who threaten my body and soul With danger or with sorrow.

To protect me against the evils that flow From lying soothsayers' incantations, From the gloomy laws of the Gnostic nations, From Heresy's hateful innovations, From Idolatry's rites and invocations, Be those my defenders.

My sword against the ban—And spell of smiths, and Druids and women: In this, against every knowledge that renders The light of Heaven, sends us dim in The spirit and soul of man!

May Christ, I pray, Protect me to-day, Against poison and fire, Against the wounding and wounding, That so, in His grace abounding, I may earn the Preacher's hire!

Christ, as a light, illumine and guide me, Christ, as a shield, o'ershadow and cover me, Christ, under me! Christ be over me! Christ be beside me, Christ be behind me, Christ, this day, be within and without me! Christ, the lowly and meek, Christ, the All-Powerful, In the heart of whom I speak, In the mouth of each who speaks to me! In all who draw me near, Or see me or hear me!

At Tarah to-day, in this awful hour, I call on the Holy Trinity! Glory to Him who reigneth in power, The God of the Elements, Father and Son, And Paraclete Spirit, which Three are the One, The ever-existing Divinity!

Salvation dwells with the Lord, With Christ the Omnipotent Word, From generation to generation, Grant us, O Lord, thy grace and salvation.

\* Properly, "strength," "firmness," from the Anglo-Saxon, "strong," "stirf."

A Good Remedy for Burns.

Accidentally, I recently discovered a remedy for burns which is easily applied and exceedingly prompt in its action. I was called in some haste to a little child, about three weeks ago, who was badly burned about the hands and face from falling on a hot stove. The burns were deep, the pain excessive, and the shock considerable. I sent to the drug store for a mixture of lime water, olive oil, and carbolic acid. While waiting for this I prepared to give the child a hypodermic injection of morphia with which to allay the agony, which was so great that convulsions seemed imminent. While I was getting ready to do this I espied upon the shelf a bottle of pinus canadensis (colorless). Remembering its wonderful soothing influence in acute inflammations, I at once concluded to try it. Taking a corner of a soft handkerchief I rapidly painted the injured parts, when like magic, the pain ceased. You can well imagine my surprise and delight at the result. I directed a camel's hair brush to be purchased, and had the mother make few applications, and the case had no more treatment save a little iodoform ointment later on. Since this I have tried it in several cases, both slight and severe, and with the same delightful results.

Ayer's Cathartic Pills are suited to every age. They are mild and pleasant in action, thorough and searching in effect, and, being sugar-coated, are easy to take. These pills never fail to give satisfaction.

C. A. Livingstone, Plattville, says: "I have much pleasure in recommending Dr. Thomas' Electric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism."

FOOD TESTS IN NEW YORK.

OFFICIAL ANALYSIS OF BAKING POWDERS.—ADULTERATIONS IN CREAM OF TARTAR.

Under the direction of the New York State Board of Health, thirty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOV, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities; in some samples to the extent of 93 per cent. of their entire weight.

The only baking powders of the market with the single exception of "Royal" (not including the alum and phosphate powders, which have not the virtue of even an impure cream of tartar), are made from the adulterated cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Lov, who made the analysis of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of the "Royal": "I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphate or other injurious substance. E. G. Lov, Ph. D."

It is highly satisfactory to the housekeepers of this vicinity, where the Royal Baking Powder is in general use, that the investigations by the analysis in Massachusetts, New York, and Ohio, the only States that have thus far taken action upon this important subject, agree in classing it as the purest and most efficient baking powder in the market.

FROM THE IRISH BENCHES.

From Our Parliamentary Correspondent.

House of Commons, Wednesday. To-day the House broke up for an eight days' Easter recess. Mr. P. had already dispersed to the four winds. Even the excitement of Mr. Goschen's Budget—its penny in the pound of the income tax—were not sufficient to induce a big House to wait together so long as Monday evening. To-day only a handful mustered on the benches on the Tory side—enough to keep a majority for the Government in case of a snap division.

On the benches facing them only the wretched, so to speak, of the Opposition. For all that a notable day's work was done. As a rule the day on which the House adjourns for a recess is almost a dies non. The chief business for which the House meets is to adjourn. To-day however, was a striking exception to the rule. The Government undertook to-day the most important proceeding of the year in Ireland, which they have attempted in Parliament since their Land Bill of last year. They introduced, through the medium of Mr. Balfour, a Bill, the object of which is to deal with the position which is about to arise, when the appointments of the Sub-Commissioners under the Land Act of 1881 are bound by law to lapse. It is a Bill which proposes, in a word, to revolutionize the whole machinery of Mr. Gladstone's Land Act.

Mr. Balfour tried to scheme this measure through without debate at the heel of the evening on Monday, but happily he was foiled in this purpose, and to-day the measure was the subject of a debate of the highest interest for the best part of the afternoon.

Few men so completely reveal their characters in their speeches as Mr. Balfour does. That is not because few men are so candid as he, but because few public men who make speeches have so little of character to reveal. Every speech a man makes upon a subject with which his conduct is intimately bound up must, generally speaking, throw light upon some side or portion of his character. Mr. Balfour cannot speak for longer than half an hour on the Irish question without laying bare the whole foundations upon which his moral and intellectual structure is reared. There is not much to lay bare. It requires no great penetration of vision to pierce these shallows. Morally a coward and a coxcomb, intellectually a dealer in pinhead jewelry—that is a pretty fair description of the limits between which Mr. Balfour's character ranges. You can refer every one of his varied traits to one or other of these base-line qualities. Mendacity, vindictiveness, superciliousness, braggadocio, littleness, brilliancy of surface, covering lack of common sense and real capacity—they are all derivatives or variants of these three, of the cowardice, the coxcomb, and the superficiality. And they are all exhibited in every tolerably long speech Mr. Balfour makes. The speech of Saturday at Stalybridge was a fresh case in point. Indeed, it was a peculiarly strong case in point, for if ever there was a time when a Minister should have felt bound to show the very best that was in him, and to vindicate his policy it was on Saturday, when Mr. Balfour delivered his first platform speech since the rejection of Mr. Parnell's Arrears Bill and Mr. William O'Brien's speech in the House of Commons.

I make these references to Mr. Balfour's

character as revealed in his speeches.

because our trusty friend, the *Pall Mall Gazette*, has been taking up the cudgels vigorously in its defence, and lecturing all who attack it upon the grave mistake they are making. It is Mr. Balfour's character, of course, not his policy, which the *Pall Mall Gazette* attacks. Mr. Stead, I know, has an old standing admiration for Mr. Balfour. He believes that he is "mistaken" in his Irish policy, but only mistaked. Beyond that Mr. Stead believes that Mr. Balfour is "a high spirited, patriotic Englishman" (Mr. Balfour, by-the-way, is a Scotchman) "who is honestly doing what he believes to be his level best for his own country and for Ireland." No body could quarrel with Mr. Stead for his generous estimate. Indeed, he is rather to be honored for what is evidently a chivalrous reluctance to part with a good opinion of a friend. But when he takes to cuffing the poor *Daily News* for holding an opposite opinion, or to stand up and differ with him. And curiously enough the best answer that could be given to him appears in the very same number of the *Pall Mall* in which his apology for Mr. Balfour appears. It was probably in a moment of misgiving, after his first reading of the Stalybridge speech, that Mr. Stead wrote the following paragraph, as it was probably in self-reproach that he had not been the one to take hold of and realize its greatness. There have been mistaken policies and even wicked policies, which were also great policies, impelled by deep sincerity or imperious will, and carried out with consistency, perseverance, and boldness—the policies of successful, courageous minds, that understood the feel of reality, and did not confound a strong man's task with child's play. Such a mistaken policy was Mr. Forster's. Mr. Balfour's policy is mistaken and vicious. But he views the problem before him in the perspective in which a mouse must view the castle wall amongst whose interstices he is nibbling a hole. But enough of Mr. Balfour's character. He is a fraud like his uncle. He is not clever, but too clever by half, and there is so much paste and pinhead in his intellectual jewellery that he is not above even plagiarising a poor witicism from an evening newspaper, and passing it off as a genuine article of his own.

But such a proceeding is no accidental solitary instance of Mr. Balfour's conduct. He did worse in Mr. O'Brien's case. While he actually had him under lock and key he uttered a libel about him which has probably not its parallel in political controversy for despicable meanness. He declared that Mr. O'Brien, while pretending to make a desperate struggle for freedom in prison, was in reality playing the part of a cowardly malingering and striving to escape the struggle which he was publicly challenging Mr. Balfour to engage in by secretly "pleading" delicacy and "a weak heart." Could any man but a coward himself make such an accusation against an honorable opponent, and in such circumstances? Would any man, in the position of a statesman, except an utterly mean man, be capable of publicly making such an accusation at all? Would any except a man of the most egregious and stupid vanity rush to such a desperate expedient to cover his own failure? Why, in reality, the paragraph about Mr. Blunt does not state the whole of the case. When Mr. Blunt first made his statement, Mr. Balfour branded it as a "ridiculous lie," and said he believed that Mr. Blunt had never made it; yet though Mr. Blunt personally and through his solicitor made a solemn denial, Mr. Balfour refused to repeat his statement on oath in the presence of witnesses, Mr. Balfour also refused, and even caused extra precautions to be taken to prevent Mr. Blunt from communicating with the outer world from that day till the day he left prison. Where, in the whole course of his Irish policy, has Mr. Balfour's opponents, his admirers point to a single magnanimous act of Mr. Balfour's? Where, in all his speeches, can they point to a single sentence breathing a spirit of magnanimity? I think this is an issue on which they might be fairly challenged.

But about revealing his character in his speeches. As to the cowardice (which his policy reveals in every faltering or hysterical stroke), I think that is answered for by his way of replying to Mr. Blunt in his Stalybridge speech, and his accusation against Mr. O'Brien in the presence of witnesses, both above referred to. But I would point out one little matter in connection with this reply to Mr. Blunt. Mr. Balfour says he will deal with this question at fuller length on a future occasion. This is a trick of Mr. Balfour's for shelving an awkward topic while appearing to be quite ready to tackle it. He constantly plays it off in the House of Commons. When somebody interrupts him in a speech by calling out, "What about so-and-so?"—mentioning something Mr. Balfour is evidently shirking—he answers, "I'll come to that by-and-by," and there the matter ends; he glides on to another portion of his speech, and winds up by-and-by without ever having "come to that" at all. I warn you to see if he is not trying to wriggle out of the Blunt statement in a similar manner. But Mr. Balfour is a liar as well as a politician. This is an inherited trait; although it is also a derivative from the larger quality, for all cowards are necessarily liars. His uncle and himself are the Ananias and Sapphira of modern English politics. His uncle gave his name to a peculiarly outrageous form of political thumping, a "Salisbury" is a lie which, on being discovered, is defended by its brazen utterer with a super-subtle special pleading.

An almost unfaulsh sign that a man is addicted to a certain fault is a habit of recklessly imputing the same fault to other people. Lord Salisbury and Mr. Balfour hardly ever open their lips but they give somebody the lie. Mr. Balfour is even more ready at this than his uncle. He has two ways of meeting every charge that is brought against him. He says to his accuser, "you're a liar!" or "you're another!" He either denies the charge point blank and accuses his accuser of falsehood, or if he cannot possibly get out of the thing that way he says his predecessor in office did just as bad. Thus Mr. Blunt's statement is a grotesque and ridiculous falsehood. Other statements are "without the slight-

est foundation." That he interfered with the liberty of the Press is a wholly untrue statement. "No responsible statement of eminence or position" (mark the limitation) "has dared to bring this charge seriously forward in the House of Commons, where it can be answered." This method of meeting a grave international problem, probably one of the most stupendous that ever faced a British statesman, is truly characteristic of the other phase of Mr. Balfour's character, his superficiality. The reality of his subject always eludes him. He never can grasp it. To wave his hand and parry with a smart phrase some point (generally an unimportant point) in debate, while never touching or even glancing at the great problem he is set to solve, is Mr. Balfour's notion of the whole duty of an Irish Oriel Secretary. The Irish people complain and rise up against a state of misgovernment which is the scandal of Europe, and on which all thinking people in the Three Kingdoms are earnestly pondering. Mr. Balfour answers that complaint by turning upon third parties with sippant tu quoques and brzen denials. His admirers might be challenged fairly here again—to quote a single passage from his speeches to indicate that he had ever risen to his feet, that he had ever been the one to take hold of and realize its greatness. There have been mistaken policies and even wicked policies, which were also great policies, impelled by deep sincerity or imperious will, and carried out with consistency, perseverance, and boldness—the policies of successful, courageous minds, that understood the feel of reality, and did not confound a strong man's task with child's play. Such a mistaken policy was Mr. Forster's. Mr. Balfour's policy is mistaken and vicious. But he views the problem before him in the perspective in which a mouse must view the castle wall amongst whose interstices he is nibbling a hole. But enough of Mr. Balfour's character. He is a fraud like his uncle. He is not clever, but too clever by half, and there is so much paste and pinhead in his intellectual jewellery that he is not above even plagiarising a poor witicism from an evening newspaper, and passing it off as a genuine article of his own.

THE PONSONBY MEETING.

Mr. W. O'Brien at Youghal.

COLLISIONS WITH THE POLICE AND MILITARY.—SEVERAL PERSONS INJURED.

Cork, Sunday Night. Mr. Wm. O'Brien, M. P., arrived in Cork last night by the half-past eight train, en route for Youghal, where it was arranged that he should address a meeting of the Ponsonby tenants to-day. He was met at the railway station by the Mayor, a large number of citizens, and a couple of bands, he was escorted, amidst considerable enthusiasm, to the Victoria Hotel, from the window of which he addressed a crowd. After denouncing the merciless system of police terrorism which was still hanging over the Irish people, the hon. gentleman said he had learned that a proclamation had been issued against the peaceful gathering of the Ponsonby tenants on the following day, the object of which was to lay an ambush for the people, and, if they could do it, to produce another Mitchellstown. He did not intend to indulge in any braggadocio, but he would say that he accepted the challenge.

For his part he would go to Youghal and would assert the right of free speech and of free combination, and would not surrender that right. So long as an Irish heart beat either there or in the great land beyond the Atlantic he for one would not desert the Ponsonby tenants. They were to be evicted for arrears which the landlord dared not to take the judgment of the Sub-Commissioners on, because he knew they would be branded as cruel and intolerable rack-rents. There was to be no legislation for arrears. The tenants were to be shut out of the Land Court, and were to be handed over to the mercy of a gang of emergency men and of the Cork Landlord's Association. Mr. Balfour entered into the conspiracy, and attempted to gag their mouths by this proclamation, and to send them to destruction without quarter, simply and solely because he knew that it was these men's struggle under the plan of campaign that had won the Land Act for the tenants of Ireland and had covered his own policy with humiliation and disgrace. On that issue he (Mr. O'Brien) would meet him on the following day at Youghal. When he was leaving London on Friday, a Tory member, to whom he mentioned that he was going to Ireland, warned him that it would be a waste of money to buy a return ticket. That might be so. Probably it was so, and he had not bought a return ticket. Of one thing he had a deep and abiding faith, the heart of the English masses had been touched, and that though he might not be in a position to return for some time to England, that the day was fast coming when the representatives of the Irish people would go over to England no longer to worry the English people with their grievances but to thank them for their victory, and to offer them the gratitude of a happy, free, and contented Irish nation.

Despite the extensive posting of proclamations in various parts of Youghal, Mr. O'Brien left Cork at half past ten this morning, and accompanied by the Mayor of Cork and Mr. Flynn, M. P., drove to Youghal, which was reached as morning broke. Word had been in the meantime conveyed to the Ponsonby tenants, who at five o'clock, the number of whom had assembled in the number of three hundred, assembled in the Youghal Town Hall, where they were addressed by Mr. O'Brien. At the time there were about forty police in the town, but they seemed to have been completely ignorant of Mr. O'Brien's presence there, and of the fact that a meeting was in progress. Two of them being attracted by the noise of the tenantry, demanded admission to the hall, but were refused. The meeting passed off without further interference. Resolutions were passed expressing the determination of the tenants not to appear before the Land Court, unless the evicted tenants were also allowed to do so, and protesting against the proclamation of the meeting.

Mr. O'Brien, in the course of his speech, and he was proud of the splendid discipline displayed by the Ponsonby tenants in turning up at that early hour. He would not at that moment display any temper over the outrages that had been offered to the liberties of the people by the proclamation prohibiting the meeting. It was as unjust as it was an outrage upon justice, and so far as he was concerned he did not mean to submit to the destruction of free speech in Youghal without a protest, and he would only stop when he was prevented by the people from going on. He defied Mr. Balfour to meet him before any assembly of unprejudiced Englishmen from end of England and to defend the action of the landlord on that estate, or to defend his own action in suppressing that meeting of the tenants. The Legislature had, owing largely to the struggle of the tenants of Ireland, whose rents were not fixed before the Land Court, had a right to have fair rents fixed. Of this right Mr. Ponsonby had endeavored to deprive them, and Mr. Balfour assisted him by proclaiming their meeting. They had counted the cost in the struggle, and they were prepared to meet Mr. Balfour whenever he liked, and all they asked the English millions and the English masses was to stand by and see fair play. Let them evict—let them clear every farm on the estate, if they dared; let them unroof every house on the estate, let their homes be unroofed and knocked the bottom out of landlordism in Ireland.

The meeting having terminated Mr. O'Brien proceeded to Canon Keller's residence, where he remained until midday. In the meantime a force of nearly one hundred police and the same number of soldiers arrived in the town, and the people from the different surrounding districts also began to pour in. Many of the people were armed with hurleys. The police and military were under the command of Captain Plunkett, and Mr. O'Brien sent a letter to Mr. Redmond stating that he was advised on competent legal authority that the proclamation signed by Mr. Redmond was illegal, and that the meeting had been lawfully convened. He informed him that he

proposed to test the legality of that proclamation by holding the meeting, and requested that any attempt to use force might be in the first instance directed against himself, after which he would counsel the people to offer no resistance.

At half-past two Mr. O'Brien left the residence of Canon Keller, and accompanied by Mr. Omdon, M. P., Mr. Flynn, M. P., the Mayor of Cork, Canon Keller, and several Catholic clergymen, proceeded to the Green Park, at the outskirts of the town, where it was proposed to hold the meeting. He was followed by a large crowd, the bulk of which, at Mr. O'Brien's request, remained about twenty yards behind. The party had not proceeded far when a body of police marched towards them. Mr. O'Brien asked the officer in charge was he to understand that the crowd were prevented from passing? The officer said certainly not, but the bands would not be permitted to play. Mr. O'Brien said that if the officer would draw his men aside, he would engage that the band should not play. The officer immediately took his men on the footpath, and Mr. O'Brien and his friends passing on arrived at the place where it was proposed to hold the meeting. It was found that a company of soldiers were drawn across the entrance with fixed bayonets. Capt. Plunkett, Mr. Redmond, and a number of police inspectors were standing at some distance inside. Mr. O'Brien, addressing the officer in charge, said he would assert the right of free speech to the extent that was prevented by force, and he should persist in entering there and claiming the right of holding a meeting. Mr. Redmond replied that if Mr. O'Brien made an attempt to force his way, he would be prevented at the point of the bayonet. Mr. O'Brien rejoined that he would make no attempt to force his way. If the authorities wished to avoid a disturbance they would either allow him to pass if he had a right to pass, or they would arrest him if he had no right to do so. Unless they proceeded to remove him or allowed him to pass he would attempt to hold the meeting on the road. "Then," exclaimed Captain Plunkett, "you will take the consequences." "Certainly," retorted Mr. O'Brien, "I will take the consequences. I have now pointed out to you how you may avoid a row. If there are further consequences, let them be on your head not on mine."

Mr. O'Brien then got on a side car on the road, and proceeded, amidst a scene of great excitement and enthusiasm, to address the people. He had uttered about half-a-dozen sentences, when a party of police with drawn batons rushed on the crowd, on whom they used their weapons. Some of the people who were struck with hurleys replied, "exclaimed Captain Plunkett, "you will take the consequences." "Certainly," retorted Mr. O'Brien, "I will take the consequences. I have now pointed out to you how you may avoid a row. If there are further consequences, let them be on your head not on mine."

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Respectfully,

Da. T. A. SLOOUM, 37 Yonge St., Toronto, Ont.

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**Catholic Record.**  
 London, Sat., April 21st, 1898.  
**BARBARIY OF THE COERCION  
 GOVERNMENT.**

From the details, received by mail,  
 concerning the proclaimed meeting at  
 Youghal, the conduct of the Govern-  
 ment turns out to be the most wanton  
 and brutal of which even the infamous  
 Salisbury Combination has been guilty.  
 The object for which the meeting was  
 called was one which could not be dis-  
 torted into an unlawful one. It was to  
 enable the tenants who were threatened  
 with eviction, to take advantage of the  
 Land Act which is the law of the land.  
 Yet the Government thought proper to  
 proclaim it as if it were unlawful. They  
 had not even the pretence that it was a  
 disturbed district, for it is a district  
 which the records of the courts prove to  
 be crimeless.

Of course there was a pretence under  
 which the proclamation was made. This  
 was that the meeting would "interfere  
 with the administration of the law." The  
 interference with the administra-  
 tion of the law was altogether on the  
 part of the landlord of the Ponsonby  
 estate, who wished by evicting the ten-  
 ants, to prevent them from making use  
 of the Land Act for their protection  
 against excessive rents. The pretence  
 of the Government was, therefore, a  
 direct falsehood. The Government in-  
 terfered to assist the landlord to evade  
 the law.

The proclamation also stated "that  
 the object and effect of such meeting  
 will be to lead to dissension and in-  
 creased animosity amongst different  
 classes of her Majesty's subjects, and  
 may lead to a breach of the peace, and  
 public disorder."

From whom would such breach of the  
 peace arise? Certainly not from the  
 persons who were to hold the meeting,  
 for the neighborhood entirely sym-  
 pathized with the objects of the meeting.  
 For the same reason, no attack could be  
 feared upon it, or if this were to be feared  
 it was the duty of the Government to  
 protect the meeting, as it was their duty  
 on a former occasion to protect the  
 meeting at Dromore which was threat-  
 ened by Orangemen, though the Govern-  
 ment, instead of protecting, proclaimed  
 the meeting then, also, as unlawful. The  
 only breach of the peace which could be  
 feared as the result of the Youghal  
 meeting, was a breach by the forces of  
 the Government itself, as at Mitchells-  
 town. It is easy to see, therefore, that  
 the liberty of speech, even for lawful pur-  
 poses, does not exist in Ireland.

The circumstances under which the  
 meeting was proclaimed add to the re-  
 cord of tyranny of the Government. A  
 removable magistrate, under direct  
 control of the Government, was chosen  
 to make the proclamation, without con-  
 sultation with the regular magistracy of  
 the district. Mr. Chas. Rosayne, J.P.,  
 on an information sworn to by the Chair-  
 man of the Town Commissioners, made  
 a counter-proclamation, that as the  
 meeting was for a lawful purpose, any  
 interference with it would "gravely im-  
 peril the public peace and provoke dis-  
 order; and being of my own knowledge  
 aware that the district of Youghal is  
 wholly free from crime, and that no  
 meeting of the local magistrates has  
 been called for the purpose of con-  
 sidering the advisability of sup-  
 pressing the said meeting. Now I  
 do hereby inform all magis-  
 trates and officers entrusted with the  
 preservation of the public peace and all  
 others whom it may concern to aid and  
 assist in due and proper preservation of  
 the public peace at said meeting."

The truth of the matter is the Govern-  
 ment did not wish for a public exposure  
 of landlord tyranny in connection with  
 the Ponsonby estate. The tenants must  
 be evicted from the homes which them-  
 selves built, and from the lands on which  
 they had spent the toil and energy of  
 their lives, without an opportunity to  
 have recourse even to the wretched  
 redress which the law of the land would  
 give them, and they must, further, not  
 be allowed to make their grievance  
 known to the public!

The object of the Government, how-  
 ever, was not attained. A large meeting  
 of the tenants was held in the morning,  
 before the time announced for the pro-  
 claimed meeting, at which Rev. Canon  
 Keller, Messrs. Wm. O'Brien, M. P., the  
 Mayor of Cork, Rev. Dr. McCarthy, and  
 others spoke, and made the exposure  
 which the Government dreaded.

When the time arrived for holding the

proclaimed meeting, it was found that  
 a large body of police had taken posses-  
 sion of the spot where it was to be held.  
 Capt. Plunkett, who was in command  
 had said: "The meeting will be dis-  
 persed by force if it is attempted," and  
 he was there to carry out his threat. A  
 crowd of five thousand people  
 assembled to hold the meeting.  
 These were attacked by the policemen  
 with batons, and several were badly hurt  
 by blows on their heads. Mr. Wm.  
 O'Brien asked the police to make no  
 attack upon the people, but to make a  
 test of the legal right to hold the meet-  
 ing by a technical assault upon himself  
 promising that he would counsel the  
 people to offer no resistance if this were  
 done, but his request was not heeded.  
 It was evidently the intention to pro-  
 voke resistance, so that there might be  
 an excuse for the commission of cold-  
 blooded murders, such as were before  
 committed by the police at Mitchells-  
 town: yet the police were as evidently  
 aware that they were acting against the  
 law, as they were afraid to assault or  
 arrest Mr. O'Brien, so as to subject his  
 right to be at the meeting to a legal suit.  
 At the very time that preparations were  
 going on for their illegal course, adopted  
 by the police, by direction of the castle  
 authorities, that is to say, on Saturday,  
 when this proposed meeting was being  
 declared unlawful, Mr. Balfour was mak-  
 ing a speech at Stalybridge in which he  
 said that "The Crimes Act is not admin-  
 istered with severity, and that by the firm  
 administration of the law in Ireland, con-  
 fidence was growing up, and freedom  
 restored, and that there was no inter-  
 ference with freedom of the press, or free-  
 dom of the people." Thus it appears  
 that the government policy is, while  
 enacting oppressive measures in Ire-  
 land, to lie about them in England.  
 Nothing exhibits more plainly the in-  
 famy of the course they are pursuing.

Three civilians, as far as is known,  
 were severely injured by the police. On  
 the other hand, three policemen were  
 also severely handled, including Captain  
 Plunkett, who caught a man by the collar  
 and attempted to throw him from the  
 sidewalk. The man, in defence,  
 struck him with a stick upon the head,  
 and followed with a second blow which  
 felled the Captain to the ground. He  
 then escaped. The captain's injuries  
 would have been much greater had not  
 one of the crowd, probably mistaking  
 him for a countryman, protected him  
 from the man whom he had first  
 assaulted. As it is it appears that his  
 wounds are serious, and the doctors fear  
 that erysipelas will set in.

The inference to be drawn from the  
 conduct of the Government in this case  
 is well pointed out by the Right Rev.  
 Dr. McCarthy, Bishop of Cloyne, who,  
 writing to Canon Keller, thus refers to  
 the authorities:

"The suppression of your meeting is,  
 as you say, a conclusive proof that the  
 Government is determined to prevent  
 every expression of opinion against the  
 barefaced barbarity of the landlords.  
 When will all this end? It seems evi-  
 dently the intention of our present rulers  
 to drive the people to desperation, in  
 order to afford them an opportunity of  
 a still more cruel enforcement of the  
 iniquitous Coercion Act. God grant our  
 people may not give them the oppor-  
 tunity they so evidently desire. Please  
 offer my kindest remembrance to Mr.  
 O'Brien. I hope very sincerely, for his  
 own sake, and the sake of the people,  
 that he will not give the Government an  
 opportunity of shutting him up in prison  
 again to the manifest danger of his life,  
 which is too indispensable to his country,  
 to be rashly exposed."

It is any wonder that Ireland, governed  
 in such a manner, should aspire to govern  
 itself?

Since the above was written, Mr.  
 O'Brien has been again arrested in con-  
 sequence of the speech he delivered at  
 Loughrea. The arrest was made on  
 Saturday last on his arrival at Kingstown.  
 If this arrest had been made when Mr.  
 O'Brien challenged the police to arrest  
 him, the brutality of the police might  
 have been spared, but it appears that this  
 is a part of the business in which the  
 Government are most anxious to display  
 themselves. Mr. O'Brien was placed in  
 Ballinacree jail, but was afterwards re-  
 leased on bail.

**NEW JUDGESHIP IN ALGOMA.**

By the very judicious appointment of  
 His Honor Judge Olivier, the Dominion  
 Government have deserved the credit of  
 having to some extent moderated the  
 disproportion between the Catholics and  
 Protestants on the bench. It would serve  
 much towards establishing a proper  
 equilibrium if one of our numerous able  
 Catholic barristers were promoted to the  
 new judgeship which is to be created for  
 Muskoka and Parry Sound. We hope  
 that the Government will not overlook  
 in this appointment, the claims of Catho-  
 lics to that fair representation on the  
 bench to which they are entitled by their  
 numbers in Ontario.

PRINCE LICHTENSTEIN has introduced a  
 bill in the Austrian Reichsrath to make  
 the teaching of the Catholic religion the  
 foundation of the elementary education of  
 the empire.

**"MANUFACTURING DIVINE  
 TRUTH."**

The Maitland Presbytery disapproves  
 of the action of the last Presbyterian  
 Assembly, which has under consideration  
 the proposal to strike out that part of  
 the Westminster Confession of Faith  
 which forbids marriage with a deceased  
 wife's sister. The following resolution  
 was passed at the last Presbytery meet-  
 ing:

"That inasmuch as the Westminster  
 Confession of Faith has been solemnly  
 accepted by every minister and elder of  
 this church, numbering fully 6,000,  
 without reservation or equivocation, as  
 founded on and agreeable to the Word  
 of God, this Presbytery strongly dis-  
 approves of the action of last Assembly  
 in entertaining the proposal to strike  
 out the last sentences of the 4th section  
 of 24th chapter of the said Confession,  
 though no proof has ever been produced  
 to show that it is not founded on, and  
 agreeable to the Word of God, and  
 resolves to abide by the Confession of  
 Faith in its integrity, should that neces-  
 sity separation from the majority, who  
 may by vote in the Assembly carry out  
 the purposes of the remit."

The section declares that "such in-  
 cestuous marriages" as are "within the  
 degrees of consanguinity or affinity for-  
 bidden in the word" can never "be made  
 lawful by any law of man, or consent of  
 parties so as those persons may live  
 together as man and wife." The closing  
 sentence indicates that "the man may  
 not marry any of his wife's kindred  
 nearer in blood than he may of his own,  
 nor the woman of her husband's kindred  
 nearer in blood than her own." This  
 prohibition, of course, extends to the  
 marriage with a deceased wife's sister.  
 The Maitland Presbytery does not  
 believe that even the General Assembly  
 has power to alter the Laws of God.

It is not very long since, in *Knox Col-  
 lege Monthly*, a paper of Rev. G. M. Mill-  
 gan was published in which it was main-  
 tained that the Catholic Church claims  
 the right "to manufacture divine truth,"  
 which, as he justly said, "is not the  
 Church's function." As the Catholic  
 Church claims no such authority, Mr.  
 Milligan might with profit explain  
 whence the Westminster divines, or the  
 Canadian General Assembly, derive their  
 authority to do this. One or the other  
 of these is a "Divine Truth Manu-  
 facturer."

**INDULGENCES.**

In a lecture delivered in Toronto on  
 the 10th inst., Justin D. Fulton said  
 that "Indulgences are being and have  
 been sold in Toronto for a long time, and  
 that their sale will, to all appearances,  
 continue for some time to come."

In the same lecture, he disclaims the  
 reproach which has been uttered against  
 him, that he "is telling untruths against  
 the Church of Rome." He asks "of what  
 use would it be to him to do so?" It  
 would seem that there are gullible  
 people who are willing to hear such  
 assertions as he makes, and to pay their  
 "quarters in proportion to the amount of  
 stuff which is served out to them by the  
 Doctor." Whether the quarters benefit  
 him or not we shall not decide, but we  
 are aware that Holy Writ says: "The  
 lips of a fool intermeddle with strife,  
 and his mouth provoketh quarrels. The  
 mouth of a fool is his destruction, and  
 his lips are the ruin of his soul." Prov.  
 xviii; 6, 7. No doubt Fulton's lies may  
 bring him money at the present; but  
 hereafter, what "The bread of lying is  
 sweet to a man; but afterwards his mouth  
 shall be filled with gravel." Prov. xx,  
 17.

Our authority for attributing the  
 above to Mr. Fulton is the *Mail* of 11th  
 inst. From another source we learn  
 that he said he went into a Catholic  
 store on Church street to ask if they had  
 "Indulgences for sale," but he was in-  
 formed "they were out of stock." Such  
 is the man who is recommended by Mr.  
 J. L. Hughes, the Toronto School  
 Inspector, and others, as their teacher of  
 Gospel Truth.

**HONORED BY THE HOLY FATHER.**

We had occasion, in a recent issue,  
 whilst noticing presentations to Pope  
 Leo XIII. in memory of his Sacred  
 Jubilee, some rich presents that were  
 sent from Scotland. Among these was  
 Mr. MacVeigh's fine edition of Bishop  
 Challoner's Martyrs, in a splendid bind-  
 ing. This magnificent gift was presented  
 personally by an old friend of Mr.  
 MacVeigh, the General of the Servites.  
 We now learn from a Scotch paper, the  
*Dumfries and Galloway Standard*, how  
 highly the offering was appreciated by  
 the Holy Father. "Our townsman, Mr.  
 MacVeigh, has been favored with a  
 communication from the Pope's private  
 secretary, of which the following is a  
 translation, 'I am commissioned by His  
 Holiness to forward to you without fail, a  
 medal, the same as is presented to all  
 who were personally presented to the Holy  
 Father and kissed hands on being presented.'"  
 The medal is of silver, stamped by the  
 Roman artist Bianchi. On the obverse it  
 exhibits an excellent portrait, in profile,  
 of the Pope with the inscription: *Leo  
 XIII. Pont. Max. An. X.* The reverse

carries a cross set on a cloud and having  
 a glory at the top. Round the disc  
 there is the inscription, *An. L. A. Con-  
 cept. Sacrosancti Leonis XIII. P. M.,*  
 and beneath the cloud and cross, *Kal. Jan.  
 MDCDCCLXXXVIII.*

**CATHOLIC SCHOOL ELECTIONS IN  
 SCOTLAND.**

The No-Popery cry does not always  
 prove successful. It was raised in some  
 districts of Scotland in the school elec-  
 tions, and it was confidently declared  
 that no priest would be allowed to sit at  
 any school board. The result was that  
 in South Uist four priests were returned  
 at the last school elections, giving the  
 Catholics a majority of one on the board.  
 In Busby a priest was elected for the  
 first time, and in many other districts  
 priests have been elected also.

The Glasgow Central Council of the  
 Catholic Union have, on this subject,  
 issued an address which shows the posi-  
 tion of affairs. The address points out  
 that throughout Scotland bigotry is call-  
 ing for such new legislation as will pre-  
 vent Catholics from having that voice in  
 the management of schools to which  
 they are entitled by their numbers.  
 There is, therefore, a necessity for Catho-  
 lics to protect themselves by fighting  
 their battle at the School Board elec-  
 tions. The address adds:

"Where we are all absolutely one,  
 we are able to defy bigotry, and to  
 defeat every combination of enemies.  
 Catholics of Glasgow, show to  
 the world on the polling day that you  
 are determined to conquer in this battle  
 for your children's faith in 1888, as you  
 were in 1873, when your unanimity and  
 organization brought a triumph which  
 compelled the admiration of the whole  
 kingdom."

When, in Ontario, the Toronto Minis-  
 terial Association and their allies among  
 the press make a similar effort to turn  
 the schools into proselytizing establish-  
 ments, and to weaken the Catholic  
 school system, we should take example  
 from our indomitable Scotch brethren in  
 the faith, by making it known that we  
 are not to be ignored in the making of  
 laws and departmental regulations for  
 the government of schools in this pro-  
 vince.

**THE SPIRITIST DELUSION.**

Several incidents of interest have of  
 late called public attention to the teach-  
 ings and practices of the gross superstition  
 and idolatry which is known by the name  
 of "Spiritualism." A "Madame General  
 Dis Dabas" succeeded in ingratiating  
 herself into the favor of a prominent  
 lawyer, Mr. Marsh, by representing herself  
 as a medium having constant communica-  
 tion with the spirit world. She furnished  
 him with spirit-painted portraits of de-  
 parted ones on demand, so that he was  
 able to stock with them a gallery of some  
 extent, but he was obliged to pay an ex-  
 orbitant price for this privilege, so that  
 now even his handsome house has become  
 her property, though he is permitted to  
 remain in it as a sort of privileged lodger.  
 Mrs. Debar's husband is able to paint, but  
 very indifferently, and as the pictures are  
 poorly painted, it is clear enough where  
 the pictures, said to have been painted by  
 "the old masters," come from. Besides  
 his house, worth \$50,000, which he con-  
 veyed to her in regular form, he has paid  
 her large sums of money, all of which she  
 persists in retaining. Lawyer Marsh, who  
 was once a partner of Daniel Webster,  
 will not believe that he has been cheated,  
 though his friends have exposed to him  
 the discreditable antecedents of the  
 woman, and there is no expectation that  
 he will be brought to disbelieve in her.  
 He says he cares nothing for what she  
 was. He knows that she is a "divine  
 woman," and that is enough. As to his  
 property, he says, "I have made my  
 money in my own way, and I shall dis-  
 pose of it in my own way, as I have a  
 perfect right to do. Those who don't like  
 my way may follow their own."

This woman, Mrs. Debar, was born in  
 Kentucky, near Louisville. She has in  
 the past represented herself under various  
 names, and as a native of Ireland, Eng-  
 land and Italy. At one time she passed  
 herself as the Princess Editha, daughter of  
 Lola Montez, and throughout she has  
 lived "by her wits."

A short time ago she was in poverty,  
 and her husband was plain Joe Debar, but  
 after securing Lawyer Marsh as her victim,  
 her husband assumed the high sounding  
 title of "General." The perplexing part  
 not yet understood, of the woman's slight  
 of hand, is, how she contrived to substitute  
 in a painted canvas for a bare one in the  
 presence of Mr. Marsh, under the pretence  
 that the bare canvas had been painted by  
 spirits. But this is evidently an act of  
 legerdemain similar to the tricks of prestidigitators, which are equally not under-  
 stood.

Of course the spiritualists generally deny  
 that the exposure of Mrs. Debar as an  
 impostor has anything to do with their  
 religion. Rejecting the Revelation of God,  
 they have substituted the idle fancies  
 which are supposed to have been com-  
 municated by spirits good or bad, by  
 means of rapping on tables, or slate writ-  
 ing, and newspapers published in their

interest are filled with pretended letters  
 from the spirit world. On the 1st of  
 April there was, in Rochester, a celebra-  
 tion of the 40th anniversary of the first  
 table-rappings from which spiritualism dates  
 its origin. We shall not here enter upon  
 the history of this imposture, but we  
 desire to refer to an event which has  
 recently taken place, which ought to  
 open the eyes of its deluded adherents to  
 its true character.

Mr. Henry Seybert, of Philadelphia, a  
 believer in Spiritualism, died, leaving a  
 large sum of money to the University of  
 Philadelphia, for the establishment of a  
 Chair of Philosophy, on condition that  
 the University should institute a scientific  
 investigation into Spiritualism. The  
 Commission was formed, chiefly of Uni-  
 versity Professors, but comprising other  
 prominent gentlemen, two of whom were  
 Spiritualists in belief.

On making their experiments, the Commission declared  
 that every one was either a total failure  
 or a fraud. The slate-writing, which has  
 become a famous feature of Spiritualism,  
 is done sometimes by the substitution of  
 another slate, previously written on,  
 sometimes by writing during the seance  
 while the attention was otherwise occu-  
 pied. The Commission declares that seri-  
 ous scientific investigation was not requir-  
 ed to discover this. Close observation was  
 sufficient. The spirit-photographs, letters,  
 rappings, etc., were all fraudulent tricks,  
 which some jugglers who were called in  
 were able to perform much more adroitly  
 than the mediums, the former being able  
 to conceal their method of operation, while  
 the latter were not.

In spite, however, of the conclusions  
 of the investigating committee, it does  
 seem that there is testimony sufficient to  
 prove that spiritualism is not altogether  
 mere fraudulent jugglery. No doubt  
 there is much of this in the system, and  
 the Commission found much that was  
 mere jugglery; but many facts related by  
 certainly honest witnesses cannot be ex-  
 plained in this way. Dr. Brownson says  
 in his "Spirit-Rapper": "In the case of  
 the spirits of our own times much harm is  
 done by telling them the spirit-manifesta-  
 tions are all humbuggery, imagination,  
 fraud or trickery. These people know  
 that it is not so. They know that they  
 are not knaves, that they practice no  
 trickery and have no wish to deceive or  
 be deceived. They are not conscious of  
 any dishonest intentions, and they have  
 no reason to think that they are less  
 intelligent or less sharp-sighted than they  
 who abuse them as impostors, or ridicule  
 them as dupes. The worst way in the  
 world to convert a man from his errors is  
 to begin by abusing him and denying  
 what he knows to be true." The Dr.  
 explains lower down: "Among them  
 there may be knaves and fools, there may  
 be quacks and impostors, but I have no  
 reason to suppose that the mass of them  
 are not as intelligent and as honest as the  
 common run of men, as the world goes."  
 Oppose the spiritualists we cer-  
 tainly should, but not where they are  
 strong and we are weak. The true way  
 is to concede the facts, concede all that  
 they really and honestly observe, concede  
 even their mysterious and superhuman  
 character and then explain to them their  
 principle and origin, and show them that  
 they proceed not from good angels, even  
 when apparently they are pure and un-  
 objectionable, but from the enemies of  
 Christ, from Satan and his angels carry-  
 ing on, with devilish malice, their never-end-  
 ing war against Heaven."

It is not only possible, but very prob-  
 able, that the Scientific Commission had  
 to deal with impostors, but this testimony  
 of Dr. Brownson, a man who had personally  
 tried and produced the phenomena of  
 Spiritualism, cannot be passed by with con-  
 temptuous incredulity. *Experto crede  
 Roberto. Believe him who has had the  
 experience.*

If we act upon this maxim we will  
 acknowledge that spiritist phenomena,  
 so called, are sometimes the effect of  
 jugglery, but that they are sometimes,  
 and very often, the result of diabolical  
 intervention. That the devils have, in  
 the past, thus manifested themselves, must  
 be acknowledged by all believers in Holy  
 Scripture. There is, therefore, nothing to  
 prevent similar manifestations; at the  
 present day.

As a system of religious belief, anything  
 more blasphemous than the spiritualistic  
 cannot be conceived. Our Saviour is  
 spoken of in most contemptuous terms  
 which we could not transcribe into our  
 columns, from the regular organ of the  
 sect, the "Banner of Light." To show  
 their spirit, it will suffice to say that in  
 their heaven, Tom Paine in the "seventh  
 sphere" is just one sphere higher than  
 Christ, who is in the sixth, and while thus  
 reviling Christ, they strive to elevate all  
 that is wicked and infamous. One of the  
 most prominent among the spiritualists,  
 Mr. Brittan, declares that "Simon (the  
 magician) was of all men the Prince  
 among the workers of spiritual miracles."

One other incident which will illustrate  
 that outside of its diabolical features, spiri-  
 tism largely consists of mere fraud, occurred  
 in Chicago a few weeks ago. The Bangs  
 sisters, who are among the most prominent  
 of to-day's spiritists, were arrested on  
 April 1st for running a show without a  
 license, and obtaining money under false

pretences. Two policemen were present  
 at the show when the spirit of a Russian  
 Princess was called forth. The policemen  
 suddenly seized the spirit in its pranks  
 and it was found to be Miss May Bangs  
 clad in gorgeous costume. The friends of  
 the sisters attempted a rescue, but the  
 police held their prisoner by producing  
 their revolver, and bore her to prison in  
 a patrol wagon.

The supporters of spiritualism are almost  
 invariably infidels, who having thrown  
 aside their belief in God's truthful revela-  
 tion, fall into all the absurdities of the  
 grossest superstition and idolatry of devil  
 worship. Their seances should be avoided  
 by Catholics, and all Christians, as the  
 worst of moral poison.

**CATHOLIC SCHOOLS.**

In connection with the lies repeated  
 unblushingly by the notorious J. D. Fal-  
 ton, respecting the morality of convents  
 and the efficiency of the education im-  
 parted in them, and in Catholic schools  
 generally, the following letter addressed  
 to the *Boston Pilot* by a respectable Pro-  
 testant gentleman of that city will be read  
 with interest. The St. Thomas Professor  
 who made a wanton and calumnious  
 attack upon these excellent educational  
 establishments might also learn something  
 by carefully considering the facts stated  
 in Mr. De Marsalle's letter:

**A PROTESTANT ON CATHOLIC SCHOOLS.**

Boston, April 5.  
**EDITOR OF THE PILOT**—Sir:—In view  
 of the many questions which have arisen  
 within the past few months on the paro-  
 chial school question, will you allow me  
 to express through the medium of your  
 paper my views on the Roman Catholic  
 school system. I spent several years in a  
 Roman Catholic convent in France, and  
 all that make up the higher branches of a  
 liberal education I received there. In a  
 convent discipline and order are the first  
 laws. We had an exact time for every  
 study, consequently we always knew  
 what to do and when to do it.

I am a Protestant, but my religious  
 convictions were never interfered with,  
 nor was the Bible prohibited; we read  
 some part of the Gospel in school every  
 day. This was my experience, and as far  
 as I knew, the pupils all had copies of the  
 New Testament, and could read it when-  
 ever they chose. I never heard a word  
 spoken against my religion all the years  
 I was among the Roman Catholics, nor did  
 any one ever interfere with me, and I  
 wish to treat them now as liberally as  
 they then treated me.

I write this simply to say that there are  
 two sides to this vexed question, also as  
 a statement of facts which came under my  
 own personal experience during a period  
 of many years, which were certainly the  
 happiest years of my life.  
 Yours faithfully,  
 H. DE MARSALLE.

**HOW LAW IS ADMINISTERED IN  
 IRELAND.**

The sentence on Mr. Patrick O'Brien  
 and Mr. John Hayden, which were con-  
 firmed at Athlone by County Judge  
 Morris, on appeal, were mitigated, the  
 Judge ordering that they be treated as  
 first-class misdemeanants. He said he  
 thought he did not exceed his powers in  
 exempting these gentlemen from the  
 harsh degradation of the ordinary pris-  
 oner. He continued:

"In cases of sedition the act pro-  
 scribed that the accused should be treated  
 as first-class misdemeanants. Now these  
 cases approached more nearly to sedition  
 than to anything else. They could not  
 shut their eyes to the fact that these  
 meetings were incidents of a great social  
 movement, which was taking place  
 in this country, which was very grave  
 and deeply to be regretted. But the  
 offences of Mr. O'Brien and Mr.  
 Hayden were not to be classed with  
 infamous crimes that carry with them  
 the detestation and abhorrence of man-  
 kind. He was sorry that he could not  
 extend the same mitigation to Mr.  
 Byrne, Banger, death, blood, and mur-  
 der had followed words of this kind, and  
 he confirmed the sentence in the case of  
 Mr. Byrne."

Great interest was felt in the proceed-  
 ings of the court, and considerable  
 excitement existed when the Judge's  
 decision was made known, but there was  
 no disturbance of any kind. The pris-  
 oners were taken to Tullamore.

It would be difficult to see why the  
 same course was not followed in the case  
 of Mr. Wm. O'Brien, only that we know  
 that Ireland is governed by the will of  
 the Castle, and not by law. Even in the  
 case of Messrs. O'Brien and Hayden, not-  
 withstanding the Judge's decision, these  
 gentlemen are confined in ordinary  
 prison cells in Tullamore, the governor  
 asserting that there is no prison rule  
 entitling them to other apartments.

The Montreal Ministerial Association  
 and the Evangelical alliance held a meet-  
 ing on the 16th inst., to protest against  
 the donation of a site by the City Council  
 for the erection of a statue of the Blessed  
 Virgin. One thing was made evident,  
 that they take the Blessed Virgin to have  
 been a thorough Catholic, for they un-  
 animously agreed that such action would  
 place the Protestants in a "position of  
 inferiority." Some of the speakers  
 were in favor of the construction  
 by the erection also of a statue as  
 thoroughly Protestant, viz., that of  
 William III., the assassin in chief of Glen-  
 coe! No one else could be thought of  
 in the shade the Catholic virtues of the  
 Blessed Virgin.

Two Mormon el-  
 ing Mormonism  
 were tarred and  
 across Ohio River

**PSEUDO-MONK  
 TROUBLE.**

The notorious Widdow-  
 special pet of the O-  
 city, and who was al-  
 Grace Church here for  
 period, has been lo-  
 London, England, on  
 quite similar to that  
 him to the Central Pri-  
 following, from the L-  
 Star of 27th March 189-  
 Such men as Widdow-  
 Fullon are just the  
 popular No-Popery lec-  
 GRAYVINGBORGES AGAD-

To-day,

PSEUDO-MONK WIDOWS IN TROUBLE.

The notorious Widows, who was the special pet of the Orangemen in this city, and who was allowed to manage Grace Church here for a considerable period, has been lodged in jail in London, England, on a series of charges quite similar to those which brought him to the Central Prison, Toronto. The following, from the London (England) Star of 27th March gives the particulars. Such men as Widows and Justin D. Fulton are just the stuff from which popular No-Popery lecturers are made.

GRAVECHARGES AGAINST TWO ALLEGED CLEVERMEN. To day, at the Guildhall Police Court, Charles Hart Burleigh and Francis George Widows were charged before Alderman Sir J. C. Lawrence with conspiring together to commit a criminal offence with a boy named Charles Day and others.

Mr. Humphreys, instructed by the governors of Christ's Hospital, appeared to prosecute. He said the charge against the prisoners related to acts committed in January, February and March, and he was afraid that before the investigation closed very much more serious charges would be proved, namely, the commission of the offence. One of the prisoners called himself the Rev. Charles Hart Burleigh and the other described himself as an ex-Franciscan monk, and as being connected with the church of St. Martin Luther, King Edward Road, South Hackney. He had in his possession a handbill announcing a lecture by that person. Three boys who were scholars of Christ's Hospital would be called. The Governor of Christ's Hospital had considered it their duty to place the matter before the Public Prosecutor, and in the event of his declining to take it up they themselves would continue the prosecution.

Burleigh here stated that he was not in London on the dates mentioned. Detective Sergeant Mitchell stated that he arrested Burleigh about four o'clock yesterday afternoon just as he left a house in the Hampstead Road with a young man. He refused his address. About seven o'clock the same evening witness arrested Widows in South Hackney.

Both prisoners asked for bail. Widows mentioning that he had engagements every evening this week which he would like to keep.

The Alderman:—I think, under the circumstances, it would be better to forego them. (Laughter.)

Widows:—That is a matter of opinion.

Mr. Humphreys opposed the application, and the prisoners were accordingly remanded till to-morrow week without bail.

As everything which throws light upon the career of such crusaders is useful towards warning well intentioned but easily deluded people against their machinations and cunning, we set the following despatch received by the Toronto Globe:

New York, April 15.—The Sun's London cable says:—A trial is now proceeding in London which should diminish the confidence or religious enthusiasm in the sharks who prey upon their fanaticism. Francis George Widows, who is found of being called an ex-monk, and who is now charged with a revolting crime, is the same person who stirred up enthusiasm in London and the Northwest States by a crusade against Roman Catholicism, concerning which he pretended to disclose various hidden mysteries, he himself posing as a former priest. This interesting scoundrel was born forty years ago in the workhouse at Norwich. His mother's name was Nobb and his father was a homeless vagabond named Widows, who earned a living by street cleaning and dog-dancing. When the boy grew up he elected to take the name of Widows. Having a good voice and some intelligence, he was taken in hand by a religious crank named Father Ignatius, who had just set up in Norwich in establishment which he called a Protestant monastery. Young Widows used to sing in the choir and occasionally impersonate the infant Samuel when mad old Ignatius had a miracle play performed at the monastery, or sent a religious procession through the streets, to the delight of all the small boys in the city. The monastery came to grief from lack of funds. At the age of twenty Widows was thrown on the world, and he has since lived on his wits and the credulity of simple-minded people. Announcing himself as a converted monk, Widows assumed the name of Brother Alysius, and in company with another scoundrel, who masqueraded as Brother Stanislaus, travelled to Rome, thence through France to Canada, lecturing chiefly on the sins of Romanism. He found fanatics everywhere ready to take him at his own valuation, which he fixed at a very high standard. At several towns he was charged with loathsome crimes, but always managed to wriggle out of the hands of justice until he reached Toronto, where, after a successful career of preaching, he was tried, convicted and sentenced to two years' imprisonment. On leaving prison he went to Scotland and swindled a benefactor in Glasgow, by whom he was finally kicked out of the house. He turned up smiling in Dundee, denounced Catholicism to crowded congregations and received a present of a portrait in oil of his racially uncouth features, together with a purse of sovereigns. The newspapers, however, unmasked him. There was a big riot one evening, and Widows just saved his life by slipping away in woman's clothes. Five years ago he turned up in Hackney, a suburb of London, and made a dupe of a Church of England clergyman, in whose church he preached, with such success that his admirer at length built him a chapel all for himself. In this comfortable position he remained until, the other week when he was arrested on the present charge.

Two Mormon elders who were preaching Mormonism in Winchester, Ohio, were tarred and feathered, and driven across Ohio River.

LAW AND ORDER.

At the General Synod of the "Church of Ireland," (so called), the Primate, on the 10th inst., expressed abhorrence of "the organized and wicked conspiracy against life, property, and the law, which has blackened the name of Ireland," and declared his belief that the reign of law and order has now begun. Surely there is such a conspiracy. Balfour hoped at the Youghal peaceful meeting to bring about a collision which would end as did the meeting of Mitchellstown. The wholesale evictions are also a fruit of the conspiracy against life, and property too, for the proprietorship of the tenantry is totally disregarded: and law! why Balfour recognizes no law but his own will in the suppression of free-speech, and in endeavoring to harass to death the honorable prisoners whom he has under lock and key. And in all this he is backed by a servile majority in the Commons. There is truly a conspiracy raging "against life, property, and the law," but it is certainly not the tenants who are upholding it in the almost absolutely crimeless districts where session after session the Assize Judges are presented with white gloves. We fear, moreover, that the reign of law is as yet far off. The Government's conduct at Youghal is too recent to allow us to entertain this hope.

EDITORIAL NOTES.

We are glad to notice that our gifted friend, Mr. Thos. O'Hagan, is about to enter on the study of law next month in the office of Dr. D. A. O'Sullivan, Toronto. We bespeak for Mr. O'Hagan that success which his brilliant talents deserve.

A LAWRENCE man who has got into trouble on account of having too many wives exposed himself, saying that where divorce is so cheap, easy, and frequent as he found it, a man is liable to get confused and forget just how he stands on the matrimonial question.

The Catholic population of Dakota and Minnesota is estimated at over five hundred thousand, with two hundred and fifty priests and about the same number of Churches. In 1880 there were twenty-seven priests and thirty-one churches.

The Golden Rose was, as usual, blessed by the Pope on Letare Sunday, the fourth Sunday of Lent. This rose is usually sent to some Catholic ruler, or illustrious personage who has distinguished himself or herself by being a notable benefactor of the Church.

The father of President Carnot was buried with all the impressive rites of the Church; and, notwithstanding the much received belief that official France is for the most part sceptical, or even Atheistical, the greatest reverence was manifested at the obsequies. There is good reason to believe that even among the classes which in the past have been inoculated with infidelity, religion is regaining her influence.

A FRANCISCAN monk, Father Augustine, is preaching in Turin with wonderful fruit. Many unbelievers attend his preaching in the Cathedral, attracted by his eloquence. He is forty years of age, and when he is preaching, his zeal seems to transform his countenance, so that to his auditors he seems like "an inspired and commanding prophet."

The supporters of the Salisbury Government are very much demoralized by the local Government bill. The press are vigorously denouncing it. The St. James Gazette says it will straightway give the Irish Land Leaguers all they want. Vanity Fair says that the Government have insanely committed suicide by it. Many Conservatives threaten open rebellion against the Government on account of it.

FATHER RIVINGTON, a member of the great publishing family, and one of the great figures in the ultra-ritualistic circles of Oxford a dozen years ago, has just been received into the Catholic Church. He is an attractive preacher and has been a successful missionary in India, but has most recently been preaching in the English church at San Remo, where the Empress Victoria was a constant attendant. His secession will be the subject of much excitement in clerical circles.

It is now certain that the negotiations between the Pope and the Czar for the liberty of the Church in Russia are proceeding very satisfactorily. It is stated that the Czar is disatisfied with the immorality of the schismatical clergy, and that he wishes to set before his people the good example of the Catholic priesthood. It may be, however, that he will not be able to take the steps he desires, as the intrigues of the clergy and some of the Ministers who are opposed strongly to Catholicity may be able to counteract the Emperor's efforts. Some of the European powers are urging the Emperor to come to an agreement with the Church, and it is further said to be almost certain that he

will send a diplomatist to Rome to represent him at the Vatican. It is not impossible that the Russian church may, during the Pontificate of Pope Leo XIII., be again restored to Christian unity in the one fold of Christ.

It is positively asserted that Signor Crispi, who is insamely opposed to the Pope in everything, endeavored to prevent the Sultan of Morocco from sending a mission to the Holy Father on the occasion of his Jubilee. For this purpose the Consul at Tangiers used all his influence with the Sultan, but in vain. The embassy, before their departure from Rome, received from the Pope several very handsome presents for themselves and for the Sultan. They were much pleased with their favorable reception by the Holy Father.

The citizens of Montreal have shown a spirit of enterprise the like of which has not been witnessed in any city in the world. The streets had been left by the Council in an impassable condition, with ice, snow and slush, and on the 9th inst. three hundred men and one hundred carts, employed by a private citizen, suddenly appeared on St. James street and in a short time cleaned the business portion of the street. In the afternoon one hundred of the most prominent citizens, including Hon. Henry Stearns, M. L. C., Hon. Peter Mitchell, Lieut. Col. Bond, J. J. Curran, M. P., J. S. Hall, M. P., ex-Mayor Beaupre, etc., armed with picks, broke the ice on the streets, under command of Lieut.-Col. Strubenzke. Crowds of people cheered the laborers and denounced the apathy of the aldermen.

J. D. FULTON.

The following clipping from the Detroit Star needs no comment. It is the spontaneous expression of an honorable Protestant's opinion of Justin D. Fulton's culmenies:

"The controversy now raging in Toronto, Ont., an impartial account of which we publish elsewhere, between Rev. Dr. Fulton, of Brooklyn, N. Y., on the one hand and Archbishop Lynch, the champion of the Roman Catholic religion on the other, has naturally stirred up a deal of bitter feeling. The Sun does not wish to be considered as siding with either party, in fact, we are not sufficiently acquainted with the facts in the case to express an opinion either way. What we do know, however, is that a sweeping assertion, no matter from what source it emanates, accusing the Roman Catholic priest, and of some of that religion generally of immorality is as false as hell. A way back in the dim past, when the world was sunk in darkness and paganism, it did break through the murky clouds a little ray of light that was destined to spread and grow until the then known world warmed its spirit-frozen heart in the genial rays of the comfort and Roman Catholic Christianity had civilized a world. Trace this great vilen wheel of Catholicism in its revolutions, and we find that from its inspiration sprang the noblest deeds that history has chronicled or poetry sung. We find the noblest of the men and women of the different ages consecrating themselves to charity, piety, and their Creator under its banner, and struggling to impart the same blessed comfort to two hemispheres sunk in almost stygian darkness. The torrid plains of India and Africa, the frozen steppes of Russia, the relentless and cruel races of North and South America, alike found courageous Catholic men, eyes and women too, suffering, battling, dying under the flag of the Saviour of a universe and well content to so pass away in the midst of their unswayed fellow-beings, far from home and kindred, for they knew they had fought the good fight and would assuredly receive their reward. In our own day, the observer has but to look around and see the noble work done by the priesthood and the convents to feel that the great Catholic bulwark of christianity has lost none of its strength. Who can believe that a church with this history; men and women with those antecedents have so fallen from the high estate, have become so lost to the traditions of their order, as to have rendered themselves by their own acts truly liable to such wholesale condemnations. We say again that a sweeping charge like this is false as Lucifer, the father of lies."

Written for the CATHOLIC RECORD.

THE HOLY EUCHARIST.

This sacrament is so called, because at its institution our Lord gave thanks to His Father and because it is our chief act of thanksgiving to God. It is also called Holy Communion, because by it we are joined together in communion with Christ and one another: "we being many, are one bread and one body, all that partake of our bread" (1 Cor. x. 17). It is called the most Holy Sacrament, because of its great dignity; the Holy Host, because it contains Jesus Christ, who is the Victim for our salvation. It is called Viaticum, because it supports us in our way at the end of our journey through this life.

The Holy Eucharist comes third amongst the sacraments, but by far exceeds them all in dignity, for whilst the other sacraments contain grace, this sacrament contains Christ Himself, the author of grace. Again, the other sacraments look to this sacrament as their end; baptism, confirmation and penance more or less directly prepare for its reception; extreme unction removes what ever may impede its action in the soul of the dying; matrimony signifies its special grace; holy orders confer the power by which it is made. In other sacraments

it is questionable whether they physically or only morally convey grace to the soul, i. e., whether they directly confer grace themselves through the power given them by God, or whether they are conditions which infallibly induce God to give grace in virtue of His institution and promise, but this sacrament certainly conveys grace in itself, for the flesh of Christ is of its own nature life-giving by reason of the hypostatic union.

The Holy Eucharist is a sacrifice as well as a sacrament. As a sacrifice it refers primarily to the worship of God, and as a sacrament, to the sanctification of our souls. As a sacrament it is defined by the catechism to be the true body and blood of Jesus Christ under the appearance of bread and wine. It therefore consists of two symbols, viz.: the body of Christ under the appearance of bread, and the blood of Christ under the appearance of wine, and the two symbols have one meaning, viz.: the perfect nourishment and refreshment of the soul, just as bread and wine, meat and drink, signify the perfect refreshment of the body. This spiritual nourishment is the grace which the Holy Eucharist as a sacrament signifies and effects. But besides this, it has other meanings. With respect to the past, it regenerates the passion and death of Christ. It is the Body broken and the Blood shed, set before us, and therefore St. Paul says (1 Cor. x. 16): "As often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord till he come." With respect to the present it symbolizes the Church's union. "The bread," says the Catechism of Trent, "made up of many grains, the wine pressed out from many clusters of grapes, declare that we, though many, are most closely bound together by the bond of this divine mystery, and made as it were, one body. As a pledge for the future it promises and prefigures the union with God in the beatific vision. "He that eateth my flesh and drinketh my blood abideth in me and I in him, and I will raise him up on the last day." (St. John vi., 55)

THE POPE IN THE SECOND CENTURY.

A CONTRIBUTION TO THE CATHOLIC RECORD BY THE REV. EN. MCD. BAWSON, LL. D., F. R. S., & C.

It is an error to suppose that in the early ages ecclesiastical government and discipline lay wholly with the Bishops of the various churches, and that the authority of the Pope was gradually developed and became, in the course of centuries, what it was universally acknowledged to be at the time of the Vatican Council. There are writers who find fault with the action of Pope Saint Victor in regard to the churches of Asia Minor. But, let them blame or not blame, this action shows to what extent Papal authority was recognized as early as the second century. The Church of Asia disclaimed this authority, but, never theless, submitted to it. Some other churches would have preferred a less stern course of proceeding than that adopted by Pope St. Victor, but they refused not to concur in the decision of the principal See. The intemper and mistresses of all the churches.

The case was this; and it will be seen that it involved doctrine as well as a point of discipline. In the churches of Asia Minor it was the custom, from the time that they were founded by the blessed Saint John, to celebrate Easter according to the time of the Passover, that is, on the fourteenth day of the month of Nisan, on whatever day of the week it should occur. So early as the beginning of the second century, Pope Anicetus had endeavored to persuade Polycarp to hold the Feast on the following Sunday, as was the custom of the world. On the subject of the Passover, the world of respect for St. John, Polycarp did not relinquish the established practice, but, without any breach of friendly relations with the chief pastor. Soter and Eleutherius, the successors of Anicetus, labored still more strenuously in order to obtain uniformity in the matter. And, in doing so, they failed not in veneration for St. John and the other Apostles, who, on account of the many Jewish converts, had felt themselves obliged to tolerate certain Jewish observances. But now that all other churches had abandoned such observances the motive for allowing them prevailed no more; having become chiefly gentile Christians, no longer celebrated Easter according to the time of the passover, there was no reason why the Asiatic churches should persist in retaining a Jewish custom. At the beginning, indeed, these churches consisted in a great measure of Jewish converts, but in the time of Pope Saint Victor, the Christians of gentile origin were more numerous and more important.

Not only on this account was a change demanded, but also because there was reason to believe that the determined adherence of the Asiatics to their custom was founded on the erroneous opinion that the gospel had made it a law to celebrate Easter on the same day as the Jews held the passover, and that they who did otherwise acted in violation of a Divine command. Pope Victor shared this dread of heresy in common with his predecessors, Soter and Eleutherius. As if to justify such fears, some of the Asiatics came to Rome and labored to introduce there the Jewish practice. Thus, they endeavored to cause a schism by striving to persuade the Faithful that Easter could only be celebrated according to the Mosaic law—on the fourteenth day of the month of the first month. Pope Victor, in order to obviate so great an evil, called, at Rome, a council of the Bishops of Italy. In this council it was solemnly decided that the Feast of Lent ought to be brought to an end and Easter celebrated only on a Sunday, as that day ever since the apostles there was devoted to the commemoration of our Lord's glorious resurrection, and that nono, henceforth, would be allowed to persist obstinately in observing the Jewish time for holding the festival. The Pope sent the synodal letter which contained this decision of the council, signed with his name, to the principal Bishops of the provinces. On receipt of the letter

Theophilus of Caesarea convoked the Bishops of Palestine, Irenaeus of Lyons those of Gaul, Bacchylus of Corinth those of Achaia, and, as several authors relate, Demetrius of Alexandria those of Egypt, and Palma of Amasis those of Pontus. In all these councils, as well as in that of Oreea, or ancient Asyria, the decrees of Rome were unanimously accepted. In all their synodal letters which they sent to the pope in order that they might be communicated by him to all the faithful, they profess the same faith and agree, moreover, in establishing the same rules, which they pronounce to be derived from the traditions of the Apostles. In as far as the assembling of a Council was concerned, Polycrates, Bishop of Ephesus, like all other bishops, obeyed the orders of the Pope. But, neither he nor the other bishops of his Province would agree to accept the Papal decision. They insisted that they were only obeying the gospel in celebrating Easter according to the Jewish time. This resolution deeply afflicted the Holy Father. Anxious, above all things, however, to maintain sound doctrine, he resolved to excommunicate the recalcitrant Bishops under censures. This resolve he carried into effect by addressing to them letters, in which he condemned them as holding opinions contrary to the Faith and separated them from the communion of the church. A measure so vigorous and stern could only be justified by the necessity of the case. There was question of the integrity of Faith. This is manifest from a letter, which on the occasion, Polycrates, Bishop of Ephesus, addressed to the Pope. In this letter, Polycrates and the other Bishops of Asia concurring with him, praise the ancient Bishops of the country, for having celebrated Easter on the proper day, as commanded by the Gospel. They add that they are not dismayed by the threats of the successor of Saint Peter, for they know that it is their duty to obey God rather than man.

The Bishops of Palestine understood that their brethren of Asia had adopted a doctrinal view of the question, and expressed themselves in a synodal letter which they sent to Pope Victor. Their chief, Theophilus of Caesarea, called them together in Council, and when he had shown them his commission from the Holy Father, they expressed their concurrence with the universal Church, as to the time of celebrating Easter, saying that the practice was derived from the Tradition of the apostles. They declared, moreover, that their brethren of Asia had strayed from the true belief, and that their conduct could not meet with the approval of the Church. It was their duty, therefore, to abandon the doctrinal error which they connected with their practice. Upon this, the Pope did not hinder them from adhering to the custom of their country, merely as a disciplinary regulation. Finally, however, the words of the venerable Pontiff and the practice of the universal Church were not to be regarded as regarded the good Christians of the Asiatic churches. It is known from the eminent Ecclesiastical Historian, Eusebius, that they conformed to the general and Catholic custom. This must have happened soon after the time of Pope Anicetus, who, according to their tradition with his predecessor, Saint Victor, to the good services of the renowned Irenaeus, Bishop of Lyons.

We cannot close this historical sketch without reflecting for a moment on the great lessons which it teaches. We learn, in the first place, that in the second century, more than a hundred years before the heathen persecutions ceased, the authority of the Pope, as successor of Saint Peter, existed, and was universally recognized. The Bishop of Rome orders councils to be held in the most remote nations of the Roman Empire, and beyond the bounds of that Empire, and, in obedience to his orders, councils are forthwith held. In those councils Doctrine and Discipline are discussed, and the result of their deliberations imparted by synodal letters to the chief Pastor. It is made manifest to all in that early time, and handed down to future ages by the most luminous testimony, the testimony of all tribes and tongues, and people of the known world, that, throughout the vast extent of the Church, east and west, in lands of great renown, the very centres of the earth, where Nineveh and Babylon flourished of old, as well as in Italy and Gaul, there existed, except in one church which specially abominated its dissent, the same unity of belief and practice. Thus was the Church One, one in Doctrine, one in her important Discipline. It was also seen that the Popes did not wait till the middle age, nor till any future age, for an explaining, unfolding and developing of their high commission. They understood it and acted upon it, even as they continually possessed it, from the moment that our Lord said to Saint Peter: "Confirm thy Brethren." This charge was imparted for no merely temporary purpose. As it was designed to be the stay of the church, so it was appointed that it should remain in force, not only during the few years of Peter's lifetime, but as long as Christ promised to be with his disciples, that is, all days, even till the end of time (Omnibus diebus usque ad consummationem seculi). The duties of this high charge they all fulfilled who succeeded in the office of St. Peter. And if the fulfilling of them, in the days and by the ministry of Pope Saint Victor, came to be attended with an unwonted degree of notoriety, celebrity, glory even, it was not without a purpose in the Providential guidance of the Church. That purpose was, need it be said? that the whole body of the people of Christ should be closely united by the ties of their common Faith and discipline,—that they should, as their Divine Master prayed that they should be. (John 17: 20, 21, &c.) It is plain also from the distinct record which has come down to our time, that, in order to learn what was in the beginning and the ages which immediately succeeded, discussion is not so necessary and will not be so profitable as a fair and unprejudiced examination of the annals of the past.

The study of the times of Pope Saint

Victor brings vividly to our minds the wonderful growth, numbers and power of that society which was destined so soon to eclipse the Empire of Rome and to give new moral and political life to nations when that Empire was finally laid in the dust. We have seen it at this early period existing in full vigour, not only at the great heart of the State and in the most important Provinces, and even in the most remote, beyond the charmed circle of Imperial sway. In every region of its domain, already wider than the vast Roman world, this society exercised its high functions, assembled its senses under the eyes of its one chief, celebrated, debated, enacted laws, pronounced on vital doctrine; and what would appear incredible, if not given to us on the authority of undoubted history, its laws were obeyed and its teaching accepted by its immense following in every clime. Judge what this following must have been everywhere, when within the limits of the Empire, it was more numerous than the worshippers of the gods and the adherents of imperial Cosmas. They—these hosts of Christians could have rebelled successfully against the tyrant emperors who persecuted them. "But," we quote St. Maurice, the great martyr-Captain of the Theban Legion, "we are not driven into rebellion even to save our lives, for here we have arms in our hands, and we do not fight because we have the will to die rather than to slay." Neither strength nor numbers were wanting if the Christians had been inclined to make war on their oppressors. "For what warfare," says Tertullian, "should we not have been able and willing, even at great odds, who so readily offer ourselves to death if our religion did not oblige us rather to die than to slay?" If they had chosen to withdraw from the empire, it would have been as a vast solitude by the loss of so many citizens. "More enemies," says the same Tertullian, "would have been left than citizens. But now you have fewer enemies owing to the number of Christians." Let the statements of the present age remember these words. If ever the Christian people anywhere unsheath the sword against them, it will be because of the defective education that is forced upon them; it will be because having been founded in the mortar of modern civilization, they will have become incapable of appreciating the high principles of religion, which were so gloriously illustrated throughout the three hundred years of heathen persecution. Let the States of to-day be politic, if they cannot find it in their souls to be rational and humane. Let them cause, or at least allow that the children of the Church be educated as their fathers in the Faith were educated, and the governments the least deserving may rely on having fewer enemies as the number of their Christian subjects shall be greater. They may even count on citizens as loyal and devoted as the contemporaries of Maurice, Tertullian and Pope Saint Victor, who chose rather to die than to slay when by overpowering odds, they could have overthrown the Empire of their persecutors.

One more lesson from the bright records of St. Victor's time. In that early age we behold the Church existing as a living organized body, while extending to all the nations of the Roman Empire and beyond its borders. Thus circumstanced, the great society presented the type and model of a sound and healthy constitution,—what men so much desire, wise and efficient government. Her parliament, her senate, her people—all were gathered together, with her Supreme Head, in perfect harmony. Some nations have looked upon, studied and moulded themselves, more or less, according to the pattern thus plainly set before them. Whatever elements of stability and continuance they possess, and they are not few, are derived from this source. Such nations have reason to rejoice, and their people to be exceedingly glad. They hold the principles of true progress; and hence, they cannot fail to proceed "from better on to better still." May they prosper! and may their reign be long!

A MOST WORTHY OBJECT.

On the 20th and 21st of June next a grand bazaar and drawing of prizes will be held in the town of Goderich, the profits derived from which will be in aid of St. Peter's Catholic Church. There is indeed in this instance pressing need of assistance from the charitably disposed, and we hope our readers will readily respond to the appeal made by the beloved and highly esteemed pastor, Rev. B. J. Watters. Remittance may be made direct to him. The price list is so reasonable one and that fact alone should cause a rapid sale of tickets.

Special to the CATHOLIC RECORD.

FROM GUELPH.

Rev. Father Hamel, late pastor in Guelph, now Superior of the Society of Jesus in Canada, is on a visit to the Fathers here. He preached at High Mass on Sunday last. We understand Father Hamel is on his way to visit the missions of his order in the Northwest.

The work on the Church of Our Lady is being pushed forward with great rapidity. The roof is on, and the basement is being plastered. At present the congregation worships in the chancel of the church, but when the basement is ready Mass will be held there until the church is completed. We understand the spires will not be erected at present. It is expected that the formal opening will take place on the 15th August.

The Catholic Union, a literary society belonging to the League of the Cross, is in a most flourishing condition. They have a fine hall, with all the facilities for innocent and healthful recreation, also a fine library. They give concerts occasionally, in which they display musical and literary abilities of a very high order. Rev. Father Pante is their director.

The furniture business of Messrs. O'Brien & Keough, now only a year old, has assumed proportions that far exceed the most sanguine expectations of its founders. A visit to their premises shows a most varied and extensive assortment of everything in the furniture line, from the articles of the commonest utility to the most luxurious and costly specimens of household furnishings.

Written for the Catholic Record. Hallowed Be Thy Name.

By the shroud of white robed angels By the narrow, the throne on high...

one for trial in any of the Quarter Sessions Districts of the County or City of Limerick.

On March 23d, Mr. J. Lloyd, delegate of the London Anti-Corruption and Home Rule Committee, who had been sentenced to a month's imprisonment under the Coercion Act for a speech made by him at Six-milchbridge, was released from Limerick district prison, on the expiration of his sentence.

ST. PATRICK'S DAY AT STRATFORD.

The memory of Ireland's patron saint was celebrated with great pomp in Stratford this year, at a dinner at the Commercial Hotel, to which upwards of one hundred people sat down.

Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good.

TO THE CLERGY.

The Clergy of Western Ontario will be assured, be glad to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Italian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Frater of the Diocese of the Diocese of Huronia.

Wanted

Ladies, blacken the sides of your shoes three times a year and the tops once a week with Nonsuch. You will have the best polished shoes in the world.

SHORT INSTRUCTIONS

Delivered by the Rev. Eucharist in the O. T. present occasion we follow the Gospel narrative and Actual Institution, tracing these two points, per teaching of more practice to the people to master, a capacities and opportunities of sacrament of which we are in every case cease to rebel his religion or other, reject any of the Eucharist. He pretends not to believe the low moral plain he would like not to believe his first Communion.

NEWS FROM IRELAND.

Kildare. On March 20th, Rev. Father Walsh took his departure from Naas to take the pastoral charge of Clonbullogue. Father Walsh, by his zeal for religion and his gentle and kindly intercourse with the parishioners, had endeavored himself to every section of the community of Naas, and it was with a sense of painful loss they heard of his departure from among them.

Clare.

Through the influence of two gentlemen, a settlement has been come to between Mr. P. J. Dillon, Ennis, and his tenants. The landlord says to give up the cattle which had been seized, free of all costs, and to allow the tenants to purchase under Lord Ashbourne's Act, the price agreed on being eleven years' purchase, all arrears to be wiped out.

Donagat.

The consecration of the Most Rev. Dr. O'Donnell, Bishop-Elect of Raphoe, took place on Easter Tuesday. The ceremony was held in the Pro-Cathedral, the Primate being the celebrant. He was assisted by the Bishops of Derry and Down and Connor. The Most Rev. Dr. Woodlock, who was Rector of the Catholic University when the Most Rev. Dr. O'Donnell was a student there, was selected to preach on the occasion, with a sermon on the "Fruitful of good results for the historic diocese of St. Eunan."

Galway.

At Clifden, on Thursday, March 23rd, at a special Coercion Court, held by Messrs. Gibson and Brady, R. M.'s, a man named McDiann, who is described as a representative of a provincial newspaper, was sentenced to seven days' imprisonment in Galway Jail for a speech delivered at a meeting held in the Market square, Clifden, a few weeks since.

Westmeath.

With much regret we announced the death of the Rev. David Quinn, son of Mr. Joseph Quinn, of Greville street, Mullingar, which took place at Malbourne, on February 4th. Father Quinn was only 35 years of age, and had spent nearly 13 years of his comparatively short life on the Australian mission, where he had been a zealous worker in the cause of Catholicity. He was ordained at All Hallows, on the 24th of August, 1875, and proceeded in the following August to his distant mission, where his zeal, piety and earnestness won for him many friends and admirers. Shortly before his death, in the discharge of his sacred duties, he caught a severe cold, and so earnest was he in his holy work that he would not take the rest which his friends advised him was necessary for his health. This engendered other diseases, which finally resulted fatally. May he rest in peace.

Cork.

Mr. Lane was present in the House of Commons on March 21st, for the first time since his release from prison. He was the recipient of many congratulations from members of all parties on his restoration to health as well as liberty. The action of some English members, who vote readily for any coercive legislation the Government demand, and then express the keenest regret when it is used for the very purpose for which it was passed, is somewhat inexplicable. It is, perhaps, an English way of satisfying the qualms of conscience.

Kerry.

On the evening of March 19th, according to instructions given by the local branch of the Irish National League, posters were put up in the town, calling on the Nationalists of Killarney to vote for the Nationalist candidates, Mr. Sheehan, L. P., and Mr. Bryan O'Brien, M. T. J. Lyne, and Mr. William Daly, at the approaching poor law election. In the morning the police proceeded round the town and tore down the various posters. Mr. Henry Doran is the only candidate on the Conservative side, and hopes are entertained in Nationalist circles that he will be ousted at the election.

Limerick.

Up to the end of the third week of March, there was not a single criminal case for trial in any of the Quarter Sessions Districts of the County or City of Limerick.

High Fraise.

Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont. says, "I have used Hagar's Pectoral Balsam for years in our family. For heavy Colds, Sore Throats and distressing Coughs no other medicine so soon relieves. Pleasant syrup, nothing equals it as a warm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age."

Dr. Low's Pleasant Worm Syrup.

An agreeable, safe and effectual remedy to remove all kinds of worms.

MINNESOTA

Cheap Homes on Long and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Lands, Best Dairy Land and Best Wheat Land in Western & Central Minnesota that are to be found in the world. Full particulars, terms and information apply to P. A. McCarthey, President, The Stevens County Abstract & Real Estate Agency, Lock Box 148, Morris, Minn.

Warranted Seed.

The public are anxious to get their seed directly from the grower. Having a large proportion of my seed raised on my own farms, I can guarantee its purity and quality. I have a large stock of all the most popular varieties of seed, and I will sell it at the lowest price. I have also a large stock of all the most popular varieties of seed, and I will sell it at the lowest price.

1000 SETS 12 POPULAR NOVELS FREE!

These elegant books of regular and uniform size of 32 x 7 1/2 inches, and each contains from 200 to 300 pages. They are the latest and most popular novels and will furnish reading for a whole year.

A PERFECT FOOD FOR CHILDREN

BECAUSE it supplies all the nutrition that is needed to meet the Physical Demands of GROWING BOYS AND GIRLS. JOHNSTON'S FLUID BEEF CONTAINS NOURISHMENT FOR BRAIN, BONE AND MUSCLE.

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for your labor, and more can be earned in a short time, you can write to Hallist & Co., Portland, Maine, for information about work which you can do and live at home, wherever your locality, at a profit of from \$5 to \$25 and upwards a week. Some have made over \$20 a day. All in new Hallist & Co. will start you. Capital not required. All ages, both sexes. All particulars free. Those who are wise will write at once to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply.

THE PILLS

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

"BELL"

UPRIGHT CABINET PIANOS ORGANS Are the Leading Canadian Instruments, unsurpassed in Tone, Design and Durability. Recommended by all Leading Musicians and the Trade Generally.

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Johnston's Fluid Beef

It is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Oment it has no equal.

Remove the Cause.

To remove all the Cause. To remove all the Cause. To remove all the Cause.

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