Catholic Record.

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

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INSPECTION INVITED.

BROTHERLY LOVE.

The Rabbi Judah, so the scribes relate. Sat with his brethren once in a warm debate About those things which each considered To bring to earth immunity and rest.

Then said the one requested to begin:
"Rest comes from wealth, if there be peace
within."
The second said: "It springs from honest fame, And having all men magnify your name."
The third said: "Rest is being truly great
Coupled with power to rule some might; The fourth said : "Such a rest as we pres

age Men only reach in the extremest age, When wealth and power and fame unite t To children—and unto other children flow."
The fifth said: "All these various things are Rest comes to those who all the law main tain."
Then said Rabbi Judah, grave and old,
The tailest of the group with him enrolled
"You all speak wisely, but no rest is deep
To him who the traditions fail to keep."

Now spoke a fair haired boy up from the by of twelve who heard these words re-A boy of twelve who neard these words to pass,
And dropped the lilles from his slender hand;
"Nay, father, none among you understands. True rest he only finds who evermore Looks not behind, but to the things before; Who, scorning fame and power and home and pelf,
Loveth his brother as he loves himself"

— The Menorah.

THE STORY OF THE ENGLISH MARTYRS.

The Right Rev. Dr. John Cuthbert, O. S. B., Lord Bishop of Newport and Menevia, has issued a pastoral on the above subject to the clergy and faithful of his diocese which was read at the principal Mass on Sunday morning last. In the course of this interesting and important document His Lordship says:

There was read to you last Sunday a decree of the Sovereign Pontiff, in which he declared the bestification of fifty-four of those martyrs, who, in the persecutions

of those martyrs, who, in the persecutions which prevailed in this country some three hundred years ago, laid down their lives for the faith. Among them are some of the most illustrious names in our Catholic annals. The Blessed John Fisher, the Blessed Thomas More, the Blessed Edmund Campion, are no

the SCAFFOLD, THE ROPE, AND THE KNIFE, they would be worthy of all the attention and veneration which the world owes to its teachers and its heroes. And therefore in celebrating their beatification, it does not become us to pass over their lives in silence, but to seek out the lessons of their words and deeds. For it is not in vain that three centuries and a half since their blood fell upon the soil of their country, their bones are now for the first time placed upon the Church's altar, and their names in the catalogue of the Rlessed. It would take too long at this moment to relate all that has taken place in regard to the "cause" of the English Martyrs in general. Let it suffice to say that there are no less than 350 names in that there are no less than 3-30 names in the catalogue of those who, since the persecution of Henry VIII. to the day when Oliver Plunkett, Archbishop of Armagh, was executed in 1681 at Tyburn, have merited the glorious title of Martyr

for the Faith. A martyr
WHO DIES FOR THE FAITH OF CHRIST who dies for the faith of christ and the honour of God, ascends, as we need not remind you, straight to everlasting blies. It is therefore more easy for the Church to pronounce the canonization of martyrs than of those holy men who had not the grace of dying for Christ. Still, many wise formalities have to be gone through in order that there may be no mistake: manyprocesses, much inquiry. on mistake; manyprocesses, much inquiry, and very exact judicial investigation, both on the part of the ordinary Bishops and of the Holy See itself, always accompany even that minor form of canonization which is called "Beatification." It has happened therefore that it is only now—in our own day—that the "cause" has been absolutely placed before the competent Roman tribunals. As soon as this was done, it was found that in regard to fifty-four names there was no difficulty. The Holy See has declared these fifty-four ventures of the second se rable names to be in possession of liturgi-cal honour—that they are "beatified," honour may be paid to them in public and in private as to other saints, and there will be an Office and Mass for their festi-For the other names we have vet to wait until certain formalities are gone through; but it is allowable to hope that there will be no delay, and that we may soon be able to welcome the completion of the glorious roll and to thank God for

300 NEW PROTECTORS AND PATRONS. The blessed ones in whose honours we this day rejoice, although their witness was borne so long ago, are nevertheless strangely near us—in name, in nationality, in citizenship, and even (speaking comparatively) in time. They belong not to the far-of days of the Roman Causars, or to the ages of anglest heathanism but to a the ages of ancient heathenism, but to a Christian and even a Catholic time. the ages of ancient heathenism, but to a Christian and even a Catholic time; a time when the Mass had been said and the Sacraments administered in this very land for a thousand years. The Sovereigns who pursued them were English Sovereigns, crowned in Westminster Abbey, and meeting their Parliament where Parliament their Parliament where Parlia

you may hear to-day, and their own recorded words, their memorable sayings, their defence before their judges, and THEIR LAST UTTERANCE UPON THE SCAF.

THEIR LAST UTTERANCE UPON THE SCAF-FOLD,

are all in that plain and intelligible English language which we ourselves can follow as easily as their own generation. If the majority of those who suffered under Elizabeth had been brought up in a foreign land, those whom Henry VIII. sent to death had lived and taken root in the English realm and the English Church. Bishop Fisher was a Yorkshireman, born under the shadow of Beverly Minster, and when he died, at the age of eighty, he had been for many years Bishop of Rochester. He had been the trusted guide and counsellor of the Countees of Richmond, the mother of King Henry VII. He was the best known ecclesiastical figure in London, being constantly about the Court and at Westminster in the discharge of his duties to the King and the Church.

SIR THOMAS MORE WAS THE FIRST

SIR THOMAS MORE WAS THE FIRST

sir thomas more was the first lawyer of his day; his house at Chelsea, of which many traces still exist, was as well-known at Westminster Hall; and in his capacity, first of Speaker of the House of Commons and afterwards as Lord High Chancellor, he was, after the death of Cardinal Wolsey, the most prominent man of his time in all England. The Countess of Salisbury was the mother of Cardinal Pole; she was a descendant of Edward IV.. and the nearest living relative of the Pole; she was a descendant of Edward IV., and the nearest living relative of the tyrant himself; and she was literally murdered, at the age of 70, out of hatred for her son, who had stood by the Holy See in the question of the King's divorce. Of the other names—confining ourselves to the time of Henry VIII.—not so much is known in details, but they were priests, religious, and laymen, living in Londen, many of them in houses whose sites are familiar at this day, bearing names which may still be borne by their countrymen, and connected by every tie of social and and connected by every tie of social and civil life with the rest of the population which frequented the streets and the markets, the riverside and the countinghouses, the courts and the churches of a London which was not, after all, so very different in human characteristics from the London of our own day. It was these distinguished and well-known names which were

SINGLED OUT BY THE DESPOTISM OF AN IMPATIENT KING FOR PERSECUTION

IMPATIENT KING FOR PERSECUTION
AND DEATH.

Whatever his intention was, there cannot be a doubt of the tremendous sensation which the arraignment and the execution of such men was likely to cause—and which it did cause. To the eye of history it is clear and unmistakable that these illustrious and familiar figures were allowed by God's providence to become the victims of despotic fury precisely in order that the country and the whole world might mark well what it was that was happening. It was necessary that Fisher, the Blessed Thomas More, the Blessed Edmund Campion, are no mere names; they are men who have left behind them so much noble history that even if they had never come to THE SCAFFOLD. THE BODE T in 1534 that Henry claimed supremacy over the Church; and it was in 1535 that More and Fisher were executed for refusing to acknowledge it; and they had been preceded to the scaffold by the holy and coursecous priests and religious men-tioned in the decree of the Holy Father. These

FACTS WERE BETTER THAN SERMONS and proclamations. Often already in English history had Kings contended with the Holy See; there had been resistance, which, however wrong it was, had not gone to the length of schism, and there had been concessions on the side of the had been concessions on the side of the Popes, met by submission on the part of the crown, until it had become difficult for the flock to see at once, when new dis-cussions arose, what might be the depth and importance of the question in dis-pute. But in the Church's dealing with the world and with the State there is a line which she cannot surrender, and when that line is reached she must not only resist, but the whole world must know that she resists. It is then that men are startled by a sound as of many waters and of thunder, such as St. John heard when a door was opened in the heavens-the sound of the solemn cry of the martyrs blood. When More and Fisher fell, London and England were struck with hor-ror and fear. Their heads were fixed up ror and fear. Their heads were fixed up publicly where men most congregated in the capital, and the news went swiftly down to the principal towns of the provinces. It was an event like a pertentous storm or an earthquake. Foreign ambassadors wrote to their courts that MEN IN ENGLAND DARRD HARDLY SPEAK

MEN IN ENGLAND DARED HARDLY SPEAK TO ONE ANOTHER, so terrified were they, and so fearful of what might still be coming. The great European Sovereigns of that day, the Emperor Charles V. and Francis I. of France, expressed in no measured terms their disgust and anger at such bloody and un Christian work. All Europe quickly knew of it. God's honor was vindicated, the Church's Divine commission was upheld, the people's eyes were opened, and any similar usurpation, in all future history, would be recognized for opened, and any similar usurpation, in all future history, would be recognized for what it was. The cause for which these holy martyrs died was that of the supremacy of the Holy See in matters spiritual. Afterwards, when the sanguinary enactments of Elizabeth began to appear in the venerable pages of the statute book of England, the Confessors of the faith had to answer for many things besides, and especially for the holy Mass and the Catholic priesthood. But the Blessed John Fisher and the Blessed Thomas More and their companions in glory shed their their companions in glory shed their blood simply in the cause of the successor of St. Peter and of the divine constitution of the Church of Christ. As we

so certain as that the blood of martyrs so certain as that the blood of martyrs must sooner or later produce a harvest of faith and chaity. It is the law of the Blood of Christ itself. Sacrifice, suffering, and death are the infallible forerunners of resurrection and triumph. And therefore the memory of the English and Itish martyrs has always been full of a strange consolation to those who have watched and prayed for the success of Catholicism in these countries. The very fact that their blood, with all the unceasing outcry of its demand for holy rengeance, has so far had little triumph, makes it the more certain that the victory is near at hand. We must not say that the English martyrs have as yet done nothing for THE LAND WHICH IS HALLOWED BY THEIR BLOOD.

BLOOD.

The first glory of a martyr is to make other martyrs. The example of the London martyrs and of the monastic martyrs of Henry VIII, brought down the grace which has given us such a magnificent record of confession in the days of Elizabeth and James. But moreover Catholicism in England, though it has seen a very low ebb of fortune, has never gone quite out of public recognition in this country. The names of those who died do not come near to representing the thousands of those who testified. Bridgewater, in his "Loncertatio," prints a list of 1200 names of English clergy and laity, noblemen and gentleclergy and laity, noblemen and gentle-men, and noble women also, who suffered fine and imprisonment before 1588, that is, before the worst part of the persecu-tion. The Catholics, in spite of the treatment they had received, STOOD BY THE HOUSE OF STUART,

STOOD BY THE HOUSE OF STUART, clinging to the principle of hereditary right. Down to the time of Catholic Emancipation (1829) great districts of the country, especially in the North, were owned by Catholics and inhabited by Catholic people; and just when it seemed that changed circumstances and modern conditions were about to submerge the Catholic name, as the volume of the rising tide sometimes covers the perennial waters of the seaside spring, the Irish immigration came, the Tractarian movement gave new ideas to the country, the restoration of the hierthe country, the restoration of the hier-archy roused every faculty of attention in high and low, and the Church started on a new career in the land. We must not shut our eyes to the mercies of the days gone by. The Catholic Church in England has lived and she lives. If there is still so much to do—if our comparatively few conversions are more than balanced by the daily and hourly loss of our poor boys and girls; if the

SOLID ENGLISH MILLIONS ARE STILL AS by the spirit of faith as ever they have been at any period of history; and if numbers of our own people are terribly indifferent to Mass and Sacraments—have we not a right to hope that the blood of the martyrs may now at length begin to work its wonders? It seems as if some new movement must now begin. It is not movement must now begin. It is not easy to say why the decree of beatification has only now been signed; but it is certain that we shall be unworthy of the inherit-ance which their glorious names have left to us, unless we believe in their power and hope in the merits of their intercession. These blessed martyrs died for the Holy See. In our own day the Holy See is so harassed, so thwarted, and so threatened, that the ages to come will look back on this half century as we now look back to the persecutions. It is a very significant sign of the impotence of Catholics in guiding public events that to us, unless we believe in their power and

OF THE CATHOLIC MILLIONS.

In the sixteenth century the first men of the Church and the State put off their robes of dignity, quitted their palaces, and went cheerfully to the block or the gallows for the prerogatives of the successors of St. Peter. If the English martyrs would obtain the grace of martyrdom for a few of their countrymen in this nineteenth century, the cause of the Papacy might be more fortunate. We have our martyrs amongst us, it is true; martyrs who give up position, friends, means, health, and OF THE CATHOLIC MILLIONS. up position, friends, means, health, and sometimes life itself, for the holy faith, for the Church of Christ, and for obedience to the Holy See. May the band of blessed confessors, whom to day we honor, still strengthen and console those imitators of their claryman, parents, children. of theirs—clergymen, parents, children, clerks, working men, poor servants, and so many others—whose heroism in almost as noble as if they gave their lives for Christ. Yes, we have our martyrs; we have priests who live hard lives and devoted lives—lives that are spoiled by infirmity and shortened by exposure. May these beatified soldiers of Christ intercede for their ned soldiers of christ intercede for their fellow-soldiers of another day, and give the clergy some taste and feeling of that joyous enthusiasm which made them praise God in their noisome jails and

SING "TE DEUM" ON THE STEPS OF THEIR SCAFFOLD.

We have martyre again in those serene and tolling women who dedicate them-selves, without wage or reward, to the service of the aged, the sick, and the orphan, to the work so dear to Jesus Christ, the teaching of the children of the Christ, the teaching of the children of the poor. May the generous hearts who died for the supremacy of the holy Roman See obtain generosity and endurance for those whose lives of sacrifice are the best witness to an unbelieving world of the divinity of that Church which glories in such servants. But if we have martyrs—whose numbers may God and these blessed ones increase—we have these who are sadly the reverse. We have those who fear and give in: who fear to lose position, income. in; who fear to lose position, in respect, or connections; who put their faith out of sight and smile upon heresy and indifference; who love to be shoulder to shoulder with the Church's enemies;

IF WE WERE ALL CATHOLICS OF THIS there would be no future for the faith in this country; and it is because there are so many of the kind described that the blood of the martyrs does not fructify and the country is not converted. The times cry out for sacrifice; for singleness of heart, for detachment, and for courage. The words which the Blessed John Fisher uttered when they tried to persuade him to betray his faith were those words of the Lord Jess which have risered the mean to betray his faith were those words of the Lord Jesus which have pierced the marrow of so many hearts since they first were heard in Galilee: "What doth it profit a man if he gain the whole world and lose his own soul?" (St. Matthew, xvi. 26) With grateful and hopeful hearts, then, let us thank the God of consolation for these blessed champions of His Church; for their name and their example, for their lives and their glorious deaths. And whilst we sing our Te Deum let us pray that we may receive, through their intercession, some of that supernatural insight which compares things temporal with things external, and a share of that heroism which resolutely tramples upon the things of the earth for the sake of the kingdom of heaven.—London Universe, kingdom of heaven .- London Univ

McHALE'S SUCCESSOR.

MOST REV. JOHN MCEVILLY, ON IRELAND' HOPES AND STRUGGLE.

Sir Thomas Esmonde, Colonel Nolan, M. P.'s; and other Nationalists of note M. P.'s; and other Nationalists of note were the speakers at a splendidly successful homerule demonstration that occurred in Tuam, Galway, in the early part of this month. The venerated archbishop was unable to be present, but he penned this letter to the officers of the local leaguers: I am very sorry, indeed, that I cannot attend your meeting or accept the invitation to the banquet with which you have tion to the banquet with which you have honored me, in the name of the good people of Tuam. But although I may be unavoidably absent, rest assured that you have all my sympathy, not the cheap, barren sympathy of mere words, but you barren sympathy of mere words, but you may calculate on my firm resolve to assist you practically by every means within reach in attaining the objects you have in view. These objects are in themselves good and most necessary in the permanent interests of civil society, morality and religion in this country; and the means you propose to yourselves of attaining these objects will be, I am sure, as they have himerto been, thoroughly in accordance with the immutable law of God and justice. You ever keep in mind the golden maxim of the father of our country—"The man who commits a crime

try—"The man who commits a crime gives strength to the enemy." Although at the present moment the political horizon all round is overcast, and it is difficult zon all round is overcast, and it is difficult to conjecture what changes present complications may bring forth in the near future, one thing, however, is quite clear, be the changes what they may, that nothing short of the great object you have in view, to which every other political object must be subordinate as means to an end, will ever actific the instances of the will ever satisfy the just aspirations of the people of this country. That object upon which the minds of all are firmly fixed is the restoration of our native Legislature, the giving back of that of which we were robbed by fraud, force, terror and corruption—in other words, the granting of home rule as shadowed forth in the bill of one of the greatest statesmen—it might be said with truth the greatest statesman, and most brilliant orator England ever produced. It is hard to conceive how men in every other respect gifted with the highest intelligence could oppose this act of public justice and venture

TO INSULT THE PUBLIC INTELLECT
by putting forward as their plea of justication the fear of separation. What
grounds could there be for fearing separation in our case any more than in the
case of almost all the colonies and dependencies which Great Britain has entrusted
with the management of their own affairs
without fear of separation? Does not
experience prove that she has thus bound
them more closely to herself in the bonds
of fealty? And in our case, apart from
the fact that no one in his seness ever
thinks of separation, our very proximity
furnishes an additional guarantee. In
truth, the concession of Home Rule would
have one certain effect—that of consolidating the union between both nations, of TO INSULT THE PURLIC INTELLECT ting the union between both nations, of breaking down the middle wall of partition," thus creating peace and goodwill between two peoples who, owing to injustice and national hate on the one hand, tions of the and a natural feeling of resentment on the other, are in feeling and sentiment as wide other, are in feeling and sentiment as wide a sunder as the poles. To this object should be referred as its legitimate end the equitable settlement on a fair and just basis of the land question. It is not for sheep or oxen, after the country is depleted of its inhabitants through the operation of unjust land laws, that Home Rule is wanted. If this vital question of the land were once equitably settled we would have a people so far contented and would have a people so far contented and soldier? No. no: nothing of the sort. the land were once equitably settled we would have a people so far contented and advanced in intelligence as to be able and willing to carry out fully into practical effect the long desired blessing of Home Rule. But here we are met at the very outget with the spacious objection, are not contracts to be kept? Do away with the binding force of contracts will not society contracts to be kept? Do away with the binding force of contracts, will not society totter to its very foundation, especially when such contracts are sanctioned by the high authority of the state? Certainly, if there be question of just or valid contracts. But were the contracts, or rather tracts. But were the contracts, or rangements, entered into this country between the great bulk of landlords and tenants—no doubt there were many hortenants—valid contracts? I rible exceptions—valid contracts? I unhesitatingly assert they were not. What is the first and essential element of

tenant was obliged to accept under penalty of having what has been described in the language of the highest living authority "a sentence of death" passed upon him in being ruthlessly torn with his family from the place on which his heart was centered, created, in a certain sense; by bimself, or his fathers before him, with no other prospect in view but the hated workhouse or enforced exile, with the hardships and personnel of the control of the crown, whilst carrying out THIS CRYING SCANDAL, forsooth, proclaims, parades himself a Catholic. Were any element wanting to enforced exile, with the hardships and per-ils of the deep. Who will one day account for the dreadful spiritual evils which awaited our people and their offspring beawaited our people and their offspring beyond the ocean. Could such contracts be,
in any sense of the word, regarded as free?
But supposing them to be free and valid,
were they just or equitable? For answer
we need only refer to the sweeping reductions made by the land commissioners, acting on the equitable "live and let live"
indicated men who should be considered. principle—men who should be considered as the government representatives, in whose appointment, although they might be regarded in a certain sense as mediators or as a court of arbitration, one of the parties concerned had no voice. No doubt we can point to several instances of land-lords kind and humane, who on no ac-count would be guilty of harshness or op-pression, nor need we travel far in search of such; and there are cases where tenants abuse the indulgence of kind landlords, abuse the indulgence of kind landlords, and treat them ungenerously because of their forbearance. These, however, are but exceptions, and we are now dealing with a system which, as far as immunity from legal consequences are concerned, might be in every instance unjust and oppressive. May we hope that the day of reparation will not long be deferred. To the landlords themselves it will be a blessing, apart from other considerations, after just compensation or equitable purchase to be saved from the temptations and responsibility of irresponsible power. The men who at great sacrifice are unselfishly devoting their energies to bring this about, and are throwing themselves into the and are throwing themselves into the breach to arrest the progress of greater evils, are, to my mind, deserving of all

AN IRISH BISHOP

DENOUNCES THE PERPETUATION OF INJUS TICE DONE IN THE NAME OF THE

Most Rev. F. J. MacCormack, bishop of Achonry, wrote this letter to the Dab-lin Freeman early in the month: "As one deeply concerned in the honor and character of the Catholic jurors of South Sligo, so vilely aspersed in the recent doings of the winter assizes, I at once re-sponded to the timely call made in your able article of this day. I hasten to enter aponded to the timely call made in your able article of this day. I hasten to enter an indignant protest against the audacious insult cast upon the Sligo Catholic jurors of this diocese, whom I know to be honest and honorable men. In doing so, I appear as their chief pastor, and I care not in what name, or under what sanction, the insult has been heaped upon them, I, nevertheless, reprobate the outrage as a scandalous slight and slander upon these ill treated jurors. This outrage upon a Catholic body has been committed in the name of the crown. It is all the more reprehensible when perpetrated under the high-sounding forms of law. The scandal of the Sligo jury panel was but just dragging its slimy form away from the public gaze of howl and reprobation when this fresh and most insidious creature reveals its ugly form to the amazement of the public and disgust of every right-thinking mind. I make bold to arraign the crown before the bar of public opinion, and I feel confident as to the verdict. Does the ct gifted with the | feel confident as to the verdict. Does the

> to a creed can make the people of that creed loyal to the crown? It is now fashionable to talk of agitators as setting class against class; but what about the crown setting creed against creed? Is there no word of reprobation for this deeper guilt? Here is a case in point. A Woodford Catholic prisoner in Sligo dock sees all his co-religionist jurers set aside by the crown, and twelve non-Catholics called to try him (I say try, when the word convict is the one; but let that pass). The prisoner's counse! very properly resents the DEEP DYED INSULT er's counsel very properly resents the action of the crown, remarking that the conduct of the crown was equivalent to branding every rejected Papist as a perjurer. Now, how could that poor Papist prisoner have any confidence in the administration of such forms of law, when he sees these things occur in the name of the crown? With the prisoner's recollections of the recent history of Belfast, how could he possibly feel that his liberty was in safe-keeping in the hands of twelve picked Protestant jurors! But perhaps the crown has been driving at an even keel

soldier! No, no; nothing of the sort. nay, an Orange jury, was selected, and though Judge Lawson threw up his eyes in pious horror, yet that jury refused to convict in the very teeth of the clearest and most conclusive evidence. Surely, to reject Catholic jurors in Sligo for men of the same true blue brand is about as un-blushing a feat of audacity as any crown blushing a feat of audacity as any crown official could have the effrontery of perpetrating. But, one may ask, how on earth can the rulers of this country be so blind as to look for loyalty amongst a people so spat upon? No wonder that disaffection and disloyalty should be rife in a country so outraged, and amongst a class and creed treated to such degradation in the name of the grown. Christian and even a Catholic time; a time when the Mass had been said and the Sacraments administered in this very land for a thousand years. The Sovereigns who pursued them were English Sovereigns crowned in Westminster Abbey, and meeting their Parliament where Parliament sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The division of Church of Christ. As we Look BACK NOW OVER THE SPACE OF LAND LORDS

A colored student named Loring Augustus to the church's enemies; the church's enemies;

just given his jottings as a journalist visitor, and has spoken of the administration of the law as the "most lawless thing" he witnessed in Ireland. And the mouthpiece of the crown, whilst carrying out

piece of the crown, whilst carrying

THIS CRYING SCANDAL,
forsooth, proclaims, parades himself a
Catholic. Were any element wanting to Catholic. Were any element wanting to complete the outrage—here it is. The vile cry of would be perjurers comes from the lips of a brother Catholic. Oh! what a degrading rule to play! I would much prefer the position of juror to that of crown prosecutor in such hideous surroundings. But he is a Catholic, and invokes his father's name in evidence. I wonder what the good old man would think of the act of his son as he labels with legal ochre the Catholic jurors of Sligo as would be perjurers. Probably the old parent would "woe worth" the day he had ever sent his lad to the bar. But the prosecutor may allege that his attorney-general made this infamous proceeding imperative. No man allege that his attorney-general made this infamous proceeding imperative. No man should degrade himself for any superior official. Why not throw up his briefs, as others nobly did, rather than heap insult and contumely upon his own religion. I have never, to my knowledge, laid eyes upon the prosecutor. I have no personal feeling about the man; and referring to him at all I only point to the leading legal him at all I only point to the leading legal functionary of the crown who was the chief actor of a comedy as discreditable to the administration of the law in this ill-starred country as any bullying and judi-cious official could render it.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninta avenue, New York City.

SEPTUAGESIMA SUNDAY. "I will not now call you servants; for the servant knoweth not what his lord doth; But I have called you friends; because all things whatsoever I have heard from My Father, I have made known to you."—St. John, xlv., 15.

John, xiv., 15.

Could our Blessed Lord be plainer? The proof of His friendship is plainly stated: it is the knowledge of the truth. What we call the faith is the foundation of the divine friendship: a clear knowledge of things divine revealed by the Father of Light through His only begotten Son, accepted by us and believed with a spiritual power of understanding far above nature's powers.

But I think, brethren, that you know something of that primary Christian virtue of Faith, and also of the state of mind it produces. So I want you to con-

mind it produces. So I want you to consider the meaning of those words, "But I have called you friends," Friend is a tender name, and friendship is a precious title. To be sure, we are children of God by the grace of divine faith. But haven't you noticed that children sometimes feel awkward and timid in the presence of their father? presence of their father? But there is no such estrangement between one in the state of grace and his Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkwardness remains; no bitter recollections rankle in God's memory; the forgiveness is perfect; the very need of confession and penance makes it but the more perfect, for it gives we some abodes. for it gives us some shadow of right to the sweet title of friend. Sinner! if you will return to the divine friendship all will be forgotten.

all will be forgotten.

There is no such thing as even respectful timidity; the freedom and familiarity of a friend is added to the rights and duties of a son. True friehdship produces equality, and divine grace so raises us above the state of creatures, by which we are only servants, that we have a sort of equality with God. We are children of God; we are brethren and coheirs with the Eternal Son of God, making us worthy, in a really true sense, of God's intimate friendship. Is not this a great wonder? Do you think that you can ever do enough to show your appreciation of this friendship? Well might St. Gregory the Great say: "Oh, how wonderful is the mercy of our Creator; we are not even good servants of His, and now He calls us His friends!"

St. Augustine, in his Confessions,

St. Augustine, in his Confessions, mentions an occurrance that had much to do with his conversion: Two young men were members of the Court of the men were members of the Court of the Roman Emperor, seeking the imperial favor, the monarch's friendship being their highest ambition. Happening one day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. Anthony of the Desert, whose statue you will see in the south tower entrance of our church. They read the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship. the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship, and with how great success. "Whose friendship do we strive after!" they said to each other. "For the obtaining of whose favor do we dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself into the grave," So they resolved to quit the court, and in retirement and prayer to cultivate an intimate and delightful union with the truest of friends, our Heavenly Father. Brethren, the friendship of no mortal being, even the purest and noblest, can ever satisfy your hearts. God alone can be such a friend as you need, and, if you like, His friendship is yours to have and to retain forever. forever.

AIR—MARYLAND, MY MARYLAND.

here comes a wail across the cea From Motherland, dear Motherland. he cry of ctarving peasantry, From Motherland. dear Motherland. rom Wisklow's hills to Bantry Bay he robber landlord seeks a proy— hy people periah day by day, O Motherland, dear Motherland.

The march of England's arm'd men Motherland, dear Motherland, Motherland, deer Motherland, Is beerd in ev'ry mountain gien of Motherland, deer stotherland. They come not as an army might To meet the foe in manly fight, Or bettle bravely for the right. In Motherland, deer Motherland.

They come to descrate the soil
Of Motherland, dear Motherland.
To guard the robber and the spoil
Is Motherland, dear Motherland,
Regardless of a soldier's fame.

Regardless of a soldier's fame. They set the lowly cot affame, and strike the old, the halt, the lame, The Metherland, dear Motherland.

And freeborn men in every clime,
Motherland, deer Motherland,
Are taunting England with the crime
Against thee, martyr'd Motherland,
And sons of Celt where e'er they be
Await the opportunity
Of striking for thy liberty,
O, Motherland, dear Motherland. COL. JOHN ATKINSON, Detroit, Mich.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK FOURTH.

CHAPTER XIL

A BOMAN REBEL

CHAPTER XII.

The palace across the river nearly opposite dimonides' place is said to have been completed by the famous Epiphenes, and was all such a habitation can be imagined; though he was a builder whose taste ran to the immense rather than the classical, now so called—an architectural imitator, in other words, of the Persians instead of the Greeks.

The wall enclosing the whole island to the water's edge, and built for the double purpose of bulwark against the river and defence against the mob, was said to have rendered the palace unfit for constant occupancy, insomuch that the legates abandoned it and moved to another residence erected for them on the western ridge of Mount Sulpius under the Temple of Jupiter. Persons were not wanting, however, who flatly denied the bill against the ancient abode. They said, with shrewdness at least, that the real object of the removal of the legates was not a more healthful locality, but the assurance afforded them by the huge barracks, named, according to the prevalent style, citadel, situated just over the way on the eastern ridge of the mount. And the opinion had plausible showing. Among other pertinent things, it was remarked that the palace was kept in perpetual readiness for use; and when a consul, general of the army, king, or visiting potentate of the kind arrived at Antioch, quarters were at once assigned him on the island.

Antiosh, quarters were at once assigned him on the island.

As we have to do with but one apartment in the old pile, the residue of it is left to the reader's fancy; and as pleases him, he may go through its gardens, baths, halls, and labyrinth of rooms to the pavilions on the roof, all furnished as becames house of fame in a city which was mere nearly Milton's "gorgeous East" than any other in the world.

At this age the apartment alluded to would be termed a saloon. It was quite spacious, floored with polished marble slabs, and lighted in the day by skylights is which colored mica served as glass. The walls were broken by Atlantes, no two of which were alike, but all supporting a cornice wrought with arabesques exceedingly intricate in form, and more elegant on account of superadditions of color—blue, green, Tyrian purple, and gold. Around the room ran a continuous divan of Indian silks and wool of Casmmers. The furniture consisted of tables and stools of Egyptian patterns grotesquely cavred. We have left Simonides in his chair perfecting the scheme in aid

and stools of Egyptian patterns grotesquely carved. We have left Simonides in his chair perfecting the scheme in aid of the 'miraculous King, whose coming He has decided is so close at hand. Esther is saleep; and now, having crossed the river by the bridge, and made way through the lion-guarded gate and a number of Babylonian halls and courts, let us enter the gilded salcon.

There are five chandeliers hanging by sliding bronze chains from the ceiling—one in each corner—and in the centre one—enormous pyramids of lighted lamps, illuminating even the demoniac faces of the Atlantes and the complex tracery of the cornice. About the tables, seated or standing, or moving restlessly from one to another, there are probably a hundred persons, whom we must study at least for a moment.

They are all young, some of them little more than boys. That they are Italians and mostly Romans is past doubt. They all speak Latin in purity, while each one appears in the indoor dress of the great capital on the Tiber; that is, in tunics short of sleeve and skirt, a style of vesture well adapted to the climate of Antioch, and especially comfortable in the too close atmosphere of the salcon. On the divan here and there togas and lacernæ lie where they have been careleasly tossed, some of them significantly bordered with purple. On the divan also lie sleepers stretched at ease; whether they were evercome by the heat and fatigue of the sultry day or by Bacchus we will not passe to inquire.

The hum of voices is loud and incessant.

the sultry day or by Bacchus we will not pause to inquire.

The hum of voices is loud and incessant. Sometimes there is an explosion of laughtes, sometimes a burst of rage or exultation; but over all prevails a sharp prolonged rattle, at first somewhat confusing to the non-familiar. If we approach the tables, however, the mystery solves itself. The company is at the favourite games, draughts and dice, singly or together, and the rattle is merely of the tesseroe, or ivory cubes, loudly shaken, and the moving of the hostes on the checkerd boards.

Who are the company?

the hostes on the checkered boards.

Who are the company?

"Good Flavius," said a player, holding his piece in suspended movement, "thou seest you lacerns; that one in front of us on the divan. It is fresh from the shop, and bath a shoulder-buckle of gold broad as a palm."

"Well," said Flavius, intent upon his game, "I have seen such before; wherefore thine may not be old, yet, by the girdle of Venus, it is not new? What of it?"

"Nothing. Only I would give it to find a man who knows everything."
"Ha, ha! For something cheaper, I will find thee here several with purple who will take thy offer. But play."

"There—check!"
"So, by all the Jupiters! Now, what sayest thou! Again?"
"Be it so."

"Be it so."

"And the wager?"

"A sestertium."

Then each drew his tablets and stilus and made a memorandum; and, while they were besetting the pieces, Fiavius returned to his friend's remark.

"A man who knows everything! Hercle! the oracles would die. What wouldst thou with such a monster!"

"Answer to one question, my Flavius; then, Pergo!! I would cut his throat."

"And the question?"

"I would have him tell me the hour—Hour, said I in heart in the hour—Hour, said I in heart in the hour—Hour, said I in heart in the hour in the heart in the sprian aun on the quay at which he will land! The fires of the Vesta are not so hot; and, by the Stator of our father Romulus, I would die, if die I must, in Rome. Avernus is here; there, in the square before the Forum, I could stand, and, with my hand raised thus, touch the floor of the gods. Ha, by Venus, my Flavius, thou didst beguile me! I have lost. O Fortune!"

"Again!"
"I must have back my sestertium."

"Again!"
"I must have back my sestertium."

"Again!"
"I must have back my sestertium."
"Be it so."
And they played again and again; and when day, stealing through the skylights, began to dim the lamps, it found the two in the same places at the same table, still at the game. Like most of the company, they were military, sitaches of the consul, awaiting his arrival and amusing themselve meantime.

During this conversation a party entered the room, and unnoticed at first, proceeded to the central table. The signs were that they had come from a revel just dismissed. Some of them kept their feet with difficulty. Around the leader's brow was a chaplet which marked him master of the feat, if not the giver. The wine had made no impression upon him unless to heighter his beauty, which was of the most manly Roman style; he carried his head high raised; the blood flushed his lips and cheeks brightly; his eyes glittered; though the manner in which, shrouded in a togs spotlessly white and of ample folds, he walked was too nearly imperial for one sober and not a Cæsar. In going to the table, he made room for himself and his followers with little ceremony and no apologies; and when at length he stopped, and looked over it and at the players, they all turned to him with a shout like a cheer.

"Messals! Messals!" they cried.

all turned to him with a shout like a cheer.

"Messaia! Messaia!" they cried.

Those in distant quarters, hearing the cry, re-echoed it where they were. Instantly there were dissolution of groups, and breaking-up of games, and a general rush towards the centre.

Messals took the demonstration indifferently, and proceeded presently to show the ground of his popularity,

"A health to thee, Drusus; my friend," he said to the player next a his right; "a health—and thy tablets a moment."

He raised the waxen boards, glanced at the memorands of wagers, and tossed them down.

he, by sword right, the universal master?"

The company were of the easily inspired, and the thought was one to which

spired, and the thought was one to which they were born; in a twinkling they matched the answer from him.

"A Roman, a Roman!" they shouted.

"Yet—yet"—he lingered to catch their care—"yet there is a better than the best of Rome."

He toesed his patrician head and paused, as if to sting them with his sneer.

"Hear ye!" he asked. "There is a better than the best of Rome."

"Ay—Hercules!" cried one.

"Bacchus!" yelled a satirist.

"Jove—Jove!" thundered the crowd.

"No," Messals answered, "among men."

"Name him, name him!" they demanded.

"I will," he said, the next lull, "He who to the perfection of Rome hath added

"I will," he said, the next lull. "He who to the perfection of Rome hath added the perfection of the East; who to the arm of conquest, which is Western, hath also the art needful to the enjoyment of dominion, which is Eastern."

"Perpol! His best is a Roman, after all," some one shouted; and there was a great laugh, and long clapping of hands—an admission that Messala had the advantage.

admission that Messala had the advantage.

"In the East," he continued, "we have no gods, only Wine, Women, and Fortune, and the greatest of them is Fortune; wherefore our motto, 'Who dareth what I dare?"—fit for the senate, fit for battle, fittest for him who, seeking the best, challenges the worst."

His voice dropped into an easy, familiar tone, but without relaxing the ascendency he had gained.
"In the great chest up in the citade! I have five talents coin current in the markets, and here are the receipts for them."

From his tunic he drew a roll of paper.

From his tunic he drew a roll of paper, and, flinging it on the table, continued, amidst breathless silence, every eye having him in view fixed on his, every ear listening:

"The sum lies there the measure of what I dare. Who of you dares so much? You are silent. Is it too great? I will strike off one talent. What! still silent? Come, then, throw me once for these three talents—only three; for two; for one—one at least—one for the honor of the river by which you were born—Rome East against Rome West!—Orontes the barbarous against Tiber the sacred!"

He rattled the dice overhead while waiting.

emphasis.

Not a man moved; then he flung the box upon the table, and laughing, took up the receipts.

"Ha, ha, ha! By the Olympian Jove, I know now ye have fortunes to make or to mend; therefore are ye come to Antioch. Ho, Cecilius!"

for what sum thou wit, let us measure fortunes."

The manner was frank, cordial, winsome. Drusus melted in a moment.

"By the Nymphe, ye!" he said, laughing. "I will throw with thee, Measala—for a denarius."

A very boylah person was looking over the table watching the scene. Suddenly Measala turned to him.

"Who art thou ?" he saked.

The lad drew back.

"Nay, by Castor! and his brother too!

The lad drew back.

'Nay, by Castor! and his brother too! I meant not offence. It is a rule among men, in matters other than dice, to keep the record closest when the deal is least. I have need of a clerk. Wilt thou serve

me?"

The young fellow drew his tablets ready to keep the score: the manner was irresistable.

"Hold, Messala, hold!" cried Drusus.

"Hold, Messala, hold!" cried Drusus.
"I know not if it be ominous to stay the
poised dice with a question; but one occurs
to me, and I must ask it."

"To thy question—I will make the throw
and hold it against mischance. Thus"—
He turned the box upon the table and
held it firmly over the dice.
And Drusus asked, "Did you ever see
one Quintus Arrius?"

"The dunmvir?" "The dumwir?"
"No—his son?"
"I knew not he had a son."

"Well, it is nothing," Drusus added in-differently; "only, my Messala, Pollux was not more like Castor than Arrius is like thee."

The remark had the effect of a signal:

twenty voices took it up.
"True, true! His eyes—his face," they

and the hornless bulls of Sarmatia as they were willow wisps. The dumwir left him vastly rich. He has a passion for arms, and thinks of nothing but war. Maxentius admitted him into his family; and he was to have taken ship with us, but we lost him at Ravenna. Nevertheless he arrived safely. We heard of him this merning. Perpol! Instead of coming to the palace or going to the citadel, he dropped his baggage at the khan, and hath disappeared again."

At the beginning of the speech Messala listened with polite indifference; as it proceeded, he became more attentive; at the conclusion, he took his hand from the dice box, and called out, "Ho, my Calus! Dost thou hear?"

A youth at his elbow—his Myrtilus, or comrade, in the day's chariot practice—answered, much pleased with the attention, "Did I not, my Messala, I were not thy friend."

"Dost thou remember the man who gaves

answered, much pleased with the attention, "Did I not, my Messals, I were not thy friend."

"Dost thou remember the man who gave thee the fall to day?"

"By the love-locks of Bacchus, have I not a bruised shoulder to help me keep it in mind?" and he seconded the words with a shrug that submerged his ears.

"Well, be thou grateful to the Fates—I have found thy enemy. Listen."

Thereupon Messals turned to Drusus.

"Tell us more of him—perpo!/—of him who is both Jew and Roman—by Phœbus, a combination to make a Centaur lovely! What garments doth he affect, my Drusus?"

"Those of the Jewa."

"Hearest thou, Caius?" said Messals.

"The fellow is young—one; he hath the visage of a Roman—two; he loveth best the garb of a Jew—three; and in the palæstræ fame and fortune come of arms to throw a horse or tilt a charlot, as the necessity may order—four. And, Drusus, help thou my friend again. Doubtlees this Arrius hath tricks of language; otherwise he could not so confound himself, to-day a Jew, to morrow a Roman; but of the rich tongue of Athene—discourseth he in that as well?"

"With such purity, Messals, he might

rich tongue of Athene—discourseth he in that as well?"

"With such purity, Messala, he might have been a contestant in the Isthmia."

"Art thou listening, Caius?" said Messala. "The fellow is qualified to salute a woman—for that matter Aristomache therself—in the Greek; and as I keep the count, that is five. What sayest thou?"

"Thou hast found him, my Messala," I Caius answered; "or I am not myself."

"Thy pardon, Drusus—and pardon of all—for speaking in riddles thus," Messala said in his winsome way. "By all the

"The Orontes against the Tiber !" he repeated with an increase of scornful easy to the point of breaking, but now help thou me. See!"—he put his hand on the dies box upon the table, and laughing, took up the receipts.

"Ha, ha, ha! By the Olympian Jove, I know now ye have fortunes to make

"Ha, ha, ha! By the Olympian Jove, I know now ye have fortunes to make or to mend; therefore are ye come to Antioch. Ho, Cecilius!"

"Here, Messala:" cried a man behind him; "here am I, perishing in the mob, and begging a drachma to settle with the ragged ferryman. But, Pluto take me! these new ones have not so much as an obolus among them."

The sally provoked a burst of laughter, under which the saloon rang and rang again. Messala alone kept his gravity.

"Go, thou," he said to Cecilius, "to the chamber whence we came, and bid the servants bring the amphore here, and the cups and goblets. If these our countrymen, looking for fortune, have not purses, by the Syrian Bacchus, I will see if they are not better blessed with stomachs! Haste thee?"

Then he turned to Drusus with a laugh heard throughout the appartment.

"Ha, ha, my friend! Be thou not offended because I levelled the Casar in thee down to the denarii. Thou seest I did but use the name to try these fine fledgelings of our old Rome. Come, my Drusus, come!" He took up the box again and rattled the dice merrily, "Here, for what sum thou wilt, let us measure fortune."

The manner was frank, cordial, win-

Messala arose from leaning against the table.

"A galley"—he checked the debasing word, and looked around, for once in his life at loss. Just they a procession of slaves filed into the room, with great jars of wine, others with baskets of fruit and confections, others again with cups and flagons, mostly silver. There was inspiration in the sight. Instantly Messala climbed upon a stool.

"Men of the Tiber," he said in a clear voice, "let us turn this waiting for our chief into a feast of Bacchus. Whom choose ye for master?"

ye for master?"
Drusus arose.
"Who shall be master but the giver of
the feast?" he said. "Answer, Romana."
They gave their reply in a shout.
Messala took the chaplet from his head,
gave it to Drusus, who climbed upon the
table, and, in the view of all, solemnly
replaced it, making Messala master of the
night.

ight.
There came with me into the room, he said, "some friends just risen from table. That our feast may have the ap-proval of sacred custom, bring hither that one of them most overcome by wine." A din of voices answered, "Here he is,

And from the floor where he had failed, a youth was brought forward, so effeminately beautiful he might have passed for the drinking god himself—only the crown would have dropped from his head, and the thyrsus from his hand.

"Lift him upon the table," the master said.

It was found he could not sit.

It was found he could not sit.

"Help him, Drusus, as the fair Nyone may yet help thee."

Drusus took the inebriate in his arms. Then addressing the limp figure, Mcs. sala said, amidst profound silence, "O Bacchus! greatest of gods, be thou propitious to night. And for myself, and these thy votaries, I vow this chaplet"—and from his head he raised it reverently—"I vow this chaplet to thy altar in the Grove of Daphne."

He bowed, replaced the crown upon his locks, then stooped and uncovered the dice, saying with a laugh, "See, my Drusus, by the ass of Silenus, the denarius is mine!"

There was a shout that set the floor to

There was a shout that set the floor to quaking, and the grim Atlantes to dancing, and the orgies began.

CHAPTER XIII.

town not less than the country, and as it is never wise to slip the bands of discip-line, the interior of the dowar was devo-

line, the interior of the dowar was devoted to his cows, camels, goats, and such property in general as might tempt a lion or a thief.

To do him full justice, Ilderim kept well all the customs of his people, abating none, not even the smallest; in consequence his life at the Orchard was a continuation of his life in the Desert; nor that alone, it was a fair reproduction of the old patriarchal modes—the genuine pastoral life of primitive Israel.

Recurring to the morning the caravan arrived at the Orchard—"Here, plant it here," he said, stopping his horse, and thrusting a spear into the ground. "Door to the south; the lake before it thus; and these, the children of the Desert, to sit under at the going down of the sun."

At the last words he went to a group of three great palm-trees, and patted one of them as he would have patted his love.

Who but the sheik could of right say to the caravan, Halt or of the tent, Here be it pitched? The spear was wrested

horse's neck, or the cheek of the child of his love.

Who but the sheik could of right say to the caravan, Halt or of the tent, Here be it pitched? The spear was wrested from the ground, and over the wound it had riven in the sod the base of the first pillar of the tent was planted, marking the centre of the front door. Then eight others were planted—in all, three rows of pillars, three in a row. Then, at rows of pillars, three in a row. Then, at

call, the women and children came, and unfolded the canvas from its packing on the camels. Who might do this but the women? Had they not sheared the hair from the brown goats of the flock? and twisted it into thread? and woven the thread into cloth? and stitched the cloth together, making the perfect roof, dark-brown in fact, though in the distance black as the tents of Kedar? And, finally, with what jests and laughter, and pulls altogether, the united following of the sheik stretched the canvas from pillar to pillar, driving the stakes and fastening the cords as they went? And when the walls of open reed matting were put in place—the finishing-touch to the building after the style of the Desert—with what hush of anxiety they waited the good man's judgment? When he walked in and out, looking at the house in connection with the sun, the trees, and the lake, and said, rubbing his hands with might of heartines, "Weil done! Make the dowar now as ye well know, and tonight we will sweeten the bread with arrack, and the milk with honey, and at every fire there shall be a kid. God with ye! Want of sweet water there shall not be, for the lake is our well; neither shall not be, for the lake is our well; neither shall the bearers of burden hunger, or the least of the flock, for here is green pasture also. God with you all, my children! Go."

And, shouting, the many happy went their ways then to pitch their own habita.

while water was brought fresh from the lake, and their feet bathed and dried with napkins.

"We have a saying in the Desert," Ilderim began, gathering his beard, and combing it with his slender fingers, "that a good appetite is the promise of a long life, Hast thou such?"

"By that rule, good sheik, I will live a hundred years. I am a hungry wolf at thy door," Ben-Hur replied.

"Well, thou shalt not be sent away like a wolf. I will give thee the best of the flocks."

Ilderim clapped his hands.
"Seek the stranger in the guest-tent, and say I, Ilderim, send him a prayer that his peace may be as incessant as the flowing of waters."

The man in waiting bowed.

"Say, also," Ilderim continued, "that I have returned with another for breaking of bread; and, if Balthasar the wise careth to share the losf, three may partake of it, and the portion of the birds be none the less."

The second servant went away.

"Let us take our rest now."

special for the divinage sheek as the state of Kedari And, finally, with what is the anised following of the sheek stretched in the carrier pillar to pillar, driving went and when the walls of open reed manting were put in place—the flushing for the staje of the Desett—with what hush of anxiety they waited the good man's judgment! When I have been as the state of the Desett—with what hush of anxiety they waited the good man's judgment! When I have been as a state of the flushing after the stage of the large waited the good man's judgment! When it is connection with the sum, the trees, and the large of the flushing and the large

CHAPTER XIII.

IN AN ARAB HOME.

SHEIK ILDERIM was a man of too much importance to go about with a small establishment. He had a reputation to keep with his tribe, such as became a prince and patriarch of the greatest folgowing in all the Desert east of Syria; with the people of the cities he had another reputation, which was that one of the richest personages not a king in all the East; and, being rich in fact—in money as well as in servants, camels, horses, and flocks of all kinds—he took pleasure in a certain state, which, besides magnifying his dignity with stranger, contributed to his personal pride and comfort. Wherefore the reader must not be misled by the frequent reference to his tent in the Orchard of Palms. He had there really a respectable down; that is to say, he had there three large tents—one for himself, one for visitors, one for him favorite wife and her women; and sit or eight lesser ones, occupied by his servants and such tribal retainers as he had chosen to bring with him as his body quard—atrong men of approved courage, and skilful with bow, spear, and horses.

To be sure, his property of whatever kind was in no danger at the Orchard; yet as the habits of a man go with him to town not less than the country, and as it is never wise to slip the bands of discipitation of the property of whatever kind was in no danger at the Orchard; yet as the habits of a man go with him to tow not less than the country, and as it is never wise to slip the bands of discipitation of the property of whatever kind was in no danger at the Orchard; yet as the habits of a man go with him to tow not less than the country, and as it is never wise to slip the bands of discipitation of the property of whatever kind was in no danger at the Orchard; yet as the habits of a man go with him to town not less than the country, and as it is never wise to slip the bands of discipitation of the property of whatever kind was in no danger at the Orchard; yet as the habits of a man go with him to town not less than the country, and of the best blood are derived from the Naswan pastures of Persia. God gave the first Araba measureless waste of sand, with some treeless mountains, and here and there a well of bitter waters; and said to him, 'Behold thy country!' And when the poor man complained, the Mighty One pitied him, and said again, 'Be of cheer! for I will twice bless thee above other men.' The Arab heard, and gave thanks, and with faith set out to find the blessings. He travelled all the boundaries first, and failed; then he made a path into the desert, and went on and on—and in the heart of the waste there was an island of green very beautiful to see; and in the heart of the island, lo! a herd of camela, and another of horses! He took them joyfully and kept them with care for what they were—best gifts of God. And from that green isle went forth all the horses of the earth; even to the pastures of Newhat they went; and northward to the dreadful vales perpetually threshed by blasts film the See of Cbill Winds. Doubt not the story; or if thou doet, may never amm jet have charm for an Arab again.

vales perpetually threshed by blasts film the Sea of Cbill Winds. Doubt not the story; or if thou dost, may never and story. He clayped his hands.

"Bring me the records of the tribe," he said to the servant who responded.

While waiting, the Shelk played with the horses, patting their cheeks, combing their forelocks with his fingers, giving each one stoken of remembrance. Presently six men appeared with cheets of cedar reinforced by bands of brass, and hinged and tolted with brass.

"Nay," said Ilderim, when they were all set down by the divan, "I meant not all of them; only the records of the horses—that one. Open it and take back the others."

The cheet was opened, disclosing a mass of ivory tablets strung on rings of ailver wire; and as the tablets were scarcely thicker than wafers, each ring held several hundreds of them.

"I know," said Ilderim, taking some of the rings in his hand—"I know with what care and seal, my son, the scribes of the Temple in the Holy (lit keep the

of the rings in his hand—"I know with what care and seal, my son, the scribes of the Temple in the Holy City keep the names of the newly born, that every son of Isreal may trace his line of ancestry to its beginning, though it antedate the patriarchs. My fathers—may the recollection of them be green for ever!—did not think it sinful to borrow the idea and apply it to their dumb servant. See these tablets!"

Ben Hur took the rings, and separ the tablets saw they bore rude hierogin Arabic, burned on the smooth suby a sharp point of heated metal. "Canat thou read them, O so Israel?"

'No. Thou must tell me their n

"No. Thou must tell me their ring."

"Know thou, then, each tablet re the name of a foal of the pure blood to my fathers through the hundre years passed; and also the names o and dam. Take them, and note age, that thou mayst the more rebelieve."

Some of the tablets were nearly Some of the tablets were nearly

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"I know now," said Ben Hur, "whis that in the love of an Arab his ho mext to his children; and I know, also, the Arab horses are the best in the would, good sheik, I would not have judge me by words alone; for, as know, all promises of men sometimes Give me the trial first on some plain about, and put the four in my han morrow."

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"A moment, good sheik, a mome said Ben Hur. "Let me say further. I the masters in Rome I learned many sons, little thinking they would serve in a time like this. I tell thee these sons of the desert, though they have arately the speed of eagles and the en ance of lions, will fail if they are trained to run together under the y For bethink thee, sheik, in every there is one the slowest and one the seat; and while the race is always to slowest, the trouble is always with swiftest. It was so to day; the drivere not reduce the best to harmonious account of the seat of the sum of the seat of the sea

solvest, the trouble is always with a swiftest. It was so to day; the driver on the reduce the best to harmonious as with the poorest. My trial may have better result; but if so, I will tell the it; that I swear. Wherefore, in the spirit I say, can I get them to together, moved by my will, the for one, thou shalt have the sestertii and erown, and I my revenge. What set that "I liderim listened, combing his beard while. At the end he said with a la "I think better of thee, son of I srael. have a saying in the desert, 'If you cook the meal with words, I will pro an ocean of butter.' Thou shalt I the horses in the morning."

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The Recognition of the English Mari

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T. F. MAHAR, D.

POVERTY AND DISTRESS.

That poverty which produces the great distress is not of the purse but of blood. Deprived of its richness it because and watery, a condition terment in medical writings. Given condition, and scrofulous swellings sores, general and nervous debility of fiesh and appetite, weak lungs, the disease, spitting of blood and constition, are among the common results you are a sufferer from thin, poor temploy Dr. Pierce's "Golden Me Discovery," which enriches the blood cures these grave affections. Is nutritive than cod liver oil, and is hless in any condition of the system, powerful to cure. By druggists.

DESTROY THE WORMS or they POVERTY AND DISTRESS.

DESTROY THE WORMS OF they destroy the children. Use Freem Worm Powders, they expel all kind NATIONAL PILLS purify the Blood, ulate Stomach, Liver and Bowels.

Ben Hur took the rings, and separating the tablets saw they bore rude hieroglyphs in Arabic, burned on the smooth surface by a sharp point of heated metal.

"Canat thou read them, O son of

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ing."

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present, enough that they were never
overtaken in retreat; nor, by the sword
of Solomon, did they ever fail in pursuit!
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That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it become scant and watery, a condition termed anemia in medical writings. Given this condition, and scrofulous swellings and condition, and serofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and unes these grave affections. In present these grave affections. cures these grave affections. Is more nutritive than cod liver oil, and is harm-less in any condition of the system, yet

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ON CARDINAL MANNING.

A Steadtast Friend of Ireland, He Believes in Home Rule.

HERE THE GREAT ARCHRISHOP OF WEST MINSTER RESIDES—A MAN OF MARVELL
OUS VATALITY AND INCESSANT ACTIVITY
— HIS RANK AS A WRITER—MOST ENGLISH CATHOLICS ARE HOSTILE TO IRISH NATIONALISM ; HE IS NOT.

NATIONALISM; HE IS NOT.

One of the correspondents of a great American daily writes from London in this vain regarding the head of the church in Great Britain: One of the most remarkable facts in the existing conditions of politics and religion, says he, is that Cardinal Manning, the most able, the most active and the most eminent man in the domain of combined religion and politics in Great Britain, stands aloof from the great body of English Catholics, by a large body of whom he is abandoned, by a considerable faction of whom he is energetically antagonized. When the history of this lofty soul shall be truly written a marvellous picture will be dieclosed. Cardinal Manning is now in his 78th year. He can be seen almost any day, especially during the morning hours, at his home. It is not a palace. It looks exteriorly like a barn or factory, with its blank red brick exterior and its great windows on the second floor, without cursting It is not proceed. for and its great windows on the second floor, without curtains. It is in an unfash-lonable part of London, moreover, and the neighborhood is not much admired by his rich and aristocratic friends—such of them rich and aristocratic friends—such of them as have survived the successive shocks he has given to sham pretension. He lived for a time in Cardinal Wiseman's old home, 8 York place, W., of which he inherited the lease. But having been enabled to procure for the archdiocese a freehold of the premises he calls "Archbishop's House, Westminster," he removed there and maintained within its walls a home of SEVERE BUT GENIAL SIMPLICITY.

The chief drawing room is a great space

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SEVERE BUT GENIAL SIMPLICITY.

The chief drawing room is a great space containing nothing but a few tables, a couple of mantels, and a large rug which relieves the bare floor of its cold and serves as carpet for visitors' chairs. On the mantels are disposed a few beautiful articles of what may be called sacred bric a brac. On the plain walls are a few pictures, the subjects appropriate to the place, the painters neither famous nor incompetent. A cabinet organ in one corner suggests that his eminence sometimes has chorals sung there. His personal appearance has changed little in ten years. Severely ascette in his habite, his spare figure and fine face are familiar to the English public, for he is a warm spirited Englishman, ever ready to participate in public affairs worthy of his co-operation. He has served on two royal commissions. He looks strong enough for meny years to come and is a prodigious worker, resembling Mr. Gladstone, his one-time friend. Indeed they are friends yet, but the cordial intimacy of earlier days was chilled by the anti Vatican pamphlets of the old politician. The cardinal, unlike the statement, is not nervous, but calm and equable He cherishes no enmittes. His idea of life is comprised within a simple statement-firmness of defanible convictions work. comprised within a simple statement—firmness of defensible convictions working outwardly through love for all men.

slowest, the trouble is always with the swiftest. It was so to day; the driver could not reduce the best to harmonious action with the peorest. My trial may have no better result; but if so, I will tell thee of it; that I swax. Wherefore, in the same apirit I say, can I get them to run together, moved by my will, the four as one, thou shalt have the sestertii and the srown, and I my revenge. What sayest thou!"

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TO BE CONTINUED.

Newman containly is. But everything be by which the proposed and its understood by them. One forgets one-time the control of t counted out his words like miser's doles. Cardinal Manning has the irresistable intellectual force which carries his own mind clear through a problem until he finds a solution for it. He went through the land question in Ireland while Mr. Gladstone was frittering away time trying to establish Homer in an authentic chronology. The essays Cardinal Manning wrote twenty years ago on the evils of land tenure in Ireland contain more substance of truth than will be found in other places, except possibly in the writings ef John Stuart Mill. He not only foretold exactly what is happening, but he indicated, even before there was a glimmer of the present home rule agitation, such unreserved sympathy with the right of communities to govern themselves in political matters that, unlike Mr. Gladstone, he needed no conversion when the stone, he needed no conversion when the battle became so hot as to melt old convictions. But how many English Catho-lics stand by him? Not a battalion of capable men. Even the *Tablet* published

queerness. One of them died archbishop of a see in the Pacific colonies. His remains are in England, and the family have been carrying on a singular controversy with his successor, an Irish prelate, about the expenses and place of his interment. They constitute the oldest family root and branches, in the English church, Cardinal Manning is on the best terms with all of them. But in politics they are not of his school. Not only is Cardinal Manning not a Tory himself, but he refused to assume a cherished prerogative of prelates in these islands, whether Tory or Liberal. He refused to seek to influence the political conduct of any priest or layman under his jurisdiction. Something more than a year ago Mr. C. J. Munich, a Catholic elector living in London, wrote to the cardinal requesting advice as between the rival endit of the second of the secon don, wrote to the cardinal requesting advice as between the rival candidates for Parliament in the Strand district. He replied that "voters must vote according to their own convictions." He failed to

replied that "voters must vote according to their own convictions." He falled to give the slightest hint of preference or of clue to personal partisanship. Indeed, he closed his letter with these words: "I always hold myself to be officially bound to neutrality, and leave my clergy and flock perfectly free." A second effort was made still more recently TO PROCURE A PARTISAN OPINION

To PROCURE A PARTISAN OPINION from him. One hasty bishop, assuming the wrongness of the Tory organization effected by the wives and daughters of the Conservative leaders—the Primrose League—condemned it and did his best to League—condemned it and did his best to prevent the forming of branches in his diocese. Cardinal Manning assuredly had no personal sympathy with its aims. But his reply to a formal question about its toleration in his diocese reaffirmed his previous neutrality. He wrote: "There is no prohibition in this diocese as to the Primrose League," At the same time he never shrinks from distinct utterances in political matters which are not partiagn. never shrinks from distinct utterances in political matters which are not partisan. When saked, for instance, to co-operate in an emigration scheme, he wrote that all were bound as members of the same all were bound as members of the same commonwealth heartily to unite in all works of public utility, "and especially of benevolence and beneficence for the people;" and he said, in the same deliverance: "All parts of the empire ought to be regarded as only an extension of the mother country." It is strange enough that in Ireland the English government has been able to procure an exercise of has been able to procure an exercise of ecclesiastical authority in its behalf, directly or indirectly promoted from Rome, while neither Cardinal Manning

Rome, while neither Cardinal Manning nor Cardinal Newman has ever been in-duced to speak one word in sympathy with such a course. It is more singular still that certain officials at the Vatican have personally meddled with politics in Ireland, seeking to solidify the church influence there against the popular cause,

while

while

THIS ENGLISH AECHBISHOP

could not be induced by any pressure to speak even the slightest syllable that might seem to be the application of official weight in the determination of the political conduct of any of his clergy or people. If an order or request should come to Cardinal Manning to instruct his clergy to speak in certain tones in politics, or to be silent, or to procure the casting of votes for or against a political programme, those who know him well have no doubt what his reply would be. In the letter he sent to Peter Paul McSwiney, mayor of Dublin, at the time of the O'Connell centenary, regretting that he could not attend, ary, regretting that he could not attend, he generously recalled the debt of the English Catholics to the Irishman who had procured for them the abolition of the penal laws. He would perhaps answer a political instruction from Rome with O'Connell's words: "We take our relig-ion from Rome, not our politics," Who,

a mixture of joy and sorrow they scattered over Mount Olivet to visit the different sacred spots. But it was quite different with St. Thomas; he was inconsolable at having been deprived of seeing the Blessed Mother of his beloved master. He could not depart from the vicinity of the sepulchre, but sitting down on a rock not far from it, he was bewailing his misfortune. Bat lo! while his eyes were directed to heaven as if imploring consolation from the Blessed Mother, she appeared to him in the midst of glory and let her girdle or cincture fall down, which was treasured by the aposiles with the greatest consolation. Thus the same providence that disposed to confirm the resurrection of Jesus by the incredulity of St. Thomas, disposed also that, by his absence, the assumption of the Blessed Virgin, body and soul into heaven, should be confirmed.

The sacred relic is preserved with great

The sacred relic is preserved with great veneration in the city of Prato, Tuscany.

III Temper

capable men. Even the Tablet published IN HIS OWN CITY and the accepted organ of the English Catholic church, is the mouthplece of his antagonists. It is owned virtually by the numerous Vaughan family, no less than seven of whom have been ecclesiasthan seven of whom have been ecclesiasthan seven of ability, several of them quite sound and average, others eccentric in varying degrees of gnarled and knotted

MARY MAGDALENE.

TRADITION OF THE CITY WHERE JESUS RAISED THE YOUTH FROM THE DEAD. Mary arose from the crimson pillows on Mary arose from the crimson pillows on which she had been reposing, and approaching the window, drew back with a silken rope, the heavy draperies of purple inwrought with gold, which shaded the apartment from the direct rays of the sun, and gazed with a thoughtful brow out on the quict streets of the city of Nain. Beyond its walls lay the tranquil sea, whose waters reflected back to heaven the thouswaters reflected back to neaven the thousand resplendent lights and shadows scattered along the western horizon by the flashing rays of the setting sun, and in the far distance, like a streak of gray clouds, lay the mountains of Judea.

Many a shallop richly laden was gliding wards, freighted with the rich dyes and stuffs of Nazareth; some coming into port bearing treasures of gold and jewels from distant lands; others with costly silks and fine nativings, reliabed mirrors of steel. distant lands; others with costly silks and fine paintings, polished mirrors of steel, and silver, and pearls and wrought ivory from the Ionian isles. The chant of the oarsmen as their oars plashed lazily in the glowing waters, came faintly and sweetly on the ear, and the white sails, scarcely swelling in the breeze, looked like saffrontinted lands.

swelling in the breeze, looked like saffron-tinted clouds.

Then came stealing and chirping on the stillness, the vesper hymns of the birds, and blending as they did with the gradu-ally decreasing hum of the city, as the evening mist brooded over it, they were sounds which shed over the spirit of Mary Magdalene, a something like peace.

A band of young and beauteous maidens now tripped along with jars filled from the

A band of young and occureous maidens now tripped along with jars filled from the purest well in the city; then came a crowd of children dancing to the sound of cymbals and lutes and trailing after them cymbals and inter and training after them long vines of flowers and interwoven wreaths, and sending out their joyous laughter and sounds of mirth which well accorded with the sweet harmony of

Mary Magdalene turned her eyes wear-Mary Magdalene turned her eyes wearily away from those tokens of peace and
joy, and leaning her head against a marble
pillar, wept. A low sweet voice aroused
her, singing an old Jewish song which told
in ead poetry the tale of a broken heart.
The singer was a young and lovely girl
just blushing into the morning of life; her
skin was like polished ivory, save where a
rose tint flushed her cheeks and dyed the
tips of her taper fingers. Her large blue
eyes were cast downwards and the full red
lips just parted enough to reveal two rows eyes were cast downwards and the full red lips just parted enough to reveal two rows of pearl like teeth; her exquisitely formed arms and bust, combined with a slight and graceful figure, now half hidden by a profusion of sunny hair, which fell back from her sad childish forehead, and swept the Mosaic pavement, completed the picture. Mary started as the voice told her her slave had been a witness to her emotion, and raising her magnificent form to its utmost height, while the commanding black eyes flashed with anger, exclaimed. "Thou here! away, slave! how dost thou dare to see me weep?"

see me weep?"

The timid voice was stilled, and the fair

The timid voice was stilled, and the fair young head bowed in silence and tears. After gazing on the young maiden a few moments, during which short space, anger, contempt and an expression of mysterious bitterness alternately changed her countenance, the touching and beautiful grief of Addi moved her bitter spirit, and chased away every feeling except pity. "Come hither, Addi—come hither, poor bird. Forgive thy mistress' wayward mood, and sing again; but sing something mood, and sing again; but sing something to enliven my heart, for it is heavy and sad. Child, sing something to stir the still fountain of its gladness—sing—sing, Addi—is not thy cage a gilded one—then wherefore sad and silent?"

"He approaches the widow—he looks on her tears with eyes of tender pity—he speaks—he raises his face towards Heaven, and reaches forth his hand and lays it on the dead. God of my father! the dead!"—and with a loud and piercing shriek, she rushed forth into the streetz.

Mary started up with an expression of dread and wonder, and looking down on the crowd below, saw the youth arising from his bler at the command of Jeuus. She saw him with the warm breath of life

she saw him with the warm breath of life in his nestrils, who a few moments past was dead and cold.

And as the shouts from the assembled

And as the shouts from the assembled people rent her ears, many of whom were now willing to believe on and worship Him who had wrought the miracle, he bowed his head meekly on his bosom, gathered the folds of his garments around

him, and glided noise easly away from the of death heareth His voice, thy spirit can

After long hours of abstraction, Mary lifted her head from her bosom, and approaching a mirror folded her arms, and gazed on her image with an expression of scorn and bitterness; anon tears coursed over her flushed cheeks, and her bosom has a different part of the score of the heaved as if some pent-up agony wrung her heart.

"Wny art thou weeping!" said a voice near her, "why art thou weeping, Mary?"
"Ha! Phelon?"

"Aye, Phelon," he answered—"Phelon, the king's son, who abides here in the common garb of a publican, to be near thee." "Go to thy father's palace again, Phe-

"Go to thy father's palace again, Phelon," answered Mary, sadly, and without turning to look on the beautiful youth, with his brown curling hair and dark blue eyes, who gazed with incredulous wonder on her.

"Mary," said he, "thou art angered at me. I came but to bring a parting gift, Mary. My father is wroth against me because I am not at the head of his soldiery, and hath sent his chief officer to bring me to his presence. but I will go out

of the city to night, while he sleepeth, and ere the first watches of the morning, Phelon will be on his war horse, with helm and battle spear and plume, ready for the

fight."

Her lips quivered and paled as she turned and looked on him, and her voice was plaintive as she replied: "Go, Phelon, thou art bright and beautiful in mine eyes, and verily have I loved thee; but go, I pray never more to see that face again—I pray never more to hear the words of thy silvery and honeyed tongue again.—I be a very and honeyed tongue again.—I was not to the second to th very and honeyed tongue again-I have

very and honeyed tongue again—I have sinned—go from me."

He looked steadfastly and sternly on her while she spoke, and with a searching glance, said—"Hast thou seen the Nazarene, who calleth himself Jesus ?"

"I have," she answered calmly, "and tomorrow while thou art gone to battle, I shall be kneeling in the dust at his feet."

Phelon laughed tauntingly, and turning on his iron heel, replied:

"Look on my gift, Mary," and he laid an exquisitely wrought casket at her feet.

The light from the scented lamp, which threw up delicious odors from its silvered pedestal, shone down on the interior of the asket, and glittered on the gold and precasket, and gittered on the gold and pre-cious stones that were therein, in many hued sparkles of brilliance. There was also an alabaster box set round with jewels, which contained spikenard oint-

"Hence, tempter," she shrieked—hence! or I will send thy name out on the ears of the sleepers of Nain like tenfold thunder. Hence, I say, for the fiends which tear my soul are raving within

Unaccustomed to her strange mood, he Unaccustomed to her strange mood, he left the apartment hastily. She threw herself on the floor, and pressed her burning forehead against the cold marble, and writhed and wept, and sorrowed mightily—for mightily had the Magdalene sinned. When she arose from her humble posture, it was past the middle watch of the night, and the inhabitants of the city had come to rest and all was silent says the

night, and the inhabitants of the city had gone to rest, and all was silent save the watch cry of the sentinel as he passed the wall, and the occasional clamor of his armor as he changed from hand to hand his heavy spear.

The rippling of heavy waves on the distant sea came singing past, mingled with scented winds which had been sleeping through the day amid the orange.

ing through the day amid the orange groves and blossoms, and the moon, like a crescent of diamonds, showered a flood of serene and beautiful glory over the earth; but still Mary could not slumber

pentance like hers.

She tore from her hair the gems which fell like a shower of glory around her, and trampled beneath her feet the casket and trampled beneath her feet the casket of precious jewelry, until the floor was strewed with its rich contents, and beat her bosom in agony, and sprinkled ashes on her head, and wept tears such as had never welled up from the human heart before.

Addi, who had been awakened by the unrestrained grief of her mistress, ran and knelt at her feet, and clasped her knees, and comprehending well from her expressions the cause of her woe, exclaimed—

sions the cause of her woe, exclaimed— "Go to Him, lady—go to Him who raised

of death heareth His voice, thy spirit can hear it—and to hear it, is to love."

The mild and consoling words of Addias she told of what she had seen and heard at the raising of the widow's some and of what the disciples preached daily soothed Mary's troubled spirit; and something like hope of eventual peace sprang up in her heart, and she laid her head gradually on the bosom of her handmaiden, who clasped her beauteous arms around her, and laid her cool, innocent cheek on the burning, throbbing brow of Mary. Mary.

And thus the two sat—one breathing

hopes of forgiveness, the other listening as if life hung on each word; until day began to dawn behind the blue hills.

began to dawn behind the blue hills.
On that day, while the Master sat at meat with Simon, a rich and learned Pharisee of Nain, a woman came and knelt at his feet, and bending her veiled head low to the floor, watered them with her tears; and unbinding her hair, wiped them with the heavy shining curls, then kissed his feet, and anointed them with his feet, and anointed them with the heavy which filed the ointment, the perfumes of which filled the

ontment, the perfumes of which filled the vast room.

And He knew that she was a sinner who thus humbly and silently asked for pardon, and said: "Thy sins, which are many, are forgiven thee—thy faith hath saved thee—go in peace."

Mary Magadalene was no more seen in Nain. After kneeling at the Saydonia.

Nain. After kneeling at the Saviour's feet, and hearing his assurance of forgiveness, she sold her gold and silver and geme, and gave much goods to the poor. She was no more seen in Nain in the flushing glory of her beauty, but went forth alone into the wilderness; and in the solemn solitude of its silence, raised an altar to Him who had forgiven her sins.—Mre. Anna. H. Dorsay.

OUR CARDINAL

ABOUT TO PUBLISH A NEW AND MOST

IMPORTANT BOOK.

It was stated last week by a Baltimore correspondent that since the publication of Cardinal Gibbons' "Faith of Our Fathers," which had a larger circulation than any Catholic book ever published in America, the cardinal has been importuned by the publishers to make another literary venture. He has at last consented. The venture. He has at lest consented. The work is to treat chiefly of the labor questions which have of late assumed so much importance, and Henry George's land theories will come in for a share of attentions. tion. In answer to questions the cardi-nal would only say that the book would be, like his former one, a collection of simple essays on current questions which affect Catholic dogms, and referred the correspondent to his secretary, who said: "The aim of the book is to remove a pre-valent impression, that the church is "The aim of the book is to remove a prevalent impression that the church is opposed to the advancement of the laboring classes. This impression has grown greaty since the trouble between Dr. McGlynn and his ecclesiastical superiors, and now every labor agitator, including Henry George himself, is proclaiming that Catholic prelates are the worst enemies the laboring classes have. The cardinal will review review

to show that it has been, since the days of St. Peter, the truest and most steadfast friend of the toilers, while, at the same time, it has been an unflinching opponent of any doctrine, however popular in theory, hat tended toward anarchy or the overthrow of the established society. He proposes to adapt the book to the understanding of the humblest readers, and will write in a simple, conversational style, just as he preaches. It will serve both as an instructor for the laborer, whose mind has been befogged by the sophistry of Henry George and his followers, and as a sort of handbook to guide the clergy in dealing with labor matters. The cardinal heattast, since his duties allow him scarcely an hour daily for literary work; but when he observed how the church was suffering THE HISTORY OF THE CHURCH hour daily for literary work; but when he observed how the church was suffering because of the wrong impressions as to its attitude in labor questions, he resolved, as the head of the church in America, to give an authoritative statement on ject." "Will the book be, in the main, an answer to Henry George's 'Progress and Poverty?'" asked the correspondent. "No," was the reply; "the cardinal does not propose to enter into any controversy with Mr. George. A large portion of the book will, it is true, be devoted to

book will, it is true, be devoted to

A DEFENCE OF PRIVATE PROPERTY
in land, but it will be no more an answer
to Mr. George's book than to the similar
wild theories that were discussed before
Mr. George was born." "Will the Dr.
McGlynn case be treated of?" "Not
specifically, but the cardinal intends to
write very strongly about the authority
of the church. He will take the Catholic ground that the Church cannot err in
what she teaches, and that the Pope, as
the head of the Church and the visible
representative of Christ on earth, is representative of Christ on earth, is infallible. Therefore, if Rome brands any theory as opposed to the teachings of the Church, every Catholic holding that theory must resign it or suffer excom-munication. Liberty of thought is well enough in non essentials, but when it comes to the essential beliefs that make up a religion, there must be unanimity of opinion or the fabric must go to of opinion or the fabric must go to pieces, as the so called liberal Protestant sect have done. Of Dr. McGlynn personally the cardinal will say nothing. First, because it would be very bad taste for him to criticise a priest outside of his own archdiocese, and secondly, because he has a great admiration for Dr. McGlynn personally and believes that he will come back to the bosom of the Church before long. The cardinal works an hour or so every morning on his book, and is getting on rapidly. Unless the pressure of other duties interferes with his pen work, I think he will have the book in the press early in the summer. I wouldn't be surprised if it would reach a sale even larger than 'The Faith of Our Fathers' did,"—Boston Republic.

IN HEADACHE AND MENTAL EXHAUSTION.

Dr. N. S. READ, Chandlersville, Ill., ays: "I think it a remedy of the highest value in mental and nervous exhaustion, attended with sick headache, dyspepsia, diminished vitality, etc."

Babies and Children.

"And wherefore, O maiden, should I the sinful, go to Hin?"
"Oh, lady, if the sleeper in the shadow "Oh, lady, if the sleeper in the shadow the bridge of the nose, and let us know how they are in the morning.

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It invariably send us the name of their negrous office.

Catholic Record.

LONDON, SATURDAY, FEB. 19, 1887. THE DUTIES OF CATHOLIC ELEC-TORS.

We have great pleasure in transferring to our columns the following extract from a Pastoral addressed by the first Bishop of this diocese to his people on their duties as electors. His remarks on this subject are very instructive and are quite pertinent now, as our Catholic people will next week be called upon to

Exercise the franchise:
"Let every citizen who is qualified by the law to assist in giving Legislators to his country, consider well that he is called upon to perform a moral act for which he will have to render, one day, a severe and strict account to the All-Seeing Judge of men's consciences. Consequently let him be influence solely by those unchangeable principles of eternal justice, truth and honesty which alone constitute the moral worth of our actions.

With this view, let electors rememnever to give their votes but to secure the election of men truly honest, and able and willing to protect our civil and the Catholic to allow himself to be moved in the performance of his sacred duty by selfish interests, vindictiveness, or any other unworthy motives.

"You will not forget, Rev. Sir, to remind both electors and candidates of the heinousness of the crime of perjury which is too frequently committed on the occasion of elections. You cannot denounce in too energetic terms the Catholic, who, yielding to the shameful bait of bribery, sells his vote for a paltry consideration, who thinks himself author ized, in order to defeat a political opponent, to have recourse to slander and cal umny by circulating evil reports and thus sowing the seeds of lasting hatred and

"Those guilty of such odious practice should be reminded that they are unworthy of the Sacraments, so long as injuries offered by them to the name or unrepaired."

An able and excellent lecture on the Cathedral looked its best, being brilliantly lighted and crowded to the doors by an intelligent and appreciative audience comprising a large number of Protes tant citizens, and of professional men, The singing and the playing of the organ by the talented organism were very fine indeed. Mrs. Crook and Miss Glesson were in excellent voice, and sang several solos with great accept ance. The audience was particulary interested in the singing of the sanctuary boys, numbering about forty, who sang in their soft sweet voices every alternate verse of the psalms with the choir in the organ loft. The proceeds which were for the benefit of the poor assisted by St. Vincent de Paul's Society. were much larger than in any previous

The Right Rev. TJ Dowling, D. D., the new Bishop of Peterborough, was present in the sanctuary. May his years in the episcopate be long and many and filled with blessings. A full report of the Bishop of London's lecture will appear in our next issue

MR. JOHN MORLEY, speaking at Newcastle, said the Conservative Liberal Union was crumbling away. There had been no recoil of popular opinion on the Irish question, but the Home Rule tide was flowing slowly but steadily. Lord Hart. ington's latest speech, he continued, revealed complete impotence in the face of a difficult problem. The question was: a difficult problem. The question was: Enzadeth refused to submit to the Pope's "What are we waiting for ?" Ireland was authority, the Catholic Church existed, surely the time was opportune to satisfy of Mr. Gladstone's.

Under the protecting ægis of his position in the Protestant Episcopal church of the United States, Bishop Coxe of Western New York has been delivering lectures before "refined and intellectual" audiences in the Convocation Hall of Trinity College, Toronto. It is deplorable that the head of a religious body of so much influence as the Episcopalians of Western New York exercise should exhibit so much puerility and intolerance combined, as Bisbop Coxe displayed on these occa sions. Yet we are gravely informed by the Mail of the 4th and 5th inst. that Dr. Coxe is one of the most scholarly Bishops of the Protestant Episcopal church, and that his lectures were "able" and showed "extensive learning and deep research."

It is not from any desire on our part to belittle an opponent that we characterize the pseudo Bishop's statements as puerile; but when the right reverend gentleman makes use of the advantage which his high position gives him, to inculcate there is all the difference in the batted of Catholics, he has no reason to world between the two cases. The that what he would pass as sound philoso. phy is but foam and froth.

The bishop begins by informing his hearers that, "from the rigorous standpoint of a Catholic, a primitive Christian . . there is no such thing as the Roman Catholic Church. It is a fiction. It does not exist."

to be styled Catholic, and that the arguments which he brings forward to sustain his position are perfectly valid to prove ber that it is incumbent upon them that neither the English Church, nor his church was of course the established own, has any title to the name Catholic, church in England as in all other Western which they so pompously claim, while countries when there existed no other, but they leave unscathed the glorious title of she was not the creature of Parliament religious rights. Hence it will appear which all the efforts of heresy have not by any means. When in 596 St. Augusnow unworthy it is of the citizen and of been able to deprive the Catholic, Apos. tine came to plant the faith in the land, tolic Church in communion with the he came as missionary from Pope Gregory See of Rome? He says: "It could not be at the same time Roman, of the Roman City . . . and the Catholic Church. It may be a part of the Catholic Church. When a part undertakes to usurp the place of the whole . . it is simply a fiction." If Anglican and England be substituted only oppose the teaching of Venerable for Roman and Roman City, we shall

have a valid argument to prove that the English Church is by no means Catholic : and further, it cannot be even part of the Catholic Church. The word Anglican, or English, localizes it; and a local Church cannot be Catholic or Universal. fearing the Lord to preach the word of As Lord Macaulay pointedly said, the God to the English nation. They having English Church is "an institution as purely local as the court of common dertaken that work, and gone part of their pleas." It exists for England alone. way began to think of returning home. . It owes its origin to circumstances which

blessed." Gen. xxii, 18: xii, 3: xxvi, 47, &c.

were purely English. It was instituted (whom he, the Pope, had appointed to be character of a fellow-citizen are left by an English king and Parliament. Its consecrated Bishop, in case they were redoctrines were framed to suit the whims ceived by the English) that he might by of English people, and a minority of the humble entreaty obtain of the holy Gre-CATHOLIC WORSHIP AND THE English people too, Its history goes gory that they should not be compelled to not beyond the limits which con- undertake so dangerous, so toilsome and tain the history of English influence. so uncertain a journey."

ship the Bishop of London in St. Peter's tion which formed an independent nation which ensured a kind reception from out of the American Colonies. An in- Etherins Archbishop of Arles, on his way, dependent church had to be established, and that "Augustine, strengthened by the which, not satisfied with remodelling the confirmation of the blessed Father Greliturgy, must also remodel the doctrines gory, returned to the work of the word of of the mother Church which in England God with the servants of Christ, and Dr. Coxe's Protestant Episcopal Church

St. Augustine being well received by of the United States is the result. Truly Ethelbert established himself at Canterthis was a fact unprecedented in the hisbury, and was shortly afterwards in purtory of Christianity. It was before the suance of Pope Gregory's orders consecra-Christian theory that the Church of Christ ted Metropolitan of England, by Etherius, is one in which the promise made to the so that all the Bishops of Britain were by patriarchs was to be fulfilled that in their seed "all nations of the earth chall be

In the face of such facts it certainly requires no small amount of assurance to Nor can either the Anglican Church or its assert that England never acknowledged American offshoots claim to be even a the Pope's supreme authority. It is notopart of the Catholic Church. The Catho- rious that scarcely any nation was more lic Church of Christ was instituted for all attached to the authority of the Roman time. Christ promises to remain with her See, than England before the Reformation, all days, even to the consummation of the and this is what Hallam means when he

world." St. Matt. xxviii. 20. She is the says. judge of controversies, and of the con-"England indeed has been obsequious duct of offending brethren, and whosoever beyond most other countries to the arrowill not hear her voice must be esteemed gance of her hierarchy; especially during "as the heathen and the publican." xviii. the Anglo-Saxon period, when the nation For this reason were "apostles, prophets, was sunk in ignorance and effeminate

perfection of the saints unto the edifica-This is an enemy's way of saying that tion of the body of Christ till we all meet in the unity of faith, that we may not now be children, tossed to and fro, and carried about with every word of doctrine." Eph. iv. 11, 14. Therefore is it that by this fully; but more directly in his "dethe Apostles' Creed we are bound to adhere at all times to "the Holy Catholic Church." When, therefore, Henry VIII. and Queen Elizabeth refused to submit to the Pope's Pope at her head. In his letter to Pope admittedly orderly in many parts, and But the Church of England formed an refuting "the frauds of Lutheran heresy" independent society, adhering to, and he is actuated by his "love of religion, and her wants. Even if Parliament adopted acknowledging no general central author- his grief to see religion subjected to such the Canadian scheme for Ireland such a ity. She formed her own code of laws, cruel attacks." He adds: "Moved by course would not be less liberal than that and framed her doctrines to please herself my attachment to the church, and by my

But the bishop maintains that the reasoning applies to the Catholic In our next issue we shall continue our "Roman") Church, as far, at least, as review of Bishop Coxe's two lectures. At he claims to be the sole owner of this present we shall only add that while he title. This is not true. The Church is Catholic because she was sent to teach, and she does teach all mankind. She is Roman, because her divinely appointed head fixed his See in whose very title of Bishop, as well as Rome, and from Rome governed the Church: and even Bishop Coxe acknowl- entirely to Acts of Parliament, as distinedges in his lecture that the primacy of the whole Church belongs to the Roman See. make it a reproach to Catholics that Acts He says :

and she can form no part of it.

"There is a difference between primacy "There is a difference between primary and supremacy which are frequently con-fused. The former was always conceded, while the supremacy of that See did not become a dogma till the present time."

This acknowledged primacy is sufficient to show that the Catholic Church is Catholic and Roman at the same time, but no one ever claimed that Christ appointed the King or Queen of England to the headship of his whole Courch, so that world between the two cases. The complain if we measure his assertions with Church can be, and is at the same time the yard-wand of common sense, and show Catholic and Roman, but she is not and cannot be at the same time "the English or Anglican Church" and Catholic. Are we not justified, then, in saying that Dr. Coxe's brilliant lecture is a puerile attempt to blindfold and mislead an intellectual audience?

But what are we to think of such assertions as these which follow:

And we are told that this brilliant declaration was greeted by the "refined and intellectual clerics" and laics present with applause.

Did the bishop and his learned hearers not reflect that this assertion, like a boomerang, returns to demolish the claims of the so-called Arglo-Catholic community to be styled Catholic, and that the area.

The cool effrontery of this would be refreshing in the dog days, but in this weather it is unbearable. The Catholic I. There were from time to time disputes between the Pope and the King, but throughout no one ever dreamed of denying the Pope's supremacy, which was acknowledged, not in England alone but throughout Europe.

To Bishop Coxe's assertion we need Bede, who informs us of the state of religion from the time of St. Augustine to his own day. He says :

"Pope Gregory being moved by divine inspiration sent the servant of God Augustine, and with him several other monks in obedience to the Pope's commands un-

.:. In short, they sent back Augustine

are held to be the teachings of Corist! arrived in Britain."

the Pope put under his jurisdiction.

evangelists, pastors, teachers given for the superstition."

the Pope's authority was fully recognized. Indeed Henry VIII. himself by his anxiety to obtain the Pope's sanction to his divorce from Queen Catharine recognized fence of the Seven Sacraments" does he declare his attachment to the church : that is to the church as she existed with the Leo X, in this book he declares that in

that I may not deserve the name of ingrate."

states a known falsehood when he says that "there was no Roman Catholic Church in England, except under James II. It comes with a bad grace that one whose Church, owe their very existence guished from divine institution, should of Parliament ever recognized the Catholic Church. Yes: the laws of

have recognized the Catholic Church, but they did the authority of the Anglican Church. The authority of the Catholic Church is from God, and Parliaments that acknowledge it merely acquiesce in the divine will.

MONTREAL'S INCREASE.

Those who, on the figures of Toronto's rapid growth, based predictions of an early displacement by the Queen City of Montreal, as the commercial metro polis of Canada, are not likely to derive much comfort from the figures just published of Montreal's rapid increase in population. We borrow from the Herald

The total population of Montreal, according to the municipal census, which has just been completed, is at present 185,544. According to the Dominion Government census of 1881, it was 150,732. The increase has therefore been 34,512

The following shows the population of

each ward in 1881 and 1886	respec.
ST. ANN'S WARD.	1886.
WEST WARD.	25,442
842 WARD.	2,991
CENTRE WARD.	2,991
827	1 101
EAST WARD.	1,434
2 936	1100
ST. LOUIS WARD.	4,186
19,375	02.070
ST. JAMES WARD.	23,278
25,398	00 000
St. MARY'S WARD.	28,288
22,733	07 000
ST. ANTONIE WARD.	27,226
38.845	40.041
St. LAWRENCE WARD.	42,041
14,318	10 44
St. JEAN BAPTISTE WAR	16,447
5,874	
HOCHELAGA,	8,834
4 111	0.000
	6,339

A large proportion of Montreal's increase is, of course, due to suburban annexation, but there has also been a solid increase in the city as it stood in 1880. Montreal has suffered much from the small pox and from the inundations of the St. Lawrence. These are, of course, preventible evils, and we may, therefore, expect the civic authorities of our first commercial city to spare no effort in making visitations of those scourges all but physically impossible. The whole country is interested in the growth and prosperity of Montreal. We all rejoice with it in its prosperity and grieve with it in its sorrows Pleased then are we here in Western Ontario to give the above figures, indica-An able and excellent lecture on the shows subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of London in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship the Bishop of Lordon in St. Peter's time above subject was delivered by his Lord-ship time above subject was d tive as they are of solid, if not overthat that growth is a certain index of Canada's substantial progress and therefore something of which we may with reason all feel proud.

RADICALISM RAMPANT.

The Swiss republic is very largely influenced in its domestic policy by the course and conduct of its greater and more powerful neighbors. The religious revolt of the 16th century brought upon Switzerland a multitude of evils, which the revolutionary era inaugurated in 1789 has but tended to renew and perpetuate. Of this truth we have been reminded from the reading in a Catholic contemporary of the following:

"For several years the Catholic Jura in "For several years the Catholic Jura in Switzerland has been in every way perse-cuted by the Radical clique of Berne. Every kind of persecution was adopted towards the schools; good Catholic masters were subjected to tyranny and chicanery, the influence of the clergy excluded, and the godless secular system introduced. Now for the fruits of the new system. Now for the truits of the new system. The official report of the education department of Berne Canton for 1885.6 says:
In the Jura the primary schools still leave much to be desired. The arrondissements of Neuenstadt and Courtelary are certainly almost on a level with the other certainly almost on a level with the other arrondissements of the old canton. But all the more unsatisfactory is the state of things in Munster, Delsberg, Pruntrut, Freibergen, and Laufen, which with Schwarzenburg stand the very worst in the examination of recruits.' Now it is exactly these latter arrondissements which for according to the state of the s for several years have had the most to suffer from the invasion of the new secu-lar teachers. Yet Berne is supposed to be the 'model canton' for education, and such are the results it produces."

The Protestantism of Switzerland, Calvinistic in character, is of the most fierce, aggressive and intolerant kind, overbearing and even bloodthirsty. We cannot and her adherents. She, therefore, cut love for religion. . . I find myself con- Jura are subjected to indignity, injustice

strained to defend my mother the Church, and even persecution. Ever since 1848 there has been observable in the Helvetic republic a strong tendency towards centralization. Before that date the various cantons were all but independent republics in themselves. Since then, however, there has been a very marked tendency towards the diminution of cantonal inde pendence and the aggrandizement of federal power. The change came about in this way. The spirit of revolution and innovation fostered during the period from 1789 to 1815 re-asserted itself in 1830, and growing in boldness and in strength, at length, in 1844 forced the federal diet to consider a proposition for the expulsion of the Jesuits, the diet refused England, as well as of other countries to do anything so violently unconstitutional. The radicals at once flew to arms such laws did not create her authority, as and bodies of organized armed men, known as the free corps, invaded the Catholic cantous, but were at first defeated. In self defence the Catholic cantons formed a league called the Sunderbund, to resist radical aggression. A general clamor was raised in the Protestant cantons for the suppression of the Catholic organization. In 1847, by force and fraud, a majority was secured in the federal diet against the Sunderbund, and the Jesuits ex. pelled. Civil war at once broke out, the Catholic party fighting for cantonal independence and ancestral freedom, the radicals for federal encroachment and the effacement of cantonal rights. The radicals triumphed. made the league cantons liable for all the expenses of the war, expelled the Jesuita and suppressed the monasteries. From that period dates the practical supremacy of radicalism in Swiss councils and the consequent decline of the spirit of true republicanism in that ancient, heroic, and historic nation. In language, of every 1000 Swiss 702 speak German, 226 French, 55 Italian, and 17 Romaunsh, a corruption of Latin. We have before us a table of the population by cantons in Switzerland that will, we know, be useful and instructive to many of our readers as showing the relative strength of Protestants and Catho-

lies in that interesting country. Cantons 89,180 2,358 11 720 Aargan .. Appenzil (Outer).....
Appenzil (Inner).....
Basel City.... Basel City..... 12 301 10,245 Bern 66,015 93,957 47,868 Geneva ... Schwytz..... Solothurn.... Thurgan, Ticino.... Unterwalden (Upper) Unterwalden (Lower) 14,056 11,632 95 963 Vaud .. 211,686 Zug 20,082 878 17,942 263,730 1 084 525 1 566 345

These figures are for 1870, but there has

been no material change in the relative strength of Swiss Protestantism and Cathoicism since that time. In thirteen cantons there is a Catholic and in eleven Protestant popular majority. But so aggressive is Swiss Protestant radicalism that the cantons of Geneva and St. Gall minority. In Geneva the old Catholi schism received governmental sanction and the Catholics were deprived of their own churches. The Bishop was exiled and the priests inhibited from duty Some improvement has lately taken place in the religious situation of Switzerland, but the Catholic minorities everywhere, and the Catholic mejorities in some places, still suffer grevious injustice. It is worthy of remark that whereas there is in all cantons a comparatively large Catholic, there is in many of them a very small Protestant population. The present Swiss constitution dates from 1874. This constitution hands over the control of the army, the direction of foreign affairs, the adjustment of differences between the cantons, and the management of police and post office, to a federal assembly. The powers of this body, in so far as they supercede those of cantonal legislative bodies, not clearly defined, but the tendency is towards the centralization of an effective legislative action in the hands of the federal assembly. This assembly consists of two chambers, the first known as the State Council, consisting of 44 members; the second known as the National Council. consisting of 135 members, elected in the proportion of 1 to every 20,000 inhabitants. The executive authority is deputed to a Federal Council, consisting of 7 members, holding office for three years. From this council is chosen the president, who has none of the quasi-royal power of the American Chief Msgistrate. The present Federal Council is dominated by a very marked hostility to the Holy See, but it is powerless to prevent the growth of the church or crush her independence. The Swiss Catholics are amongst the most devoted in the world. They know how to called reform of the criminal procedure suffer for faith, and those who law or coercion, hinged upon the relacan suffer for faith are sure of Heaven's tions between the landlords and their

expect that Catholic Switzerland, sorely ried as she has been in the past, severely visited as she has been in our generation, is rapidly approaching a period of lasting peace, in which her growth will be admirable, her progress as marvellous as that of any church in the whole domain of

EDITORIAL NOTES.

MR. JOHN L. CARLETON, of St. John, N. B ,delivered an interesting lecture on "Ireland in Exile," in Milford, February 6th, under the auspices of St. Rose T. A. Society. He dealt with the subject in a masterly manner, and at the close was congratulated on his success by many of the audience.

THE result of the approaching trial of Mr. Dillon for conspiracy is awaited at Dublin with general interest. If the Government succeeds in convicting Mr. Dillon and his fellow workers in the Irish plan of campaign, their new scheme of criminal legislation for Ireland may be postponed. If they fail, the Conspiracy Bill will be declared urgent.

THE Marquis of Hartington, in the course of his speech on Mr. Parnell's amendment, said if the plan of campaign was not illegal, if its enforcement was not stopped, there would be an end to all relations between landlord and tenant. The sooner an end is put to all

relatives between landlord and tenant, as understood in Ireland, the better for the Empire and for the cause of humanity. The country is one of a few wealthy landlords and very many starving tenants. There can be no peace and no propriety while this system endures. The Irish motto should be "Buy the rascals out," and if they will not sell at a fair price, then turn them out.

THE Lord Mayor of London received a deputation of gentlemen representing the organization known as the Irish Association for the Defense of the Union, Among the spokesmen for the deputation were the Duke of Abercorn and Earl of Pembroke. The Lord Mayor of London, the happy hunting ground of the world's "Shylocks," of course expressed sympathy for the Duke and for the Earl, and also for the other Dukes and the other Earls for whom they were the spokesmen. The Mayor would, moreover, recommend their appeal to the consideration of all parties in the country. No sympathy whatever do those people deserve, and very little, we feel convinced will they receive from the vast majority of the people of the United Kingdom.

MR. GLADSTONE, in an article in the

February number of the Nineteenth Century, contends that though Ireland formerly gained concessions from Eng. land through fear, an attempt by Ireland to repeat her former tactics would be like warring against Heaven now. Eng. land's strength, compared with Ireland's, is as ten to one. He would rather rely, he says, upon England's innate sense of justice. Mr. Gladstone defends the American donations to Ireland, on the ground that they have done much to are not controlled by the majority but by he says, if in aid of a bad cause, make it a to remind us of our duty. To the contention that the granting of Home Rule to Ireland would be to hand the Government over to the Nationalists, Mr. Gladstone replies that if Nationalism is to prevail it is unwise to exasperate it to a spirit of vengeance.

High School Matters.—The first regular meeting for 1887 of the Orillia High School Board was held yesterday. Officers appointed for present year as follows:—Chairman, Roy K. A. Campbell; Secretary, H. S. Scadding; Property Committee, Messre. Scadding; Wallace and Chase. A resolution was passed that the Board ask the Education Department to allow the Scripture reading to be read at the most suitable time. Mr. G. H. Hale commenced to address the Board, but his remarks savoring of the dictatorial, Mr. Bertram called his attention to the fact that he was not a member, and had no right to speak. A somewhat heated discussion took place between Mesers. Scadding, Wallace and Bertram over the Scripture reading question, Mr. Wallace alluding to Mr. Hale as "a man of small mind and strong proclivities," after which the Board adjourned.—Orillia Times.

This is the fifth time in succession that

This is the fifth time in succession that the above compliment has been paid to Rev. Father Campbell and the Catholics of Orillia, It speaks well for the liberality of our non-Catholic fellow citizens. There have been clergymen of other denominations on the Board all along.

MR. THOMAS SEXTON, while speaking on Parnell's amendment, taunted the Government on their inability to rule Ireland without the assistance of an army as large as the one needed in India. Parnell's amendment, he contended, raised questions of vital and practical importance. The whole policy of the Government in Ireland, whether it was blessings. We may, then, confidently tenants. All offers on the part of ten-

ants to arbitrate the question had been spurned, and the tens stood with their backs against defying oppression, even the op of the law, because their posit morally impregnable. The everywhere in Ireland were willing fair rents, but the speaker believ the deposits banked under the campaign by the small farme which represented the utmost th able to pay) were put into a c fund the sum would not suffice three months' rent on the basis ded by the landlords. The ame was rejected by a vote of 352 to

CATHOLIC PRESS.

Catholic Columbian. Ruskin had better take care. he follow Newman, Maning, Wilberforce and the hundreds of English shining lights, into the Church, all his great reputation found scholar and art critic wo save him from being called a ma

In the course of his remarkable in the House of Commons last night, Mr. Parnell said: The ment talked loudly and glibly at robbery of landlords by tenar almost every title to land in Irel. England, too, was founded upon and landlords had long been their tenants of the products labor." This is precisely what soften told readers of this paper.

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in The Monitor, of San Francisco Thomas Hallahan, a New York b man, has recently experienced a rable cure. The facts, on his own a ticated testimony, are as follows. Hallahan contracted spinal several years ago, and was finally to use crutches. Various doctor consulted without success; but Hallahan did not despair. E always been a firm believer in the of prayer, and his faith was weakened in this time of trial. gone to Philadelphia to consult the prominent specialist in that cit after a thorough diagnosis of tease, pronounced it incurable, he visit to the Little Sisters of the consultation of t Poor, who gave him some of Lourdes, and advised him to novena. He accordingly did neglected to complete the nov receiving holy Communion. Natanding this, he was partially Some months afterwards, hower digease returned with increased or digease returned with increased or disease returned with increased se disease returned with increased so and finally his strength seeme gether gone, when, happening to visit to Brooklyn, he again receive of the Lourdes Water from the Si Mercy. He began a second now the end of which he rose from radically cured man. In a true a gratitude, he left this country immediately for France, that he repair to the Grotto of Lourdes, i ment of a promise he made Blessed Virgin.

J. G. Shea in the American Cathol.

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There was a time when the h of the Church were the godsend poor toilers for bread; a time w churches of the living God were houses of prayer, galleries of art, tives to devotion. Time, in the the Church, is a respite, a repriev to men to save their souls; time sense of the modern world, is when the many are to labor to the few; a term so precious that it can be spared for the many

Boston Pilot.

Mr. Goldwin Smith is very inc Mr. Goldwin Smith is very in with Senator Ingalls for his late in against English arrogance and and asks if it is not strange to two portions of the same rathave only been separated for a century, one should be a mass of ism, cowardice, bullying, insoler everything else that is vile, who other has arrived at such a pitch tue, civilization, chivalry and urbato produce Mr. Ingalls?" Mr. proceeds upon the assumption, a common with people of his sort, t population of the United States i p of the descendants of Englished of being, as it really is, cor of people of every other race in lawith a minority of English. Bu with a minority of English. Be posing he were right in his assuments would be nothing remark the difference to-day between Emen and the American descend Englishmen. The Englishmen who also country, not a century over two and a half centuries agliberty loving men who abandone native land because they could enfreedom there. The slaves and and lackeys did not come over with Smith, or Lord Baltimore, or Penn, or Miles Standish. The mained behind, to produce descellike Mr. Goldwin Smith. "Paul Bert," says the Journal des

"died well, in the opinion of Ton where he lived. Tonquin is a page Paul Bert died irreligiously; and, quently, in the opinion of the pag died well. Auguste Roussel, in La calls this well a horrible apothe final impenitence.

In the mining town of Leadvill there is said to be a congregation of Catholics, and 600 children in the

ants to arbitrate the question of rents had been spurned, and the tenants now stood with their backs against the wall defying oppression, even the oppression of the law, because their position was morally impregnable. The tenants everywhere in Ireland were willing to pay fair rents, but the speaker believed if all the deposits banked under the plan of campaign by the small farmers (and which represented the utmost they were able to pay) were put into a common fund the sum would not suffice to pay three months' rent on the basis demanded by the landlords. The amendment was rejected by a vote of 352 to 246,

CATHOLIC PRESS.

Catholic Columbian. Ruskin had better take care. Should he follow Newman, Manning, Faber Wilberforce and the hundreds of other English shining lights, into the Catholic Church, all his great reputation as a pro-found scholar and art critic would not save him from being called a madman,

In the course of his remarkable speech in the House of Commons last Monday night, Mr. Parnell said: The government talked loudly and glibly about the robbery of landlords by tenants, but almost every title to land in Ireland, and gland, too, was founded upon robbery, and landlords had long been robbin their tenants of the products of their labor." This is precisely what we have often told readers of this paper.

often told readers of this paper.

The New York Independent must have its fling at Catholicity once in a while—perhaps to prove its claim to be Protestant, and not too independent. Speaking of the process of the Beatification of the English Martyrs under Henry VIII. and others, it sneeringly remarks: "Somehow Rome has neglected the more numerous martyrs under Queen Mary. There is an advantage in being a Catholic martyr." The Independent, if it knows the lessons of history, ought to know that More, Fisher and their companions were mertyrs for their faich, whilst those who fell under Mary were martyrs to their politics. The Catholic martyr seeks a crown that is not of this world. crown that is not of this world.

Ave Maria.

Another case of the miraculous operation of the Water of Lourdes is recorded in The Monitor, of San Francisco. Mr. Thomas Hallahan, a New York business man, has recently experienced a remark. able cure. The facts, on his own authenticated testimony, are as follows. Mr. Hallahan contracted spinal disease several years ago, and was finally obliged to use crutches. Various doctors were consulted without success; but Mr. Hallahan did not despair. He had always been a firm believer in the efficacy of prayer, and his faith was never weakened in this time of trial. Having gone to Philadelphia to consult the most prominent specialist in that city, who, after a thorough diagnosis of the disease, pronounced it incurable, he paid a visit to the Little Sisters of the Poor, who gave him some Water of Lourdes, and advised him to make a novena. He accordingly did so, but neglected to complete the novena by receiving holy Communion. Notwithstanding this, he was partially cured. Some months afterwards, however, his disease returned with increased severity; and finally his strength seemed alto-gether gone, when, happening to pay a visit to Brooklyn, he sgain received some of the Lourdes Water from the Sisters of Mercy. He began a second novena, at the end of which he rose from bed a radically cured man. In a true spirit of gratitude, he left this country almost immediately for France, that he might repair to the Grotto of Lourdes, in fulfilment of a promise he made to the Blessed Virgin.

There was a time when the holydays of the Church were the godsends of the poor toilers for bread; a time when the churches of the living God were lived in by the poor to whom they the poor to whom they the poor to whom they have the poor to whom they were the poor by the poor, to whom they were homes houses of prayer, galleries of art, incentives to devotion. Time, in the sense of the Church, is a respite, a reprieve given to men to save their souls; time, in the sense of the modern world, is a term when the many are to labor to enrich the few; a term so precious that more of it can be spared for the many to save

their souls.

Boston Pilot.

Mr. Goldwin Smith is very indignant with Senator Ingalls for his late invective against English arrogance and greed, and asks if it is not strange that, "of and uses it it is not strange that, "of two portions of the same race that have only been separated for a single century, one should be a mass of ruffian-ism, cowardice, bullying, insolence and everything else that is vile, while the other has arrived at such a pitch of vir-tue, civilization, chivalry and urbanity as to produce Mr. Ingalls?" Mr. Smith proceeds upon the assumption, not un-common with people of his sort, that the population of the United States is made descendants of Englishmen. instead of being, as it really is, compose of people of every other race in Europe
with a minority of English. But supposing he were right in his assumption,
there would be nothing remarkable in
the difference to-day between English.

men and the American descendants of men and the American descendants of Englishmen. The Englishmen who left the old country, not a century, but the old country, not a century, but over two and a half centuries ago, were liberty loving men who abandoned their native land because they could enjoy no freedom there. The slaves and drones and lackeys did not come over with John Smith, or Lord Baltimore, or William Penn, or Miles Standish. They remained behind, to produce descendants Penn, or Miles Standish. They mained behind, to produce descendants like Mr. Goldwin Smith.

"Paul Bert," says the Journal des Debats, "died well, in the opinion of Tonquin," where he lived. Tonquin is a pagan city. Paul Bert died irreligiously; and, consequently, in the opinion of the pagans, he died well. Auguste Roussel, in La Verite, calls this well a horrible apotheosis of calls this well a final impenitence.

In the mining town of Leadville, Col. there is said to be a congregation of 4,500 Catholics, and 600 children in the parish

Written for the Catholic Record Chosen.

He sat within the fading light.
The sun's last gleam upon his hair,
As if the guardian as get bright
Had laid his hand a moment there.
Below, with many a noisy ware,
i he ever restless river lay,
To woods and lawns its message gave,
And hastened on its town ward way.
His thoughts went with it flaging fast
By meadow green and garden fair,
The old familiar places passed.

And hastened on its town ward way,
His thoughts went with it firsting fast
By meadow green and garden fair,
The old familiar places passed,
And stoo's amidst the city's glare.
He feit his youthful puless better flowed,
For Fancy's glided wings are fleet,
And sweet was every path see showed.
She watched him, till of pieasure treed,
His wandering thoughts went drifting on,
Then showed where nobler sour's aspired,
And pointed paths where they had gone,
The solider's sword—the poet's pen—
The magic art—whose light com mand
Bade smites in mortal shine on men,
Though pencilled by a mortal hand—
Gawe statesmenship with gorious ain—
Forty for the sures from their too.
And he was young—flope's videe was lond,
Weile Pride was there in soft diegalse.
To whisper of the wondering crowd,
And joyful light in loving eyes
A sheep b li tinkled from the hill.

A sheep bell tinkled from the hill, The dreamer started at the sound.

The dreamer started at the source.
He sat beside the river still,
Though negat had drawn her curtain round,
The stars were brightly set on high,
In quiet he watched their glittering

Though night had drawn her curtain round,
The stars were brightly set on high.
In quiet he watched their glittering throng,
The stars were brightly set on high.
In quiet he watched their glittering throng,
The starry night the distant sky
He seemed to near the angel's song,
The song with which so long ago
The starry night the Heraid's filled.
He listened to the strain, and lo—
An answering chord the sweetness thrilled.
For him—he felt it spoke to him—
The boy wao mused beside the stream,
Then Fancy's light grew pale and dim,
And grey the ross tints of his dream.
He thought of all the weary road
The low!, Nazarene had trod,
Till human tears in pity flowed.
For Him. the earth-scorned son of God.
Now dearer grew the cross of sname
Then ought the world had e'er bestowed,
And brighter than the crown of Fame
The wreath from which the dark drops
flowed.
As one who moves half unawares
He kuelt upon the footworn way,
He lips had uttered many prayers,
"News only now, he learned to pray,
"Bewas only now, he learned to pray,
"Bewas only now, he learned to pray,
"The him the same the pray.
That lindfalo had hele the birth,
A life which draw Tny child as near
As if this spot were all the earth,
And I Thine only image here.
My will has faded into Inine,
My self is lost in finding Thee.
How duit the sense that asks a sign
Of thee and Tny elernity,
It is not that I feet 'l hee shine
Like light upon the morning's face,
But that my being lies in Thine,
As earth lies in the arms of space—
I scarce can feel, but yet I know,
(Thy holy word the record bears),
That in the heart which loves Tnee so,
Thy foe shall come to scatter tares.
Then watch me with those tender eyes,
From stain of sin Lord keep me free. The first energy which loves fines so,
Thy foe shall come to scatter tares.
Then watch me with those tender eyes,
From stain of sin Lord keep me free,
On love me while fly tempests rise,
And all Thy storms sweep over me.
O, let me feel that sorrow's face
Is brightened by Thy towns.

And Life the joyful sacrifice."

Glad in his choice his way he goes.
There is for him one light, one shade,
The light from Jesu's love o'erflows,
The shadow by His grief is made.
The little ones upon the street
His coming greet with gladsome tone,
But never guess the children sweet
How like his Master he has grown.
O priest of God—thy wealth is great,
The whole world is tuy Father's field,
His angels in thy presence walt,
And by thy word is Ho revealed.
A star that every cloud would mark,
To let its loving light break through,
A sunbeam drinking vapors dark,
And dropping back the crystal dew.
Above its little ways and wiles,
Thou seekest but thy Father's gains,
And livest on His approving smiles.

FRANCES M. SMITH.
Lucan, Ontario.

LORD DUNSAUDLE'S GRATITUDE,

Milwaukee Citizen.

Nobody speaks well of the Irish landlord. Travellers from every land,—
France, Germany, Italy, America, India and England—have come, seen and satisfied themselves of the utter unrighteousness of the landlord class.

John A. Butler, son of a former Mayor.

on of a former Mayor

of Milwaukee, tells the following anecdore in one of his letters to the American press:
"Before going over to Ireland, a venerable old gentleman of this city, a colonel in the English service who is an outspoken onservative, told me the following anecdote of Lord Dunsaudle, which was related to him by an eye witness: An English visitor at the castle of Lord Dunsaudle, near Athenry, Ireland, was out shooting one day with his lordship when both gentlemen were caught in a shower, and went into a nessant's cottes to protect went into a peasant's cottage for protection from the weather. The house externally was bad enough, and badly enough situated, but it bore within evidences of cleanliness and thrifty housekeeping. The housewife naturally felt honored by her company, and offered them every service in her power. She dried their wraps, seated them at the table, and generously prepared a lunch of cold boiled ham with bread and buttable, and generously prepared a lunch of cold boiled ham with bread and butter, and placed at their disposal the contents of a small flask of spirits, regretting very much that she could not offer them wine. The reader may be assured that these were exceptional luxuries in an Irish cabin of the average sort, and the experience was an exceptional one for Lord Dunsaudle himself. Accordingly he remarked that evening at dinner upon the hospitable kindness of his hostess of the afternoon with enthusiasm, and concluded a somewhat eulogistic narrative by saying to his agent: "By the way, T——, Mrs. O'Brien was able to offer us cold ham and a glass of spirits this afternoon. I think you had better raise her rent." At this his English visitor exclaimed in amazement: "Damme, Dunsaudle, you don't mean to take advantage of that woman's hospitality, do you!" But the protest is said to have called forth an emphatic affirmative, and the man who is famous as Lord Lorder force his famous and a supplementation of the same and the same way and th affirmative, and the man who is famous as Lord Leveler from his fondness for using "crowbar brigades" in evicting tenants, was ready to actually begrudge a dependent and humble neighbor a morsel of decent food, and probably soon reduced her to a fare of boiled potatoes on a bare board, like the majority of Iriah farmers."

potatoes on a bare beity of Irish farmers." This is but one of a series of similar instances, all going to show that any evidence of thrift on part of their tenants is used by the Irish landlords as a lever to raise the rents. Extra industry put forth brings extra rent, and thus, under the curse of landlordism the people have been educated in the habit of improvidence, no matter how much their natural energy has attracted assumed. natural energy has struggled against it.

NEW HORRORS IN IRELAND.

The Houses of Tenants set on Fire-A Holocaust at Glenbeigh.

BY AN EYE WITNESS

Dublin, January 22.

The "Law of the Land" is making—
nay, bas made—an Interno of Glenbeigh.
As sad and dismal as those corndors of offering through which the spirit of Dante waiked; as outraged and violated as the valley of Giencoe, over which the muse of Scott mourned, this Kerry glen has been filled by the hand of oppression with associations as depressing, reminis-cences as brutal Better the govern-ment should send their soldiery at once and loose the dogs of war, as was done, with the Cian McGregor, than aid, abet and inspire the in uman and miserable process of legal savagery that has marked the events of which I have to tell Your readers have probably heard ere this of Winn of Winn's Folly, the folly being the reotless expenditure of the harderned rents of his tenants in absurd extravagance; but the corollary of the folly unfortunately, is burbacity, which will add a new abomination to the desolation of our island. Winn's Castle, erected by a compact with London Jews, in which the value passed was virtually the lives and prospects of his tenantry at any time is an abound interest. the events of watch I have to tell Your

THE BURNING OF THE SERFS' DWELLINGS it overtopped, it looked a flaming monitor, as direct and warning as the pillar of fire that lit the path of the wandering Israelites. The evictions on this Winn property were commenced in the forenoon of last Tuesday, under the instructions of the agent, Mr. Roe. The usual bailff gong and the faminar police protection party marched to Droum, where their presence at first merely called forth the usual deprecation always attending what a great statesman char. attending what a great statesman characterized as a death sentence. But when it was discovered that matches and petroleuat formed part of the "legal" paraphernalia, and to prevent reoccu-pancy, it was actually intended to burn down the homes of the evicted, every one felt sickened and shocked to a degree I cannot adequately describe. Poor old Pat Diggins tottered out into day light sick nigh to death, with his seventy five years written distinctly on his frame, and on his face the reflection of the eviction curse that had banned and plasted his fathers before him, and his own four bones more than once. The furniture was pitched out in the customary style,

THE POOR EVICTED WRETCH stood a moment looking around, and then stood a moment looking around, and then with a little child stood over by the ditch. Then the deviltry began. The roof in a few moments was in flames and every crackle of the oil saturated thatch met a responsive groan from the aged outcast, whose tears reflected the fire-light that destroyed his rooftree. The scene recalled the worst phases in our tear blotted history. It was hard to tear blotted history. It was hard to realize, as one stood there in the light of the smoking, burning roof, that it was the nineteenth century, with men and women walking Christ's world to preach His Gospel of peace, that statesmen were shaking, Sampson like, the pillars of iniquitous State for justice' sake; that in every London alley and slum popular princess and fashionable divorcees appealing on behalf of the poor and the vretched; that there was indignation for wretched; that there was indignation for Burmese atrocities, and sympathy for Russian rebels: in fine, that we lived in days when there was a shibboleth for every fad and a defence for every defaul ter. Old Pat Diggins did not seem to realize the fact that his lot was cast in such blessed times, as he looked around at the shelterless boulders and stones, and eyed the looming hills. This was, however, bad enough, but it turned out that the pro gress of the Sheriff was to be a Cromwellien march, marked by fire and devastation

About half an hour's march from OLD GLENBEIGH CHAPEL one comes on the home of Michael Griffin and it can hardly be wondered at that the people resolved to offer some resistance to the scandalous and inhuman work that had opened at Droum. On the 14th inst., when the sub-sheriff's deputy, Goodman, accom-panied by a force of seventy five police, came to Michael Griffin's house, they might have read in the faces of the bystanders that things had been forced across even the extended line of the forbearance of Irish tenants. The house was barricaded, and within it The house was barricaded, and within it were crowded resolute men, who con sidered eighteen months' imprisonment from Chief Baron Palles quite as toler able as ruin and vagaoondism at the hands of the Sheriff and Mr. Roe. The widows being taken out, their apertures formed the port-holes of defence, from which at time issued substantial menaces. Goodman, the deputer a resolute. which at time issued substantial menaces. Goodman, the deputy, a raw-boned youth, who seemed as proud as if he were engaged in one of the most heroic missions, flourished his revolver, and looking back on the excited crowd of onlookers as if appealing for witnesses of his devotion, rushed at the door, but in another moment was back with his hand on his ear seeking protection from the police. The bailiffs finally smashed in the door with a hatchet, and Goodman, his henchman, and the police entered, They had gotten from the

FRYING-PAN INTO THE FIRE, and an angry houseful it was for a while. At length they succeeded in arresting those within, but not without some cause less to say, the poor fellows, some twenty-two in all, were marched off the ground for Glenbeigh county jail, thereafter to be dealt with by some stolid pedant ad-ministering the sharp side of a Constituministering the sharp side of a Constitu-tion that has driven this sensitive people to distraction. Were these few details all complete, even in this instance, the matter would not be so harrowing, but they are not. With Michael there holds in a sort of joint tenancy Thoman, who has nine in family—wretched starvelings,

such as I saw on the Kirwan and Berridge properties in Carraroe—children whose eyes had no sunlight, and whose lips could scarce frame smiles. As they came forth they hardly seemed to mind, merely trotted across the bawn in their little bare feet in a sorrowful heedlessness that bespoke their heritage of sorrow. White the their heritage of sorrow. While the struggle was enacting within Michael's ouse some women and girls escaped through the windows smid a scene of the wildest excitement. The crowd were about to make another onset towards aiding those who were being captured inside, when Mrs. Griffin, the sick wife of the man whose home was being wrecked, was brought out in a swoon and hid down in the slushy, wet yard. A cry arose that the poor woman was dead, and Mr E Harrington, M. P., said some words or appeal to the people to restrain their feelings; adding, to pray

for the poor woman if she were dying, OH! THE OLD FAITH OF THE CELT, the old refuge and sust mance of the the old refuge and sust hance of the Celtic breast through suffering centuries —down knelt the crowd then and there in the mire and the wet, and there was a momentary lull in the distraction of the nour, while hands were raised high in lamenting prayer. In a short while tion of our island. Winn's Castle, erected by a compact with London Jews, in which the value passed was virtually the lives and prospects of his tenantry at any time, is an eloquent index of the ways and means of landlordism; but, illuminated by night from company of F THE SERFS' DWELLINGS. the homes make the hopeiess faces of the while slaves who dwell therein no unexpected apparition. The homes are roofless, the walls charred, the embers of the burnings scarce extinguished. To enter into the details in this would be impossible. At this moment, notwith-standing the outry that has arisen on every side against this latest outrage upon humanity, it is understood that the namlethomes of Joomasharn are also

DOOMED TO THE EVICTOR'S BRAND. The people are in momentary terror of the sheriff's visit, and the approach of a stranger is eyed with alarm and suspic ion. There is a lull just now ; various rumors account for it in various ways, but the most unlikely of all is that the heart of the agent has been touched by remorse. At present there is nothing but suff-ring and misery for the evicted ones under the cruel weather, prosecu-tion and jail for their gallant defenders, and hopelessness and utter fear for those on the list of doom. And yet not so, Human hearts have responded in touch ing palpitation to the cry of ismentation from this lonely glen; there will be aid and succor for the sfill cted, able defence for the accused, and the accruement to the cause of our motherland of another tremendous protest against the ruthless foreign system that would make her plains as deserts and her homes

"BEAUTY" UNADORNED.

N. Y. Freeman's Journal.

"At Mr. George Bancroft's reception and dinner to Cardinal Gibbons," writes a correspondent from that gay city. "the ladies were asked to appear in high gowns. Several declined, for the reason that they had no gowns quite high enough One brilliant diplomate appeared in a dress unusually low.

The correspondent may or may not be telling the truth about the "brilliant dip-lomate"—by which title we suppose he meant to designate a wife of one of the foreign foreign ministers. And it seems impro-bable that the wife of any foreign repre-sentative would have forgotten good breeding and decency so far as to deliber-ately insult her host by refusing point blank to comply with his request. The correspondent tells us that "soci ety" in Washington had been shocked by

the insinuation that there could be any thing wrong in the low-cut gowns adopted by ladies who imitate English and Contin ential fashions, and that "society" con-siders it remarkable that the host of the Cardinal should make such an unparalleled When Dean Farrar was in this ountry, when certain other Protest nt Episcopal divines were here, when Amer-ican Protestant bishops go out to dinner, no stipulation is made that the ladies shall not appear in "full dress," which, inter-preted, means "half dress." The correspondent goes on to say that the Rev. Bishop A. Cleveland Coxe has been known to take a lady down to dinuer who was remarkably decolletee, and also that the reverend bishop seemed rather to like t. But the correspondent forgets that Queen Victoria herself, the visible head deen Victoria herself, the visitore nead Rev. A. Cleveland Coxe belongs, wears the lowest possible gowns herself, and in-sists that enough stuff shall be cut out of the tops of the dresses of the ladies pre-sented at court to make a very long train. The Right Rev. Bishop Coxe probably re gards low-necked dresses as part of the discipline of the Protestant Episcopal Church, symbolical of the condition of Eve before she left Paradise. Hone soit ui mal y pense And the Right Rev. Bishop loxe seems never to think wrong of any-

thing except the Catholic Church.
Some "society" people in Washington
have come to the conclusion that the Cathhave come to the conclusion that the Catholic Church is very evil minded because it objects to women going in public designedly half-dressed. Of course the conclusion of these "society" people is the conclusion of these "society" people is the conclusion of hypocrites, who would whiten sepulchres and pretend that there is no shame in exposing the bosoms of their wives and daughters to the gaze of any libertine at the opera or at a crowded reception. The appalling nakedness of some "society" women in public is a snare seemingly set that "men may commit adultery in their hearts."

adultery in their hearts."

We are told that no English lady goes to dinner on state occasions unless in dress. But this ought not to distort an American lady's womanly instincts so that she will so stille them as to go among men in a state of undress which might make Nell Gwynne or any of the beauties of the reign of the English Charles 11. almost

blush with shame! The English have their good points, and among them are some admirable social customs, but this one that requires a woman never to be seen by candle light unless she is half-un-dressed is one that the laws of modesty, common sense and health forbid

People not in "society"—and the peo-ple not in comprise the less frivolous part of the community—do not usually see women in "full dress" at their assemblies, but if they do, they begin to entertain doubts as to their character. Their wives and daughters do not hang their gowns to the shoulders by nearly invisible shoulder straps, or keep them on by some mysteri ous muscular contraction similar to that by which an English "swell" holds a glass in one eye. They may come to it by and by, when Anglomania has invaded all classes. But at present the lowest cut gown among them is prim and prudi-h compared with those exhibited by the "smartest" ladies in the opera boxes here in New York. Juvenal, commenting on the cauzy habiliments of certain females of old Rome, might have expressed the opinion of a moralist with truth and frankness. It would be hard to do it without going beyond that propriety of expression that must be maintained in

the apparel, or lack of apparel, of the modern ballet daucer than in that of the women who represent 'good' society at high festivals or in the opera boxes. And thigh festivals or in the opera boxes. And the Protestant Episcopal bishop who condemns the wantonness of the ballet in the American Opera, with a lady sitting next to him. to him at dinner in a dress that readily suggests Venus rising from the sea with her bust just out of the water, offers a beautiful and edifying picture of consistency. It is understood that men in "good" society think no evil while gazing at the be-diamonded nude in the at the be-diamonded nude in the opera-boxes, but that they are smitten with temptation the moment the dancers— often less nude than the "roses" and "rosebubs" of society—make their en-

trance on the stage.

If the ministers of religion do not put to shame immodesty in high places, who will? If the Caurch does not force evil out, in spite of the customs of the world, who will? And we thank God that the Church, knowing the weakness of mea, protects and guards them against sins of thought.

FAREWELL SERMON.

Last Sunday week, a farewell sermon was preached by Rev. Father Corcoran, to his West and East Williams parish-ioners, in St. Columba's Church, on the occasion of their separation from Parkhill It is most pleasing to note the hearty esteem in which Father Corcorat was held by the people of the district alluded to, as evidenced by a very com-plementary address presented him by the following prominent gentlemen of the parish:

ANGUS MOLRISON, jun., farmer. DAN MORRISON, sailor and farmer. ALLAN McLEAN, farmer. JOHN McCORMICK, farmer. C. McINTYRE etc. etc. L. C. McIntyre, J. P. John McDonald, ex Councillor. DONALD STEELE, farmer.
ARCHY MCLEOD, Post-Master.
DONALD MCLEOD, farmer. JOHN DOYLE, farmer. NEIL MCMILLAN, farmer. NORMAN MCMILLAN, farmer. Dan McLellan, farmer. Dated at W. Williams, February 4th,

PURIFICATION OF THE BLESSED VIRGIN.

MAN'S PRIDE RECEIVED ON THAT DAY ONE OF THE GREATEST LESSONS EVER

GIVEN IT. The forty days of Mary's Purification are now completed, and she must go up to the temple, there to offer to God her child Jesus. Before following the Son and His Mother in this their mysterious journey, let us spend our last few mo ments at Bethlehem, in lovingly pondering over the mysteries at which we are

going to assist. Tue law commanded that a woman who had given birth to a son, should not approach the tabernacle for the time of 40 days, after which time she was to offer sacrifice for her purification. She was to offer up a lamb as a holocaust, and a turtle or dove as a sin-off ring. But if she were poor, and could not provide : was to offer in its stead a

lamb, she was to offer in its stead a second turtle or dove.

By another ordinance of the law, every first born son was considered as belonging to God, and was to be redeemed by six sicles, each sicle weighing according to the standard of the temple 20 others. (The other was about temple, 20 obols (The obol was about seven cents of our money.) Mary was a daughter of Israel—she

bad given birth to Jesus. He was her first born Son. Could such a Mother and such a Son be included in the laws we bave just quoted? Was it becoming that Mary should observe them?

If she considered the spirit of thos legal enactments, and why God required the ceremony of Purification, it was evident that she was not bound to them.

They, for whom these laws had been made, were espoused to men; Mary was the chaste spouse of the Holy Ghost, was the chaste spouse of the Holy Ghost, a Virgin in conceiving and a Virgin in giving birth to her Son; her purity had ever been spotless as that of the angels—but it received an incalculable increase by her carrying the Son of God of all sanctity in her womb, and bringing him into this world. Moreover, when she reflected upon her Child being the Oreator and Lord of all things—how could she suppose that she was to be submitted to the humiliation of being ransomed as a slave, whose life and person

ransomed as a slave, whose life and person are not his own.

And yet the Holy Spirit revealed to Mary that she must comply with both these laws. She, the Holy Mother of God, these laws. She, the Holy Mother of God, must go to the temple like other Hebrew mothers, as though she had lost a something which needed restoring by legal sacrifices. He, that is the Son of God, and the Son of Man, must be treated in all things as though he were a servant, and be ransomed in common with the poorest Jewish boy. Mary adores the will of God, and embraces it with her whole heart.

The Divine will was dear to Mary in this as in every circumstance of her life. The Holy Virgin knew, that by seeking this external rite of Purification, she was in no wise risking the honor of her Child, in no wise risking the honor of her Child, or failing in the respect due to her own virginity. She was in the temple. Jerusalem, when she was in the house? Nezareth, when she received the Archangel's visit; she was the hand maid of the Lord. She obeyed the law, because she seemed to come under the law. Her God and her Son submitted to the ransom as humbly as the poorest Hebrew would have to do. He had already obeyed the edict of the Emperor Augustus, in the general census. He was to be obedient even to the death of the Cross. The Mother and the Child, both humbled themselves in the Purification, and man's themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

LENT.

The holy season of Lent begins this year on the 23rd of February. It was instituted by the Apostles after the instituted by the Apostles after the example of our Lord, who fasted forty days in the desert. In the early times of Christianity it was very strictly observed by the faithful, only one meal a day being taken; but in modern times, owing to changed conditions under which men live, the obligation of fasting has been greatly modified by the Church. The chief duty of the Lenten observance is not, however, to deprive the body of the food, but to withdraw the mind from wickedness, and to practice with renewed wickedness, and to practice with renewed vigor the great virtue which the Christion religion inculcates. "Be converted to Me," saith the Lord, "with all your hearts, in fasting and weeping and mourning. And rend your hearts and not your garments, and turn to the Lord, your God, for He is merciful." To mortify our evil desires, as did St. Paul, and prepare for the reception of the and prepare for the reception of the Divine Lamb, at Easter, by temperance Divine Lamb, at Easter, by temperance in food and drink, by prayer and sacra-mental exact. mental grace; to render God satisfaction mental grace; to render God satisfaction for past sins, and with contrite hearts seek His mercy and forgiveness, to make these rules our daily practice dur-ing this period, is the wish of our mother, the Church.

mother, the Church.

The opening day of this penitential season is Ash Wednesday. It is so-called because on this day the priest places upon the heads of the faithful a little ashes, saying: "Remember man, that dust thou art and unto dust thou shalt return." The custom dates from the time of Jeremiah, the Prophet, when God commanded the Israelites to put ashes on their heads as a sign of repentation. ashes on their heads as a sign of repentance

Lent, then, is especially a time of mourning and penance. St. Bernard says: "Since all the members of the body sin, why should they not also fast? The eyes should be made to abstain from vain objects, the ear from listening to idle talk, the tongue from distraction, but far more, let the soul abstain from sin and evil pleasures. Without this fast, none other is acceptable to the Lord, for it is written: 'Behold in the day of your fast your own will is found," that is you fast as it pleases you, not as God requires,"

ST. JOHN, N. B.

ST. PATRICK'S ASSOCIATION BALL-A GRAND SUCCESS AND BRILLIANT GATHERING.

The ball in the St. John roller rink, Tuesday evening, Feb. 10, under the auspices of St. Patrick's Association, was a auspices of St. Patrick's Association, was a brilliant success, there being over one hundred and sixty couples present. The committee is to be congratulated on the success which characterized the whole affair, and to them it must have been a affair, and to them it must have been a source of gratification to hear the many complimentary remarks bestowed upon the ball and its entire management by those present. The rink was very elaborately and artistically decorated, and under the brilliant glare of six electric lights presented a scene never surpassed in any ball room in this city. Card rooms were nicely fitted up on either side of the entrance, while at the upper of the entrance, while at the upper end were the ladies' and gentle-men's cloak rooms. All around the rink flags were arranged in excellent taste, and between the arches were Chinese lanterns. The band stand was beautifully trimmed with flags, the Irish flag looking out prominently in a jog, while at either side of the stand stood two large harps, decorated with shamrocks. The committee to whom belong the credit of the extensive decorations are Messrs, Edward Finigan (chairman) are Messrs, Edward Finigan (chairman), John Flood, Ald. Lantalum, Ald. Morrison, John Jenkins, Heary Finigan, Geo. Murphy, Philip Grannsn, J. E. Fitzgerald, John Lenihan and John O'Regan. The supper room, which was lighted by two electric lights, was situated at the lower end of the rink and partitioned

off from the ball room by some bright and pleasant scenery from the Mechanics Institute.
From 8 till 10 o'clock the reception

ommittee was kept busy receiving their

committee was kept busy receiving their guests. This committee was composed of the following: Francis McCafferty, Thos. P. Regan, Ald. Lantalum, Robert Coleman, James Ryan, J. E. Fitzgerald, Edward Finigan, Richard O'Brien, Ald. Edward Finigan, Richard O'Brien, Ald. Edward Finigan, Ald. Hayes, John Flood, Dennis McGrath, John Lenihan.

Shortly before nine o'clock the City Cornet band, who, it might be here mentioned, gave the highest satisfaction with their music, played the grand march, in which the president, Francis McCafferty, Esq., and Mrs. R. J. Ritchie, and the vice president, Mr. Timothy O'Brien, and Mrs. James Coll lead off. At the conclusion of the march, the first quadrille was formed and dancing then comrille was formed and dancing then com-

enced. Mr. John Barry acted as floor manager Mr. John Barry acted as floor manager and performed his arduous duties with entire satisfaction, being assisted by Messrs. Edmund G. Owens, Philip Grannan, J. W. V. Lawlor, Henry Finigan, John O'Regan, John Jenkins, and Alda J. F. Morrison.

The dresses of the ladies were elegant and heartiful and it has been some general.

and beautiful and it has been some years since so large a number of richly dressed ladies graced a St. John ball-room.

The executive committee was composed of the following: Messrs. Francis McCafferty, Thomas P. Regan, Timothy O'Brien, Robert Coleman, Aid. Lantalum, Aid. R. F. Quigley.

wexferd.

a recent death of a child of one of victed Fethard tenants afforded the le about New Ross an apportunity towing how deeply they feel for the lies who are undergoing the work.

I talso afforded the newly-elected iter of the institution an occasion for trating the insolence of office. A large number of people from New s and the surrounding districts, with Mary's brass band, attended to do so to the romains of the poor little im, but Sergennt Major McAuliffe, new official of the paid guardians, ald not allow anyone in, even the fertaker, to make preparations to ag the body out. Mr. Magrath and thutchinson, two of the deposed sted guardians, attended; but, though ey demanded admittance at the gate, by were kept out. For a very consideration the people were delayed they demanded admittance at the gate, they were kept out. For a very considerable time the people were delayed outside, the excuse being that the master was screwing down the coffin-lid, while the undertaker, who could have done the work in a moment, had been denied admittance. Mr. Magrath resented the indignity with spirit, the moment the new official made his appearance, reminding him that the workhouse was neither the property of Dublin Castle nor the Wexford militia, but of the ratepayers. The delay and the attitude of the new master, caused much indignation among the assembled people, who finally marched off in processional order, the band playing the Dead March from "Saul."

"Saul."

Queen's County.

Lord Carew has granted the tenants on his Dysart (near Maryborough) property, a reduction on the half year's rent of 15 per cent. The farms on this property are very fairly let, and the reduction was considered reasonable and fair, and consequently all the tenants paid the rents due. Lord Carew granted a similar reduction on the last half year's rent,

Kilkenny.
The Rev. Father Richard Doyle died, The Rev. Father Richard Doyle died, on January 4, at Sydney road, off Hawthorne road, Bootle, England, where for some time previous to his decease he had been staying for the sake of his health. Inasmuch as the period of his retirement from his duties at St. Anthony's, Liverpool, comprised little more than a month, Father Doyle may be said to have died, as he had lived, in harness. Born at Blanchesvilles town, county Kilkenny, he received his education first at Burrell's Hall, Kilkenny, and afterwards at St. Kieran's College, when the former was superceded by the latter institution. On receiving Holy Orders, in the year 1842, he voluntered to join his brother, Rev. Patrick Doyle, on the Indian mission, but the elimate being highly prejudicial to his health, he was obliged to quit India, and for a time served in what is now part of the diocese of Shrewsbury. When, in 1850, at the restoration of the English Hierarchy, the priests in England were allotted to the different dioceses, Father Doyle became attached to the Liverpool diocese, in which he served on various missions till his death.

Cork.

Cork.

Lord Doneraile, together with his coachman, was recently bitten by a tame fox. The fox, a vixen, some time ago broke loose into the park surrounding Doneraile Court, and after enjoying her liberty for a few weeks returned of her own accord to her box. She had been snappish ever since, and bit Lord Doneraile and his coachman as they were taking her out for an airing. The fox, it is believed, had rables and died soon afterwarda. So Lord Doneraile and his coachman proceeded at cases with Lord Castletown to Pasteur's Hospital in Paris. Both patients are perfectly well, and Lord Doneraile, who was bitten through thick dogskin gloves, has not shown any symptoms of nervounces. An extraordinary demonstration took place at Mitchelston on January 19th. The tenantry on the Kingston estate who have been served with write all disposed

shown any symptoms of nervounces, an extraordinary demonstration took to at Mitchelston on January 19th, of tenantry on the Kingaton estate who been served with write all disposed their cattle at public sale held under Plan. Over one thousand head of lawers disposed of The received the Plan. Over one thous the Plan. Over one thousand head of cattle were disposed of. The receipts amounted to over £9,000. A large force of police were drafted into the district, but no disorder took place. Seven thousand people were addressed from the windows of O'Riordan's Hotel by the Rev. Dr. McCarthy and Mr. Condon.

Clare. The determined course adopted recently by the tenants on the Scott estates, at Kildysart, has resulted in the service of Ridgeart, has resulted in the service of rent processes for the recovery of the rent in the portion of the estate known as Shanahea, while the tenants on the remaining portion of the property are being threatened with similar proceedings. The tenants, however, should the concession they have demanded be refused—a reduction of 35 per cent.—are determined to maintain their plan of action rather than yield to the payment of an exorbitant rent.

rent.

No less than three assistant land sgents have resigned their positions in the Kildysart district rather than fight against the tenants. Mr. Patrick Mulconry, agent to Mr. Scott, tendered his resignation and was enrolled a member of the Coolmeen National League. It is announced that the sub-sgents on the Vandeleur and Leconfield estates have followed Mr. Mulconry's example. conry's example.
At a meeting of the tenants on the

are, and have been for some time past, in great distress, through want of employment. A body of them waited on the parish priest, Very Rev. Canon Cabill, V G., on January 14, requested him to do something for them in their present difficulties. The patriotic pastor promptly conferred with the leading men of the town, and it was decided to requisition the Chairman of the Town Commissioners, Mr. Richard Ronan, to convene a public meeting, with a view to help the laborers in their existing necessity.

On January 8th, an extraordinary affair took place at Solohead, near the Limerick Junction. Deputy Sub-Sheriff Quinn, accompanied by bailiffs, protected by police, visited the holding of Francis McCormack, for the purpose of making a seizure for the National Bank, to whom McCormack was indebted for the sum of £90. McCormack recently purchased in court the interest in this holding, from which the former tenant, Hauly, was evicted as a consequence of a family disputs. When the people of Solohead saw the police proceeding to McCormack's lands they at once collected, and recognizing the Sheriff and his men, they proffered him every assistance in their power in seizing the tenant's cattle, &2. The tenant, on making his appearance, was groaned and hissed, the people declaring tenant, on making his appearance, was groaned and bissed, the people declaring that in Tipperary it would never be per-mitted that any man would take a farm from which a tenant was evicted under any circumstances.

Waterford.

Waterford.

At a recent meeting of the Grange Branch of the National League, county Waterford, the case of a party in the locality who was accused of having taken a farm in the locality, from which a former tenant had been evicted, was considered. Shortly after the meeting a procession was formed, in which an effigy of the accused land-grabber was borne, the figure being followed by about a dezen donkeys. After perambulating the greater part of the district the figure was burned amidst great rejoicings. The effect has been that the man has now surrendered the farm.

Armagh.

Armagh.

On January 18th, a large force of police escorted the sherift's deputy to Lurgan, for the purpose of making seizures for rent, on the farm of a man named Donlan, tenant to Mr. J. Clarke, of Annaghbeg, for one year's rent due last November. The farm was found cleared of all stock, and after trying to get admittance to the house the sheriff's men and police retired. Horns were sounded and the chapel bell rung, and over a thousand persons held a meeting on the land, at which resolutions condemning the action of the landlord were Armagh. demning the action of the landlord were passed.

Down.

The Rev. Charles O'Hare, who had since the year 1863 occupied the position of parish priest at Ballynahinch, county Down, died on January 18th. Father O'Hare, who was a member of an old and respected family, was born at Mayobridge, near Newry, about 58 years ago. Since his ordination in 1850 he labored zealously in the cause of religion, and his efforts on behalf of education both in Barmeen, where he was first stationed, and in Ballynahinch, where he was transferred, in 1863, secured him universal affection. The rev. gentleman's illness had been of some duration, but his death was rather unexpected.

Tyrone. Down.

Gweedore is the happy hunting ground of the evictor. More savagery has been done there than within the same number of square miles elsewhere in Ireland. The or square miles elsewhere in Ireland. The tenants are in a constant state of eviction. The Gweedore evictions, on January 18th, which threatened at one time to eventuate in a horrible tragedy, concluded in a miserable farce. For the full length of a day the excited crowd and the resolute police faced each other like hostile armies on a battlefield. Stones filled the air; batons were occasionally used. Any moment would have given the signal for a general ergagement that would have reddened the wild mountain passes with blood. It needed the utmost energy and persuasive power of Father McFadden more than once to check the force and fatal rush of the people on the police. Then the whole business suddenly died away in a ludicrous fiseco. The intelligent agents, Mersrs. Eweeny & Son, in some respects compensated by the softness of their heads for the hardness of their heads for the hardness of their heads for the hardness of their hearts. Like the learned men of Lapanta, they came armed with mops, compasses, chains, and quadrants to make science. tenants are in a constant state of eviction hearts. Like the learned men of Lypanta, they came armed with mops, compasses, chains, and quadrants to make scientific discovery of the doomed tenants' holdings, for no local ballifi could be induced to undertake the hateful task. They took the foreshore as their basis of operation and advanced, retreated, and took scientific observations without effect, and at length abandoned in confusion and despair the evictions. One hundred and fifty constabulary marched up the hill, one hundred and fifty marched down again. One eviction only had been accomplished, and an hour later the evicted man was borne in triumph on the shoulders of his neighbors to the house.

and, owing to the low prices of farm produce and stock, granted them a reduction of 30 per cent. frum off the present rents. The tenantry expressed themselves well pleased with the reduction.

and, owing to the low priess of farm produces and took, granted them a reduction of 50 per cent from off the present rents. The tennatty expressed the theseaview well pieseed with the distance of the control of the c

Maye.

Lord Clanricarde has at last hardened his heart and determined to carry out his "plan of campaign" against the Dillon and O'Brien "plan." This, of course, involves a good deal of expenditure. Mr. George Brooke will also commence a counter campaign against his tenantry. Rev. P. McHale, P. P., died on Jan. 22nd, at the advanced age of 83 years, 57 of which he had spent in the Sacred Ministry, and 48 as pastor of Addergoole.

The Rev. John Stephens goes as Private Chaplain to Dr. Carr—the newly appointed occupant of the Archiepiscopal chair of Melbourne.

The "Plan of Campaign" achieved another victory, at Ballyhaunis, on Jan. 19th. The agent of the Ballykülleen property met the tenants at Morley's Hotel and accepted their rents at 15 per cent. reduction, which the tenants accepted. This offer was made by the tenants some time ago which was fefused, and processes of ejectment followed, the costs of which the landlord has consented to pay. has consented to pay.

BEWARE OF THE RETRIBUTION.

Cleveland Universe.

Young men, you who can assume such nice company manners, but who spend so much of your time in the saloon and the still viler debauches that tell upon your morals, your farme, your face and ordinary speech, will your please, as Catholics, remember, that every evil act of your life has to be atoned for, if not here, then, still more poignantly when your souls shall have passed into eternity?

You are wiser than your fathers, you spurn your mothers, your homes are too tame for you. The day may come when you too will feel the parent's heart, then your thanklessness will come back to you with that keen angulsh which arises when

your thanklessness will come back to you with that keen anguish which arises when the heart can say: "All this and more I too have done." You can not hug to your breasts the consolation of those who in a turn fulfilled their duties. Your were found wanting in the days of your youth and retribution has come.

Oh, you may laugh such a threat to scorn now, but you little know what that retribution means.

You will say, "youth must have its follies." Youth need never have, should never have sinful and vicious follies. There is plenty of healthy, manful amusement in this wide world, honest, pleasurable and even exciting recreations in life, but they should ever be licit and never partake of disgusting and depraved indulgence.

This window that you assume the standard of the st

gence.
This wisdom that you assume to your-This wisdom that you assume to yourselves, this superiority that you arrogate
over your elders and superiors, and those of
in authority, is the stamp of a folly that
as ill becomes your years and experiences
as it ill omens the security and happiness
of your future.

But, if you step from folly to crime,
remember that in soul and mind and body
there may come a retribution to you even
on this earth, that fearful as are the horrors
of the damned, you might feel ready to

ST. FRANCIS DE SALES.

LIFE OF THIS MILD AND GENTLE DOCTOR

Children Starving to Death Children Starving to Death
On account of their inability to digest
food, will find a most marvellous food and
remedy in Scott's Emulsion. Very palatable and easily digested. Dr. S. W. COHEN
of Waco, Texas, says: "I have used your
Emulsion in Infantile wasting. It not
only restores wasted tissues, but gives
strength, and increases the appetite."

Prohibition and Politics.

organ restored by the systematic and per-sistent use of Northrop & Lyman's Vege-table Discovery and Dyspeptic Care, which imparts tone to the digestive viscera, and removes all impurities from the blood.

From Manitoba. In a letter from James Irwin, Beaver Creek, Manitoba, he says, "I was taken ill last summer with a very severe pain in my back. By using one bottle of Hagyard's Yellow Oil I was completely cured." Yellow Oil also cures lumbago, rheumatism and all external and internal

Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice, I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner."

A Good Name.

as it ill omens the security and happiness of your future.

But, if you step from folly to crime, remember that in soul and mind and body there may come a retribution to you even on this earth, that fearful as are the horrors of the damned, you might feel ready to admit not only that there is a hell for sin, but that sometimes that hell reaches us even in life.

A Good Name.

The best recommendation of anything is its popularity where it has been longest Canada there is no more effectual medicine for coughs, colds, hoarseness, sore throat, bronchitis and asthma, than Haggard's Fectoral Balsam, for sale by drugglests.

Leconfield estates have followed Mr. Mulconry's example.

At a meeting of the tenants on the Finucane estate it was unanimously resolved to adopt the Plan of Campaign against rack-rents if the landlords persisted in refusing to accede to the tenants' demand for a reduction of 20 per cent.

Kerry.

Nineteen notices of eviction were given to the Killarrup Board of Guardians, on Jan. 17. The evictions will be on the Kemare estate.

Limerick.

Limeric

The Rising

functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For
a number of years I was troubled with Indigestion, and unable, without distress, to
take solid food. After using Ayer's Sarrestores to the blood the elements necessaparilla one month I was

Entirely Cured."

Generation

sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural erer from hereditary Scrofula, nothing can

Life and Health.

Mrs. H. M. Thayer, Milton, Mass., writes:

"I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradlee, Hyde Park, Mass., writes:

"I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla. which entirely cured me." Mrs. eighteen, I was subject to Scrofulous sore throat. M. F. Hamblett. 95 Lawrence, street. Many a time my neck has been a M. F. Hamblett, 25 Lawrence street, throat. Many a time my neck has been a Lowell, Mass., writes: "I was sick two raw sore, from poultices put on to draw years with stomach and liver troubles, and out the inflammation. I took four bottles obtained no relief until I took of Ayer's Sar-

Ayer's Sar saparilla

sixteen years."

Prepared by Dr. J. C. Ayer'& Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

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The Marquis of Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court. purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

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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.

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

Manufactured only at Professor HOLLOWAY'S Establishment,
78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at is. 14d., 2s. 9d., 4s. 6d., 11s., 22s., and 83s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Furchasers should look to the Label on the Pots and Boxes. If the address is not
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LONDON, ONT. To Farmers, Mechanics and others Wishing to borrow Money upon the Security of Real Estate,

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Week.

Bon't forget to call and see them before you
purchase anywhere else.

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Boll Istate.

Real Estate.

Having a large amount of money on hand
we have decided, "for a short period," to
make loans at a very low rate, according to
the security offered, principal payable at the
end of term, with privilege to borrower to
pay back a portion of the principal, with
any instalment of interest, in the so desires.

Fersons whaling to borrow money will conmult their own interests by applying personally or by letter to

F. B. LEYS,

OFFICE Opposite City Hall, Richm.

FEB 19, 1847.

CHILDREN'S COR

If We Knew. If we knew the cares and crossess Crowding round our neighbor' If we knew the little losses

Sorely grievous day by day, Would we then so often chide hi For his lack of thrift and gain Leaving on his heart a shadow, Leaving on our life a stain? If we knew the clouds above us, Held but gettle blessings there. Would we turn away, all trembil Atour blind and weak deepair Would we shrink from little shac Lying on the dewy gress, While 'tis only birds of Eden Just in mercy flying past?

If we knew the silent story,
Quivering through the heart of
Would our manhood dare to doon
Back to naunts of guilt again?
Life hath man's a tagged crossing
Joy hath many a break of woe;
And the oheek's tear strained and
This the blessed angels know.

Let us reach into our bosoms,
For the key of other lives,
And with love toward erring natu
Cherish good tha' still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, 'Dear Father, judge
As we judge our fellow a an." A Bootblack's Grit.

A little over seven years ag Santa Rosa paper, a bootblack Francisco wandered to this ci Santa Rosa paper, a bootblack Francisco wandered to this ci managed in some way to eke out living by following his professioning the six months or so that around our streets he made man through his quiet, respectful materials and intelligent face. He from typical newsboys and boot the metropolis in many ways. I disappeared from our city as quad been his arrival. No out whither or why he had gone, a made no confidents while here, his business to himself. Last Sat returned to the city from the country on his way to San F But not as a bootblack. The intelligent-faced boy has develop tall, finely-proportioned man, with burned happy countenance. The is accounted for in the following told by himself. He had started Francisco in the spring of 1879 intention of going to the northecies to take up land. He had le his earnings, which he had been a for the purpose, with his mory younger brother, and started out his way by boat, but that failed was compelled to travel over I was pretty near discouraged of mafter I had been in your city week," he said. But at the emonths' stay here he left with Gollars. He did not stop months' stay here he left with for dollars. He did not stop further to his exchequer u arrival in Mendocino County again he was almost disheartened ing that he was not old enoug up land. But he made a vow would not return to his moth big city until he could bring mor than he had given her on his d Days lengthened into weeks, an had no regular employment, an have starved without the aid of the citizens to whom he had told At last he chanced to meet wi rough-bearded man, who prove quently to be his benefactor is singular manner. The man, wh singular manner. The man, wh was Randolph, was intoxicated, an have fallen over a steep grade ha reached him just in time. Fear Randolph go home alone he acco Randolph go home alone he according up a steep and tortuous trail to his cabin, situated on the first claim of one hundred a acree, covered thickly with timber. Although Randolph low he carried within his breast the of hearts, and on learning the saved him and also of his little ber forlorn plight, he would not list leaving him. Four years passed which Randolph and the bootblack together. The cabin was trained. which Kandolph and the bootblack together. The cabin was tra-into a cosy little dwelling. The sions of Randolph, which are no equally between him and his were increased to eight hundr roads and tramways had been cor-and stalwart woodmen had cut swath in the timber. At the another three years, which brin to the present time, other impro-have been made, and the little his returning to his mother a brother after all these years a chant. The firm of Randolph estimated to be worth \$60,000.

estimated to be worth \$60,000. The Former Distrust of Cat the West:

"Catholic priest, or even C said the venerable Father Bessoni at one time looked upon with a trust in some parts of Indians. lie priest was a sort of curiosity, ple who had heard of such a this nc priest was a sort of curiosity, ple who had heard of such a thin when they come face to face who when they come face to face who was the control of the command of the c

under the same roof with Protest that night in particular slept very indeed. As I was about leaving I saked the good woman how slept. 'First rate,' said she, said I, you can then sleep under roof with a Catholic, after all, not only a Catholic, but a priest that I packed off, leaving her on good terms with herself."

The disfiguring eruptions on the sunken eye, the pallid co-indicate that there is somethin going on within. Expel the lu-to health by using Ayer's Saresp

CHILDREN'S CORNER.

If We Knew.

If we knew the cares and crosses.
Crowding round our neighbou's way.
If we knew the little losses
Sorely grievous day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us,
Held but geotle blessings there,
Would we turn away, all trembling,
At our blind and weak deepair?
Would weshrink from little shadows
Lying on the deey gress,
While 'tis only birds of Eden
Just in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to naunts of guilt again?
Life hath man's a tangled crossing,
Joy hath many a break of woe;
And the oheck's tear strained and whitest
This the blessed angels know.

Let us reach into our bosoms,
For the key of other lives,
And with love toward erring nature,
Cherish good tha' still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, 'Dear Father, judge us
As we judge our fellow a an."

A Beetblack's Grit.

A little over seven years ago, says a Santa Rosa paper, a bootblack from San Francisco wandered to this city. He managed in some way to eke out a scanty living by following his profession. During the aix months or so that he was around our streets he made many friends through his quiet, respectful manner and bright and intelligent face. He differed from typical newsboys and bootblacks of the metropolis in many ways. At last he disappeared from our city as quietly as had been his arrival. No one knew whither or why he had gone, as he had made no confidents while here, and kept his business to himself. Last Saturday he returned to the city from the northern country on his way to San Francisco. But not as a bootblack. The bright, intelligent-faced boy has developed into a tall, finely-proportioned man, with a sunburned happy countenance. The change is accounted for in the following story, told by himself. He had started from San Francisco in the spring of 1879 with the intention of going to the northern counties to take up land. He had left all of his earnings, which he had been saying up for the purpose, with his mother and younger brother, and started out to work his way by boat, but that failed and he was compelled to travel over land. "I A Bootblack's Grit. his way by boat, but that failed and he was compelled to travel over land. "I was compelled to travel over land. "I was pretty near discouraged of my project after I had been in your city about a week," he said. But at the end of six months' stay here he left with forty-nine dollars. He did not stop to add further to his exchequer until his arrival in Mendocino County. There again he was almost disheartened in learning that he was not old enough to take up land. But he made a vow that he would not return to his mother in the big city until he could bring more money than he had given her on his departure. Days lengthened into weeks, and still he had no regular employment, and would have starved without the aid of some of the citizens to whom he had told his story. At last he chanced to meet with a tall, rough-bearded man, who proved subserough bearded man, who proved subsequently to be his benefactor in a most was Randolph, was intoxicated, and would have fallen over a steep grade had he not reached him just in time. Fearing to let Randolph go home alone he accompanied him up a steep and tortuous mountain trail to his cabin, situated on the border of his claim of one hundred and sixty acres, covered thickly with valuable timber. Although Randolph loved liquor, he carried within his breast the warmest of hearts, and on learning the lad had saved him and also of his little benefactor's forlorn plight, he would not listen to his leaving him. Four years passed, during which Randolph and the bootblack worked which Randolph and the bootblack worked together. The cabin was transformed into a coey little dwelling. The possessions of Randolph, which are now shared equally between him and his protege, were increased to eight hundred acres; roads and tramways had been constructed, and stalwart woodmen had cut a deep swath in the timber. At the end of another three years, which brings us up to the present time, other improvements have been made, and the little bootblack is returning to his mother and little brother after all these years a rich merchant. The firm of Randolph & Co., is estimated to be worth \$60,000.—Oatholic Youth.

The Former Distrust of Catholics in the West:

"Catholic priest, or even Catholics," said the venerable Father Bessonies, "were at one time looked upon with great distruct in some parts of Indians. A Catholic priest was a sort of curiosity, and people who had heard of such a thing would, when they come face to face with one, show by their looks that they were much surprised to find that he was actually made in the semblance of humanity. Once I crossed the Ohio river and stopped at a little hotel in Brandenburg, Ky., to stay all night. The good woman of the house, noticing my accent, asked what countryman I was. I told her I was from France." France."
"Oh," said she in that country they

"Oh," said she in that country they are all Catholics, are they not?"

"I told her that nearly every one was a member of that Church."

"Oh," said she, "I don't like Catholics. I don't believe I could sleep a wink at night if there was one under the same roof with me,"

"With such sentiment confronting me, I did not then take the trouble to declare myself. I had no objection to aleeping under the same roof with Protestants, and that night in particular sleept very soundly under the same roof with Protestants, and that night in particular alept very soundly indeed. As I was about leaving the house, I asked the good woman how she had alept. 'First rate,' said she. Ah, then, said I, you can then sleep under the same roof with a Catholic, after all, for I am not only a Catholic, but a priest. With that I packed off, leaving her on none too good terms with herself."

The disfiguring eruptions on the face, the sunken eye, the pallid complexion, indicate that there is something wrong going on within. Expel the lurking foe to health by using Ayer's Sarsaparilla.

WORSE THAN SMALL POX.

A GREAT DANGER WHICH MENACES AN UNSUSPICIOUS PUBLIC.

A GREAT DANGER WHICH MENACES AN UNSUSPICIOUS PUBLIC.

The Brompton Hospital for consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hundred other common diseases. They who have taken this position, made their claims after elaborate investigation, and their proof that they have discovered a specific for the terrible and stealthy kidney diseases, which have become so prevalent among us, is wise and convincing.

We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have investigated, and those who are frank have admitted the truth of their statements. They claim that ninety per cent, of diseases come organilly from in-

statements. They claim that ninety per cent of diseases come orginally from inactive kidneys; that these inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

and the disease often takes the form of and is treated as a local siliction, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually perishes.

The same quantity of blood that passes through the heart, passes through the kidneys are diseased, the blood soaks up this disease and takes it all through the system. Hence it is, that the claim is made that Warner's asfe cure, the only known specific for kidney diseases, cures 90 per cent. of human all-ments, because it, and it alone, is able to maintain the natural activity of the kidneys, and to neutralize and remove the uric acid, or kidney poison, as fast as it is formed.

If this acid is not removed, there is in-activity of the kidneys and

neys, and to neutralize and remove the uric acid, or kidney poison, as fast as it is formed.

If this acid is not removed, there is inactivity of the kidneys, and there will be produced in the system paralysis, apoplexy, dyspepsia, consumption, heart disease, head-achee, rheumatism, pneumonia, impotency, and all the nameless diseases of delicate women. If the poisonous matter is separated from the blood, as fast as it is formed, these diseases, in a majority of cases, would not exist.

It only requires a particle of small-pox virus to produce that vile disease, and tre poisonous matter from the kidneys, passing all through the system and becoming lodged at different weak points, is equally destructive, although more disguised.

If it were possible for us to see into the kidneys, and how quickly the blood passing through them goes to the heart and lungs and other parts of the system, carrying this deadly virus with it, all would believe without hesitation what has so often been stated in advertisements in these columns, that the kidneys are the most important organs in the body.

They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such should be closely watched, for the least sign of disordered action.

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if you have a sufficiency of this world's
goods, but if you have not, write to Hallett
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"While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs. He gave some Yellow Oil internally and applied it externally, and cured him. It also cured my husband of rheumatism, and I find it valuable for coughs and colds, sore throat, etc." Mrs. A. Besaw, Cook's Mills, Sernant Rivar. Oat. High Living.

High living is unquestionably bad for the liver, but whether from that or other causes, the liver becomes deranged, the best cure for liver complaint or billous-ness, is that standard medicine for sale by all drugglets, Burdock Blood Bitters, Remember B. B. B. is the special trade

Remember B. B. B. Is the special trade mark of this medicine.

Mesers. Parker & Laird, of Hillsdale, writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Eclectric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has effected cures when allments had been pronounced incurable by eminent practitioners.

"Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

CHRISTIANS WHO DO NOT GLORY IN THE CROSS.

St. Louis Watchman.

A prominent rector of an Episcopalian Church in the East resigned last week, because the deacons had removed from the altar a crucifix which a pious member of the congregation had presented to the church as a Christmas offering. He was not a ritualist; he had not offended was not a ritualist; he had not offended by his high church notions and cere monies. He was every way acceptable to the congregation; but he took up the notion to champion the right of the cru cifix to a place in a Christian church, and for this offence he was obliged to resign his charge.

his charge.

While in Boston last summer we paid While in Boston last summer we paid a visit to the historic Old North Church. It is one of the venerable relics of Colonial times. The pews are just as they were in the beginning of the eighteenth century when it was built. There is a portion of the church set off for the government family of the gentry of the ernor and family; for the gentry; for the common people and for the slaves. A vestryman of the church had been a commodore and during the war with France nad captured a French merchantman

modore and during the war with France had captured a French merchantman tound for Quebec. In her cargo were chandeliers, statues and other church furniture for the Quebec cathedral. The chandeliers still hang in Old North Church and only the other day the church for which they were originally intended tried to purchase them, but they were not for sale. It was out of the steeple of this church that Paul Revere hung out his lantern. Talking with the gentlemanly sexton we were informed that the chair and altar were gifts from an English king. The altar was a heavy carved walnut table which might grace any lady's drawing-room. Referring to the bleakness of the building the sexton told us that the summer before a member of the royal family had sent over from England a jeweled crucifix for the altar, but after looking at the ominous symbol three Sundays the congregation demanded its removal, saying: that Old North Church had always denounced popery and isolatry and it was not going to change either its faith or practice now.

The crucifix, like the tittle "Catholic."

The crucifix, like the tittle "Catholic," belongs to the Church of Rome. And not only these, but everything else that Anglicanism lays claim to as a mark to distinguish it from the baldest evangelical church in Christendom. The Sacraments; orders; apostolic succession; jurisdiction; public worship and everything that constitutes a true Church of Christishers exclusively. is hers exclusively.

CONSUMPTION CURED.

An old physician, retired from practice, having has placed in his hauds by an East India missionary the formula of a simple vegetable remedy for the, speedy and permanent cure of Consumption, Bronchitis, Catarrh, Ashma and all throat and Lung Affections, also a positive and radical cure for Nervous Deblity and all Mervous Complaints, after having tested its wonderful curative powers in thousands of cases, has left it his auty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desie it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail by addressing with stmp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y. CONSUMPTION CURED.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT.

Sufferers are not generally aware that Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past air months fully ninety necessity. patients treated during the past aix months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record. while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messra A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new trea tment, free on receipt of stamp.—Scientific American. tamp. - Scientific American.



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Beware of dangerous and harmful Liquids, nuffs and Cauterizing powders. Nasal Balm is ntirely different from any other preparation.
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Golden Medical very

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curring Sait-rheum or Tetter, Fever-sore, Hip-loint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.
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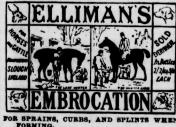
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there will be only one express or freight charge.

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EAVISES EARY DRANKEMENT, - Deposits
control and interest allowed thereon.

TO THE CLERGY

The Clergy of Western Ontario will, w feel assured, be glad to learn that Wileson BROS. General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsals. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

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



Is a PURE FRUIT ACID POWDER It contains neither alum, lime, nor ammonia and may be used by the most delicate consist tutions with perfect safety. Its great success arising from its being intrinsically TEI BESST VALUE IN THE MARKET, as we as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such No addition to or variations from the same and appearance is not be such as the same and appearance.

emple name:
COK'S FRIEND
18 GENUINE.
Trade Mark on Every Package. ELECTRIC AND MINERAL BATHS Will cure every case of Kidney and Nervous Diseases The New Medicine, soid at 50 cents a bottle-J G. Wilson, Electric Physician, 320 Dundas street, London, Ont.

Wicks for Sanctuary Lamps T. MEAGER'S EIGHT-DAY WICKS, Sanctuary Lamps, burn a week with out interference. Post free, \$1 a box, which lasts a year. Dollar netes are accepted.

REV. S. W. MEAGER, Weymouth, England.

ACADEMY OF THE SACRED HEART.

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CONDUCTED BY THE LADIES OF THE
SACRED HEART LONDON, ONT.
Locality unrivalled for healthiness "fiftering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music form a prominent feature. Musical Sofrees take place weekly, elevating taste, testing improvement and ensurin self-possession. Striet attention is paid to promote physical and instruction in the self-possession of manner.

Texas to sa ithe difficulty of the times without impairing the select character of the Institution.

For further particulars apply to the Egupon

Institution.

For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF
Lake Huron, Sarnia, Ont.—This institution offers every advantage to young lades
who wish to receive a solid, useful and refined education. Particular attention is
paid to vocal and instrumental music. Stadies will be resumed on Monday, Sept. 18.
Board and tuition per annum, \$100. For
further particulars apply to MOTHER SPPERIOR, BOX 368.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasanty jocated in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the Frenarianguage, with thoroughness in the radimental as well as the higher English branches Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, 3100; German free of charge; Music and use of Please \$40; Drawing and painting, \$15; Bed and bed ding, \$10; Y washing, \$20; Private room, \$20; Priv

URSULINE ACADEMY, CHAP-RSULINE ACADEMY, CHARHAM, ORT.—Under the care of the Uraline Ladies. This institution is pleasensly
situated on the Great Western Railway, an
illes from Detroit. This spacious and examodious building has been supplied with all
the modern improvements. The hot water
system of heating has been introduced with
success. The graunds are extensive, including groves, gardens, orchards, etc., etc.
The system of education embraces every
branch of polite and useful information, including the French language. Plain seving,
fancy work, embroidery in gold and chamille
wax-flowers, etc., are taught free of charge
Board and Fution per annum, paid senannually in advance, \$100. Music, Drawing
and Painting, form extra charges. For farther particulars address, Morrien Supranace,
ther particulars address, Morrien Supranace,

A SSUMPTION COLLEGE, SAWD-WIGE, ORY.—The Studies embrace the Classical and Commercial Course. Terms (including all ordinary expenses). Canada money, \$150 per annum. Por full partitionary apply to REV. DENIS O'CONNOR, President.

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Avenue, third door east Post Office.
Special attention given to diseases of the
eyes, ear, nose and throat. Office hoursfrom 12 to 3.30 in the afternoon. RANCIS ROURK, M. D., PHYSICIAR, Surgeon, etc. Office and residence, Wellington Street, London. Telephone.

B. C. McCANN, SOLICITOR, Erg., on real estate. M'DONALD & DAVIS, SUBGROS

Dentists, Office: - Dundas Street, seast of Richmond street, London, Ont. Meetings.

CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meeting of
London Branch No. 4 of the Catholic Mains
Benefit Association, will be held on the in
and third Thursday of every month, at it
hour o 18 o'clock, in our rooms, Castle 121.
Albion Block, Richmond St. Members us
requested to attend punctually. Manyar
O'MERRA, Pres., JAS. CORCORES, See THE LONDON MUTUAL

he only Mutual Fire Insurance Company licensed by the Government of Canada. Head offices, 428 Richmond street. Head offices, 428 Richmond street.

This Company insures private readescent and the contents thereof, and farm property and by the last Government returns it will be seen that it has, with exception of one other company, and whose business is Catario it doubles, more property-at risk than any other company in the whole Dominica. The business of 1826 has exceeded that of any previous year, and still increasing, that making this company the largest, most successful and best mutual fire office in the world, result of resonable rates, good management, and fair, honest dealing. For insurance apply to J. A. Hutton, city agent, Arch. McBrayne, 746 Dundas street, for management, and fair, honest dealing. For insurance apply to J. A. Hutton, city agent, Arch. McBrayne, 746 Dundas street, for management, and fair, honest dealing. State of the sure of the s

NEW SUITINGS.

TO ORDER

All Wool Tweed Suits \$14 All Wool Tweed Suits \$15 All Wool Tweed Pants \$4 All Wool Tweed Pants \$4.50

PETHICK & M'DONALD,

Pail Dress Suits a Specialty.

O. M. B. A.

ORGANIZATION OF RT. MARY'S BRANCH NO 59.

BRANCH NO 59.

St. Mary's parish branch of the above association was organized in Montreal on the 10th, by the district deputy, Mr. C. O'Brien, salisted by Mr. T. J. Finn, first vice president of the Grand council of Canada; Mr. T. W. Nicholson, president of St. Patrick's branch, No. 26; Mr. T. P. Tansey, president of St. Anthony's branch No 41; Mr. John D. Quinn, president of St, Ann's branch No, 42; Mr. Jas. Meek; Mr. F. C. Lawlor, Mr. J. A. Egginton, Mr. P. Mullarky, Mr. M. Grogan, and a large number of other members of the association was present. St. Mary's branch starts out with a good membership, and there is no doubt, judging from the excellence of its material and the judicious selection of their efficers, that it will be one of the largest branches in the city in the near future. The following is the list of efficers: President, C. J. Flanagan; first vice president, L. Purcell; recording segratary. The is the list of efficers: President, C. J. Flanagan; first vice-president, J. P. O'. Hars; second vice-president, L. Purcell; recording secretary, Thos. A. Cahill; assistant recording-secretary, J. Ford; financial secretary, R. Luny; treasurer, R. Byrnes; marshall, Geo. D. Roche; guard, Francis McEntee; trustees for one year, R. Byrne, T. Phalen, J. P. O'Hara; trustees for two years, W. Eagan, L. Purcell.

From Winnipeg.

The following address was delivered by Special Deputy P. J. O'Doherty on the occasion of organizing branch No. 52, C. M. B. A., in the city of Winnipeg:
BROTHERS—As I now call you, I wish from the bottom of my heart, that I were gifted with the necessary talent requisite to express the gratification I feel to-night in having the proud privilege of organizing the first branch of our grand old C. M. B. A. in this Northwest's capital, the city of Winnipeg. I assure you it is an honor I prize most highly, and a privilege I would not have surrendered under any consideration.

To some of you it may appear strange that I should attach such importance to this organization; but when you have been identified with this association as long as I have; when you get fully acquainted with its workings, and when you are more familiar with its constitu-tion, rules and the many good works it has accomplished in so short a period of ten years; then, I have no doubt, you will be even more enthusiastic than me for the welfare and prosperity of the

In opening this branch here in this big city, I see before it a bright and brilliant future, because we are so situated here in this city that other branches formed in other towns will naturally look to us as the parent branch of the province.

We have the satisfaction already of

knowing that applications are coming in from towns in other parts of the province and even outside of the province, because now we have two gentlemen from Rat Portage who will join as soon as this branch is properly started.

Allow me to thank you heartily for the confidence you have plead in what I

confidence you have placed in what I told you some four or five months ago when first trying to organize a branch

and yet not diminishing its own. I think this comparison applies exactly to all members of the C. M. B. A. They possess a bright light and by spreading that light among their fellow men, are only carrying out the obligations due by them to the Association.

In order to do this you must first the county through the property of the county of the county

become thoroughly versed in all the rules, regulations and laws which govern the society, because no man can speak on a subject unless he is intimately acquainted with it. You should be able to give solid, plain reasons why you joined and why you want others to follow your course.

This can can be done by reading carefully, and studying well our constitution

On no particular member does this oligation fall. The humblest member

IMPERIAL PARLIAMENT.

MR. PARNELL'S AMENDMENT.

Mr. Parnell moved his amendment to the address in reply to the Queen's speech. The amendment is as follows:—

"The relations between the owners and the occupiers of land in Ireland have not been seriously disturbed in cases of those who granted to their tenants such abatements as were demanded by the prices of agricultural produce. A remedy for the crisis in Irish agrarian affairs will be found not in an increased stringency of criminal procedure or in the pursuit of such novel, doubtful and unconstitutional measures as those recently taken by Her Majesty's Government, but in such novel, doubtful and unconstitutional measures as those recently taken by Her Msjesty's Government, but in such reform of the law and system of government as will satisfy the needs and secure the confidence of the Irish people." Mr. Parnell maintained that if the Bill for the stopping of evictions which he introduced last session had been passed the condition of Ireland would have been greatly improved. The operations of the measure would have effectually prevented the present disturbed relations between the landlords and the tenants in Ireland. The blame for the present serious position of the Irish domestic affairs rested with the Government. The Government, despite this, second debut the convention of the present serious position of the Irish domestic affairs rested with the Government.

present serious position of the Irish domestic affairs rested with the Government. The Government, despite this, seemed about to renew the mistake of attempting coercion in Ireland. The speaker solemnly warned the Government that if they again tried coercion they would again fail, as they always had failed when trying that policy. Coercion would never bring about a better state of affairs in Ireland, or assist in establishing peaceful relations between the two countries (cries of "Oh!" "Oh!" and cheers from the Irish members). If the Government's proposed alteration of the Criminal Procedure Acts meant an attack on the rights of Irishmen, the immediate result would be that Sir Michael Hicks-Beach, Chief Secretary for Ireland, and the Marquis of Londonderry, the Viceroy, would find themselves rapidly descending an inclined plane, and they would soon come asking Parliament for more coercion. Sir Michael Hicks-Beach wished to attack the authors of the "plan of campaign." He thought to crush the "plan" by muzzling his opponents and putting them into jail. All past experiences had shown that the work of suppression would only begin when such things were done, for the secret societies would spring up and agrarian and political crimes would revive in their worst forms. The Government had already been guilty of unprecedented action in the manner in which they had conducted the prosecution of Mr. John

of unprecedented action in the manner in which they had conducted manner in which they had conducted the prosecution of Mr. John Dillon. They had been equally arbitary in the method employed to suppress the Sligo meetings and in the adoption of a method of striking off juries in such a way as to exclude Catholics. The speaker asked that if any Government speaker asked that if any Government could expect that a nation, three fourths

could expect that a nation, three fourths of whose population were Catholics, would be content to have no representation of their taith in the jury trials of their country? Referring to the Glenbeigh evictions, Mr. Parnell declared that landlords gave their tenants a month only in which to pay five years' rent arrears and costs. The ultimate offer made by landlords to take a half years' rent looked generous, but the costs involved amounted to over two years' rent. The National League, Mr. Parnell continued, never interfered until the work of eviction was in full swing. Also, they had no responsibility in the bringing forward of the "plan of campaign." He could speak freely upon it. Many tenants who now had a roof over their heads would have been cast out upon bare hills sides but for the follow?

ants who now had a roof over their heads would have been cast out upon bare hill-sides but for the "plan." The reduction in the number of evictions for the last quarter was mainly due to the "plan." The Government had waited two months before declaring the "plan" illegal. Was it illegal? That remained when first trying to organize a branch here. Personally I was unknown to you all. Yet you listened to what I then told you and must have believed it too, for to-night I have the satisfaction of receiving you as members of the C. M. B. A. Is it any wonder that I should feel gratified at the result of my labors?

Now, my brethren, I have a few words of advice to tender you. You must not imagine that now as you have become members that your work is done—that now you can rest and let no more calls or troubles bother you. This is a wrong idea, for instead of your work being done it is only properly begun. A well-known author writing on "inowledge" has compared it to a person holding a a lighted lamp diffusing its rays far and wide, lighting thousands of other lamps, and yet not diminishing its own. I think this comparison applies exactly to all

SADLIER'S DIRECTORY.

On no particular member does this obligation fall. The humblest member and the substitutions are shorted by Messra. D. & J. Sadlier, down the laws that govern us as the president. I hope it will be the earnest endeavor of you all to use every honest means in your power to make this a successful branch. In conclusion, I would remind you of another important fact. No society can live on the wind, and no society depends more on a strong monetary basis than our C. M. B. A.

Its object being to provide at a small cost, a comfortable sum for those we hold dear to us, it becomes an imperative duty on each member to pay promptly all dues and assessments to the branch he belongs to. By paying attention to this you may rest assured that our branch will grow and prosper and such is the fervent wish of your special deputy this night.

SADLIER'S DIRECTORY.

The Catholic Directory for 1887 (just published by Messra, D. & J. Sadlier), contains reports of all the dioceses, vicariates and prefectures in the United States, Canada, British West Indies, Ireland, England, Scotland and Australia, and the hierarchy in Germany and Austro-Hungary. In the United States there are 12 Archbishops, 61 Bishops, 7,648 priests, 1,630 ecclesiastical students, 6,190 churches, 3,281 chapels and stations, 36 theological seminaries, 8,85 colleges, 393 academies, 2,697 parochial schools, with an attendance of 587,725 pupils; and there are 455 charitable institutions. Compared with the figures of the year 1886, those statistics show that there is an addition of 36 pariests. Compared with the figures of the year 1886, those statistics show that there is an addition of 36 pariests, 1,55 churches, 477 chapels and 8 stations, 3 colleges, 5 churches, 477 chapels and 8 stations, 3 colleges, 7,54 pupils, and there is an addition of 36 charitable institutions. This succellent and most useful work.

This excellent and most useful work.

may be obtained by addressing the publishers, Montreal. The price in paper is \$1.25; cloth, \$1.50.

Correspondence of the Catholic Record. FROM SARNIA.

DEAR SIR:—At a public meeting held in this town on the 26th ult. it was resolved to form a branch of the Irish National Lesgue of America. The officers selected were, President, John Donnelly; Vice President, P. T. Walsh; Secretary, P. J. Murphy; Treasurer, M. O'Gorman.

nelly; Vice President, P. T. Walsh; Secretary, P. J. Murphy; Treasurer, M. O'Gorman.

The president, vice president and scoretary addressed the meeting at considerable length, clearly explaining the objects of the League, the good results which have come from its formation and the duty imposed upon Irishmen and lovers of liberty in Canada to come to the practical assistance of the evicted poor in Ireland and to maintain the most gallant band of patriots that has ever advocated the claim of a misgoverned nation till Home Rule is granted. This branch is the 784th formed throughout Canada and the United States. The membership fee to any branch is one dollar, payable annually, but generally during the year many members donate larger sums. The following is the list of members taken in, together with their fees and donations:

Thomas Byrne, \$11.00; Daniel McCart, \$10.00; M. O'Gorman, \$6.00; H. Gorman, editor Observer, \$5.00; Henry Clark, \$5.00; Thoa. Kendry, \$5.00; John Kavanagh, 5.00; P. J. Murphy, \$2.00; John Finnigan, \$2.00; James Skefington, \$1.00; Wm. Traher, \$1.00; Martin Lysight, \$1.00; Peter Darcy, \$1.00; John Mahony, \$1.00; John Mahony, \$1.00; John Boyle, \$1.00; John Phelan, \$1.00; John Boyle, \$1.00; Terence Donnelly, \$1.00; John Boyle, \$1.00; Terence Donnelly, \$1.00; Terence Donnelly, \$1.00; The Cortes of the subscriptions, \$2.35. Total amount \$76.85.

Those who find it inconvenient to become actual members of this branch, but who feel in sympathy with Ireland's cause and wish to contribute to the fund may send their donations to the secretary, P. J. Murphy, who will turn the amount over to the treasurer to be forwarded to Rev. Chas. O'Reilly, Detroit. The receipt of such sums will be acknowledged through the Catholic papers as well as the local papers of this town.

local papers of this town.

respondence of the Catholic Record.
LEFTER FROM ALMONTE.

ST. PATRICK'S DAY.

The members of the Father Mathew Temperance Association, with their usual energy and enterprise, are making preparations to celebrate the approaching anniversary of St. Patrick in a manner befitting the importance of the occasion. For the past lifteen years the society has celebrated the day by the holding of a grand concert in the evening, and year after year their entertainments seem to have increased in merit until last year it was truly said by both Mayor Greig and Mr. James Rosamond, jr., who occupied seats on the platform, that the standard of excellence could not be raised much higher. Then we had the assistance of the celebrated Telgmann Septette club, of Kingston, The members of the Father Mathew Telgmann Septette club, of Kingston, whose members alone furnished an excellent entertainment, and an effort is excellent entertainment, and an effort is being made to again secure their services this year. But even failing in that quarter, the members of the Committee are determined that the reputation which the association enjoys for giving the best concerts of the year shall not suffer at almost every title to Irish land was founded upon wholesale robbery and confiscation. The bulk of the improve the ments made by tenants had been seized by the landlords, who had been long robbing the tenants of the produce of their labor and embezzeling their rights (Irish cheers). Mr. Parnell went on to conspiracy. He taunted the Tories with the declaration that if they ago to powers of oppression equalling those of the Czar they would never be able to administer them under a constitution of the Czar they would never be able to administer them under a constitution for expression which had done more to demoralize Irish tenants than all the femian agitators from New York to San Francisco—if they would give Ireland power to do for herself what England seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed to have neither a wish nor power to do—Ireland would show by her trandal seemed

The Mute Confession

"Even though an innocent man may suffer death," says a priest in reply to the query of a noted French literateur, "a confessor cannot reveal the sin told him under the seal of confession. Never since the institution of the Sacrament of Penance has a priest been known to disclose that which was made known to him in the confessional. Scoffers of religion have made priests drunk for the purpose of loosening their tongues. Priests have become apostates. Others have become insane. But never has it been known that the priesthood has been disgraced by the revelation of the sins told by the penitent. Should the innocent suffer, that would be the business of God. The priest cannot communicate the sins confessed to him.

cannot communicate the sins confessed to him.

"About eighty years sgo a young priest in Ireland, who was connected with a respectable family, heard the confession of a man who had committed a murder. The brother of the priest, who was a military officer, was tried and convicted of the crime. He was executed. His aged mother died of grief. The priest shortly after became insane. But not one word escaped his lips to disclose the secret of the confessional. The murderer himself eventually openly confessed his crime.

the confessional. The murderer nimeers eventually openly confessed his crime.
"In Russian Poland an organist and parish teacher killed a government officer. He used the gun of the priest, and secreted it beneath the altar in the church, where it beneath the altar in the church, where it was found. There were circumstantial incidents that seemed to point to the priest as the guilty man. He was arrested and was sentenced to Siberia. Twenty years later the organist, when on his death-bed, publicly acknowledged that he had committed the murder. A pardon was forwarded to the exiled priest, but death had carried him off two years before. It was to that priest the murderer had gone to confession after the commission of the crime. But a living death in sion of the crime. But a living death in Siberia was preferable to breaking the eternal seal of the sacred tribunal of the

eternal seal of the sacred tribunal of the confessional.

"Millions of years may yet endure ere the earth is destroyed, and still no priest of the Church of God will ever break that seal. This is the work, not of man, but of God Himself, for only the Omnipotent could so preserve its integrity."

THE EVENING CLOUD.

A cloud lay cradled near the setting sun.
A gleam of sunshine tinged its braided snow.
Long had I watched its glory moving on
O'er the still raidance of the lake below;
Tranquil its spirit seemed; it floated slow;
E'en in its very motion there was rest;
While every breath of eve that chanced to
blow
Wasted the traveler to the beauteous west,
Emblem, we thought of the departed soul
To whose bright robe the gleam of bliss is
given.

given.
And by the breath of mercy made to rofl
Right onward to the golden gates of heaven
Where to the eye of Faith it peaceful lies,
And tells to man his glorious destinies.

There is a right side to everything. The right side to a saloon is the outside.

LOCAL NOTICES.

Staple and Fancy Dry Goods of every description, suitable for Fall and Winter wear. Selling cheap at J. J. GIBBONS, 199 Dundas St.

For the best photos made in the city go to EDY BROS., 280 Dundas street. (.al., and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

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Nero fiddled when Rome was burning. Many now-a-days seem equally indifferent to danger by the manner in which they neglect ill-health. If taken in time, there is scarcely a chronic disease which Burdock Blood Bitters will not eradicate by its purifying, regulating powers.



and cannot be sold in competition with the ordinary hinds, test short weight, alum or phosphate phwsers. Sold only in can, ROYAL BAKING POWDER CO., 100 Wall Street New YOYA.

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must send testimonials of character, experience and capability. Address Rev.
FATHER TWOMEY, Bishop's Palace, Kington, Unb.

to be followed by the Society after its organization, and pointed out some of the good works accomplished by it in other parishes. Father Foley also gave a short but interesting instruction in regard to the Society, and there is little doubt that the wishes of His Grace will soon be carried out by the parishioners of St.

Mary'e.

F. C. FLANNERY'S

BANKRUPT STOCK STORF

- I WILL SELL

LHSS THAN COST

LESS THAN COST

For the next two weeks the balance of B. Lloyd & Co's stock, in order to make room or big shipment of goods on the way.

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All suffering from General Debility, or unable to take sufficient nourishmet, to keep up the system, should take Harkness. Beef, from and Wine. We are safe in say-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

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Will be received at the office of the City Clerk up to 6 o'clock p. m., the 23rd inst., for the delivery of half cords of first class quality wood, not less than one-half maple, to be measured at the office of the Wood Market Clerk before delivery.

City Clerk's Office, 16'h February, 1837.

JNO, M. KEARY.

(Signed)

(Signed)
S. STRINGER,
Alderman and
Chairman Committee No. 3.

Marvellous Memory Wholly unlike Mnemonics—Cure of Mind Wandering—Any book learned in one reading. Prospectus, with opinions of Mr. Paccros, the Astronomer, Hons. W. W. Astros, Jupan P. Buxiamin, Drs. Mison, Wood, Stenyhurst College and others, sent post FREE, by

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INSPECTION INVIT



PASTORAL LETTER.

John,—By the Grace of God. and the app ment of the Holy See, Bishop of Lor To the Clergy, Religious Communities Laity of our Diocese, Health and I diction in the Lord.

DEARLY BELOVED BRETHREN,—
Holy Mother, the Church, ever animilize her Divine Spouse, with love souls, ever solicitous for the spiritual fare and salvation of her children, he aside the holy season of Lent, which approaches, as a time which should approache to season the salvation of persons. approaches, as a time which should specially consecrated to works of pena mortification and prayer. During time, she calls upon us in a spr manner to return to God by a sin

time, she calls upon us in a sp manner to return to God by a sin repentance, to do penance for our griesins, to mortify our flesh with its and concupiscences, and to enter by narrow gate and on the straight wa Christian virtue which leads to an elesting life of happiness.

We have been created for a glor and immortal destiny. This world is use place of probation and of exile; it valley ever moistened with tears, edarkened with sorrows, "a place of weers;" it is but a passage to an eter world, and time is but the threshold our real existence. "We have not he says St. Paul, "a leasting city, but we leave says St. Paul, "a leasting city, but we leave says St. Paul, "a leasting city, but we leave world, and time is to come."—(Hebre chap, 13, v. 14.) "We are but strang and pilgrims on the earth," and should such desire a better, that is, a heave country.—(Hebrews, chap, 11, v. 16). If great and paramount work here is to a our immortal souls. "Seek ye first Kingdom of God, and His justice," a our Divine Lord, "for what doth it pre a man to gain the whole world and his soul; or what exchange shall a make for his soul?"—(Matt., chap, 16 26) This world, with all its weslth treasures, shall perish and crumble in othingness; but the inamortal soul mile on through the everlasting ageither in the Heaven for which it created, or in the fires of Hell, prepar for the Devil and his angels.

Now to this Kingdom of God, for citizenship of which we have been crea

Now to this Kingdom of God, for citizenship of which we have been crea and redeemed, their lie but two pathrough this world, viz.:—The path innocence and the path of penance. All how few there are who, with baptis robes unstained, reach Heaven by path of innocence and the path of innocence. robes unstained, reach Heaven by path of innocence, never lost; and ever the innocent should do penance, as the innocent should do penance, as the innocent should do penance, as the innocent should be preserving that pe best means of preserving that per of great price. But for us, do brethren, who have sinned; for us who, actual transgressions, have lost our bap mol innocence; for us poor prodig there is no return to "our Father's hou save by the thorny road of penance. We bleeding feet and tearful eyes we must rudge this road which alone will conditus to the happiness of Heaven.

us to the happiness of Heaven.

Penance, then, which is here employ
to mean not only internal repentan
but also external works of satisfaction

but also external works of satisfaction necessary for salvation, and is a matter Divine precept. It is a fixed rule Divine precept. It is a fixed rule Divine justice that sin must be puntshed. "All iniquity, whether it be small great," says St. Augustin, "must necessity be punished, either by the m penitent or an avenging God; for he w repents truly will chastuse himself. Ab lutely either you punish yourself or G punishes. Would you that he should r punish? then punish yourself." Her the necessity of doing penance is enfort by God Himself in the most emphalanguage in various parts of Holy Wr. "Be converted, and do penance for your iniquities, and iniquity shall not your ruin."—(Ezechiel, c. 18, v. 3 "Now, therefore," saith the Lord, converted to me with all your heart, fasting, in weeping, and in mourning." ting, in weeping, and in mourning (Joel, c. 2, v. 12.) When St. Jo the Baptist came forth from desert, and appeared on the bar of the Jordan to fulfil his m sion as precursor to our Lord, preached the baptism of penance for t remission of sins, and, in the burni remission of sins, and, in the ourni words of a prophet, proclaimed the ac-lute necessity of doing penance:—" offspring of vipers, who hath shown y to flee from the wrath to come? bri to flee from the wrath to come? bri forth, therefore, fruits worthy of penance—(Luke, c. 3, v. 7) Our Blessed Log our Teacher, our Guide, commenced I public life by preaching and saying:—"(penance, for the Kingdom of Heaven is hand."—(Matt., c. 4, v. 17). He open declares that for all who have sinn penance is the only plank that can set penance is the only plank that can set them from an eternal shipwreek:—"II to you, unless you do penance, you shall perish."—(Luke, c. 13. v. 5) St. Pa

in his immortal discourse to the Athenia proclaims aloud:—"God now declareth men that all should everywhere do pance."—(Acts, c. 17, v. 30) The law of penance, then, has God