

The Catholic Record.

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

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ROWDYISM IN TORONTO.

At the reception of His Grace the Archbishop of Toronto a number of rowdies who were gathered near the Cathedral grounds made a dastardly attack by throwing bricks and stones at the carriage in the procession, using at the same time the disgraceful language which is so commonly heard at the Orange Young Briton gatherings. One of the missiles struck the coachman of the Hon. Frank Smith, injuring him on the neck, and another crashed through the window of the carriage in which His Grace was seated. His Grace received a bad bruise on the arm. We are well aware that the respectable people of Toronto have no sympathy with the ruffianism of these ignorant and bigoted miscreants, but it is the natural consequence of the harangues which they hear in the pulpits of such firebrands as Dr. Wild, whose teachings are daily learned, and readily put into practice; but the grave responsibility for these riots rests not so much on the ignorant ruffians who set upon them as upon the more ruffianly teachers who make a pretence of teaching Christianity, but instead inculcate brutality and violence.

On the morning after the Archbishop's reception Chief of Police Giesse stated to a representative of the press that he had heard an official report of such outrages as above related. Later on, however, he was forced to admit that several constables had themselves been eye-witnesses of carriage windows in the procession having been smashed in with bricks and the lives of the occupants endangered; but such occurred only on the corner of St. James and Church streets, that the scoundrels had fled and escaped in the darkness of the night, and that arrests had been made. Such is the sum total of satisfaction that the Mayor of Toronto has been able to ascertain from the chief of the city police. It is now ascertained that still further outrages were perpetrated. Some priests called on Friday morning to visit the convent on Bond street, which are situated in the immediate vicinity of the cathedral. The front windows of the cathedral had been all destroyed, and sharp flint stones from four to six inches in diameter were found in the damaged apartments. It appears a crowd of roughs endeavored to enter the cathedral after the Bishops and priests, but were stopped by Rev. Father Hand, who closed the doors against them. The police, who were in force inside the gates, then cleared them out of the grounds. In rage at not being able to desecrate the church or create a panic with cries of "fire," they ran up Bond street and emptied their pockets of the rocks they were carrying by hurling them through the convent windows, to the alarm and consternation of the inmates.

It looks bad for the state of law and order in the city of Toronto when such outrages can be perpetrated within hearing and almost in view of the city constables. The only explanation that can be given is that the constables, if there be any, are oath-bound Orangemen. The True Blues and Young Britons are of the same ilk and kidney; many of them, no doubt, being sons of the Orange constables. The Toronto dailies designate all the violators of law and order by the generic name of hoodlums. But the general public have come to the conclusion that the perpetrators of the above mentioned outrages, which so often disgrace Toronto city and the whole Dominion, are members of secret lodges, and are known as True Blues, Sons of England and Young Britons. These young men attend the evening lectures of such firebrands as Rev. Dr. Wild, Rev. M. Hunter, Rev. Hugh Johnston and a few others who make a weekly circus of the house of God, and fancy they are making a great hit when their inflammatory remarks in the pulpit are received with loud applause and clapping of hands. But they can have no idea of the vastness of the mischief they are making, or of the wide spread and potential influence for evil their sermons are capable of producing on the minds of heedless youth, otherwise badly influenced and badly educated, both in the home circle and the gutter school. Those who called ministers of G. A. — no matter how prejudiced, no matter how ignorant of their duties as such — would surely stop their work of incendiary and make some effort to preach the gospel of Christ rather than that of Satan, to preach peace, good-will to men, and not war to the knife; to inculcate brotherly love, but never to fan the flames of religious hate. The day may come, however, when public opinion and horror of vandalism and a general desire to return to peace and civic order and confidence may empty the churches of those rev. firebrands and teach them that honesty of purpose and true Christian teaching of moral obligations are the surest means of attracting well disposed audiences and filling their pulpits with peace and confidence.

The results produced so far by the stoning of Archbishop Walsh have been of a most satisfactory nature. On the following Lieutenant Governor Campbell, with his Aide de camp, called at the palace and had a lengthy and very confidential interview with His Grace the Archbishop. Several of the

most distinguished citizens have since visited His Grace and expressed their indignation and shame at the horrible conduct of the Toronto hoodlums.

THE IMMACULATE CONCEPTION.

The feast of the Immaculate Conception of the Blessed Virgin, which is celebrated on Sunday, the 8th inst., was instituted by the Church for the purpose of honoring that prerogative of the Blessed Virgin which places her in the highest rank among the saints of God. The doctrine of the Church regarding the Immaculate Conception is thus declared in the dogmatic decree which was issued by the Holy Father, Pope Pius IX., on the 8th of December, 1854: "We define that the doctrine which holds that the Most Blessed Virgin Mary was preserved free from every stain of original sin, in the first moment of her conception, by the special grace and privilege of Almighty God, through the merits of Jesus Christ the Saviour of mankind, is revealed by God, and must therefore be firmly and constantly believed by all the faithful."

From the terms of this decree it will be seen that our Blessed Lord is as really the Saviour of the Blessed Virgin as of all the rest of mankind, inasmuch as it is by the grace and favor of Christ that she obtains this privilege and freedom from sin. Indeed, the grace and favor of God is so much the greater that she has been preserved from every stain of sin, than if she had been permitted to fall into sin, and that she had afterwards been purified from it. Christ is, therefore, as truly the Redeemer of the Blessed Virgin as of all mankind, and He is her Redeemer in a more perfect sense than for the rest of mankind, inasmuch as the grace given to her is greater than that imparted to any other creature. This consideration answers sufficiently the principal objection which is brought against the doctrine, namely, that Christ died to redeem all, and that He is therefore the Redeemer of the Blessed Virgin, as of the rest of mankind. We answer that, as it is a greater favor to preserve a person from falling into a pit than to rescue him after he has fallen and injured himself, so the work of Redemption is more complete in saving the Blessed Virgin from original sin than it would be in blotting out the stain after her soul had been tainted with it.

It will be remarked in the words of the dogmatic decree that the preservation of the Blessed Virgin is declared to be a special grace and favor from God. This being so it is clear that the work of Redemption is especially efficacious in her regard. The doctrine of the Immaculate Conception is not new. The Church has always held it as revealed by God, though she has not formally defined until the date above mentioned. The address of the Archangel Gabriel to the Blessed Virgin: "Hail, full of grace," has always been interpreted by the Fathers of the Church as signifying that she was always free from every stain of sin, and they have also constantly applied to the Blessed Virgin the words used by Almighty God in Genesis iii., 15: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel." St. Jerome says: "The woman who is here promised is the Mother of our Lord Jesus Christ. She is opposed by the enmity of the serpent. He (God) says: 'I will place enmities between thee and the woman; He does not say 'I place,' so that it might seem to mean Eve. The word of promise is in the future: 'I will place enmities between thee and the woman. The woman here meant is she who will give birth to the Saviour, not the whose son will be a fratricide.'"

St. Ambrose says: "She is rightly called full of grace, because she alone received a grace which no other woman merited, and was filled with grace by the Author of grace." The Greek liturgy of the Church also addresses Mary in these words: "The most pure Son of God found thee alone most pure. Thou art indeed free from every stain." These words are found in several hymns which are still in use in the Greek schismatical Church, and are recited on the 14th and 17th of July, and on the 9th and 28th of August. In fact, the Greek words which we translate "full of grace" import more than that the Blessed Virgin was in grace at the moment when the Archangel addressed her. It is the perfect participial of the verb *charizo*, to make acceptable, and signifies, therefore, that she had been always acceptable to God, and was therefore formed in grace. We read in Acts vi., 8 that Stephen was full of grace, but the Greek words are different from that which is used of the Blessed Virgin, namely, *pletes charitos*, and therefore Origin was able to say, "I cannot find this expression (*charitomenes*) used in any other part of Holy Scripture. This salutation was never addressed to any other human being, but was reserved to Mary only."

It is therefore evident, not only that the Holy Scripture attributes to Mary a higher degree of grace than to any other creature, but also that the Fathers of the Church interpreted the Sacred Scripture in the same way. The Council of Trent also, in deciding that the children of Adam are born infected with original sin, expressly declared that it was not the intention of the Council to include the Blessed Virgin in that decree.

In the fourth century St. Amphilo-

chius of Iconium, said that "God created the Blessed Virgin without any stain of sin," and in the liturgy which is usually called the liturgy of St. John Chrysostom, though it is of more ancient date than that of the altar, Mary is said to be free from sin in every respect: "*ex omni parte immaculata*." St. Ambrose also says, in his commentary on the 118th psalm, "that she is free from all stain of sin." St. Proclus, the successor and disciple of St. John Chrysostom, and St. Gregory Thaumaturgus make the very same statement, and St. Augustine, when proving against the Pelagians the existence of original sin, expressly states that the Blessed Virgin Mary is excepted from the number of those who are stained with sin. His exact words are, "the Holy Virgin Mary is excepted, for on account of the honor due to the Lord, when there is question of sin, we know that greater grace was given to her to conquer sin in every respect, because she merited to conceive and bring forth Him who had no sin." St. James, Bishop of Sarag in Syria, stated "that if the Blessed Virgin had ever been stained with sin, Christ would have chosen for His Mother another woman whom He would have preserved free from sin, in order that His own flesh and blood might be formed from a body which was perfectly stainless and uncorrupt."

Many other testimonies of ancient Fathers of the Church might be adduced, proving the same doctrine to have been always the teaching of the Church. We will add here the testimony of St. John of Damascus, who says in his homily on the Annunciation that the Blessed Virgin alone among the whole human race is pure and without sin; and that of the cities of the Greek Church, which is read on the 14th and 23rd of December, and on the 23rd of January, where it is said that "the Blessed Virgin was never separated from God, but was always blessed." The Greek office in other places makes the distinction between Mary and the rest of the human race by calling her the "only daughter of life," whereas all others are called "children of wrath," because they were conceived in sin.

Mary was marked out in God's counsel from all eternity to be the Mother of God made man. Hence God Himself from all eternity regarded her as His mother, and loved her as such. So is pointed out by the Prophet Isaiah as "the Virgin," that is to say, the Virgin of excellence, who is to bring forth the Son to whom the name Emmanuel is given, which means God with us, that is to say, God dwelling among men, and as Christ was the model of every condition on earth He must have been a model Son, loving His mother as only God can love. Could we reconcile it with such love that He should leave His mother even for a single moment in the captivity and corruption of sin, which He came on earth on purpose to abolish? As the Blessed Virgin was marked out to be the Queen of Angels, and of all Saints, it was requisite that she should be not inferior to either saint or angel in grace, and as the angels which are confirmed in glory were created sinless, and preserved so sinless, it was very necessary that the Queen of Angels should also be without stain of sin. St. Jerome says very appropriately in his sermon on the Assumption of the Blessed Virgin into heaven:

"It was fitting that she should have special graces, and that she should have full of grace, since she was to give glory to the heavens, and the Lord to earth. She was destined to give rest to mankind, to be the warmth of our feelings as that it is the spontaneous expression of the fraternal regard which we shall continue to entertain for you, even when you shall be no longer in our midst. Wishing you every happiness and blessing, we are, your brethren in the priesthood:

Rev. M. J. Tierman, Albert McKoon, J. Gerard, T. West, P. Lupton, P. Ryan (Coadjutor), M. J. Brennan, E. B. Brennan, D. D. Brennan, A. Behead, J. A. Kealy, W. Dillon, J. T. Wagner, W. Fitzgibbon, J. Bayard, John O'Connor, J. P. Molloy, D. A. McKee, P. J. Gnam, J. P. Carroon, Father William, O. S. F., P. Schneider, N. J. Dixon, A. P. Villeneuve, J. Kennedy, T. Noonan, J. T. Aylward, J. H. Cook, Peter McCabe, T. Quigley, B. Bonnet, J. Meehan.

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In reply Father Walsh, who was deeply affected, said that he did not consider himself deserving of all the praise lavished on him. During nine years he had toiled in the sacred ministry, and had tried to the best of his ability to perform all his duties. But he would not have succeeded, he thought, so happily, were it not for the able assistance and timely counsels he at all times received from his colleagues and from elder priests in the diocese who never wavered in their loyalty and friendship to him. He could never forget the happy days spent among the warm-hearted priests of London. He should ever consider them as brothers, and while far away in another city and among other scenes and co-laborers, the priests of London would always hold the first place in his heart and thoughts. Whatever were his imperfections they had been overlooked, and the little good he accomplished was appreciated, he thought, beyond its due merit and value. However, he felt extremely grateful for this manifestation of fraternal affection on the part of the priests of London, and would cherish the remembrance of their last act of affectionate kindness as long as he lived.

A purse of sovereigns was then presented to Rev. Father Walsh, and his acceptance solicited, in token of the high esteem and affectionate regard in which he was held by all the priests of the diocese.

FROM THE LAITY.

A large number of the many friends of the Rev. James Walsh, nephew of Archbishop Walsh, assembled in a room in St. Peter's school house on Tuesday evening, for the purpose of saying fare-

well to him on the occasion of his leaving the city for Toronto, and to express in some tangible manner their warm regard for him and their appreciation of his many virtues. Mr. P. Mulken, on behalf of the congregation and the St. Vincent de Paul Society, read and presented him with an address, accompanied by a gold watch, a gold headed cane and a purse of \$100. The address was beautifully engraved and well suited to its designer, Mr. Charles Bazzan. It was as follows:

ARCHBISHOP WALSH.

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President of Assumption College and Administrator of the Diocese of London. The third pupil—Rev. Geo. R. North—grave—became afterwards the author of "Mistakes of Modern Infidelity," and is now editor of the CATHOLIC RECORD; and the fourth boy who came to our college on Queen street is now the most erudite and no doubt the most eloquent pulpit orator in Western Ontario—Rev. Father Ferguson, (Coadjutor). Father Ferguson, continuing, said all the boys before him should strive as diligently to take advantage of the grand opportunities given to St. Michael's College, and they would become, if not great and prominent men, at least good Catholics and exemplary citizens.

There were present also Very Rev. Vicar-General Rooney and Laurent, Rev. Dr. Kilroy, Archdeacon Cassidy, Rev. Father Davis, Hand, Cruise, Shanahan and McKee.

On Sunday at High Mass His Grace preached a powerful and soul stirring sermon in St. Michael's Cathedral, and on Monday he was the recipient of a grand reception by the pupils of St. Joseph's Academy.

FATHER WALSH HONORED.

Before dinner on Wednesday the priests of the Diocese assembled in the recreation hall at the Palace and presented Rev. Father Walsh with the following address, which was read by Rev. Father Corcoran:

REV. AND DEAR SIR—We, the priests of London diocese, hearing that it is your intention to leave this diocese for that of Toronto, in company with His Grace the Archbishop of Toronto, feel that we cannot allow you to depart without giving expression to our heartfelt feelings of regard toward you. During the time that you have been a priest of this diocese you have, by your many amiable qualities and especially by your effability, endeared yourself to us all, and with regret that we have learned of your intended departure for another field of labor. We know, however, that your zeal for religion will be manifested equally in the Archdiocese of Toronto as it has been in the city of London and we are quite aware that in the capital of Ontario there will be a larger field wherein you will have the opportunity of exercising the priestly virtues which have characterized you during your career as one of our number. We have always admired the earnestness with which you have devoted yourself to the fulfillment of your priestly duties in London, by which you endeared yourself to the people of St. Peter's parish, and we have all experienced your kindness towards ourselves.

We, therefore, request you to accept from us the accompanying small token of our regard and affection, hoping you will not consider so much the inadequacy of which you have the warmth of our feelings as that it is the spontaneous expression of the fraternal regard which we shall continue to entertain for you, even when you shall be no longer in our midst.

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KNOCKNAGOW OR THE HOMES OF TIPPERARY.

BY CHARLES J. KICKHAM.

CHAPTER V.

THE DOCTOR MAKES HIMSELF COMFORT.

"I fear, Mr. Lowe," said Mary, "you will be put to some inconvenience to-morrow, as we are to have the Station."

"What is that?" he inquired. "Oh, don't you know? Well, Catholics go to confession and communion at Christmas and Easter. And, in country districts, instead of requiring the people to go to the chapel, the priests come to the houses in each locality to hear confession and say Mass. So that our house is to be public property for some hours to-morrow, and I fear you will find it unpleasant. But you can remain in your room; and I suppose you will have no objection to breakfast with the priests?"

"By no means," he replied; "it will be a pleasure. Shall we have the gentleman who preached that remarkable sermon?"

"Oh, of course. He is our parish priest, Father M'Mahon. He is a most charitable man, and almost adored by the people. It is commonly said that when Father M'Mahon dies he will not have as much money as will bury him. I must warn you, however, that you will find him reserved, and you may be tempted to think him haughty. But it is only his manner."

"He looks awfully proud, at all events," said Grace. "You mentioned us all a few weeks ago," Mary continued, by making this peculiarity the subject of his discourse from the altar."

"He began in such an extraordinary way," said Grace; "I was very near being obliged to laugh."

"Very near," said Mary. "Way, you did laugh; and it was really too bad for a sensible young lady like you."

about three feet high near where she was walking; and I thought I might as well ride down by the ditch and take a jump over the wall. I waited till she had turned at the end of her walk, and came on at the wall in a couter. I was thinking of a picture in one of Lover's novels, and my only regret was that the wall was not five instead of three feet high. Just as I was coming to the jump, it occurred to me that my left elbow was not at the proper angle. So I glanced at it and turned it more in—forgetting the necessity of keeping my seat and everything else; but the elbow and Kathleen."

The doctor pazed and looked at the lighted end of his cigar, as if it were the miniature of a departed friend.

"Well, what happened?" said Mr. Lowe. "Well, I was span," replied the doctor, with a sigh, "out between his two ears. I resolved to get out of a window in the middle of the light, and run away and enlist in a regiment under orders for India. But I changed my mind."

The doctor looked again at the ashes of his cigar and shook his head.

"Kathleen, old boy," said the doctor, "I tell you, which was very civil, seeing that the case and its contents belonged to Mr. Lowe himself."

"Do you know," said the doctor, turning to his brother, after resuming his place in the arm-chair, "we may as well make ourselves comfortable."

"By all means," replied Hugh, tracing the corner of a newspaper, and offering it to him to light his cigar.

"Hold on, old boy," said the doctor. "He left the room and returned in a few minutes, with a decanter in one hand and a sugar-bowl in the other. Placing them on the table, he rather surprised Mr. Lowe by producing three tumblers and a wine-glass from the pockets of his short top-coat. He then sat down, with his feet on the fender, and poked the fire. While thus employed, a servant came in with a kettle, which the doctor took with his disengaged hand, and spilled a little of the water under the grate to see that it was boiling."

"And why should not manufacturers?" "Manufacturers? Do you mean that you are a butter maker?"

"And a manufacturer of arable land," said Hugh. "That's nonsense," said the doctor, who had a dim recollection of a lecture on political economy which he had heard some time before. "Land cannot be manufactured."

"Well, if I were writing a treatise on the subject I might hesitate to use the expression; and yet it could, I think, be defended."

"You mean a producer," said Richard, pedantically. "No, that would not express my meaning. I'll show you an example of it to-morrow."

Richard commenced rubbing his chin with a rather serious expression of face, as he ran his eye down a column of figures. He opened his eyes and his mouth on coming to the "carried forward," and was about finding the page when Hugh glanced over his shoulder, and said:

"Come, shut it up. You will look vain for a stanza of any sort." Saying this Hugh shut the book and pushed it away.

The fact was the doctor had lighted upon a page where sundry sums were entered, which he himself had received in the shape of half notes and post-office orders; and his brother good-naturedly wished to prevent him from seeing what would be a very forcible illustration of the proverb that "many a little makes a muckle."

The doctor took up a note which slipped from between the leaves of the account-book and read it. It ran thus: "DEAR HUGH—Send me five pounds by return like 'the quittance' concerning a subsidized brick, as you are. I was obliged to pop my watch last night. Particulars in my next.—Yours, "DICK"

The author of this pithy production shook his head gravely, and, folding the paper, was about lighting another cigar with it, but changing his mind, he took a short pipe from his pocket and lighted that instead.

of pushing his way to the parlor, he beat a hasty retreat back to his bedroom. His attention was arrested by Barney Broderick, who, holding the beads between his fingers, was kneeling in the lobby, praying with great energy and volubility. Barney sat back upon his heels and muttered his prayers, in the breathless sort of way, evidently afraid of losing the alms before he had got all around the beads. When he did come to the end, it was with a rush, and throwing himself forward, with his elbows on the floor, he performed some ceremony which Mr. Lowe was quite unable to comprehend.

After this Barney fell back upon his heels and commenced "the round of his beads" again. Altogether, he had the look of a man walking over a river or ravine on a narrow plank, and feeling that to pause for an instant, or to swerve to the right or left, was as much as his life was worth. The manner in which he hurried on at the end and flung himself forward, completed the parallel.

"In the name of the Lord, Barney," exclaimed the housekeeper, "what are you doing there?"

She stood near Barney, with a silver coffee pot in her hand, and heetook of it. "Faith, 'twould be time for you," said Barney, "I had two full shots to make for Ned Brophy and Tom Brian. Ned is to be married as soon as every thing is settled; and Tom is going to match-make down to the county Limerick."

"A nice lad you are," muttered the housekeeper, as she walked away, "to be going to your duty."

Richard here made his appearance, looking as if he had not slept long, and he called his attention to the figure near the window. He, however, appeared quite as much puzzled as the housekeeper.

Barney, at this moment, was leaning forward on his left hand, and seemed to be counting something on the floor with his right. The effort was evidently too much for him, for, scratching his pool, he looked about him in a bewildered way.

"Mr. Dick," said he, on seeing the doctor, "come here and count 'em for me."

On coming near enough, the doctor and Mr. Lowe saw a pretty long score chalked upon the boards.

come from the house without his hat, notwithstanding the coldness of the morning; and carried a prayer book, with his finger between the leaves, in his left hand.

"I suppose he is the clerk," said Mr. Lowe. "No; that is Phil Luby, our tailor."

"Why, he is quite an important-looking personage. Yes," he continued, turning his head to listen, "he is remonstrating with them for their levity."

"What's the harm in a bit of diversion?" said Billy Heffernan, drawing the tip of his nose, which was very blue, across the sleeve of his coat.

"That's three, Billy," Phil observed, gravely, "but there's a time for every thing. And when a man is going to his duty," he added, still more impressively, "he ought to turn his mind to it."

"He's right," said Mat the Thrasher, as he sat down on one of the shafts of the cart, resting his chin on his hands, and his elbows on his knees, with a penitent look.

"Mat," said Phil, evidently satisfied with the impression he had made, "I'm not near so sure you won't disappoint you. I'll do that job before Sunday."

"Faith, 'twould be time for you," said Barney, "I had two full shots to make for Ned Brophy and Tom Brian. Ned is to be married as soon as every thing is settled; and Tom is going to match-make down to the county Limerick."

"An' didn't I tell you I was to be Ned's sidesman?" "I won't disappoint you."

citedly, "except in your turn, 'twill be worse for ye."

Things got on pretty smoothly after this, save for a suppressed scuffle now and again, which was equally resolute. The dances happened to meet in the front rank and disputed the question of precedence with an energy only second to that which they threw into the "Hail Mary" or "Holy Mary," that accompanied every shove and jostle. One of those who had been several times pushed back at the very moment when victory seemed certain, lost all patience, and resolved to gain her point by stratagem.

She walked along a form and stepped from one to another of two or three chairs ranged along the wall, with a dogged sort of determination to conquer or die. She was in the act of climbing over a high-backed settle behind the priest, when she missed her footing and fell backward, bringing down with her a dish-covered and several other utensils with a tremendous crash and clatter. So great was the noise that Richard and Mr. Lowe hastened to the scene to see what would have happened.

Father Hannigan jumped at his feet as if he thought the house of two or three chairs ranged along the wall, with a dogged sort of determination to conquer or die. She was in the act of climbing over a high-backed settle behind the priest, when she missed her footing and fell backward, bringing down with her a dish-covered and several other utensils with a tremendous crash and clatter. So great was the noise that Richard and Mr. Lowe hastened to the scene to see what would have happened.

"Get up, now," he continued, seeing her show no symptom of changing her position. "Sure you're not hurt?" he asked, reaching her hand.

"The poor woman suffered herself to be raised up, and she said, "Are you hurt?" he repeated.

She seemed to think it necessary to weigh the question well before replying to it. So long did she continue to ponder over it that Father Hannigan asked again, with some concern:

"In the name of God, Mrs. Slattery, is there anything the matter with you?" Mrs. Slattery looked all around her, as if expecting that some one would come forward to get her out of the room.

"What in the world ails the woman?" exclaimed the priest.

LECTURE ON THE CELIBACY OF THE CLERGY.

On Sunday, the 24th inst., Mr. George E. Northgrave, editor of the CATHOLIC RECORD, delivered an interesting lecture on the celibacy of the clergy, in St. Mary's Church, Stock. In Woodstock, notwithstanding the fact that the Catholics are pre-eminently and unobtrusively, it has been the case of some of the Protestant clergy for some time past to invite such scurrilous violent firebrands as Chalmers, a Wild to deliver no Popery harangues last week the notoriety, Justin D. delivered in the Baptist church town two of his scurrilous and detestable lectures, one of which mentioned the celibacy of the clergy as the subject of Father Northgrave's was "The Celibacy of the Clergy," he explained that it was his intention to enter upon any controversy with the itinerant lecturer who spoken so maliciously and falsefully on this subject. He stated that it was derogatory to the sacred character of the clergy in St. Mary's Church, stock. In Woodstock, notwithstanding the fact that the Catholics are pre-eminently and unobtrusively, it has been the case of some of the Protestant clergy for some time past to invite such scurrilous violent firebrands as Chalmers, a Wild to deliver no Popery harangues last week the notoriety, Justin D. delivered in the Baptist church town two of his scurrilous and detestable lectures, one of which mentioned the celibacy of the clergy as the subject of Father Northgrave's was "The Celibacy of the Clergy," he explained that it was his intention to enter upon any controversy with the itinerant lecturer who spoken so maliciously and falsefully on this subject.

We give below a synopsis of the lecture, which was listened to with the greatest attention by an audience completely filled the church, and two-thirds of those present were Protestants. It would seem that one effect of such slander as is uttered by Dr. Fulton is that many Protestants desirous of knowing the truth, and by induced to go to the Catholic Church to hear it.

IN his introductory remarks, Northgrave said there was a slip in the announcement of the lecture, which he had intended to make it a reply to an individual who had been lecturing in the country and in this town against the Catholic priesthood, considered it beneath the dignity of God for him to banish with a characterless individual, characterless because the pernotorious both for the lies and indecency of his lectures. In other times when a kind of Popery was required a certain standing of the challenger, otherwise he degraded his position.

He took his text from Matthew 11: "All receive not this word to whom it is given." These words were spoken by the apostles to the Apostles on the day of Pentecost. Jesus Christ had explained to them what the law of marriage was, and that it was not to be broken. He had explained that under the law of marriage the union of man and wife was indissoluble, but the hardness of men's hearts had made a dispensation, and divorce for certain reasons, but not according to the original law. In the Catholic Church, had been lifted up to the dignity of a sacrament which conferred grace and sanctified the union of man and wife. In the fear of God the family which it might will to commit to their care, Christ's statement the Apostles if they were not better married, and it was in that that He replied: All men not this word but they to be given. And then He explained were eunuchs had been eunuchs their mother's womb, others had been eunuchs in the fear of God the family which it might will to commit to their care, Christ's statement the Apostles if they were not better married, and it was in that that He replied: All men not this word but they to be given. And then He explained were eunuchs had been eunuchs their mother's womb, others had been eunuchs in the fear of God the family which it might will to commit to their care, Christ's statement the Apostles if they were not better married, and it was in that that He replied: All men not this word but they to be given. And then He explained were eunuchs had been eunuchs their mother's womb, others had been eunuchs in the fear of God the family which it might will to commit to their care, Christ's statement the Apostles if they were not better married, and it was in that that He replied: All men not this word but they to be given. 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LECTURE ON THE CELIBACY OF THE CLERGY.

On Sunday, the 24th inst., the Rev. George R. Northgraves, editor of the Catholic Record, delivered an able and interesting lecture on the celibacy of the clergy, in St. Mary's Church, Woodstock.

He explained that it was not his intention to enter upon any controversy with the itinerant lecturer who had spoken so maliciously and falsely on this subject. He stated that it would be derogatory to the sacred character of the house of God to introduce a controversy with a disreputable person, and that merely to explain the doctrine and practice of the Catholic Church.

We give below a synopsis of the lecture, which was listened to with the greatest attention by an audience which completely filled the church, and about two-thirds of those present were Protestants. It would seem that one of the effects of such slander as is uttered by Dr. Fulton is that many Protestants, desirous of knowing the truth, are thereby induced to go to the Catholic Church to hear it.

His introductory remarks Father Northgraves said there was a slight error in the announcement of the lecture he was about to deliver. It was not his intention to make it a reply to a certain individual who had been lecturing through the country and in this town recently against the Catholic priesthood.

He took his text from Matthew xix: 11: "All receive not this word but they to whom it is given." These words were spoken by our Saviour to the Apostles on the subject of marriage. Jesus Christ had just explained to them the law of marriage as under the Christian dispensation. He had explained that under the original law of marriage the union of husband and wife was indissoluble, but owing to the hardness of men's hearts Almighty God had made a dispensation allowing divorce for certain reasons, but that was not according to the original law of marriage.

In the Catholic Church marriage had been lifted up to the dignity of a sacrament which conferred grace on the husband and wife to live happily together and bring up the children in the fear and love of God. He explained that under the original law of marriage the union of husband and wife was indissoluble, but owing to the hardness of men's hearts Almighty God had made a dispensation allowing divorce for certain reasons, but that was not according to the original law of marriage.

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him do so. These words alone show that the unmarried state if embraced for God is more perfect than the married state, holy as that is. The same doctrine is set forth by St. Paul when he says to fathers that he that gives his virgin in marriage doth well, but that he that doth not doth better, and also when he says to the widows and unmarried that it was better for them to remain so even as he was. Again, St. Paul compared the married man with the unmarried, the former being solicitous for the things of the world, how he might please his wife, the latter solicitous now he might please his God. And it was a fact that the married man had many cares that took his mind from God. But it might be said by some that it was better to marry and bring up a holy and devoted family. But the families of clergymen were not always holy and devoted. He had no statistics on the subject, but it was a fact that clergymen's children were not all saints. Married life distracted people from thoughts of God; there could be no doubt of that. And it was admitted by those not members of the Catholic Church that in the missionary fields of India, China, etc., the Catholic priests who had devoted themselves to missionary purposes, being unmarried, were able to do a great deal more than missionaries who had families to look after. St. Paul, as already stated, declared the unmarried state to be the more perfect for those who undertook to battle in God's cause. And the object of the Church was that her priests should all be soldiers in the service of Christ. But it is said that virginity was impossible for men. Let us grant that it may be for some, but were there not some who could by their determination devote their whole lives to God, some souls willing to make sacrifices for God? Christianly must indeed be a poor institution if it could not produce some capable of heroic acts. Christianity had produced them. They were to be found in the Catholic Church. They were to be found in the convents, among the nuns, many of them drawn from the highest ranks, who, in the fever shade in the time of plague and on the battle-field in the time of war, had won for themselves the admiration of all mankind. Only a few days ago President Carnot of France decorated three nuns with honors who were devoting their lives to the military hospitals. It could be read in the history of the war between the North and South how Sisters of Charity devoted themselves to the care of wounded soldiers and exposed their lives in so doing. Could they have done this had they been married women with families? As it was they were able to devote themselves entirely to God's work; they were truly soldiers of Christ. And so in the case of priests. Take, for instance, Father Damien, the martyr priest of Molokai. He devoted his life to the care of the lepers. And yet he was not free from attack. Not long ago the U. S. Vice Consul at Honolulu, Mr. Hastings, felt it his duty to reply to some calumnies raised against him (Father Damien) and declaring that there was not a respectable person in or near Honolulu who would have written so palpable a falsehood. But Father Damien was dead when the falsehood was written. He was by the newspaper reports that the other day in this town certain falsehoods were uttered against another dead man (Archbishop Lynch). He need only say that this statement was also another falsehood.

The Church enjoined the celibacy of her clergy because she wished to have in them as large a measure of perfection as is possible in a human being. For the reason too her priests were carefully trained. After the students had completed the ordinary professional course they spent one, very often two, years in the study of philosophy and natural theology, and from three to five years in the direct study of theology. During this period, beside the moral training received previously they devoted their time to the study of things necessary for making them good priests, and in the special morality of the priest-hood. The student was obliged to rise early. His first duty was to go to prayers and meditation, for which he was carefully prepared. Then he attended Mass. He was placed with the wisest directors obtainable, men who had grown old in the service of God, and all were required to go to their directors for advice in cases of trouble or temptation. Then they went to confession every week, receiving advice and encouragement. Before going to dinner they examined their souls as to the faults of the day and during dinner hour they read from some good book, Church history, or moral conference, and after dinner came recreation. Then to their study again, and in the evening prayer and meditation. Such a preparation was calculated to make a man capable of heroic sacrifices for God.

But is it not a command of God to increase and multiply? These words are not a command for all to marry certainly; they are a blessing upon God's creatures, but no one supposes that in consequence of them they are bound to marry. There were a great many people unmarried who were not priests. There were many such people in Woodstock, I imagine. Are we to infer they are immoral? Or some of them would if they could, but others chose to remain as they were. Must we therefore call them immoral? Jesus Christ was not married. His mother was a virgin. All the Apostles of Christ were unmarried, with the single exception of Peter. But it may be said that St. Peter was head of the Church. Yes, but he was not married after the law was made, and one is not asked to obey a law before it is made. Further, we find that Peter left all things—this includes his wife—to follow Jesus. Tertullian has a whole book written in praise of celibacy which all would do well to read.

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Not Only For Man. I can say that your Hagyard's Yellow Oil is the best thing I ever saw for croup, coughs, colds, cuts or burns, and it is good for man or beast. Miss E. M. HOPKINS, Claremont, Ont. Yellow Oil cures rheumatism, neuralgia and all pain.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

BRUCE AND I.

Bruce and I were vagabonds both. He was always getting into trouble by reason of his wandering tendencies. So was I. Bruce came to me in disgrace. He was a fine, black, smooth-haired retriever, and his crime was that he would not retrieve. Perhaps he was like myself, he didn't care to have anything to do with that form of pleasure which is connected with suffering and death. I fancy some one must have peeped him with disgust at his unexpected non sporting qualities, for he never heard a gun fired without cutting home as fast as he could. I have a stupid habit of lingering by wayside, stone heaps, and poking among the stones, if happily I may find some flat implement or fossil. A sand pit or stone quarry has a similar attraction for me as a school has for other men. I cannot pass one. Bruce soon found out all these weaknesses. On a country ramble, if he were ahead, he never passed a stone heap or a sand-pit, he stood there till I came up and said as plainly as an intelligent dog could, "Master, are you going in here this morning?" I have seen that look hundreds of times, and said to him, "Not this morning Bruce;" whereupon he wagged his huge tail at the compliment that he was understood, and proceeded on his own canine investigations. I used to say to my friends, "Bruce knows as much about geology as most men," upon which some of the easily surprised, said: "Indeed!" and others, who were conscious that they knew no more of geology than my dog did, laughed at my weak joke.

We had been friends and companions for three years. We so thoroughly understood each other, that we rarely quarrelled—for quarrels are always the result of misunderstanding. My dog had nothing human about him, and was, therefore, an ideal dog. He never stooped to anything mean, or low, or cowardly. He was unpunctual sometimes in his returns from calling on his friends; but nobody would have known it if his own conscience had not forced him to assume that depressed appearance we call "hang dog." Nor did he come up to Professor Hagyard's definition of a dog as an "arrant cad"—one which only barked at people who were ragged, and reserved his attentions for the well-dressed. Bruce did prefer well-dressed and good-mannered people—who does not? That was all. As he used to lie on the sidewalk outside my house, with his fore-legs stretched out, and his magnificent black square head between his paws, there were few who did not stop to pat him, and say, "Bruce, good Bruce!" and Bruce responded by a gentle twitch of his great leathery tail, which sent the flies spinning. The babies tottered up to him and pulled his long silken ears, and gave him biscuits. Even the cats passed him by without setting out their backs, for they had found out that Bruce was harmless.

Bruce was my literary friend. He has lain hours and days at my feet, whilst I have been writing. He has listened with one twitching ear, whilst I have read aloud to myself some sentence or two written, which I thought unusually good. And afterwards dropped it, wondering what it was all about and what good in the world it was to a dog! How well he knew me! I had my moments of depression, of anxiety, of low-spiritedness—often brought on by over-work and over-worry. Bruce knew I often had his silent throat his great cold, black nose into my hands at such times. I know what he meant—"Cheer up, master."

The last time Bruce appeared in public (for he frequently made his way surreptitiously into public meetings and other places where I was present as a representative of the press), was at a Press Club entertainment in London, England. I was called upon to propose a vote of thanks to some of our amateur friends. The people called out "plat form," and on to the platform I went. There was a large audience, and they cheered me. Then just as I was speaking, there was a snoring sound, and now Bruce, who had followed me, and now confronting the audience I was addressing, greeted their cheers with a few short, but vigorous barks. The more they cheered, the more he barked at them—until, at a word from me, he coiled himself up, and the subsequent proceedings interested him no more. After that exploit he was elected a bona fide member of the London Press Club. He was as intimate with the mysteries of Red Lion Court and the Cheshire Cheese as the oldest member could be. He did not live long, poor fellow, to enjoy his privileges. One morning I found him lying on the little plot of grass in front of the house—dead. Evidently he had been poisoned, and I don't envy the brute who killed him. I felt that another friend had joined those on the silent shore! But I am thankful that I ever had the friendship of Bruce.

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Catholic Record

London, Sat., Dec. 7th, 1899.

MARRIAGE AND DIVORCE.

An article from the pen of Col. Robt. Ingersoll appeared recently in the North American Review under the title "Is divorce wrong?" It was not to be expected that the infidel leader should find anything wrong in Free Love, for the standard which he has always set up for right or wrong, however disguised, is nothing more nor less than individual inclination. It is true he has a pet theory that anything is wrong which is injurious to the human race generally, but as yet he has not proved nor attempted to prove that in the absence of a God, who has full control over the universe, the work of His hands, the individual can be under any obligation towards his fellow creatures. Colonel Ingersoll asserts constantly that there are such obligations; but how can these obligations exist if each individual is an independent creature of chance or law? If this be the case, we can have no duty to fulfill towards our fellow-creatures. The only standard of right or wrong must be our selfish considerations of what suits ourselves.

Yet, strange to say, Colonel Ingersoll imagines that we have duties to fulfill, and in the article in question he thus inconsistently states the principle of human duty: "By this time we should know that nothing is moral that does not tend to the well-being of sentient beings; that nothing is virtuous the result of which is not good."

This is an attempt to set up a standard of morality, after denying the existence of Him whose will alone can be the standard of right and wrong. We have no responsibility to our Creator, if Col. Ingersoll's pet theory be true. We have nothing to whom we are responsible for our acts, in that case, unless it be to ourselves, or to merely material forces. A moral responsibility to material forces which have no sense to impose a moral law upon us, or to judge us if we transgress, is an absurdity. We must, therefore, be left altogether to our own will, a species of responsibility which is evidently destructive of the whole social fabric.

The right or wrong of divorce must be decided according to the law of God, and every attempt to set up any other standard of right and wrong must be a failure, which escapes being ridiculous only because it is so despicable to the well-being of mankind. Conformity with the will of God is the only satisfactory test of the morality of an act; and by this test divorce is wrong; for by the law of God marriage cannot be dissolved except by the death of the husband or wife.

Col. Ingersoll's theory regarding marriage is that it is a contract merely between the husband and wife, and that when affection between them ceases, or when one of the parties violates the implied conditions of the contract, the marriage is dissolved and husband and wife are free to separate; in fact, ought to separate. This is really the theory of Free Love. Elsewhere, as in his book on the pretended "Mistakes of Moses," the Colonel denounces polygamy as destructive of the family tie, and reducing human beings to the level of beasts. What difference is there between polygamy and the marriage he describes and advocates in his recent article? Cannot the free lover dissolve his supposed marriage as often as he likes, and dwell with new wives from day to day, returning to his first whenever he is so disposed? And is there any difference between such a marriage, and Mormon polygamy in its worst phases? By the Colonel's reasoning unhappy marriages ought to be dissolved. But it is in human nature that a married couple will make their marriage unhappy from time to time, the more so when they know that by so doing they will be able to bring about the dissolution of their contract. The Colonel's theory altogether ignores the duty of the married couple towards their children and towards society; but of course this is the natural result of denying responsibility to a Supreme Being. The duty of parents requires that both should occupy themselves in caring for and educating their children; but if a marriage be dissolved, one of the parents is necessarily excluded from the fulfillment of this duty; and even the parent who undertakes to rear the children is unable to do so in the event of his or her second marriage. In such case the children are committed to the care of a step-parent, instead of their natural guardian, who by the laws of God and by natural law is bound to provide for them. Such examples of the breach of natural law are destructive of the very basis on which society is founded. It is well known that a step-parent cannot and will not fulfil a parent's duty.

All such reasonings as those of the Colonel are based on a want of appreciation of the sacred character of the actual duties of parents towards their family. They are, besides, based on the supposition that marriages are frequently unhappy. They would be so if they were merely temporary contracts, as Col. Ingersoll would have them; but it is a fact that under the practice of indissoluble marriages almost all marriages are happy. A really unhappy marriage is a very exceptional case. Moreover, experience has shown that the condition of man and woman is far better under the indissoluble marriage system than under any other form of marriage, either the dissoluble contracts of heathen countries or Free Love communities, or the polygamous ones of Mohometanism and Mormonism. These systems have all been tried, outside of Christianity, and they are deplorable failures.

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THE MANITOBA SCHOOL QUESTION.

It has been stated recently by several anti-Catholic journals that the English-speaking Catholics of Manitoba are in favor of Mr. Greenway's policy of abolishing separate schools, and that only the French population are opposed to it. We are happy to find that the statement is not correct. The Catholics of Manitoba are of one accord in their support of Catholic education, and on the return of His Grace Archbishop Tache to Winnipeg he was the recipient of addresses from the French and English speaking Catholics of the city, and both protested vigorously against the proposed tyrannical legislation. The English address, after expressing the most profound respect and veneration for His Grace, continued: "We, in common with all your spiritual children, regret to see the declining years of your life embittered by the attempt of unscrupulous politicians to deprive us of our Catholic schools, and of those rights which have been guaranteed to the Catholic minority. We recognize and bear witness to the fact that Your Grace has unceasingly labored during the best years of your life in the general interests of the Province; that you cheerfully and ably assisted in every movement that had for its object the improvement of our beloved country, long before these unprincipled agitators made their home amongst us." The address then proceeds to deny the false statements of those who had misrepresented the sentiments of the English-speaking Catholics of the Province. It concludes thus: "We are of one mind with you on all questions of faith and morals, and on every subject affecting our rights and privileges as Catholic citizens, and we may add that we are fully resolved to maintain these rights by every constitutional and lawful means."

His Grace in replying spoke also of the effort which had been made to separate the French and English speaking Catholics into two hostile camps, but he declared that they are a unit on the great question of religious education. There were schools in the Province, he said, before the agitators of to-day even thought of going to their, and these schools are in accord with the sentiments and feelings of the people. He expressed his conviction that the majority of the people of the Province, of all creeds and nationalities, would not approve of the effort to deprive the minority of their just rights. He had confidence that the movement was supported only by a very few people whose real object is not the advancement of education; however, he counseled his people to use only constitutional means in defence of their rights.

We have no doubt that His Grace is in a position to form a correct estimate of the general feeling throughout the Province, and when he says that he has confidence that only a small proportion of the population is in favor of interfering upon the Catholic minority the threatened injustice, we have no doubt that he expresses correctly the state of public opinion.

The opponents of Catholic education have already, through the Winnipeg Sun, declared their belief that Sir John Macdonald has signified to His Grace that any legislation against Catholic schools and the official use of the French language in the Province will be disallowed by the Dominion Government, and that in such case the Provincial Government will simply proceed as if its legislation were in full force, and it asks "what are you going to do about it?"

It is scarcely necessary to say that such a defiance of the Constitution of the Dominion could not be tolerated, and will scarcely be attempted. If the Western Province is to be permitted to defy the law, or if the Federal Government cannot maintain its authority, it is full time that the Confederation were broken up. The protection of the minorities in Ontario, Quebec, and Manitoba is an essential feature of the Act of Confederation, and the Act would never have been so quietly accepted without it.

We are pleased to find that the Catholics of the Province are disposed to maintain their rights without distinction of race, and we entertain the confidence that with the assistance of fair-minded Protestants, who will not join in the work of oppression, they will be able to maintain them. They will have the cordial assistance of all fair-minded people of the Dominion, whether Catholic or Protestant. The Sun states that a prominent gentle-

man who was present at the reception given to His Grace believes that Sir John Macdonald gave the Archbishop assurances that if the threatened legislation should pass the Manitoba legislature he would recommend the Imperial Government to suspend the Manitoba Act, and thus leave the province without a constitution.

THE LIBEL CASE OF THE JESUITS vs. THE MAIL.

In the libel suit of the Jesuits versus the Mail judgment was given on the 27th inst. on the Mail's appeal against Judge Lorzinger's decision that certain allegations which were in the defendant's plea should be struck out as being too vague. Sir A. A. Durlan, the Chief Justice, gave the judgment of the majority of the Court, confirming Judge Lorzinger's decision. He said the pleadings must be founded on facts, and not on implied facts or on inferences from facts not given. He quoted the case of the Queen vs. Newman, in which the plea filed by the defendant was twice rejected as being insufficiently libelled. In France, too, plea must be founded on facts. On allegation 13, referring to the doctrines of the Jesuits and producing exhibits, he would refer to the recent case of the Queen v. Bradlaugh. Bradlaugh had been convicted of writing immoral books, and the conviction was set aside because it was not sufficiently stated what part was immoral.

In reference to the Jesuit vows he said if there were vows and rules contrary to the laws of the land they should be specified. He intimated that the defendant could move to amend the plea by making more explicit. Judges Baby, Boss and Tessler concurred with the Chief Justice. Judges Cross and Church dissented, as they were of opinion that the matters struck out by Judge Lorzinger should be fully ventilated. Judge Church, however, was of opinion that some of the allegations were properly disallowed.

The allegations which have been struck out state that the Jesuit vows, especially the vows of obedience to the Superior of their order and to the P. P. S. render the society incapable of exercising any civil rights in the Province; that the objects of the society are inconsistent with the constitution of the Province and the Dominion, and that their doctrines and principles are subversive of the rights and prerogatives of Her Majesty the Queen, and of all moral principles which form the foundation of civil society and laws.

EDITORIAL NOTES.

MR. COLBY having accepted a seat in the Cabinet as president of the Council, the Montreal Witness says that this is his reward for supporting the Government on the question of disallowance of the Jesuit Estates Act. It urges that the Equal Rights Association should vigorously oppose him when presenting himself to his constituency for re-election. He has represented Stansfeld since 1867, and has been several times elected by acclamation.

The Winnipeg Free Press is of opinion that the West Lambton election will be a fatal blow to the Third and Equal Rights parties, and that Dr. Sutherland will go out of the business and take to some new colonization scheme. It says:

"The Equal Rights, too, will find in the result of the West Lambton election food for profitable reflection. A small percentage of the six thousand electors of that constituency would appear to have the least apprehension that the civil and religious liberties of the country are in danger. The result is a reproof to the agitators and a veritable stumbling-block to the agitation. The people of Canada refuse to become alarmed over nothing, or to join in a wicked effort to stir up strife. They will not lead themselves to the schemes of wicked men who hoped to trade on the worst passions of the people."

The Spanish Government has remonstrated with the Bishops because a number of Spanish priests keep telling their flocks that it is a great shame that the Pope should be kept a State prisoner at the Vatican, and that they will not leave off stirring as long as the temporal power of the Holy See has not been restored. The Bishops of Barcelona and Orichala have requested the most outspoken of their priests not to embarrass the Government by their utterances, but they have not further prohibited speaking on the subject. Other Bishops, including the Bishop of Placentia, have replied that they cannot muzzle their clergy.

The Prince Regent of Bavaria has issued a decree ordering that henceforth religion shall be one of the subjects on which those leaving schools or colleges shall be subjected to examination when matriculating at the Universities. The religious examination shall be on the first day. The decree has been issued in order partly to meet the representations of the Bishops that sufficient attention has not been bestowed upon religion in the schools. Bavaria being a Catholic country, the improvement in other respects also it is expected that the anti-Catholic legislation of past years will be repealed. The Catholic members have now a majority in the

Parliament, and they demand that the right of vetoing the publication of decrees of the Holy See shall not be claimed in matters relating to faith and morals; also that the Old Catholics shall not be regarded as members of the Catholic Church, and that the anti-Jesuit legislation of 4th July, 1872, be repealed.

TORONTO ROWDYISM.

From the Daily Globe, Nov. 29. We are quite sure that every respectable person in Toronto feels heartily ashamed of the unmanly backguardism displayed by some coarse, ill bred lads on the occasion of Archbishop's Welsh's entrance into this city on his assuming the position of Catholic Archbishop of the diocese. In his short letter is another column the Rev. Dr. Potts. By rebukes such as these and contemptible conduct. Such displays of bad manners, bad morals and bad religion disgrace any city, and ought to be put down and punished with the greatest severity. Those who are guilty of such conduct show that they have not yet learned the first principles of true religion or of genuine liberty. It does not matter what such apostles of force and violence call themselves, or what motives they may allege in defence of their conduct. They are ignorant, Godless, mannerless blackguards all the same, who, if caught, ought to serve a term in the Central Prison. Canadians everywhere must take a lesson from such occurrences and guard against the very possibility of such outbreaks, whether in Toronto or Montreal, or elsewhere. But it does not matter who are the offenders. The thing is only evil, and that continually, wherever and by whomsoever committed. In a free, mixed community a great amount of mutual forbearance and large-hearted self restraint must be cultivated. What is sanctioned by law and by the public authorities must not be put down by individual lawlessness and violence. In the case under discussion there was something specially infamous in both the words uttered and in the violence offered. Can a number of quiet citizens not welcome among them their chief pastor without being subjected to insult and stone-throwing? It is in every way too bad. But it is the natural outcome of some of the teaching and preaching which have lately been current in these quarters. If a Jesuit can justifiably be 'shot down' like a mad dog, surely an Archbishop may be stoned! Let those whom it concerns lay this and that to gether, and let them henceforth set a watch upon their tongues and pens. Let some of violence are only too easily learned.

CONVERSION OF A PREACHER.

The following beautiful incident is one of the contributions to the columns of the Washington, D. C., Church News by "Antiquarian."

An incident that happened whilst Father De Neckere was living in Washington illustrates his great faith in the prayers of children, which was as notable a characteristic as his admirable energy. One night a Catholic relative of a sick gentleman named Vinton, who was a brother of Rev. Dr. Vinton, of Trinity Church, New York City, and a Secretary to one of the members of the Cabinet. Though kindly received, Father De Neckere was unable at this visit and at succeeding ones to excite the sick man's interest in the teachings of the church. One night, as the good Father was returning from his fruitless task he thought him of the orphan children, with whom he was a great favorite. He almost ran to St. Vincent's Asylum, but there the Sister told him that the little ones were all in bed.

"Please call them up," said Father De Neckere, "and tell them to say a 'Hail Mary,' for the conversion of a poor dying man."

The Sister complied with his request, and Father De Neckere went home with a hopeful heart. Before going to his own room he stopped to tell Father Ward how unsuccessful his work had been and how he had set the orphan children praying for his success. While they were conversing the Collector, door bell rang, and then a Brother came to tell Father De Neckere that he was wanted right away at Mr. Vinton's house. Suffice it to say that the orphan's prayers had "pierced the clouds." Mr. Vinton died that night a Catholic, only a few hours after he had received the rites of the Church. Father De Neckere preached the funeral discourse at St. Patrick's Church before the President, the Cabinet, prominent citizens and distinguished Government officials.

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Is a matter of small importance compared with other applications of electricity. By this agency Nerville's nerveine is made to penetrate to the most remote nerve—every bone, muscle and ligament is made to feel its beneficent power. Nerveine, pleasant to taste, even by the youngest child, yet so powerfully far-reaching in its work, that the most agonizing internal pains yield as if by magic. Neglect no longer to try Nerveine. Buy to-day a ten cent trial bottle and be relieved from all pain. Sold by druggists and country dealers everywhere.

A Night Alarm.

I awoke last night to find my little boy so bad with croup that he could hardly breathe, but on giving him some Higway's Yellow Oil on sugar, and rubbing his chest, throat and back with it also, his soon was sleeping quietly and awoke next morning completely cured.

JOHN ELLIOT, Eglington, Ont. "Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints, Constipation, etc., it is the best medicine known.

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All poisons waste, and worn out matter ought to escape from the system through the secretions of the bowels, kidneys and skin. B. B. cleanses, opens and regulates these natural outlets for the removal of disease. NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

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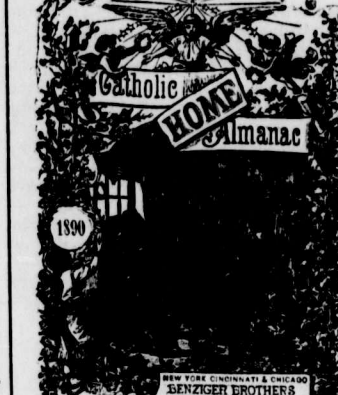
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Is a blood disease expelled from the body by the use of Ayer's Sarsaparilla. It is a dangerous malady, effective treatment of Ayer's Sarsaparilla blood purifier, delay the better; delay two years, I tried and was treated, but received no relief. I began to take a few bottles of Ayer's Sarsaparilla, and this troublesome disease was completely restored. When Ayer's Sarsaparilla was commenced to be used, I began to feel better, and I had nearly lost my system. I began to feel better, and I had nearly lost my system. I began to feel better, and I had nearly lost my system.

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Catarrh

It is a blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and dangerous malady.

"I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me.

"I became convinced from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was generally deranged.

"After taking but a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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DR. ROUBK, MANAGER.

RIGAUD, P. Q. AND THAT SORT OF THING.

For the CATHOLIC RECORD. In my last communication I hinted that I would later on, describe to you the future of the Catholic Church in the Dominion of Ontario.

"Nowadays, most people are at one on the point that railways are the civilization of a country—not, indeed, but civilization, in a high order sense, and may exist without them. But the railways are exceedingly helpful to the inhabitants of a country in the possession and enjoyment of the fruits of civilization elsewhere.

"I have no doubt that the railways are a town or country is richly endowed by nature with all that should make it rich and prosperous, yet, owing to lack of means of export and import, is handicapped every point of a railway is an improvement to it. Such has been, and still is, the case of Rigaud, P. Q., in the Dominion of Ontario.

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Seven respectable young men, sons of tenant farmers, were sentenced at Woodford on the 14th inst. to give bail for good behavior for twelve months, the smallest for £20, and two for £10 each.

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IRELAND'S STRUGGLE.

The revision of the voters' lists for Derry city makes almost certain the choice of a Nationalist majority of one hundred and sixty six.

Their is a fair prospect that the difficulties between the landlord and the tenant will be at last amicably settled on the Glenhurlid estate. A conference was held between representatives of both parties, which resulted in an agreement that arbitrators should be named to settle a fair rent, and a sum to be paid for arrears.

The agreement to be held must have the assent of Judge Boyd, which will probably be given, and this, it is hoped, one of the most heartless series of acts of oppression ever perpetrated against humanity will be satisfactorily ended.

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FROM THE HEIGHTS.

BY JOHN WYSE O'NEILL. "Come to me for wisdom," said the mountain; "I am the valley and the plain. There is knowledge dimmed with sorrow. There is grief with its hope like a fountain; there is the crown of pain and fever. Nature's grief never changes; I am the valley and the plain. There is the crown of pain and fever. Nature's grief never changes; I am the valley and the plain.

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CATHOLIC PRESS.

Buffalo Union. The report of Mrs. Parnell's destitution has been used to reproach her heroic son—as every report damaging to Ireland is invariably used.

The Lord Mayor of Dublin has been able to borrow £500,000 at three and a quarter per cent. interest, on the credit of the city. This refutes the objection which has been made against Home Rule, that the country has not sufficient credit to raise money to carry on the Government.

The indications are that the stand taken by the Tipperary tenants of Mr. Smith-Barry, and the subsequent organization of the Tenants' Defence Association, have already resulted in a great victory for the tenants.

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