# Catholic Record.

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

VOLUME 13.

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LONDON, ONTARIO, SATURDAY, MAY 10, 1890.

NO. 603

# Catholic Record

London, Sat., May 10th, 1890.

EDITORIAL NOTES.

IN THE PRESENT electoral contest for the Legislative Assembly of Oatario a few followers of Mr. Meredith wish it to be understood that they preserve a certain degree of independence, and are not prepared to look with favor on every plank in their leader's platform. In constituencles where a large number of Catholic voters reside even Protestant Conservatives make boast of liberality in this regard, and would be willing to pledge themselves to be friendly to the Catholic educational system. A few Catholic candidates, likewise, take similar ground ; and through this scheme no doubt entertain the hope that Catholic voters could, without sacrifice of principle, cast their ballots for them. If we concede that these gentlemen are sincere—that they will at all times be willing to give Catholics fair play in educational as well as in all other affairs - abundant cause still exists why every Catholic should, without hesitation, vote against them. We will suppose that at the assembling of the new house a motion of want of confidence in Mr. Mowat's government is introduced. The votes of our so called friends will aid its passage, and our declared enemies would then assume the reins of power. What will be the result? An Orange reign of terror quite as unjust and as unmerciful as ever prevailed in Belfast.

WE cannot, consequently, be too careful in guarding against false friends. Mr. Meredith has declared we are the common enemy, and we must be treated as such. We must therefore see to it that we do not place in his hands a rod with which he may lash us. He has declared also that the establishment of Separate schools was a misfortune, and, finding it impossible to destroy the system, he hurls bitter invectives at Mr. Mowat's government because it permitted their encouragement and extension. Some of his followers, still more intense in their hatrad of Catholicity, have declared their readiness to prostrate themselves at the foot of the throne and beseech Her Majesty to pluck out the schools root and branch. Catholics, therefore, who would cast their votes in favor of a Meredith candidate, would not only sacrifice principle, but would be possessed of very little self respect.

THE Equal Rights party-or, rather, a sort of unrevised second edition of the Meredith Orange party-are extremely bitter and ill-tempered when referring to Catholic practices. The Toronto Nation is their official organ. In a late issue our contemporary worked itself into a very bad humor when it read once again the report of the Commissioners appointed to investigate the condition of believes that the Pope and the Catholic the schools in those sections of the Church had a finger in the pie too. W. H. the bulk of the population. Here is the list of horrors it hangs up before the Orange lodges :

"In addition to these methods of inculcating religion, catechisms, etc., there were found in many of the schools in the county of Essex pictures of a religious character, the crucifix, and small statues or images of the saints. In two instances in Prescott altars were found in the

Where Public schools are established in exclusively Protestant neighborhoods it is not the custom of Catholics in other sections to feel aggrisved and utter loud protestations if Protestant religious ex. ercises are conducted therein, or if the Protestant religion, or any form of it, is at times inculcated. In all cases the law gives the Trustees power to authorize such religious exercises as they deem fit. When schools are attended exclusively by Catholic children, we cannot but consider it very great impertmence on the part of any man to interfere with what the school authorities think proper to hang on the walls. Before the great-grand. father of the Nation's editor was born the crucifix had a place in schools in this country, and long after he will be forgotten crucifixes will yet be found in our schools and in our churches and in our homes, pointing the way to heaven, and reminding us that a Saviour was crucified that its doors may be opened.

ON THE 29th of April there appeared an editorial article in the Toronto Mail, bearing the title "Cassock vs. State," in which very great importance was placed on the action of a priest in the Province of Quebec, who, it is charged, refused the sacraments to a parishioner because he did

Blahop Fabre, for adjudication, and it president of the North Middlesex Conwould be well, we think, were the Mail servative Association. Mr. Hutchins, we and many other papers, to await a full are asked to state, does not approve of statement of the case before they enter all the planks in the platform of the Merinto the question at such length, and make | edith party. all manner of speculations in regard to it, The priest may or may not be to blame. At the present stage of the case it would of the candidates who are in the field as be hasty to offer an opinion. For arguments cake, however, we will admit that the charge is fully sustained. What, then, does it prove : Simply that one priest out of a thousand was guilty of an imprudent act, and for which he will be brought to account by his superiors. That is all. Nothing less-nothing more.

Bur the Mail contends that in an action of this kind on the part of the priest there is much danger to the State. Now let us look into this matter a little bit and suppose another case. In the year 1884, on St. Patrick's Day, a number of Toronto politicians—not Irishmen, however—took it into their heads to celebrate Ireland's great day by passing \$1,000 bills around amongst some of Mr. Mowat's supporters with a view to coax them to vote want of confidence in his government. Besides Mr. C. W. Bunting, of the Mail, and others implicated in this transaction, we noticed the name of a Methodist preacher named Wilkinson. How would it appear at that time were the CATHOLIC RECORD, for instance, to publish an editorial article headed "The Choker and the State," and proceed to demonstrate what terrible things were in store for this Canada of ours if Methodism were allowed to thus interfere in the public aff irs of this country. Well, no doubt, many a one would enjoy a hearty laugh at our expense, and many will likewise put on a broad smile at the clumey attempt of the Mail man to hold the Catholic Church responsible for

In an article on the fourth page we deal with the Toronto Empire's vagaries as to parental rights. It will be noted that the Empire claims that His Grace the Archbishop of Kingston and Mr. Meredith hold the same views in regard to this important subject. The Empire editor, however, is in very marshy ground, and of course is stamping and floundering and falling as he proceeds. He is in exceeding bad temper and presents a sorry spectacle. Weakness of argument is a distinguishing feature of the Ontario Tory press in this campaign, and the Empire editor's imbecility becomes specially apparent when he makes onslaught on the strong citadel of His Grace of Kingston.

W. H. BARTRAM, Esq., Barrister, Solicitor, Conveyancer, Money to Loan," is a faithful picture of the average "Equal Rights" man. W. H. Bartram sought the nomination of the Reform convention for East Middlesex, but, failing to receive it, he placed the blame at the gates of the Vatican. Nature had been very niggardly with W. H. Bartram, and he doubtless where the French people form | Bartram has a tremendous desire to soar to eminence, and he feels sore because he cannot soar, and vows vengeance against Catholics because he firmly believes they cling to the ropes and will not permit his little balloon of ambition to ascend. Here is a flash from Mr. W. H. Bartram.

was the manager of that company, and Mr. Purdom was its paid legal advicer."

There's legal acumen for you! How nicely he statched and searched, and rolled the matter over in his mind, until he discovered a Popish plot. Not one of the Directors of the Dominion Savings Society is a Catholic, nor is there a Catholic in its service, at least so far as we know; but the mischief comes in right here: Some Catholics deposit money there—a few others may possibly borrow from it. Mr. Purdom is its solicitor. Cannot any one here see the connection with Popery? Cartainly they can; and therefore a good Protestant could not vote for a man like Mr. Purdom. We pity Mr. W. H. Bartram. He is disorganized, scattered, disintegrated. Fear of the Catholic Church has made a wreck of him. We would recommend a treatment the persistent rejection of a definition of a formulae of potassium for Mr. W. H. Bartram, and also advise him to procure a Catholic catechism, which may be studied between the doses.

THE Empire keeps on repeating the cry of Mr. Meredith with regard to the Canadian Freeman, of Kingston. That journal was publicly shown to be not only in nowise Archbishop Cleary's organ, but to be wholly independent of him. The Freeman has again and again affirmed that it never consults His Grace about its editorial publications. Last week, however, the Empire was out with an unmanly and groundless attack on the Mowat Government on its alleged subserviency to the hierarchy. "The Kingston newspaper," it shouted, "which advocates the views of Arch. bishop Cleary." For this unwar ranted assertion Mr. Meredith suffered severe castigation and drew upon himself the contempt and condemnation of a discerning public. No false assumption was ever more completely disproved than the contention that, because the Freeman is published in Kingstop, the Archbishop is responsible for all or anything it publishes, or must be supposed to have inspired its editorials. Unfair though the Empire and other no-Popery journals may be towards the Archbishop of Kingston, we think they are at this time of day pretty well aware of his intrepidity in uttering aloud his principles and sentiments before friend or fae. It is childish for the Empire to keep harping on the same string. The cause it advocates can gain nothing, but lose immensely, by the puerility of charges that have been so triumphantly squelched and which brought only defeat and dieaster on their imprudent and fatuitous author. every little indiscretion of a priest or lay. Archbishop Cleary never, so far, has sought to go behind the Freeman or any other journal for any stealthy advocacy of his views. Why do not the Mail, Empire, et hoc genus omne, deal with that journal as with all others and criticize its articles as its own, for which its editor is solely responsible? Why manifest so much dread of the Archbishop, and why falsely charge him? Why, oh why, and wherefore those tears ?

A CLERGRMAN of Ohlo, named Rev. Howard McQueary, who styles himself "a Presbyter of the Protestant Episcopal Church of the United States," has issued a work entitled "The Evolution of Man and Christianity." His views are rather singular for one professing to be a Christian, and especially so for a teacher of Christianity; nevertheless he declares that he is a consistent and orthodox Churchman. In his teachings he is not at all obscure. He eliminates everything which is miraculous in the Bible, unless it can be explained naturally by Hypnotism or the influence of one mind over mind or matter. He denies the Trinity and the Divinity of Christ, as well as the birth of founds his claim to orthodoxy. We are accustomed to read in the different Protestant journals which favor union of the sects that the true test of Christian charity and Catholicity is such a breadth of view as will recognize the most indefinite variety of belief. Would not Rev. Mr. It went off at the London West meeting of view, be a most simple basis on which McQueary's programme, from this point Saturday night:

"He wanted to knowlif the electors of London West were going to give their support to a candidate nominated in the interests of his patron, by whom he was employed as solicitor for a monetary institution—the Dominion Savings Company, admitted to be a representative Catholic institution of London. Col. Leys Catholic institution of London. Col. Leys was the manager of that company, and to form a union? Even Bob Ingersoll ers of Confucius. We learn, however, that the book is not receiving a very favorable reception from Rev. Mr. McQueary's fellow Presbyters, who appear to think he is carrying his Catholicity too far.

INASMUCH as in the last number of the Contemporary Review, Canon McColl states that Cardinal Newman had expressed to him his disapproval of the excommunication of Dr. Dollinger, the Rev. Austin Richardson communicates to the London Weekly Register the result of some enquiries he made into the facts of the case. Cardinal Newman, when asked concerning the conversation with Canon McColl, answered:

"He cannot recall the conversation with Canon McColl; but he knows that tailed excommunication,"

When Father Richardson informed Canon McColl that it was his intention to publish this, the Canon threatened WE ARE requested to state that Mr. that he would in that case publish a W. H. Hutchins, of Parkhill, was not letter which he received from the Carnot, in a municipal election, cast his vote the gentleman who, at the late Canser- dinal many years ago. The letter with in accordance with his (the priest's) wishes. vative convention, endorsed the platform which the Canon attempted to frighten The matter, it seems, was referred to of Mr. Meredith, but Mr. R. Fox, who is Father Richardson from his purpose merely gives expression to a "regret that zens who have children attending school, more time and patience had not been took a vote of the parents whether or municants was about sixty. employed in gaining Dollinger and the Old Catholics before excommunicating them." This sentiment is, of course, the outcome from a kindly heart ; yet it in no way disputes the justice of the sentence; and undoubtedly the Archbishop of Munich knew the obstinacy of Dr. Dollinger and his followers before he adopted the extreme course of excom-

ARCHBISHOP IRELAND, like St. Paul, acknowledges no social or religious distinction on account of race or color. He said recently :

"My solution of the negro problem is to declare that there is no problem to be solved, since we are all equal, as brothers should be, and we will, in consistency with our American and Christian principles, treat alike black and white know no color line ; I will acknowledge none. I am not unaware that this solemn none. I am not unaware that this solemn declaration of mine will be deemed by many upon whose opinions I set high value as rash and untimely. Yet I fear not to make it, for I believe I am right."

CARDINAL LAVIGERIE estimates that to carry out his plans for the crusade he meditates for the abolition of African slave hunting he will need one thousand men and £800,000 sterling. Men enough have volunteered, but the difficulty is to obtain the necessary amount of money.

The New York correspondent o the Boston Globe is lavish in his praise of the Christian Brothers' Parochial schools of the Metropolis, while relating their succeseful competition with the Public school pupils for Congressman Cummings' West Point Cadetship. The winner was Wm. Donnelly, and the seven succeeding places were won also by Parochial school pupils. The correspondent does not hesitate to state that the Christian Brothers are thus successful because they have higher motives for their zeal than mere love of gain. He says:

"The reason for this remarkable show. ing is easily explained. The teachers in the Catholic schools are inspired by a higher motive than that of gain. The greater number of them belong to religate ious orders, and have been specially educated for the vocation of teaching. cated for the vocation of teaching. Fer-sonally they receive no salaries. The money they get from some parishes goes into the common fund of their order, which cares for their absolute necessities and provides them with a home. If they are compelled to go a distance to teach are compelled to go a distance to teach they are provided with car fare, but no more. They possess not a penny which they can call their own. Living according to a strict daily rule themselves, it is only natural that they should command order in their class rooms. Political is fluence has nothing to do with their appointment. Experienced judges pass upon their capa-city, and place them in the sphere where they will do the most effective service."

After a high eulogium on the Christian

Brothers, he continues: "The Parochial schools in New York have turned out some of the most brilliant men of the day. Senator Tom Grady, the silver-tongued orator, is a graduate of one Divinity of Christ, as well as the birth of Christ from a virgin. He admits the future life of the soul of man, and in some eighth Street, received his first instrucsense, that there is a God, and on this he Rotulf, now President of the Chaltter President of the Christian Brothers' College, London, is another shin-ing light who obtained the elements of knowledge at St. Bridget's."

The Parochial schools in New York or elscwhere need not fear to be judged by

"The scandal of a Protestant clerical election is going on at Launceston. The incumbency of the parish of St. Stephen's in that town is in the patronage of the ratepayers, who have advertised for a clergyman. There were eighty nine candidates, who at a vestry meeting were reduced to six. Each of the selected men is to conduct divine service in the church, and preach a trial sermon. Then will follow a poll, in which every ratewill follow a poli, in which every late-payer under £50 will have one vote, another being conferred by every ad-ditional £25 of rateable value, up to a maximum of six."

The above is from an English exchange and is but a sample of what occurs in almost every Protestant church on the occasion of the death or removal of an incumbent in this country. There is high and heavy bidding for a lucrative church living. The eighty-nine candidates who presented themselves for the pastoral charge of St. Stephen's at Jaunceston evidently had in view the profits and emoluments of the living profits and emoluments of the living more than the anxiety to save souls. They were more desirous of gathering the wool than of attending to the Divine command "feed my lambs and feed my sheep." The Catholic doctrine is that one must be chosen as Asron was and a true pastor must be divinely commissioned or sent, for, St. Paul says, "how can they preach unless they are sent?" But with Protestants a call is given or a day of bidding announced and then comes the scramble and "I bet you ten

not they desired religious education to be imparted. Out of 27,000 parents, 25 000 voted for religious instruction, and a very inconsiderable number against it, some neglecting to record their votes. It thus appears that the Catholic religious element, even in the Italian cities, is much stronger than we would be led to believe from the apathy with which the anti-religious legislation of an Infidel government is submitted

to. It is surprising how the Garibaldian element can so terrorize the loyal Catholics as to prevent them from bringing their influence to bear so that the Infidel politicians may be checked in their pre-

As will be seen in an article published elsewhere, Mr. H. A. Costigan, Collector of Inland Revenue at Winnipeg, has been made the recipient of valuable testimonials of esteem by his associates and other friends, on the occasion of his marriage, which took place a short time since. Mr. Costigan is one of the most efficient as well as estimable officers in the Inland Revenue Department. We wish himself and his fair bride long life and every happiness.

# RECEPTION AT THE SACRED HEART.

In the beautiful chapel of the Sacred In the beautiful chapel of the Sacred Heart Convent a very imposing ceromony took place on Friday, the 2nd inst. The veil and habit of the Order of the Sacred Heart were assumed by Miss Mary Shanon at the hands of the Rev. Father Tiernan, Chancellor of the diocese of London. Several of the imposition relatives and friends of the mediate relatives and friends of the young lady occupied seats in the chapel. young lady occupied season in the chapter.

After the young lady had answered the
usual questions, and declared her intention of entering the Order of the Sacred Heart and expressed her most anxious wish to devote her life to the service of God, the rev. celebrant blessed the veil and habit she was about to assume in exchange for worldly raiment. She then retired, the Lady Superiors accompanying her, and soon returned habited as Religious of the Sacred Heart. At the end of solemn High Mass Kev. Father end of solemn High Mass kev. Father Tiernan preached a very eloquent and touching sermon from the text, "You have not chosen me, but I have chosen you and have appointed you that you go and bring forth fruit and that your fruit remain." He dwelt on the blessedness of the high and exalted privilege of being chosen as the bride of the Prince of Peace, of the King of kings—an honor before which all earthly distinctions

Peace, of the King of kings—an honor before which all earthly distinctions must pale, before which all earthly espousals must sink into insignificance. The sacred though trying obligations imposed by a religious life were found in the 44th Psalm: "Hear thou, my daughter, and see, and incline thine ear, and forget thy people and the home where thy father dwelleth." All must be foreaken by those self-denving souls. where thy father dwelleth." All must be forsaken by those self-denying souls, those few elect who espouse the Crucified. Home and friends, parents and brothers, youth's enjoyments, fond hopes and cherished associations of childhood's happy hours—all must be forgotten, all must disappear, to enusue serious attention, or never to engage serious attention, or distract the mind, or dim the light from above, or lessen the heart's longings for Him who calls, for Him who says, follow Me, for Him who says "friend, give Me thy heart," "thou hast chosen the better part which shall not be taken from thee,"

"enter thou into the joy of thy Lord."
Father Tiernan's address was listened
to with rapt attention and drew tears

from the eyes of many present.

Sister Shanon is the fifth member of one family who has left the world and its perils to embrace a religious life. Two have already received the hundred-fold have already received the hundred fold reward promised by Him whose words never pass away. They died, one a Sister of St. Joseph at Mount Hope Orphan Asylum, the other a professed nun of the Sacred Heart, whose holy death we chronicled in November last. One is still at the Sacred Heart in this city, a professed Sister, and another a nun at Loretto Abbey, Toronto. God has certainly blessed the house and home of the venerable plonger. Mo home of the venerable ploneer, Mr. Shanon, of Dereham, Co. Oxford, who still lives and rejoices in thankfulness of a signally blessed offspring. His daughters have been to him an abundant source of heavenly blessings and consolations in the sunset of his useful and honored life.

FIRST COMMUNION AT INGER-

Sunday, the fourth day of May, was a first Communion. For some time before the joyous day the little ones were carefally prepared and instructed in the Chris tian doctrine by Rev. Joseph. P. Molphy and Rev. George R. Northgraves, and as the day approached when they should for the first time receive our Blessed Lord in the most holy Eucharist, they were found to be exceedingly well instructed in their

religion.
The Mass of first Communion was celebrated by Rev. Joseph P. Molphy, P. P., who also gave a very edifying address to the children on the excellence of the Holy Sacrament which they were then ad-

REV. FATHER DAWSON.

At the convocation of Queen's University, Kingston, held on the 30th ult., the Rev. A. M. Dawson, of Ottawa, delivered an address. We are indebted to the Kingston News for the following report: This venerable priest of Ottaws, upon This venerable priest of Ottaws, upon whom the degree of LL D. was conferred by Queen's two years ago, was introduced by the Chancellor. He received an ovation, the applause keeping him silent for several seconds. At the outset he said he trusted that his hearers would give him credit for being sinears when give him credit for being sincere when he said it was with great pleasure that he was present he was present. "It was a two fold pleasure, that of being here, and that arising from baving been kindly invited arising from baving been kindly invited to be here by your distinguished and learned Chancellor and by your elequent and much loved Principal. It gives pleasure also to contemplate a beautiful object; and such object is here before me in the elegant commemorative tab-lets that have been prepared. They auggest also other and greater beauty. suggest also other and greater beauty, that of man's genius, which in this our age has brought art to such high perfection. There is still greater beauty—the gratitude which these tablets are designed. signed to commemorate — gratitude which dwells in and decorates the minds of all good men, which adorns heaven itself, countless hosts of blessed spirits

pouring forth at every moment celestial songs of praise in thanksgiving for the redemption which has availed them to everlasting life and glory. To return to earth, we have on this terrestrial scene a very marked and truly noble instance of ratitude—the gratitude shown by this University to its early benefactors. This seat of learning had beginnings that were not unlike those that are common to almost all institutions that are destined almost all institutions that are desirable to be great. There was some trouble, some difficulties and some wants. But if there were wants, there were wants, there were wants. were friends also. Of these some four thousand came forward at the opportune moment, and by their liberal contribu-tions enabled the infant institution to tions enabled the infant institution to tide over the reefs and breakers that obstructed its entrance into the happy haven of peace and prosperity in which it now rides triumphant. So great a service is well deserving of gratitude; and the University is grateful and shows its gratitude by placing on its walls tablets of enduring brass. Thus in days to come, and by unborn generations will be held and by unborn generations, will be held in grateful remembrance the generous benefactors of Queen's University.

benefactors of Queen's University.

"I need not try to express the delight it affords me to see risen up amongst us in this our Canada a seat of learning moulded according to the sound and safe principles and traditions of the university of a learning and traditions of the university of the learning and traditions of the university of the learning and traditions of the university versities of a land we loved, and still love right dearly and right well.

Let me in concluding give utterance it my earnest wish that Queen's may continue to prosper as in the past, that it may be efficient as hitherto, and may command, as it now commands, the esteem and respect of all lovers of science and letters, disseminating far and wide, throughout the length and breadth of this vast continent of America, that knowledge and learning which ica, that knowledge and learning which give a decided superiority to the sons of Scotland and all other alumni of this University and kindred institutions wherever their lot is cast."

Messrs. P. F. Gleeson and J. McDonlast Tuesday went to Dundas, to attend the meeting of the Grand Council of that the meeting of the Grand Council of that excellent society. On Monday evening a pleasant affair came off at the restaurant of Bro. McDonald, being a social and oyster supper given to the members of the society. Bro. A McNeil occupied the chair. Songs and speeches were the order of the evening, and all returned home satisfied that they had spent a pleasant and profitable hour in triendly. pleasant and profitable hour in friendly intercourse, Much good and useful logislation is expected at the Grand Council meeting, and we doubt not the outcome will intercourse and intercourse will insure continued prosperity for this admirable association of Catholic young

# Resolutions of Condolence.

Resolutions of Condolence.

ADOPTED BY ST. PATRICK'S BRANCH, No. 12.

Whereas, it having pleased Almighty God in His infinite wisdom to remove from this life our highly esteemed and much respected Treasurer, T. J. McConnell, therefore be it.

Resolved, That resolutions of respect to his memory be inserted on the records of the Branch, published in the official organs of the Association, and a copy sent to his bereaved widow.

Resolved, That while we, the members of the Association, and a copy sent to his bereaved widow.

Resolved, That while we, the members of the Branch bow in humble submission to the will of Divine Providence we cannot but tender our sincere and heartfelt sympathy to the widow of our late Brother in this her hour of sad affliction to Heartfelt amuch beloved and efficient officer, and the Association a member that was a true Emerald in every sense of the word; and be it further Resolved, That the charier of the Branch be draped for thirty days out of respect for our late Brother.

May God in His great mercy comfort and console his stricken widow. And may his soil rest in peace,

console his stricken widow. And may his soul rest in peace, Signed on behalf of the Branch: J. J. Nightingaie, President; J. J. Ma-loney, Vice-President; W. Lane, Recording Secretary; M. Stringer, Financial Secre-tary; J. Fahey, Marshal.

Bishop Caspar H. Borgess, who was stricken with paralysis at St. Augustine's Deanery, Kalamazoo, Mich., last Sunday night, died on Saturday last. He had been failing each day, although he remained conscious until near the end.

Rav. Father Jones, of the Jesuit's Colto one that the foremost horse will win it."

Holy Sacrament which they were then admitted to partake. They were tastefully dressed, the garments and veils so suggestive of the innocence and purity of their souls. The altar was beautifully decorated and the whole ceremony was very tested on the lst inst.

R3v. Father Jones, of the Jesuit's College of Montreal, is not only an able dedender of his Order, but also an adept in practical science. He has invented and improved fire escape. Two of his escapes have been placed on St. Mary's College, and they were successfully tested on the lst inst. Sweetheart Robin.

CHABLES WASHINGTON COLEMAN. Interlooked boughs of the hawthorn hedge How barely your brown twigs glisten! What! Have your blossoms forgotten their

I pledge?

I pledge?
Surely I heard a bluebird sing,
And smelt the breath of the clover,
(What is the word he was whispering—
Whispering over and over?)

Daffadowndilly, how late thou srt,
Thou springtime's earliest come!
The gladness of Summer is in my heart,
And on my cheek there is Summer.
Thrilling me through at the bluestird'se
As the sun when it bisses the clove!
('Gainst my cheek Jid a sunbeam fail?
Ah, why was he bending over!)

Petals of white from the hawthorn tree
Over the lush grass blowing;
Light is my heart as your breezes be—
Why, surely it cannot be snowing!
A moment ago the dream-soft skies
Arched above fields of clover!
(Why did he look me so full in the eyes?
And why did my head droop over?)

I know that I heard a bluebird's call:
(That word for a whole heart's hushing!)
I know that I feit a sunbeam fall
(Ah, what on my cheek was brushing?)
The sky showed never a sign of rain;
(His syse—he was bending over!)
And I know, though F walked in a Winter
lane.

I smeit the breath of the clover !

# KNOCKNAGOW

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER XXXVI.

HOME TO KNOCKNAGOW .- A TENANT-AT WILL.

A hand was laid on his shoulder, and on looking round, he saw the dragoon standing close to him.
"Come and have a drink," said the

dragoon. "I don't take anything; thank you all the same," replied Billy Heffernan.
"Oh, d—n it," returned the dragoon,
"as we were comrades on the road, don't

'Well, I'm a teetotaller," rejoined Billy Heffernan; "but if you'd have no objec-tion to come over beyand the Weshtgate, I know a place where they have pepper-

"All right," said the dragoon; and they continued on their way through the drays and carts.
"Is this all corn?" the dragoon asked.

"All whate," replied Billy Heffernat.
"I never saw so much corn at a market,"
returned the dragoon; "and yet ye Irish
are always talking of starving. How is

"Begob," said Billy Heffernan, "'tis many's the time I said thim words to my-

Where does it all go?" the dragoon

Some uv id is ground in the mills here an' up the river," replied Billy Heffer-nen; "an' more uv id is sent off wudout an' up the river," replied Billy Henernan; "an' more uv id is sent off wudout
bein' ground. But ground or not
ground off id goes. If you'll take a
walk down to the quay, you'll see
'em loadin' the boats wud id.
They brin' id on to Carrick, and from that
down to Watherford, an' the divil a wan
uv me knows where id goes afther that.
'Tis ould Pail Morris that could explain
the ins an' outs uv id for you. Bat' tis
the corn that's makin' a town of Clo'mel;
so there's that much got out uv id afore the corn that's makin' a town of Clo'mel; so there's that much got out uv id afore id goes, as ould Phil says; besides the employment av tillin' the land and repairin' id. But 'tis the big grass farms that's the ruination uv the country. 'Twas on account of thryin' to put a stop to 'em that they made up the plan to hang Father Sheehy. So ould Phil

Morris tells me." The mention of Phil Morrie's name seemed to have put political economy completely out of the dragoon's head, and he did not again speak till Billy Heff-ruan

ne did not again speak till Billy Hell-sman roused him from his reverie after they had passed the West Gate. "This is the house," said he. "Come in," returned the dragoon. "Here's luck, any way," said Billy Hef-fernan, as he tossed off his glass of pepper-mint.

"Good morning, friend," said he, laying his empty mug on the counter.

"Have another," said Billy.

"No, no," returned the drsgoon. "Good morning."

morning."
"Oh, begob," rejoined Billy Heffernan, getting between him and the door, and putting his hand against the soldier's broad chest, "we don't undherstand that soart o' work in Ireland."

"Yes, yes, I understand your custom, returned the dragoon smiling. he added, "I will take another."

Billy Heffernan sold his creel of turf and, after breakfasting upon a brown loaf and a bowl of coffee in a cellar, was returning through the Main street, thanking his stars that the big town with its noise and bustle would be soon left behind him, when his eye caught the big dragoon standing with folded arms opposite a shop window, and seeming absorbed in the examination of the articles there displayed. Happening to look round, he recognized his companion of the morning, and beckneed to him. Billy Heffernan stopped his mule, and waited till the dragoon had crossed over to the middle of the street. and, after breakfasting upon a brown loa crossed over to the middle of the street.

"Going home?" said the dragoon.
"Yes," replied Billy; "I have the tur

"Would you," the dragoon asked, after "Would you," the dragoon asked, after a pause, "would you bring a message from me to Bessy Morris?"

"Well, I will," said Billy; but he felt, he couldn't tell why, as if he would rather

not.
"Wait for a minute," said the dragoon, and he walked quickly back to the shop.
He soon returned, and handed to Billy Heffernan what seemed a small box

wrapped in paper.

"What will I say?" Billy asked, as he put the parcel in his waistcoat pocket.

"Well, I don't know," returned the dragoon, as if he felt at a loss.

Billy Heffernan very patronall.

Billy Heffernan very naturally looked at him with some surprise.

"Say," said he, at last, "that it is from a friend."

"Begob," thought Billy Heffernan, "he is a bad case. I woudher what do she think ur him? 'Twould be d—n dhroll if Bessy Morris, above all the girls in the parish, would marry a soger. Begob, ould Phil'ud choke her afore he'd give her to a redcoat. Come, Kit, be lively, or they'll

be all in bed afore we get to Knockna

Billy Heffernan and his mule had left Billy Heffernan and his mule had left the busy town with the cloud over it some miles behind when the sun was disappearing behind the hills upon which the dragoon turned round to geze when his companion would have called his attention to the Watford mountains—by which plece of eccentricity the reader has lost an oxciting legend of those mountains, which Billy Heffernan was about relating for the amusement and instruction of his military friend. But it was all owing to Bessy Morris—who we fear has much more than that to answer for. As the stars began to peep out one by one—and there was one star that shone with a pure, steady lustre, and Billy Heffernan felt sure

more than that to answer for. As the stars began to peep out one by one—and there was one star that shone with a pure, steady lustre, and Billy Heffernan felt sure it was looking through the beech tree into a face as mild and beautiful as itself—he began to wonder why he felt so tired and sleepy; but, recollecting that he had had no rest the night before, he turned to his mule, and said, "Wo! Kit," in a manner that made that sagacious animal not only atop, but turn round, till her nose touched the sheft, and look at him. The fact was, Billy Heffernan was in the act of yawning as he pronounced the word "Wo!" and attiffness in his jaw as he attempted to add the other word suggested dislocation, which so alarmed Billy Heffernan that his mule's name escaped from him with a cry, as if some one were choking him. And hence Kit not only halted at the word of command, but looked round to see what was the matter. And, finding that there was no rade hand on her master's windpipe, Kit expressed her eatisfaction by advancing her fore-leg as far as possible, and rubbing her nose to it.

Billy Heffernan placed one foot on the nave, and then the other on the band of the wheel, and climbed up till he stood on the side of his car. He put back his hand several times, and attempted to catch the skirt of his barragain coat under his arm. But the skirt was too short; and, after two or three unsuccessful attempts, Billy Heffernan looked down at himself with a look of drowsy surprise, and at last Billy Heffernan thought of Mick Brien, and a shake of the head signified that he was satisfied. In fact, Billy Heffernan, before climbing into his creel, was attempting to tuck the skirt of his ratteen riding-coat, its owner averred, was as good to keep out the heat as the cold, and, consequently, he was never known, winter or summer, to take the road without it. For a moment he thought he must have left it at home, but then that glimpse at the half moon through the rent in the skirt occurred to him, and he knew he had the riding coat thought he must have left it at home, but then that glimpse at the half moon through the rent in the skirt occurred to him, and he knew he had the riding coat as far as Phil Morris's. Then the idea of the half moon shining through the rent in the riding-coat brought the roofiess cabin to his mind, and the pale faces upon which the moonlight fell so coldly, and and Billy Heffernan shook his head as he remembered how he had wrapped his riding-coat around poor Mick Brien.

Billy Heffernan climbed into his creel; and, resting his arms on the front, and

and, resting his arms on the front, and leaning his chin on his arms, waited patiently till the mule was done rubbing patiently till the mule was done rubbing her nose against her leg; and as the mule continued rubbing her nose against her leg rather longer than usual, her master began rubbing his nose against the sleeve of his cost. There was, in fact, a remarkable sympathy between Billy Heffernan and his mule in the matter of rubbing the

accord, for which piece of considerate civility her master resolved to give her an extra fistful of bran when they got home, extra fistful of bran when they got home, for he was so tired and drowsy that he felt it would be a task to say "Yo-up, Klt." Indeed, the mere thought of being obliged to speak brought on another yawn, and Billy Heffernan turned his open mouth to his thumb—which required less exertion than moving his hand a bly menth, and made the store of the mint.

The dragoon blew the froth from his mug of porter, and took him by the hand.

to his mouth—and made the eign of the cross. To neglect making the sign of the cross over the mouth while yawning

cross over the mouth while yawning would be even worse in Billy Heffernan's eyes than to forget saying "God bless us" after sneezing, and almost as bad as going to bed without saying his prayers, or sprinkling himself with holy water.

The mule jogged on quite briskly, as if she knew her master's good intentions regarding the additional fistful of bran, while he leant over the creel, with his cheek resting on his arm, as a weary traveller might rest upon a gate, and looked lazily along the road before him in a somewhat confused state of mind. Be a somewhat confused state of mind. Be coming too sleepy to maintain his standing position, he dropped down in the bottom of the car; and, after a pantominic wrapping of himself in the ratteen riding coat, resolutely resolved to keep wide awake till he reached home. In spite of his firm resolves, however, it occurred to him that he must have dezed for half a minute or so, as he opened his eyes on missing the rumble of the wheels.
"Yo up, Kit," said he, but Kit never

He turned upon his elbow; and, looking through the laths of the creel, saw that the mule was drinking from a little stream that ran across the road.

stream that ran across the road.

Billy Heffernan rubbed his eyes, and thought he must be either dreaming or bewitched. But there could be no mistake about it. There was the identical little stream over which he had lifted Norah Laby that bright summer evening long ago, and in the middle of which he stood the night before and wept.

"Well, that bange Banagher," exclaimed Billy Heffernan, rising to his feet, and rubbing his eyes again. "I thought I wasn't wudin tin mile uv id. I wondher what time uv the night might it be?"

what time uv the night might it be?"

He was wide awake now, and there was an anxious expression in his face as he looked about him, while the mule moved looked about him, while the mule moved on briskly, seeming quite refreshed and lively after her draught at the little stream. An old fear, by which he was always haunted when descending that hill on his way home, fell upon Billy Heffernan. Most people, we suspect, have experienced some such feeling when approaching home after a lengthened absence. But it weighed upon Billy

sister or brother, wife or child, to awaken that feeling of dread. Yet he never descended that hill on his way from the busy town with the cloud over it without fearing that, just after passing Mat the Thrasher's clipped hedge, the children would run out from one of the next group of houses to the middle of the road, ex-claiming, "O Billy! poor Norah Laby is

claiming, "O Billy! poor Norah Laby is deed!"

The light shone brightly, as usual, in Mat Donovan's window, so that it could not be very far advanced in the night. And when he pessed the clipped hedge, and saw Honor Laby's window giving the hamlet quite the look of a town, Billy Heffernan's heart began to beat as pleasantly as when he discovered that his assailant of the night before was Phil Morrie's old goat, and not the ghost of a theseian. He climbed out of the creel at his own door; and, taking the key from under the thatch, let himself in.

There was not as much as a cat to welcome him home, nor a spark upon the

mader the thatch, let himself in.

There was not as much as a cat to welcome him home, nor a spark upon the hearth. Yet Billy Heffernan felt that he cuts at home, and was happy in his own way. Taking the mule from the car he let het find her way to her crib, and went himself for "the seed of the fire" to the next house. Having lighted the fire, he took the tackling off the mule and hung it on the bog wood pegs. The elk's horn remirded him of his riding coat; and after a glance at the fire, which seemed between two minds whether it would light or go out, Billy Heffernan shrugged his shoulders, and, sitting down in the chimney corner on his antediluvian block, fixed his eyes on the moonlight that shome through the open doorway on the floor. Kit seemed to find some attraction in the moonlight, too, for she left her crib and smelled that portion of the floor upon which it fell, all round, and over and over; and then Kit deliberately lay down in the moonlight and tumbled. After which invigorating recreation, Kit sat up, and, instead of going back to her crib, remained where she was, winking at the moon.

And Billy Heffernan leaning back acquist instead of going back to her crib, remained where she was, winking at the moon. And Billy Heffernan, leaning back against the wall in the chimney-corner, began to wonder what Kit was thinking of. Whatever the subject of her thoughts might be, she got up after awhile and returned to her crib; and the working of her jaws reminded ner master that he could not live work more worships either. So, taking his

upon moonshine either. So, taking his old gallon in his hand, he went to the well for water, thereby frightening Kit Cummius, who happened to be at the well for water, too, almost out of her life; she, by some process of reasoning peculiar to her-self, having mistaken bim for "the black self, having mistaken him for "the black dog," because his barragain coat happened to be nearly white. Having convinced Kit Cummins that he was not the black dog, and disgusted her by insinuating a doubt of that creature's very existence—though it was a well known fact the well was haunted by him time out of mind—Billy Heffernan returned home with his callon of water, and, pouring some of it Billy Heffernan returned home with his gallon of water, and, pouring some of it into a small pot which he must have filled with washed potatoes before going to Ned Brophy's wedding, hung it on the fire to boil. Then closing his door behind him, he walked down to Honor Lahy's to purchase a hal'penny herring. He was agreeably surprised to see Phil Lahy sit ting by his own fireside, holding serious discourse with Tom Hogan and Mast Done-van, as he had almost made up his mind that the "cordial" at Ned Brophy's wedding would have proved the comwedding would have proved the com-mencement of a protracted "spree," which would cost Norsh much anxiety and

would cost Noran much analogy and suffering. But her smilling face, as she listened to her father expounding the various political questions of the day, satisfied Billy Heffernan that his approhensions on this occasion were groun Honor, too, was the very picture of happiness, and in the excess of her pride and delight was actually obliged to put away her knitting, and give herself up wholly her knitting, and give herself up wholly to the erjoyment of Phil's eloquence.

"Good night, Billy; eit down," said Phil Lahy, mildly, the words being thrown in parenthetically to the peroration of his discourse on home manufactures, which, he contended, could never be revived under a foreign government.

Billy Heffernan was about declining the invitation, but seeing it was accorded by

invitation, but seeing it was seconded by Norah's dark eyes, he couldn't. "I don't know," was Tom Hogan's com. never minded them sourt uv things. though I gave my shillin' as well as another to O'Connell, to plaise the priest, I never could see the good uvid. If people 'd mind their business an' industrie, they'd be able to hould on, barrin' ich as 'd be turned out be the landlord." "Tom," said Phil Laby, with a sort of solemn indignation, "'tis wastin' words to be talkin' to you."

"The thirty years now," continued from Hogan, "since I came into my little Tom Hogan, "since I came into my little spot, an' so long as God spared me my health I never lost half a day; an signs on, health I never lost half a day; an signs on, look at id, an' where would you find a more compact little place in the country? An' what was id but a snipe farm the day I came to id. But I worked airly an'late, wet an' dhry, an' glory be to God I'm milkin' six cows now where Billy Heffernan's mule 'd perish the day I came into id. An' if others done the same they'd have the same atory." have the same story."
"An', Tom, what rent are you paying

"Well, 'tis a purty smart rint," replied Tom Hogan seriously. "But the land is worth id," he added, proudly. "An' who made id worth id, Tom?

Answer me that."
"I did," he replied, with something like "I did," he replied, with something like a swagger. "Thim two hands did id for the first ten years, barrin' what help my wife gave me; an', begor, so far as diggin' stubbles and work uv that sort, she done ridge for ridge wud me of'en an' of'en. Bat I made the dhrains, an' sunk the dykes, an' riz the ditches single hand. Bat now," he continued, consequentially, "I can keep a servant boy, an' hire a few men. An' I ate my own bit uv butther now an' theo," added Tom Hogan, with the air of a lord.

the air of a lord. "An' what rent are you payin'?"
"Well, thirty-eight shillins', since the last rise.

"An' suppose the next rise puts it up to

"An' suppose the next rise puts it up to forty-eight?"
Tom Hogan stared at his questioner with a frightened look.
"If he was the devil," he exclaimed, after a pause, "he couldn't put id up to forty-eight shillin's an acre."
"An' what was id when you came there first?"
"About fifteen shillin's an acre all

"About fifteen shillin's an acre

round. But 'tie betther worth thirty-eight now."
"Have you a lase?"
"No, nor I don't want a lase so long as I have a gentleman for my landlord that won't disturb any poor man that'll pay him his rent fair and honest."

him his rent fair and honest."

"An' as fast as you improve your land, putting the whole labour uv your life into id, he'll rise the rint on ye."

"Au' why not, so long as he don't rise id too high?"

"Tom Hogan," said Phil Laby, surveying him from head to foot, and then looking him steadily in the face—"Tom Hogan, I'll see you scratch a beggarman's back yet."

Tom Hogan looked astonished, cutte

Hogan, I'll see you scratch a beggarman's back yet."

Tom Hogan looked astonished, quite unable to comprehend why he should be called upon to perform such an office for a beggarman or anyone else. But Phil Lahy meant to convey, in this figurative and unnecessarily roundabout way, that Tom Hogan would be a begger himself. "I partily see what Phil is at," observed Mat Donovan. "Whin 'tis his own labour an' his own money made the land what id is, the rint had no right to be riz on him. Sare he bas his place just as if he took a piece uv the Golden Vale an' laid id down among the rishis an' yallow clay all round id. An' because he wint on dhrainin', an' limin', an' fencin', an' manurin' for thirty years, is that the raison the rint should be riz on him, wherein more uv'om that never done anything at all is on'y payin' the ould rint? That's a quare way to encourage a man."

way to encourage a man."
"An' Tom," said Phil Lahy, "what would you take for the good-will of that farm?"
"I wouldn't take a million uv money,
"I wouldn't take a million uv money,

he replied, in a husky voice. "My heart is stuck in id."

His chin dropped upon his chest, and his hands began to tremble as if he had

his hands began to tremble as if he had
the paisy.

Ab, though we cannot help sharing
Phil Lahy's contempt for Tom Hogan's
slavishness, we heartily wish he had a
more secure hold of that little farm in
which "his heart was stuck" than the
word of a gentleman who went on raising
the rent as fast as Tom Hogan went on
with his draining, and feneing, and lim-

with his draining, and fencing, and lim-ing, and manuring—to say nothing of the new slated barn and cowhouse. Norah looked at him with surprise, a if she could scarcely believe he was the if she could scarcely believe he was the same Tom Hogan who, a few minutes before, seemed so full of consequence as he boasted of eating his own butter now and then. She then turned an appealing look to her father, which checked the success and the bitter laugh that Phil Lahy was on the point of indulging in at the expense of the poor tenant at will, who tried a hard to persuada himself and others that so hard to persuade himself and others that he was not only satisfied with his seridom,

but proud of it. TO BE CONTINUED.

THE SIGN OF THE CROSS.

LET IT BE YOUR COMPANION AND SAFEGUARD THROUGH THE DAY.

It is the token, the memorial of the pains and humiliations which our dear Lord bore for us; and each time we make Lard bore for us; and each time we make it, we ought to mean thereby that we take up His cross, accept it willingly, clasp it to our heart, and unite all we do to His saving Passion. With this intention, let the Sign of the Cross be your first waking act; dedicating your day to Him as a soldier of the Cross, let your last conscious act before sleep be that precious sign which will banish evil splrits from your bedside, and reet upon you as a baiyour bedside, and rest upon you as a hal-lowing safeguard the day returns. Begin your prayers, your work, with the Sign of the Cross, in token that they are decleated to Him. Let it sanctify your going out and your coming in. Let it hallow your conversation and intercourse with others, whether social or in the order

Who could be grasping over-reaching Who could be grasping over-reaching faise; who could give way to unkind words, judgments, uncharitable gossips, unholy talk, who had but just stamped the Cross of Christ upon their lips in token that they are pledged to use the gift of speech, like all else, in the service of their God? Let it consecrate your food, so that eating and drinking, instead of the mere indulgence of earthly cray of the mere indulgence of earthly cray ings, may be "to the glory of Gad." Let the Sign of the Cross soothe and stay you in sorrow, when above all you are brought near Him who lays it on you, but who also bore it for you. Let it sober and steady your hour of joy or pleasure.

Let it calm your impulse of impatience, of petulance, of intolerance of others of eager and assertion or self defence. Let

eager self assertion or self defence. Let it check the angry expression ready to break forth, the unkind word, the unloving sarcasm. Let it purify (as the hot coal laid by angels on the Prophet's lips) the light, or careless or irreverant utter-ance, the conventional falsehood, the boastful word of self-seeking. And be sure that if the Sign of the Cross is thus your companion and safeguard through the day, if in places and seasons you accustom yourself to "softly make the sign to angels known" it will be as a tower of strength to you, and the power of evil over you will become feebler and feebler.

Is it any Wonder

that Dr. Pierce's Golden Medical Discovery outsells all other blood and liver medicines, outsells all other blood and liver medicines, since it possesses such superior curative properties as to warrant its manufacturers in supplying it to the people (as they are doing, through druggists) under conditions such as no other medicine is sold under, viz: that it must either benefit or cure the patient, or the money paid for it will be promptly refunded. It cures all diseases arising from deranged liver, or from impure blood, as biliousness, "liver complaint," all skin and scalp diseases, salt-rheum, tetter, scrofolous sores and swellings, fever-sores, hip-joint disease and kindred ailments.

\$500 Reward for an incurable case of chronic Nasal Catarrh offered by the man-ufacturers of Dr. Sage's Catarrh Remedy. 50 cents, by druggists.

QUICK TRANSIT from a state of feebleness. bodily languor, and nervous irritability—induced by dyspepsia—to a condition of vigor and physical comfort follows the use of the standard regulating tonic and stomachic, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which speedily conquers Indigestion, Constipa-tion, Bilious Complaints and Female Complaints, purifies the Blood, and reinforces the vital energy.

all Minard's Liniment cures Diphtheria.

ANECDOTES ABOUT BISHOP LOUGHLIN.

The Brooklyn Kagle is responsible for

Every person who can read character in the face will say that Bishop Loughlin, the head of the Catholic diocese of Brook

library case, and, opening it at random, placed his finger on one of the characters,

saying:
"You're an Irish scholar, you say, now what's the value of that mark on this letter?"

The man looked at the Bishop in surprise. Then he became confused, and finally admitted that he was not far enough advanced in the study of Gaelic to answer off hand such a puzzling ques-

"You're a nice gentleman, indeed," began the Bishop, in simulated anger, although those who are intimately acquainted with him know that he must acquainted with him know that he must have been ready to fill every nook and corner of his library with hearty laughter. "What induced you to come to me on such an errand, sir? You should be well ashamed of yourself. I hope this will be a lesson to you, and that hereafter you will never try to impose on people."

"But I wasn't aware that you know Irish," was the only reply the crestfallen caller made, as he retreated.

Another good story is told of a joke the Bishop played on a man who claimed to be possessed of sufficient ability to teach military tactics. This man called on the Bishop when the old house, 260 Jay street, was the Episcopal residence.

on the Bishop when the old house, 200
Jay street, was the Episcopal residence.
After boring the good prelate by telling a
long story of what he could do with a
rifle and a sword he requested permission
to organize military companies in the
parochial schools of Brooklyn. The
Bishop saw that he was a crank. He was Bishop saw that he was a crank. He was escorting his visitor from the library to to the hall of the old house preparatory to getting rid of him when, seeing the front door wide open, he hit on a bright

"Now, my good man, put on your hat and let me see how well you can march down the hall," said the Bishop in a tone

scheme.
Placing his battered tile on his head and straightening himself up, the man awaited orders. With a roguish twinkle in his eye the Bishop called out, "Forward, march! off started the man who wanted to transfer the Bishop's parochial schools into armories. The Bishop kept close behind him, and by exclamations of admiration induced Mr. Military Crank to continue his march to the steep. his march to the stoop. When the un-welcome visitor had passed through the doorway the Bishop quickly shut the door and returned to his library to resume his interrupted duties.

OUT-DOOR PREACHING.

The Pall Mall Gazette says : A new departure in the services of the Roman Catholic Church in the metropolis has been taken in connection with a Mission recently held at St. George's Romau Cath olic cathedral, Southwark, by the clergy of that church. The new departure con-sists of the holding of services in the lanes sists of the nothing of services in the lanes and byways of the thickly populated dis-tricts around London Bridge and the Borough, this being considered by the Bishop and clergy as a very effective way of reaching the masses. Preaching upon this point at the cathedral, Rev. Father Traises said the new departure might, per-haps, be considered by some as wanting in good taste and reverence, and that it was merely an imitation of the methods of a modern sect; but he reminded his hearers that Our Lord Himself practiced this method of reaching the hearts of the people, and enjoined His disciples to do

"Now Mamma (to her little boy). Bennie, if you'll be good and go to sleep, mamma'll give you ose of Dr. Ayer's nice sugar coated Catharde Pills, next time you need medicioe." Bennie, smil sweetly, dropped off to sleep at once. 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, "MANY MEN, MANY MINDS," but all men and all minds agree as to the merits of Burdock Pills, small and sugar-coated." HENRY GEORGE.

In a paper read by Rev. President Heinzle at St. Canisius College, occurs the following amusing reference to Henry George's theory as to common ownership

of property:
But let us now observe how Mr. Henry

Every person who can read character in the face will say that Blabop Loughlin, the head of the Oatholic diosees of Brock lyn, is a mun who has an element of humor. This clad of his character makes itself apparent when he is free from the cares of his large and important diosees. Many are the jokes perpetrated by him, but the good old Bishop is too kind-hearted to indulge in humor that in any possible manner would pain his victima. There are eases, however, in which he has used his joking propensity to advantage in dealing with persons who possess more conceit than good sense.

Oas day not long ago the Blahop was a passenger on a street car. About half a dosn other persons occupied seatin the ear. Among them was a priest from the West who was on a visit to friends in Brooklyn. The Blahop's elected appearance and streeted the Western priest's attending to the western priest's attending to have a pleasant little chat with the venerable looking escelesiatic, approached the Blahop with outstretched hand and the Blahop the priest into exclaiming, "For God's sake, are you German !" After the Blahop to give him a letter of recommendation. The Blahop "attended the priest into exclaiming, "For God's sake, are you German !" After the Blahop to does not receive a call from some person who has a scheme for approval. Oa one occasion a man who desired to open a private shool in which to teach Gaelic requested the Blahop to give him a letter of recommendation. The Blahop "attended the Blahop to give him a letter of recommendation. The Blahop "attended the Blahop to give him a letter of recommendation. The Blahop "att and a hair, and I—four times as long. Surely, sir, you won't deprive me of my right and just reward. I fusist on my right; I want half of the fish. And if you do not give me what I demand, you

are unjust, you do me a wrong."

The discussion had become rather loud. The discussion had become rather loud. From different sides several fishermen gathered and listened esgerly to the rhetoric of their friend Jones. They found his reasoning very plausible and quite conclusive, so much so that at last they demanded each one his share of the fish caught by Mr. George. The latter was struck by the acuteness of the simple fishermen and feasing the assembly of share. ermen, and, fearing the assembly of share-holders might become still larger, resolved at last to yield to ther demand. With his basket almost empty he returned homewards. Such was Mr. George's fish-

ing expedition!

You laugh at the rather comical end of You laugh at the rather comicas end of the story; but, after all, Mr. George de-serves praise because he did not want to wrong any one of his fellow-men. For sooth, from his standpoint, I do not see in what other way he could in good con-science have saved himself from the impor-tune claimants, except by dividing his

On the other hand, however, the open absurdity of the conclusion of the Geor-gean principles is an unmistakable proof that these principles are altogether wrong. is any longer entitled to say: This coat is mine, that book is yours, that watch is his. The words mine and thine have los

SPIRITUAL GOODS.

The spiritual goods which are common to all the members of the Church, are : 1. The sacraments, in which each member of the Church militant has a right to participate, and draw therefrom holiness and justice. 2. The Holy Sacrifice of the Mass, which is every day offered for us, indicative of deep interest in the crank's and which draws down on us the graces and favors of heaven. 3. The prayers and good works of the faithful, for each member of the Church has a part in all these prayers, both public and private—the word I is unknown in the society of the faithful, for everyone prays not only for himself or herself, but for all. In addressing our petitions to God, we do not say "my" Father, but "our" Father. All the good works which are done in this world, wherever performed, of what kind soever, and by whomsoever done, we are made partakers of. 4 The merits of all the partakers or. 4 The merite of all the faithful, in which we have a share; we are participators of all the graces which each has received, of all the goods of the Church in general, and of all the miracles

Church in general, and of all the miracles and prophecies of her children, beginning with Jesus Christ, her head.

Of all "these spiritual goods" there is formed an inexhaustible treasure, which belongs to all the faithful. These spiritual blessings receive all their value from the merits of Jesus Christ; for it is by no means of the sacraments and of the holy Sacrifice of the Mass, that our divine Lord has transferred, communicated and appropriate the sacraments. has transferred, communicated and applied to the members of the Church, all that He has merited by His passion and death. As, then, we can mutually assist each other, let our prayers be offered, both in church and at home, for each other. Let us pray for our parents, for our friends, even for our parents, for they are our brethren in virtue of the communion of saints. Let us frequently raise our voices up to heaven, and unite our prayers with the prayers of the saints, for the necessities of each other.

An Extended Experience,

Writes a well known chemist, permits me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spot in the flesh, and consequently is painless. Don't forget to get Putnam's Corn Extractor, now for sale by medicine dealers everwhere. eveywhere.

Easily Ascertained.

It is easy to find out from any one who has used it, the virtue: of Hagyard's Yellow Oil for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and coreness of any kind, it has no superior. soreness of any kind, it has no superior.

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The Pelican of Isles. (On reading of help from America and Australia for the Evicted Tenants in Ire-

These are thine offspring, Mother! Of the

OF CHRIST.

A correspondent writes to the Louisville Advocate the following impressive
letter on a recent occurrence in the Kentucky penitentisry:

Though the body of the glorious St.
Vincent de Paul has long mingled with
its kindred dust, his spirit is not dead, it
lives and animated the heart and life
work of his pure and modest daughters,
the good Sisters of Charity. They have
taken up the thread of his noble work
and are pressing bravely, patiently on;
forever wearing that beautiful garment
of charity which is the fairest raiment a
soul can wear in the sight of God. Undaunted even by prison bars and bolts
they go within these world despised walls
and with the key of kindness and gentle
sympathy seek to unlock the fetters with
which crime and the world's bitter experience have bound the hearts of the un
fortunate inmates.

Let us look in upon the work of a
small band of these heroic women in our
own State penitentiary at Frankfort.
The officials of the institution courteously

and grace neath its sacred and purifying could be settled on such a simple and influence. Several convicts are being instructed for baptism; and all this has been accomplished since last November.

I have learned a little circumstance that

THE CHURCH AS A HOME.

is evident of some good accomplished; it proves that all good is not dead within the proves that all good is not dead within the captive's hearts, gratitude, one of nature's noblest attributes, still actuates them. After services on Christmas day, when the Sisters were present, one of the convicts stepped forward and presented each with a box containing a pair of shoes, the work of the convicts. The thoughful little present was accompanied by a beautifully worded address expressive of deepest gratitude and respect. Tears filled the gratitude and respect. Tears filled the area of all present when the speaker re
EVERY TRUE MAN WILL FIND IT A

REFUGE AND PROTECTION.

The Catholic Caurch attracts those who love the simplicity of natural manners by the simplicity of natural manners by the harmony of a restored creation. The Catholic religion is not presented to us as separated from nature, but in conjunction which they are directed they are directed they are responsible until they have settled their bills and ordered them discontinued.

4 If subscribers move to other places without informing the publisher may continue to send them until all arrearges are paid.

5 If sub-cribers neglect or refuse to take their periodical the publisher may continue to send them until all arrearges are paid.

6 If sub-cribers neglect or refuse to take their periodical the publisher may continue to send them until all arrearges.

7 If sub-cribers neglect or refuse to take their periodical the publisher may continue to send them until all arrearges.

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9 If subs worded address expressive of deepest gratitude and respect. Tears filled the eyes of all present when the speaker reeyes of all present when the speaker re-ferred to the convict's desolate lot. The Slaters' kindness had given them great joy, and we feel that He who comforted and promised Paradise to the repentant thief looked down on these daughters of St. Vincent and blessed them.

MR. JUSTIN McCARTHY, M. P., ON

Speaking on Monday evening at a great demonstration held at Victoris Baths, Peckham (Mr. Edwin Jones, L.C.O., in the chair), Mr. Justin McCarthy, M. P., in the course of an address upon Home Rule for London and Ireland, said that while he would not refuse any legislation. while he would not refuse any legislation that seemed to be beneficent to Ireland from the hands of any Government whatever, and although he would not refuse it point blank simply because it came through the Tory Government, yet he said it would go very much against his feeling, against his very heart, to accept any measure for Irishmen from the present Government. Let the Government give Irishmen their coercion measures. That was all the Tory Let the Government give Irishmen their coercion measures. That was all the Tory Government was fit for. The Irishmen had fought the Tory Government again and again, they were fighting them still, and their landlord supporters, their emergency men, their policemen, their detectives, their spies, their perjurers, and their forcers (cheers)

tives, tank the forgers (cheers).

The following resolution was carried

The enthusiasm: "That this meeting with enthusiasm: "That the Lind with enthusiasm: "That this meeting emphatically condemns the Irish Land Purchase Bill of the present Government, and believes that the subject is not one which can be satisfactorily dealt with by any Tory Administration."

Rheumatism is caused by an acid in affords no permanent relief. To eliminate the poison and make a thorough cure of the disease, nothing clse is so efficient as Ayer's Sarsaparilla. Give it a trial. Price \$1. Worth S5 a bottle. \$1. Worth \$5 a bottle.

Minard's Ligiment is the Best.

ESTIMATE OF ENGLISH PROTES-TANTS.

CARDINAL LAVIGERIE TO CARDINAL

MANNING. Our great and good Leo XIII. charges me to coavey to you, as a token of the share he desires to take in your Episcopal Jubilee, the large gold medal which for these city bosom bears the bloody stain. Whence issued the red fountain; from thy breast. These drew the strength to leave thee—as was best; For lo! thy fledglings come to thee again. From West and South they hurry: nought can stay. Their eager, glad returning from the quest. Nor day nor night, for countless miles on niles; For now they wing them from the far away To feed their weakened mother on the nest—

My white, my ruddy Pelican of Isles!

—A. Priesiman, in Dublin Nation.

SISTERS OF CHARITY INSTRUCT KENTUCKY CONVICTS FOR THE SAKE OF CHRIST.

A correspondent writes to the Louis-Our great and good Leo XIII. charges

of the Catholic Church without ever a single doubt as to the truth of your belief, and how eagerly you turned to the truth, once you perceived it, to study it closer, to acknowledge it, and to embrace it. I shall never forget how you spoke of your former brethren, and with what charity. . . . Your English Protestants, quite different from the rational ists of other countries, have preserved the faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in Our L rd's Incarnation, in His Rademption. They love and respect the law of God Prejudices alone keep them apart from the ancient Caurch, which is ever mourning for them, and ever opens to them her maternal arms. ever opens to them her maternal arms,

A DUEL WITH POTATOES.

perfence have bound the hearts of the un fortunate lumates.

Let us look in upon the work of a small band of these heroic women in our own State penitentiary at Frankfort. The officials of the institution courteously grant the Sisters access to the premises and permission to instruct the prisoners, both black and white. Too often we forget that these poor unfortunates have hearts and souls alive to all tender sensibilities that move our own. See what it is to such natures to be debarred from all numan ties, all social intercourse and respect of their fellowmen. If they be neglected and despised, denied the helping hands by the assistance of which they might rice from their fallen state; if they be deprived of religious aid, and at such a time their souls too often sink into despair and obstinate unrepentance, the A story of the Established Church, in be deprived of religious aid, and at such a time their souls too often sink into despair and obstinate unrepentance, the road is wide to greater crimes. To serve them, the Sisters would give them wholesome work for body and mind, an object to enlist their best sentiments.

Bravely Sister Angelica went to the superintendent, asked and was kindly granted permission to fit up a chapel. A large room was allotted them, and the convicts went to work with good will; one was an artist, and to his lot feil the building and cerving of the altar. It was done mostly by hand, and the delicate and beautiful tracery of the workmanship displayed no mean skill. The little sanctuary was carpeted and a handsome rug donated by one of the convicts. Ten of them sing in the choir, and it is touching to hear their rich finely-cultivated voices swelling in harmony with the organ, which is also played by one of their number. All the painting is the work of the convicts, the tasteful decoration that of the kind Sisters.

In this little chapel catechism is taught; Rev. Father Young says Mass, and who can number the souls won back to life and grace neath its sacred and purifying influence. Several convicts are being in-

EVERY TRUE MAN WILL FIND IT A

banishing not more the luxuries which mil itate directly against the social state in general, than the false notions of spirituality which would interfere with the free action of the natural relations. For, free action of the natural relations. For, as a recent author says, the beauty, peace, unity and truth of life repose upon that religious equilibrium which protects the flesh against the pride of the spirit, and the spirit against the lavasion of the flesh. In truth, nothing is so natural at Catholicity—nothing so fall of heart, nothing so favorable, therefore, to all the sweets of home. Virgins and boys, mid age and wrinkled elders, soft infancy that nothing can do but cry, all are in the secret of its can do but cry, all are in the secret of its

charm.

When one looks abroad upon the rations that once constituted Christendom, and examines seriously the causes of social and political decay, this great fact stands forth as evidently as a bright beacon-light in the darkness over a dangerous reef. The strength or weakness, the vitality or decadence of nations is to be measured by the purity of their home-life, by their sacred regard for home, its authority and its sanctities. Take any people among whom home—from any people among whom home—from that of the sovereign or chief mag-istrate to the lowliest and poorest citizen —is protected by law, manners and a wholesome public opinion, against every-thing calculated to loosen or to weaken the sacredness of the marriage tie, the rights of parental authority as sanctioned rights of parental authority as sanctioned by the Christian law and immemorial custom, on the duties of filial love and reverence—and you will find the nation distinguished for private worth and honesty and an enlightened love of freedom. Abuses there may be and will be in the administration of the best human institutions; but where the heat human institutions; but where the homes of a nation are sincerely and thoroughly Christian, public corruption

Migard's Liniment cures Colds, etc, and destroys the worms.

A GOOD SOCIETY.

The Celtic Benefit Society is the name given to a new organization established in Ottawa, and which, we doubt not, if the Prospectus be curried out will be produc-tive of much good. The main object he founders of the Association had in view from the outset was "to protect Irish Catholic young men from the debasing influences that mensee them on every side. They observed the care with which Protestants of all denominations provide

side. They observed the care with which Protestants of all denominations provide their youth with meeting places for purposes of social converse and mutual improvement; they observed also that their French fellow-citizens are remarkable for the watchful assistance they render their you g people, whom they early persuade to become members of organizations which wield a most powerful influence in our social and public affaire.

"From the examples thus set them, Irish Catholics should learn and lay to heart the important lesson that it is their duty to collect and conserve their strength by union, and, above all, to extend to their young men that aid and encouragement which, bestowed in an intelligent and sympathetic way, contribute so materially to the formation and development of manly and honorable character."

development of manly and honorable character."

We notice that identified with this

new society are some of the most re-spected residents of the capital, and thus we have a guarantee that the society will be productive of much benefit amongst our Irish Catholic young men.

TOM S DINNER.

It was Thanksgiving Day in Chicago, and Tom Treat, bootblack—very ragged and very dirty, but in uncommonly good spirits—was debatiog in his mind whether he should take his dinner at Hodson's, where you could get pork and beans for seven cents, or at The Golden Goose, where one could find a silce of roat beef with gravy, add plenty of meshed potatoes, for a dime. Just then a benevolent-looking man accosted him. "Have you a home, boy?"

"Nary home," was Tom's answer; "aln't never had none."

"Right this way then," said the man. "There is a waifs' dinner at No. 220, and they lack'one waif."

And before Tom knew it he was ushered into a long room, where people were

and before 10m knew it news usnered into a long room, where people were hurrying to and fro with smoking turkeys and craberry sauce. He took a seat, thinking that he really had somereason to

dred."

Tom gave a lock at his plate. There was a second joint on it, and some whitemest and some dressing; then he said, harriedly :

"Here, take my place, Joe. I don't feel so very well." And Joe was lifted into the vacant chair before he could say

into the vacant chair before he could say a word.

"Guess I'll go to Hodson's after all," remarked Tom to himself as he went out.

"Pork and besus is pretty fair eating, and Joe is such a puny little feller."

There is no known ending to this little story, but it is strictly true, and is only one out of many similar incidents, which serve to show how the poor help one another. "What the poor are to the poor," says a writer, "only God and themselves know."

FRANCESCA.

OF INTEREST TO OUR SUBSCRIB. ERS.

The following are the decisions of the United States Court on the subject of newspaper subscriptions:

newspaper subscriptions:

1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodical the publisher may

are held responsible. 5. The courts have decided that re-

fusing to take periodicals from the office or removing and leaving them uncalled for is prima facie evidence of in tentional fraud. 6 If subscribers pay in advance they are bound to give notice at the end of

the time, if they do not wish to continue taking it; otherwise the publisher is authorised to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher,

The latest postal laws are such that
newspaper publisher can arrest any one for

fraud who takes a paper and refuses to pay for it. Under this law the man who allows his subscription to run along for some time unpaid and then orders it dis-continued, or orders the postmaster to mark it "refused," and have a postai card sent notifying the publisher, leaves him-self liable to arrest and fine, the same as for theft.

Cardinal Manning, replying to a deputa-ion of workingmen, said that he had labored actively for many years to show that the bill to legalize marriage between a man and the sister of his deceased wife was a pernicious measure. Many Catuolic members of Parliament have promised to oppose the bill.

The Most Reverend Archbishop Ryan, of Pailadelphis, now edits the American Catholic Quarterly Review, owing to the decease of Monsignor Corcoran, who, until his death, conducted it with eminent abill y.

The Bishops of Brazil intend to issue a joint pastoral letter protesting against the separation of Church and State which has been decreed by the new Bazilian Government.

The society of St. Vincent de Paul distributed \$100,000 for the relief of the poor in Paris during 1889.

STUBBORN CHILDREN readily take Dr. Low's Worm Syrup. It pleases the child



... the Version with the comment of the comment of

Then he clasped her with emotion,
Drew the maiden to his breast,
Whispered vows of true devotion,
The old, old tale,—you know the rest,
From his circled arms upspringing,
With a tear she turned away,
And her voice with sorrow ringing,
"I shall not see my bridal day."

"I shall not see my broad any."

This dramatic speech broke him up badly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears, bought a bottle of Dr. Pierce's Golden Medical Discovery for her, and she is now the incarnation of health. Consumption fastens its hold upon its vicinity while they are unconscious of its approach. The "Golden Medical Discovery" has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If taken in time, and given a fair trial, it will taken in time, and given a fair trial, it will Is too far advanced in order to be effective.
If taken in time, and given a fair trial, it will cure, or money paid for it will be refunded.

For Weak Lungs, Spitting of Blood, Shoriness of Breath, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy.

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A CATHOLL of good habits and fair education wanted in several sections of the United States and Canada. Permanent employme tand good pay to industrio is person. References. BENZIGER BROTHERS, 36 and 38 Barclay street, New York. 598 Sw. feel like an American citizen, when he saw
a friend going toward the door with a very
solemn look on his face.
"Hollo, Jue! What's up?" he called.
"I'm a hundred and one," said Joe;
"and the rules is agin more than a hundred."

BOOKS FOR THE

MONTH OF MAY.

The Glories of Mary By St. Liguori.
Cloth.

New May Devotions. Wirth. Cloth. 100
The New Month of Mary. By Very
Rev. P. R. Henrick. 18mo, cloth, red
edge.

A Flower Every Evening for Mary—
Little Month of Mary for Uhildren.
translated from the French. Cloth.
The Graces of Mary; or. Instructions
and Devotions for the Month of
Mary. Cloth. gilt edge.

Maria Magnificata: e-hort Meditations
for a Month on Oar Lady's Lite. By
Richard F. Clarke, S.J. Fancy board
cover.

The Month of Mary contents Richard F. Clarke, S.J. Fancy board cover.

The Month of Mary, containing Meditations for Exch Day of the Month of Mary. Translated from the French by A. M. S. Cloth.

The Month of Mary. By Father Muzzareit, S.J.

Our Bessel Redeemer speaking to the Hearts of the Children of Mary. Paper.

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Devotions to Our Lady of Perpetual Succor. 4p leaflet, with caromo, 45c, per doz; 5c.

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To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

FOR SALE BY ALL DEALERS.

Sin :- For years I have been aimsted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Br. Morse's Indian Root Fills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., WM. Jackson.

Yours, &c., W.E. Jackson.

After 25 Years.

Princetors, Ind., Aug. 24, 1888,
W. H. Combrock:

Dear Sin:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up feet at times and was compelled to stand upon up feet at times and was compelled to sit and do my feet at times and was compelled to sit and do my feet at times and was compelled to sit and do my feet at times and was compelled to sit and do my feet with the second of the replied, 19 by the set of Dr. Morse's Indian Root Pills." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Cella Johnson.

Disease of the Kidneys.

Disease of the Kidneys.

QUARER GAP, Stokes Co., N.C., July S. 1888.

W. H. COMSTOCK:

DEAR SIR: — Your Dr. Morse's Indian Root
PHIS have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her that she could
not walk a step. I bought a box of your pills and
commenced giving her two pills every night; before
she had takee all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's PHIS saved her life.

Yours, &c., L. W. Fergusox.

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

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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. Eor Children and the aged they are priceless

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Uicers. It is famous for Gont and Rheumatism. For disorders of the Chest it has no equal.

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And are sold at 1s. 1/d., 2s. 9d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had

of all Medicine Vendor, throughout the world.

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is not Oxford Street, London, they are spurious.

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IS INVALUABLE IN THE SICK ROOM.

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tions for a Month on Our Lady's Li

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everything that a family is afflicted with, such as Coughs, Colds
Rheumatism, Sprains and Burns,
Toothache, and wherever there is
pain. I would not be without it
in my house. I can recommend
it to the world to be a first-class
article, both internal and external
Yours, etc., JAS. BERRYMAN,
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Sold by all druggists. F. F. DALLEY & CO., Proprietors, Hamilton. Electricity, Molivre Baths & Sulphur Saline Raths

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Dominion.

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

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

# Catholic Record.

London, Sat., May 10th, 1890.

THE ARCHBISHOP OF KINGSTON AND MR MEREDITH ARE OF ONE MIND.

A WONDERFUL DISCOVERY BY THE EMPIRE. The Empire is conducted by an editor of vehement zeal in behalf of Mr. Meredith and the "Unequal Rights" party, and of corresponding hostility to the civil and religious liberties of the Catholic minority in Ontario. So long as he confines his editorial teachings to the petty political questions of the hour, he neither startles us by the profundity of his wisdom nor excites our admiration by his originality of thought. It is when he assumes the cflice of religious teacher, and undertakes to deal with the fundamental principles of Christian ethics, derived partly from the natural, and more fully and definitely from the divine positive law, that he displays his philosophic superiority over all common journalists. Of this be gave a remark. able specimen to the public last week in his diatribe against the Archbishop of Kingston on the grave subject of parental rights in the matter of juvenile education. He quotes approvingly the following beautiful paragraph from one of His Grace's letters in reply to Mr. Meredith :

"The Catholic parent has as much right as you, sir, to educate his child for this life and for the next in the light and warmth of religion according to his faith. He does not ask you to pay for his child's education. He pays cheerfully out of his own pocket without legal compulsion, without encouragement from the State to do so, and despite the social discourage ments and deceitful artifices of political agitators ever urging him to betray his own conscience and his child's temporal and eternal interests by the divorce of religion from youthful education. This parental right has been accorded by the God of nature; it is inalienable; no parent can surrender it to you. It is ratified with supreme sanction by the Divine Law. giver of the Christian religion, who chose to be a child, and for our example to grow in wisdom and age and grace before God and men, under the tutelage of the earthly parents assigned to Him by His

The italics are the Empire's.

The deep, thoughtful mind of the Editor of the Empire, having compared this paragraph with Mr. Meredith's motion in the Legislature proposing to make it of rearing the child "for this life and for peral for Bishops or priests to assume the next," and consequently "in the cise of their parental rights and duties, as being "wholly unwarranted, and danger. ous to the State and ought to be resisted." has deliberately come to the conclusion and propounds it solemnly to all whom it may concern, that in very truth the Archbishop and Mr. Meredith are in perfect accord with each other on the principles enunc'a'ed by His Grace: "These," he writer, "are exactly the principles Mr. Meredith is contending for." Isn't it delightfal to behold two public men, the foremost champions of two opposing causes, who but a few weeks ago rivetted the attention of the entire Dominion upon their conflict of principle as they stood face to face and fought their literary duel, now peacefully terminating their quarrel by common agreement in the main issue, the defeated combatant accepting through his official organ the victor's primary distinctive dogma! Isn't it fortunate for Ontario that there is at least one among her citizens who can grasp contradictory systems of gravest social importance and by italicising a single sentence, bring them into harmony That man is a benefactor to his country, Long may he fill the Empire's editorial chair !

But let not the lovers of peace and good will among men be lulled into sweet assurance of the cessation of hostilities by the Empire's declaration that "These are exactly the principles Mr. Meredith is contending for." The profoundest thinkers indulge sometimes in the most extravegant paradoxes. So, of course, does the Empire's sage. For immediately he proceeds to distinguish between the principle and its practical application, grossly misrepresenting the principle, and most illogically and perversely misapplying it to his own partisan purposes. The Archbishop's the parents' right and duty in indivisible relation to one another. Every Godgiven right and every legitimate human right entails a corresponding duty, which determines it to its proper purpose, and guarantees it sgainst abuse, whether by caprice, by selfishness or by criminal betrayal on the part of the

individual or corporation on whom it has been bestowed. The right vested in the human parent to direct the education of his offspring is a divine trust from Him "of whom is all paternity in heaven and on earth," ordained directly and immediately to the preparation of the young for the secure attainment of their destiny in their passage through the temporal state of trial and danger to the glorious beatitude of the sons of God in His everlasting kingdom. The unnatural or un Christian parent who, for the sake of advancing his own pecuniary or political interests, betrays this most sacred trust by denying to his child the course of early education which, without additional expense to him, provides the safest and soundest and best assured training of mind and heart for the battle of life, combining all requisite secular knowledge with the higher knowledge and the better discipline of faith and piety lead. ing to God, is guilty of crime in the sight of the Lord and Father of all, for which he shall have to answer at the tribunal of unerring justice. He inflicts irreparable injury on his innocent offspring, the penalty of which is not always deferred to the next life, but is ofcentimes exacted from him by divine vengeance in the family home, converting the promise of a peaceful old age into bitterness and anguish and idle remorse. The loss of the child's soul shall be moreover chargable to him, if, through the want of Christian formation of mind and character, the neglected youth be overcome by the allurements of the world, the flesh and the devil. and led into the ways of impiety and final perdition. Hence the Archbishop of Kingston emphatically binds together parental duty and parental right in the unity of one principle founded in nature and confirmed by the law of grace. The Sacramental grace of Christian marriage is specially provided by our Divine Lord to insure the fulfilment of the parental duty of Christian education of the children. As the Catechism says: "Matri. mony is a sacrament that gives grace to married persons to live happily together and bring up their children in the fear and love of God," The marriage vow; is forsworn, the sacramental seal of Christian parentage is dishonored by the betrayal of the parent's duty to rear his offspring in the fear and love of God. Let us now examine the truth of the Empire's statement that "these are exactly the principles Mr. Meredith is

COMPARE THE TWO DECLARATIONS OF PRINCIPLE.

contending for."

The Archbishop of Kingston says : "The Catholic parent has as much right as you, Sir, to educate his child for this life and for the next in the light and warmth of religion according to his faith." No right is here recognized in the parent to give his child a merely secular education. The parental right is determined and controlled by the duty t and Grace proceeds : "The Catholic parent does this, despite the artifices of political agitators ever urging him to betrav his own conscience and his child's tem. poral and eternal interests by the divorce of religion from youthful education." Not only is no right here recognized in the parent to divorce religion from youthful education, but the attempt to exercise such a right, regardless of the law of the parental duty to educate the child in the light and warmth of religion, is set down as a most grievous crime, a betrayal of the parent's own conscience and of hi child's temporal and eternal interests." Treating of the right thus indissolubly connected with its directive and restric tive law of duty, the Archbishop affirms, "This parental right has been accorded by the God of nature : it is in alienable : no parent can surrender it to

you." Now hear the Empire's apologetic and self-consoling argument upon the fore-

'These are exactly the principles Mr. Meredith is contending for. He recognizes this God given, inalienable right of the parent to look after the education of his child and respects it, and in pursuance of that principle he demands that in so far as the State can prevent it, no man, be he ecclesiastic or layman, shall be permitted to come between the parent and his child, or take control of the education of the latter out of his hands, but that whatever course he takes must be his own voluntary

We do not undertake to decide whether the editor of the Empire has been deluding himself or audaciously striving to delude the public by his deliberate misinterpretation of the principles at issue between Mr. Meredith and the Archbishop of Kingston. Could he possibly persuade himself, or expect to persuade any but the most unintelligent of his readers, that clearly expressed principle comprises Mr. Meredith has been all along contend-

law of duty to educate the young "In the granted to Catholics they would be a conlight and warmth of religion according to their faith," under pain of the parent's betrayal of his own conscience and the temporal and eternal interests of his child?' Has not the scope of Mr. Mere. dith's London speech and of his subsequent controversy with the Archbishop been the maintenance of the principle of secular as opposed to Catholic education The distinctive character of the Separate schools, and their whole reason for existence, is the union of religious with secular education. Did not Mr. Meredith repeatedly express regret that these schools are recognized and secured by the Constitution under which we live? Did he not loudly condemn the system in its principle, and express a hope that the Legislature may some day be empowered to abolish it? Did he not inveigh fiercely against the Government for having allowed these schools to increase in number? and did he not affirm in London that the ministry who would encourage their development should be held guilty of treason sgainst the State? Did he not propose various ugly and unworthy contrivances for gradually undermining them and weakening their efficiency to such a degree that the Catholic laity might, it was hoped, finally become disgusted with them and thus morally constrained to acquiesce in their abolution Have not the journals that advocate Mr. Meredith's cause clamoured, still more loudly than he might dare, against the Saparate schools, their principle and their continued existence? With what face, then, does the Empire say that the principles set forth by the Arch bishop of Kingston are the self same that Mr. Meredith is contending for The Empire's own exposition of the principle which he declares to be common to the Archishop and Mr. Meredith bears witness against him, since he has felt bound to wilfully misstate it in order to make believe that Mr. Meredith agrees with His Grace. represents it in the paragraph just quoted as a principle of right uncontrolled and undirected by any law of duty, or any rule of conscientious action but left solely to the parent's arbitrary will and whim ; and he, furthermore, insists on behalf of Mr. Meredith that there is no authority in "ecclesiastic or layman" to regulate the arbitrary will of the irre sponsible parent or correct his erroneous conscience. Is not this exactly the reverse of the Archbishop's clearly defined principle? Is it not repugnant to all civil as well as moral law? Has any crack brained theorist ever before said the like? Every right conferred by the State or recognized by it is circumscribed and checked by a law of duty in regard of its exercise. The right to carry arms, to vote at elections, to keep a saloon, to control a railway or steamboat, and all whatsoever civic rights, are subject to proper laws guarding against abuse in their exercise. "A man's house is his castle ;" but if he ill uses his wife or chastises his boy to a degree of cruelty wi hin his castle the officers of the law will forcibly enter, and he shall be punished by the courts for having unduly enforced his rights. All high functionaries, whether of Church or ghts; and even Her Majesty the Queen is not free under the British Constitution to employ her sovereign rights and prerogatives arbitrarily, but only in accordance with the provisions of the great charter. By what mysterious, and hitherto unrevealed, code of ethics does the Empire or Mr. Meredith exempt the parent's right, in regard of the religious or non-religious education of his child, from subjection to the law of duty directing its legitimate exercise and guaranteeing the child, the family, the social circle and the State against its misdirection or wilful abuse?

MORE INTOLERANT RHODO-

MONTADE. During the election campaign in Ottawa, Mr Dalton McCarthy made one of his now frequent appeals to bigotry in favor of Mr. Hay, the no Popery candidate for the Commons. He again threat ened the country with civil war unless the platform of the Equal Rights party be adopted. This is talk of the same style in which he spoke to the Orangemen on the last twelfth of July at Stavner. but we have had too much experience of the sort of courage which possesses the Orangemen of Ontario to care for Mr. McCarthy's blood and thunder speeches. They are brave when attacking defence less women and children, and wrecking their houses, but a civil war, where they would meet men hand to hand, is not one of the possibilities they contemplate. The Catholics of Ontario and Quebec are not to be terrorized by Mr. McCarthy's threats. They are peaceable and lawabiding citizens, but they are willing to bear their share of the burden of preserving order, and they despise the Orange rhodomontade as much at the present

ing for the principle of parental rights in the sense declared by the Archbishop, as indissolubly connected with the directive aware that if such special privileges were that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as aware that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as aware that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as aware that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as aware that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as aware that if such special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as a special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as a special privileges were districted to Cathellar the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as a special privilege were districted to the most illiterate (the operative classes), the Holy Spirit speaking in the Scriptore of Archbishop, as a special privilege were districted to the most illiterate (the operative classes), the Holy Spirit speaking in the Holy Spirit speaking in the Scriptore of Archbishop and the Holy Spirit speaking in the Scriptore of Archbishop and the Holy Spirit speaking in the Scriptore of Archbishop and the Holy Spirit speaking in the Scriptore of Archbishop and stant bone of contention in the country. But such special privileges do not exist. Catholics have not in Ontario even the representation that our ratio of population would justly demand, nor have we of public offices.

We have, it is true, the Separate school system of Ontario, but this constitutes no the merest recognition of the natural right of parents to educate their children in accordance with their conscientious convictions. It is a right equally conferred upon the Protestants of Quebec, and of Ontario also. We have no desire to deprive Protestants of this right in either Province ; but if in any Catholic locality the Protestants of Ontario do not wish to exercise their right to establish Separate schools, that is no reason why the Catholies of the Province should have their rights curtailed.

THE IMPREGNABLE ROCK. Such is the title of an able article written by Mr. W. E. Gladstone in proof the divine inspiration of Holy Scrip. ture. Tae article is found in the April number of a periodical styled Good Words. Mr. Gladstone deals in theology occasion. ally, as well as in political economy and home rule for Ireland. It must be ad. mitted that Mr. Gladstone, although most eloquent - probably the most pleasing and most forcible living orator has not been a success as a polemical athlete. He was very badly worsted in his controversy with Cardinal Manning on the question of Papal Infallibility. The learned and venerable Archbishop of Westminster said at that time that, by attempting to disprove or discredit the dogma of infallibility, Mr. Gladstone had hurt himself very grievously and "had tarnished a great name." The Grand Old Man had also condescended to argue with the much despised agnostic, Robert Ingersoll, and by doing so rather lowered himself in the estimation of the literary world. He now comes to the rescue of the Protestant bible, to save it from the attacks of the irreligious scoffers at all things sacred. His work must be a Herculean one, and we do not think him quite able to handle so difficult a subject or master the details of a problem so complex and so mysterious in the eyes of an incredulous age and of a sceptical generation of men and women such as swear by the material progress of this nineteenth century. Indeed Mr. Gladstone abandons the idea of taking up the Holy Scripture piecemeal and exercising his powers of discrimination on mere facts or truths half hidden or concealed. He deals rather in generalities, and invokes the aid of synthesis rather than the more satisfying analysis. He asks his readers, as the Northern Ad. vance, of Manchester (Eng ), says, to look broadly and largely at the subject of Holy Scriptures; not as philosophers or theologians, but as men of sense and discrimination, who should not allow themselves to be led away from broad and large contemplation into discussions which, though in their own place legiti-State, are similarly controlled by the mate, nay needful, yet are secondary, essentials. Eschindividual may not know law of duty in the use of their undoubted and therefore when substituted for all the truths of religion, but the Church impression prevails, says Mr. Gladstone, that in England and other countries the operative classes have, at the great

world that, not only among its operative classes, but among its millionaire princes rhodomontade as much at the present time as they have ever done in the past.

It is not true that we look for, or expect, any special privileges for the Catho
The committed to writing by men inspired of the Old and New Testaments, which are, therefore, to be devoutly studied by all as God's written Word or message to man-

centres of population, largely lost their

hold upon the Christian creed, and this

means, he declares, that their sense of

the dignity and value of the sacred

It comes to this with the Protestant

record is blunted and effaced.

dignity of the sacred record is blunted and effaced."

anything approaching to a fair proportion special privilege. On the contrary, it is

and scientific circles, the Holy Scriptures are critized, found wanting and held up to contempt. Even the most learned of its rev. divines, by revising the sacred text, by expunging whole sentences in one chapter and changing the letter and sense of words and paragraphs in another, and thus giving to the world a new bible, prove conclusively that the whole unadulterated truth revealed by God to man was not contained in the old bible. And yet it is the old edition that men were educated to regard as contain. ing the entire word of God in its purity and holiness. Tae bible, with all its imperfections, was their rule of faith. To read the bible, whether revised or not ; to commit sentences of it to memory. whether properly translated or not ; to form one's opinion upon its teachings: and found shurches and congregations upon the strength of some isolated passage improperly rendered this, in the Protestant werld, was considered truer religion. The divine teacher, commissioned by God to explain its myster. ies, was set aside and railed against and held up as anti Christ. Catholics now may look on with perfect unconcern at the jarring multitudes of the heretical world, some contending for the sacredness of the text in the old edition, many

All Catholics believe in the Holy Scrip. ture as the Divine Word, which, if properly translated and explained by teacher commissioned of God, must lead unto all truth and holiness. But this explanation is found in the unwritten word of God as handed down from the apostles and their immediate successors. the martyrs who sealed their testimony in blood, and the early fathers who wrote and taught by word of mouth in the days of the Church's pristine purity and glory. But there is for Catholics no necessity why Mr. Gladstone, or any other eloquent polemist, should try to convince us of the divinity of Holy Scripture. We have it on the authority of the Catholic Church that the holy bible is the inspired word of God as revealed to the sacred writers-Moses, the Prophets and the Evangelists. We bow down to her dogmatic decisions and knowing that it is her's to teach and ours to be taught, we rest satisfied and at peace, while the multitudes around are contending and at war about every unexplained incident and every (for them)

obscure and doubtful text. The Northern Advance, Manchester, after quoting at length from Mr. Gladstone's essay, winds up with a flourish and in triumph as follows:

"In the succeeding articles Mr. Glad-stone intends to show that in his view science and research have done much to sustain the historical credit of the Old Testament, and have thus added strength to the belief that we have in it a divine revelation.'

It is about time the Protestant world hould be convinced at once and forever that they have in Holy Scripture a divine revelation. The Christian Guardian quotes in last week's number the entire article of the Manchester Advance, and takes the same pleasure in announcing to its readers that Mr. Gladstone's essay will have the effect of building up the Protes. tant faith by insuring a more general belief in the inspiration of the bible. A general disbelief in the bible would insure the downfall of Protestantism, see. ing that it will not acknowledge either a teaching church or an infallible head to guide unto all truth.

PROGRESSING INTO DEISM.

The natural result of the first principle of Protestantism, which is the supremacy of private jadgment over all living author ity, has often been pointed out. If there be no living authority in the Church of God, entitled to teach in Christ's name, the door will be evidently opened to all errors in faith.

It is useless to make a distinction between essential and non essential, between fundamental and unimportant articles of faith, as the custom is nowadays. There is no such distinction made in Scripture, nor is it founded upon any practice or tradition of the Church of Christ in all ages. On the contrary, the Spirit of Truth whom Christ sent to instruct His Apostles, was to teach them all truth, and the commission given by Christ to His Apostles was to teach all thirgs revealed by Him. All the truths of religion are, therefore,

It is in the nature of error to extend itself as time lapses, unless there be a criterion or guide by means of which truth may be known to a certainty. Religious truth is not ascertained by reasoning, but by revelation. If, therefore, there be only the individual reason whereby to judge religious truth, once it has been revealed we must by degrees wander away therefrom gradually, till little or nothing be left of the original revelation.

This is, in fact, what occurs in the various forms of Protestantism, and it is scarcely matter for surprise that the first fruit of the revision movement of Presby. terianism has been a decided victory for rationalism and infidelity. A faith which can be revised is, of course, human, and it is quite within the province of men to revise it until nothing distinctive of Christianity be left; and this is what has occurred as the first result of the Presbyterian Revision movement in England.

The synod of the English Presbyterian Church is further on the road to a revised creed than the American Church. A committee was appointed by the last synod to frame new articles which were to be subjected to the synod at its next meeting, and the committee has completed its work. The committee proposes, instead of the very decisive declaration of the Westminster Confession, that the Scripture is the Word of God, to substitute the following equivocal article "on Holy Scripture :

"We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation at successive periods and in various ways; and that this Revela-tion has been, so far as needful, com-

It is perfectly well understood that this s the result of a compromise between those who call themselves the "orthodox" and the "more advanced" parties in the Church, and, as the proposed article of belief may mean just whatever we wish, it will be impossible under it to impeach as heretics those who deny the truth of any part of the bible, as Bishop Colenso, of the Anglican Church, did before. Even he acknowledged that the bible contains the Word of God, in the same sense as the Hindu Vedas-or possibly the Book of Mormon.

Of course we cannot foretell whether the synod will adopt the new articles as agreed upon by the committee, but it is highly probable that the committee fairly represents the views of the synod. The members were not blindly appointed ; for, with the discussions now going on with regard to this very point, we must suppose that the synod knew that this subject would be considered. Whatever course, however, the synod may follow it must be evident to all that Presbyterianism is to day on the very verge of merging itself into Delem. Atheism will only a question of time, unless its professors return to the unity of Catholic faith.

DEATH OF FATHER JOHN O'CONNOR.

Among the many sad deaths of priests and bishops it has been our duty to chronicle within the last few years, none was attended with such an utter sense of bereavement or left so many weeping hearts as the death of Rev. Father John O'Connor, P. P., Maidstone, which occurred on last Sunday. Father O'Connor was born near Whitby, in the township of Pickering, of pious Catholic parents. From boyhood his instlucts and aspirations led him to a life of piety and self sacrifice. He was educated at St. Michael's College and finished his course of theology in the Grand Seminary of St. Sulpice at Montreal. He was among the first priests ordained to the sacred ministry by the Right Rev. Dr. Walsh, Bishop of this diocese. His first pastoral charge commenced in Blyth and St. Augustine, township of Wawanosh, where he endeared himself to all by his modest demeanor, his unostentatious piety and his indefatigable zeal. His labors were crowned with success in the liquidation of debts and the erection of a beautiful pastoral residence, which was left built and farnished without one cent of debt, at his removal to Ma'dstone in 1884. In this latter parish he found a debt of \$8,000, which has been entirely extinguished. A new brick church was lately erected in Essex Centre and shall long stand a monument to his zeal and

Rev. Father O'Connor has been ailing for some weeks. A severe attack of is fluenza was too much for his constitution, enfeebled by the labors of a hard missionary life. Surrounded by his nearest clerical friends, among whom was his near relative, Very Rav. Dr. O'Connor, President of Assumption College, and fortified with the rites and sacraments of holy Church, he breathed his last sigh on the evening of Surday, the 3:d inst. His by most of the priests of this diocese, took place on Tuesday. Many and fervent shall be the prayers offered up for perpetual light and eternal rest to his soul.

A SENSATIONAL STORY.

The Toronto Mail's Ottawa correspond. ent asserts that in a recent interview between Sir John Macdonald, Messrs. Wm. Meredith, Creighton, Clancy and other members of the Oatario opposition, it is reported to have been resolved, in bedience to a request from Sir John, that Mr. Meredith should issue a manifesto on behalf of his party, wherein he should retreat from his unwise position of hostility to Catholics and Catholic schools. The Mail thinks it very probable that the report is true; but while it admits the probability that the course which has hitherto been followed by the opposition will result in their defeat, it advises Mr. Meredith to persevere in this

The Mail's advice being acted upon by the Conservative party in 1886 resulted in the total defeat of that party at the polls, and we believe with the Mail that the same result will follow at the election which is imminent. We do not credit the Mail's sensational report from Ottawa, for such tactics would be unprecedented on the eve of a general election, though we can readily imagine that Sir John Macdonald has advised a more moderate and conciliatory course than has been followed so far by Mr. Meredith and his lieutenants.

If Mr. Meredith's Opera House speech had been the result of a sudden ebullition of ill-temper, it would indeed prove him unfit for the leadership of a great party, yet it might more easily be overlooked. But it was the deliberate declaration of the issue upon which the coming contest should be fought out,

and Mr. Meredith's special organ, the London Free Press, defiantly declared such to be its meaning. Even a solemn repudiation of that speech at this late hour cannot change the determination of the electors as to how they will vote at the approaching contest. They have, for the most part, made up their minds on the subject, and they will vote accordingly; and this is just what they should do. Ever since 1886 it has been clear that it was the object of the Meredithites to peresecute the Catholics, especially as regards the conduct of their schools. A sudden somersault like that foreshadowed in the Mail is not calculated to produce confidence in their liberality and good will even if the Mail's forcast proved to be true.

Mr. Mowat's Government, on the other hand, has been unimpeachable in the matters of economy and honest administration, and it has produced a large amount of good legislation, which is sufficient to make it strong in the affections of all classes. Its Separate school amendments have been such as to re move several annoyances under which Catholics had labored, and in several respects to assimilate the Separate school laws to those of the Public schools, so that the efficiency of the Separate schools has been thus greatly increased. There is, therefore, every solid reason why they should continue to enjoy public confidence, and any change of front, which, through fear of imminent defeat, Mr. Meredith may make at this last moment, ought not to induce a single voter who has made up his mind to vote for Mr. Mowat's supporters, to change his intention. Catholics especially should resent Mr. Meredith's unwise effort to make Catholic educational matters a shuttlecock for politicians to play with.

#### THE GATES OF HELL. The Toronto Empire, in commenting on

Archbishop Cleary's reference, in his

Tweed address, to the activity of Satan

and the forces that issue from "the gates of

hell," accuses His Grace of heterodoxy, and

declares that he is shockingly profane, and obnoxious to the pious ears of agnostics and irreligious people in general, and not at all welcome even to some Catholics of Mr. Creighton's acquaintance. We have always observed that the Mail and Empire, when Catholic rights are asserted. especially when episcopal action is taken in defence of the Catholic minority, strive to suggest to their innocent readers that one or two or more Catholics, or such socalled Catholics as usually side with the enemies of religion, sympathize with W. R. Meredith, and in some secret way unknown to the public, disapprove of all Catholic defensive proceedings and are shocked at satan's name being associated with warfare against the Church of God. It would be more to the point if the illadvised editors would openly announce the names of their Catholic backers. We shall continue to believe that those invisible approvers of the no-Popery warfare have no existence outside the inventive workshop of the editorial scribes and Phari sees. We do not profess to know how much or how little these gentlemen have studied the bible, or how much respect or disrespect they may entertain for its sacred teachings, but we do know that every Catholic in Canada and in Carlstendom is as fully aware of the existence of satan and satan's kingdom and of the gate of hell as he is of Christ and His kingdom. We believe also that there is not a Catholic child a dozen years old who, on reading Archbishop Cleary's call upon his flock to stand firmly against the hosts of satan issuing from "the gates of hell," to do battle against Christian education, does not distinctly recognize the language of our Divine Lord and Saviour declaring that He would build His Church upon a rock to be an everlasting fortress of truth and virtue against the unceasing assaults of the myriad forces of satan, which He designated "the gates of hell," but which He promised never would be able "to

prevail against her." Two spiritual powers contend, and will ever contend, for supremacy over mankind : Christ and satan. Two standards are erected; two central fortresses are established; two armies mutually attack and defend, one ever vigilant against the other. It is and it shall ever be the selfsame conflict under manifold variations of battlegrounds and strategic forms. It is concentrated in the school room to-day, not only in Ontario but all over the world, and the Archbishop of Kingston opportunely and wisely reminds his people that they must choose between Christ and satan, and must resist the opposing forces of "the gates of hell." If there be any. thing offensive in this exhortation let the charge lie aga'nst the Divine Author of the Scriptural utterance, not against the Archbishop, who accepts it from the mouth of Christ and delivers it to his

If the sanctimonious editors of the Mail and Empire have felt conscience-stricken at the bare allusion to our Divine Lord's creation of a rock-founded Church, as the impregnable fortress of faith and virtue against the ever active and invisible armies sent forth by satan; from "the

gates of hell," how could they stand and were he to lose the case and forfeit creased. And why should they not incitations of other passages equally obnoxious to the pious ears of agnostics and bad Catholics. Would it not sound Irish patriot, He left Ireland when a boy if a system of repression be not dreadfully in pious ears to listen to and could never forget the lessons of adopted in regard to them? It is natural dreadfully in pious ears to listen to St. Peter's admonition : "Brethren, be ye sober and watchful, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour. Resist him, ye strong in the faith " Still more explicit and energetic is the Apostle of the Nations in his address to the Ephesians, wherein he assures them that the prime mover of all the anti-Christian agitation and all the obstruction to the work of religion in his day was the devil. St. Paul set forth that it was not so much the human leaders and agents of the irreligious warfare the faithful should be prepared to watch against and bravely resist as the multitudinous army of apostate angels, recruited from the several orders or ranks representing the highest grades of created intellect and superhuman knowledge and power naturally belonging to them, and abiding in them even now in their fallen state for the temptation and trial of men, under the leadership of one, mightiest of all, who is scripturally styled satan or the devil. Hear St. Paul: "Put ye on the armour of God that you may be able to stand against the snares of the devil, for our wrestling is not against flash and blood, but against principalities and powers, sgainst the rulers of the world of this darkness, against the spirits of wickedness in high places."

It would be very unwise, therefore, to ignore the existence of satan and his mighty host of wicked spirits, possessing all the powers of intelligence and will, of subtlety and agility, and physical agency that were their's by nature in the days of their former high estate, and are their's still in their fallen condition. The apostle does not make so little of them as the editor of the Empire; neither is he ashamed or afraid, no more than Archbishop Cleary, to acknowledge them as "the princes of this world," the rulers of this world of darkness. They are busy spirits. They are in the air, above and around us ; in the high places of this terrestrial life. They are engaged in perpetual hostility against Christ, His Church. His truth, His law and His dominion amongst men, and we believe that, apart from the innate greed of power and pelf among the politicians, that they are fomenting the present crusade against the Christian education of the youth in Ontario. It must be acknowledged by all that strange things are going to happen when the editor of the Toronto Empire has assumed the role in Ontario politics of the "Davil's Advocate."

# VIVE LA LEAGUE

We have it on the very best authority, and can assert most positively, that never since the first day of its existence was the Irish National League of America in a more flourishing condition financially than at the present moment. No doubt there are carpers and fault finders in the field. There are men and journal ists under the stars and stripes who would be only too willing to get hold of the treasurership, and delight in handling the enormous sums that pass through the unstained hands of Very Rev. Dr. O'Railly. There are men, too, if we may so call them, who are in the pay of the Tory Government, and whose interest it is to villfy and calumniate. They would if possible, break up the National League of America. All those people cry out that the League is dead. Even the sterling but impetuous Dr. O'Reilly, of St. Louis, was frightened into making the statement that the League is in a moribund state. The figures and facts read on last Monday evening by the Very Rev. Treasurer, at the great meeting held in the Grand Opera House, Toronto. speak for themselves. The receipts of of last year, ending on the 31st December, 1889, show a sum of \$279,000, which was reached only in the year of the great general election in England and Ireland during the winter of 1883-1884. Last week the receipts were \$8,052 64 and the remittances to Ireland were \$12 500. There are large sums vet in the hands of the tressurers of local branches in several states and in Clanada which, when sent in to the head office at Detroit, will enable the Very Rev. Tressurer to send to Ireland any sum that may be called for by the men in the gap who are fighting landlord Torvism in Ireland. The croakers may croak and the enemies of the League, whether they may be sincere or selfish or subsidized, may shout in vain "that the League is dead," It had never more vitality than at the present moment. The great masses of the Irish people, both in the Canadian Dominion and in the United States, have the most unbounded confidence in the integrity of the National League and in the zeal and honesty of the men in charge of its funds. At the meeting of the Executive Committee, held two weeks ago in St. Louis, we heard Hon. John Fitzgerald declare that he is now in litigation with Jay Gould for a

sum of \$1,500,000, that he left New

York and urgent court business to at-

the money he would willingly make the crease in pace with the progress of the sacrifice in the cause so dear to every patriotism and love of Church which a to expect that as they become more efficpious mother implanted in his breast. The few renegades and malcontents who found fault with the administration of the League's funds had lost the confi dence of the masses of Irishmen on this continent. They knew be had nothing to gain, he wanted for nothing. God had blessed him with a large fortune that placed him above the suspicion of cupidity or of a wish to appropriate one cent of the national fund, The Irish National League of America existed only for the purpose of giving aid and en couragement to those who are legally and constitutionally fighting the battles of tenant proprietory and Home Rule tor Ireland. It is merely subsidiary to the National League of Ireland. Its books and its accounts were examined carefully by the judges of the Parnell Commission, and nothing was found in them that could prejudice or injure Parnell in the eyes of British law.

The Irish National League of America is, therefore, not dead nor moribund. It is alive and glowing with vigorous health, and its coffers are well furnished with Britain's surest weapon of attack and Ireland's last and only resort-money to any

amount. Vive la Lesgue!

#### A GOOD OMEN.

Mr. Macklin, of this city, who accepted the nomination of the Conservative Convention of North Middlesex, to be Mr. Meredith's standard bearer in that constituency, has resigned. It will be remembered that at the Convention which nomirated bim. Mr. Macklin declared his full adherence to Mr. Meredith's platform according to which Catholic Separate schools are to be so hamperad by petty annoyances, that on the one hand it may be made impossible to establish new ones, while on the other hand those already existing may be so worn out by harrassing conditions, and by being deprived of tax moneys which rightfully belong to them, that they also may be forced to succumb.

Mr. Macklin, of course, could not bear aloft the standard of his party without supporting the chief feature of its policy, yet he and his supporters at the Convention very sweetly informed the electors that neither they nor Mr. Meredith would support any measures unjust to Catholics, or to any class of the community.

We may take Mr. Macklin's resignation as an indication that the electors of North Middlesex, whether Catholic or Protestant, are not to be humbugged by such double dealing, and that Mr. Meredith's supporters have lost heart in the riding. Catholics are just as able as other people to know when a glaring injustice is perpetrated on them, and when their most sacred rights of freedom of education are menaced, and pleasant words will not deceive them, when used as a cloak for tyrannical acts; and the fairdealing Protestants know well that the Separate schools which exist in the riding are no injury to the Public schools. They are willing to accord to Catholics the same liberty which they themselves enjoy, the liberty of supporting schools which they can make use of in accordance hazel nut in which his (Charlton's) soul result of the political disappointments which he has experienced personally. unwilling to be hoodwinked by a false cry that Catholics desire to destroy the Public school system, or to appropriate Protestant money for the support of Cath-

lic schools. We feel certain that what has hapened in North Middlesex is an omen of the defeat of Mr. Meredith's no Popery policy all over Ontario. Though Mr. Meredith's statement that there is "s solid Catholic vote" put up at auction to be handed over to the party which will promise the largest amount of special privileges to Catholics, is a gross and glaring falsehood, we hope, and we feel assured that the number of Catholics who will support the no Papery policy which has been proclaimed will be infinitessimally small. We do not desire to see any solid Catholic vote for aggressive purposes; and Catholics are not to be bought and sold for any such purposes : but they have sufficient sense of honor, such determination to assert their rights as free citizens of Canada, as to resent the wanton insults which Mr. Meredith and his candidates throughout the Province have heaped upon them.

Oace more we repeat that it is not by solid vote of Catholics that we hope to see Mr. Mowat's Government sustained in the forthcoming election, but by a solid vote of all lovers of fair play and equal rightsreal equal rights, and not the bogus article which the pretended Equal Rights party would palm upon us, and which means in reality the ascendancy of an intolerant faction and the wiping out of freedom of education.

It is worse than useless for Mr. Meredith's supporters to assert that this gentleman has no intention to interfere with the existence of Separate schools. It is one of his complaints against the Mowat Govern. ment that under their administration the tend the meeting of the committee, number of Separate schools has in- Jupiter;" but most assuredly the unenvi-

country? Why should they not increase lent, and as they labor under fewer annoy. ances, they should be established in new localities, they should increase in number. especially when the cities and towns in which they exist become more prosperous and flourishing. The policy which Mr. Meredith proposes is to prevent them from increasing by throwing difficulties in their way. Disguise the matter as he may, this is a policy of abolition ; and Mr. Meredith virtually acknowledges that it is merely because he cannot abolish them that he will not do so : merely because the British North America Act puts their existence beyond his control. He therefore employs indirect means to accomplish what he cannot do directly. The only special merit we can see in the policy he proposes is that it is more cowardly than would be open hostility.

THE DUMB DOGS OF JUPI-TER.

Not, perhaps, since the days of the amented Thomas D'Arcy McGee, have the halls of our Canadian Parliament echoed a more scathing denunciation than they did on the evening of the 30th April, when Mr. Nicholas Flood Davin, the brilliant M. P. for West Assinibois. undertook to expose the hypocrisy of Mr. John Charlton, M. P. for North Norfolk, as well as that gentleman's utter ignorance of the matters whereof he had spoken. Mr. Caarlton went over the ld story of the expulsion of the Jesuits from this, that and the other country; the whole interlarded with that enomous declamation for which the member for Norfolk is now notorious. Mr. Davin, (who, by some unexplained circumstance, spoke from the seat usually occupled by Mr. Dalton McCarthy.) commenced by branding Mr. Charlton as a disturber and a firebrand; and then, turning to that gentleman's historical refer ences, laid down the time honored axlom that he who would guide the councils of his country must, in the first place, be a close student of history, and, secondly, he must note the measures that were success ful under given circumstances, and, then, if the circumstances be alike to the present, he has a safe guide to follow. Mr. Davin held in elequent language that the circumstances in our country and in our day are not alike to those of by gone imes. Ther, enlarging upon Mr. Charlton's ignorance of the circumstances under which the Jesuits were expelled from different countries, Mr. Davin gave a lucid explanation of the circumstances, showing clearly that the Jesuits were the victims and not the aggressors ; that their expulsion was in all cases due to their advocacy of morality and of the rights of the people. The limits of a newspaper article will not allow of any further analysis of this really brilliant, classical oration. Suffice it to say that the member for Norfolk felt every lash of the whip wielded with unsparing hand by Mr. Davin, and he showed

it. The very position into which he put himself in his seat, coiled up in a lump, as one might say, would seem to literally prove the figurative assertion of Mr. Davin that he 'could find a very small would find infinite room to wobble.' But there is another important feature of the same debate to which it is necessary to

direct attention.

The able and effective speech of Sir John Thompson on the same subject. during last session, is within the memory of all; how he disposed of the fallacies and the dishonest quotations made by Mr. Dalton McCarthy as against the Jesuits. Dishonest, because the Minister of Justice showed where all the charges had been refuted in the London Month as quickly as they had appeared. On his first appearance thereafter, on an "Equal Rights" platform, Mr. McCarthy expressed his regret that the rules of Parliament had precluded him from replying to Sir John Tnompson: and this has been repeated again and again. But where was Mr. McCarthy on the afternoon and evening of Wednesday, the 30th April? Sir John Thompson, on this occasion, again went over his defence of the Dominion Government. He went further: he defended the action of the Government since that time, and notably the reply given by His Excellency the Governor General to the famous deputation at Quebec. Here, surely, was a splendid chance for Mr. McCarthy. Did he avail himself of it? Assuredly no. He was in the buildings, but he was conspiculously absent from his seat in the chamber of the House of Commons during the progress of the debate. He took good care, however, to be present to record his vote in favor of Mr. Charlton's motion. Why was this? The natural conclusion is that he feared-aye, feared-to cross swords with the Minister of Justice. Mr. Davin, falling to elicit a reply from Mr. Caarlton on the points of history he had raised dubbed him "one of the dumb dogs of

able title rather belongs to Mr. Dalton McCarthy, M. P. for North Simcoe.

#### THE SITUATION IN OUEBEC

While the truly Liberal Protestants of Quebec, such as Messrs. Joly, Colby, Holton, etc., desprethe anti-French and anti-Catholic crusade which has been promoted by bigots in that Province as well as Ontario, it is interesting to know the opinion of one who evidently is in sympathy with the fanatical movement, the extent to which it may prove successful among Protestants in Quebec. The Montreal correspondent of the Empire reports the result of an interview with Alderman G. W. Stephens on the subject, and states that the Alderman refuses to stand for the Local Legislature in St. Lawrence division of the city. His reasons are, first, that he has as much as he can do in attending to his duty as a member of the corporation, and secondly, that "the present position at Quebec is in a very unsatisfactory condition, and until the general body of electors take some interest in sending good men to Quebec it is a forlorn hope for one man to try to carry out any reforms.

This shows clearly Mr. Stephens' sympathy with the fanatics, as he undoubtedly means that residents of Quebec have great eason to be discontented with their condition and treatment. He practically re iterates herein the complaint recently made by the Presbyterian ministers that the Protestant minority are not empowered to do all the legislation of the Province, and his next words render this meaning still more clear. He adds :

"He feared that the same old part acks would be elected throughout the E. glish constituencies, and it is a hope-less task to attempt to improve the party hack."

All this implies, clearly, that the Catholic majority of the Province should be disfranchised; but it is at the same time confession that these views are not equiesced in by the majority of the Protestants. It is a mournful acknowledgment that the agitators have utterly failed in impressing their views upon the Protestants of the Province that they should join in the outcry against the French language and people.

All honor to the Quebec Protestants who refuse to follow the lead of the demagogues who are exerting themselves to create dissension.

Mr. Stephens further complains that the administration "does not administer the affairs of the Province in an economical and business way, and that the chief end and aim of the party politician seems to be to make politics remunera. ative, there really being no party politics at Quebec, merely a question of ins and

Alderman Stephens is undoubtedly man whose opinion is worthy of consideration; but this is not to be taken as the utterance of an infallible guide. His language bears a wonderful resemblance to the talk of disappointed politicians in other Provinces than Quebec. It is no new thing to hear the administration of Ontario affairs talked of in similar strain, yet Ontario prospers under Mr. Mowat's able regime. Mr. Mercier can also make a good showing in the finances of Quebec for the last three years, and we have no doubt that Mr. Siephens mournful representations are simply the

LECTURE BY REV. FATHER
McKEON.

On last Sunday evening a very large congregation assembled at St. Mary's Church in this city, to hear a lecture from Rev. A. J. McKeon, P. P., Strathroy, the subject being "The Use and Abuse of Alcohol." The rev. father pointed out the Alcohol." The rev. father pointed out the different schemes employed to bring about, first, the total suppression of the liquor traffic, and, secondly, the efforts made to regulate it and to inaugurate an era of temperate habits amongst the people. The abuse of the drink habit, be maintained, had caused wide devastation in the human family, had brought about the total ruin of the worldly prospects of mil-lions, and, he feared, sent many more millions into perdition. He drew a vivid pis-ture of the fearful havoc caused by strong drink in the family circle, showing it had changed happy and comfortable homes into abodes of desolation, misery and death. He enjoined all to fight the demon resolutely and constantly until a better condition of affairs prevailed, and said that all young people should take the total abstinence pledge until they had attained their twenty-first year. It would be all the better, too, if they kept this pledge through life, for thus they would be on the safe side, and total abstinence would be an aid side, and total abstinence would be an aid to worldly advancement as well as a great benefit in every way. This is but a brief outline of the rev. gentleman's lecture. It was listened to throughout with the greatest attention.

It is in contemplation to purchase a new organ for St. Mary's church, and the energetic and respected pastor, Rev. J. Kennedy, must have been pleased to see Kennedy, must have usen pleased to see such a large congregation, as thus a con siderable sum will be realized to help the carrying out of this worthy object. Father Kennedy is ceaseless in his the carrying out of this worthy object.

Father Kennedy is ceaseless in his efforts to promote good works and it is a consolation to him, we feel assured, to know that in all he undertakes he has the hearty co-operation of his faithful people. On this occasion the singing of the choir, under the direction ringing of the choir, under the direction of Miss Roach, organist, was of a character highly creditable. The solos and choruses were given with spirit and precision, and were remarkably devotional in tone.

DIOCESE OF PETERBORO.

THE BISHOP'S ANNIVERSARY. At St. Peter's Cathedral this forenoon the anniversary of the consecration of His Lordship Bishop O'Connor was cele-brated by Pontifical High Mass at 8:30 o'clock. His Lordship pontificated, and was assisted by Very Rev. Father Laurent, V. G., of Lindsay, Assistant priest, Very Rev. Father Brown, Port Hope; and Very Rev. Dean O'Connor, Chesterville (Kingston diocese), Deacons of Honor; Rev. Father Conway, of Norwood, Deacon of the Mass; Rev. D. O'Connell, Ennismore, sub-Deacon; Rev. Father Casey, Camp-bellford, Master of Ceremonies; Rev. P. Rudkins, Assistant Master. The follows Rudkins, Assistant Master. The follow Rudkins, Assistant Master. The following priests of the diocese were also present:—Rev. Father Qurik, Hastings; Rev. Father Keilty, Douro; Rev. Father Connelly, Emily; Rev. Father Larkin, Grafton; Rev. T. O'Connell, Fenelon Falls; Rev. W. J. McCloskey, Wooler; Rev. O. Bretherton, Victoria Road; Rev. J. Swency, Rugley: Rev. J. Nylon. J. Sweney, Burnley; Rev. J. Nolan, Assistant at Lindsay; Rev. C. Dube and Rev. G. W. Whibbs, St. Peter's Cathe-dral. The Mass was sung by the full choir, and a chorus of several hundred children sang during the Communion and at the offertory. The children's choir was composed of the pupils of the Convent and Separate sch convent and Separate school, who had been trained by the Sisters of the Con-vent and Mr. Luliberte. After Mass His Lordship addressed the people and remarked upon the zeal of all the priests. He afterwards spoke to the children, and gave them the remainder of the day and gave them the remainder of the day as a holiday. At noon His Lordship entertained the priests at dinner,—DailyExaminer, May 1.

#### NEW TIPPERARY.

Ottawa, 1st May, 1890.

To the Editor of the Catholic Record, London. DEAR SIR-I am in the receipt of interesting number I have read for a long time. Accompanying it is a picture of Old and New Tipperary. The paper contains a vivid description of the formal opening of the new city. The spirit of sacrifice displayed in this age of selfishness is something beyond belief. It is only on the testimony of impartial witnesses that one could be convinced of its truth Men have abandoned as high as £10,000 worth of property for the rescue of their fellow man, whom they did not know and never saw. Taey departed forever from homes in which their fathers and grand fathers had lived, and with which their child-hood's earliest days were associated. They built new homes and started again his mittaker of the control of in life with cheerful hearts, trusting in an overruling Providence. What confioverruling Providence. dence! What faith!

No less than sixteen thousand horses and men worked gratis in the building of this new city, many of them driving their horses and carts all night, distances of forty and even fifty miles to work in the erection of the new city of Tipperary to maintain a principle.

Was such a spirit ever displayed before

in the history of the world? What a lesson this persecuted country is teaching us, and does it not fill our hearts with bursting affection for her? T. D. Sullivan has commemorated the event in verse, in which he savs :

"We have many towns in Ireland that can boast a heary age, That can trace their far beginnings to our history's earliest age; They saw the proud Milesian, and the Nor-They saw the proud Milesian, and the Norman in his mail,
They bore the brunt of Strongbow's spears
and Cormwell's iron hall;
They have ancient rolls and charters, have
memories sad and grand;
But the newest town in Ireland is the glory
of the land."

Lady Sandhurst, in replying to an address presented to the English visitors, declared she was deeply inpressed and astonished at what sh mented them on having a city that is

built on the foundation of "self sacrifice"

The only spirit of sacrifice I know of in history resembling this is the burning cannot compare to Tipperary, nor in the case of Moscow, once the match was applied the people had to be resigned to their fate, but in the case of Tipperary cannot compare to Tipperary, for in the they deserted the homes about clung all the tenderest recollections of their childhood's days; they departed from them and left them uninjured; they could look back upon them and be bar rowed by memories of happy days passed within their walls—of the christenings and the weddings—sye, even the sorrows they experienced under those old roof-trees which made them all the more

dear. An entire population voluntarily entering on such hardships, abandoning their homes and all that goes to make up a city—Market House, City Hall & c. &c. and the many other public buildings and institutions, and starting an entirely new city, is one of the wonders of modern

Truly this is an age of changes, but this is a change for the better, a change that will elevate and enoble the mind—a change that speaks in trumpet tones and reminds us that  $\mathcal{L}$ . s. d. is not the only standard by which we should be guided in our dealings with society. It teaches us that there is somet something more precious than money. It teaches the Divine mission, to love our neighbors as ourselves and to do unto others as we wish they should do unto us.

It appears to me, Mr. E litor, that the world was beginning to forget—many indeed had already forgotten the Divine command, and that it was necessary some such extraordinary and striking example as Tipperary has exhibited to the world, should be given to recall us to a sense of our duty to our neighbor. What is it that causes the present

uneasy feeling existing in every country in the world? The greed and selfishness of man—the rich piling up their millions at the cost of the sweat and blood of the poor, and the poor regarding the rich with envy and hatred, no spirit of genwith envy and natred, no spirit of gen-erosity, no kindly sympathy between them. In the face of this, what a mar-vellous example Tipperary in particular and Ireland in general is displaying in unselfishness, in generosity, in kindly sympathy, in a word, in all that makes "life worth living." VERITAS.

"Beautiful To Me."

I drew it across my hand,
Her besultful, shining heir,
And smoothed it over her temples,
while she lay sleeping there.
'Twas not of the midnight blackness
Which enchanted the bards of old;
It was neither auburn, nor yellow-pale,
Nor brown, nor burnisnei gold:
But it was fine and silvery white,
As soft as soft could be,
Crown from life's pure laurels;
The most beautiful hair to me.

I hold the white hands folded do quietly on her breast;
They looked almost as if the Lord Had given the promised rest.
They were not round and ahapely,
As a sculptor might wish to see;
They were not fair and snowy,
As some beautiful hands may be;
But they were drawn and bent with pain,
Yet beautiful hands to me.

I kissed her face, her dear, sweet face, By petience and love made fair; The roses and lillies that beauty loves were missing, they were not there, But instead were wirkles, woven deep Where the dimples used to be; Of all the faces in the world The most beautiful face to me.

#### INTERESTING MISCELLANY.

A Greek, the wisest man of his day, once cried with honest fervor: "What a heap of things there are that I do not want!" How lucky we should be if we could get out of discontent and envy into his habit of loving the good we have but fearing to have all the good we desire Well, we think, we really ought to have such and such a thing. If that is so, we shall have it, but we will not whimper meanwhile. We can put on the airs of Sperates, and congratulate ourselves that we can be july without it.—Wide Awake

THE VENERATION OF GOD. In the measure in which we love God, in that measure we shall have more heartfather will be a better father, and a felt love to all that are about us. A mother a better mother; son and daughter will be better children; they will love each other more, in the measure in which they love God more.

#### TEACH BOYS SENSE.

Let us stop teaching boys that their careers will be failures unless they become rich or famous, and that life consists of its miracles. There are higher positions in your equare mile than the Presidency of the United States. The best part of bistory is not written at all. Your father, on whose memory you love to dwell, was not known beyond the farm; just nobody that was all. Fidelity is the only true test; for it is the only one that can be universally applied. Perhaps it is not as much the parents as it is outsiders and newspapers that infect our young people with these erroneous ideas. But they get them, far too many have them They jump at the "big prizes" and fail, where a lesser aim might be reached. But, after ail, it may be in this way that the unduly ambitious can learn the lesson

THE CHURCH IN IRELAND. The Irish Catholic Directory for 1890, edited by the Very Rev. Canon Keogh, gives as the statistics of the Catholic Church in Ireland 32 archbishops and bishops, with two having no jurisdiction in the island; 1013 parish priests, 1895 administrators, curates and secular priests not employed in parochial work, 542 priests belonging to regular orders, making about 3,374 priests, though there are believed to be about 3,450, some re tried or unemployed not appearing in the returns. The regular orders once so important in numbers in Ireland are now chiefly in the province of Dablin, which has 38 hours of regulars, and 277 regular. priests, and in the province of Cashel, which has 26 houses with 177 regular priests. The orders are chiefly the Augustinians, Carmelites, Capuchians, Domini-cans, Franciscars, Congregation of the Holy Ghost, Society of Jesus, Marists, Oblates, Passionists, Lexists, Order of St. John of God. The dicese of Dablin has 511 priests; Meath standing next with 184; Armagh with 179; Cork, 167; ars, 166. The smaller diocese, Ross, only 25 priests. The United States has now probably more Catholies of Irish birth and descent in part or in whole than Ireland itself. With its 14 archbishops, 73 bishops, 8,332 priests, it has the greatest body of English speaking Catholics in

# SPALDING.

Blshop Spalding, being recently interviewed, said in substance: "Compulsory education is a good thing and all right, and I think it is the duty of each State to see that every child has an education. I, hold, however, that the State has no right to leave to a School Board the sole right to say in which school a child shall right to say in which school a child shall right to say in which school a child shail be educated. You know, and everybody knows, that often very ignorant men are placed on a School Board. It is also an indisputable fact that the more ignorant a min is the more disposed to meddle. It seems to me very foolish to attempt to , because such a course is unneces. It is the language of the country guage, because such a course; and people will learn it anyhow. All other languages are bound to be secondary in this country. There is no need of forcing it, as every motive will prompt people to learn it. We should not antegonize other languages, for the highest culture is found where men are educated in several languages. I think the law should be modified so as to take away the power of School Boards to interfere with snound be moduled so as to take away the power of School Boards to interfere with Church and Private schools. An educa-tion in any Parochial or Private school of good character should be sufficient. You will find the Germans opposed to it because of the clause which says English shall be taught. I think it would be well to speak and teach both languages. I am not anxious to see the German language die out in this country, for it broadens the public mind. The Germans are a deep minded race, broad thinkers and their languege helps to broaden and modify public opinion. It is not wise to trample out the German language."

FATHER MONSABRE AT NOTRE DAME. THE GREAT SUCCESSOR OF LACORDAIRE AND HIS WONDEREUL PULPIT ELOQUENCE IN THE FAMOUS CATHEDRAL OF PARIS.

Pere Monsabre (says an English paper) a few Sundays ago gave his last " ence" at Notre Dame, the great Cathedral of Paris. Before the eloquent Dominican mounted the pulpit Cardinal Richard

delivered a short address, in which he warmly complimented Pere Monesbre on the great and glorious work he had accomplished during his twenty years' tenancy of that pulpit, which had been occupied by Raviguan and Lacordaire before him. The Cardinal-Archbishop stated that he had been authorized to convey to the preacher an expression of the Savereign Puniff's warm approval and congratulation and that His Holiness has remunanted preacher an expression of the Sovereign Pontiff's warm approval and congratulation, and that His Holiness has commanded Pere Monasbre to deliver a course of sermons during Advent at the Church of San Andre della Valle in Rome.

At this season of Lent the attention of Catholics is turned towards the pulpit of

At this season of Lent the attention of Catholice is turned towards the pulpit of Notre Dame. This is not only because of its present illustrious occupant, Pere Monsabre, but also because of the memorociations that cluster around it. its and associations that cluster around its and associations that cluster around its now forty five years since Lacordoire It is now forty five years since Lacordoire and, preached from it for the first time, and, preached from it famous. At preached from it for the first time, and, by a single sermon, made it famous. At the age of thirty two he attained at once the height of popularity. But just as his career seemed marked out as that of a Christian apologist from the metropolitan Ohristian apologist from the meaning were banging on his words, he vacated his post, giving as his reason that he wished to be alone with his weakness and with God.

alone with his weakness and with God.

He disappeared to reappear in the same pulpit five years later clad as a Dominican monk. The garb he wore was a proscribed one, the religious Orders having been banished from France since the Revolution. The times were difficult, religious and political interests warring together in fierce strife. Louis Philippe, in the Tulleries close by, with characteristic caution, was afraid to give support to the bold Dominican who came to claim for his co-religious Orders, and for the members of other religious Orders, the liberty of French citizens. But the Archmembers of other religious Orders, the liberty of French clitzens. But the Arch-bishop of Parls, Monsignor Affre, who a few years later was to meet his death be-fore the barricades, did not share the fore the barricades, did not be king's fears. He openly supported Lacor daire, who, for the second time in his life, daire, who, for the second time in his life, won his cause and his position by a single

His labors in the pulpit made famous by him, which lasted for eleven years, have passed into history. Combined with those of the Jesuit Pere Raviguan, they may be said to mark with a luminous track the ecclesisatical records of the age. Among Lacordaire's last utterances in Notre Dame was a farewell to the old Cathedral and one also to his hearers. To these last he said: "Nothing can henceforth prevent you from being my consolation in this life, as you will be my crown in eternity." He quitted the pulnit in 1851

Pere Monsabre, upon whom all eyes are now turned, ascended it in 1869, succeeding him who was known to French Catholics at the time as Pere Hyacinthe. Apart from his own worth, he came with good credentials. Lacordaire, when in Apart from his own worth, he came with good credentials. Lacordaire, when in the antumn of life, had received him with open arms at the Convent of Flavigny, and, a little later on, hearing him preach, had said: "That young man is glorious" Agaia, a little later, he had exclaimed, "He will some day be my succossor in the pulpit of Notre Dame." Pere Monsabre is perhaps the most popular of Franch preachers. He comes from lar of French preachers. He comes from Blols, where the best French is supposed to be spoken. As a public exponent of the teaching of the "Angel of the Schools" he stands alone. On this account he deserves gratitude. As presented in his singularity pure and lucid style, the doc trines of St. Thomas are rendered accessions. able to the intelligence of the average reader. When laying before the late Cardinal Gulbert his idea of expounding the Crelo from the pulpit, the Archbishop of Paris said : "What a happy thought, my son! My blessing upon you and your work." Except for a genial expression of countenance and the intelligence that lights his face Pere Monsabre's appearance is not striking. But his voice is a power in itself, and it is when this wonderful voice is pouring out its full tide of eloquence in Notre Dame that he is some-umes obliged, like Lacordaire before him. to queli by gestures the enthusizem of his

THE GOOD SHEPHERD. A BEAUTIFUL TRIBUTE TO THE RELIGIOUS ORDER BEARING THIS NAME

The following beautiful tribute to the Sisters of the Good Shepherd formed part of an argument made some years ago by A. J. P. Garesche, Esq, of St. Louis, in a suit at law in which the Sisters of the Good Shepherd were interested. It has been republished recently in deference t the wishes of many friends who desire to intensify the interest so generally felt among Catholics in the nuble work to which these good Sisters have devoted

their lives. But grander far and more heautiful in my opinion, the charity of the Good Shepherd! To appreciate it by illustration, let us suppose that a party should be given here to-night and I would lead thither as my companion, not a complete outcast, but a woman of stained reputa-tion. My life might be the forfeit of my tion. My life might be the forfelt of my temerity in introducing among your wives, your daughters and your friends such a person. The anger would do you honor, because prompted by your detestation of vice, your horror of a woman who has lost her virtue. For while a woman's has lost her virtue. For while a woman's heart is the very home of pity, yet even in a woman's heart there is no pity for an

rring sister's shame.

Against the fallen woman the world pronounces a doom of outlawry so inex orable that, in a measure, it prefigures that awful sentence which before the Bar of God inevitably awaits her, unless she repent. If to relieve the poor be charity, who so poor as the fallen outcast? The poverty of want, the penury of abject de gradation! Shunned by the world, and

gradation! Shunned by the world, and even by her sex, as a moral laper whose very presence breathes contagion.

To me the most touching incident of the life of our Saviour is the scene when Magdalen, repentant, threw herself at His feet. For remember that, though clothed with humanity, He was in reality God—Purity itself. And there prostrate before Him was Magdalen, the woman of the town, the embodiment of the vice, but town, the embodiment of the vice, but penitent, repentant, contrite! Ever His Apostles, like the world, would have repulsed her, but He received her, pardoned her. It is in this incident that the Good Shepherd takes the inspiration of its Order. Educated, refined, pure, holy

opposing council paid to its beautiful thought the great tribute that the words were my own, that I "was preaching."
Yet I was reading only the words of the
text, and, I may add, a text fully carried
into practice. These ladies of the Good
Shepherd, not for a day, for a month, or

into practice. These ladies of the Good Shepherd, not for a day, for a month, or even for years, devote themselves to the work, but consecrate their lives to this great charity. They extend the hand of kindness to these 'poor outcasts, wallowing in the very slums of degradation and, I may add, but too often the victime, basely betrayed by the lust of designing men profiting by speculating upon the very confidence of their victima. A confidence which, possessing no guile, imputes it not to others. Perhaps the offer is rejected, the answer to it is one of despair! "No use! the world rejects us! Even if we reform we bear its inexorable curse." But to this in gentle accents the Sisters reply: "Come to us; we will receive you: care for you; protect you; home you shall have among us; souls you have to save;" and to give emphasis to their words, pointing to the scene of Calvary, tell them: "There is your God! He died upon the cross to save the prostitute as well as the pure." Can there be nobler charity than this? A: d how few think who see and who admire the noble band of Carity and of other religious, devoted to works of mercy, what training is requisite to pro-

of other religious, devoted to works of of other religious, devoted to works of mercy, what training is requisite to produce such beings. Has it not been as when we view some beautiful work of art we have thought only of the work, but taken no heed of the struggle, the care it has cost; as of a piece of fine lace that for meather and wear, with attaining even.

months and years, with straining eyes, has occupied the artist, perhaps the loss of sight its culmination ! I know by bitter experience what it involves. My only daughter is now a religious of one of the converts in France of the very Order. A child of such ten derness and affection that I never left involves. derness and affection that I never teri-home for office or returned after the day's toil was over, but that, if she heard my footstep, she ran to meet me and, her arms entwined about my neck, she as rapturously kissed me as if it had been for the absence of a voyage. Talented, accomplished, dutiful, she is gone and we

may never meet again. Think you that she has no heart? That I have none to consent to such a separation? The truth told, two hearts are wrong with angulah And in a recent visit to her, my aunt and cousins, still Huguenot, still clinging to the "faith of their fathers," visited her, and to quote their language, "it was ter-rible to see how happy she was, for," as they thought, "she was too young to know her own will." And they added that she never mentioned my name but that she never mentioned my name but tears glistened in her eyes. Seeming inconsistency, but most easily explained.
She and I both believe that God called her to this duty we both regard as heroic Grieve we may that we do not meet, and yet we rejoice that God has thus bonored her. No selfish feeling prompts either to falter, nor are we in this more unfeeling than the mother who, with blinding tears, bids farewell to her darling son, called in the service of his country to the field of danger-with this difference, that with us it is the higher, the noblier, the holler duty to G d! But have you ever thought of the struggle such a life involves—its trials! That to be fitted for the sphere, neophyte must, in the heyday of youth, when life is vivid with its most brilliant illusions, forsake kindred, friends, leave a home of refinement, perhaps even of luxury!—not for glory, for she hides even

her name to take that of a religiouse; not for money, for she gives of her own wealth—but for the love of God, to

devote her whole life to the rescue of the

unfortunate harlot, that the latter may be

COMMON SENSE.

The following extract from the New

York Evening Post is the common sense view of the case:

"After you have quoted a hundred Papal bulls, rescripts, encyclicals and pastoral addresses in support of the contention that cover man the cost to Man tention that every man who goes to Mass and calls himself a Catholic considers the Pope his sovereign on earth, and will obey nobody else, sensible men will continue to ask : But is it true in the light of actual experience? Do Catholice, as a matter of fact, obey the Pope in their political action and in their relations to their felaction and in their relations to their fel-low citizens of other denominations? Everybody knows they do not; that on most of them the political declaration of their clergy has no effect whatever. And then is there no more practical work to do in this age of the world than advocating the disfranchisment, or religious grounds. the disfranchisement, on religious grounds, of a million voters who belong to the oldest and largest Christian denomina-

There are other considerations also that should have a quieting influence:
The Pope really doesn't want to hurt

There are twelve million Catholics in our milet, and the best way to get along with them is to treat them fairly rather than oppress them into sullen re-

Your Catholic American neighbor, who lives truest to the dictates of i is as good a man in your honest esti-mation at your neighbor, the Presby-

If we but rid ourselves of childish antipathies, inherited from less enlightened generations, we will not grudge any man the exercise of his rights of conscience—

The Public Warned. Many people are deceived into neglecting bad blood, dyspepsia, constipation, etc., and thus allow these and other diseases to become established. Act promptly by using nature's blood purifying tonic, Burdock Blood Bitters, which regulates the entire system, curing all diseases of the stomach, liver, kidneys and bowels.

PROTESTANTS AND THE POPE.

THE DISPASSIONATE APPEAL FOR CORPORATE REUNION MADE BY AN ANGLICAN.

May I, as a layman in communion with the present successor of St. Augustine in the See of Canterbury, and as one who earnestly prays for the day when the oc-cupant of that See shall once more be in table communion with the succes St. Gregory, be permitted to say a few words on this all important subject? First of all, let me assure your readers that all Anglicans do not hope with your correspondent, "A Priest-Associate of the E C. U.," that there should be any anti-E C. U.," that there should be any antiRoman animus among us—rather do we
pray that, all prejudice being done away,
Romans and Angiteaus may endeavor to
seek out and dwell upon our numerous
points of agreement, and then in mutual
charity and forbearance consider the cause
that keeps us apart. With many of us it
is not that we differ from you in doctrine.
We believe in the Seven Sacraments, the
Real Presence, that the Mass is a sacrifice
for the living and the dead. We invoke
the saints, we venerate Our Lady, and, in
short, believe and practice much the same
as you do. Nor, indeed, do we deny the
Primacy of the Holy Father, or even his
supremacy—nay, we pray for the day to supremacy—nay, we pray for the day to come when we may sgain be acknowl-edged by him as true sheep of the one But when, instead of endeavoring to

promote peace between the two corpor-ate bodies known as the Roman Catholic lie Church and the Caurch of Bogland, we find that members of the former body wil do nothing but say, "You must submit absolutely," they ask what I, for one, feel impossible to concede. And why? Not because we wish Roman Catholics to surrender or compromise one lots of the truth, not because we are not prepared to accept each and every dogms Holy Church has defined, and certainly not because we wish to promote division, nor because we are enchanted with the "comprehensivedeparts or desth discharges them. And many a good priest has evinced his sincer-ity as well as his courage by going into the battle field where death fell the thicknees," and lack of authority that prevails in our communion, but because we can not deny that in the Anglican Church we have been supported to the Steraments. not dely that in the Anglicas Central we have received the grace of the Sucraments. For us to deny the Orders of our clergy is equivalent to admitting that the absolutions we have received have been delusions, that when we have adored on our altars Our Most Blessed Redeemer we have unintentionally been committing idolatry.

Individual secession, involving as it

does these consequences, seems to those, likeminded with me, impossible. Corporate reunion later on, with conditional readministration of the Sacraments we work

for, we pray for.

No doubt, Roman Catholics abhor and detest the "Reformation," but they too often forget that many Anglicans quite share their sentiment. Let us for a moment try to realize the state of things in the reign of Queen Elizabeth. The true faith was then being persecuted, and from this persecution three different lines of conduct or to inated. One—God forgive from this persecution three different lines of conduct originated. One—God forgive them!—agreed with the "principles of the Reformation," and persecuted all who did not; these finding their fitting representatives in the Church Association school. A second section of clergy and laity, worn out by persecution, left their country. From their ranks originated Doval, and thence continues to minister to the faithful sent priests to minister to the faithful remaining here. This, I submit, is the true origin of the present Roman Church here. A third section, equally worn out by persecution, as were the second, did openly conform to and use the Prayer book, and did also admit, "so far as the law of Christ permits," the Royal Supremacy. They felt, as we feel, that bold as the Prayer book is it stops short than the conformation. of heresy. They hated the Reformation and we, their descendants, hate it also Doubtless, we are disloyal to the Reformation—doubtless, the Reformers would condemn our teaching and our ritual; but we are loyal to the great Church of Augustine Auselm, and Thomas.
We claim our right to teach, believe

unfortunate harlot, that the latter may be on angel hereafter.

and practice all that was done before the sum outcast here to an angel their evil courses. You, Roman Catholican their evil courses. Whether its aim or its managers be con are descended from men who flad from Whother its aim of its managers de tout are descended from the sidered, can there be a nobier work of charity than that promoted by the Good yielded to it. I submit that so far it is yielded to it. I submit that so far it is six of one and a half a dozen of another. But let me, in conclusion, remind your readers that our difference is not vital; for both parties-I mean Roman Catholies and men of the school I belong toagree on all points of doctrine (save Papal Infallibility, and that we only deny as an article of faith because we do not undertand that it has been regularly defined to

Why, then, cannot we cease mutual recrimination, why cannot we pray for corporate reunion, and till that time comes do all we can to help on the conversion of our country to the true faith, and the restoration of Eogland's Church to visible communion with the See of St. Peter? Let us one and all unite Sunday in praying in the word of the missal, "Grant Thy Church that peace and unity that is in accordance with Thy will." G. R Knott, in Liverpool Catholic Times

CONVERTS TO CATHOLICITY.

Some time ago it was announced that Mr. W. Sewell, A. R. A. M., had been admitted into the Roman Catholic Church. More recently his example had been fol-More recently his example had been followed by many persons of distinction in Clapham, including the Roys. Mr. Tatlock and Mr. Beasley, curates. During the past week Mr. Thomas Gale, assistant organist at Christ Church, has been received into the Catholic Church of St. Mary, Clapham, by the Very Roy. Edward O'Laverty, the rector. The priests of St. Mary have now received upwards of one thousand persons into the Roman Catho. thousand persons into the Roman Catho lic communion —London, (Eng) Evening News and Post

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A LIBERAL DIVINE.

A PRESBYTERIAN MINISTER'S VIEW OF OLD MOTHER CHURCH.

OF OLD MOTHER CHURCH.

The Oakland (Cal ) News reports the following portion of a sermon delivered in the Independent Presbyterian Church of that place by Rev. Mr. Hamilton:

"We are compelled to own that this old Mother Church shows an aston'shing vitelity. More than half Christendom still bows at her altars. The common people cling to her robes. Through pitiless storms that leave the seats of our Protestant sancturies nearly vacant, we see them crowding to her worship, mornsee them crowding to her worship, morning noon and night. Wherever a few of her children make their homes, a crosssurmounted church will soon be seen. She builds wisely to meet convenience among builds wisely to meet convenience among the poorest communities, to win a thetic culture wherever wealth creates such a 
taste to be pleased. And her people pay 
for her churches. Her missionaries are 
also crowding to every heathen country, 
and among the great population of India 
and China number their converts by scores 
for every one that Protestants can count 
as the fruits of their labors. No degree of 
possible self-sacrifice demanded by their 
work turns them back. No danger appals 
them. Wherever she gains a footing, she 
speedily erects the university, the college 
and the seminary as well as the church, 
and wins thousands of theseons and daugh 
tere of other religions, and even to Proand wins thousands of the sons and daughters of other religions, and even to Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence moves its deadliest swath of human lives, there you will see her Sisters of Mercy and Father Confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministries of cere until the scourge derate or death discharges them. And

the battle field where death fell the thickest that he might give the comforts and
hopes of his religion to the dying.

"We sometimes hear it raid that the
whole system of Romanism is a shell,
without a heart, substance or spiritual
life, that the masses are duped by its false
pretences, but that its leaders know it is
hollow. We shall never deal wisely with
the evils in any great power which mil the evils in any great power which mil lions of human hearts love and trust, and find comfort in, until we learn to do it justice. We know that men do not endure half a century of voluntary pain and eacrifice for what is in their eyes a transparent sham. Millions of thirsty souls, generation after genera ion, do not rush to a fountain which has long ago run dry. When human hearts are seeking eternal Hfe they do not hold it so cheap as to take up with a patent counterfeit. Catholies find some deepest want of soul

in their Caurch, or they would turn away from her as a false mother. "The judgment of charity is beginning to supersede the judgment of prejudice upon her. The tone of Protestant utterances concerning her value is rapidly changing. The Atlantic Monthly not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Taomas K Beecher followed with words of high commendation. The Rev. Mr. Ijams, in his sermon lately at the installation of Dr. Rexford, in San Francisco, noticed the place she fills among the religious organizations of Caristendom in the same and the lately in the week past same tone. And lo ! within the week past same tone. And he ! within the week past comes to us the Christian Union, one of the mest w dely circulated and powerful papers of Protestantism, bearing this sentence: 'With all respect for the earnestly religious among the O d Catholics and the Continental Protestants we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe)' Testimony could hardly say more. The Testimony could hardly say more. The power of the Catholic Church, and the use of that power for good within a certain

sphere are not to be questioned.
"Wherein lies the secret of this great strength? One short sentence gives the answer. That Church has come to fixed mind is made up; she has the stability and force of the single mind. Her ritual is one for all the world—for the Pope at Rome and for the Digger Indian in California. Tae very sound and accent of its words are the same. No thought of in novation is tolerated for a moment There is no debate over methods. The preliminaries of work are settled. All hesitation is cut off. There is nothing to be done but the work. And what that is was decided ago-to extend and preserve the Church as she is. Each member soon learns his part. Age after age the command goes forth from the triple crowned Head at Rome. The whole mighty organism, from the scarlet Cardinal to the ragpicker in the street, moves responsive to that command." that command."

#### A SENSIBLE PRESBYTERIAN. The Ave Maria notes as one of the en-

The Ave Maria notes as one of the encouraging signs of the times the growth of reverence for the Blessed Virgin, even among non Catholics. As some evidence of this it reprints a passage from a recent sermon of the Ray. Rabert Court, D. D., one of the best known Presbyterian ministers in the United States. The subject of the discourse was "The Magnificat," and Dr. Court said: "Every good Protestant ought to reverence her, not only for ant ought to reverence her, not only for her personal character but as Ohrist's Holy Mother. I will say for myself that I have long ago learned to love and honor Mary.

Generations upon generations until the last strike on the clock of time, shall esteem her peculiarly blessed. Why? Because of her Son. The Incarnation is the central degma of Christianity, as a system of saving truth as a form of devotion unto God. Leave out the fact that God took flesh of a woman, and theology is merely a philosophy and your churches are merely dilletante clubs."

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wonderfully relieved by this medicine.

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Tennessee.

"Several years ago I was severely illThe doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

"Several years have an a resease home."

Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored, to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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Sir.—For the past 25 years I have been suffering from a disease which the doctors said would result indropsy. I tried doctor after doctor, but to no purpose, the disease seemed to still make headway and they all gave their opinion that it was simply a matter of time with me. About this time I got one of your boxes of Morse's Pills and have taken three boxes of them up to the present writing. I can again do my own work and feel twenty years younger.

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HOW A SCHOOLMASTER BECAME
A CATHOLIC.
We especially recommend its perusal to
our Protestant friends, whom we know to b
sincere, but in error, as was ourself at ontime.—Western Catholic News, Chicago,
The work may be had by addressing Thos.
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perience and facilities in the actual prices charged.

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there will be only one excress or freight charge.

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THOMAS D. EGAN Catholic Agency, 42 Barclay St., New York object I can put in that much. I have saved, out of my salary, nine thousand, four hundred dollars and my sister will let me have six hundred.' I can tell you that I never was more astonished in my life than when that fellow said he could put in ten thousand, and most of

THE POPE AND SOCIALISM.

portant than that of civil governments, because the Divine force inherent in religion will turn men willingly to just and honest ways.

The Pope continues:

"In order that the action of the Church

#### Two Singers.

"Would I could sing a song," a poet said,
"And let the tears that all earth's suffering
ones had shed
Run trembling down my voice,
With children's giee when happy hours are

And strong men's sighs at some regretted And stifled groans of all the world's And madmen's laughter mingled with the rest—
Then would immortal fame to me belong:
All men could hear their own lives' echoes
in my song!"

"Ah! why should men weep twice," another "First o'er a wrong, then at the wrong re-

membered?
Oh! let me sing instead
A glorious strain that will make men forget
Life's wounds and scourges and its black re-And long for Heaven with such intensity That Heaven in their own hearts will come

to be:
Time's mighty hammers might assail in
yain—
They could not beat to lasting science that
refrain!" -Margaret H Lawless.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

THIRD SUNDAY AFTER EASTER,

"Behold an angel of the Lord appeared to Joseph in Egypt, saying: Arise, and take the Child and its Mother, and go into the land of Israel; for they are dead, who sought the life of the Child." (Matt. ii. 19 20)

No man was ever more hated and detested by his fellow beings than King Herod, "who sought the life of the Child" committed to the loving care of Mary and Joseph. By his cruel order all the male children in Bethlehem and its vicinity, children in Bethlehem and its vicinity, from two years and under, were brutally killed. Then it was that a voice in Rama was heard uttering lementations and sorrow that could not be comforted. Lonely mothers in desolate homes bewalled the cavage murder of their innocent babes; and strong men with tears in their area.

savage murder of their innocent babes; and strong men with tears in their eyes appealed to heaven for vengeance on the red handed monster who occupied the royal throne of Israel. At the appointed time death came to King Herod, and just men breathed a sigh of relief that his iniquity was at an erd.

Little did he think in the days of his imperious pride that his most secret plans for the slaughter of the innocents were made known by an angel to St. Joseph. In obedience to the angel's warning the flight into Egypt was undertaken. Later on, after weary years of exile, an angel made his way into Egypt to announce to St. Joseph the news of

taken. Later on, after weary years of exile, an angel made his way into Egypt to announce to St. Joseph the news of Hered's death, and to give the desired information for the return of the Holy Family to the land of Israel.

My brethren, from the consideration of God's dealings with King Herod we can learn an instructive lesson. The tyrant was permitted to go on for many years absorbed in his own selfish designs for glory and trampling under foot the most sacred rights of his subjects. Yet his power to do evil was limited. His officials could not pursue the angel sent to St. Joseph; they were not allowed to destroy the newborn King of the House of David. Though for a time they seemed to have a complete triumph, death brought their wickedness to a speedy termination. In spite of persecution the faithful servants of God remained steadfast, enduring all trials with herole virtue, sustained by the knowledge that they were under the Divine protection.

The Holy Family in Egypt compelled

THE BEST BOY STORY.

Divine protection.

The Holy Family in Egypt compelled

He has issued a circular in order to demon-strate that the most common and simple elements — bread and wine — were em-ployed by Our Lord at the Last Supper, because these were most abundant in Palestine. 'But,' this Protestant guide adds, 'if he had been in China he would certainly have used tea. Hence would certainly have used tea. Thence-forth, then, at the Lord's Supper we will use this Chinese drink and no longer employ wine.' Following out his argu-ment Bretons ought to use cider in the service and the Germans beer."

J. H. Earl, West Shefford, P. Q., writes:

'I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Eclectric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of outs, wounds, &c., and I think it equally as good for horse as for man.

OUR BOYS AND GIRLS.

A BEDTIME STORY. "A story ! I will be soon in bed," said Birdie Brown as her mother promised to tell her a story. So the mother began: "There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise wanted to make her a beautiful and wise princess; so he sent her to a country where she was to pass through many schools and learn many lessons that would fit her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon and care for

not send his daughter alone. He gave her ten servants to wait upon and care for her.

"Two of these servants were to show her all the beautiful and useful things that she would meet with in her absence and when she got homesick they were to bid her to look up and tell it all to her father, and he would hear and comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and that would tell her about what she saw and bid her always remember her father's love. Two more carried her wherever she went; and poor indeed she would have been without these little servants. Another told her all she wanted to say to those around her and sang hymns of praise to her father, the king. Two more helped her to do everything that would give happiness to herself and others about her; but the last servant was seen only by her father and herself. When this one did his bidding, then all the other servants were faithful and true, and the little girl herself was happy. This last servant always told its mistress to love her father dearly, and not to want to guide the other servants to do what would displease him. Sometimes the princess would say to berself: 'Father is not here, and I will do what I please;' then in spite of this servant's pleading, she bade him guide the others into forbidden paths and thus brought upon herself trouble and pain.

"You see that even a little princess,"

pain.
"You see that even a little princess,
with ten maids to wait upon her, may at "At last the loving father gave a command to each one of his daughter's servants, calling them by name as he spoke.

The names and commands are these:

"Little eyes, look up to God; Little ears, near His word; Little feet, walk His ways; Little mouth, sing His praise; Little hands, do His will; Little heart, love Him still."

Little mouth, sing His praise;
Little hands, do His will."

"When the little princess heard these commands, she made them into one great message for herself; and when she was tempted to bild her servants do wrong, she would say, 'No, no, I will not; for they are the king's commands. My servants must do as he wills.'

"Then her whole soul would be filled with love to her kind father and wicked thoughts would fly away."

"Oh, mamma, I understand your story. I am the little princess and God is my Heavenly Father. He has given me ten little servants to help me to do His will. Mamma, I think my little heart does "love Him still.' Isn't it delightful that I am altitle princese? I am going to try to remember the King's commands. Will you please teach me them to-morrow?"

"Yes, darling. Now shut your eves."

The Pope continues: "In order that the action of the Church may be more effective, as the times require, all of the means placed in its hands will be put into operation, the re-united force co aspiring for one sole purpose, to lessen the gravity of the evil. Above all things it is our duty to seek with patience and assiduity to induce people to correct their habits and to habituate themselves to conform their public and private life to the doctrine and example of Christ. It would be well if in the questions which are agi-tating the various classes the precepts of justice and charity are not violated, and that differencess which by chance arise might be settled by the paternal and authoritative intervention of the holy priests. They should endeavor to render the inconveniences of their present life more tolerable to the poop.

Divine protection.

The Boly Family in Egypt compelled to effect earlies by an unjust king is a type of the Church in the world.

The Boly Family in Egypt compelled to effect the Special to the service of the Church in the world and and open of all kinds and open of all kinds and send open of all kinds and send open of all kinds to dade and open of all kinds to dade and open of the Church in the world and and open of all kinds to dade and open of all kinds to the marved loudy preserved her to de His work to not be earth. The most powerful human agencies have been employed against her; she has been domed to destruction by inquitous laws, misropresented by hostile writers and boldly stateack by victorious wars, invoke St.

On this drawful patronage in behalf of the first the state of a just man, he performed the duty sesigned to him in Egypt and in the workshop of Nazweth. Lit us stirted in the fortitude of a just man, he performed the duty sesigned to him in Egypt and in the workshop of Nazweth. Lit us stirted in the date and the contract of a just man, he performed the duty sesigned to him in Egypt and in the workshop of Nazweth. Lit us stirted in the date of the first that the most are called the workshop of Nazweth. Lit us stirted in the first transport of the first to prepare the priests to fight against elevery and ignorance in Africa. man who came to the store to buy goods, what he bought and where he came from.

ployed by Our Lord at the Last Supper, because these were most abundant in Palestine. 'But,' this Protestant guide adds, 'fi he had been in China he would certainly have used tea. Henceforth, then, at the Lord's Supper we will use this Chinese drink and no longer employ wine.' Following out his argument Bretons ought to use cider in the service and the Germans beer."

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A Seasonable Hint.

During the breaking up of winter, damp, chilly weather prevails, and rheumatism, neuralgia, lumbago, sore throat, cropquinsy and other painful effects of sudden cold are common. Hagyard's Yellow Oil is a truly valuable household remedy for all such complaints.

G. A. Dixon, Frankville, Ont., says: "He was cured of chronic bronchitis that troubled him for seventeen years, by the use of Dr. Thomas' Eclectric Oil.

As an An Do to internal remedies for skin diseases, Dr. Low's Sulphur Soap proves very valuable.

CATHOLIC PRESS.

London Universe

Loudon Universe.

The Jesuits were turned out of Germany eighteen years ago. That was an act of madness, and there was method in the madness, for the expulsion of the Jesuits was the forerunner of that series of persecutions of the Church known by the name of Kulturkampf. The frightful blunders committed in the course of that "war against Rome" have in a great measure been retrived by the virtual repeal of the May laws, but the Jesuit law remains on the statute book, and there is no prospect of its being expunged. What, then, is the meaning of the subjoined notice, which we cull from the Cologne Volkszeitung? "The German Emperor has conferred upon Father Bollig, S. J., the insigna of the Crown Order. Father Bollig is a native of Cologne, and was expelled from his country in pursuance of the law of July 4, 1872. He now holds, in the Library of the Vatican, the important office of second custodian." Father Bollig and all the other German Jesuits, some members of the very highest nobility among them, have been outlawed all these years for being highly dangerous characters. Had they been left alone, the Socialists would not perhaps now be the bugbear of the German empire, for it is admitted on all hands that religious orders in the general, and the Jesuits in particular, are the most efficient antidote of Socialism. But where is the sense of knighting an outlaw? Could any one imagine O'Donovan Rossa my life than when that fellow said he could put in ten thousand, and most of it his own money. He had never spent a dollar, or twenty five cents, or five cents for an unnecessary thing, and had kept his money in the bank, where it kept gathering interest. I always kept two placerds in big letters up in the store. On one was this text: 'He that is faithful in that which is least, is faithful also in that which is much;' and on the other, 'He that is dilligent in business shall stand before kings and not mean men'.' And before kings and not mean men' And Frank Jones' success was the fulfillment of these two texts. He had been faithful of these two texts. He had been faithful in the smallest things, as in the greater ones, and diligent in business. That kind of a boy always succeeds," said Mr. Alden.

A small boy of ten who had listened to the story with eager eyes, as well as ears, said: "But we don't have any kings in this country, Mr. Alden, for diligent boys to stand before!" "Yes, wedo," laughed Mr. Alden. 'We have more kings here than in any other country in the world. We have money kings, and business kings, and railread kings, and land kings, and merchant kings, and publishing kings; and some of them wield an enormous power. This is a great land for kings," is the sense of knighting an outlaw?
Could any one imagine O'Donovan Rossa
being made a K. C. M. G? The only inference to be drawn from the promotion
of a Jesuit to knighthood is this, that the Special telegrams to the New York Herald state that the Holy Father Pope Leo XIII. has written a powerful appeal to the German Bishops to defend society against the revolutionary spirit of Social ism. The Holy Father says that he does not ignore the vast dangers and difficulties with which the social agitation is surrounded, but that he has deeply reflected on its causes and true remedies. He declares his promises to give all the aid in his power to solve the grand question of the time, and succour the miserable toilers. The Pope asserts that the Church's part in the work of relieving the situation will be more important than that of civil governments, because the Divine force inherent in German Emperor perceives the absurdity of the ostracism to which the Jesuits are still subjected, and means to have the Jesuit law repealed. Macte nova virtute

puer. Pittsburg Catholic. Almost every week brings to our shores thousands of impoverished Italians. These people did not come over, in droves, while the Popes ruled Italy. The freedom of Humbert's and Crispl's United Italy is driving them to foreign lands. Even the city of Rome is declining.

A Protestant ox was gored in Tennesses A Protestant ox was gored in Tennesses! The Presbyterians of that State are excited about a recommendation by the Governor of that State to use Phelan's History of Tennessee in its Public schools. I'nis history, it appears, makes unfair representations of matters relating to Presbyterianism. They have a right to object, and the incident we trust, will teach them to appreciate the feelings which actuated Catholics in Boston in their opposition to a lying history sought to be forced upon Catholic children.

Baltimore Mirror. Catholics are wont to arraign Protestants for misrepresenting the tendency and influence of the Church's teaching. public and private life to the doctrine and example of Christ. It would be well if in the questions which are agitating the various classes the precepts of justice and charity are not violated, and it that differencess which by chance arise might be settled by the paternal and authoritative intervention of the holy priests. They should endeavor to render the inconveniences of their present life more tolerable to the poor, and the Church should not serve as a fomenter of cupidity or extravagance."

At this point the Pope praises the industry and plety of the Germans, who have opened schools and workhouses for the education of poor children of both sexes in pacific neighberhoods and founded pious congregations, which all tend to hold work people to good customs. In conclusion he exhorts the German Bishops to prepare the priests to fight against and influence of the Church's teaching.
We blame Protestants for pointing the finger of scorn at those who pretend to be Catholic, yet whose lives are a constant contradiction of the claims put forth for the pure and wholesome doctrines and salutary moral influence of the Church of Corist. But who are most to blame? Protestants, who do not look beneath the surface and accept the false for the real, or so called Catholics themselves, whose actions give the lie to their professions? If persons who make a pretense of being in accord with the Church were consistent and with the Church were consistent and with the Church were consistent and lived up to the teachings of the religion which they profess to revere, there would be very little opportunity given to non-Catholics to question the beneficent in-fluence of that faith.

Rev. M. Walker, pastor of St. Paul's Episcopal Church, East Bridgeport, Ct., preached a sermon last Sunday on Heaven, says the Bridgeport Farmer, which produced a deep impression upon his auditors. Among other things, the Rev. Mr. Walker said that the souls of the deceased various artists bedding. No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used." form, and upon entering Heaven, although in a spiritual condition, appear in form and features as they did upon earth. In speaking of the realm commonly known among Catholics as purgatory, the reverend gentleman said that there is an intermediate abode where Autumn Anxieties.

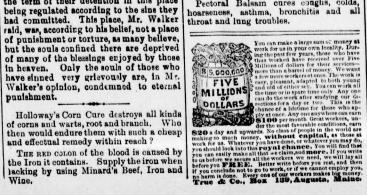
dependence.

the deceased persons retain bodily form, and upon entering Heaven,

souls are prepared for admission to heaven, the term of their detention in this place

punishment.

I had a very bad cough this fall, but Hagyard's Pectoral Balsam cured me com-pletely. E. Robinson, Washago. Pectoral Balsam cures coughs, colds, noarseness, asthma, bronchitis and all hoarseness, asthma, bron throat and lung troubles.



# Constipation,

IF not remedied in season, is liable to

IF not remedied in season, is liable to become habitual and chronic. Drastie purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of aperients.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"I have been taking Ayer's Pills and using them in my family since 1857, and cheerfully recommend them to all in need of a safe but effectual cathartic."

— John M. Boggs, Louisville, Ky.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas. Lougnbridge, Bryan, Texas.

"Having used Ayer's Pills, with good results, I fully indorse them for the purposes for which they are recommended."

—T. Conners, M. D., Centre Bridge, Pa.

Ayer's Pills.

### Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

Educational.

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment highly recommends itself to the favor of parents suxious to give to their daughters a soild and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms, half yearly in advance, Soard and Tultton, per annum, \$70 00; Music and use of Plano, \$94 00; Drawing and Painting, \$15.00; Bed and Bedding, \$10 00; Washing, \$12 00. For further information, apply to the Sister Superior.

A SSUMPTION COLLEGE, SAND-A wich, Onr.
The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'Connor, President.

ST. JEROME'S COLLEGE,

BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

For Further particulars apply to REV. L. FUNCKEN, C. R., D.D., President.

ST. MICHAEL'S COLLEGE,

TORONTO, ONT.

In affiliation with Toronto University) onder the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tution \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to Rev. J. R. TEEFY, President.

A CADEMY OF THE SACRED

A CADEMY OF THE SACRED

HEART, Loxdon, Onr.
Conducted by the Ladies of the Sacred
Heart. Locality unrivailed for healthiness,
offering peculiar advantages to pupils even
of delicate constitutions. Air bracing, water
pure and food wholesome. Extensive
grounds afford every facility for the exjoyment 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 solrees take place weekly,
elevating taste, testing improvement and
insuring self-possession. Strict attention is
paid to promote physical and intellectual
development, habits of neatness and economy, with refinement of manner. Terms
can be obtained on application to the Lady
Superior.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT. HURON, SARNIA, ONT.
This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of plano, \$40; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$20; private rooms, \$20. For further particulars address the Mother Superior.

# mrofessional.

A DRIAN I. MACDONELL, BARRISTER, Bollettor, Conveyancer, etc., Cornwall, Out. P. O. Box 558. Collections and spend matters receive prompt and personal atten-

L OVE & DIGNAN, BARRISTERS, ETC. 418 Talbot Street, London. Private funds to loan. Francis Love. R. H. DIGNAN.

OHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peter borough. Collections promptly attended to

DR. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome throats, Hours—12 to 4. DR. HANAVAN, SURGEON TO "D' Royal School of Infantry. Office and residence, 389 Burwell street, second door from Dundas.

From Dundas.

GEORGE C. DAVIS, DENTIST.

of Richmond. Vitalized air administered for the printess extraction of teeth.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.
Can now be had by sending Twenty-five cents to THOS. COFFEY, Catholic Record Office, London.

CHURCH PEWS AND SCHOOL FURNITURE

The Bennett Furnishing Co., ef London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. He catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now et gased manufacturing Fews for new Church establish a that country and Ireland. Address—BENNET FURNISHING COMPANDA.

References: Rev. Father Bayard, Sarnit Lennon, Brantford; Molphy, Ingersoli; Octooran, Farkhill, Twohy, Kingston; and Rev. Bro. Arnold. Montreal.

# NATIONAL COLONIZATION LOTTERY Under the patronage of the Rev. Father Labelle. Established in 1884, under the Act of Quebec, 32 Vict., Chap. 36, for the benefit of the Diccesan Sciettes of Colonization of the Province of Quebec.

CLASS D. The 34th Monthly Drawing will take place

WEDNESDAY, MAY 21, 1880, At 2 o'clock p. m.

PRIZES VALUE . \$50,000.
CAPITAL PRIZE:
One Beal Estate worth . \$5,000.

B. B. B.

**Burdock Blood Bitters** 

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

# **CURES**

All blood humors and diseases, from a com-mon pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

# SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure sattrheum or eczema, shingles, erysipleas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

# **DISEASES**

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

# SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

# BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont. CONCORDIA VINEYARDS BANDWICH, ONT.

ERNEST GIRARDOT & COMPANY
PURE NATIVE WINES
Altar Wine a specialty. Only Native Atian
Wine used and recommended by His Eminence Cardinal Tachereau. Specially recommended and used by Rt. Rev. Archbishop
Lynch and Bishop Walsh.
We also make the best Native Claret
the market.

We also make the best Native Claret the market. Send for prices and circular. Send for prices and circular. The Messrs. Ernest Girardot & Co., o. Sandwich, being good practical Catholics, we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocess. JOHN WALSH, Bp. of London.

# P. J. WATT, Wholesale and Retail Grocer

-AND-

IMPORTER & WINES & LIQUORS

My stock of staple and fancy groceries is the largest in the city, and the finest brands of liquors slways on hand Just received, assorted consignment of White Fish, Trout and Lake Herrings, heads off and inspected, at remarkably low figures.

131 DUNDAS ST. & 12 MARKET SQ. TELEPHONE 415.

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON.

Also to be had from our travelling agents.

WANTED, Three good men to sell for us, either on salary or commission. Address May Brothers, Nurserymen, Rochester, N. Y.

88-18w work turned out. Prices always moderate.

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E. DICKSON. ealers.

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SUITS. S B. F. Austize 's Thirteen."

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of Form, 100. OFFEY, London, Ont. R BECAME its perusal to we know to be ourself at one s, Chicago, dressing thos. ice. London. HE-CAGENCY

to supply at y kind of goods in the United niences of this
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Sew York, who of Houses selling in get such goods his Agency are ldiscount. It is deeper are ldiscount, taide of buying to the attention agency, wilk be attended to by to act as your to buy anything.

EGAN. y St., New York

Branch No. 4, London, Meets on the 2nd and 4th Thursday of ery menth, at 8 o'clock, at their hall, below Block, Blohmond street. P. F. yle, President; Wm. Corcoran, Rec.

C. M. B. A

Assessments Nos. 6 and 7 now issued call for two assessments to pay the beneficiaries on twenty-eight deaths—4 in Canada, 8 in Pennsylvania, 12 in New York, 3 in Michigan and 1 in Ohio. The Reserve Fund now amounts to \$51,875.07.

Representatives to Grand Council meetrequested to send their addresses to the Secretary of the Reception Committee, stating the length of time they may be able to remain in Montreal. Address Jer. Ocsley, P. O. Box 347, Montreal.

One of our Deputies having organized a Branch and not having sent in his report of same until nearly a month after the date of said organization, was the cause of an error in the numbering of some of the lately-organized Branches.

Branch No. 125 was organized at village Lauzon. Levis, P. Q, on 7th April; Eranch No. 126 at Calgary, N. W. T., on 9th April; Branch No. 127 at Windsor Mills, P. Q, on 22nd April; Branch No. 128 at Parkhill, Ont., on 22nd April; and Branch No. 129 at Granby, P. Q, on 23rd

List of officers of Branch No. 125 organized by Special Deputy Charles Darveau at village Lauzon, Levis, P. Q, on April 7th 1890:

April 7th 1890:

Spiritual Adviser, Rev E Fafard
President, Rigobert G Bourget
First Vice-President, Edward Bergeron
Second Vice-Pres, Jean Cyrille Blouim
Recording Sec, Joseph O Martineau
Assistant Sec, Adjutor E Demers
Financial Sec, Joseph A Bourget
Treasurer, Jean D Nolin
Marshal, David F Pelietler
Guard, Joseph A Bamson
Trustees, Louis P Phibault, Adjutor E
Demers Joseph T Lavelle, Joseph E Chabot
and David F Pelietler.

Formosa, March 14, 1890.

To the Members of the C. M. B. A., Branch
31, Guelph, Ont:

DEAR SIRS AND BROTHERS—The members of Branch No. 72, C. M. B. A., whilst lamenting the loss of Brother John Haertzner, late a member of our Branch, who died in Guelph on March the 4th, was almost a stranger with you. was almost a stranger with you When you received notice of the demise of said Brother Haer zner, you took im-mediate steps to attend the funeral and came forth as warm comforters of the bereaved wife, and rendered prompt assistance to our Branch in filling up the death proof, using your own forms for the same; now, therefore, the members © Branch Nc. 72 humbly beg the members of Branch No. 31 to accept their sincere thanks for the prompt, kind-hearted action they have shown towards the bereaved wife and our Branch.

Invoking God's blessing on all your ndertakings, I remain, yours fraternally, BERNARD BEINGESSNER, Pres. of Branch 72, C. M. B. A.

Formosa, Unt.

Biddulph, May 6, 1890. DEAR SIR—At the first regular meeting (after being organized) of Branch 124, St. Patrick's parish, Biddulph, held in No. 3 Patrick's parish, Biddulps, held in No. 3 school house, on 26th instant, it was resolved that the members would approach Holy Communion in a body on the first Sunday in May in order to commence the devotions of the month of May in a fitting and edifying manner, and thereby obtain the blessing of God through the merits of Christ and the intercession of the Blessed Virgin for themselves and their families, o for the success and prosperity of

This is a happy and edifying beginning for Branch 124, and will not fail to pro duce happy results, both spiritual and temporal, should the members persevere in that course, viz, approaching the sacraments on the principal festivals of the Church every year on the recurrence of such festivals. It is expected that the existence of a Branch of the C. M. B. A. in this parish will, through the zeal and exertions of its Spiritual Director, Rev. John Connelly, effect a great deal of spiritual good.

Brooklyn, N. Y., April 29th, 1890.

DEAR SIR AND BRO.—My address after May 1st, 1890, will be 543 Madison street, Brooklyn, N. Y. This change is due to the fact that it became absolu tely necessary owing to the rapid in-crease in membership to provide better facilities for the proper transaction of our business. In compliance with the resolution adopted by the trustees at their last meeting, I have secured suitable quarters at the above number, and purchased a first class fire proof safe in order that our valuable b papers may be properly protected. The office is furnished with all the necessary requirements.

Extending a cordial invitation to members to call when in this vicinity, I remain Your's fraternally, Supreme Recorder.

HANDSOME GIFTS

ACCOMPANY A CONGRATULATORY ADDRESS TO MR. H. A. COSTIGAN.

Mr. H. A. Costigen was allured into the Inland Revenue office Saturday evening He found there assembled sever who greeted him warmly and after con-gratulating him on the recent event in which he was one of the chief actors, order was called, and Mr. E F. Drewry proceeded to read the following address, which speaks for itself :

To H. A. Costigan, Esq., Collector Inland Revenue for Montreul and North West

Revenue for Montreat that North west Territories:

DEAR SIR—At the interesting period of your live, and on so happy an occasion as this, your union with one of the fair ladies of the North-West, it is but natural that your friends should desire to tender their sincerest congratulations and good wishes to yourself and Mrs. Costigan, and to express for you their respect, their esleem and their hearty appreciation of the uniform kindness and countesy shown to those with whom you have been associated either in your personal or official canacity. These excellent qualities appear to be one of the unchanging characteristics of the department with which you are connected, and in which you have the honor to occupy a high position of treat and responsibility.

equal warmth their best wishes that yourself and fair consort may enjoy health. prosperity and happiness, the outcome of true sficction, making life's voyage one of sanshine and pleasure, and all tending to strengthen that confidence which gives brightness to all our surroundings.

On behalf of the friends alluded to we ask you to accept this address and the other tokens of sincerity and friendship which accompany it.

The address was accompanied by a beautiful antique I talian marble clock and a superb parlor suit.

Mr. Costigan made a very happy speech in reply to the address, and some of the gentlemen followed him with a few remarks appropriate to the occasion.

After the presentation the party went to Velies, where the balance of the evening was most pleasantly spent. Among the subscribers to the address and gifts the following attended the presentation: Ald. Smith, Ald. Mather, E. L. Drewry, Alex. McIntyre, U. B. Deacon, J. G. Carroll, Fred Sprado, F. G. Walsh, Geo. Wishart, Jos. Carey, Geo. Velie, W. Georgeson, J. K. Barrett, Fred W. Drewry, B. Thompson, H. McKitterick, P. O'Connor, M. McManus and P. Shea, —Wunnipeg Free Press and Sun.

Winnipeg Review, April 30.

In this issue of the Review we publish an address from the business men of Winnipeg to our young and esteemed friend Mr. H. A. Costigan, Collector of Inland Revenue. Such a high tribute to Mr. Costigan's social and official record must be very gratifying to him and satisfactory to his friends and the Department, We can cheerfully testify to the able and efficient conduct of the Department's business under Mr. Costi to the able and efficient conduct of the Department's business under Mr. Costingan's charge. A painstaking and efficient officer, a warm and trusted friend, he starts in life with all the qualities that go to make life successful and bright. The Review offers him its most hearty felicitations and trusts that every handless was attend himself and feir happiness may attend himself and fair consort through life.

#### GALLANT TIPPERARY.

Scenes at the Opening of the New Town Graphically Described.

HOW THE EXERCISES IMPRESSED AN EYE-WITNESS -THE ENTHUSIASM OF THE PEOPLE — THE STREETS LITERALLY
PACKED—THE ABSENCE OF THE POLICE MADE ORDER POSSIBLE - ENGLISH GUESTS-THE SPEECHES AND THE BAN-QUET. Special Correspondence of the Republic.

Dublin, April 15, 1890.
The demonstration at the opening of the new town of Tipperary on the 12th was one that will be historic in the record of this latest struggle for Irish independence. The influx of people into the town assumed vast proportions early in the day, and by the time that early in the day, and by the time that the formal exercises began the streets were literally packed. The great en-thusiasm shown proved that agitation was of no half hearted kind, for never was of no half hearted kind, for never since Mr. Parnell held his series of meetings in the old town was any gathering more representative of Irish manhood seen, and there was coupled with the enthusiasm a business-like, practical air and a sense of realization quite unusual in the stirring phases of a public agitation. Among the signs of general rejoicing manifested on every side there was the contrast of closed shops and deserted streets in the closed shops and deserted streets in the old town—a symbol of the change that is taking place in the Ireland of to-day. The deputations from the towns close to Tipperary began to arrive at an early hour in the morning, and the bustle and animation in the streets made a very pleasant picture. Workmen were hurry-ing about, and the last touches were being put to the decorations; girls were arranging laurel boughs in front of the ouses, and national emblems were being placed in position along the streets through which the procession was to pass. Special trains carried their freights from various parts of Ireland, and scarcely a place of importance in the country but had some representatives present. From Days and Belfact hile the number of Dublin citizens participating in the demonstration was larger than had ever taken place at any gathering held outside of the metropolis. There were thirty members of Parlia-ment present, all of them sympathizers with the builders of the new town. The English deputations were representative of all that is best and noblest in the political progress of that country. The great centres of Radical life in England were represented by some of their best

known men, and a very large number of ENGLESH LADIES GRACED THE SCENE with their presence. Some curiosity existed in reference to the conduct of he authorities, as it was not quite certain what the action of our erratic rulers what the action of our erratic rulers would be. The force of police which has, since the opening of the struggle, held Tipperary for Smith-Barry is a very large one, but it was considerably augmented, and contingents of armed me stations. The men were kept within their barracks, and the streets were left people, and with the usual result, that there was not the slightest trace of confusion, or even a suggestion of unruly or boisterous conduct. Three dis-trict inspectors took occasional saunters about the town, but otherwise the place may be said to have been free from the presence of the police. The train by which Mr. O'Brien and the deputations from England and Dublin travelled arrived at the Limerick Juncion at 1 o'clock, at which time the platform was crowded. After a brief delay cession was formed. There was a long line of carriages and wagonettes, in which were members of the various con wanca were members of the various cor-porate bodies which had sent represen-tatives, and these gentlemen were in nearly every case accompanied by the civic officers, bearing the emblems of corporate authoritiy. The procession pro-ceeded along the pleasant road which lies between the junction and the town of Tip perary, and along the two miles there was not a single policeman to be met. Even the smallest cottage which was passed on the way had some sign of rejoicing displayed, and in many instances the houses were decorated with evergreens. When the old town was reached a cheer Your friends also desire to express with ing welcome was given to the visitors by

the people who througed the streets. As you enter the main street by the route you come in full view of one of the houses of the evicted merchants, which is now used as a police barrsck, and here

was being enacted. At the drawing room windows sat a government note taker, jotting down a description of the proceedings, and at his side was an old constable who made frantic efforts to manipulate a small camera, so that the police would be in a position to supply Dublin Castle with an illustrated report of the proceedings. The cheering was continued as the procession passed through William O Brien street, and when it debouched into the new road when leads to the new town the scale when it debouched into the new road which leads to the new town the accla mations of the multitude rang out with renewed enthusiasm. From such of the new houses as are inhabited the people waved a welcome. At the end of the Mart a low platform had been erected, and as many of the visitors as it was possible to make room for were accomodated with places upon it. At the meeting Canon Cabill presided. Two addresses were read to the visitors. One was short but expressive, and the other dresses were read to the visitors. One was short but expressive, and the other gave an exhaustive account of the struggle on the Smith-Barry property. It was read by Mr. Walter Dalton and created quite an impression upon all the visitors. The chairman then presented Mr. Picton, M. P., to the meeting. His speech was thoughful and logical, and was heartily received. After Mr. Picton came Lady Sandhurst, who gave a sympathetic speech, full of kindly good feeling. The new town had next the good wishes of the Lord Mayor of Dublin, who was received with very hearty cheers. wishes of the Lord Mayor of Dublin, who was received with very hearty cheers. When Mr. Michael Davitt rose, the cheering broke out anew and continued for some moments. His speech was a short one, and at its opening he explained that he would only intervene for a few moments between the meeting and the the continued for the "hero of the occasion." The fact that the first care of the committee had been to house the poorest of the evicted tenants won from Mr. Davitt a warm tribute of admiration. The reappearance

MR WILLIAM O'BRIEN in the thick of the fight was the signal for one of those wild outbursts of cheering that is heard nowhere except in Tipperary. The long exultant cry made the place echo and re echo before the well known voice was heard calling out in tones full of intensity, "Men of Tip-perary," The spirit which makes Mr. O'Brien's utterances so remarkable was not absent on such an occasion. The effort to make his voice heard by every man in the crowd soon had its effect, and the speaker was compelled to pause for a few moments amid the warm pathy of the people. As a proof of the universality of the sympathy aroused by the struggle in Tipperary, it may be mentioned that Mr. O'Brien was commissioned by a Parisian lady, Madame Raffalovich (whose sympathy with Ire-land is not of recent date), to hand to Father Humphreys a bank note of one thousand francs for a school feast for the school children of New Tipperary, to be distributed in equal portion between the children of the Christian Brothers' and convent schools. Mr. O'Brien's speech was, like the others, a brief one, and after concluding with the national aspiration, "God save Ireland," he sat down for a few minutes. This concluded the meet. ing, but the people did not disperse, for the ceremony of declaring the Mart open and making the people "free" of New Tipperary had yet to be fulfilled. Tais Mr. O'Brien performed in a few words, and the visitors were conducted through the Arcade, in which the dining tables for the evening banquet were laid. The interior of the building presented a gay aspect. The evergreens and the flags and banners quite transformed the place. After this ceremony had been completed luncheon was partaken of in Dobbyn's Hotel, and then a flying visit was made to Andrew Glen, famous in song and story, and now having a new interest added to its annals by the fact that at Ballykiskeen a strip of country has been taken for the a strip of country has been taken for the purpose of accommodating Smith Barry's evicted agricultural tenants. Bansha evicted agricultural tenants. Bansha was inspected, famous as the scene of that world-known episode.

THE PEELER AND THE GOAT." and the party returned to Tipperary, where the preparations for the banquet had been completed. At. 6:30 the company began to assemble, and as there were more than six hundred present a number of Irish proverbs printed on long streamers in Celtic characters, and with the translation into English set out under the translation into English set out underneath, formed a very interesting and appropriate feature of the decorations. Among these proverbs were the following: "No nobility without virtue," "There is no joy without sefficient" "Fame is more orduring then life." "Variable 15. is no joy without simiction." Fame is more enduring than life," "Youthful Eire, Isle of Saints," "The word that admits no twisting," "Every demon runs his course," "In the time of trial your help no twisting," "Every demon runs his course," "In the time of trial your help is felt," "The strong hand in the ascendant," "By time everything is revealed," "For the glory of God and the honor of Ireland," "God's aid is nigher than the door," "The lie passes away, truth remains," On a dais running along at one side of the Arcade was the table at which were seated the principal quests. which were seated the principal guests. A row of some large plants lent a refreshing look to the table, and the mass of flowers which were arranged at inter-vals along the tables had also a very pleasing effect. The ends of the Arcade were draped in red and green in wide, alternate bands, and the roof was almost alternate bands, and the rool was almost hidden with flags and gay bunting. Outside the building, over the new clock erected by Chancellor & Son, were some illuminated gas devices, and at the opposite end of the building a similar decoration was exhibited. Mr. Schwann, M. P., it was who proposed the teast of "Prosparity to New Tipoposed." toast of "Prosperity to New Tipperary," which, it is needless to say, was received with the greatest enthusiasm. The speech of Mr. Schwann, who represents one of the divisions of Manchester, was very interesting, and his whole-hearted sympathy with Ireland and the people of Tipperary was manifested in every word which he used. Mr. William O'Brien responded on behalf of New Tipperary, and his speech was cheered at almost every sentence.

THE TONE OF THE SPEECH was jubilant in the extreme, and had

about it that kind of satisfactory hope-fulness which one feels when, having almost accomplished a very severe trial, he gives vent to his joy at seeing success within his reach. The allusions to the English visitors were happy and graceful. within his reach. The allusions to the English visitors were happy and graceful, and the effect of their presence on the police authorities afforded the speaker an opportunity for some caustic comments on the bravery of the present governors of Ireland. The challenge which was given to the chief secretary was a most striking feature in the speech, and there was enormous earnestness in his reference to the change that had was a most striking feature in the speech, and there was enormous earnestness in his reference to the charge that had come over the views of the Irish people in reference to England and Englishmen, and he thrilled the audience when he declared that miserable would be the guilt of those responsible if ever again their patience under outrage and wrong was to be considered as an admission that coercion had succeeded, and there was no means of obtaining reform except by resistance and blood shed. The signs of the effect of Mr. Balfour's method of answering his political opponents again made themselves Balfour's method of answering his political opponents again made themselves manifest, and at length Mr. O'Brien had to accede to the request of the friends sitting near him, and conclude his speech. The national poet laureate, Mr. T. D. Sullivan, M. P., when he rose to read a poem which he had composed for the occasion, was received with a great outburst of hearty cheering. The poem was entitled "New Tipperary." great outburst of hearty cheering. The poem was entitled "New Tipperary." It was an unusual experience to hear the toast of "Ireland a Nation" proposed by an English member of Parliament, but certainly no more stirring and impassioned appeal on behalf of the right of nationhood for Ireland could have been delivered by any of heart and the total could have been delivered by any of heart and the statement of the nationhood for Ireland could have been delivered by any of her sons than the speech of Mr. Leake. He declared that Ireland is a nation, and had always been a nation, and gave in glowing language the reason for the faith that was in him. He drew a bright picture of the Ireland of the future, and the glory and the pride which her sons would take in the received. which her sons would take in the pros-perity of the land which had suffered so long and so much. Mr. Leake touched upon the help which had been given to

THE CAUSE OF ENGLISH LIBERTY by the agitations in Ireland. The speech was applauded with great heartiness, and gave the greatest satisfaction to all. The response to this toast was made by Michael Davitt, who addressed his audience as citizens of New Tipperary. The speech was a very logical and a very able one. Mr. Picton, M. P., was Mr. Davitt's colleague in responding to the toast, and he referred, as he confessed, with feelings of shame to the treatment which Mr. Davitt had endured at the hands of Facilibrane and add dured at the hands of Englishmen, and add ed that day by day his countrymen were proving more and more ashamed of this episode. To Mr. John O'Connor, M. P., fell the task of proposing the toast of the reit the task of proposing the toast of the English visitors, and no one can be better qualified for it, as he has, ever since the Irish members began to take part in election contests, visited almost every part of England, and has come in close contact with the leaders of public opinion all over the country. Mr. Brunner, M. P., Hon, Ashley Ponsonly and Mr. Wester the Ashley Ponsonby and Mr. Morton, the secretary of the English Home Rule Association, responded. In an eloquent speech Mr. T. P. Gill, M. P., proposed the toast of the "Sea-divided Gael," which was appropriately responded to by Sir Thomas E-monde, M. P., fresh from his expedition to the antipodes. After the formal toasts had been proposed and honored with the customary explication. customary exultation, the Mart was deserted, and the visitors hurried to the special train in waiting. The opening of New Tipperary could not have been held under conditions which would leave a more lasting impression upon the minds of all who were present than those which characterized the proceedings of Saturday.

OBITUARY.

Mr. Joseph Kidd, Sr.

We regret to announce the death of this estimable Catholic gentleman, which occurred at Sioux City, Iowa, on S He was formerly a resident of Dub lin, Ont, and for many years a prominent merchant and mill owner of Wiraton, and about ten months since to make his hom with them, and died, as stated. He will be deeply regretted by a large circle of friends in this district. For many years he was one of the most enterprising men in the neighborhood in which he lived, and was ever an honorable, kindly and charitable gentleman. He was always ready to or training and the state of th Infantry, London. We extend to the family our heartfelt condolence in this

and affiliction.

The funeral took place on Monday at Sloux City, Iowa, where the interment took place for the present,

Mrs. George Shaw, Port Austin, Mich We regret to announce the death of Mrs. George Shaw, a resident of Port Austin, Michigan, but a native of this city. She was the third daughter of Mr. Austin, Michigan, but a native of this city. She was the third daughter of Mr. John Coleman, an old and very much esteemed resident of London South. The sad event occurred on Friday, 25th of April. She had been attacked with la grippe, pneumonia afterwards setting in, and despite the best medical care and tender nursing the disease proved fatal. Deceased leaves four children and a husband to mourn the loss of a good mother and faithful wife. The funeral took place on Sunday. High Mass for the repose of her soul was sung on the following Monday. During her illness Mrs. Shaw was attended by Rev. Father Kroll, and she had the happiness of receiving all the rites of the Church before she departed this life. She will be deeply regretted not only by the members of her own family and relatives but by a numerous circle of friends, by all of whom she was held in the greatest esteem for her many admirthe greatest esteem for her many admir-able qualities. She was truly a model Catholic mother, and we pray and hope the light of eternal glory will be the re-ward of her blameless life.

at his residence on Friday, 25th April, at the age of twenty-six years. He is the son of Mr. E iward Hanlan, one of the old residents of the village of Thamesford, North Oxford, of which county the deceased was a native. His death had been expected for some time, as he had been seriously ill for about six months. Mr. E iward Hanlan was a fervent and exemplary Catholic, and on his bed of illness he exhibited remarkable Ohristian fortitude and resignation. His illness was consumption. He leaves, to mourn his loes, a wife and infant child. The funeral, which took place on Sunday, 27th ult., was the largest which has been witnessed in the Township for many years. The funeral service was read in the Church of the Sacred Heart, Ingersoll, and a touching sermon was preached by Rev. Jos. P. Molphy, P. P., after which the remains of of deceased were taken to their last resting place and interred. resting place and interred.

ST. MICHAEL'S CATHEDRAL.

It has been decided to make some extensive improvements in St. Michael's Cathedral, and the following gentlemen have been appointed a Committee to take the matter in hand: Hon. F. Smith take the matter in hand: Hon. F. Smith (Chairman). E. O'Keefe (Treasurer), W. T. Murray (Secretary), W. A. Murray, M. McConnell, Caron. Bigly, T. Flynn, W. Dineen. G. S. Crawford, Foley, D. M. Defoe, L. Dubois, Hon. T. W. Anglin, J. P. Sullivan, J. H. Gilmour, C. B. Doherty, Judge McMahon, John Foy, J. J. Foy, Hon. John O'Donohue, J. F. Wheaton, C. P. Archbold, J. A. Murray, M. O'Connor, Alex. Thompson. P. Hughes. B. B. Alex. Thompson, P. Hughes, B. B. Hughes, Dr. Cassidy, D. A. O'Sullivan, P. Boyle, P. Bonner, John Hanrahan, George Kiely, W. T. Kiely, Hugh Ryan, Peter Ryan, Vicar General Laurent and Vicar General Rooney. Mr. Joseph Connolly is the architect.

#### LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London. May S.—GRAIN—Red winter, 1.65 to 1.75; white, 1.65 to 1.75; spring, 1.65 to 1.75; white, 1.65 to 1.75; spring, 1.65 to 1.75; corn, 92 to 1.00; rye, 90 to 1.00; barley mail, 80 to 90; barley, feed, 65 to 7.5; barley mail, 80 to 90; barley, feed, 65 to 7.5; barley mail, 80 to 90; barley, feed, 65 to 7.5; corn, 92 to 1.00; peas, 1.05 to 1.10; beans, buth, 61 to 1.00; beans, buth, 62; backwheat, cental, 75 to 85. PRODUCE,—Eggs, dozen, 12; eggs, barket, 11; eggs, store lots, 10; butter, best roll, 15 to 16; butter, large rolls, 13; butter, crocks, 13; store packed firkin, 10 to 11; dry wood, 4.90 to 5.00; green wood, 4.50 to 5.00; soft wood, 2.00 to 5.90; lard, No. 1, lb, 12 to 13; lard, No. 2, lb, 10 to 11; straw, load, 3.00 to 4.00; clover seed, bush, 3.50 to 3.75; alsike seed, bush, 5.00 to 5.90; Timothy seed, bush, 1.50 to 2.00; hay, ton, 6.00 to 8.00; flax seed, bush, 1.50 to 2.00; hay, ton, 6.00 to 8.00; flax seed, bush, 1.50 to 2.00; hay, ton, 6.00 to 8.00; flax seed, bush, 1.50 to 2.00; hay, ton, 6.00 to 8.00; flax seed, bush, 1.50 to 2.00; hay, ton, 6.00 to 8.00; flax seed, bush, 1.50 to 2.00; flax, 50 to 4.00; plgs, pair, 4.50 to 10.00; flat beeves, 4.00 to 4.50; spring lambs, 4.00 to 4.50.

POTLTRY (dressed)—Fow's, per 1b., 7; fowls, pair, 75 to 1.25; ducks, lb., 6. to 7; geese, each, 75 to 85; spring chickens, 50 to 65; ducks, pair, 75 to 1.25; ducks, lb., 6 to 7; turkey, lb, 12 to 14; turkeys, each, 80 to 1.75; peafowis, each, 85 to 75.

Toronto, May 8—Flour, less erquiry heard; straight roller, on spot, would nave taken at 4.50; but a sale of three cars of extra, lying outside, was reported at equal to 4.0. Toronto rates to Montreal. Wheat—No, 2 fall and No. 2 red, lying on Grand Trunk west, sold freely in round lots at 1.39 and No. 2 spring brought the same price; Maniltoba hard seemed quiet, and usually held above buyers views of als, scarce but firm, offered to arrive at 37c, and not taken. Barley, unchanged but steady, very little offered. Peas, no movement reported.

Only a carlosa of so of sale; so alow.

SHEEP AND LAMBS—Thirty-seven cars on sale; mostly sheep; good to extra. 5.40 to 5.70; lambs scarce; best clipped, 6.25 to 6.75; wools, 7.25 to 7.75.

HOGS—Twenty cars on sale; most of the good sold at 4.35, though odd lots sold as nigh as 4.40; pigs, 4.15.

# WEBSTER'S UNABRIDGED ANCIENT EDITION.

A so-called "Webster's Unabridged Dictionary" is being offered to the public at a very low price. The body of the book, from A to Z, is a cheap reprint, page for page, of the edition of 1847, which was in its day, a valuable book, but in the progress of language for over FORTY YEARS, has been completely superseded. It is now reproduced, broken type, errors and all, by photo-lithograph process, is printed on cheap paper and filmsily bound. A brief comparison, page by page, between all, by photo-lithograph process, is printed on cheap paper and filmstly bound. A brief comparison, page by page, between the reprint and the latest and enlarged edition, will show the great superiority of the latter. These reprints are as out of date as a last year's almanac. No honorable dealer will allow the buyer of such to suppose that he is getting the Webster which to-day is accepted as the Standard and THE BEST,—every copy of which bears our imprint as given below.

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Mr. Edward Hanlan, one of the most highly respected young farmers of the Township of Nisseuri, departed this life

# CHRIST

ON THE ALTAR

Instructions for the Sundays and Festi-als of the Ecclesiastical Year. Explain-

The Life. Miracles and Teachings of Our Lord in the Holy Land

Are continued on the altar of the Parish Church By Right Rev. Louis Goeddrand, D.D., Bishop of Burlington, Vt. With two chromolithographs, 63 full-page illustrations, 20 illustrations of the Holy Land and of Bible History, ornamental initials, tail-pleces, etc., etc.

of Bible History, ornamental initials, tailpleces, etc, etc.

This work is drawn from the experience
of one of our most venerable bishops, who
as priest and prelate has fathfully and zealouely served the Altar for nearly half a
century.

Heart and soul in sympathy with the people, and fully appreciating their needs, he
here presents us a book rot only interesting
beyond the common, but overflowing with
plety and devotion. While describing his.

Travels in the Holy Land

and retracing the footsteps of Our Redeemer from Bethlehem to Calvary, the Right Rey. author shows the connection between the Teachings, the Miracles, the Sunferings, and the Glorious Ascension of Our Lord and the Great Secrament of the Altar which is daily offered up in the parish caurch.

In eloquent and touching language he explains that the mission of Our Saviour did not terminate with His death on the cross, but is continued among us as actively as it jews.

The hook consists of forest and the cross of the continued among the secretary and the continued among the secretary as it is secretary to the continued among the secretary as it is secretary to the continued among the secretary and the continued among the secretary as it is secretary to the continued among the secretary that the secretary the secretary of the secretary that the secretary the secretary that the secretary the secretary that the secretary

was nineteen hundred years ago among the Jews.

The book consists of four parts: following the divisions of the ecclesiastical year, the author endeavors to show that Our Lord is our companion in the tabernacle, our sacrifice in the Mass, the food of our souls in Holy Communion, our reward in heaven. Intended essentially for Home Reading, and treating as it does of the Sundays and Festivals of the Var, it is a mine of biblical lore and instruction in Faith and Morals, and for the Catholic in every state of life

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1890.

Printed forms of tender, containing full information as to the articles and approximate quantities required, may be asd on application at any of the Mounted Police Posts in the North-West, or at the office of

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The lowest or any tender not necessarily accepted.

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No payment will be made to hewspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,
Comptitolier, N. W. M. Police.
Ottawa, April 22nd, 1890.

602-2w



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I am glad to testify that I used Pastor Koenig's Nerve Tonic with the best success for sleepleseness, and believe that it is really a great relief for suffering humanity. E. FRANK, Pastor. St. Severin, Keylerton P. O., Pa

ALAMOSA, Col., Jan., '89.

Alamosa, Col., Jan., '89.

My wife was troubled with nervousness about ane year before she took Pastor Keenigs Nerve Ionic, and at that time had very severe attacks of spasm, convulsions, and pains in different parts of the body, when in this state her lower jaws which act violently and set sometimes, bit her tongue, breath heavily, then short, then seemed tolling around, then stop sometimes, it would colling around of the property of a will be so for 3 hours. She sood would oramp and be so for 3 hours. She sood would oramp and the so the Nerve Tonic which intend here entirely of all these torments which myself and wife sladly testify, it truly had the itsized effect. Terrible Attacks.

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