

The Catholic Record.

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

VOLUME 13.

LONDON, ONTARIO, SATURDAY, MAY 10, 1890.

NO. 603

Catholic Record

London, Sat., May 10th, 1890.

EDITORIAL NOTES.

IN THE PRESENT electoral contest for the Legislative Assembly of Ontario a few of the candidates who are in the field as followers of Mr. Meredith wish 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 constituencies 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 hurled bitter invectives at Mr. Mowat's government because it permitted their encouragement and extension. Some of his followers, still more intense in their hatred 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 the schools in those sections of the Province where the French people form 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 schools."

Where public schools are established in exclusively Protestant neighborhoods it is not the custom of Catholics in other sections to feel aggrieved and utter loud protestations if Protestant religious exercises 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 impertinence on the part of any man to interfere with what the school authorities think proper to hang on the walls. Before the great-grandfather 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 "Osseock 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 not, in a municipal election, cast his vote in accordance with his (the priest's) wishes. The matter, it seems, was referred to

Bishop Fabre, for adjudication, and it would be well, we think, were the Mail and many other papers, to wait a full statement of the case before they enter into the question at such length, and make 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 be hasty to offer an opinion. For arguments sake, 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.

BUT 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 1888, on St. Patrick's Day, a number of Toronto politicians—not Irishmen, however—took it into their heads to celebrate Archibald'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 affairs 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 clumsy attempt of the Mail man to hold the Catholic Church responsible for every little indiscretion of a priest or layman.

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 especially 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 believes that the Pope and the Catholic Church had a finger in the pie too. W. H. 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. It went off at the London West meeting Saturday night:

"He wanted to know if 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 was the manager of that company, and Mr. Pardon was its paid legal adviser."

These legal acumen for you! How nicely he searched 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 his mischief comes in right here: Some Catholics deposit money there—a few others may possibly borrow from it. Mr. Pardon is its solicitor. Cannot any one here see the connection with Popery? Certainly they can; and therefore a good Protestant could not vote for a man like Mr. Pardon. 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 of bromide of potassium for Mr. W. H. Bartram, and also advise him to procure a Catholic catechism, which may be studied between the doses.

WE ARE requested to state that Mr. W. H. Hutchins, of Parkhill, was not the gentleman who, at the late Conservative convention, endorsed the platform of Mr. Meredith, but Mr. R. Fox, who is

president of the North Middlesex Conservative Association. Mr. Hutchins, we are asked to state, does not approve of all the planks in the platform of the Meredith party.

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 subservency to the hierarchy. "The Kingston newspaper," it shouted, "which advocates the views of Archbishop Cleary." For this unwarranted 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 Kingston, 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 Popery journals may be towards the Archbishop of Kingston, we think they are at this time of day pretty well aware of his integrity in uttering aloud his principles and sentiments before friend or foe. 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 quashed and which brought only defeat and disaster on their imprudent and fatuous author. 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 traits?

A CLERGYMAN of Ohio, named Rev. Howard McQuarry, 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 Christ from a virgin. He admits the future life of the soul of man, and in some sense, that there is a God, and on this he 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. McQuarry's programme, from this point of view, be a most simple basis on which to form a union? Even Bob Ingersoll might almost call himself a Christian on such a liberal basis, but certainly Tom Paine would be a thorough Christian, and the new Christianity could likewise be made to embrace the Mormons, Jews, Turks, and even the Buddhists and followers of Confucius. We learn, however, that the book is not receiving a very favorable reception from Rev. Mr. McQuarry's fellow Presbytery, 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 he could not have said one word inconsistent with his habitual recognition that the persistent rejection of a definition of such a Council as the Vatican justly entailed excommunication."

When Father Richardson informed Canon McColl that it was his intention to publish this, the Canon threatened that he would in that case publish a letter which he received from the Cardinal many years ago. The letter with which the Canon attempted to frighten Father Richardson from his purpose

merely gives expression to a "regret that more time and patience had not been 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 excommunication.

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. I know no color line; I will acknowledge 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 £500,000 sterling. Men enough have volunteered, but the difficulty is to obtain the necessary amount of money.

The New York correspondent of the Boston Globe is lavish in his praise of the Christian Brothers' Parochial schools of the Metropolis, while relating their successful 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 showing 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 religious orders, and have been specially educated for the vocation of teaching. Personally they get from their order, natural in their class rooms. Political influence has nothing to do with their appointment. Experienced judges pass upon their capacity, 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 of them. Father Thomas J. Dacey, the pastor of St. Leo's Church, on Twenty eighth Street, received his first instructions at St. Bridget's school. Brother Burt, now President of the Christian Brothers' College, London, is another shining light who obtained the elements of his knowledge at St. Bridget's."

The Parochial schools in New York or elsewhere need not fear to be judged by their fruits.

"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 a poll will be taken, in which every voter under £50 will have one vote, another being conferred by every additional £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 Launceston evidently had in view the 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 Aaron was and in 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 "bet you ten to one that the foremost horse will win it."

The Municipal authorities of Milan, in order to ascertain the will of the citi-

zens who have children attending school, took a vote of the parents whether or 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 proceedings.

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 Heart Convent a very imposing ceremony 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 immediate relatives and friends of the young lady occupied seats in the chapel. Before 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 a religious of the Sacred Heart. At the end of solemn High Mass Rev. 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 and espousals must sink into insignificance. He 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 foregone by those self-denying souls, who 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, 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."

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 reward promised by Him whose words they never see 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, at a professed Sister, and another a nun at Loretto Abbey, Toronto. God has certainly blessed the house and home of the venerable pioneer, Mr. Shanon, of Dereham, Co. Oxford, who part 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-SOLL.

Sunday, the fourth day of May, was a day long to be remembered by the Catholics of Ingersoll, and especially by the children who on that day received their first Communion. For some time before the joyous day the little ones were carefully prepared and instructed in the Christian doctrine by Rev. Joseph P. Molphy and Rev. George R. Northgrave, 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 admitted to partake. They were tastefully dressed, the girls wearing, as usual, the white garments and veils so suggestive of the innocence and purity of their souls. The altar was beautifully decorated and the whole ceremony was very impressive. The number of first communicants was about sixty.

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 Ottawa, 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 sincere when he said it was with great pleasure that he was present. "It was a two-fold pleasure, that of being here, and that arising from having been kindly invited to be here by your distinguished and learned Chancellor and by your eloquent and much loved Principal. It gives pleasure also to contemplate a beautiful object; and such object is here before me in the elegant commemorative tablets that have been prepared. They 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 to commemorate—gratitude which dwells in and decorates the minds of all good men, which adorns heaven itself, countless hosts of angels 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 gratitude—the gratitude shown by this University to its early benefactors. This seat of learning had its beginnings that were not unlike those that are common to almost all institutions that are destined to be great. There was some trouble, some anxiety, some difficulties and some wants. But if there were wants, there were friends also. Of these some four thousand came forward at the opportune moment, and by their liberal contributions enabled the infant institution to stride 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 in grateful remembrance the generous 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 universities of a land we loved, and still love right dearly and right well."

"Let me in concluding give utterance to 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 give a decided superiority to the sons of Scotland and all other alumni of this University and kindred institutions wherever their lot is cast."

E. B. A.

Messrs. P. F. Gleeson and J. McDonald, delegates of Branch 23, London, on last Tuesday went to Dundas, to attend the meeting of the Grand Council of that district. The meeting was an excellent one. 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 friendly intercourse. Much good and useful legislation is expected at the Grand Council meeting, and we doubt not the outcome will insure continued prosperity for this admirable association of Catholic young men.

Resolutions of Condolence.

ADOPTED BY ST. PATRICK'S BRANCH, NO. 12. We, hereby, having pleased Almighty God in His infinite wisdom to remove from this life our highly esteemed and much respected Treasurer, T. J. McConnell, therefore do 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 Branch bow in humble submission to the will of Divine Providence we cannot but tender our sincere and hearty sympathy to the widow of our late Brother in this hour of sad affliction.

Resolved, That by the death of our late beloved and efficient officer, and the Association a member that was a true Emerald in every sense of the word; and he left behind him, that the charter 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. Aid may his soul rest in peace.

Resolved on behalf of the Branch: J. J. Nightingale, President; J. J. Maloney, Vice-President; W. Lane, Recording Secretary; M. Sullivan, Financial Secretary; J. Fahy, Marshal.

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

Rev. Father Jones, of the Jesuit's College of Montreal, is not only an able de-fender of his Order, but also an adept in practical science. He has invented and patented an improved fire escape. Two of his escapes have been placed on St. Mary's College, and they were successfully tested on the 1st inst.

Sweetheart Robin. CHARLES WASHINGTON COLEMAN. Interlocked boughs of the hawthorn hedge...

KNOCKNAGOW OR THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM. CHAPTER XXXVI. HOME TO KNOCKNAGOW.—A TRAMONT-AT WILL.

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

be all in bed afore we get to Knocknagow" Billy Hefferan 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 dragon turned round to gaze when his companion would have called his attention to the waterfall mountains—by which piece of eccentricity the reader has lost an exciting legend of those mountains, which Billy Hefferan was about relating for the amusement and instruction of his military friend.

round. But 'tis better worth thirty-eight now." "Have you a lass?" "No, nor I don't want a lass 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."

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 the sign, we are reminded that we take up His cross, accept it willingly, clasp it to our heart, and unite all we do to His saving Passion.

ANECDOTES ABOUT BISHOP LOUGHLIN. The Brooklyn Eagle is responsible for the following: Every person who can read character in the face will say that Bishop Loughlin, the head of the Catholic diocese of Brooklyn, is a man who has an element of humor.

HENRY GEORGE. In a paper read by Rev. President Helzlsouer at St. Anselm 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 George, the great social reformer, catches fish, and see whether he cannot be caught himself in the net of his own theory.

The Catholic Record.

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

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTGRAVES, Editor.

REV. WILLIAM FLANNERY, THOMAS COFFEY, Publishers and Proprietors.

Messrs. LUKES KING, JOHN NIEN and P. J. NEVEN are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Agents for Alexandria, Glennevis and Leominster—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

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

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

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

Persons wishing 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 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 office 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 he gave a remarkable 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 discouragements 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 Lawgiver 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 heavenly Father."

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 penal for Bishops or priests to assume control over Catholic parents, in the exercise of their parental rights and duties, as being "wholly unwarranted, and dangerous to the State, and ought to be resisted," has deliberately come to the conclusion, and proclaims 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 enunciated by His Grace. "These," he writes, "are exactly the principles Mr. Meredith is contending for." Isn't it delightful to behold two public men, the foremost champions of two opposing causes, who but a few weeks ago riveted 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 extravagant 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 clearly expressed principle comprises

the parents' right and duty in indivisible relation to one another. Every God-given right and every legitimate human right entails a corresponding duty, which determines it to its proper purpose, and guarantees it against 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 leading 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 oftentimes 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 chargeable 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 fulfillment of the parental duty of Christian education of the children. As the Catechism says: "Matrimony 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 contending for."

COMPARE THE TWO DECLARATIONS OF PRINCIPLE.

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 of rearing the child "for this life and for the next," and consequently "in the light and warmth of religion." His Grace proceeds: "The Catholic parent does this, despite the 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." 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 his child's temporal and eternal interests." Treating of the right thus indissolubly connected with its directive and restrictive law of duty, the Archbishop affirms, "This parental right has been accorded by the God of nature: it is inalienable: no parent can surrender it to you."

Now hear the Empire's apologetic and self-consoling argument upon the foregoing: "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 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 act."

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 Mr. Meredith has been all along contend-

ing for the principle of parental rights in the sense declared by the Archbishop, as indissolubly connected with the directive law of duty to educate the young "in the light and warmth of religion according to their faith," under pain of the parent's "betrayal of his own conscience and of his temporal and eternal interests of his child?" Has not the scope of Mr. Meredith'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 against 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 abolition? Have not the journals that advocate Mr. Meredith's cause clamoured, still more loudly than he might dare, against the Separate schools, their principle and their continued existence? With what face, then, does the Empire say that the principles set forth by the Archbishop 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 Archbishop and Mr. Meredith bears witness against him, since he has felt bound to willfully misstate it in order to make believe that Mr. Meredith agrees with His Grace. He 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 irresponsible 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 civil 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 within 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 State, are similarly controlled by the law of duty in the use of their undoubted rights; 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 willful abuse?

MORE INTOLERANT RHODOMONTADE.

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 threatened 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 Stayner, 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 thunderspeeches. They are brave when attacking defenceless women and children, and wrecking their houses, but a civil war, where they would meet man 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 law-abiding 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 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-

lic Church or people. We desire nothing of the kind, and further, we are fully aware that if such special privileges were granted to Catholics they would be a constant 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 anything approaching to a fair proportion of public offices.

We have, it is true, the Separate school system of Ontario, but this constitutes no special privilege. On the contrary, it is 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 Catholics 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 of the divine inspiration of Holy Scripture. The article is found in the April number of a periodical styled Good Words. Mr. Gladstone deals in theology occasionally, as well as in political economy and home rule for Ireland. It must be admitted that Mr. Gladstone, although most eloquent—probably the most pleasing and most fervent 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 syncretisms rather than the more satisfying analysis. He asks his readers, as the Northern Advance, 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 legitimate, may needful, yet are secondary, and therefore when substituted for primary, are worse than frivolous. The impression prevails, says Mr. Gladstone, that in England and other countries the operative classes have, at the great 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 record is blunted and effaced.

PROGRESSING INTO DEISM.

The natural result of the first principle of Protestantism, which is the supremacy of private judgment over all living authority, 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 things revealed by Him. All the truths of religion are, therefore, essentials. Each individual may not know all the truths of religion, but the Church of Christ must hold and teach them. 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 Presbyterianism has been a decided victory for rationalism and infidelity. A faith which can be revealed to, 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 Revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit, in the Scriptures of the Old and New Testaments, which are, therefore, to be devoutly studied by all as God's written Word or message to man."

the most illiterate (the operative classes), have "lost their hold upon the Christian creed, and their sense of the value and dignity of the sacred record is blunted and effaced."

All Catholics believe in the Holy Scripture as the Divine Word, which, if properly translated and explained by a 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 polemicist, 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. Gladstone 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 should 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 Protestant 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, seeing that it will not acknowledge either a teaching church or an infallible head to guide unto all truth.

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 instincts 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 endeavored 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 furnished without one cent of debt, at his removal to Maidstone 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 piety.

Rev. Father O'Connor has been illing for some weeks. A severe attack of influenza 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 Rev. 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 Saturday, the 3rd Inst. His funeral, attended by the entire parish and 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 correspondent asserts that in a recent interview between Sir John Macdonald, Messrs. Wm. Meredith, Creighton, Clancy and other members of the Ontario opposition, it is reported to have been resolved, in obedience 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 course.

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,

kind; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty."

It is perfectly well understood that this is 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 emerging itself into Deism. Athelism will be only a question of time, unless its professors return to the unity of Catholic faith.

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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 persecute 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 forecast 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 remove 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 so-called 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 ill-advised 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 Pharisees. 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 Carletonton is as fully aware of the existence of Satan and Satan's kingdom and of the gates 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 same 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 anything offensive in this exhortation let the charge lie against the Divine Author of the Scriptural utterance, not against the Archbishop, who accepts it from the mouth of Christ and delivers it to his people.

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 citations of other passages equally obnoxious to the pious ears of agnostics and bad Catholics. Would it not sound 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 flesh and blood, but against principalities and powers, against 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 the 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 present 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 "Devil'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 carpens and fault finders in the field. There are men and journalists under the stars and stripes who would be only too willing to get hold of the treasurer's pen, and delight in handling the enormous sums that pass through the unstained hands of Very Rev. Dr. O'Reilly. 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 vilify 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 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 1888-1884. Last week the receipts were \$8,052.64 and the remittances to Ireland were \$12,500. There are large sums yet in the hands of the treasurers of local branches in several states and in Canada, which, when sent in to the head office at Detroit, will enable the Very Rev. Treasurer to send to Ireland any sum that may be called for by the men in the gap who are fighting landlord Toryism 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 attend the meeting of the committee,

and were he to lose the case and forfeit the money he would willingly make the sacrifice in the cause so dear to every Irish patriot. He left Ireland when a boy and could never forget the lessons of patriotism and love of Church which a pious mother implanted in his breast. The few renegades and malcontents who found fault with the administration of the League's funds had lost the confidence of the masses of Irishmen on this continent. They knew he 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 encouragement to those who are legally and constitutionally fighting the battles of tenant proprietary and Home Rule for 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 League!

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 nominated him, Mr. Macklin declared his full adherence to Mr. Meredith's platform according to which Catholic Separate schools are to be so hampered 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 harassing conditions, and by being deprived of tax monies 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 fair-dealing 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 with their convictions. Hence they are 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 Catholic schools.

We feel certain that what has happened 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 "a 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 Popery policy which has been proclaimed will be infinitesimally 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.

Once more we repeat that it is not by a 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 rights—real equal rights, and not the bogus rights 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 Government that under their administration the number of Separate schools has in-

creased. And why should they not increase in pace with the progress of the country? Why should they not increase if a system of repression be not adopted in regard to them? It is natural to expect that as they become more efficient, and as they labor under fewer annoyances, 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 JUPITER.

Not, perhaps, since the days of the lamented 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. Charlton went over the old story of the expulsion of the Jesuits from this, that and the other country; the whole interlarded with that venomous declamation for which the member for Norfolk is now notorious. Mr. Davin, (who, by some unexplained circumstance, spoke from the seat usually occupied by Mr. Dalton McCarthy,) commenced by branding Mr. Charlton as a disturber and a firebrand; and then, turning to that gentleman's historical references, laid down the time honored axiom 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 successful under given circumstances, and, then, if the circumstances be alike to the present, he has a safe guide to follow. Mr. Davin held in eloquent language that the circumstances in our country and in our day are not alike to those of by-gone times. They 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 unsparring 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 hazel nut in which his (Charlton's) soul 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 Thompson; 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 building, but he was conspicuously 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. Charlton on the points of history he had raised, dubbed him "one of the dumb dogs of Jupiter;" but most assuredly the unenvi-

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

THE SITUATION IN QUEBEC.

While the truly Liberal Protestants of Quebec, such as Messrs. Joly, Colby, Holtin, etc., deprecate the 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 reason to be discontented with their condition and treatment. He practically reiterates hereto the complaint recently made by 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 party backs would be elected throughout the English constituencies, and it is a hopeless task to attempt to improve the party back."

All this implies, clearly, that the Catholic majority of the Province should be disfranchised; but it is at the same time a confession that these views are not acquiesced 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 remunerative, there really being no party politics at Quebec, merely a question of ins and outs."

Alderman Stephens is undoubtedly a 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. Stephens' mournful representations are simply the result of the political disappointments which he has experienced personally.

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 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, he maintained, had caused wide devastation in the human family, had brought about the total ruin of the worldly prospects of millions, and, he feared, sent many more millions into perdition. He drew a vivid picture 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 that they would be on the safe 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 such a large congregation, as thus a considerable sum will be realized to help 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 of Miss Beach, 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 celebrated 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, Chester-ville (Kingston diocese), Deacons of Honor: Rev. Father Conway, of Norwood, Deacon of the Mass; Rev. D. O'Connell, Ennismore, sub-Deacon; Rev. Father Casey, Campbellford, Master of Ceremonies; Rev. F. Rudkins, Assistant Master. The following priests of the diocese were also present—Rev. Father Quirk, Hastings; Rev. Father Kelly, Douro; Rev. Father Connelly, Emily; Rev. Father Larkin, Graton; Rev. F. O'Connell, Fenelon Falls; Rev. W. J. McCloskey, Wooler; Rev. C. Bretherton, Victoria Road; Rev. J. Sweeney, Burnley; Rev. J. Nolan, Assistant at Lindsay; Rev. C. Dube and Rev. G. W. Waibbs, St. Peter's Cathedral. 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 school, who had been trained by the Sisters of the Convent and Mr. Laliberte. 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 as a holiday. At noon His Lordship entertained the priests at dinner.—Daily Examiner, May 1.

NEW TIPPERARY.

OTIWA, 1st May, 1890. To the Editor of the Catholic Record, London.

DEAR SIR—I am in the receipt of Under Inland of the 19th ult., the most 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. Mr. M. has abandoned his country for £10,000 worth of property for the rescue of their fellow man, whom they did not know and never saw. They departed forever from homes in which their fathers and grand fathers had lived, and with which their childhood's earliest days were associated. They built new homes and started again in life with cheerful hearts, trusting in an overruling Providence. What confidence! 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? I doubt it. What a lesson this persecuted country is teaching us, and does it not fill our hearts with burning affection for her? T. D. Sullivan has commemorated the event in verse, in which he says:

"We have many towns in Ireland that can boast a hoary age. That can trace their far beginnings to our history's earliest age. They saw the proud Milesian, and the Norman in his mail. They bore the brand of Strongbow's spears and Cornwall's iron hail; 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 Viscount, declared she was deeply impressed and astonished at what she saw and complimented 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 of Moscow by the Russians, but Moscow cannot compare to Tipperary, for 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 they deserted the homes about which 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 harrowed by memories of happy days passed within their walls—of the christenings and the weddings—aye, 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.—and the many other public buildings and institutions, and starting an entirely new city, is one of the wonders of modern times.

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 E. s. d. is not the only standard by which we should be guided in our dealings with society. It teaches us that there is something higher—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. Editor, 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 this 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 generosity, no kindly sympathy between them. In the face of this, what a marvellous 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.

Two Singers.

"Would I could sing a song," a poet said, "And let the tears that all earth's suffering ones had shed..."

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 his 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 Jesus.

My brethren, from the consideration of God's dealings with King Herod we can learn an instructive lesson. The tyrant 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.

The Holy Family in Egypt compelled to suffer exile by an unjust king is a type of the Church in the world.

A NEW DOCTRINE.

In a letter from a Sister in China to the Mother Superior of her Order in France she says: You will, no doubt, enjoy the following note: "The Protestant Bishop of Hong Kong has found a new doctrine which he has adapted to this country."

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' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect."

A Seasonable Hint.

During the breaking up of winter, damp, chilly weather prevails, and rheumatism, neuralgia, lumbago, sore throat, croup, quinsy and other painful affections are common.

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

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

OUR BOYS AND GIRLS.

A BEDTIME STORY.

"A story! I will be soon in bed," said Elrude Brown as her mother promised to tell her a story.

"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 home they were to bid her to look up and tell it all to her father, and he would hear and comfort her."

"You see that even a little princess, with ten maidens to wait upon her, may at times do naughty things."

"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 feet, walk His ways; Little mouth, sing His praise; Little hands, do His will; Little heart, love Him still."

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

THE BEST BOY STORY.

"The best boy story I ever heard of! That is what a lawyer said of this story I am to relate to you: 'We have had a good many boys with us from to time,' said Mr. Alden, the senior member of a large hardware establishment in Market street, Philadelphia, 'as apprentices to learn the business, but the best boy we ever had is now with us and is a member of the firm. He is the one man in the establishment we could not do without. He was thirteen years old when he was apprenticed to us, and he was with us eleven years, acting for several years as a salesman. When he first came we told him that for a long time his wages would be very small, but that if he proved to be a good boy his salary would be increased a certain rate each year, and as it turned out, when, according to the agreement, we should have been paying \$500 a year, we paid him \$900, and he never said a word himself about an increase of salary. From the very outset he showed that he had an interest in the business. He was prompt in the morning, and if kept a little over, he would be there at night, and he seemed to make a difference to him. He gradually came to know where everything was to be found, and if information was wanted, it was to this boy, Frank Jones, that every one applied. The entire establishment seemed to be mapped out in his head, and everything in it, catalogued and numbered. He knew the name of every remarkable article, and he was the man who came to the store to buy goods, what he bought and where he came from. I need to say to him: 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'"

"I make it my business to remember," he would say, "I know if I can remember a man and call him by name when he comes into the store, and asks me how things are going on where he lives, I will be very likely to be the exact case. He made friends of buyers. He took the same interest in their purchases as he took in the store, and he would go to no end of trouble to suit them exactly, and to fulfil, to the letter, everything that he promised. Well, affairs went on in this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he neither used tobacco or beer nor went to the theatre. He continued, as in the beginning, to board at home, and even when his salary was the very lowest, he paid his mother three dollars a week for his board. He was always neatly dressed. We thought it very probable that he had laid up one or two thousand dollars. So when we made him the offer to become a partner in the business and suggested that it would be more satisfactory if he could put some money into the firm, he immediately replied: 'If ten thousand dollars will be any

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 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 gathered up in big letters up in the store. 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 diligent in business shall stand before kings and not mean men.' And Frank Jones' success was the fulfillment of these two texts. He had been faithful in the smallest things, as in the grocery store, and diligent in business, and that kind of 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, we do," laughed Mr. Alden. "We have more kings here than in any other country in the world. We have money kings, and land kings, and railroad 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!"

THE POPE AND SOCIALISM.

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 Socialism.

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 united force so aspiring for one sole purpose, to lessen the gravity of the evil which is assailed by the Church, and to bring about the Divine force inherent in religion will turn men willingly to just and honest ways."

At this point the Pope praises the industry and piety of the German workers in the open schools and workhouses for the education of poor children of both sexes in specific neighborhoods 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 slavery and ignorance in Africa.

KNOWS WHAT HE IS TALKING ABOUT.

(Editor Stone, Prof., in N. Y. Journal of Commerce.) A correspondent dwells at some length upon the great advantage of having the children of all religious sects, Catholic and Protestant, Hebrew and Infidel, educated together in a single school.

BELIEVES IN PURGATORY.

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 persons retain bodily 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 souls are prepared for admission to heaven, the term of their detention in this place being regulated according to the sins they had committed. This place, Mr. Walker said, was, according to his belief, not a place of punishment or torture, as many believe, but the souls confined there are deprived of many of the blessings enjoyed by those in Heaven. Only the souls of those who have sinned very grievously are, in Mr. Walker's opinion, condemned to eternal punishment.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

THE RED COLOR of the blood is caused by the Iron it contains. Supply the Iron when lacking by using Minard's Beef, Iron and Wine.

CATHOLIC PRESS.

London Universe.

The Jesuits were turned out of Germany sixteen 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 retrieved 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 call from the Cologne Volkszeitung? "The German Emperor has conferred upon Father Bollig, S. J., the insignia of the Crown Order 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 knocking an outlaw? Could any one imagine O'Donovan Rossa being made a K. C. M. G.?

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

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

Catholic are wont to arraign Protestants for misrepresenting the tendency and influence of the Church's teaching. We blame Protestants for pointing the finger of scorn at the Catholics who profess 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 Christ. 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 lived up to the teachings of the religion which they profess to reverence, there would be very little opportunity given to non-Catholics to question the beneficial influence of that faith.

The tremendous enthusiasm which is animating all Ireland in view of the approaching general elections is a discouragement to the Balfour coalition regime. With the English coalition party tumbling over each other in the race for the Home Rule side of the question, with universal discontent at the proposed Land Purchase scheme of the Tories, and with the Irish Parliamentary party more powerful than ever, the chances of a Liberal victory are overwhelmed indeed. Never, in seven hundred years, have the hopes of Ireland been brighter or the sun of promise more resplendent. In darkness of the tomb, in hopeless desolation, in pitiless disappointments, in poverty, oppression, famine and despair, she has waited for the crimson beams of Freedom's dawn to streak the long night of her history, and now the radiance of the coming day more than fulfills the glory of her dreams. Her victory is won! Feudalism is crushed and only the scattered remnant of that malignant, but heretofore, the path of onward progress by Salisbury's crumbling fortress of Parliamentary power. But the delay must necessarily be brief. The whole strength of the English democracy is battering upon its wall, and when they go down in crashing ruin, the soaring hills and fruitful vales of Irish independence.

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, Shelby, 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.'

I had a very bad cough this fall, but Hagyard's Pectoral Balsam cured me completely. E. ROBINSON, Washgo, Pectoral Balsam cures coughs, hoarseness, asthma, bronchitis and all throat and lung troubles.

You can make a large sum of money at work for your own family. For the past few years, those who have read this paper have been told that they could make a large sum of money at work for their own families. The work is not done for any one else. You work for yourself and your family. You can make a large sum of money at work for your own family. For the past few years, those who have read this paper have been told that they could make a large sum of money at work for their own families. The work is not done for any one else. You work for yourself and your family. You can make a large sum of money at work for your own family. For the past few years, those who have read this paper have been told that they could make a large sum of money at work for their own families. The work is not done for any one else. You work for yourself and your family. You can make a large sum of money at work for your own family. 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For the past few

Branch No. 4, London. Meets on the 1st and 4th Thursday of every month...

C. M. B. A.

Assessments Nos. 6 and 7 now issued call for two assessments to pay the beneficiaries on twenty-eight deaths...

Representatives to Grand Council meeting in Montreal in September, 1890, are requested to send their addresses to the Secretary of the Reception Committee...

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...

Branch No. 125 was organized at village Lazon, Lewis, P. Q., on 7th April; Branch 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 April.

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

Spiritual Adviser, Rev. E. F. Fard; President, Rigobert G. Bourget; First Vice-President, Edward Bergeron; Second Vice-President, Joseph Blouin; Recording Sec., Joseph O. Martineau; Assistant Sec., Adolphe E. Damers; Financial Sec., Joseph A. Bourget; Treasurer, Jean D. Nolin; Marshal, David F. Pelletier; Guard, Joseph A. Gagnon; Trustees, Louis P. Pihault, Adolphe E. Damers, Joseph Lavette, Joseph E. Chabot and David F. Pelletier.

Formosa, March 14, 1890. To the Members of the C. M. B. A., Branch 31, Guelph, Ont.:

DEAR SIBS AND BROTHERS—The members of Branch No. 72, C. M. B. A., whilst lamenting the loss of Brother John Haertzer, late a member of our Branch, who died in Guelph on March the 4th, was almost a stranger with you. When you received notice of the demise of said Brother Haertzer, you took immediate 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 form, using your own forms for the same; now, therefore, the members of Branch No. 72 humbly beg the members of Branch No. 31 to accept their sincere thanks for the prompt, kind-hearted assistance they have shown towards the bereaved wife and our Branch.

Invoking God's blessing on all your undertakings, I remain, yours fraternally, BERNARD BRUNNENNER, Pres. of Branch 72, C. M. B. A., Formosa, Ont.

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 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, and also for the success and prosperity of the Branch.

This is a happy and edifying beginning for Branch 124, and will not fail to produce 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 Madison street, Brooklyn, N. Y. This change is due to the fact that it became absolutely necessary owing to the rapid increase 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 books and 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, Yours fraternally, C. J. HICKEY, Supreme Recorder.

HANDSOME GIFTS

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

Mr. H. A. Costigan was allured into the Inland Revenue office Saturday evening. He found there assembled several friends, who greeted him warmly and after congratulating him on the recent event in which he was one of the chief actors, order was called, and Mr. E. P. Drowry proceeded to read the following address, which speaks for itself:

To H. A. Costigan, Esq., Collector Inland Revenue for Montreal and North West Territories: DEAR SIR—At the interesting period of your life, 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 your hearty appreciation of the uniform kindness and courtesy shown to those with whom you have been associated either in your personal or official capacity. 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 trust and responsibility. Your friends also desire to express with

equal warmth their best wishes that yourself and fair consort may enjoy health, prosperity and happiness, the outcome of true affection, making life's voyage one of sunshine and pleasure, and all tending to strengthen that confidence which gives business success to all who take it.

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 Italian 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, C. B. Deacon, J. G. Carroll, Fred Sprado, F. G. Walsh, Geo. Wisbart, Jos. Carey, Geo. Velle, W. George, J. K. Barvitt, Fred W. Drowry, B. Thompson, H. McKitterick, P. O'Connor, M. McManus and P. Shea. —Winnipeg 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. Costigan'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 his happy 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 BANQUET.

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 history 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 the formal exercises began the streets were literally packed. The great enthusiasm shown proved that agitation 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 organization 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 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 busy about, and the last touches were being put to the decorations; girls were arranging laurel boughs in front of the houses, 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 Dorry and Belfast there came a goodly number, and all the southern towns sent large deputations; while 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 Parliament 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 ENGLISH LADIES GRACED THE SCENE with their presence. Some curiosity existed in reference to the conduct of the authorities, as it was not quite certain 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 men were drafted in from the outlying stations. The men were kept within their barracks, and the streets were left practically to the guardianship of the 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 district 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 Junction at 1 o'clock, at which time the platform was crowded. After a brief delay a procession was formed. There was a long line of carriages and wagons, in which were members of the various corporate bodies which had sent representatives, and these gentlemen were in nearly every case accompanied by the civic officers, bearing the emblems of corporate authority. The procession proceeded along the pleasant road which lies between the junction and the town of Tipperary, 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- ing welcome was given to the visitors by

the people who thronged 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 barrack, and here

A FUNNY LITTLE FARCE

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 which leads to the new town the acclamations 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 admit took their seats on the platform with places upon it. At the meeting Canon Cahill presided. The addresses 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 thoughtful 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. 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 "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 of

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 Tipperary." The spirit which makes Mr. O'Brien's utterance 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 sympathy 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 Rafalovich (whose sympathy with Ireland is not of recent date), to hand to Father Humphreys a bank note of one hundred francs for a school feast for the school children of New Tipperary, to be distributed in equal portions 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 meeting, 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. This 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 Ballykeena a strip of country has been taken for the purpose of accommodating Smith-Barry's evicted agricultural tenants. Banaha 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 strips of paper, and which were translated into English, and 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 affliction," "Fame is more enduring than life," "Youthful Eire, Isle of Saints," "The word that admits no twisting," "Every demon runs his course," "The strong hand in the ascension," "By time everything is revealed," "For the glory of God and the honor of Ireland," "God's aid is higher 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 guests. A row of some large plants lent a refreshing look to the table, and the mass of flowers which were arranged at intervals 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 most 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 toast of "Propriety 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 hopefulness which one feels when, having almost accomplished a very severe trial, 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 come over the views of the Irish people, 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. O'Brien'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." It was an unusual experience to hear the boast of "Ireland a Nation" proposed by an English member of Parliament, but certainly no more stirring and impassioned appeal on 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 prosperity 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 agitators of 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 Englishmen, and added that day by day his countrymen were proving more and more ashamed of his episode. To Mr. John O'Connor, M. P., fell 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 Ponsonby and Mr. Morton, the secretary of the English Home Rule Association, responded. In an eloquent speech Mr. P. (all M. P.) proposed the toast of the "Sea-divided" Island, which was appropriately responded to by Sir Thomas Edmonde, M. P., fresh from his expedition to the antipodes. After the formal toasts had been proposed and honored with the 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.

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 (Chairman), E. O'Keefe (Treasurer), W. T. Murray (Secretary), W. A. Murray, M. O'Connell, Canon Bigly, T. Flynn, W. Dineen, G. S. Crawford, Foley, D. M. Deane, 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. Hughes, Dr. Cassidy, D. A. O'Sullivan, G. Boyle, P. Bonner, John Hanrahan, George Kielty, W. T. Kielty, Hugh Ryan, Peter Ryan, Vice-General Laurent and Vicar-General Boney. Mr. Joseph Connolly is the architect.

LATEST MARKET REPORTS.

LONDON, May 8.—GRAIN—Red winter, 1.65 to 1.75; white, 1.55 to 1.75; spring, 1.65 to 1.75; corn, 92 to 1.00; rye, 90 to 1.00; barley, 80 to 90; barley, feed, 85 to 95; oats, 80 to 1.00; peas, 1.05 to 1.10; beans, bush, 90 to 1.40; buckwheat, 1.10 to 1.25; rye, 80 to 90; clover, 1.10 to 1.25; butter, large rolls, 15; butter, small, 16; butter, extra, 17; eggs, store lots, 10; butter, best rolls, 15 to 16; butter, large rolls, 15; butter, small, 16; No. 2, 18, 10 to 11; straw, load, 4 to 5; green wood, 4.50 to 5.00; soft wood, 2.50 to 3.50; hard, No. 1, 12 to 13; No. 2, 10 to 11; No. 3, 8 to 9; No. 4, 6 to 7; No. 5, 5 to 6; No. 6, 4 to 5; No. 7, 3 to 4; No. 8, 2 to 3; No. 9, 1 to 2; No. 10, 1 to 2; No. 11, 1 to 2; No. 12, 1 to 2; No. 13, 1 to 2; No. 14, 1 to 2; No. 15, 1 to 2; No. 16, 1 to 2; No. 17, 1 to 2; No. 18, 1 to 2; No. 19, 1 to 2; No. 20, 1 to 2.

CHICAGO, May 8.—WHEAT—Receipts, 5,000; market quiet and easier; beefs, 5.00 to 5.20; steers, 3.80 to 4.00; hogs, 4.00 to 4.20; pigs, 3.50 to 3.75; corn, 2.90 to 3.00; soybeans, 1.20 to 1.30; market heavy, 4.00 to 4.25; sheep, 3.40 to 3.50. SHEEP AND LAMBS—Thirty-seven cars on sale; mostly sheep; good to extra, 5.40 to 5.70; lambs, best clipped, 6.25 to 6.75; hogs—Twenty cars on sale; mostly good to extra, 4.25, though odd lots sold as high as 4.40; pigs, 4.15.

OBITUARY.

Mr. Joseph Kidd, Sr. We regret to announce the death of this estimable Catholic gentleman, which occurred at Sioux City, Iowa, on Saturday last. He was formerly a resident of Dublin, Ont., and for many years prominent merchant and mill owner of Winton, and owned salt works at Goderich and Dublin. Two of his sons having left for Iowa to engage in business, Mr. Kidd left home to assist them to make his home 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 contribute in a most liberal manner to all works connected with the Church. One of his sons, Mr. Joseph Kidd, jun., is at present the owner of the Goderich salt works. Deceased was also the father-in-law of Dr. James W. O'Sullivan, of the Infantry, London. We extend to the family our heartfelt condolences in this sad affliction.

The funeral took place on Monday at Sioux 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. 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 admirable qualities. She was truly a model Catholic mother, and we pray and hope the light of eternal glory will be the reward of her blameless life.

Edward Hanlan, Nissouri.

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

at his residence on Friday, 25th April, at the age of twenty-six years. He is the son of Mr. Edward 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. Edward Hanlan was a fervent and exemplary Catholic, and on his bed of illness he exhibited remarkable Christian fortitude and resignation. His illness was consumption. He leaves, to mourn his loss, 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. F., after which the remains of the deceased were taken to their last resting place and interred.

CHRIST ON THE ALTAR

Instructions for the Sundays and Festivals of the Ecclesiastical Year. Explaining how 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 Gosselin, D.D., Bishop of Burlington, Vt. With two chromolithographs, 63 full-page illustrations, 340 illustrations of the Holy Land and of Bible History, ornamental initials, tail-pieces, etc., etc. This work is drawn from the experience of one of our most venerable bishops, who as priest and prelate has faithfully and zealously 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 of our interesting and beyond the common, but overflowing with piety and devotion. While describing his travels in the Holy Land and retracing the footsteps of Our Redeemer from Bethlehem to Calvary, the Right Rev. author shows the connection between the Teachings, the Miracles, the Sufferings, and the glorious Passion of Our Lord and the Great Sacrament of the Altar which is daily offered up in the parish church. In eloquent and touching language he explains that the mission of Our Saviour did not terminate with His death on the cross, but is continuing and acting as actively as it 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 ever present in the Eucharist, and that the Holy Communion, our reward in heaven. Intended especially for Home Reading, and treating as it does of the Sundays and Festivals of the year, it is a mine of biblical lore, and a most interesting and profitable reading for the Catholic in every state of life.

A DAILY COMPANION.

Quarto, cloth, rich gold and ink design, \$5.60 gilt edges, 6.00

BENZIGER BROTHERS.

New York, Cincinnati, and Chicago.

MESSRS. C. R. RICHARDS & CO.

GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best ally of neuralgia pain I have ever used.

TENDERS.

SEALED TENDERS marked "For Mount-Ed Police Provisionals and Light Supplies of Railways and Canals, Ottawa," will be received up to noon on Tuesday, 3rd June, 1890. Printed forms of tender, containing full instructions as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned. No tender will be received unless made out on printed forms, and accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or, if the tender is not accepted, the cheque will be returned. No reference will be made to newspapers inserting this advertisement without authority having been first obtained.

SCOTT'S EMULSION

As a Flesh Producer there can be no question but that SCOTT'S EMULSION OF Pure Cod Liver Oil and Hypophosphites OF Lime and Soda is without a rival. Many have gained weight a day by the use of it. CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS, ARE PALATABLE AS MILK. Genuine made by Scott & Bowne, Belleville, Salmon Wharfer, at all Druggists, 50c and \$1.00.

TEN POUNDS IN TWO WEEKS

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TO ORDER.

ALL-WOOL \$4-TWEED TROUSERINGS-\$4 UPWARDS.

ALL-WOOL \$15-TWEED SUITINGS-\$15 UPWARDS.

PETHICK & McDONALD 303 Richmond St.

STRAYED.

FOR R. C. SEPARATE SCHOOL, NORTH Bay: one holding second class professional certificate; capable of teaching English and French; desire to begin at once; state salary expected and send testimonials to Rev. Joseph A. Murray, Chairman R. C. S. Board, North Bay, Ont. 105-27

TEACHER WANTED.

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CHRIST ON THE ALTAR

Instructions for the Sundays and Festivals of the Ecclesiastical Year. Explaining how 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 Gosselin, D.D., Bishop of Burlington, Vt. With two chromolithographs, 63 full-page illustrations, 340 illustrations of the Holy Land and of Bible History, ornamental initials, tail-pieces, etc., etc. This work is drawn from the experience of one of our most venerable bishops, who as priest and prelate has faithfully and zealously 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 of our interesting and beyond the common, but overflowing with piety and devotion. While describing his travels in the Holy Land and retracing the footsteps of Our Redeemer from Bethlehem to Calvary, the Right Rev. author shows the connection between the Teachings, the Miracles, the Sufferings, and the glorious Passion of Our Lord and the Great Sacrament of the Altar which is daily offered up in the parish church. In eloquent and touching language he explains that the mission of Our Saviour did not terminate with His death on the cross, but is continuing and acting as actively as it 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 ever present in the Eucharist, and that the Holy Communion, our reward in heaven. Intended especially for Home Reading, and treating as it does of the Sundays and Festivals of the year, it is a mine of biblical lore, and a most interesting and profitable reading for the Catholic in every state of life.

A DAILY COMPANION.

Quarto, cloth, rich gold and ink design, \$5.60 gilt edges, 6.00

BENZIGER BROTHERS.

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GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best ally of neuralgia pain I have ever used.

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