

The Catholic Record.

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

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A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

I. The capitulation of Quebec was signed on the 13th September, 1759. The act stipulates:

Article 2.—"That the inhabitants shall be preserved in the possession of their houses, goods, effects and privileges. Granted upon their laying down their arms."

Article 3.—"That the exercise of the Catholic, Apostolic and Roman religion shall be maintained and that safeguards shall be given to ecclesiastical houses, to male and female religious, particularly to His Lordship the Bishop of Quebec. (Granted the free exercise of the Roman religion, like other religions, to all religious persons, as well as to His Lordship the Bishop.)"

No trace here of any clause whatever excluding the Jesuits from the guarantee of this capitulation.

II. The capitulation of Montreal was signed on the 8th September, 1763. Upon the point in question it stipulates as follows:

Article 37.—"The free exercise of the Catholic Apostolic and Roman religion shall subsist entire. . . . These people shall be obliged by the English government to pay their priests the tithes they were used to pay. (Granted, as to the free exercise of their religion, the obligation of paying the tithes to the priests will depend on the king's pleasure.)"

Article 38.—"The chapter, priests, pastors and missionaries, shall continue with entire liberty in their exercise and functions of cures. . . . (Granted.)"

Article 32.—"The communities of nuns shall be preserved in their constitutions and privileges. . . . They may continue to follow their rules. . . . (Granted.)"

Article 33.—"The preceding article shall likewise be executed with regard to the communities of Jesuits and Recollets and of the house of the priests of St. Sulpice at Montreal; these last and the Jesuits shall preserve their right to nominate to certain curacies and missions as heretofore. (Refused until the Kings pleasure be known.)"

Article 34.—"All the communities and all the priests shall preserve their movable, the property and revenues of the seignories and other estates. . . . of what nature soever they be, and the same estates shall be preserved in their privileges, rights, honors and exemptions. (Granted.)"

Firstly, then, the Jesuits as well as the Sulpicians, the Recollets and the secular priests were to retain their possession with all the privileges thereto pertaining, for the 34th article, in saying all the communities, evidently excludes the restriction contained in the preceding article.

Secondly, by the refusal of article 33 the Jesuits were not placed in a worse position than were the Sulpicians and the secular clergy by the refusal of the second part of the 37th article; nor one might even say, that was the bishop, by the refusal of articles 29, 30, 31 and 40. The episcopal see was at the time vacant, for M^{onsieur} de Pont-Brand had just died in Montreal, but we shall soon see unvelled tendencies as hostile to the episcopal dignity, are those that we find here against the religious orders; already, even, in refusing articles 29, 30, 31 and 40, articles concerning the nomination and the prerogatives of a bishop, General Amherst showed clearly what he wanted to come to.

But, it is well to remark here, that this conditional refusal of the 33rd article does not prove that in reality the religious were molested.

The article, though refused, remained in vigour, and the unfavorable measures that we have pointed out remained a dead letter, and were implicitly revoked by the Treaty of Paris.

We may even be permitted to think that this refusal concerned, if not solely, at least principally, the final clause, which treats of the nomination to certain cures by the Sulpicians and the Jesuits.

The Treaty of Paris was signed on the 10th February, 1763. The fourth article contains, amongst others, the following points:—

"His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders, that his new British Catholic subjects may profess the worship of their religion, according to the rites of the Roman Church, as far as the laws of Great Britain permit."

That is absolutely all that the treaty contains on the subject. There is no explicit question of the Jesuits, any more than of any body else; it speaks of the inhabitants of Canada, among whom the Jesuits were included.

To pretend that in virtue of the final italicized clause, the penal laws of

England were promulgated for Canada is to oppose the evidence of facts, and the interpretation given to this clause by all competent authorities.

(a) In fact, the penal laws of England have never been enforced in Canada; there have been various partial attempts to enforce them quite as much against the secular clergy and the citizens as against the Jesuits, but these attempts have always almost entirely failed.

According to these laws, among other things, every Jesuit, Seminarian, or other priest, ordained by an authority derived from the See of Rome, ought to leave the Kingdom. Where is there a trace of such a law having been put into execution against the Jesuits, any more than against the Seminarians or secular priests? It would be useless to cite other points of these laws, sufficient is it to say that in England, in virtue of these laws there was no shadow of religious liberty, but everybody knows that here, on the contrary, this liberty exists without restriction.

(b) Competent authorities are unanimous in saying that the meaning of this clause was not an enforcement of the penal laws of England. We shall content ourselves with some quotations.

In 1765, the Lords of Trade wished to make it appear that the penal laws applied to Canada. Lord Fletcher Norton and Lord William de Gray, then respectively Attorney-general and Solicitor-general, declared positively that they did not apply to Canada, and the high advocate, the attorney-general and the solicitor general confirmed this decision the 18th January, 1768.

Lord North, during the debates on the Quebec Act of 1774, said:—"Our penal laws do not apply to the colonies; and Lord Thurlow added: (at the time of the session) 'it was stipulated that the Canadians should have the free enjoyment of their property, more particularly the religious orders, and that the full exercise of the Catholic religion should be continued, and the final treaty of peace was made in favour of the rights of property, in favour of religion, in favour of the religious orders.'"

This explanation has since then been invariably adopted in the decisions of the Privy Council; it has been confirmed by the declaration of our Legislature and by all our Provincial laws.

The restriction mentioned above, according to the usual interpretation, signifies nothing more nor less than liberty, but not privileges, for the Roman Church, in other words: The Catholic religion shall no longer be what it was under French rule, the religion of the State. As to exceptional conditions made against the Jesuits in the Treaty of Paris, we cannot find the smallest trace of them.

TO BE CONTINUED.

ESSAY ON BRITISH IMPERIAL CONFEDERATION.

By the Rev. Eneas McDonnell Dawson, LL.D., F.R.S., etc., read the 1st of May, 1888.

We experience too many benefits under our union with the mother country not to understand and desire that this union should be of long continuance. But there is no principle of permanent coherence in the colonial and dependent state. Colonies are like children who, when come to man's estate, have ever loving and obedient they may have been, put away the things of a child, and aspire to a more free and independent condition. One of three things must happen: They will either become partners with the parent, set up for themselves, or seek some new alliance. So it is with colonies. When they have grown to importance, wealth and power, they put away the things of colonies and must either be incorporated with the parent State, assume independent nationality, or seek new alliances in which their importance will be recognized. Or, if it pleases us more, we may liken Colonies to the faithful clerk of a great commercial firm. Without losing his faithfulness, or his love to the firm in which he has grown important, he longs for a position where there will be greater play for his individuality. Then one of three things; he will either be advanced to the state of a partner, start business on his own account, or seek partnership elsewhere. So, Colonies, however faithful and affectionate, become tired of dependence on the parent firm. They must become partners in it, set up business for themselves, or go into fellowship with some other established concern. The parent State would fain retain them. But the time has come when they can be no longer held as Colonies. A new relation must be established, and what better could be devised than that they should be taken into partnership? Their sense of duty and affection makes separation distasteful. They might or might not be able to stand by themselves united with a foreign power, they would feel like exiles in a strange land. Would it not, therefore, be more promotive of their advantage and happiness to seek closer union with their mother state? This could surely be done without sacrificing the interest or dignity of either party. Nay, it would exalt the colony without lowering the parent land. A permanent bond would come into play which would do away with the ephemeral nature of the colony together with its name, and the strength of the hitherto reigning power would be doubled because secured upon a lasting basis.

The mere colonial and dependent relation cannot endure beyond a generation or two. Sentiment is a fine thing, no doubt, and a bond of union whilst it exists. But it passes away with new impressions. The love of liberty never dies. It is transmitted from age to age, and will bear its essential fruit. Is it consistent then with this undying prin-

ciple of liberty that the mother country and the colonies should be confederated? We are persuaded that it is so; and, more, that it is the only means by which the liberty and independence of all concerned can be maintained. The colonies would retain their self-government as at present constituted. Not a single right or privilege would be interfered with. The mother country would rejoice in her new strength, having so many powerful partners added to her great firm.

The central power would necessarily be in one or other of the confederated lands; and, no doubt, it would be at Westminster, as at present. But this would not lessen the dignity or the importance of the countries that are, at this moment, colonies. It would not be unreasonable to expect of them some sacrifice in lieu of so much advantage, if indeed sacrifice were required. Sacrifice would chiefly be on the part of the Mother Land. It would be sovereign no longer; but, would be governed as regards general interests, by the power emanating from all the sections of the confederation, united as an undivided whole. It would retain its internal rule with which no other branch would interfere. England in union with Scotland has always acted in perfect harmony; and why? because all undue meddling of the one country with the affairs of the other was guarded against. The Parliament were united; but, it was well understood that the business of Scotland should be left to the Scotch members, a high official having charge to attend to it and forward it on behalf of his country. The States and Nations of Germany are powerful under confederation, each State managing its own affairs, whilst the general interests are provided for by the federal Emperor and Parliament.

In no country, however, is the practicality of Federal government better illustrated than in this land of Canada to which we are proud to belong. Our system of rule is too well known to require many words. Suffice it to say that for many years it has been in operation, no difficulty has occurred that has not been satisfactorily settled without infringing on the rights or privileges of any branch or portion of the whole. But was there not rebellion and consequently something wrong? Whence came the rebellion, and who were the rebels? From a territory, where there were, as yet, few settlers from civilized lands, and the rebels were no other than a portion of the untamed Indians, and their scarcely less barbarous cousins, the half-breeds. Such were the hostile elements against which the confederation had to contend. The vigor and resolution with which it fought and the success which so speedily attended its efforts, shewed triumphantly that it was far from wanting in military spirit, and fully determined to maintain the ground which, as a confederation, it had acquired.

It will, no doubt, be objected by some that the colonies, if confederated with the Mother Country, would be obliged to aid in any war the general Government might be engaged in. Are they not, in their present state, under such obligation? And would it not be their duty to fulfil it? When came the one hundredth Regiment? Was it not raised by the Canadians? And sent to aid the imperial Government in its wars? What of Egypt and Tel-el-Keber? Were there no willing Canadians there? And, when there was question of rescuing General Gordon from his perilous position at Kartoum, with what alacrity did not our hardy voyageurs undertake to succour the danger? Nile?

It cannot be said that the Mother Country would hesitate to give military assistance to the colonies, as readily as it employs diplomatic ability in support of their rights. All this would be done, and more powerfully done, under Confederation. Diplomacy, it may be confidently said, would replace the sword, and, at least, within the borders of our far extending confederation, war would be no more. Bold, indeed, would that nation be and strong in aggressive power, that would dare to strike the first blow.

Would not the British imperial confederation be a menace or challenge to other nations? If they so interpreted it, the fact would be their own. Do we threaten, other powers, when we build some new iron-clad? Or did Germany challenge other peoples when she increased her army and insisted that her Parliament should vote the necessary supplies? On the contrary, she only adopted a wise measure for averting war by being prepared to meet it, and for securing peace by rendering herself able to command it. If Confederation is ever destined to become a fact of history, now is the time whilst there yet exists, in all British settlements, a warm affection to the mother land, and whilst there yet lingers, among the French Canadians, the patriotic spirit which prompted their representative man, Sir Etienne Tache, to say: "The last shot on this continent in support of British confederation will be fired by a French Canadian."

It will be for some eminent and experienced statesman to point out the plan by which the grand scheme of Imperial Confederation may become a reality.

A Grandson of O'Connell.

But a few weeks since a child was born at Rampton, London, remarkable as being a grandson of the Liberator, who, if he were now living, would be in his one hundred and thirteenth year. The little stranger is the son of Captain Daniel O'Connell, youngest and sole surviving son of the great Dan. Captain O'Connell is over seventy years of age, but he is young in appearance, and as he is a champion tennis player, is known in many a court round Rampton.

MR. GLADSTONE AND THE NON-CONFORMISTS.

United Ireland.

London Wednesday.

This afternoon a crowded meeting was held at the Farringdon street Memorial Hall, London, at which Mr. Gladstone was presented with an address from nearly 4,000 Nonconformist ministers. The Rev. Dr. Clifford took the chair, supported by Mr. J. J. O'Meara, Mr. P. J. Rowlands, M. P., Rev. Dr. Newell, Rev. J. DeWitt Miller, Mr. W. Crossfield, Mr. Schindhorst, Mr. J. D. Peddie, Rev. G. S. Ingram, Rev. Hugh Price Hughes, Rev. Dr. Parker, the Countess of Aberdeen, Mr. Priestly, M. P., Mr. P. MacLaver, and others. Mr. Gladstone accompanied by Dr. Clifford, and received an ovation, "Auld Lang Syne" being sung.

Mr. Guinness Rogers said they were assembled to make a demonstration of honour, respect, and reverence for the most illustrious statesman who had for many a day wielded the power of this great nation (cheers). Mr. Rogers then read the address which expressed the intense sympathy of the Nonconformist ministers in the work to which Mr. Gladstone has devoted the latter years of his illustrious career—the reconciliation of the peoples of England and Ireland by the removal of differences which for centuries had separated them from each other.

Mr. Gladstone, who was loudly cheered on rising, said he was thankful to those who signed the address for the courageous manner in which they had found it agreeable to associate their political action and their political intention with the principles and motives of their holy religion. (cheers). There had been an anxious and most reasonable desire on this side St. George's Channel that the session of Parliament which was now opening should be a season fruitful in British legislation. They of the Opposition had done their very best to expedite the business of the government, and to assist in the fulfilment of that reasonable wish. He took no credit for his doing, but he must say a word on behalf of the gentlemen who had seldom been mentioned with commendation in a British audience. He meant those Irish Nationalists who, notwithstanding the pressing needs of their country and the grievous oppression which, as they thought, she was undergoing, had refrained from anything like persistent effort as to what might have been an unseasonable urging of her claims, and had thoroughly and heartily co-operated in that purpose which the Ordinary Opposition entertained of promoting the general business of the country (cheers). There were many questions before Parliament, but he laid it down with some confidence as a rule, positive and almost absolutely inflexible, that whether or no Ireland was employed on the discussion of Irish questions at this or that given time, yet, Ireland, and Ireland alone, which truly held the key to British legislation (hear, hear). Touching the death duties, he asked why was not an act of injustice prevented? Because the motion to preclude that injustice was made by the Opposition and the success of the motion might have led to the introduction of a Government prepared to grant Home Rule to Ireland. An administration should come in prepared to grant the Home Rule to Ireland (cheers and laughter). He thought they might say that the aggregate evidence of the elections which had taken place since the beginning of last year showed that the Government did not represent the present mind of the people of England (cheers). He would not anticipate their fate at a general election which they said would not happen for five years, and which they could very safely run against the life of an old man (shame). They had a perfect right to say that if they pleased; but, in the first place, he thought they made a very great mistake if they supposed that the life of an old man or the life of a young man had anything to do with the progress of this question (loud cheers). This country was in the long run self-governing; national sentiment and conviction would find the means of asserting itself and giving itself effect, and it was not that or this individual who would determine the issue as to five or any number of years. He had always stated this, and it was his earnest belief that this country was so strong that, in any instance before, proceed for many years in the course of wrong-doing without being compelled to amend her ways. Therefore, he was not going to say how long this resistance would be continued. It was not for man to determine the time and the seasons. They were in better hands than ours; and he was content to await the judgment which would be given by the Supreme authority upon the issue of this great question (hear, hear). Of the present Government he would say that not only did it appear that the sentiment of the country was adverse to their actual policy, but that they had abandoned and forfeited all the pledges on Irish policy upon which they were chosen. Local Government was not withheld from Ireland, but the Government were not satisfied with that. The words of Lord Hartington (quoted by Lord Spencer) were that Ireland was to have no local self-government until she had entirely changed her mind upon the subject of Home Rule and a Parliament in Dublin. Was he (Mr. Gladstone) wrong in saying that that had been an abandonment and total contradiction of the pledges which the present majority set up at the election of 1886 against the Liberal doctrine of Home Rule, and by which they induced the majority of the English constituencies to send them back to power, as it now appeared, on an un-sound, empty, and false pretence? (cheers). The Government had no more moral title to represent England at this moment than they had moral or legal

title to represent Ireland or Scotland (cheers). The coercion policy of the Government had not been against crime, but against combination. It glared upon them from every page of Irish history. It was the only arm by which the poor and destitute and feeble population of Ireland could make good that ground even in the slightest degree against the domineering power of the wealthy, with England at their back. Referring to the phrase, "Remember Mitchelstown," the speaker maintained that every member of the constabulary ought to have been committed for his offence on that occasion. He was not blaming the police personally, but the directive power. Mr. Parnell was not prepared to vindicate the Plan of Campaign, nor was he prepared to vindicate it, but he thought it would be found its real authors were the present Government. The Government had tampered with the principles of law and equity. They could not more effectually make the law odious than by allowing evictions to take place, and then by fresh legislation conceding the demands and establishing damages payable against themselves (hear, hear). It seemed as if the object in view were to exasperate and degrade the Irish people. In painful contrast to what had taken place in Ireland, there had been substituted in this country liberal and generous government, and the reward had been order established upon foundations as firm and high as ever were laid in any age or country (cheers).

Special Correspondence of the Pilot.

THE POPE AND IRELAND.

Rome, May 3.

The statement made in the telegram I sent you last week to the effect that the Plan of Campaign was, in its principle, untouched by the Decree of the Holy Office, although it might seem rash at the time, has since acquired confirmation. Although the question which the Cardinals of the Congregation of the Holy Office, examining the subject, were called upon to reply to—"Is it permissible in the disputes between land owners and tenants in Ireland to use the means known as the Plan of Campaign and boycotting?"—was answered by their Eminences in the negative, yet they were good enough to add their reasons for this decision, which, in the vast majority of cases, have no practical application in Ireland. That the document is a statement of moral duty in certain cases is at once evident; but that these cases are numerous or even common in Ireland is what those who know the country best unhesitatingly deny. The Congregation of the Holy Office had a particular group of rare cases before them, and have pronounced judgment upon these; and this judgment applies only to these individual cases and not to others, except these cases exactly fulfil the conditions which bring condemnation.

It is unnecessary here to show that contract between land owner and tenant in Ireland is not free; that the courts are closed to a vast number of tenants, who for one reason or another are prevented from appealing to them; or to insist upon the fact that money has been extorted by the Plan of Campaign. These facts are well known in Ireland. In Rome the Congregation seems to have considered a possible case where, in spite of a free contract, an abatement in rent was insisted upon by a tenant who refused to appeal to a ready and serviceable court appointed to consider his demands, and who allowed himself to be coerced into paying money to a third person, having already refused to do so to the landlord; in such a case the Decree of the Congregation is most applicable. But such cases are so rarely met with in Ireland that they may be said to be, for purposes of a general Decree, non-existent.

The Decree issued by the Holy Office is likely to disappoint those who looked forward to it as the death blow of the National agitation. Except as a statement of "morality and justice," and as a direct prohibition of boycotting, it affects nothing else; for the conditions mentioned in it are non-existent. But what was sought to be obtained was a prohibition of the National League, and that Catholics belonging to it should be refused absolution. This attempt has failed completely, although a telegram has been widely circulated stating that Cardinal Simeoni, Prefect of Propaganda, forwarded the decree with special instructions to Mgr. Perico (!) and the Irish Episcopacy, "when instructing the clergy to put it in force, to inform them that they are to refuse absolution to any one declining to renounce being a member of the League." This is false, although it points to what was sought to be obtained. Cardinal Simeoni forwarded the Decree to the Irish bishops and wrote nothing but a very few words to the effect that he had been ordered to send this out to them.

That the moral dangers arising from the abuse of means employed for the advantage of Ireland should be pointed out by the Pope is quite natural. That is his high duty. But it would be a gross mistake to suppose that His Holiness has the least intention or wish to damp, in any degree, the ardor of the Irish people in pursuing, by all legitimate and moral means, their political advantage. If his action now succeeds in removing any possible reproach that may be made against them of using immoral and unjust means, he will be in a position to attempt his special means for their amelioration in the efficiency of which he strongly believes. He is quite conscious of the disabilities under which they labor, and he has the greatest confidence in their obedience and submission to the Holy See. The new decree has put no new restraint upon them; any theologian would have pronounced on an individual case brought before him as the Congregation of the Holy Office has done. The

face of things is in no way changed, save that boycotting will not be resorted to any more. F. L. CONSELLAN.

Special to the Catholic Record.

FROM WINNIPEG.

The Catholics of St. Mary's church, Winnipeg, have reason to feel proud of the way in which their spiritual wants are attended by the good fathers of the O. M. I.

We have one of the finest churches in the northwest. It is a credit to the zeal and perseverance of our worthy Parish Priest, Father Ouellette, who since he came amongst us, has been the means of placing it in its present flourishing condition. Father Ouellette is not one to take any praise or give himself credit for what he has accomplished. Being of a quiet and unassuming manner, he believes in deeds not words. He holds a high place in the hearts of the congregation of St. Mary's, and we hope he will be long spared to us. In his endeavors on our behalf he has enlisted the hearty cooperation of a gentleman who has made the church a present of a marble reredos and altar which cost in the vicinity of \$1500. This same gentleman also gave two magnificent stained glass windows for the sanctuary. Father Ouellette has for his assistants the Revs. James Cahill, McCarthy and Fox, O. M. I. The last named gentleman is admitted to be one of the best preachers in the north-west. He came from England in the early part of last winter, and by his genial manner and magic eloquence already holds an exalted and lofty position in the minds of the parishioners.

At every service which he is announced to preach large congregations are sure to greet him. Many of our separated brethren too make the church their usual Sunday evening resort.

I have great pleasure in enclosing a few notes taken of Father Fox's sermon delivered here on Ascension Thursday. P. J. DONERTY.

"And when Jesus said these things, while they looked on He was raised up, and a cloud received Him out of their sight."—Acts, I, 9.

Let us draw some pious considerations from meditating on the time, the place, and the circumstances, of our Blessed Lord's Ascension.

FIRST PART.
The Time chosen by our Lord. Chosen, not accidental. Nothing accidental, or by chance with God. Our Lord had forty days on earth after His Resurrection. He fasted for forty days in the desert, preparing for the work of our Redemption: He was forty days on earth, after His Resurrection, applying the fruits of that Redemption. St. Thomas of Aquinas says: He was forty hours in the sepulchre as a proof of His real death: So He was forty days on earth as a proof of His real life. He chose Thursday for His Ascension, because He commenced His Paschal Thursday. Jesus ascended at noon-time because the sun reach the summit of His glory at that time. At noon He was fastened to the cross and when dead He laid in the lap of His blessed Mother: and at noon He ascends into Heaven, and rests, living in the bosom of His eternal Father. Jesus died in the evening, rose from the dead in the morning, and ascended into Heaven at noon. Therefore, as St. Augustine says, we should sanctify these times by prayer.

SECOND PART.
The Place of the Ascension. Mount Olivet, near Jerusalem. For Jesus Christ, the King of Heaven and Earth, it was here that He commenced His Passion, in His agony in the Garden of Gethsemane, therefore it was fitting that He should here commence His Glory. Jesus Christ left His foot prints on the hard rock, as a reproach to those whose hearts are hardened against Him by unbelief or disobedience. Tradition says that His Feet were turned towards the West, to bless our pagan forefathers.

THIRD PART.
The Circumstances, and manner of this Ascension.

He took His apostles, His disciples, the holy women, and above all, His blessed Mother with Him. "While he blessed them," says St. Luke, "He departed from them, and was carried up to Heaven." What were the results of this blessing? We, too, have our blessing, participating in the merits of His Ascension. The blessing given by the Priest in His name, at the end of the Holy Sacrifice of the Mass, and the Benediction of the Blessed Sacrament. By whom was he accompanied? "He hath led captivity captive." He took with Him the saints who had been confined in the prison of Limbo, for none could ascend into Heaven before Himself. Some of the holy angels who came down to escort Him to His throne, cried out, "Arise, O Lord! into thy resting place, Thou, and the ark of thy sanctification." As they approached the Gate of Heaven they exclaimed, "Lift up your gates, ye princes, and be ye lifted up, ye eternal gates, and the King of glory shall come in." And the angels who were waiting to receive Him, answered, "Who is this King of glory?" when the others replied, "The Lord of hosts, He is the King of glory," and the liberated saints repeating the same psalm summons of joy cry out "The Lord, strong and mighty, the Lord who is strong in battle." For He had helped them to fight their battles on earth, and they were now to reign as conquerors with Him in heaven. Sumum corda, then, dear brethren: lift up your hearts, keep near to Him, tread in His footsteps, advance daily in His love so that when He shall stoop down to take you into you may be worthy to ascend to him and take possession of those mansions which He has gone to prepare for you in the Kingdom of His Father.

JUNE 2, 1888.

Written for CATHOLIC RECORD. CATHOLICISM OF SCOTLAND. BY THE REV. SEBASTIAN M'DONNELL DAWSON, LL.D., F. R. S., ETC.

PART I. FROM 1598 TILL THE EXTINGUISHING OF THE HIERARCHY IN 1603. CONTINUED.

Now that the Catholic Barons were in exile, the ministers of the Kirk made the utmost efforts to compass their complete ruin. They tried all in their power to induce the King to forfeit their estates and reduce them to beggary. So barbarous a measure the monarch wisely refused to adopt. He had already done enough, he conceived, for the Kirk, and he could not but consider it cruel and impolitic in the extreme, to extirpate the ancient Houses of Huntley, Erroll and Angus, and to punish, by utter ruin and extermination, parties who were already exiles for conscience sake. The Commission of Huntley and Erroll were permitted to remain in Scotland; and arrangements were made by means of which the Earls themselves were saved from being wholly destitute. It was the policy of James to maintain a certain balance of power between the factions, keeping them all dependent on himself, leaning to the one or to the other, as the exigencies of the time required. To leave such great Barons as Huntley unmolested in a position which rendered their restoration possible at any moment, was a powerful means of restraining the violence of their enemies.

About this time, 1599, according to the testimony of the Kirk, the Catholic clergy in Scotland were labouring zealously to confirm and comfort their brethren. The hope that the exiled Barons would soon return, gave them new courage, and they were confident that the king would not tolerate any violent measures against them on the part of the merciless Kirk, which was obliged to be satisfied with abusing them and uttering impotent blasphemies against religion. They were denounced as "excommunicated Papists," "Jesuits," "Antichrists," etc., whilst their chiefs, the Catholic Earls, were branded as rebels, traitors, etc., and the friends of these forfeited Earls, they complained, who remained at home were at large and enjoyed full liberty in the land.

Meanwhile the tide of Royal favor appeared to flow towards the Catholics. King James was disgusted with the narrow-mindedness and persecuting spirit of the ministers of the Kirk. The mean and sordid way in which his "good sister," Queen Elizabeth, had treated him helped to alienate him from her faction and incline him to show friendship to the Catholic party. These dispositions bore their fruit. Notwithstanding the opposition which he anticipated on the part of the Kirk, the king resolved on the restoration of the Catholic Barons. They were to submit, as of duty bound, to their sovereign, and offer no opposition to the Kirk. On this condition their cause was to be espoused by the Duke of Lennox. Soon afterwards, the Earl of Huntley came from the continent, and passing in disguise into Scotland, arrived safely among his friends, who, aware of the favour in which he was held at the court, made the greatest efforts for his restoration. The Kirk was horror struck, and raised its cry of warning. But it was in vain, while giving utterance, in loud complaints, to their distress, they learned that the Earl of Erroll had been seen with Huntley at his castle of the Bog of Gight and that the powerful Earl of Angus had come secretly into the city of Perth. Worse than all, the Countess of Huntley was at court, and having great influence, made overtures on the part of her husband. He had never, it was alleged in his behalf, plotted against the reformed religion since he left Scotland, and was willing to stand his trial if any one should presume to accuse him. He had no objections to confer with the ministers on the subject of religion; but a reasonable man would propose any terms. The Kirk was not to be deterred. These earls would not show themselves openly in the country unless their presence were acceptable to the King. The party that upheld the truth and the liberty of the word of God was strong, bold and confident of success, both in England and Scotland. If some great and determined resistance had been made, the Kirk, with all its boasted purity and privileges, would become the prey of Antichrist. A day of humiliation, accordingly, was appointed. People and Ministers were called upon to weep and pray between the porch and the altar, for a land "polluted by the enemies of God."

They also named sixteen commissioners who should sit at Edinburgh, represent the church, as its council, and correspond with all parts of the country. No wonder if the king was alarmed. This was, indeed, an imperium in imperio, which would have swept the government out of the hands of the civil power. At first, however, he thought it more politic to remonstrate; and this he did through some of the more moderate ministers. He would have them understand that their fears were groundless. The Barons had no intention of making war on him or them. They had thrown themselves on his mercy and he had taken them into favor. Why should not the clergy have the like consideration for repentance? The barons desired to be reconciled. Why should the Church repel them, shut its doors in their faces, and doom them to despair? King James was by nature inclined to clemency. The sentiments to which he gave utterance in opposition to the merciless Kirk, were no doubt sincerely entertained. This conduct was, at this time, highly politic. It would have been unwise, considering Queen Elizabeth's greatness, and the influence of the Catholics in England as well as in his own kingdom, to become a religious persecutor. It would have been an impediment to

his accession to the English crown. The Kirk, too, disgusted him by its cruelty and the absurdity of the arguments urged by its ministers. The Catholic earls, they maintained, could not be pardoned by the civil power. They were "idolaters" and must suffer death. They could only be absolved on their repentance, by the Kirk, from the sentence of spiritual death. Some of the more moderate implored him to come to an agreement. This is impossible, he declared, so long as the limits of the two jurisdictions are vague and undistinguishable. In their preachings, he told them, their license was intolerable. They censured princes, estates and council. They convoked General Assemblies without any authority. They passed laws under the allegation that they were purely ecclesiastical, whilst they interfered with his prerogative and restricted the decisions of his council and judges. Their synods and presbyteries, under the name of scandal, fomented the most bitter personal attacks, and drew under their banner every conceivable grievance. Agreement under such circumstances was out of the question. If made, it could not last for a moment.

During these discussions a minister called Black, not only denounced the threatened triumph of "idolatry" in Scotland, but, at the same time upbraided his testimony against English Prelacy. Queen Elizabeth was an atheist, her religion empty show dictated by a set of pseudo bishops. The King of Scotland was guilty of treasonary in allowing the return of Papist Earls. But what could be expected? Council sat on the head of both court and crown! Were not all kings devil's baits? Was not Satan in the court, in the guiders of the court, in the head of the court? Such language, of course, could not be tolerated. King James claimed and surely was entitled to the right of judging and sentencing the offender. The Kirk and Black violently remonstrated, maintaining that the Church alone could judge such cases. The king stood firm. The matter was tried and sentenced. His Majesty was unwilling to execute the sentence and made a new endeavor to gain the ministers. But in vain. It became necessary to forbid the commissioners to hold any more meetings, and they were commanded, by royal proclamation, to leave the city within four and twenty hours, and repair to their homes. They refused to obey, but accepted their trial and death mightily with the power of the sword against the charge which commanded them to desert their duty. Later on, Black was found guilty of having falsely and treasonably slandered the king; the queen, his royal consort; his neighbor princess, the Queen of England, and the Lords of council and session. He was imprisoned to await the king's pleasure. James, although he held the sword of justice over the criminal, was still anxious for a compromise. His leniency and friendly purposes were misinterpreted. They showed, it was pretended, weakness and a desire for peace. The commissioners of the Kirk would not in the least withdraw from their demands. No punishment, they declared, could be inflicted on a man who had not yet been tried. The Kirk proclaimed a fast and once more, commanded "to sound mightily." The king's patience came to an end. He commanded the commissioners instantly to leave the city and ordered Black to enter into ward. He also published a lengthened declaration in which he justified his proceedings before his people. He concluded by saying that "he was resolved to enforce upon all his people, ministers of the Kirk as well as others, that obedience to the laws and reverence for the throne, without which no Christian kingdom could hold together. For this purpose certain bonds were in preparation, which the ministers should be required to subscribe under the penalty of a sequestration of their property."

The ministers and their friends now caused a tumult in the capital which endangered the person of the monarch and obliged him to withdraw to his palace of Linlithgow. He summoned around him the border warriors and the hardy men of the North. All these approached the city, the magistrates, the burgesses and inhabitants generally were struck with terror and made submission to their Sovereign. The ministers were, as usual, the worst to deal with. They started propositions that were wholly inconsistent with the existence of the civil power. But, in such controversies, they were no match for the learned and acute English. Some of them, on account of their extreme violence, in the pulpit and at popular conventions, were obliged to leave the country. The king finally prevailed, and placed the authority of the state in such a light as to command, however much they abhorred it, the acceptance of the ministers. His next step was to establish the Episcopal form of Protestantism. This was a blow in favour of the Catholics. If the Kirk had been less exacting in its demands and less violent, it might have fared better.

TO BE CONTINUED.

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CATHOLIC PRESS.

Colorado Catholic. The union of all creeds and churches is one of the idle themes of the day. There are some earnest Christians who dream of such a consummation; but the hope is vain, until all the dissenting bodies of Christians accept the authority of the Catholic Church. There is union, strength, and security.

At the sessions of the late International convention of women at Washington there were many things said about women as physicians, as lawyers, as journalists; but unless we are greatly mistaken, nothing was said about women as women, and yet here it is that their greatest charm and value, that they are most liked, and will be most influential.

A New Jersey Presbyterian clergyman has been invited to withdraw from the West Jersey Presbytery on account of heresy. It is funny to read of such things in seats of purely human origin. The concern to which this minister belongs does not pretend to be infallible in matters of faith and morals, and yet it denials the right of private judgment to its members. It is entirely logical, and proper for this clergyman to improve his religious denomination by such suggestions as in his opinion are reasonable and profitable for his organization. It would be amusing if it did not effect a serious matter, to hear our dissenting brethren talk of orthodoxy and heterodoxy.

Catholic Citizen. The famous Comstock case was sold by its discoverers for a few drinks of whisky and a pony. It panned out to the extent of \$300,000,000. What a foolish swap the fingers of the gods made! But some men to-day are swapping their souls for a few drinks of whisky.

We have frequently spoken of the "vindictive epoch" of the Church in America being passed. The epoch now present is one of conscientious self-improvement. The teachings of the Church can not be improved, but the fidelity with which Catholics live up to them can be improved. It is not what we claim to be or vindicate ourselves as being, but what we actually are that counts in the long run. We do not want the respect of Protestants so much as our own self-approval.

Avé Maria. "English converts," observed Archbishop Ryan in a recent speech, are, generally speaking, among the best friends that the Irish race has." Coming from such an authority, this remark carries conviction with it, and it would be easy to bring up a number of examples to illustrate its truth. Archbishop Ryan instances Cardinal Manning and the Marquis of Ripon. His account of the latter is interesting. "I remember," says he, "recounting some of the incidents of his visit to Europe, 'that, after celebrating Mass in a little church not far from the Cardinal's house (the Church of St. Edward), I saw in the congregation a rather distinguished-looking man, who, as I was afterwards informed by the pastor, was the Marquis of Ripon. This gentleman came to Mass every morning, in all kinds of weather, and once every week. He, at one time, stood at the head of the Freemasons of England, and was Viceroy of India, and enjoys the profound respect of the people. He too, as you know, is a devoted friend of Ireland."

A LIFE OF PIUS IX. "Pius the Ninth and his Times," by the Reverend James McDonnell Dawson, LL.D., F. R. S., ETC., Ottawa, Canada, first European Edition, London, Thomas Baker. The jubilee year has naturally led to the publication of several lives of the reigning Pontiff from Mgr. O'Reilly's elaborate work down to the little penny life issued by the Catholic Truth Society. But it is impossible fully to understand the events of the Pontificate of Leo XIII. without some knowledge of the Life and Times of his illustrious predecessor, Pius IX., of honored and beloved memory. Hence we heartily welcome this republication in England of a work which has already had a well deserved success in Canada and the United States. Father Dawson has written a clear, accurate and well proportioned narrative of a Pontificate which was one of the great epochs of the history of the Church, a Pontificate the grandeur of which we fail to appreciate as fully as it deserves, because we stand too near to it to see, in fair perspective, all the parts that make up the wondrous whole. To later times the Pontificate of Pius will bear the same aspect as that of a Leo the Great, or a Gregory the Great, bears to us.

"The history of Pius IX.," says Dr. Dawson, "will always be read with interest. His Pontificate was, indeed, eventful. In no preceding age were the annals of the Church so grandly illustrated. The spiritual sovereignty, 'with which,' to use the words of a British statesman, 'there is nothing on the face of this earth that can at all compare,' was crowned with surpassing glory. Doctrines which had hitherto been open to theological discussion, were proclaimed and proclaimed in accordance with the belief of all preceding Christian ages. The Church was enabled, through the labors of her chief and the zeal of her priesthood, to extend vastly the place of her tent. The Life of Pius IX. himself was a marvel and a glory. None of his predecessors, not even Peter, attained to his length of days. On the other hand, the venerable Pontiff, together with him, the Catholic people, were doomed to behold and lament the loss of the time-honored Patriarchy of St. Peter. The papacy, however unlike all temporal sovereignties, was able to sustain so great a loss. More ancient than its temporal power, it still survived, 'not a mere antique, but in undiminished vigor.' One great merit of Dr. Dawson's work is, that, throughout, he pays special attention to describing the position and progress of the Church in the various parts of the world, during the long Pontificate of Pius IX. We know of no other work in which this has been done so completely and so well.—The Catholic Press, London, Eng., March 3rd, 1888.

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making frauds perpetrated by these epiritualistic mediums.

Some of the New York city High Church Episcopal are scandalizing their Low Church brethren by approaching nearer and nearer to the grand ceremonial of the Church which preceded all of them. At a recent service of blessing a new school and clergy house of the Mission Church of the Holy Cross, that city, beside the altar (2) two rows of statues were filled with Sisters and novices of the Order of St. John the Baptist, and Bishop Potter celebrated the Feast of the Invention of the Cross. Then Father Huntington raised aloft the holy cross and led the singing procession, in which the Sisters joined, down the aisle and around the walls and up to the choir-room in the fourth story of the new building. The people of the congregation joined the procession.

London Universe. There is a congregation of "English Catholics" in Brighton. We can hardly congratulate these gentry on the name they have chosen for their puffy, pretentious schism. There is something defiant and martial in the Salvation Army, airy and athletic in the Jumpers, grotesque and original in the Joanna Southcotes, bold, phantasmal in the Latter-Day Saints; but "English Catholics" lacks invention, and is apt to lead to mistakes. Try another, please.

A "Gentleman" with the very high-sounding name of George Skelton Fitzpatrick Molyneux was recently charged at the Marylebone Police Court with assaulting his wife. He attacked her with his fists, she seized the tongue to defend herself; he threw her down and fractured her fingers in so doing, and finished by threatening to kill her with a knife. He had frequently assaulted her. This "gentleman" was educated at Sandhurst for the army. Let us hope we have not many such soldiers in our army. Being a "gentleman," Mr. Newton only ordered him to find two sureties of £500 each to keep for six months. Has he been a peacemaker that would have been his sentence? Ave Maria.

The conversion, or "perversion," as the Anglicans call it, of Rev. Luke Rivington, a prominent member of the "Cowley Fathers," has, according to Truth, excited a tempest of surprise, wrath, and lamentation among his numerous Protestant followers. Mr. Rivington enjoyed great reputation as a preacher, and was for some time a missionary in India. He had the privilege of receiving his First Communion at the hands of the Holy Father, to whose private Mass he was admitted on Easter Sunday. The new convert belongs to the family of the well-known English publishers.

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A NEW CREED.

The Presbyterian Church in England has been for the last three years engaged on the work of preparing a new Creed. The reason for this is avowedly because the Westminster Confession of Faith is too long and too complicated to be acceptable to the great mass of Presbyterians as a declaration of their individual Faith. Hence, not only the English Presbyterians, but the Free Church of Scotland also, have under consideration the necessity of a new formula of Faith; but the English Presbyterians are somewhat easier in the field than the others, and a Committee appointed some years ago has brought forth a complete draft of new "Articles of Faith" which will practically supersede the Westminster Confession, and which has been submitted to the General Committee of the Church for adoption. It has not been, as yet, formally adopted, but it is highly probable that after discussion and consideration it will be adopted, substantially, as the test of Faith in the English Presbyterian Church at all events. The general desire for some such formula is shown by the fact that a committee was appointed to frame it, and to make the representative character of the men who composed it, there is little doubt that it represents fairly the views of the Presbyterian body of day.

We, by no means, deny the authority of Christ's Church on earth to issue formularies of Faith, or Creeds. The creeds acknowledged and received by the Catholic Church are simply short forms expressing more or less at length one unalterable faith. This faith no authority on earth can change, but there is no reason why the Church may not approve of several formularies, all of which contain truths of religion, but which are more or less lengthy, according as they are to be committed to memory, or used as a standard of reference by means of which the orthodoxy of certain doctrines may be readily tested. Hence we have in use in the Catholic Church, beside the Apostles' Creed, the Nicene Creed, the Creed of Constantinople, and the Creeds of St. Athanasius and Pope Pius VI.

Of all these creeds it will be remarked that they are expressions of the same Faith, though not stated in the same words, nor in every case naming explicitly the same doctrines. They only profess to be abridgments of the Christian doctrine, and having been compiled at different times, and for different purposes, chiefly with the general object of meeting the heresies in vogue at the date of compilation, it is to be expected that in each those doctrines should be more fully explained which were most persistently denied at the time. But they all contain Christian doctrines which in all ages are recognized as truths. Hence there is no foundation for the assertion of Baurage and other Protestants that this diversity of really Christian creeds is a justification of the diversity of creeds and Confessions of Faith which have been issued by various Protestant sects, and even by the same sect at different periods. Thus in the Church of England it is well known that the forty-two articles of King Edward differ materially from the thirty-nine now in use, and Bishop Burnet himself declares that in many instances the definitions of Faith were purposely left vague and general so as to include in the apparent profession of one faith those who held the most irreconcilable differences of belief on the most important matters. We cannot imagine a more important object of faith than the corporal presence or absence of our Lord in the Blessed Eucharist. On the decision of this point rests the obligation of our adoring Him there present, or of the merely reverential participation of the Sacrament in memory of its institution by Him. Yet Burnet says in regard to the Elizabethan definitions on this point: "She thought that in her brother's reign they made their doctrine too narrow in points, therefore she intended to give explanations in more general terms." And again: "It is to have the communion-

book so contrived that it might not exclude the belief of the corporal presence, for the chief design of the Queen's council was to unite the nation in one faith." Hist. E. 3.

The importance of this doctrine is so fully recognized by the so-called martyrs of the English Reformation, that they declared it was for their belief in it that they suffered, and Calvin says the same of those who suffered in France. It was recognized, therefore, not only as a fundamental doctrine, but as of the highest importance among the fundamental doctrines. Its explanation in the formularies of faith, therefore, could not be too explicit, and the expounding of the strong condemnation of the Real Presence in the twenty-ninth article of Edward's Confession of Faith, and the adoption of general language which can be interpreted as either teaching or repudiating the doctrine, is a real betrayal of the truth, and the recognition of error, which is placed on the level with it. This leaving undecided a matter which was before decided is undoubtedly a variation in doctrine. It is just the same as if Catholics were to abolish the Nicene Creed, which so decisively affirms the divinity of Christ, and to adopt in its stead a form of unmeaning words which the Arians of old, or the Unitarians of today, could accept and subscribe to. And Bishop Burnet confesses in the words we have quoted that it was not by chance or forgetfulness, but by design, that the Church of England adopted an ambiguous instead of the decisively condemnatory formula which was promulgated by the Council of King Edward. Hence the High Churchmen of to-day have a perfect right to maintain that their doctrine of the Real Presence is not opposed to the present authoritative teaching of their Church, notwithstanding that Mr. Burnet endeavors to make his readers believe that the doctrine of the Church on this subject was left really unchanged in the new articles of faith.

In the new creed of the Presbyterians we find a precisely similar course followed in regard to those doctrines which constituted hitherto the distinctive doctrines of Presbyterianism. It is notorious that there are doctrinal points in the Westminster Confession which are not now agreeable to a large body among Presbyterians. Let us instance "marriage with a deceased wife's sister." On this point the Westminster Confession is most clear and positive. The twenty-fourth chapter says: "The man may not marry any of his wife's kindred nearer in blood than he may of his own." And in more than one place we are seriously informed that no earthly power can dissolve this impediment. The same section from which the above statement is extracted says: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife."

In the celebrated National Covenant, by which the Confession of Faith is accepted by the General Assembly and solemnly subscribed to in 1581, 1590, 1638 and 1639, it is declared that "this only is the true Christian faith and religion, pleasing God, and bringing salvation to man; and we abhor and detest all contrary religion and doctrine, but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland." Especially is the "Roman Antichrist" condemned in this precious document for dispensations granted in these and other "degrees of marriage forbidden in the word."

It is well known that many Presbyterians of the present time could not bear this doctrine, having made up their minds that marriage with a deceased wife's sister should be allowed. Many prominent clergy endeavored to stem the torrent of public opinion, by showing that such marriages are not permitted by the law of God, but to no purpose; and now the new creed which is, probably, to take the place of the antiquated doctrine of the Westminster divines, gets over the difficulty in a quiet way, not by directly contradicting the Westminster Confession, but by a discreet silence on the subject. We all know how this will work. The Westminster Confession will be gradually abandoned as a Rule of Faith, and will, in time, be laid away on the shelf. Meantime, the new creed will be superseding it until it is entirely forgotten, just as are King Edward's "Articles of Faith." Just what Burnet tells us occurred in the Church of England, will occur here. The new Confession being "so contrived that it may not exclude" the supporters of either view, will be adopted by both parties, and it will cease to be believed that such "incestuous marriages" cannot be made lawful by any human authority or law. This is the way in which Presbyterianism manufactures divine truth at will.

There are other doctrines of the Westminster Confession which are dealt with by the new creed in similar fashion, but our limited space will not permit us

to refer to them now. We may have occasion to do so at a future time. We shall only add now that the bluster of the Westminster Commission against the Pope has much the flavor of Sir John Falstaff's contempt for Prince Henry while the latter was not within hearing. "How! the Prince is a Jack, a sneak-oup, 'Blood as he were here. I would outdo him like a dog if he would say so." The new Creed resembles more the disinterested affection which the Knight displayed when the Prince was present. If the change in tone were the utterance of a private individual converted from the errors of his ways, it would be highly praiseworthy; but as the official act of a Church, claiming equality in all cases to voice the unchanging decrees of God, it can only excite us to pity the victims of so evident a delusion.

THE HANDWRITING ON THE WALL.

On the 23rd May the election took place to fill the vacant seat of Southampton, and it proved to the Coercionists a perfect Waterloo. Southampton has been a constituency in which from the even balance of parties, the preponderance of public opinion on the living issues of the day has made itself manifest in a marked manner. In 1868 it elected two Conservatives, in 1874 one Conservative and one Liberal, in 1880, two Liberals, and in 1886, when Mr. Gladstone's Home Rule policy was the chief issue, two Conservatives. At that election the average Conservative majority was 668, whereas at the election previous the average Liberal majority was two hundred. At the election just held the Conservative, Mr. Guest, received 4,266 votes, and the Liberal, Mr. Evans, 5,151, the Liberal majority being 885. The result is as unexpected as overwhelming. As usual after decisive defeats, the Government organs account for their catastrophe by ridiculous explanations, anything, in fact, except the reality. The Standard says the result is vexatious, but that it arises from the licensing clauses of the County Government Bill. The Times acknowledges that if it meant the triumph of Gladstonian principles it would be discouraging to the Conservatives, but that the contest really "turned upon obscure petty local squabbles, complicated by a total onslaught on the compensation clauses of the County Government Bill." Other Conservatives say that a clause in this Bill, concerning Local Option, caused the Salvation Army and the Blue Ribbon men to vote for Mr. Evans, and that the Conservative newspaper is worthless, while the Liberals have a first-class journal for their organ. It is easy to see that these causes could not control so large a vote as to turn a majority of 668 into a minority of 885; and besides, Southampton is only one of many constituencies in which bye-elections have indicated a complete reaction in favor of the Liberal policy. It is also said that the Conservative candidate was personally unpopular. From this we might infer stupidity in the party which brought him out, but even on these grounds the completeness of the defeat can scarcely be accounted for.

The Pall Mall Gazette says: "The defeat of the Conservative candidate is the worst shock the Government has received this session." The Star says: "The defeat is the beginning of the end, and means the triumph of the Home Rule cause through the break-up of the Liberal Unionist party."

Mr. Evans, the successful candidate, was absent in the United States during the canvass, and the Government being aware of this brought on the election hurriedly while he could not be on the field of battle. These were the sneaking tactics which proved successful in defeating Mr. Wilfred Blunt at Deptford. It is creditable to Southampton that they did not succeed there. Mr. Evans conducted the contest by cable, and his wife represented him at the campaign meetings. It can scarcely be credited that the disgust which would be engendered in some minds by the contemptible trick of the Government was sufficient to influence voters enough to turn the scale. It is generally conceded that such a condition of affairs puts the party on which the trick is perpetrated at great disadvantage, and we have no doubt that Mr. Evans would have polled a still larger vote if he had been home. There is a certain love of fair play which might turn some votes to his side when such a trick was attempted, but who would vote against their political convictions for this cause, too small altogether to attain the result which has been achieved, and they would be more than counterbalanced by the disadvantage under which the Liberals labored through the absence of their standard-bearer. The true solution of the case is that which Mr. Gladstone furnished long ago. He has repeatedly told the public that the people of England really sympathize with Ireland; and the tyranny to which she is subjected by the most brutal government which has ruled

her for a century. Such facts as the Southampton election do more towards creating in Ireland a friendly feeling towards the English people, than all the brutal efforts of Balfour and Salisbury can do to stir up hatred, dissension, and rebellion. The popular verdict of Southampton is a sure indication that the downfall of the Coercionist Government is at hand.

Mr. Evans returned home on the 25th inst., and was welcomed with great enthusiasm.

EPIGRAMS.

To the Editor of the Catholic Record: REV. DEAR SIR:—By kindly explaining the following Scriptural passages you will confer a great favor. "Do penance for the kingdom of heaven is at hand." St. Matt. iii, 2 to 12.

1. What was the nature of the penance; general, one course for all, or a special course for each?

2. Is the word for, in this verse, used in the sense of because?

3. And were baptised by him, confessing their sins?

4. Were the baptism and confession here mentioned the same as we have now in the Church?

5. "Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth therefore fruit worthy of penance."

6. Why call them "brood of vipers?" And of "the wrath to come," are we to understand that reference is made to the general judgment?

7. Is it because they deserved to be termed "brood of vipers" that St. John uses the word "therefore" in the eighth verse?

8. What is the "fruit" which he required of them first? It seems he required it in those people before admitting them to baptism.

9. What is meant by the words, "axe, root, tree, and fire, in the 10th ch., v. 2?"

10. Were those baptised by St. John to do penance after the baptism, as appears from the 11th v. 1? Our Lord fasted after and not before, baptism.

11. What is meant by "the shall baptize you in the Holy Ghost and fire?"

12. What is meant by the words, "fire, wheat, barn, chaff, unquenchable fire, in the 12th verse"—AMO.

ANSWERS.

1. As the text does not specify that the penitential works commanded are to be performed generally, or specially, it may be inferred that the precept would be obeyed by either course. Penance consists not merely in amendment of morals, but also in sorrow for past sin and acts of mortification performed in atonement, as may be seen in the penance of the Ninivites in Jonas iii. In the case of the Ninivites, the king proclaimed general acts of penance. In the case of the Israelites at the Jordan, in the absence of a general penance, there is no reason why the special penances undergone by individuals should not be satisfactory acts of atonement.

2. For means because, here. The immediate coming of Christ as our Redeemer is announced, and this is reason sufficient why those whom he addresses should abandon their evil ways.

3. The Christian Sacraments of Baptism and Penance were not yet instituted by Christ, and St. John was not a Christian priest with the powers afterwards conferred upon the Apostles. Hence those rites, as employed by St. John the Baptist, were not the same with the Sacraments of Christ's institution. Hence we learn from Acts xix, 3, 5, that those who had been baptised "in John's baptism," were never-the-less "baptized in the name of the Lord Jesus."

4. The viperine malice of the still impenitent Pharisees is fully described in St. Matt. xxiii. And in the 31st verse it is shown that their fathers were equally evil. Hence they were truly a "brood of vipers" and "the sons of them that killed the prophets." The Sadducees deserved the same reproach, because they maliciously impugned the truth of God. St. Luke xxiii, 8. See also Josephus' Wars, bk. 2, ch. 8. The expression, "wrath to come," refers especially to the pains of hell, which he threatens them unless they turn from their evil ways. A parallel passage is to be found in the words of Christ, St. Matt. xxiii, 33.

5. It is because they are a "brood of vipers" that St. John says: "Bring forth therefore fruit worthy of penance." The more enormous sins have been, the more weighty should be the penance. 6. The Pharisees, proud, relying on their external works of obedience to the law, while inwardly steeped in corruption, must become humble, temperate, chaste, charitable; the unbelieving Sadducees must believe in God, and that He rewards the good, and punishes the wicked, and in both cases, external acts will not suffice. Their service of God must be sincere and proceeding from heartfelt conversion, that it may be a fruit worthy of penance.

7. In the 10th verse St. John gives a reason why they must not rely for salvation on their descent from Abraham. The good deeds of their forefathers will not save them. They shall be punished for their own vices, and the punishment is imminent: "the axe is laid to the root of the tree." The axe is God's judgment; the root of the tree is the life of individual men, who, if they bring not forth good fruit, shall be punished in hell, which is the here spoken of.

8. Undoubtedly, the first fruits of penance, such as are referred to in (9)

should precede, or at least accompany the act of baptism, but that the duty of penance does not cease with baptism is evident from numerous passages of Sacred Scripture, and from the teaching of the Church.

9. The words of St. John, which are related in the 11th verse of this chapter, have no direct reference to the Pharisees and Sadducees; for we learn from St. Luke's Gospel, iii, 16, that they were spoken in reply to the speculations of the Jewish people generally, as to whether or not St. John was the Christ whom they were expecting. St. John, therefore, explains that he is not the Christ, and that his baptism is the prelude to that of Christ. "He," (Christ), "shall baptize you in the Holy Ghost, and fire." That is to say: Christ, by His baptism, will confer upon you the Holy Ghost and His gifts, and will cleanse your souls from sin. Epigrams explain that as fire cleanses, and gives light, so the Holy Ghost cleanses and illuminates our souls. The Holy Ghost is, therefore, metaphorically described as a fire, and in fact, appeared in the form of fire on Pentecost when the Apostles received special inspiration from Him. Thus St. Chrysostom says: "Fire, accompanied by mention of the Holy Ghost, signifies the efficacious force of the powerful and unconquerable force of His grace." In this sense, also we read in Jeremiah xxiii, 29: "Are not my words as a fire, saith the Lord?"

10. Explanation of the words proposed. With the fan, the farmer separated the wheat from the chaff: so in the day of judgment will Christ separate the good from the wicked. The floor is the Church wherein this separation will take place. The wheat, God's faithful servants, will be placed in safety in the barn, the granary of God, or heaven. The chaff, the wicked, will be cast into the unquenchable fire of hell.

—ED. OF RECORD.

FRENCH SISTERS OF CHARITY.

The Paris correspondent of the Daily News relates that, while President Carnot was making his tour of visitation of France, at the Naval Hospital at Rochefort, he decorated Sister St. Ely, of the Order of St. Vincent of Paul, with the Cross of the Legion of Honor. While giving her the Cross he said: "Let not your humility take alarm at this distinction, because, although you have won it by your charitable care of the sick here during so many years, I decorate the whole order to which you belong, in decorating you." This testimony to the great work done by the Congregation of the Sisters of Charity in the public Hospitals is the more to be valued at the present time, as the maligners of this and similar charitable orders of the Church are especially industrious in misrepresenting the objects and efficiency of these devoted ladies in the practice of good works.

THE LESSON OF STEPHEN'S GREEN ELECTION.

The result of the Parliamentary election for Stephen's Green, Division of Dublin proves that the people of Ireland are by no means losing heart as to the ultimate success of their holy cause. It was never supposed that the Coercionists could gain the Division, but hopes were freely expressed that a diminished majority for the Nationalist cause would afford some countenance to the assertion that there is dissension in the ranks of the Nationalists, and that the people are falling away from their allegiance to the cause. These hopes have been ruthlessly dispelled. In 1886 Mr. E. B. Gray was elected by a majority of 1784, but at the late election Mr. Dickson's majority was 1267, an increase of 238, though, strange to say, the total vote polled was 411 less in 1888 than in 1886. The Unionists, however, lost the greater part of this falling off, the vote polled being diminished on the Union side by 322 votes, while on the Nationalist side the falling off was only 89 votes.

No claim has been more persistently set forth by the Coercionists than that which was so pompously made by Lord Hartington at the Unionist demonstration in Leinster Hall last December, that "all the wealth, all the trade, all the industry, all the intelligence of the country" are in favor of Union and Coercion. But if His Lordship still nurtured this delusive thought, it must have been rudely dispelled by the Stephen's Green contest.

Mr. Dickson, the standard-bearer of the Nationalists, is an Ulster Presbyterian. If there were any truth in the oft-repeated assertion that the Irish Catholics entertain hostile feelings towards the Ulster Protestants, here was certainly an occasion when the hostility would have manifested itself. The election was in an essentially Catholic constituency, and as it is an acknowledged fact that on the Nationalist side particularly the Catholics are ranged, it was from Catholics chiefly that Mr. Dickson expected support. Yet he is returned by a largely increased majority.

On the Saturday, the ninth day previous to the polling, Mr. Dickson held his first public meeting to organize his supporters. The meeting was called on

very short notice—only twelve hours—yet the building was packed with an enthusiastic audience, an audience which, for the prominence of the citizens among them, most woefully belied Lord Hartington's proud boasting. There were present on the platform some of the most highly respected citizens. Judged by Lord Hartington's own standard of wealth, intelligence, and the other qualities which alone he considers worthy of estimation, it would challenge comparison with any Coercionist meeting which has yet been held. However, it is not pretended that the cause of Ireland is the cause of the wealthy. It was one cause of Sodom's reproach and bitter fall that its people oppressed the poor: "Behold this is the iniquity of Sodom: her sister, pride, fullness of bread, and abundance, and the idleness of her sons, and of her daughters; and they did not put forth their hand to the needy, and to the poor." (Ex. xvi, 49)

"What though on hallowed law we dine, Weat hidden grove, and leaves their wine, A man's a man for that, and leaves their wine, A man's a man for that, and leaves their wine."

But Mr. Dickson's meeting lacked neither in material wealth nor in intelligence and culture. The Lord Mayor of Dublin presided at it, and among the speakers were T. D. Sullivan, M. P., Mr. Murphy, M. P., Samuel Walker, Q. C., the MacDermott, Q. C., Sergeant Hambro, F. T. C. D., the Rev. Professor Galbraith, E. T. C. D., Dr. Kidd, Philip Little, T. C., President of the Licensed Victuaries Association, etc., and in the body of the hall the trades and industries were all well represented. Concerning the issue at stake there could be no misunderstanding. Mr. Dickson said in his address to his constituents:

"No Irishman with one spark of patriotism can regard, except with indignation, the tyrannical government of his country. Under the administration of a savage Coercion Act, freedom of speech, and the right of association for political purposes are suppressed, and the liberties of our fellow-countrymen placed at the mercy of partisan and incompetent resident magistrates. Connected as I am with the manufactures of Ulster, and interested in the employment of the people, I am convinced that the industries of Ireland can be best developed by Irishmen, who in an Irish Parliament would have the control and the practical knowledge of the resources of the country. I am of opinion that the attention of the Irish people should not be distracted at this crisis by any side issues from the attainment of self-government, and that all questions relating to social reform should wait solution by an Irish Parliament."

In his able speech at the Campaign meeting he further declared his views without any hesitation or ambiguity: "Why I advocate Home Rule, is this: I want the Irish people to be independent. I want to see Irishmen living and spending their money in Dublin and in Ireland. I want the Government of Ireland to be not in England, but in Dublin, and I want Dublin to be the great centre for the Government of this country, where all shrewd and all classes may meet united for the welfare of their common lives."

Further, to show his confidence in the tolerant spirit of his Catholic fellow-Home Rulers in Dublin, he does not hesitate to declare his religious creed openly in his address. He said:

"As an Ulster man and a Presbyterian I appear before you to promote the Union of Provinces and creeds in the cause of our common country." There is no nonsense here about a separate government for Ulster to protect the Protestant minority from intolerant Catholics. Mr. Dickson has confidence in the tolerance of the Irish, and that his confidence was not misplaced is clear from the result, which, it may be hoped, will contribute towards uniting the people of Ulster in the cause which interests them so deeply as the rest of the country. This hope is much strengthened by the course taken by the three Ulster Unionists who opposed the Government on the question of Col. King-Harman's salary.

SOUTHERN PROTESTANTISM.

The Episcopal Convention of South Carolina has voted for a separation of colored churches and clergy from the whites, thus refusing to recognize the negroes as brethren. The course of the Southern Presbyterians and Methodists has thus been imitated by the Episcopalian. These bodies, evidently, have not the same notion of the Christian Church which was entertained by St. Paul: "For in one Spirit were we all baptised into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink." (I Cor. xii, 13.)

The Philadelphia American, commenting on this action, pertinently says: "It has been the glory of historical Christianity to have over-ridden all class and race distinctions, in its assertion of human equality within that society, which exists to realize the brotherhood of man." To that grand tradition the Greek and the Latin Churches always have been faithful, whatever their sins and shortcomings in other matters. They have upheld especially the dignity of the priestly office, as making the priest of every color the spiritual guide and superior of laymen of any color. The black priest sits in the confessional in Brazil to hear the confessions of white

penitents, and he says mass before congregations of whites chiefly, even although his race are enslaved in that empire. So with the Protestant Churches of Europe. It is only American Protestantism which is capable of rejecting the great law of human equality within the Church. Only in the South will men, who believe the negro is a Christian priest, refuse him even the recognition of a fellow-man."

MORE FRIENDS FOR HOME RULE.

The address of 1200 Quakers to Mr. Gladstone, in favor of Home Rule, following immediately that of the Non-Conformist clergy, is an additional evidence that the justice of the cause of Ireland is making itself felt by the masses in England. The Non-Conformists generally have always been on the side of liberal measures, and they have made it certain by the attitude they have assumed that they do not mean to be passive spectators of the contest which is being carried on between a tyrannical Government and an oppressed Nationality. They have taken their side in the battle, and they intend to labor actively till success is achieved. Mr. Gladstone himself seems to be imbued with new courage and energy by being made conscious of the fact that these powerful auxiliaries are determined to stand by him to the end of the strife. He complimented the Quakers on the noble stand they had taken on the side of justice to the suffering people, and in his reply to the clergy, he showed forcibly how the Government are neglecting the most important interests of the English people, while they are endeavoring to inflict petty acts of vengeance upon the Irish. Scarcely a week has passed since the present Coercion Act has been in operation, that some section of the clergy have not manifested their sympathy for Ireland. This is an unerring indication of what the final result will be.

IMPERIAL FEDERATION.

Several meetings have been held lately in various towns and cities for the purpose of discussing the relative merits of Commercial Union, or Imperial Federation. The latter, as we understand it, means a closer relationship with Great Britain in the matter of trade and commerce, and a consequent further uniting of the mother country with all her colonies and foreign dependencies. The former, Commercial Union, would signify reciprocity with the United States, or the doing away with all fiscal duties on objects of commerce between us and our American neighbors; which state of things many regard as leading to annexation. Several efforts have been made in this direction by Canadian representatives, notably by Sir A. T. Galt, and the late George Brown of the Toronto Globe. But the sense of the American public seemed opposed to the scheme, and all the efforts of our representatives to bring about a renewal of the old Reciprocity Treaty were fruitless. Now a large number of our public men are in favour of further attempts being made to have Commercial Union established between all the States of North America, the whole Canadian Dominion included.

Another set of politicians are advocating independence of the United States, or any other country, and Commercial Union with England and all her Colonies and dependencies; and this latter scheme they call Imperial Federation. Were we annexed to the United States, all interchange of commodities should of a certainty be free and untrammelled. But, as it happens, we are subjects of Great Britain and Ireland—and may continue so to exist for many long days. We ought to consider, then, our true interests and ask ourselves whether Canadians be better off and more likely to prosper commercially, trade duty free with Great Britain or with our American neighbors. Were England, for instance, to discriminate in favour of her colonies, in exacting fiscal impost on all imported goods, supposing the England levied duties, say twenty five per cent. on all cereals and cattle, etc. imported from Russia, France, and the United States, and admitted all Canadian produce free of duty—the advantage to the Canadian farmer on this position would be very great indeed. While the Russian or American producer received seventy five cents per bushel for his grain, the Canadian or Australian farmer would obtain one dollar. The same advantage would accrue to the Scotch and Irish tiller of the soil. In the cattle-trade a similar embargo might be placed on all foreign importations, and discrimination made in favour of Canadian Ireland, and all the colonies. But would the English people consent to have their bread taxed? The Federationists meet this difficulty by saying that when tea, coffee, rice and other commodities imported from India were made free, the compensation would be sufficiently ample to reconcile the people of England to a small rise in the price of bread-stuffs. The advocates of Imperial Federation further maintain

penitent, and he says mass before congregations of whites chiefly, even although his race are enslaved in that empire. So with the Protestant Churches of Europe. It is only American Protestantism which is capable of rejecting the great law of human equality within the Church. Only in the South will men, who believe the negro is a Christian priest, refuse him even the recognition of a fellow-man."

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that although the American market is at our doors, the market of the world is at Liverpool, and that if all our cattle and grain were taken by the Americans it would be done merely for transhipment to England. But while we have the Port of Halifax and the Gulf of St. Lawrence, and in the near future the sea of Labrador to ship from, we do not need the help and expense of American middle men to ship and sell for us in the English markets. The alternate questions of Commercial Union and Imperial Federation are looming up in the political horizon, and some thunder must be heard and lightnings flash before the political sky assumes its old-time serenity.

PERVERSION OF THE LAW.

It is generally supposed that in prosecutions by the Crown, the object is to bring the guilty to punishment, and not to strain the law so as to inflict punishment on the innocent. In Ireland, however, the object of the Crown is altogether different. We know how the Crown stepped in to shield the Mitchellstown murderers, and the would-be murderers at Ennis. Now a case comes up in Galway where the Crown Solicitor does all in his power to secure a conviction for forcible possession against a tenant on the estate of a rack-renter named Lewis. This Lewis had been engaged for some time in the work of eviction, but the tenants returned to possession of their holdings. In the case of one of the tenants who was tried for taking forcible possession, it was proved by a dozen witnesses that a boy had remained in the house while the process of eviction had been carried on, so that the writ was not duly executed. One Gamble, an emergencyman, swore that Father Egan was a perjurer, and Mr. Blake, Crown Solicitor of Galway, argued that this evidence should be received in preference to that of Father Egan and the other witnesses for the defence. Even Balfour's "Removable Magistrates" could not agree to this monstrous attempt to pervert the law, and the case was dismissed. The evicted tenants have now the right of an action against Lewis for trespass and assault.

THE BAPTIST UNION TROUBLE.

The great tempest which was expected on account of Rev. Mr. Spurgeon's secession from the Baptist Union, and which threatened to end in dire confusion, has passed over. The schisms which were to have arisen in consequence have been averted, quietly and peacefully, and the historians of the event state that a satisfactory settlement has been reached.

It will be remembered that Mr. Spurgeon's contention was that the Union is too lax, admitting to full communion those who reject belief in the everlasting pains of hell, and others of extremely latitudinarian views. He maintained, and thus gave great offence, that Christianity has a code of definite doctrines which men should believe, and that those who reject these doctrines should not be admitted to the brotherhood of Christianity. But the Baptist delegates from all parts of England held a meeting on the 28th of April. To the last moment up to the time of holding the meeting Mr. Spurgeon maintained his position, and his followers seconded him, that there should be a fixed creed adopted to which all members of the Baptist denomination should adhere. When, however, the meeting assembled no written creed was insisted on. Those who hold the "larger hope," as it is called, that is, those who believe that all will ultimately be saved, were not condemned. Nevertheless, with admirable inconsistency, those who hold purgatory, and Universalists, are excluded from the denomination. Who else are the Universalists, but those who hold that all will ultimately be saved? And of those who hold this doctrine, which the Convention allows, we believe there are very few who do not uphold the theory that there is a probation after death, which is in reality a purgatory. Thus it would appear that the Baptists are permitted to hold the existence of a middle state where some souls suffer for a time before being admitted into heaven, provided they do not call it purgatory; and they are permitted also to hold the distinctive doctrine of the Universalists provided they do not call themselves by this name.

Was not the Church of Christ and its priesthood, or ministry, by which ever name they may choose to call it, instituted, according to St. Paul, "that henceforth we be no more children tossed and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive?" Eph. iv. 14 How then will the Baptists substantiate their claim to be this Church, whereas instead of nourishing their adherents with the doctrines of truth, they permit every species of false doctrine to be openly taught, thus letting believers be carried about by the wind of false doctrine against which St. Paul so decisively puts us on our guard? Surely in abandoning the anchor of unity of faith, which can be found only

in the Catholic Church, they render themselves liable to that dire anathema which St. Paul utters against any one, even "an angel from heaven," who should "preach a gospel besides that which we have preached to you." Gal. i. 8, 9. The Baptist Union has purchased a seeming peace, but at the price of precious truth.

Since the above was written, a letter has been published by Mr. Spurgeon in which he expresses regret that the Union is so lax in doctrine. He writes: "Mourning over the great evil in some of the churches, I sacrificed peace, friendship, and reputation to be clear of it. My protest was resented, but the discussions which have taken place since more than justify my charges. It has cost me many wounds to be the accuser of my brethren, it is still more painful to find that these great errors are not regarded as serious by the mass of professors."

We admire Mr. Spurgeon's honesty of purpose and love for Christian truth, but what else could he expect than what has occurred, from the principle which puts the individual judgment above the authority of the Church as instituted by Christ? If he wishes to find the Christian doctrine consistently taught, he should look to the one true fold which obeys the mandate of Christ, "Teach all nations all things whatsoever I have commanded you." He need not expect to find this obeyed under Protestantism in any form.

EDITORIAL NOTES.

THERE are 10,300 Catholic churches in the United States.

At the grand banquet of the Eighty Club in honor of Mr. Parnell, the Honorable E. Blake was seated in the place of honor at the right of the Chairman.

IN RETURN for French concessions in regard to the internal religious policy of France, the Holy Father has assented to a French protectorate of Catholics in Syria, Palestine and other Levantine countries.

THE Sovereign Pontiff has just given half a million of francs to the Propaganda to assist that great institution in carrying out its mission to the whole world.

BISHOP GILMORE has ordered that no priest officiate at funerals where flowers are used. He explains that his object is to prevent the extravagance which attends their use.

THE General Assembly of the Presbyterian Church North, assembled at Philadelphia, has voted that "in view of the present unsettled opinion relating to the revised version of the Scriptures, it is inexpedient to authorize its use in the public worship of the sanctuary."

IN Bukovina, Russia, 500 peasantry have abandoned the schismatic Greek Church and have joined the one true fold. There is little doubt that, were it not for the intimidation exercised by the Czar in order to make the Greek Church merely a political machine under his entire control, the movement towards unity with the Catholic Church would become irresistible throughout the Empire.

THE POPE has issued an encyclical on the slavery question. After referring to the teachings of the Bible he inculcates the abandonment of slave dealing in Egypt, the Soudan, and Zanzibar, and reiterates his condemnation of the practice. He demands protection for missionaries in Africa and eloquently refers to the labors of Peter Claver. In conclusion he praises Dom Pedro for abolishing slavery in Brazil.

IN BULGARIA the Government have removed Mgr. Clement, Metropolitan of the Greek Church at Sofia, on account of his hostility to Prince Ferdinand. Thus does time bring about the legitimate consequence of one's own doings. The Greek schism was established originally through the pride of desiring to be independent of the Holy Apostolic See, the authority which God appointed to rule His Church, but it submitted to be the slave of the civil power; and now the civil power asserts its supreme authority.

WHILE Archbishop Gross was officially visiting his diocese he lectured in Somerville, Wisconsin, where there are but a few Catholic families. The Methodist minister, Rev. Mr. Thompson, spontaneously offered his church to the Archbishop, and the offer was thankfully accepted. After the lecture, at the request of the Minister, the Archbishop gave his blessing, which was respectfully received. The church has since been placed at the disposal of Father Ahne for lectures or mass as may be required.

The New York Herald having stated that Archbishop Ryan had refused the sacraments to two Catholics of West Chester, Pa., for having refused to send their children to the parochial schools, the Philadelphia prelate writes to that paper

to say: "The telegram contains a misrepresentation of my instruction to the rector of the church there. That instruction was to exclude from the sacraments only such parents as neglected the religious education of their children at home."

NOTWITHSTANDING the great improvement which has taken place in Germany in the condition of the Catholics of the country, within the last few years, they are still subjected to many real grievances. An instance of this is to be found in Boppard on the Rhine. The Church of the Carmelites was a few years ago taken from the Catholics by the Government, and handed over to the "Old Catholics," of whom there are only seventy in the town, and these hold it yet, though there are over 4,000 Catholics according to the official census. The Catholics have several times applied to have the Church restored to them, but hitherto without success.

THE Methodist General Conference sitting in New York has declared it to be desirable to take measures for the conversion of the large numbers of Catholic immigrants who are constantly coming to America, and to justify themselves in this decision, they declare that "Romanism is a danger to the institutions of the country." This is rather cool impudence on the part of John Wesley's followers. What could more endanger the institutions of the country than the principle maintained by the father of Methodism, that "Romanism ought not to be tolerated, by any Government, whether Protestant, Mahometan or Pagan." Intolerance seems to be inherent in Methodism, but it is well that Catholics are so strong in the United States, that they need have no fear of the impotent denunciations of these would-be persecutors.

At the last competitive examinations at Manchester, N. H., for a cadetship in West Point the three leading competitors were pupils of Catholic schools. Dartmouth College and Manchester City schools were among those that sent candidates, but John Francis Mahoney, a pupil of the Cathedral School, won the cadetship with 79 per cent of the maximum marks. Two boys of the same school attained a higher percentage, but could not get the cadetship because they did not come up to the physical standard required. Facts like these speak volumes in favor of the parochial schools, which it has become the custom to depreciate, as compared with the public godless schools. At the Naval Academy the results were similar. Charles L. Hussey, of Rochester, a pupil also of a Catholic School, Philip's Exeter Academy, won the cadetship.

IN reference to the school dispute which has arisen in Boston in consequence of a teacher in one of the schools insisting on teaching his pupils that an indulgence is a license to commit sin, the Boston Advertiser says: "If Mr. Travis has taught the pupils of the English High School in Boston, as an historical fact or a theological argument, that in the doctrine of the Roman Catholic Church an 'indulgence' is a permission to commit sin, he is to be severely blamed. Historically, the statement is not true; theologically, the topic is forbidden in the public schools." Notwithstanding this, the Rev. W. Kellaway, of Tremont Temple, declares publicly that he is ready to prove that "in the sixteenth century as at other periods an indulgence meant a permission or license to commit sin." Mr. Kellaway's historical knowledge would be vastly improved by his taking lessons from any Catholic children who are acquainted with their Catechism.

OUR readers will remember the heroic priest Father Damien, who has lived since 1873 at the leper colony on the island of Molokai of the Hawaiian group, devoting himself to the spiritual welfare of victims of the dreadful disease. The leprosy is making rapid strides on the body of Father Damien, who will undoubtedly soon be delivered of his charge by death. The Rev. Father Lambert O'Grady has heroically undertaken to continue Father Damien's work, and on May 3rd he sailed from San Francisco for Honolulu for that purpose. Father O'Grady is a native of Liege, Belgium. In 1871 he was appointed to labor in Pondicherry in Southern India, where he remained three years, until the state of his health obliged him to leave that mission. In 1874 he was placed in charge of Indians on the Umatilla reservation in Oregon, where he remained until he undertook his present hard mission. The leper colony consists of 1,500 souls. They have two churches, and a band of Sisters of Charity of St. Francis from Syracuse, New York, are also devoting themselves to the work of nursing the lepers.

REFERRING to Lansdowne's departure from Canada the Boston Pilot says: "At a farewell dinner given him by some of the courtiers of Ottawa, Lord Lansdowne made a self-laudatory speech, winding up with what he called a 'confession.' It was to the effect that he had at first

regarded his appointment to the Governorship of Canada as a sentence of expatriation. This feeling decreased after a while, and became changed to one of positive enjoyment of his situation a year ago, when an event which, as he says, 'exercised a very great effect' on his mind, induced him to insert in his diary the sentence: 'These Canadians are splendid fellows, and have stood by us nobly.' The event referred to was the visit of William O'Brien, when the Orange rowdies stood nobly by Lord Lansdowne in their efforts to murder the Irish patriot."

At the General Methodist Conference sitting in New York, four bishops have been elected, Rev. Messrs. Vincent, Fitzgerald, Joyce, Goodsell, and Newman. Considerable sensation was caused by an announcement of the tellers that they had discovered an attempt at fraudulent voting, and that they had, in consequence, rejected two ballots. One slip of paper was cut almost through, and two names were written by the same hand on each portion, apparently with the expectation that the portions would become entirely separated when handled. In the case two pieces of paper were so folded that they could be cast as one ballot, and became separated in the hat. The same candidates' names were written on both papers in the same hand writing. The Conference approved the action of the tellers.

SPECIAL TO THE CATHOLIC RECORD. THE LATE ARCHBISHOP LYNCH.

A PRINCE EDWARD ISLAND PRIEST'S TRIBUTE TO HIS MEMORY.

THE deep regret which accompanied the announcement of the death of Archbishop Lynch is not circumscribed by the limits of the province over which he exercised Archiepiscopal jurisdiction, but extends from ocean to ocean. As the greatness of any of our citizens cannot be exclusively claimed by the particular province of which he is a resident, but extends itself, honors and ennobles the whole nation, so, also, the regret experienced at the death of such a personage is not local but universal. Here in Prince Edward Island we mourn with you in Ontario, and indeed with the whole Dominion, the loss of a great man, a true and gifted bishop and the friend of our suffering race wherever found. Perhaps outside his own province, and possibly Quebec, Archbishop Lynch was nowhere in this Dominion better known and more generally beloved than in this island province. True we only enjoyed his personal acquaintance within the last three or four years; but that was long enough to learn to love, honor and esteem him, to feel for him in his trials, to rejoice with him in his successes, and now to mourn for him with a grief all the more poignant because the grief which comes of a love unassuaged.

Mgr. Lynch passed three vacations on the island. He came here first to assist at the Silver Jubilee celebration of our bishop, and was there each succeeding year after, the guest of the late regretted Owen Connolly, Esquire. Every recurring summer we welcomed the venerable prelate to our shores and bade him adieu again after a visit of about six weeks, pleased in the consciousness of his having improved much in health, if sorry that the work of his vast diocese called him hence so early. How he enjoyed his holiday here I need not say. In the speech he delivered at the banquet in St. Dunstan's College, on the occasion of his first arrival here, (the Jubilee celebration above mentioned) he spoke of the delight he experienced on beholding this beautiful island, and in the course of his remarks, he said he could not refrain from designating it "An Ireland on an island," so outside the Emerald Isle itself he had never seen in all the wide world such richness of verdure, such a scene of quiet beauty and abundant comfort. It is not strange then that he endeavored to find time yearly to pay us a short visit; and that in a small province like this, he should become generally known and beloved.

Of His Grace's scholarly qualities we were often the enthusiastic witnesses. His efforts in the cause of religion in his native province made themselves felt on religion the Dominion over. We watched with keen interest his defence of our Holy Faith against false aspersions and from our hearts thanked God that on every occasion the strength to successfully repel each fierce attack was not withheld from His worthy minister. Mgr. Lynch, like St. Paul, fought unrelentingly for truth. Although derided, calumniated, and even persecuted, he fought on valiantly against error in all its speciousness, keeping always in mind the words of the Gospel, "the servant is not better than the Master." Like the Apostle of the Gentiles, he was satisfied to know that "if we suffer we shall also reign with Him," (II Tim. ii.); and, therefore, did he obey to the letter the apostolic injunction—"Be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine." (Ib.) How closely he conformed to this command is known to us all. While others talked of expediency and held up their hands in holy horror of offending "our separated brethren," Mgr. Lynch, like St. Paul, would not prelate in America loved those very brethren more, believed that love could not be better proved than dissipating their errors, in vindicating Catholic doctrine, in repudiating such silly, stupid accusations as are every day leveled against the Church of Christ. Some might think him aggressive, but that very aggressive ness sprang from an ardent love for his fellowman and the salvation of souls, a love which ever included the erring if it gave no quarter to the error itself.

To the saintly life of the deceased prelate we bear a willing testimony. Even whilst here on a short holiday he never allowed his religious exercises to be interrupted. Many a time we have found him sprang from an ardent love for his fellowman and the salvation of souls, a love which ever included the erring if it gave no quarter to the error itself. To the saintly life of the deceased prelate we bear a willing testimony. Even whilst here on a short holiday he never allowed his religious exercises to be interrupted. Many a time we have found him sprang from an ardent love for his fellowman and the salvation of souls, a love which ever included the erring if it gave no quarter to the error itself.

the spacious salon reclining in a luxurious arm chair, but down in the quiet little summer house, in the lower part of the grounds, where, uninterrupted by sight else save the gentle waves which came and went at his feet, he buried himself in meditation, recited the holy office, said his beads or listened to the reading of some spiritual work by his secretary. These daily offices of piety were never overlooked whatever transpired. The writer remembers well being one of a party of priests and religious who enjoyed a pleasant excursion with him up one of our beautiful rivers. We landed to take luncheon at a stopping point, and embarked again when the steamer returned from the other places at which she touched further on. 'Twas evenfall as we approached the harbor, and the Archbishop reminded us that it was now time to recite the rosary. The boat being a public one, and many of the passengers non-Catholic, some thought any such exercise of devotion out of place; but His Grace was not to be put off in that fashion. He would hear no excuses, but, on the other hand, reproved us for our timidity, asking us by way of settling the question, how these outside ourselves were to know anything of our belief and practices if we were afraid to perform even so small an exercise of devotion in their presence. We said the beads and sang the Ave Maria Stella. All the passenger gathered round; and I remember distinctly the words of a prominent Presbyterian minister to his wife as he stood at my elbow: "I was highly edified indeed." And thus the saintly prelate ever acted. He was quite convinced that anything Catholic could bear the whole flood of the light of day.

Each year the Archbishop visited us he delivered a sermon at the cathedral, one of those learned but familiar discourses which recalled the days of St. Ambrose, delighting the ear, carrying conviction to the mind, sinking deep into the heart. With an unlimited command of language and a knowledge of theology as profound as it was varied, he was always ready, at a moment's notice, to preach a sermon of more than ordinary merit. But his knowledge was not confined to the sacred science; he was at home on any subject and singularly happy in his treatment. His company was always charming, his conversation brilliant, full of anecdote, sparkling with wit and clever repartee. At the banquet of which I spoke above, although speeches were made by a number of Canada's greatest sons, the universal verdict pronounced that of Mgr. Lynch the "speaker of the evening." Indeed, these were the very words I heard from the lips of a prominent Protestant, an ex-premier, and now our leading representative at Ottawa, as we passed out of the banquet hall.

But although we knew him for these qualities which from his high position were more or less the admiration of the general public, you Catholics of Toronto and the whole Province of Ontario reverse him on account of a thousand other claims, and consequently, your grief will not be easily assuaged, his place in your hearts cannot soon be filled, his position will not be readily assumed by another; but on this account you are not to be disconsolate. The God of all mercy will comfort His bereaved Church and most assuredly Mgr. Lynch in Heaven will not be less unmindful of her interests than when he so faithfully served her in flesh. We, too, have gained an intercessor before the throne of God if we have lost a friend in this land of our exile, and this consoling thought should "convert our sadness into joy," for "Divine wisdom reacheth from end to end mightily and ordereth all things sweetly." (Wisdom 8) SAC. CAROLINO.

GLoucester STREET CONVENT, OTTAWA.

Yesterday was a gala day at the Convent of la Congregation de Notre Dame, Gloucester street. His Lordship the Right Rev. Mgr. Clut, O. M. I., Bishop of St. Albert, N. W. T., celebrated a low mass at 7 o'clock. His Lordship's entry into the sanctuary, where he robed for the sacred function, was the signal for an outburst of sacred music from the organ, piano, violin and harp, played by young and pupils. During the mass the pupils forming the choir sang several hymns and canticles. Having partaken of breakfast, His Lordship was conducted to the Distribution Hall, where were assembled all the nuns and pupils, and where an address of welcome and of thanks for the favor done them was read to him, to which he replied in a feeling allocution, and he also bestowed his benediction. More music followed, amid which His Lordship took his departure. At a little past nine the same convent was favoured with a visit from Rev. Mother St. Catharine, the foundress of the Order of the Most Precious Blood, and Rev. Mother Mary of the Incarnation, Superiors of the house of the order in Toronto. They were conducted to the chapel, and on their entry the choir-pupils sang Lambilotta's beautiful Magnificat. Subsequently they visited the various class rooms, speaking words of kindness and encouragement to all. Both the reverend ladies received their education from the devoted daughters of the Venerable Margaret Bourgeois, the nuns of la Congregation de Notre Dame—Marian O'Brien.

OBITUARY.

Mr. Thomas Dunphy, Ingersoll. On Saturday, the 19th ult., Mr. Thomas Dunphy, late of London, died at Ingersoll, after a long and enervating illness. Mr. Dunphy was a faithful member of London Branch, No. 4, of the C. M. B. A. About five months ago he fell into a consumption from which he gradually grew feeble, from day to day, until his death. During his last illness he was the recipient of the last sacraments, which he received with devotion and complete resignation to the Divine will. During his illness he was frequently visited by the President and members of Ingersoll branch of the C. M. B. A., who also attended the funeral in a body. Requiem High Mass was sung by the Rev. Jos. P. Molphy, P. P., who also delivered an appropriate sermon on death. The deceased leaves a wife and two small children.

Have the FINEST GOODS in the trade for FURNISHING SUITS & OVERCOATS.

Evening Telegram, Toronto.

A GRAVE IN THE SUNSHINE.

After the attending physicians informed him on Friday that there was no hope...

He was granted to make his grave, 'neath the storied altar high.

He asked no grave in a chancel dim; No place in the shadowed gloom.

He wanted the birds to sing their songs, And chant o'er his sunlit tomb.

He gave his life to his country's God, And he fought in that battle well.

No wonder he asked for the grassy sod, In a place where the sunshine fell.

They who knew the old man most, Were those who loved him best.

And none will wonder who knew him best, They'll take him out from the chancel.

The pillared aisles between, And lay him down in a sunlit bed,

Palma morn—with equal step, At palace and cabin door.

And he sleeps the sleep of a peasant, To the shades of heaven evermore.

And so he came to the good old man, In the midnight hours between.

And took him out from his princely green, To a bed where the grass grows green.

His armor is hung on his palace wall, His good sword is sheathed for aye.

And he waits for the judgment day, And years from now they will tell.

In the shadow of death unseen, Said, 'Bury me out in the sunshine.'

Where the grass that I loved grows green, The following has been furnished.

CATHOLIC RECORD as a necessary duty, by the talented parish priest Thomas.

There were words yet written in the book, More worthy to hold a place.

To the grateful priest and worthy friend, My blessing I give to all men, he.

My blessing I give to all men, he, Ere my obituary shall cease.

To all who gave trouble and pain, My episcopal kiss of peace.

His lot had been cast in evil days, Opposition ran fierce and high.

But he grappled with every foe, Nor halted—till death was nigh.

And now, when he might have been crowned, When his heart but sought relief.

In a quiet grave, but not only so, I send them a kiss of peace.

And such was the end of a great life, Of missions in distant lands.

Of noble work done year by year, Since holy Christ had touched him.

'Neath the peaceful shade of the loved, With his throbbing heart's throes.

Goes out to the few who had pain, A message of love and peace.

Two faithful priests knelt by his side, Till midnight's lonely hour.

And ministering angels, saintly men, Invoked the Unseen Power.

His lips are moved, and every word, To gather his latest sigh.

Tell them, he whispered—'I pardon, And bless them ere I die.'

The crowded aisles and Cathedral doors, And organ's solemn peal.

And priests and people who were there, All showed their grief was true.

The Prelate in tears, and the people, For to heaven a saint was given.

And to earth... a message.

THE AMERICAN CATHOLIC CITY.

Thursday, May 24, 1888, the laying of the corner-stone of a Catholic University at Washington is forever a golden day in American annals.

The ceremonies, as befitting the occasion, were grand and anything yet witnessed in the history of the world.

The strength of the Church was demonstrated by the presence of four archbishops, twenty-one and hundreds of priests, all of one of the eighty dioceses in States being represented.

The friendliness of the State religious and intellectual which will infallibly promote the standard of citizenship was by the attendance of the President of the United States and the members of his cabinet.

The orator of the day, Dr. Lancaster Spalding, in his pre-entirely man of the American Union was a happy choice and a for there is none more eloquent to speak for the faith and for the American Catholics, and no one who the University owes more the Spalding.

It is a subject of just pride can Catholic womanhood that

upon condition that the Free Library Board accept a lease on these terms. The Directors of the Mechanics' Institute will assign to the Free Library Board their title to the annual government grant and will also assign to the Free Library Board all the books and furniture of the Mechanics' Institute Library, London, May 23rd, 1888.

HAMILTON MARBLE WORKS. MARTIN O'GRADY, Dealer in New Brunswick, Red and Gray Granite Monuments, Tombstones, Mantels and Tablets.

KEEP COOL. Lace Underwear, 25c. Balbriggan Underwear, 50c. Merino Underwear, 50c. Cashmere and Llana Wool Underwear for Summer wear.

PETHICK & M'DONALD 333 Richmond St.

HITS STOPPED FREE. Mr. R. J. Kearney, of this city, prepares a very valuable article for the hair.

THE IRISH Parliamentary Party. The undersigned wishes to announce to the Irish People, and other Patrons of Liberty, that he has for sale the only

COMPLETE GROUP PICTURE OF THE IRISH PARLIAMENTARY PARTY IN THE WORLD.

It is without doubt the finest work ever issued on this subject, and is prepared by Messrs. Wm. Notman & Son, Montreal.

PRICE \$5.00 PER COPY. Sent free to any part of the Dominion.

Correspondence solicited from Newsdealers or Retailing Agencies. For further particulars apply to C. L. MOLLOY, 27 ST. SACRAMENT STREET, MONTREAL, QUE.

CATARRH ELY'S OCREAM BALM. Gives Relief at once and Cures. Cold in Head. CATARRH HAY FEVER.

THE NEW BOOT AND SHOE FIRM TANTON & ASHLANT. (Late T. Tanton & Co.) 188 Dundas street, opposite Reid's Crystal Hall, are offering

TAUCTION SALE OF Military Grounds BUILDINGS.

R. M. MOELHERRAN HAS RECEIVED INSTRUCTIONS from the City of Montreal to sell by public auction on the grounds, on

FRIDAY, JUNE 1st, AT 2 P.M. the remaining lots on the Military Grounds, together with the buildings thereon.

the remaining lots on the Military Grounds, together with the buildings thereon, will be sold in lots according to the plan which may be seen at the rooms of the auctioneer, 180 Dundas street, and also on the spot.

Conditions of sale and further information may be had on application to the Auctioneer, R. M. MOELHERRAN, 180 Dundas street.

TO THE ELECTORS OF THE CITY OF LONDON

FELLOW CITIZENS: At a meeting of the Free Library Board, held on the 23rd of May, instant, it was resolved to submit for your consideration the annexed statement in regard to the plan proposed for the establishment of a Free Library in this city.

The Board of Aldermen has decided to ask you to vote on the 11th of June next upon a by-law to repeal the by-law for the establishment of a free library, which was passed by a large majority of the electors in 1884.

After some delay on the part of the Council, the by-law for the establishment of a free library was passed on the 11th of June, 1884, and entered upon the provisions of the Free Library Act.

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Special to the CATHOLIC RECORD. FROM IRISH TOWN.

On the return of the writer from a prolonged trip to the Maritime Provinces, last December, he was deeply grieved to learn of the death of Mr. John Dulaney, of the township of Hibbert, in this parish.

Mr. Dulaney was born in Queen's County, Ireland, about seventy-eight years ago. Early in life he came to Canada, settling in the Township of Hibbert about forty-four years ago.

Mr. Dulaney was a man of high character and of a most practical mind. He was a member of the Free Library Board, and was one of the most active members.

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LATEST PHASES OF THE IRISH QUESTION.

On April 21st, in Danesbarry, Ireland, a farm held by the Rev. R. Casey and Mr. Daniel W. Casey was sold under a decree for \$2,000, obtained by the landlord, the Duke of Albany, to a Land Corporation.

In the division in the House of Commons on the payment of a salary to Col. King-Harman it will be remembered that the measure being passed in Committee by a majority of only eight.

Mr. Gladstone, addressing a meeting at Hawcross on Thursday, said: "The Government are determined to carry out the policy of the Liberal Government, and to do so in a way which will be beneficial to the country."

The Marquis of Conyngham, who was taking steps to carry out his estate, has given terms favorable to the tenants, and the intention to evict will not be put into execution.

The London Chronicle reports that the Pope, while replying to the letter of the Irish Bishops expressing adhesion to his script, will explain that he does not disapprove of the national aspirations within legitimate bounds.

The executive Committee of the Irish National League in America have been summoned to meet in Cleveland, Ohio, on 12th June. The object of the meeting is believed to be to consider the course to be adopted in reference to Pope's rescript.

A MOTHER'S PART. For various reasons, mothers should be the first instructors of their children.

Romance and Reality. "James, dear, will you bring me a box of coal from the cellar?" said a busy wife.

"That's just the way with you," said James, with a black frown, as he put down his book and rose up from the lounge.

country home not far from Laval, and thither she invited every year some fifty of the junior scholars, the classes of philosophy, to spend a fortnight with her, lavishing upon them (and there were a goodly number of Americans) all the comforts and pleasures of a princely hospitality.

How we loved Brother Leon! For he was not then a priest, and how many wept tears half of grief, half of joy, on reading the details of his heroic constancy and death!

marked him out as one of the men whom they could put between themselves and the just revenge of the Republican Government in France.

As Fathers Ducoudray and Clercq with others of their associates were led to prison between files of the National Guard, the rabble jeered, insulted and threatened.

It was on Leon Ducoudray's strong arm that the venerable Archbishop Darbois leaned when one section of the hostages were taken out and placed against the wall to be shot to death.

Before Jules Ferry and Paul Bert had before their anti-Christ hatred on that family of scholars and apostles, the Communards had invaded their schools.

THE GENTLE, MODEST, HUMBLE PRIEST that he was. They both had had timely warning of the intention of the Communards to seize their persons, but they took no steps to avoid them.

When drawn forth from the cesspool and cleansed from its foul pollution it was seen how cruelly these DEMONS IN THE FORMS OF WOMEN had gashed and mangled the unresisting victims.

ARE WE EVER TO SEE AGAIN IN PARIS the renewal of such scenes? God only knows. It was a tale of good men and true, whose faith in the Gospel will only be deepened by the battles and persecutions of the present, and by the bitter trials of the future.

The Revue Mercury refers to the recent wholesale repelling of the Scott Act as a whiskey lot. The two gates for the entrance of sin are heart and tongue.—Venerable Louis of Grenada.

THE NEW CHURCH AT COURTRIGHT.

On Sunday, 10th inst., the new Catholic church at Courtright, in the diocese of London, will be solemnly dedicated to the service of Almighty God, by the Rev. E. B. Kilroy, D. D., in the absence of our beloved bishop, on account of his not being yet quite recovered from the injury received while on his journey home.

Verona and Benediction of the Most Holy Sacrament will take place in the evening at 7.30. The Rev. James Walsh, of the Cathedral, one of the most effective and eloquent preachers in Ontario, will deliver a discourse suitable to the occasion.

THE JESUITS OF PARIS. New York Sun, May 19th. Paris, April 25.—I ventured some weeks ago to visit for the first time, after an absence of twenty-three years, the dear residence and church of the Jesuits in the Rue de Sevres, where I had spent some happy months long ago, made venerable to me by the illustrious men with whom I had lived there.

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ROYAL BAKING POWDER Absolutely Pure. FULCHER'S "TALLY HO" LIVERY. First-class turn-outs for Driving or Riding. Also Covered and Open Buses. The most stable Livery for boarding horses. Telephone 674.