





Catholic Record.

LONDON, SATURDAY, MARCH 26, 1887. BRITISH INDIA.

We are told that throughout India the celebration of the Queen's jubilee has been marked by much enthusiasm and genuine demonstrations of unprecedented loyalty.

"May that great Empress under whose protection religious ceremonies have been practised without molestation for fifty years, may that august Empress, Victoria, live long!

"It behoves you Aryans, one and all, to pray for long life for the Empress. May that Empress in whose Empire men of science sing with delight the manifold blessings of telegraphs, railways, and other inventions, may the Empire whose moon-like deeds spread a halo of light far and wide, may the Empress Victoria be victorious! This is my constant prayer to Shiva."

The reading of the Times' correspondence and of the high priests' prayer, recalled to our mind a remarkable article on "English rule in India," published in the April (1886) number of the North American Review.

"Every walk of life has been gradually usurped by a grasping monopoly whose boast is that they are not of the people. The children of the soil are to day, virtually, serfs, working away their lives for a scanty board.

As if this were not enough, he portrays with an unanswerable exactitude the condition of the Indian peasantry, which he pronounces "perhaps the most industrious, the most teachable, the most thrifty, the most heroic peasantry on earth."

Of the pretence that native anarchy and misrule made the "conquest" of India by the English, not merely a blessing, but a necessity, he disposes by the plain statement that it is false. He charges it

upon the English, that it was they themselves by artifices of their own, who prolonged and aggravated the native anarchy, which they now offer as an excuse for their own misrule. He points out that more than once foreign conquerors or native chiefs have suppressed anarchy in India, and, in a very short time, established their power in the people's confidence and affection, but English rule is, he holds, not yet established, "because Englishmen never conquered India either by arms or by sentiment."

After this by no means flattering admission of good derived from English occupation, he continues to substantiate his charges. He alleges that whenever the Indian population demand their rights as English subjects, they are told that India is not England, and that the Hindoos are yet in the "infancy of civilization."

Waxing warm in his indignation, the reviewer reproaches English rule in India as a tale of "ruffianism, of sorrow, and of shame." And he adds:

"Wherever you go through the vast dominions of the Empress of India you see a population starved, huddled, cowed, crest fallen, brooding thoughts of darkness or despair; while stalks hither and thither the Anglo-Saxon, riding over their breasts, spitting in their faces, spreading desolation and leaving a nightmare wherever he has passed."

We feel pleased to notice one of the concluding opinions of Amrita Lal Roy, the Indian author of the North American article, in which he says that the quarrel of the Indian people is not with the English people, but with the Anglo-Indian conspiracy against the life of India. He declares that the body of the English people themselves, the producing and useful classes, are as much as the Hindoos the victims of the organized selfishness and hypocrisy of the blustering dullards who disgrace the English name in every corner of the globe and

live on the robbing of half the world. While he does not despair of receiving justice from England, he believes that the English Parliament, as at present constituted, will do nothing for India. It has not tried to do anything since the days of Burke. It is a Parliament of idlers and snobs, with whom party gain and a mock prestige are more objects than statesmanship and the good of the people."

A STRIKING CONTRAST.

Recent advices from the Eternal City inform us of the arrival there of His Holiness, the Patriarch of the Armenians, who, in the special audience which he was to have had of the Sovereign Pontiff, was to present the august Head of the Church with a magnificent diamond ring that the Sultan of Turkey sends the Pope with an autograph letter. The venerable patriarch was at the same time to present the Holy Father with a splendid stole enriched with allegorical decorations as a testimony of his own and his people's affectionate loyalty on the occasion of the Sacrosanct Jubilee of His Holiness Leo XIII. The sharp, striking, and in many respects painful contrast between the Sultan's attitude towards the Holy Father and that of certain so-called Christian rulers of States, is fully brought out in the columns of the Turkish official journal, wherein we read: "On the occasion of his departure for Rome, His Holiness Mgr. Azarian, patriarch of the Armenian Catholics, had the honor to be received in farewell audience by His Imperial Majesty the Sultan. In this audience, Mgr. Azarian presented an address in which His Holiness protested his fidelity and devotion to the throne, and expressed in his own, and in the name of the community of which he is the spiritual head, the sentiments of love and gratitude towards His Imperial Majesty for the favors that he has never ceased to extend to the patriarch and the Armenian-Catholic community. His Imperial Majesty was thereupon pleased to express his hearty satisfaction and charged the patriarch to be the bearer of his compliments to His Holiness Pope Leo XIII. His Imperial Majesty in parting with the patriarch expressed his desire to receive him again in special audience on his return from Rome."

The patriarch, on leaving the Imperial palace, proceeded to the sublime Porte to pay a parting visit to the Grand Vezir and the other ministers. His Holiness the Grand Vezir conveyed to Mgr. Azarian the rich present that His Imperial Majesty the Sultan sends His Holiness the Pope, together with an autograph letter from His Imperial Majesty for His Holiness. Also a letter from the Grand Vezir himself for His Eminence Cardinal Jacobini, the Papal Minister of Foreign Affairs, together with the briefs and insignia of the decorations recently conferred on the dignitaries of the Papal Court. A pastoral letter announcing the departure of the patriarch and informing his spiritual children of the Imperial condescension and favor, was read in all the Armenian Catholic churches of Constantinople. The reading of the pastoral was followed by prayers for the long life and glory of the Sultan. Mgr. Azarian also transmitted an encyclical, in the same sense, to all the suffragan bishops of the Armenian Catholic patriarchate of Constantinople.

Then follows the exact text of the address presented by His Holiness the Patriarch to the Sultan. "Sire,—I hasten, above all things, to fulfil a sacred duty in expressing the ardent and sincere feelings of loyal regard that fill my inmost heart for my Sovereign, and I renew my gratitude because your Imperial Majesty has been pleased to honor me with a mission. I have, besides, the privilege of humbly declaring to your Imperial Majesty, that I have made it a duty, throughout my whole life, everywhere, and in a solemn manner, to proclaim and to impress every one with the truth of the declaration, that thanks to the benevolent effects of your Imperial Majesty all the Christian communities enjoy, throughout the empire, the favors and kindly protection of my gracious lord and Sovereign, and profess their religion with the fullest liberty of conscience. I have the honor, in conclusion, to declare to your Imperial Majesty that the Armenian Catholic community, of which I am spiritual head, and myself, will ever remain loyal to the glorious throne of your Imperial Majesty."

In the farewell discourse addressed by the Secretary of the patriarchate to Mgr. Azarian, one paragraph strikes us as worthy of reproduction:

"We wish Your Holiness a prosperous journey. Our prayers and good wishes will accompany you to the Eternal City. Be pleased to communicate to the Sovereign Pontiff information of the paternal solicitude and the equitable sentiments with which our august sovereign is animated towards all his subjects, and the religious liberty we enjoy under his glorious reign. Be pleased, at the same time, to lay at the feet of the Pontiff our affection, our obedience and our veneration for the sacred person of the Holy Father, and beg of him to grant us all his paternal benediction."

we live in, that, while the Catholic Church is openly presented in Catholic countries like France and Italy, it should be favored and protected by the Musulman sovereign of Turkey. Is it not painful to think that the once glorious Catholic house of Savoy should be engaged in hostilities with the Holy Father, and guilty of connivance at insults and outrages heaped upon him and his authority? But it is truly a lesson and a warning for that house and the faithless Catholics, engaged in persecuting the Sovereign Pontiff, that the Sultan Abdul Hamid, an infidel monarch, should do the Holy Father such signal honor.

T. M. HEALY'S FEROCATION.

IN THE RECENT DEFENCE OF JOHN DILLON AND HIS PERSECUTED COMPANIONS.

In closing Mr. Healy asked: What were the rights which the law conferred on landlords over their tenants in this country? The rights of the landlord were eviction, distress and bankruptcy. Practically speaking, these three things comprised his rights. Would the crown contend that his clients had deprived the landlord of any of these? The right of the landlord is this—he is either entitled to his rent or he is entitled to his land, and when an ejectionment was brought against a tenant, in that ejectionment there is no demand for the rent, although the tenant can save his right to his holding by paying his rent. Every right of the landlord which the law gave him remained unimpaired and untouched by the plan of campaign; yet when certain moneys were collected for a defence fund the crown says that this money must belong to the landlords, and is his "rent." That was the issue the jury had got to try. There was nothing whatever in these transactions to show that this money belonged to the landlords, or anything whatever to give it the character of rent. But it would be said the position of the striking trades unionist and the striking tenant was wholly different, for it was said the discontented workman did not keep his master's factory while the tenant stuck to his farm. He would show them the fallacy of that argument. The Irish tenant was no longer a tenant; the Irish landlord was no longer a landlord. Mr. Gladstone had made the very title of landlord almost a misnomer. The landlords do not exist in Ireland, because they have been practically abolished by section 8, sub section 9, of the land act of 1881, whereby

THE TENANTS' RIGHTS.

to their improvements were established. That the tenants alone gave the soil its value who would deny? Indeed there was also a provision in the land act that the landlords could exclude tenants from their best provisions where they could show that the improvements on the lands were made by themselves—that is on what were called "English managed" estates. As far as he knew, there was not a single estate in Ireland, from the North to the South, where any landlord proved that his estate was an English managed estate. Since the 22nd of August, 1881, therefore, at one stroke the entire of the improvements on a farm have passed to the tenant as a right, and all that remains to the landlord is a certain charge arising out of the land. This was what the crown called in the indictment a contract. There was no contract, and but for what his lordship had ruled he would have read from the very eloquent speech of Sergeant O'Brien what he had said about the contract, but he would only have to do so in his own poor words. But the jury had not to find whether they were or were not contracts, or whether contracts were broken or that attempts were made to break them. He said that since the passing of the land act the landlord and tenant were no longer in the position of contractor and contractee. The land is simply subject to an impost in the same way as income tax is imposed in the true legal sense of the term. Nowhere in the tenant's position is there any comparison between the case of the workman and the tenant. He thought that there would be a parity between the case of the tenant and the landlord if the workmen who struck against their master had a co-operative interest in the factory, or that it was

A LIMITED LIABILITY COMPANY.

in which they were shareholders. The landlord was in the position of a sleeping partner who has a small interest in the concern, while the tenant does all the work, and all the tenants asked was, and what the traversers sought to prevent was, that no delay in paying on the 25th of March or 29th of September should extinguish his interest in his holding if his poverty was caused by bad seasons—by the act of God. They had arraigned in another tribunal the legality of the seizure which the crown had made at Loughrea, and they will come before a jury by and by (they had sought to change the venue). Those who participated in these proceedings will come before another jury after your verdict is given, and that jury will pass judgment upon the question whether our proceedings at Loughrea were legal, and whether the seizure by the crown of our goods and chattels was legal or was not. The crown in these proceedings would not be deprived of the benefit of evidence as they were there, and they can show exactly what their motives were. The traversers were prosecuted for doing exactly what Sir Michael Hicks Beach boasted to his constituents of doing—of putting pressure upon the landlords within the law who refused to make just abatements. How was the plan of campaign applied, and to whom and how many? Counsel here read from the speeches of the traversers, which, he said, proved that they were only too anxious that the landlord should come to them for their rents, like the little pig in the story who was running about with the knife and fork calling to the people to come and eat it. As to

KEEPING THE LANDLORD'S MONEY.

if it was his, Lord Dillon could tell them that he had got more rents by the plan of campaign than he could possibly have hoped at that season. What was accomplished by the proceedings? The tenants stayed in their homes, Lord Dillon was saved a fruitless war, and the government a bloody struggle. Now, remember, the tenants would not be driven out of their homes because the law said that even though from a single bad season they

were unable to pay, they should pay on the 20th of March and the 29th of September. The tenants said: "The landlord is entitled to his rent, but we are entitled to live on the soil." They said there was no sacredness about the 25th of March or the 29th of September; that the landlord was entitled to a fair rent, and that they would give it when they had it, but that they were not to be evicted because they could only pay as much rent as they had. That being so, was it not monstrous that this movement on behalf of tenants to enable them to have a respite in their homes was to be indicted as and found by them to be the result of a conspiracy? The position of the tenants was serious and extraordinary. They had had a long and terrible struggle. In the past their struggles had been marked by outrages just as the rattening movement marked the trades union struggles. The tenants were determined to live in their homes, at a fair rent, and not to be put out; and the verdict of the jury would say—and they should not be the less scrupulous in giving it because there was a doubt as to whether they had been legally emancipated at all whether this movement for the benefit of the tenant, even if the landlord was short of his money for a time, was deserving of the censure of

HONEST AND INDEPENDENT MEN.

Either they would have movements legal, honest and open, and led by honest and temperate men, or they would have the movements of the Ribbon Lodge and the moonlighter. They would have the plan of campaign or the plan of the blunderbus; and he asked them to say, knowing what they did of the history of this country, that when intelligent and honest men like his clients took up a movement of the kind, they only did so under the most terrible necessity. The tenants of Ireland had been engaged in a long struggle. The gentlemen at the bar had proposed remedies, brought in bills and resorted to Parliament, and Parliament had rejected their petition. What remedies had their accusers or the solicitor general proposed? He had said that the plan of campaign was calculated to "enlave and subjugate the people." When had the government at any time proposed remedies for the betterance of the people save under the spur of outrage? The traversers proposed to substitute for that spurious constitutional agitation. The government proposed to strike that agitation down without substituting anything in its place. Kobsperre, after terrible and bloody scenes, was obliged to confess in the French Assembly, "Ah! it is not with the criminal code in your hands you will regenerate the country." It was with the criminal code in their hand that the persecutors proposed to regenerate their country. They proposed no remedies, they suggested nothing except that the tenant of Ireland should go on paying and paying his rack rent, whether he

BEQUEATH, BORROWED OR STOLE IT.

and selling it, liable to eviction if he were short a shilling in famine time, although there might be hundreds of pounds' worth of interest in his holding. He repeated that the jury were bound to remember the circumstances of the country. When in this country had any movement for the improvement of the people sprung from any other womb than the dock of Green street? Who had any movement the results of which they were now enjoying had any other place of parturition save the prison cell? He asked them as far as they were concerned not to allow this movement to be branded as illegal. They had been put into the box having been carefully chosen—some would say packed. A slur had been thrown on religion, but it was not the Catholic religion. No slur had been thrown on that religion by the choice of the jurors. The slur, if any, had been thrown on the religion of Martin Luther—the religion that had existed because of protest; and he asked the Protestants on the jury to say whether they whose religion existed in that way, and who claimed with pride to have rebelled against a spiritual sovereign, would submit their minds to a temporal power propitiated by castle lawyers? Protestants of Ireland, they had been selected by the crown as the men to do the deed. But he asked them to remember their position in this country. It was a position

OF A GREAT AND GLORIOUS KIND.

Every movement for the benefit of that land had been led by Protestants, from the days of Swift, Holywell, Emmet, Fitzgerald, and of Mitchell and Butt down to Parnell at that moment. The Protestants of Ireland stood in the breach for liberty when the cowering Catholic was afraid to lift his head. And now it was on men of their religion that a slur had been sought to be thrown. He asked them fearlessly to say, on their oaths and consciences as men, that they would find no verdict for the crown. Were they never to be done with prosecutions of the men of pure and noble motives, whose every act bespoke their anxiety for their fellow's welfare, and their desire to bring relief and succor to the poor? Was right to be forever persecuted and wrong forever enthroned? Right forever on the scaffold, Wrong forever on the throne. But the scaffold guides the future, And behind the great Unknown Statues stand the shadows Keeping watch upon His own.

Indicate then the right of the Irish people to live in their own land, declare that they had been guided by the temperate and judicious advice of their leaders, abstaining from crime and anxious only for an alliance of conciliation with the English people— anxious only to put an end to the terrible war of classes which had poisoned all civic and public life in this country. On you jurymen there lies a great responsibility, and when the crown ask you for a verdict fearlessly say them nay.

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CATHOLIC PRESS.

Boston Republic.

The fact that Lord Salisbury was able to announce the appointment of Mr. Arthur J. Balfour to be chief secretary for Ireland at the same time that the resignation of Hicks-Beach was given out, furnishes additional evidence of the tenaciousness of the pretext for the latter's retirement which accompanied the official publication. The truth about the matter is that Balfour withdrew from the ministry for political reasons, and that Balfour accepted his place to help his venerable uncle, Lord Salisbury, out of a scrape. Mr. Balfour is a young man of some ability as a writer, but with a limited experience in public affairs. He was assistant secretary to his uncle while the latter held the foreign office in Beaconsfield's last cabinet. Last summer he was made secretary of state for Scotland, and was taken into the cabinet. He has no particular qualifications for the successful conduct of the important business entrusted to him. If he holds any views on the Irish question, he has never disclosed them. It is safe to presume that he goes to Dublin as to the proper policy to be adopted, and ready to pursue whatever course the ministry may decide to map out. He will be simply a tool in the hands of the government, free from any personal convictions and prepared to do the dirty work of the "combine."

Catholic Columbian.

Col. Robert Ingersoll, it would seem, was quite sick last week with a trouble similar to that of General Grant. Ingersoll came near that point in the life of many loud-mouthed infidels, including Voltaire himself—that of fearing to go unprepared into eternity and of selling for a priest to afford them a chance, however slight, of keeping out of Satan's clutches.

The life and death of Henry Ward Beecher has its moral. Raised in the teachings of the New England Puritanism of his father, Rev. Lyman Beecher, of Lane Seminary, Cincinnati, he modified his doctrine from time to time, until finally he reduced the modicum of belief so fine that even Ingersoll might have sat under his seven. Sentimentalism is not Christianity. There was not much sentiment in the saying of the Saviour in "It were better that a millstone were tied about his neck and that he were cast into the sea." Sentimentalism is among the latest delusions having Satan as their diligent propagator.

N. Y. Freeman's Journal.

On Thursday of this present week a momentous event took place in London—a very momentous event—to which certain Americans have looked forward with palpitating expectation. On that day Americans of both sexes received the crown of their hopes. For, be it known that the most cherished expectation of nearly every rich and properly brought-up American girl is to be presented at the English Court. And of every American male snob who stuffs his stocking so that he will appear to have calves, buckles on a sword and stumbles into the presence of that sovereign who hates Americans—and with reason; for who could help hating the Americans that hang on to the skirts of the Court? She snubs them whenever she can; but, still, they besiege the American Minister to present them at Court, and spend their hard-earned cash for gorgeous finery in which to bask an instant in the royal presence. What ecstasy!—what rapture filled the American bosom in London on Thursday last! How many women made themselves as indecent as they could by cutting off the tops of their gowns and adding to the length, to enjoy an instant of beatitude! And how happy shall we poor plebeians be when we get a marked copy of the Court Journal, announcing that Mrs. and Miss Hogeys, of Buzard's Gulch, Cal., were presented at Court! Life is worth living!

The Knights of Labor are not likely to be enduring. Already indications of the breaking up of the organization are at the American have helped towards the solution of a problem which is engaging the attention of the whole civilized world. They are one of the links in a grand chain of evolution which—we hope and pray—will, the workman hearing the Church, result in peace and content. The Knights have done one good thing—they have pushed steadily in the direction of co-operation. It is a mistake to imagine that there is any radical difference of opinion between Cardinal Gibbons and Cardinal Teescherau. Circumstances in Canada and circumstances in the United States, however, are radically different.

Western Watchman.

One admission the Masons of Italy make which does infinite credit to the Church. They say: "Crash Catholicism and Christianity is no more. That is literally true. The Church is the old oak on which all the poison vines of heresy are clinging. When she falls, all fall. The preservation of the Church is the salvation of religion. 'It is Rome or infidelity,' as a prominent Jewish Rabbi said recently. The different branches of Protestantism may do much humanitarian good and their aims may be lofty as they are often disinterested; but they depend on the Catholic Church for their very inspirations; and from the Christian spirit which she keeps alive in the world they derive the means of carrying on their pious chimeras. The world will learn the great truth some day, and the day after there will be no Protestantism."

"A bill appropriating \$20,000 for the completion of the monument to Mary, the mother of Washington, at Fredericksburg, Va., was passed in the United States Senate at Washington." And yet some people say it is superstitious and "un-American" to honor the mother of God!—N. Y. Freeman's Journal.

Herrford's Acid Phosphate.

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THE CATHOLIC RECORD

PUBLISHED WEEKLY AT RICHMOND ST. LONDON, ONTARIO.

REV. JOHN F. COFFEY, M. A., LL.D., EDITOR

GEN. AGENTS: Messrs. Donat Crowe and Luke King.

OTAWA AGENCY: F. J. Coffey, General Agent, 74 George St.

MAILED FOR POST ON MONDAY MORNING, MARCH 26, 1887.

Price of Advertising - Ten cents per line

Approved by the Bishop of London, and

sanctioned by the Archbishop of St.

London, the Bishops of Ottawa, Montreal,

Quebec, and Peterboro, and leading Cath-

olic Clergymen throughout the Dominion.

All correspondence addressed to the Pub-

lisher will receive prompt attention.

Orders must be paid in full before the

paper can be stopped.

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should invariably send in the name of their

former post office.

Catholic Record.

LONDON, SATURDAY, MARCH 26, 1887

ERRINGTON AGAIN.

Every English administration, whatever its political complexion, seems to lay great store by Sir George Errington. He is at present in Rome on some secret mission for the Salisbury Cabinet. The government must assuredly be blind even to its own selfish interests to commit any business of importance to the charge of a man, the mention of whose very name is sufficient to arouse the anger of the most Catholic people in the world, and whose influence in the Eternal City is so limited as to render his presence there, in any representative character, not alone useless, but, perchance, positively injurious to the cause he is supposed to have in hand. We were much pleased to read in a late communication from Rome to the Dublin Freeman's Journal, a letter evidently penned by some one conversant with the matter he undertakes to discuss, that the Holy Father never countenanced the wholly selfish mission of men of the Errington stamp. The responsible advisers of the Pope never trusted them. The Freeman's correspondent points out that the very words of the famous intercepted letter, in which the "dandy diplomatist" informed Lord Carnarvon of the absolute necessity of his proceeding cautiously—neither going too fast nor too slow in his attempt to hoodwink the Vatican, prove this contention. The writer in the Freeman admits, of course, that Errington found some, amongst the multitude of ecclesiastics, who come from all quarters to Rome, willing for substantial reasons to second and advise him. Then he adds:

"The Irish at home and abroad know how to call a spade a spade, and they will not tolerate again that a coxcomb amateur diplomatist, not over-burdened with brains or discretion, and a neophyte ex-parson not overlaid with Catholic theology or Christian charity, should be countenanced for a moment to sit in judgment and chatter as they did, even amongst Protestant visitors, about the merits or demerits of the priesthood, the hierarchy, or the faithful people of Catholic Ireland."

Of the present Errington mission the Freeman's correspondent declares that it is virtually extinguished. The Irish in Rome, from the student to the prelate, have left him severely alone, and the English, feeling compromised by his presence, desire his departure, in the hope of peace. He got in, it appears, amongst the crowd to the Sistine on the occasion of the anniversary mass for the late Pope Pius IX. The correspondent then proceeds, in his own way, to express his views on the back-door diplomatist, his mission, and the relations of the Irish Church and people with the Vatican:

"He has prematurely aged. The crow-foot indicative of old bachelordom is upon his preternaturally pale forehead. He made an attempt to escape to his Grace the Archbishop of Melbourne as the latter was making his way through the throng at the Vatican. But the prelate, as it seemed, could not render him an interlocutor, and passed hastily on. The baronet conversed then a while with a French Monsignor and an English Chamberlain, not on duty, and from time to time Sir George sadly—oh, so sadly—looked at the gorgeous benches filled with that high Diplomatic Corps, amongst whom he longed to be, but was not. As a proof of the failure of his present mission, I may mention that a commander of the Noble Guard, deservedly high in the estimation of his Holiness, remarked to me that it was indeed a great pity that Sir George Errington did not keep out of Rome, where he was doing no good for the Holy See, for Ireland, or for his own self. Indeed, the Italian in position have left him almost as much 'severely alone' as the Irish. Except in the dim distance, and with the aid of glasses, he is not to be seen. He stays at the Hotel de Rome, from which, he says, he is not about to depart, and of course, report failure to those that await him. I earnestly hope that insane Embassy will not be again renewed. The venerable Cardinal at the head of the Church in England will have none of it. He and his brethren of the episcopacy in that country feel themselves quite capable of corresponding with Rome without the intervention of Errington. At the other side of the Channel there are honest and most capable prelates. These surely are the men best adapted to advise the Holy Father, and to direct, as indeed they have directed, the Church in both countries to success and expansion, and sorrowful will be the day when their splendid services must yield in any sense to the superficial

zeal and wisdom of unconsecrated diplomatists. It is, indeed, to be hoped that this "insane" embassy will not be renewed. If England desires to hold official communication with the Vatican why not do so in the regular way, without the employment of an itinerant politician who must put in his work like a thief in the night. It is a pity that the English representative is not made understand that he should for the sake of the Holy See, of Ireland, and his own, keep out of the Eternal City, where he can only be looked on in the light of a mischief maker and an interloper.

MR. GOLDWIN SMITH ON THE JESUITS.

We had occasion last week to review some strictures of Mr. Smith on the Jesuits. There are some other points in his article on this subject which call for notice at our hands. He endeavors to make the Jesuits responsible for all the horrors of the religious wars, civil and international, which took place in France and Germany in the 16th and 17th centuries. He says:

"Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments. There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the civil war of the League in France and the thirty years' war in Germany, besides stirring up civil discord in Poland, Sweden, and wherever its pestilential influence extended."

He next accuses the Jesuits of causing persecutions of Protestants in the Netherlands, and continues:

"Jesuitism it was that through its usual agents, a confessor and a murderer, procured the revocation of the edict of Nantes, and the extirpation with unspicable barbarities, of Protestantism in France. By Jesuit devices was preached the Christian doctrine of political assassination and in the murders of Protestant princes, or princes supposed to be favorable to Protestantism, such as William the Silent, Henry III. and Henry IV., there is always a Jesuit in the background."

In a lecture delivered by Rev. John Burton in the Congregational Church of Toronto the same calumnies are repeated:

"We must remember that France was robbed of her best king by a Jesuit's hand. Our own Elizabeth had fallen, had their plot succeeded, the thirty years' war was kindled by their intrigues, and those same intrigues brought France and Germany together in bitter strife in 1670, introducing that armed peace which is Europe's terror to-day."

Accusations like these are very easily made. The charge of Jesuitism being at the bottom of the Franco-Prussian war is absurd to be seriously refuted, though so confidently asserted by both this lecturer and Mr. Smith. It will be quite time enough to show the utter falsehood of their statements when they give some facts which will give some plausibility to them. This they have not attempted. We shall in the present article show the falsehoods uttered by these dabblers in history so far as the history of France in the 16th century is concerned. The League called in history "the Holy League" was formed in the year 1576, under the following circumstances: France had already been distracted by civil wars in which Catholics and Protestant were ranged against each other for the mastery since the year 1563. We shall not attempt to disguise the fact that before the reign of Henry the Third it was the policy of the French Kings to prevent Protestantism from gaining a foothold in the country. They had witnessed the consequences of its establishment in other countries round about, and in every case it had shown the greatest intolerance towards Catholics, refusing to grant liberty to perform the most sacred duties of religion, and endeavoring to impose the new worship both on princes and people. Priests, Bishops, Cardinals and laymen were murdered, churches were plundered and burned, Catholic altars were overturned, shrines of the saints were destroyed, and monarchs were persecuted or deposed, under the pretext of securing religious liberty. This was the case in Germany, in England, in Scotland, in Switzerland. In France, also, the same spirit was manifested; and, indeed, as the Huguenots derived their religious ideas from the tyrannical and persecuting John Calvin, it could not be otherwise than that the spirit of intolerance which burned Michael Servetus and decapitated Gruet, should pervade like fruit in France. However, the motives of the French kings seem to have been political rather than religious, in excluding a system which no more respected the civil authority than the authority of the Church. In 1574 Henry III. ascended the French throne. In the distracted state of the country at the time the monarch required both discretion and courage. Two parties were bitterly opposed to each other. The Catholics comprised not merely a fraction of the state, but nearly the whole nation. The traditions of the country were Catholic, and the monarchy was essentially Catholic, and the king was sworn to defend the Church against all encroachments of heresy. Under these circumstances, not only the nobility but the bourgeois and the peasantry were resolved to sustain the

state in its essentially Catholic character. On the other side the Protestants were making desperate efforts to gain ascendancy, and their hands were strengthened by the accession to their ranks of a considerable number of the nobility. There was a middle party, the party of expediency, known as the "politicians." These regularly threw their interest in with the Protestants.

Hitherto the king had not lacked the qualities which might have made him great, but under the influence of his mother, Catharine de Medici, he exhibited the characteristics of imbecility. Then the Holy League was formed, the basis of which was the preservation of the Church as the established religion of the kingdom. The League did not desire to make war upon the king, but as the king had no direct heir, they desired that the ancient constitution should be adhered to, which excluded from the throne any claimant who was not a Catholic. At this critical time the nearest heir to the throne died, leaving Henry of Navarre, a Protestant, the next in kin. The king proclaimed him to be the heir apparent, and thus the essentially Catholic character of the country was endangered; and the league was thrown into direct antagonism with the king.

It is customary with writers of the stamp of Messrs. Goldwin Smith and Rev. Mr. Burton to speak of the League as an association banded together for the most evil of jobs, and to brand all who sympathized with them as evil-minded and cruel monsters. They have no condemnation for the Huguenot associations which made the League necessary, by endeavoring to destroy the essentially Christian and Catholic character of the throne, as it had existed for ever 1000 years, or at least for 800 years from the days of Charlemagne. The Huguenots besides made use of the aid afforded by foreign countries, as England and Germany, to overthrow the institutions of their own country, while the league were fighting in the cause of religion and patriotism. The principle for which they contended was that kings are for the welfare of the people, and not the people for the whims of kings. The Huguenots were contending for the introduction of a new order of things, and for new principles, and they wished to force their views upon the multitude. It is wonderful, then, that in the natural course of human events they should have met with strenuous opposition? There were excesses committed during these religious wars: but these excesses were on both sides, and if there was any preponderance of guilt, it was with those who were striving to force on the nation new principles which were opposed to the traditions of a thousand years. King Henry the Third was killed by a fanatic, Jacques Clement, but he was not a Jesuit, as Messrs. Smith and Burton would have us believe: nor was he an emissary of the League, still less of the Jesuits. It is as unreasonable to throw the odium of the act upon the Jesuits, as it would be to throw the odium of the murder of Presidents Lincoln and Garfield on the Democratic or Republican party of the United States. The Jesuits were in no way responsible for the act, nor had they anything to do with it. But even if some of that society had been connected with the murderer, it is hard to see how the Quebec and Dominion Governments would be justified in robbing the Canadian Jesuits of to-day of their property, on the plea that some French Jesuits are supposed to have encouraged the murder of Henry the Third over three hundred years ago. This is the brilliant reasoning of Messrs. Goldwin Smith and Rev. John Burton.

In the history of human affairs, one crime leads to another, and the murder of King Henry the Third was the natural result of the indignation and horror excited by the known murder of two of the principal Catholic leaders a short time before, by order of the king. His body guard, acting under his orders, had murdered the Duke of Guise on 23rd Dec., 1588, and his brother, a prince of the Church, Cardinal de Guise, on the next day, 24th Dec. It is small matter of wonder that all France in indignation renounced their allegiance to a monarch so guilty; and though it is unjust to attribute the retribution to the League leaders, it is little to be wondered at that there was found one man in the nation so frenzied as to attack and kill the king himself in open day, on 1st August, 1589.

Before bringing our remarks on this sad page of history to a close, it will be necessary to add some words on Henry IV., the succeeding King. Henry for some time waged war with the League, with varying success. In 1593 Henry became a Catholic, and the objects for which the Holy League was established were secured. Henry was so far from being an enemy to the Jesuits, that he restored them to the country, and gave into their charge a college which he had established at La Fleche, as he said, "I believe the Jesuits to be better fitted than any others to instruct youth." There was therefore no cause of enmity between them, and none existed. Henry was murdered on May 14th, 1610, by a fanatic, known as a fool, who was named Francis Ravallac. Messrs. Smith and Burton fight with equal reason charge Galtreau's fanaticism on the Protestant

cergy of the United States, as that of Ravallac on the Jesuits.

But we are told that "Jesuit devices preached the doctrine of political assassination." It would have been proper for Mr. Smith to tell us on what authority he makes this assertion. This he does not do. We must therefore mark him down as a falsifier on his own responsibility. It is true that Lord Macaulay in his History of England, chap. 6, makes a similar accusation: but he partly admits its falsity, for he says: "It was alleged that in the most atrocious plots recorded in history, his (the Jesuit's) agency could be distinctly traced." He quietly gives Fra Paolo as his authority for this statement. It is well known that Fra Paolo was an unscrupulous enemy of the Pope and Jesuits.

Rankes says of him that this enmity was perhaps "his only passion," and that it refused his origin in his having been "refused a bishopric." Fra Paolo's statements are at all events unworthy of credit, and they are contrary to the whole spirit of an order that have given up all things for Christ's sake. To Goldwin Smith's assertion that they have done nothing "for literature or science" will be enough to oppose Lord Macaulay's statement: "No religious community could produce a list of men so variously distinguished. . . . There was no region of the globe, no walk of speculative or of active life in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the Fathers, madrigals, catechisms and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability." The sneering sarcasm of this testimony makes it none the less decisive on the point wherein Mr. Smith refuses to give them credit. It is the testimony of an enemy.

IRELAND'S CASE BEFORE ENGLAND.

Simultaneously with a speech marked by the brutal bad faith so characteristic of the man, delivered by Mr. Chamberlain on the 9th of March, wherein he puts all prospects of a reunion between the Liberal Unionists, so called, and the party proper from which they seceded, out of the question, comes a statement of Gen. Sir Redvers Buller, which is a terrible arraignment of judicial crime in Ireland. Let us first see for a moment what Mr. Chamberlain has to say in the face of the threatened coercion bill for Ireland. In former times the mere mention of coercion was for the member for Birmingham a source of grave disgust and unbecoming alarm. Not so now. The Tories must be permitted to subdue Ireland just after the fashion so dear to their hearts. According to the cablegrams the ex-radical chief declared with becoming emphasis that "the Liberal Unionists would never surrender an inch of their demand that the Imperial Parliament should retain its supremacy with members from every section of the United Kingdom within its walls. The central authority at Dublin must be subordinate to Parliament and not co-ordinate. It was vital that the Imperial Parliament should retain the responsibility of maintaining law and order within the Union. The Liberal Unionists would never consent to surrender the Irish Protestant counties to the control of a Dublin Parliament, against the will of the citizens of those counties."

The plain, unmistakable meaning of this declaration is that the Liberal Unionists are as a party destined to early and complete effacement, leaving the leaders to sink into the obscurity of Tory second or third lieutenantcies. Mr. Chamberlain's senseless, inconsistent and thoroughly heartless speech falls flat on the British nation in the face of Gen. Buller's evidence before the Irish Land Commission, now for the first time made public. This gallant and honest soldier testified, that whatever law there was in the counties of Kerry, Clare and Cork was on the side of the rich. He also expressed the opinion that, with their grievances unredressed, it would be a serious matter to attempt to suppress by force the tenant's right to openly associate for the protection of their interests. He boldly declared that a majority of the tenants strove to pay their rents, and did so when they could, but their rents were in a great many cases too high. He then affirmed that there never would be peace in Ireland till there had been established a court having strong coercive powers over bad landlords, and equally strong protective powers over poor tenants. The despatch conveying the information adds the declaration of the Pall Mall Gazette that the facts attested by Gen. Buller come like a flash of vivid lightning, revealing the naked horrors of organized injustice in Ireland. It says:—"No crime which the Moonlighters or Dynamiters can commit will be comparable to the criminality of giving another day's grace to the foul fabric of legalized wrong erected on Irish soil—a fabric which the Tories now seek to buttress by further misdeeds."

We have no hope that even the declar-

ation of Gen. Buller, the Tory Government's envoy to the South West of Ireland, will arrest its determination to carry out a programme of coercion for Ireland. Nor have we any hope in a Parliament, composed in majority of unreasoning and unrelenting Tories on the one hand, and on the other of a contingent of Liberal Unionists so called, led by a hater of Ireland like the Marquis of Hartington, and a disappointed political charlatan like Mr. Chamberlain.

EDITORIAL NOTES.

The Daily News says that the Government has assured the Unionist Liberals that it intends to introduce concurrently in Parliament remedial and repressive Irish proposals. Were the remedial measures first introduced and carried out there would be no necessity for repressive schemes.

Cardinals Gibbons and Taschereau received congratulations from Lay and Ecclesiastical diplomats in the largest hall of Propaganda at Rome on the 15th. A distinguished assemblage was present. The church of Santa Maria Della Vittoria, held by the late Cardinal Jacobini, Secretary of State, has been assigned to Cardinal Taschereau, who will take possession next Saturday.

His Lordship the Bishop of the diocese will lecture in St. Mary's Church, Simcoe, early in May. As well to the non-Catholics as to the Catholics of that vicinity will this announcement be pleasing. The Protestants of Simcoe are very friendly in their relations with Catholics and liberal in their views of Catholic doctrine—few communities more so—and amongst them, on the occasion of a recent visit, His Lordship won many sincere admirers. A quartette chosen from the cathedral choir of the city will assist on the occasion, hence a musical as well as an intellectual treat will be offered. Apart from these attractions, the object of the lecture, the decrease of the debt which weighs upon this recently formed mission, should ensure its financial success.

Dillon's speech at Tipperary proves that he, at least, is superior to discouragement, whether from Mr. Chamberlain's stubbornness or the imminence of coercion. His present line is to warn the magistrates and police that they had better not have much to do with coercion, since Home Rule is sure to come. Mr. Dillon said: "There is no magistrate nor policeman in Ireland who does not know in his heart that Mr. Parnell will be the ruler of this country in a year or two. They know perfectly well that Mr. Parnell will be their master, as he will be the master of this country, within a very short time."

The London Times has brought to a close its series of articles on Parallelism and crime, and it is now trying to force Mr. Parnell and his colleagues to bring an action for libel to vindicate their characters. It will not be necessary to vindicate their characters when the charges are made by the Times. Contempt is the course which will be decided upon by the Home Rulers. Meantime it would be a good work were the Times to devote its columns to the corporation of London, who in the last election spent a million dollars of the people's money bribing rowdies to break up meetings of Mr. Gladstone's supporters.

OBITUARY.

Patrick Kealy. The death in his forty first year of Mr. Patrick Kealy of Ottawa has created a void that will long be felt amongst a large circle of friends. The deceased gentleman had been for some time ailing, but his death on Saturday, the 19th, was almost wholly unexpected. He died fortified by all the rites and the sacraments of Holy Church, of which he was during life a devoted and faithful member. The funeral took place on Monday, the 21st, from his late residence, 203 Bay St., to St. Patrick's Church, where the last ceremonies were performed by the Rev. Father Whelan, Pastor of St. Patrick's, assisted by the Rev. Father Coffey, brother-in-law of the deceased. After the Church services the funeral cortege, unusually lengthy even for Ottawa, proceeded to the Catholic cemetery on the Montreal Road.

The pall bearers were: Ald. Bingham, Ald. O'Leary, Messrs P. Brennan, O'Brien, Colton and J. Brennan. The mourner's carriage was occupied by the Rev. Father Coffey, of the CATHOLIC RECORD, London; Mr. C. J. Coffey, St. Paul, Minnesota; Mr. Thos. Coffey, J. J. Coffey, of the Dept. of Indian Affairs and Mr. P. J. Coffey. Among the many prominent citizens were noticed ex Mayor Macdougall, Ald. Heney, Ald. O'Keefe, city engineer Suatees, ex Ald. Michael Starna, James White, M. O'Leary and many others.

We take pleasure in bidding welcome to P. O. Dwyer, Esq., of Stratford, who has taken up his residence in London. He has purchased and will carry on the extensive grocery business of Mr. T. McDonough. Mr. O'Dwyer has many warm friends in the Forest City, all of whom will wish him prosperity in his new venture.

Cicero asserts that the noises of earth prevent men from hearing the harmony of the stars as they roll through ether. In the same way, the tumult of the century and the blare of life render the soul deaf to the merest voices which summon him on high.—Able Roux.

THE UNITY OF THE CHURCH OF CHRIST.

BRILLIANT DISCOURSE BY BISHOP WALSH.

On last Sunday evening His Lordship Bishop Walsh preached on the above mentioned subject in St. Peter's Cathedral. The spacious edifice was crowded to a greater extent than even on former occasions, and it is evident this course of Lenten lectures by the Bishop are creating the liveliest interest amongst all classes of citizens. The following is a full report of the discourse prepared for the CATHOLIC RECORD:

"And for them do I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one; I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me."

We begin this evening, dearly beloved brethren, a course of instructions on the marks of the Church of Christ which distinguish her from all false churches, which are her essential and indelible characteristics, and stamp her as the creature of the wisdom, power, and goodness of God. In a lawless and licentious age, in which faith and morals are exposed to many violent temptations, when the air we breathe is poisoned with irreverence and unbelief; when it is thought fashionable to doubt and to sneer at the most sacred truths of religion; when scepticism, the logical result of the Protestant principle of private judgment, spreads on every side like an infection and taints the moral atmosphere; when human creeds built on foundations of sand are being sapped and undermined by the undercurrent of infidelity, it is of the utmost importance that men should have clear, well-defined views regarding the Church of God, her divine constitution and prerogatives; that they should consider well the claims she has on their intellects and hearts. It becomes the duty too of her children to ground themselves thoroughly in the knowledge of their holy religion, to listen obediently to the voice of holy Church, to anchor their intellects to her infallible teaching and to the eternal truths which she proclaims, and to follow with unwavering confidence her heavenly guidance along the darksome journey of life.

Our Blessed Lord came down from heaven to redeem and save a guilty and lost world; he died that we might live, for "by the shedding of His blood on the altar of the cross His wife and our redemption of death that stood against us, and purchased us by this inestimable price." He made a revelation of the divine will to mankind, pointing out what they must believe and what they must do in order to be saved. He established His Church and appointed her as the guardian of His revelation and the official and infallible interpreter of its meaning for all coming time. Whilst on earth He was the divine Teacher and Sanctifier of men. After He has left earth for heaven His Church will continue His divine work—she will teach mankind his divine work—she will teach by His grace; she will be His representative and organ, the temple of His truths and the treasure house of His graces and merits forever. "Going, therefore," said He to the apostles, "teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." St. Matt. xxviii. 19, 20. And again, "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." John xvi. 26.

This concession and these promises were made to the Apostles not as to individuals, but to them in their corporate capacity. As individuals, they would die, but as a corporate teaching body or church they would live on forever by virtue of their divine character, and would carry out in its fulness the divine commission, and be forever in the world the organ and mouth-piece of the spirit of truth. And because, as we have already proved, Christ established His church as the teacher of His truth and the organ of His sacramental graces, and commanded all men to hear and obey its voice under penalty of eternal loss, "If he will not hear the Church," &c. &c. He must have impressed upon it such characteristic or marks as would forever distinguish it and differentiate it from all false churches. He must have placed it on the top of mountains into which all nations shall flow, he must have made the finding of it so easy to "men of good-will" that even fools could not mistake it. These marks must shine out like the sun, on her brow, so that all may see the daughter of light, that she is indeed the bride of Christ, the herald of God's revealed truth, the organ of the Holy Ghost, the ark of salvation for the children of men. So much must be evident to human reason alone. God would not require men to hear and obey the voice of His church, which would be to them as if it did not distinguish and stamp it with such plain, manifest, and indelible marks, that the masses of mankind could easily recognize it. Now has Christ impressed such clear, bold distinctive and indelible marks on His Church; with the word of God in hand, I affirm most emphatically that he has done so, and that, as defined by the General Council of Nice, these marks are: 1st. Unity, 2nd. Sanctity, 3rd. Catholicity, and 4th. Apostolicity.

We shall confine our attention this evening to Unity as a distinguishing mark of the church of Christ. And in the outset I would remark that Unity is a characteristic of all God's works. The material creation of God is stamped by the principle of Unity, order and harmony under the reign of law. In the Cotemporary Review of Sept., 1880, the Duke of Argyll, writing on the Unity of Nature,

observes, "The system of nature in which we live impresses itself on the mind as one system. . . . It is under this impression that we speak of this as the universe. It was under the same impression, but with an impression especially vivid, of its order and its beauty, that the Greeks called it the Kosmos. By such words as these we mean that nature is one whole—a whole of which all the parts are inseparably united—joined together by the most curious and intimate relations which it is the highest work of observation to trace or of reason to understand. . . . The ideas of the unity of nature must be at least as old as the ideas of one God," and then he proceeds to show that modern science has but served to demonstrate this wonderful unity of nature. And this must necessarily be the case. There is but one God, and this attribute of the divine oneness must stamp and seal with its impress all His works, for it is a maxim of philosophy that the attributes of the cause must be reflected in its effects; the divine oneness of the Creator must therefore be stamped on out and at least dimly reflected in His creation. Hence, since the essential character of God is unity, whatever belongs to him, whatever is His work either in the kingdom of nature or of grace, must reflect that unity. And this principle of unity that stamps the oneness of the life and continued existence of His creations. Thus the soul is the principle of unity in the human organism; take it away and death ensues. The civil authority as embodied in some form of government is the principle of unity in a nation, is the principle of national and social life; destroy it, and anarchy, anarchy and ruin and the destruction of society. The sun is the centre of unity and harmony in the planetary system; if the sun were to drop from its place, what ruin, desolation and chaos would be the inevitable result. God's works therefore are essentially stamped with the character of unity and order, and must to some extent image His undivided oneness. Now, if this is an incontestable truth, if it is as plain and luminous a fact as the sun in the heavens at noon, it follows necessarily that if the God man revealed a church on earth to teach His truths, and to be the ark of salvation for mankind, He must stamp it with a mark that would distinguish it from all false churches, from all human inventions or counterfeiters of His divine work.

Our Blessed Saviour, when referring to His Church, invariably used words denoting its unity; for instance, He calls it "a kingdom," "a shepherd," and always in speaking of it used the singular number. Thus He says, "On this rock I will build my Church," not churches (Matt. xv. 18). "Tell the Church; and if He will not hear the Church let him be to thee as the heathen and publican." (Matt. xviii, 17) "Other sheep I have that are not of this fold; they shall I must bring, and forever shall be one flock and one shepherd." (John x. 16) And in the ardent soul-touching prayer which He offered to His Eternal Father at the Last Supper; at that moment when, having given mankind the greatest pledge of His love by the institution of the Blessed Eucharist, He was soon to enter on His bitter passion and then on the death of the cross, He beseeches Him to stamp on His Church forever in the persons of the Apostles the mark and note of unity as a crowning proof of His divine mission to mankind. "Holy Father," said He, "keep them,"—"the apostles"—"in my name, whom Thou hast given me, that they may be one, as we are one." (John xv. 11) He continues,—"But not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one; I in them, and thou in me; that they may be made perfect in one; and the world may know that thou hast sent me." John xvii. 20-23. Herein then Christ Our Lord prays that the closest unity should exist amongst the Apostles, and that they should be so perfect in unity as to resemble that of the Apostles, but also of the church in all the ages. 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observes, "The system of nature in which we live impresses itself on the mind as one system. It is under this impression that we speak of this as the universe. It was under the same impression, but with an impression specially vivid, of its order and its beauty, that the Greeks called it the Kosmos. By such words as these we mean that nature is one whole—a whole of which all the parts are inseparably united—joined together by the most curious and intimate relations which it is the highest work of observation to trace or of reason to understand. . . . The idea of the unity of nature must be at least as old as the idea of one God" and then he proceeds to show that modern science has but served to demonstrate this wonderful unity of nature. And this must necessarily be the case. There is but one God, and this attribute of the divine oneness must stamp and seal with its impress all His works, for it is a maxim of philosophy that the attributes of the cause must be reflected in its effects; the divine oneness of the Creator must therefore be shadowed out and at least dimly reflected in His creation. Hence, since the essential character of God is unity, whatever belongs to Him, whatever is His work either in the kingdom of nature or of grace, must reflect that unity. And this principle of unity is the principle also of the life and continued existence of His creations. Thus the soul is the principle of unity in the human organism; take it away and death ensues. The civil authority as embodied in some form of government is the principle of unity in a nation; if this is destroyed, if the social life is destroyed, if you have anarchy and ruin and the destruction of society. The sun is the centre of unity and harmony in the planetary system; if the sun were to drop from its place, what ruin, desolation and chaos would be the inevitable result. God's works therefore are essentially stamped with the character of unity and order, and must to some extent image His undivided oneness. Now, if this is an incontestable truth, if it is as plain and luminous a fact as the sun in the heavens at noon, it follows necessarily that if the God man established a church on earth to teach His revealed truths, and to be the ark of salvation for mankind, He must surely have impressed it with this grand characteristic of divine works—unity—and He must have so impressed it, so stamped it with a sublime, majestic and glorious unity, that men would be no more exposed to mistake a false church for it than they would the flickering light of a candle for the glorious radiance of the mid day sun.

Now, on consulting God's written word we are emphatically and repeatedly told that what reason would expect on this point Christ has actually done; for He has repeatedly stated that unity would be a grand, a noble, a noble and exclusive mark of His Church, a mark that would plainly and forever serve to distinguish it from all false churches, from all human inventions or counterfeiters of His divine work.

Our Blessed Saviour, when referring to His Church, invariably used words denoting its unity; for instance, He calls it "a kingdom," "a sheepfold," and always in speaking of it used the singular number. Thus He says, "On this rock I will build My Church," not churches (Matt. xvi. 18). "I will build My Church," and if He will not build the Church let him be to these as the heathen and publican." (Matt. xxiii. 17). "Other sheep I have that are not of this fold; they also I must bring, and there shall be one fold and one shepherd." (John x. 16). And in the sacred words of prayer which He offered to His Eternal Father at the Last Supper; and that moment when, having given mankind the greatest pledge of His love by the institution of the Blessed Eucharist, He was soon to enter on His bitter passion and to undergo the death of the cross, He beseeches Him to stamp on His Church forever in the persons of the Apostles the mark and note of unity as a crowning proof of His divine mission to mankind. "Holy Father," said He, "keep them,"—the apostles—"in my name, whom Thou hast given Me; that they may be one, as we also are one." (John xvii. 11). He continues,—"But not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as Thou, Father, in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given to them; that they may be one as we also are one, in me, and Thou in me; that they may be made perfect in one; and the world may know that Thou hast sent me." (John xvii. 20-23). Herein then Christ Our Lord prays that the closest unity should exist amongst the Apostles—a unity of mind and heart so close and perfect as to resemble that unity which exists between God the Father and God the Son. The Father and Son are one—by substance and essence, and the unity existing in the Apostolic body must be so perfect as to resemble this. Christ prays for the unity not alone of the Apostles, but also of the church in all the ages, "But not for them only do I pray, but for them also who through their word shall believe in me." He prayed that this unity of the Apostolic College and of the church in all future ages should be so perfect, so striking and so miraculous in character that even the unbelieving world would be convinced by it that Christ the author of it was God, and His mission on earth of a divine character. The intense earnestness and the absolute form of Christ's prayer clearly prove that it was meant to be efficacious, nor is it possible to believe that he could have prayed fruitlessly for what was to be a principal and special evidence of his divine mission; for the unconditional prayer of Christ was always heard. "Father," said He, "I give thee thanks that thou hast heard me and I knew that thou hast heard me always." (John xi. 41). Christ, therefore, wished His Church to be one, and to be so perfect in unity as to resemble the unity existing between His Father and Himself, and to be so striking, manifest, and luminous, as to prove that He was indeed the Son of the living God, come to redeem and save a lost and fallen world. It would be blasphemous to assert that Christ failed in His prayer and His promises, and that the church He founded would be a house divided against itself, and the battlefield of contending and contradictory sects, instead of being a temple of unity, of peace, and of harmony. It is, therefore, manifest that the Church of

Christ must be one. Now, this is the conception of the Church which runs through the teachings of the inspired Apostles. In speaking of the church, they use language which proves its absolute unity. St. Paul, in various places, compares it in its unity and oneness to the human body. Speaking of the great blessings we have received through Christ, he thus concludes the first chapter of his Epistle to the Ephesians, "And He (God) hath put all things under His (Christ's) feet, and hath made Him head over all the church, which is His body, and the fulness of Him who is filled in all." (Ephes. i. 22, 23).

Filled with the same idea, he continues: "One body and one spirit, as you are called, in one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace, according to the measure of the gift of Christ, wherefore he saith: Ascending on high he led captivity captive, he gave gifts to men. Now that he ascended, what is it but that he also descended, first into the lower parts of the earth. He who descended in the same who also ascended above all the heavens, that he might fulfill all things. And some, indeed, he gave to be Apostles, and some Prophets, and some Evangelists, and others Pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God unto the perfect man, unto the measure of the age of the fulness of Christ. That we may not be children tossed to and fro, and carried about with every wind of doctrine in the wickedness of men, in craftiness by which they lie in wait to deceive, but performing the truth in charity we may in all things grow up in Him who is the head, Christ, from whom the whole body compacted and firmly joined together, by what every joint supplieth according to the operation, in the measure of every part maketh increase of the body unto the edifying of itself in charity." (Eph. 4, 16).

In his epistles to the Romans and to the Corinthians he continues the same description of the Church. "For, as in one body we have many members, but all the members have not the same office, so we being many are one body in Christ, and each one members one of another." (Rom. 12, 4, 5). And in his epistle to the Corinthians, after recounting minutely the gifts and operations of the Holy Ghost, he adds: "But all these things one and the same spirit worketh dividing to every one according as he will. For as the body is one, and hath many members, and all the members of the body, whereas they are many, are one body, so also is the Church. For in one spirit we were all baptized into one body, whether Jews or Gentiles, whether bond or free, and in one spirit we have all been made to drink. For the body also is not one member, but many. If the foot should say, because I am not the hand I am not of the body, it therefore not of the body? And if the ear should say, because I am not the eye I am not of the body, is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole body were the hearing, where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased him, and if they were all one member, where would be the body? But now there are many members, indeed, yet one body. And the eye can not say to the hand, I have no need of thy help. Nor again, the head to the feet, I have no need of you. Yes, much more those who seem to be the more feeble members of the body are more necessary, and such as we think to be the less honorable members of the body, upon these we bestow more abundant honor, and those that are uncomely parts have more abundant comeliness. But our comely parts have no need; but God hath tempered the body together giving the more abundant honor to that which wanted it, that there might be no schism in the body, but the members might be mutually careful one for another, and if one member suffer anything all the members suffer with it; or if one member glory all the members rejoice with it. "Now, you are the Body of Christ, and members of His flesh, and of His bones." (1 Cor. xii, 27). Again St. Paul expresses the very same idea in his Epistle to the Colossians, where he says: "And he is the head of the Body, the Church. (Col. i. 18). And speaking of his own sufferings, the apostle tells us he rejoices in his sufferings, whereby he fills up "those things which are wanting of the sufferings of Christ in my flesh for His body which is the church." (Col. i. 24) and having warned them against the seductions which, says he, "are a shadow of things to come, but the body is Christ's." (Col. ii, 17).

Many other texts could be quoted from the holy scriptures, were it necessary to show that the church is not a mere aggregation of individuals, but a living organism inhabited by the Holy Ghost, who is her life. If it be essential to the being and existence of the church of Christ, that it should be built "as a city, which is compact together" (Psalm cxxi. 3); if unity be that special note by which the world should be enabled to recognize the Divine Mission of the Incarnate Word; if he have the power of producing on earth an image of the unity in heaven; if it follow as a natural consequence, that everything which tends to impair or destroy that union, carries with it a malignity peculiarly its own. Hence, Holy Scripture warns us against "mockers walking according to their own desires. Men who separate themselves, sensual, having not the spirit." (Jude 18, 19). And St. Paul writes with much earnestness to the Corinthians, "Now, I beseech you brethren, by the name of One Lord Jesus Christ, that you all speak the same thing; and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment." (1 Cor. i. 10). And he declares to them that Christ has established in His Church diversities of grades and gifts for the very purpose, "that there might be no schism in the body, but the members might be mutually careful one for another." (1 Cor. xii. 25).

We shall now turn to the Holy Fathers, to show that this was the idea they entertained, this the conception they formed of the Church of Christ.

The same delineation of the Church as the mystical body of Christ runs through all the writings of the Fathers. St. Irenaeus, the disciple of Polycarp, who was a disciple of St. John, paraphrases as follows the above passages of scripture: "Our faith, received from the church, which receives always from the Spirit of God, is an excellent gift in a noble vessel, always young and making young, vessel itself in which it is. For this gift of God was entrusted to the Church as the breath of life was imparted to the man, to this end that all the members partaking of it might be quickened with life. And thus the communication of Christ is imparted; that is, the Holy Ghost, the pledge of incorruption, the confirmation of the faith, the way of ascent to God. "For in the Church," he says, "God placed apostles, prophets, doctors and all other operations of the spirit, of which none are partakers who do not come to the Church, thereby depriving themselves of life by a perverse mind and by worse deeds. For where the Church is, there is also the Spirit of God, and where the Spirit of God is, there is the Church and all grace. But the Spirit is Truth. Wherefore they who do not partake of the Spirit, and who are not nurtured into life at the breast of the mother—the Church—do not receive of that most pure fountain which proceeds from the body of Christ; but dig out for themselves broken pots from the trenches of the earth, and drink water stained with dirt, because they turn aside from the faith of the Church, lest they should be convicted and reject the Spirit, which they should be taught—(St. Iren., Cont. Haeret. lib. 3, cap. 24). Tertullian says: "But forasmuch as the attestation of our faith and the promise of our salvation are pledged by those witnesses, the mention of the Church is necessarily added. Since where these are—that is, the Father, Son and Holy Ghost—there is the Church, which is the body of THE TRUTH. St. Augustine is most pointed in his argument; he says: "What the soul is to the body of a man, that the Holy Ghost is to the body of Christ, which is the Church. What the Holy Ghost does in the whole Church, that the soul does in the members of one body. But see what ye have to beware of, to watch over and to fear. In the body of a man it may happen that a member, the hand, a finger, or a foot, may be cut off. Does the soul follow the severed member? While it is in the body it was alive; cut it off, its life is lost. So a man is a Christian, a Catholic, while he is alive in the body; cut off, he becomes a heretic. The Holy Ghost does not follow the amputated limb. If, therefore, ye would live in the Holy Ghost, hold fast charily, love truth, desire unity, that ye may attain unto eternity." And again, St. Augustine writes, "Paul, the Apostle, says, 'One body, one Spirit.' Listen, members of that body. The body is made up of many members, and one Spirit quickens them all. Behold by the Spirit of a man, by which I myself am a man, I hold together all the members; I command them to move; I direct the eyes to see, the ear to hear, the tongue to speak, the hands to work, and the feet to walk. The offices of the members are divided severally, but one spirit holds all in one. Many are commanded, and many things are done, but there is one only who commands, and one who is obeyed—what our spirit—that is, our soul—is to our members, that the Holy Ghost is to the members of Christ, and to the body of Christ, which is the Church. Therefore the Apostle, when he had spoken of the one body, lest we should suppose it to be a dead body, says: 'There is one body.' I ask, is this body alive? It is alive, Whence? From the One Spirit. 'There is one Spirit.'"

From these principles, St. Augustine concludes that the church is one mystical personality—he says: "The head and the body are one man. Christ and the Church are one man, a perfect man; He the bridegroom, she the bride—"And they shall be two," he says, in "one flesh." St. Gregory the Great, reviewing the teachings of St. Augustine, thus expresses himself: "The Holy Universal Church is one body, constituted under Christ Jesus, its head, and members of one another." St. D. D. says: "There is one God and one Christ and one Church and one Chair (or see) founded by the Lord's word 'upon a rock.' Another altar or another priesthood cannot be set up, whosoever gathereth elsewhere scattereth." (Ephes. 40 ad Plebem.) And again "there is one church founded by Christ our Lord upon Peter for an original and principle of unity." Again, "the Primacy is given to Peter, that the Church of Christ may be set forth as one and the Chair as one."

"Out of the twelve," says St. Jerome, "one is chosen; that by the appointment of a Head all occasion of schism might be removed." From these testimonies of Christ, of His inspired apostles and of the apostolic men who succeeded them, we must necessarily conclude that the Church which Christ has founded, that it must possess such a striking, exclusive and marvellous unity as to prove to all men that it is the work of God—the masterpiece of His wisdom, goodness and omnipotence, exhibiting in its unity, its subordination of parts, its order and harmony, as to be the reflex on earth of the unity, order and harmony that reign amid the hierarchies of heaven. Now, this unity must be unity in government, in faith and worship. The very words of Christ and His apostles demonstrate this. The Church is a kingdom; it must have a supreme ruler and subordinate rulers; it is one sheepfold, it must have a shepherd; it is a body, it must have a head. Without unity of government there could be no real unity or subordination, for a kingdom divided against itself must soon lose its autonomy and come to naught. Hence we find that Christ appointed a Supreme visible head to His body the Church. "Thou art Peter, and on this rock I will build My Church and the gates of hell shall not prevail against her, and I will give thee the keys of the kingdom of heaven, whatsoever thou shalt loose on earth shall be loosed in heaven, and whatsoever thou shalt bind on earth shall be bound in heaven." (Matthew xvi. 19). And again, "The Lord said to Simon, Simon, behold Satan hath desired to devour thee, but he may sift you as wheat, but I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren." (Luke xii 31, 32).

And again, when he appointed him the Supreme pastor "Feed my lambs, feed my sheep." (John xxi, 16, 17). This unity which Christ promised to His Church as a distinguishing mark, and which the holy Prophets foretold, must also be a unity of faith as well as of government. If there were no unity of faith there could be no religious unity whatsoever. Unity of faith is the strongest bond existing on earth for the binding together of human intellects and hearts. Nationality is indeed a strong bond binding the men of a nation in national and civil unity, but it is weak indeed compared to unity of faith, for it has often happened that in great national crises men have been found to be swayed in their sympathies by actions more by the motives of a common faith than the claims of common nationality. Besides, the pages of history are dark with the record of the inhuman crimes and fierce persecutions carried on by the partisans of one creed against those of another. As religious unity is the strongest bond that can bind men together, so religious differences are the mightiest factors of disunion, hatred and all manner of uncharitableness. Witness the persecutions of the Roman Empire against the Church for 300 years. Witness the fierce rage of the Musselman against the "Christian dog." Witness the thirty year war that desolated Germany, and the civil wars that raged in France between Huguenots and Catholics; and the persecutions of Catholics in England, Ireland, and Scotland during the penal times. It is therefore manifest that the unity which the Lord Jesus decreed should mark His church, should be a unity of faith which implies also a unity of worship; and this unity must arise from a fundamental principle in the church's constitution, otherwise it might cease at any time. There must therefore exist in the church a settled authority of divine right which will forever generate and preserve unity. And this principle of authority Christ established in His church when He appointed Peter and his successors as its supreme head. "Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. xvi 18). And when the persons of the other apostles Christ bestowed teaching authority on the bishops in the divine commission, "Go ye therefore teach ye all nations and behold I am with you all days even to the consummation of the world." (Matt. xxviii 19, 20). "Go preach the gospel to every creature." "He that heareth you heareth me and he that despiseth you despiseth me."

Now, my dear brethren, in examining the various Christian denominations that exist in the world to-day, where amongst them all can we find this unity of faith, worship and government, resulting from the divine promise and divine principle of authority? There is but one great and historic church that stands out to-day in the midst of the chaos and confusion of contradictory sects, bearing in its brow, as luminous as the sun in the heavens, the marvellous and divine characteristic of unity, and that is the church Catholic and Roman. Wherever she is, and like the circling seas, she embraces the world in her arms; she is one in faith, one in worship and one in government, and she has been distinguished by this marvellous unity in all the ages of her existence. Whenever heresy or false doctrine arose, by the divine authority given her she immediately condemned it and cast it out from her bosom. Thus in the Council of Nice, in 325, she condemned Arianism, which denied the Divinity of Christ. In the council of Constantinople, 381, she condemned Macedonius, who denied that the Holy Ghost was God. At the council of Ephesus she condemned Nestorius, who erred concerning the Incarnation and denied the Blessed Virgin was the Mother of God. Thus in various other councils held when emergencies occurred she condemned the heresies that arose and attacked the unity of faith. The Catholic Church is the only one that not only requires unity of faith amongst all its members but that holds a principle of authority which conserves and enforces unity as an essential and exclusive attribute of the Church. She lays down the principle that we must believe whatever she decides with the assistance of the Holy Ghost; and this principle begets, enforces and preserves oneness of religious thought and faith. The principle of private judgment in matters of religion necessarily begets dissensions, disunion and discordant sects, as history and experience demonstrate. That principle strikes like an earthquake at the foundation of religious unity, and would shatter down in crumbling ruins the religious temple raised upon it; but in the Church Catholic, not only actual unity, but the very generating and conserving principle of unity exists. And what a marvellous spectacle does not the Catholic unity of faith present to the eyes of the men of this generation, the brilliant Marshal, "like the Jews of old 'seek a sign' that they may believe, here is a sign more luminous than the noon-day sun. The lightning does not shine out of heaven with a more dazzling brightness. This is a miracle which God alone could work if we consider the countless impossibilities over which the unity of the Church has triumphed.

The subtle Italian, the stolid Englishman, the impulsive Irishman, the vivacious Frenchman, the thoughtful German, the proud and stately Spaniard, the sharp American, all these, and many other races contrasting violently with each other in every natural gift and habit, in national prejudices, become absolutely one in faith, become one as Christians and Catholics as if fashioned in the same mould and moved by the same spirit. And this astonishing unity of elements, so various and contradictory, is perpetuated from age to age without effort and without constraint in a world where all else is in a state of chronic flux and change. Surely this is the work of God's right hand, and the exclusive mark and inalienable attribute of the Church which Christ instituted.

The Vatican Council held some years ago was a grand, magnificent illustration of the marvellous unity that distinguishes the Catholic Church now in this 19th century as it has done in all the ages of her existence. At the sound of the voice of the Su-

preme Pontiff—the prelates of the Catholic Church, men of different nations, tongues and climes flock to the eternal city—from the cradle of the human race—from the mysterious east where the patriarchs lived, where Moses legislated, and where the prophets spoke with tongues of fire, and drawing aside the curtain that hid the future from the rest of men, revealed its secrets to the world—from historic Europe, whose sages are venerable for their antiquity, and bright with the radiance which the virtues, and the wisdom, and the learning of their occupants have for ages shed upon them—from North and South America, Australia and Africa, the Bishops of the Church come to the Eternal City of Christianity in obedience to the command of him who occupies the See of Peter. What a brilliant, what a striking illustration of the Church's unity does not this wonderful spectacle afford? There, by his throne of ages, surrounded by the Bishops of the Catholic world, stands the Vicar of Christ. He reads the creed of all the Councils as solemnly professes his unswerving belief in the words he repeats. When he finishes, each prelate comes in his turn to the Papal throne, and kneeling at the Pope's feet, solemnly declares that his belief is precisely the same, and kisses the Holy Gospels in testimony of his truth. Beneath this august assembly, united in the unity of the faith of Jesus, is the rock of Peter—"Upon this rock I will build my Church."—(Matt. xvi. c. 18.)—around it are the mighty arms,—"Behold I am with you all days, even to the consummation of the world."—(Matt. xxviii. c. 20)—and above it hovers with outstretched wings the eternal dove, "I will send you another Paraclete, the spirit of truth, to teach you all truth, and to abide with you forever."—(John xiv. c. 16). There is indeed the one fold and the one shepherd, to whom Christ said, "That all who would hear his voice should be brought."—(John x. 16).

No such spectacle could elsewhere be seen on earth and clearly proves that the Holy Catholic Church with Peter at its head, is indeed the one true Church of the living God, the bride of Christ and the lawful Mother of His children.

**JUSTICE FOR IRELAND.**

**Archbishop Lynch's Letter to Lord Randolph Churchill.**

St. Michael's Palace, Toronto, March 18, 1887.

To the Editor of the N. Y. Herald: I send you my letter to Lord Churchill, asking you to publish it. Yours, JOHN JOSEPH LYNCH, Abp. of Toronto.

To the Right Honorable Randolph Churchill: MY DEAR LORD CHURCHILL—You must recollect a prelate from Canada who paid a visit to the Viceroy's Lodge at Dublin, in 1879, to thank your venerable and noble mother, the Duchess of Marlborough, for her kindness, liberality and charity toward the starving Irish. I had the honor then of a short acquaintance with Your Lordship.

On that occasion I predicted you would become a great statesman. The twinkling of your brilliant eyes, however, portrayed you would be a little restive for a few years. I have assiduously watched your course since then, sometimes with regret (Belfast), at other times with joy, but always with great hope. The motives of your resigning a very honorable and important post in the Cabinet of England proved the honor, valour and self respect of a great mind. Your motto appears to be "Pro justis, non proculdum." On this noble disposition of yours I depend much.

Now, my dear Lord Randolph, the object of this letter is to beg you to study the Irish question root and branch, not in the spirit or party, but of "justice to all men." I am confident, from your character of uprightness and honor, that you will, even for this once, join Mr. Gladstone and bring peace and prosperity to Ireland and effect a more stable union between England and Ireland, INCONSISTENCY.

Your Lordship cannot but feel the disgraceful contradiction involved in the present attitude of the British Parliament toward Ireland, and no wonder you are away from it at present. On the one hand, admitting the injustice of the landlords' exactions and the utter inability of the tenants to meet them (in consequence of the low prices of produce), the British House passes a law appointing a commission to regulate rents, which results in their being reduced in many instances to one-half or one-third of their former amount. On the other hand, the machinery of that tribunal being so cumbersome and slow that fifty years would scarcely suffice for the hearing of all the cases, the landlords are availing themselves of this delay and are pushing evictions by wholesale, and the British Parliament, stultifying itself, prostitutes the power of the law, which should be sacred, by granting the aid of police and soldiery to assist the landlords in evicting thousands of unfortunate people, young and old, in the most inclement season of the year, amid the screams and cries of starving women and children and the curses of enraged men; thus helping the landlords to exact rents which the Court appointed by the government had in parallel cases pronounced flagrantly unjust.

Does this accord with the true philosophy of a just and legitimate government? Cannot even the little children of Ireland see the double dealing and false position of their rulers, whose laws should command respect, not contempt? When authority stultifies itself people will not be persuaded to respect it. But authority should so conduct itself as to command the respect of all right minded men. There should not be in the government of Ireland such mean deception as condemning the landlords for exacting exorbitant rents and then lending them all the force of British bayonets and rifles to exact these rents. "Whom the gods wish to destroy they stultify."

The rule of injustice is a hard and hopeless task. Let the landlords receive fair rent, not oppressive, and let them restore to the poor tenants the overpayment of past years. I pity very much landlords whose estates are heavily mort-

gaged, even if it were by to high living. They have occasion to appreciate somewhat the strained condition of the poor. They are much better off than the French nobility after the Revolution. There are unmistakable signs in England of a growing volcano, which I trust English prudence will avert. The embers have been very unwisely fostered there. To fete Garibaldi and company is to canonize revolution in its worst form. Will the time ever come when insularity will begin to have some regard for the honest public opinion of the world, civilized as well as uncivilized, which is today horrified at the news of the inhuman spectacle of evictions whose only equitable victims, according to England's greatest statesman of past or modern times are death warrants? The unfortunate victims, however, shivering from cold, wet and hunger, after that sad day of their hardest trials, were not debarred from warming themselves at the blaze of their own burning hovels (Glenbeigh evictions). Their dogs, too, were tolerated there to pass that dismal night with their masters. How the English journals would and publish the inhumanity of such deeds if these horrid deeds were perpetrated by a Catholic government! How the Pope would be called a monster of iniquity, a murderer of his people, and to be dealt with as such, if during his temporal power he had permitted one township to be depopulated! Such wholesale and inhuman evictions are only heard of under the British Crown. Signs of a high civilization, forsooth! Her Most Gracious Majesty need not be grateful to her responsible Ministers for disgracing her otherwise glorious reign of fifty years by periodical oppression of the poor and starving Irish, and finishing it up by more than savage acts of cruelty and the violation of all true laws and order.

**A REGIMEN OF EVICTION.**

Also! the Victoria reign, says one of the leading journals of America, can be called by the Irish an Evictoria reign, for more evictions have been carried out in her reign than in all previous reigns.

All Englishmen are not alike. Would that their governors were true Englishmen, allowing fair play to all their subjects. They should pray with the great Scotch poet:—

"I would some power the gifle gie us,  
To see ourselves as others see us,  
It wad free monie a blunder free us.

Will these unfortunate evictees ever tire of filling up the measure of their own and their fathers' iniquities? The day of reckoning will come surely, if slowly, for us all. The oppression of the poor cries to Heaven for vengeance.

If the unfortunate tenants' own hard experience did not convince them of the injustice of rack rents, surely an act of the British Parliament should do so. Under this natural conviction, backed by this act of Parliament, the tenants, left to their own resources, are resisting injustice by a method called "The Plan of Campaign," or resistance to injustice. No law, human or divine, obliges a man to pay an unjust debt or forbid his recovering his own when he can. Hence the clergy of Ireland are justified in standing between the oppressor and the oppressed. Is it creditable to a powerful and supposedly civilized government in a Christian country to act like the assistant of confederated burglars—only to stop their robberies when resistance? Without this robbery they would be obliged to pay rack rents all their lives and to allow themselves and children to be half starved or to exile themselves from their oppressed country to meditate revenge.

There has been a good premium held out to heroic resistance to injustice. It will be called by their oppressors rebellion till they succeed, but then the people will be called heroes, like the Americans. The historians of our times will have an interesting page on peasant victory.

**OVERPAYMENT.**

Another conviction follows from forced and unjust payment of rent—viz., that in the majority of cases the tenants, through overpayments, have already paid for the lands. The proof is this—landlords are willing to accept from fifteen to twenty years' purchase for the land. But by the judgment of the land courts tenants in nearly all cases have been paying from thirty to fifty per cent. beyond a fair rent. Say less than fifty years of such forced tenancy would amount in overpayment in advance to fifteen years' purchase.

A few years ago, in a public letter, I advised Irish tenants not to purchase their lands for ten years as competition of American produce would within that time bring down the price of land by one half. It has done so in less time, both in England and Ireland, and to shut out American produce would bring on a revolution in England. The people there will not, as in Ireland, lie down and die of starvation in the midst of plenty hoarded up for them. The number of starving people in England is appalling. The keen competition of foreign countries, where the workman can live cheaper and better than the English, has thrown on the public a host of workmen and their families that must be supported; if not, riots and civil war may be the consequence. We must return to our Irish subject.

UNREASONABLE CLAIMS. Until recently the landlords claimed, most unreasonably, all the advantages arising from improvements which were the fruits solely of the tenant's labor. He and his wife and children, in poverty and misery, worked the lands, cheating themselves of their food and of every other comfort to make the improvements which the landlord used to seize for himself without compensation or remuneration. It was not so in England. This largely added to the claim of the tenants, and thereby vastly shortens the time required to effect the purchase of their land. There is another injustice from which for very many years the tenant had to suffer. In older times, as in many countries at present, the rent was paid in kind—that is, by sharing with the landlord the produce of the land, whence failure of the crops affected both landlord and tenant. But the landlords did

CONTINUED ON EIGHTH PAGE.

**Written for the Record.**  
**In Lent.**

Dark o'er the Christian world the pall of Lent  
 Falls, and to souls where earthly sorrow dwells  
 The tender voice of Christ in pity sent  
 Sounds with the solemn tolling of church bells,  
 Or where soft consecrated music swells.

Or in the calm of utter solitude  
 He softly speaks unto the suffering heart,  
 "Oh break not 'neath thy burden, it is good  
 To bear the cross with me, this is the part  
 Of all my servants. Taro' thy breast the dart."

"Of martyrdom must pass ere thou canst  
 With those who bear the palms of Paradise."  
 Believe thou that to be thy martyrdom  
 Whatever in thy daily life annoy.  
 This is the cross I give thee, this their prize.

"The world persecutes thee, friends betray,  
 One mocks thee, one belittles thee, one  
 And those thou dost most cherish repay  
 With base ingratitude. What! be-  
 lievest thou that thou art a martyr, when  
 Grief, sickness, poverty—all this be-  
 lieve."

"But from those miseries look up to me,  
 Who keep the recompense for thee above!"  
 Oh, Jesus, Chief of Martyrs! 'tis to thee  
 Alone, I look for succor and for love,  
 I need not fear thy dear Love's dis-  
 approve."

I smile at clouds that frown in gloom  
 around—  
 Nor do I seek revenge on those who thrust  
 My heart, and bleed from a recent wound,  
 With words of cruel words and deeds un-  
 just.  
 They are but fellow-worms burrowing in  
 the dust.

And thundering thro' the ages and the  
 mist,  
 The voice of dread Omnipotence we hear,  
 "Forsake ye, ye who will repay!" who list  
 May well shrink back if he have ought to  
 fear,  
 And tremble at the thought of judgment  
 near.

"Beware ye, ye!" and on the other hand  
 "Be ye as I am!"—O Jesus, Chief of Martyrs!  
 "Father, forgive, forgive the murderers  
 They know not what they do!" even so I  
 Pray  
 Forgive them, blind and ignorant are they,  
 Love P. Q. ELIZABETH C. TUCKER.

**NEWS FROM IRELAND.**

**Dublin.**  
 The result of the Plan of Campaign trials is generally regarded as a serious defeat of the Government. The Times and the greater number of the Tory newspapers are perfectly agreed in this agreement, and the Times in connection with the event perpetrates another atrocious libel on the Irish National representatives.

**Wexford.**  
 Canon Doyle, P. P., Ramgrange has addressed the following letter to the Editor of the Times:—In your issue of the 15th inst., an anonymous and malignant correspondent describes an eviction which took place in South Wexford on the Glas-coot property. No names are given, but the Irish public know all about it, and know, too, the misrepresentations of your correspondent. As I am the only "Canon" who was present at any eviction on or near the date given, I am distinctly pointed out in the following extract:—"And Canon T., of renown, was there, inciting almost to open bloodshed." Now, sir, I went there for two purposes. The first was to protest against the cruel oppression of the tenants to be evicted, though they had asked only for the exceedingly moderate abatement of 25 per cent., when it is notorious that light agricultural farms such as they hold, are making no rent at all—in fact, are not meeting the cost of labor. My second reason for attending at the eviction was by my presence and advice to keep the people quiet and peaceable under the awful provocation they had received. The people took my advice. I saw no breach of the peace, and it is an undeniable fact that though the thousands present were personally known to the police of the surrounding stations, not even one was summoned for misconduct on the occasion. This is a remarkable fact, I think, quite a sufficient answer to the malicious misrepresentations of your anonymous correspondent. I will say no more now, as I intend to make you answer in a court of law for this atrocious libel."

**Kilkenny.**  
 In the Diocese of Ossory, the following changes have been made: Rev. Father Howley, P. P., Borris-in-Ossory, to succeed the late Rev. Canon Drea, P. P., in the pastoral charge of Callan; the Rev. Father Lynch, C. C., The Rows, to succeed Father Howley, as P. P. of Borris-in-Ossory.

Mr. Peter Walsh, J. P., of Fanningstown, has grasped the sword of extermination, and four industrious and respectable families, who had the misfortune to be his tenants, are without a home or means of livelihood.

The death of Rev. P. Neary, P. P., of Mullinavat, which took place at Galmoy, county Kilkenny, on February 20th, was startling news all over the diocese of Ossory, and indeed all over the South of Ireland, as an archeologist, the rev. gentleman's ability was most distinguished, which was often evidenced by the numerous papers which he contributed from time to time upon archeological subjects. The funeral passed through Kilkenny, on Feb. 21st. All the business houses were closed as a mark of respect for the deceased gentleman. As a patriot, the gallant stand which Father Neary made upon a recent occasion against the cruel evictions in Mullinavat, was generally believed to be one of the pluckiest and most successful which has been made during the whole land struggle. The remains were conveyed from Kilkenny to Mullinavat, and after the Office and High Mass the interment took place.

**Queen's County.**  
 The Lord Chancellor has superseded Mr. J. W. Dunne in the magistracy of the Queen's County for taking part in the Plan of Campaign.

**Meath.**  
 A new school-chapel is about to be erected on Tara Hill.

Since the fishing season commenced the privileged fishers about Natan have been very successful in capturing a large number of salmon, some of which have scaled up to 40lb.

**Louth.**  
 On Feb. 20th a great National demonstration was held at Grangegeeth, about eight miles from Drogheda, at which Mr.

David and Dr. Kenny, M. P., were present and spoke. Mr. David was accompanied by Mrs. David, who visited the place of meeting during the day. At the railway station the party were received by a deputation of the Drogheda Independent Club. Mr. Donogh, hon. secretary, read an address of welcome to Mr. and Mrs. David on the part of the club, the branch of the National League, in which reference was made to Mr. David's suffering in the cause of Ireland, and especially in the last seven years. The address concluded by wishing Mr. and Mrs. David a cordial welcome to the enjoyment of a long life of happiness. Mr. David briefly acknowledged the compliment, and said he would always endeavor to continue worthy of the good opinion of the National League of Drogheda. Mr. David and Dr. Kenny then drove to Grangegeeth, where large crowds, accompanied by the local band, had assembled. The Rev. Father Moran, P. P., was called to the chair, and explained the object of the meeting, which was to call attention to the condition of the tenants of the local landlord, the Hon. Bryan Bell. He hoped the result of the meeting would be to induce him to do justice to his tenants. He trusted they would be conquerors in the end, and that the cause of justice and right would prevail against might. The Rev. Father Rickard proposed the following resolution:—"That we, the men of Meath and Louth, in our thousands assembled, pledge ourselves to support by every means in our power the Grangegeeth tenantry in their struggles for their just rights against the rackrenting and absentee landlord, George Leopold Bryan Bell."

**Cork.**  
 The difficulties between Sir Joseph McKenna and his tenants near Youghal, are in a fair way to settlement. The tenants adopted the "Plan of Campaign" demanding 25 per cent. reduction, and Sir Joseph McKenna has now offered to allow them 20 per cent. on which basis it is expected the difference will be arranged.

Goods consigned to persons in the employments of the Companies of Kings and Mitchellstown, are lying at the Ferry railway station, and no one can be got to remove them. The goods and chatties of a police sergeant who has been ordered to do duty at Mitchellstown, are in the same state.

Six shopkeepers in Mitchellstown, and also tenants on the estate who have joined the "Plan of Campaign" on the Kingston estate, had their shops and premises sold, on Feb. 25th, in the County Court-house, for rent due on their farms. There was a considerable number of persons in attendance, and the proceedings were of a rather lively character. Half a dozen detectives were scattered about the court, and they paid particular notice to those who bid on the tenants' behalf. Among those present were the Mayor, Mr. T. J. Condon, M. P., and several gentlemen from Mitchellstown. Mr. William Murphy, solicitor, Cork, professionally represented the tenants, who were in court, while the landlord was represented by Mr. O'Grady, solicitor, Mitchellstown. The bidding was between Mr. O'Grady and the tenant, and in the majority of the cases notices were handed in stating that there were mortgages and heavy debts, amounting in some instances to £250, due on the premises put up for sale. It was distinctly stated that the sale of the houses was for only a half year's rent due on the farms, and in each case the houses were knocked down to the landlady's representatives. The same night a large and enthusiastic demonstration was held in Mitchellstown. The row was brilliantly illuminated, and a token of rejoicing for the support the Kingston tenantry have received from all the surrounding properties. Several bands performed in the streets till a late hour. About 5,000 people were addressed by the Rev. Dr. Moran, M. P., and Mr. M. P.; John Manderville, and John O'Leary.

**Kerry.**  
 A great force of police accompanied the Sheriff and his bailiffs, on Feb. 25th, from Dingle to Ballyferret, the eviction of some tenants on Lord Cork's property, there having been decided on. Various obstructions hindered the march of the forces and the attitude of the people was menacing. Before the actual work of eviction had begun an interview took place between the Rev. Father Ryan, P. P., Mr. O'Keane, the agent, Colonel Turner, and Mr. Conside, R. M., which resulted in a settlement. The forces were then withdrawn.

**Limerick.**  
 The O'Grady has dismissed all his laborers in consequence of the adoption of the "Plan of Campaign" by his tenantry. The National League, at Herbertstown, however, speedily procured employment for them, and made a collection to cover the loss they sustained by the action of the O'Grady.

**Clare.**  
 The Government, acting on information of a threatened armed resistance to the evictions in Clare, and reports of large consignments of arms being distributed among the people, are mounting and manning all the artillery forts on the Shannon, some of which have been in charge of caretakers for years.

An amicable settlement of the dispute between Colonel O'Callaghan and his Bodeky tenantry is anticipated, notwithstanding all the reported preparations for the evictions, and the armed resistance to be offered by the peasantry. Colonel O'Callaghan offered to settle on the condition of the tenants a year's rent and costs. The tenantry express their willingness to pay the rent on condition that arrears be wiped off, and negotiations are in progress for a compromise under this latter head.

**Tipperary.**  
 On February 21st the sheriff, with six bailiffs, and a strong police force, proceeded to the village of Shougha, a few miles from Carrick, and evicted four families for non-payment of rent. Mr. Peter Walsh, J. P., the landlord, directed the movements of the police. A large crowd assembled, and stones were freely thrown. In a charge made by the police a young man named Harney was struck down by a constable's rifle and carried off the ground badly wounded. The Rev. E. Murphy interceded with Mr. Walsh to stay evictions, but his entreaties were disregarded. On a bailiff forcing an entry into the house of Mrs. Lacy, a widow, her daughter made a resolute defence for over

twenty minutes, the crowd meanwhile cheering and throwing stones at the attacking party.

**Waterford.**  
 A feeling of the strongest indignation prevails at the arbitrary action of the Government in suspending Sir Thomas Esmond in the sheriffship of the county. Mr. L. S. Stoney's appointment as sub-sheriff was also a welcome one because of his sympathy with the people in their distress.

When Sir T. Esmond was appointed High Sheriff of Waterford he at once prepared his jury panel. For many years the jury panel was constituted of the baronet's knights, and landed gentry of the county, but the newly-appointed sheriff allowed only four of the old list to remain, making up the balance of tenant-farmers of the county, mostly pronounced Nationalist views. It is stated that the gentlemen selected by Sir Thomas to serve as Grand Jurors have been summoned; but as he has now been superseded by Colonel Hillier who is preparing his jury panel, the situation is somewhat complicated.

The Rev. Nicholas Phelan, P. P., died on February 18th, aged 68 years, at Blarney, county Cork, where he was staying in consequence of the state of his health. He belonged to a useful and respectable family in the county Waterford—a family which has given many zealous and distinguished priests to the diocese. During the greater part of the time he spent in the ministry his labors were in his native parish, Tramore, where he built a church. He was afterwards pastor in Carrickbeg, where he renovated the parochial church, and erected in Newtown a typical country church. He was for some years pastor of Kilaheehan and Gamonsfield; and left behind him, besides other records of his evangelical career, two very fine specimens of parochial churches in the parishes of which he had the charge. Lastly, the Bishop selected him for the pastoral charge of Passage East.

**Antrim.**  
 A new club, "The Ulster Reserve," has been started in Belfast. Its object is the diffusion of useful information by the medium of social meetings, for political discussions and exchange of views on the condition of the working classes, and the remedies for the grievances which they still suffer.

**Down.**  
 The consecration of the Rev. Thomas McGivern, D.D., as Coadjutor-Bishop of Down, took place on the 21st of February, at the Most Rev. Dr. Leahy, O. P., in the See of Down, took place in the Hill street Cathedral, Newry, on Sunday, 6th March.

**Galway.**  
 His Grace the Archbishop, has made the following clerical changes in the Archdiocese of Tuam:—Rev. John MacHale, Newport, to Annaghdown; Rev. John McGreal, Killalla, to Ballyhanna; Rev. Mark Eagleton, Leenane, to Clifden; Rev. Richard Waters, Ballyhanna, to Mousry; Rev. Patrick Bellamy, to Leenane; Rev. Patrick O'Flaherty, Annaghdown, to Aghyknockmoy, First Mission; Rev. Patrick Joyner, to Achill; Rev. Edward D'Alton, to Cong; Rev. John O'Dea, to Parry; Rev. John M'Gloidy, to Wiltown, and Rev. John O'Malley, to Killinilla.

**Mayo.**  
 On Feb. 18th, a force of 200 police, under the command of County Inspector Dobbyn, and District Inspectors M'Gee and Sullivan, accompanied by Messrs. Byrne and Roche, R.M.'s, proceeded to Logbooy, protecting the sheriff bailiff, who came to effect a seizure on James Murray on the Nolan Ferral estate. The police were surrounded by a crowd of men and women, numbering about 2,000, who attacked them with stones, and forced them to make a wild retreat for some distance. The police, having gained the road, suddenly turned round, and took up stones and pelted the people. Several of the police received injuries. Murray's house was surrounded with water, and the bailiff and police entered by means of a pontoon-bridge.

Father Denis O'Hara, for many years Administrator of the Cathedral Town of Ballaghaderreen, has been promoted to Kiltmeagh, by the Bishop of Achonry. The departure of the good priest was the occasion of a national demonstration of attachment, reverence, and affection.

**Silke.**  
 A novel case of eviction took place at Spooey, near Sligo, on Feb. 21st. A force of police went to the house of Patrick Mullany, and he pretended to be very ill in bed. Mr. Robinson, the agent, accompanied by the sheriff bailiff, went to visit him, but he said he could not stir. They removed some of the bed clothes, and found his body was crossed with an iron chain, which could not be removed. This chain ran from his body down into the back under his bed several feet. The bailiff tried to remove it, but in vain, and it appears it was welded to a large stone, ten or twelve feet in the earth. Mr. Robinson had to drive off to Sligo, and get a cold chisel and file, with which implements the chain had to be broken, and Mullany was forcibly ejected. A cart was also made fast in the house, and it was with difficulty it could be removed. Finally, possession was taken, and the house was locked up.

If you are suffering from a sense of extreme weakness, try one bottle of Ayer's Sarsaparilla. It will cost you but one dollar, and do incalculable good. It will do away with that tired feeling, and give you new life and energy.

It is a remarkable fact that Dr. Thomas' Electric Oil is as good for internal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and most trouble is saved by having it always on hand.

Jacob Lockman, Buffalo, says he has been using it for rheumatism. He had such a lame back that he could do nothing, but one bottle entirely cured him.

What Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." OLARA E. FORSTER.

**POETRY OF PURGATORY.**  
 THE BEAUTIFUL COMMENTS OF A GREAT FRENCH WRITER.

The doctrine of Purgatory opens to the Christian poet a source of the marvelous, which was unknown to antiquity, will be readily admitted. Nothing, perhaps, more favorable to the inspiration of the muse than the middle state of expiation between the region of bliss and that of pain, suggesting the idea of a confused mixture of happiness and suffering. The gradation of the punishment inflicted on those who are sentenced to purgatory, more or less brilliant, according to their degree of proximity to a eternity of joy or woe, affords an expressive subject for poetic description. In this respect it surpasses the subjects of Heaven and Hell, because it possesses a future which they do not. The river Lethe was a graceful expiation of the ancient Elysium; but it can not be said that the shades which came to light again, on its banks, exhibited the same poetical progress, in the way to happiness, that we behold in the souls in purgatory. When they left the abode of bliss to reappear among men, they passed from a perfect to an imperfect state. They reentered the ring for the fight. They were born again to undergo a second death in short, they came formerly to see what they had already seen before. Whatever can be measured by the human mind is necessarily circumscribed. We may admit, indeed, that there was something striking and true in the circle by which the ancient shades were separated; but it seems to us that it beggared the imagination by confining it always in a dreadful enclosure. The straight line extended ad infinitum would, perhaps, be more expressive, because it would carry our thoughts into a world of undefined realities, and would be less together things which appear to exclude each other—hope, nobility and eternity. The appointment of the punishment of the sin is another source of invention which is found in the purgatorial state, and is highly favorable to the poet's imagination. We indignantly might be displayed in determining the pains of a mother who has been too indulgent of a maiden who has been too credulous, of a young man who has become the victim of a too ardent temperament. If it were not for the fact that icy cold had their influence on the torments of hell, why may not milder sufferings be derived from the nightgale, from the fragrance of the flowers, from the murmuring of the brook, or from the moral affections themselves? Home and the immortal soul are the same thing; but it seems to us that it beggared the imagination by confining it always in a dreadful enclosure. The straight line extended ad infinitum would, perhaps, be more expressive, because it would carry our thoughts into a world of undefined realities, and would be less together things which appear to exclude each other—hope, nobility and eternity. 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MARCH 26, 1937.

Written for the Record. Vir Populi.

ECCE HOMO.

We passed from church; that awful Friday's prayer... Had struck, to cool my parching soul's long need...

FIVE-MINUTE SERMONS FOR EARLY MASSES BY THE PAULIST FATHERS.

Prescribed in their Church of St. Paul the Apostle, thirty-ninth street and Ninth Avenue, New York City.

THIRD SUNDAY IN LENT.

My house shall be called the house of prayer. - St. Matt. xxi. 13.

This house, your church, my brethren, is the palace of the divine King, and your behavior in it should be regulated accordingly.

When I see some people giggling in church I want to ask them: "Do you really believe that the King of Heaven is present here?"

We have no King but Christ, and we are going to give Him a temple—not exactly worthy of Himself, for that is beyond human power.

Do you really believe He has come down from Heaven at Mass, and actually dwells day and night upon that altar?

CHILDREN'S CORNER.

A Story of the War.

During the winter of 1863 I was attached to a Confederate Infantry regiment in the Shenandoah Valley.

Between me and the picket was an open field crossed by several stone walls. About the middle of the field was a large tree.

While I stood and watched him he climbed the trunk. He couldn't do any sharpshooting by night, and I couldn't see what he was doing.

"Where are you?" "Who are you?" "A Johnny Reb."

"I belong to the Ohio. I got a letter from home this afternoon. I read it and I didn't want to live any longer."

"I thought the reward had come when, one day in 1865, I received a letter from Ohio from the man I cut down that cold night."

And great benefits ensue from the use of Dr. Pierce's "Pleasant Purgative Pellets," tiny, sugar-coated granules.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

THE HOLY PLACES OF PALESTINE.

To THE CATHOLICS OF AMERICA:—The preservation of the monuments of our Lord's Passion has constantly engaged the attention of the Holy See.

How interested the Holy See is in the preservation of these Holy Places, clearly appears from the following words which the Holy Father, dispensing the sacred treasure of the Church, enriches with numerous spiritual benefits.

Commissioned by the Holy See to promote the interest of the aforesaid Sacred Places among the faithful, we venture to appeal to the charitable hearts of the American Catholics.

The custom of giving alms for the work of the Holy Land, though it is as old as Christianity itself, is established by the Apostles.

It has been the faithful who have seen from the Holy See, as of Pope Pius VI, above quoted. Therefore we may state here, that in appealing to their charity, we follow the example of St. Paul, and carry out the will of the Holy See.

Offerings must be directed to VERY REV. CHAS. A. VESNANI, O. S. F., 135 West Thirty-first St., New York.

Have you a cough? Sleepless nights need no longer trouble you. The use of Ayer's Cherry Pectoral, before retiring, will soothe the cough, allay the inflammation, and allow needed repose.

For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years, and had advice from three doctors; they said I would have to undergo an operation.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

DR. PIERCE'S GREAT PEPPY ANTI-BILIOUS AND CATHARTIC. 25c. a vial, by druggist.

C. B. LANOTOT, IMPORTER OF CHURCH BRONZES, Gold and Silver Plated Ware.

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Burdock Blood Bitters. WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE.

MEENEY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1850.

McShane Bell Foundry. China and Brass Castings, Cast Irons, Cast Steels, etc.

BUCKEY BELL FOUNDRY. Bells of Full Copper and Tin for Churches, Schools, etc.

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ELLIMAN'S EMBOCATION. FOR BRUISES, SWELLINGS, AND INFLUENZA.

ELLIMAN'S EMBOCATION. FOR SORE THROATS, AND SORE MOUTHS IN SHEEP FOR ROYALTY AND BIRDS IN DOGS.

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ELLIMAN'S EMBOCATION. PREPARED ONLY BY ELLIMAN, SON & CO., SLOUGH, ENGLAND.

ELLIMAN'S EMBOCATION. POSITIVE Cure For GOLD IN HEAD, CATARRH, HAY FEVER, ETC.

ELLIMAN'S EMBOCATION. BOWARD OF DANGEROUS AND HARMFUL LIQUIDS, Such as Counterfeit Powders, Nuxom Balm is entirely different from any other preparation.

GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment, can keep up the system by taking Harkness & Co's Food.

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The advantages and conveniences of this Agency are many, a few of which are: 1st, It is situated in the heart of the wholesale trade of the metropolis.

2nd, No extra commissions are charged giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd, Should a patron want several different articles, embracing as many separate trades or lines of goods, or of each good, or of the writing of only one letter to this Agency will insure the prompt and correct filling of such orders.

4th, Persons outside of New York, who may not know the address of Houses selling a particular line of goods, or of each good, or of the writing of only one letter to this Agency will insure the prompt and correct filling of such orders.

5th, Clergymen and Religious Institutions and the trade buying from the Agency, are favored the regular or usual discount.

6th, Any business matters, outside of buying and selling, are referred to the attention or management of this Agency, will be strictly and conscientiously acted as your agent. Whenever you want to buy anything, send your orders to

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N. Y.

HACIARDS YELLOW OIL CURES RHEUMATISM FREEMAN'S WORM POWDERS.

Illustrative Sample Free. SELF-PRESERVATION. HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and then the blood, but purchase the Great and Standard Medical Work, entitled

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P. A. MCCARTHY, President, The Stevens Realty and Estate Agency, Lock Box 164, Morris, Minn.

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Key of Heaven, Golden Treasury of the Sacred Scriptures, by Rev. Cahill, D. D., Bishop of Cloyne, Ireland.

Prayer Books—The Key of Heaven, Golden Treasury of the Sacred Scriptures, by Rev. Cahill, D. D., Bishop of Cloyne, Ireland.

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TO THE CLERGY.

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLIAM HINTON, General Grocer, of London, have now in stock a large quantity of

St. Ignace Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala.

Original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILLIAM HINTON, General Grocer, of London, Ontario.

CELEBRATED COOK'S FRIEND BAKING POWDER. IS A PURE FRUIT ACID POWDER, It contains neither alum, nor arsenic, and may be used by the most delicate constitutions with perfect safety.

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ELECTRIC AND MINERAL BATHS. Will cure every case of Kidney and Nervous Diseases. The New medicine, sold in 50 cent bottles, J. G. Wilson, Electric Physician, 320 Dundas Street, London, Ont.

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Locally unrivalled for its superior and its peculiar advantages to pupils even of delicate constitutions. All training, vocal and instrumental music, is given on every facility for the enjoyment of invigorating exercise.

French is taught, free of charge, not only in class but practically by conversation. The Library contains choice and standard works. Literary recitations are held monthly.

Vocal and Instrumental Music form a prominent feature. Musical instruction is given in French, Italian, and English. Special attention is paid to the promotion of physical and intellectual development, habits of neatness and economy, with refinement of manner.

Terms for admission, board, tuition, and other particulars apply to the Superior, or any Priest of the Diocese.

CONVENT OF OUR LADY OF LAKE HURON, HURON, ONT.—This institution offers every advantage to young ladies who wish to receive a solid, useful and liberal education.

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ASSUMPTION COLLEGE, SANDWICH, ONT.—The Assumption College, Sandwich, Ontario, is a day school for young ladies.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the Albion Block, Richmond St. Members are requested to attend punctually.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company licensed by the Government of Canada. Head Office, 428 Richmond Street.

BRANCHES—INGERSOLL, PETROLIA, WATFORD, DRIFTHAM, The National Bank of Canada, Toronto.

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Fall Dress Suits a Specialty.

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393 Richmond St.

O. M. B. A.

A meeting of the members of Branch 4 will be held in their rooms Friday evening, 26th.

Resolutions of Condolence.

Resolved, That the members of this Branch, whilst bowing with submission to the holy will of God, desire to place on record their sympathy in his irremediable loss.

J. M. GIBSON, Sec. Branch No. 5.

Moved by Bro. Rev. B. J. Watson, seconded by Bro. James Doyle, Whereas, the great and omnipotent ruler of the universe has in his infinite wisdom called unto his haven of rest the beloved wife of our late Bro. P. J. Sullivan, of Sault Ste. Marie, Mich., formerly a charter member of this Branch.

Resolved, That this Branch offer Bro. Sullivan in his sad bereavement their heartfelt sympathy in his irremediable loss.

Resolved, That in deep sympathy with the afflicted friends and relations of the deceased we express our earnest hope that even so great a bereavement may be ruled to their highest good.

Resolved, That the Rec. Sec send a copy of these resolutions to Bro. P. J. Sullivan, the CATHOLIC RECORD, the O. M. B. A. Monthly and be recorded on our minute book. Carried unanimously.

T. E. McBRIDE, Rec. Sec. Branch 35, Goderich.

At a meeting of Branch 13, Stratford, on Wednesday, March 10th, 1887, the following resolution was moved by D. J. O'Connor, seconded by Bro. E. O'Farley, and carried:

Whereas, It has pleased Almighty God to remove from our midst our worthy Bro. Thomas Walsh, and whereas, that in the death of our Bro. Thomas Walsh, Branch No. 13 has lost one of its respected members, and his family a most kind and affectionate husband and father; Therefore be it

Resolved,—That the charter of the Branch be draped in mourning for a period of thirty days in memory of our late Bro. and that a copy of these resolutions be sent to the family of our late Bro. and also be published in the CATHOLIC RECORD and O. M. B. A. Monthly.

Resolved,—That the charter of the Branch be draped in mourning for a period of thirty days in memory of our late Bro. and that a copy of these resolutions be sent to the family of our late Bro. and also be published in the CATHOLIC RECORD and O. M. B. A. Monthly.

Resolved, That a copy of these resolutions be sent to the official organs of our Society in Canada, the CATHOLIC RECORD, and the O. M. B. A. Monthly, and also the Prescott Telegraph and Messenger for publication, and also a copy to the bereaved parents. Carried.

JOHN GIBSON, President Branch 16

At the last meeting of St. Mary's Branch No. 34, C. M. B. A., of Almonte, it was resolved that whereas it has pleased Almighty God in His wise Providence to afflict our worthy Brother, Anthony Madden, by the death of his wife, we, the members of Branch No. 34, C. M. B. A., extend to Brother Madden in his sad affliction our most heartfelt sympathy, and we trust God may grant him the grace to bear with true Christian fortitude and resignation his bereavement.

It was further resolved that a copy of this resolution be forwarded Mr. Madden and to each of the following newspapers, Almonte Gazette, Almonte Times, CATHOLIC RECORD, and C. M. B. A. Monthly.

WEDDING BELLS.

We clip the following from an Oregon paper: An impressive ceremony took place in this city on Tuesday morning, Feb. 22, 1887, when His Grace Archbishop Gross united in the holy bonds of matrimony Edward H. Deady, Attorney at Law, of Portland City, Oregon, eldest son of Hon. Judge Matthew P. Deady, Supreme Court U. S., to Kate Agathe Hanover, fourth daughter of the late George Hanover, of Pakenham, Ontario, Canada, and sister of our much-esteemed and well-known citizen, Mr. John Hanover. The guests were many, the elite of Portland being present.

Mr. and Mrs. Deady left by noon train on an extended trip through British Columbia. The gifts to the bride were numerous, elegant and most costly. We join with a host of friends in good wishes to the happy couple.

ST. PATRICK'S DAY IN LONDON.

CONTINUED FROM FIRST PAGE.

Before the commencement of the evening's entertainment that rev. gentleman addressed the audience as follows: Ladies and Gentlemen: It is with extreme pleasure that I once more extend to you a hearty welcome to our St. Patrick's night entertainment. Your large attendance here to-night is an indisputable testimony, a convincing proof of the popularity of our St. Patrick's night concert which is gotten up year after year in aid of your new and beautiful Cathedral. I am sure it must bring joy and consolation to the heart of our good bishop to-night to see how faithfully and generously his people and the citizens of London at large have responded to the call that has been made on this occasion of having a concert in aid of his cathedral fund. This, I am quite sure, is the true cause of your attendance here, but there is yet another cause in the background that serves to urge an Irishman on to deeds of valour, greatness and generosity, as well as the cause of religion, and that is the cause of country. To-day, as you know, is Ireland's national day—and what a day it is! Irishmen are to be found, whether it is in the cold frozen clime of the north, or in the warm sun-shiny temperature of the south, his heart goes out in sympathetic feelings to the land of his birth—and were you to travel the length and breadth of this island on the Irish coast, or even that of the neighboring Republic, Australia, Asia or Africa, you would find that there is not a city, town or hamlet that has not its celebration in honor of St. Patrick's day. Now, I often ask myself the question how is it that Ireland, as you know, is but a small island in the Atlantic Ocean, about three times as large as that presided over by our beloved Bishop, and yet I make bold to say there is not a nation under the sun that has so much notoriety. Take any morning or evening paper you please, and the very first item of news that your eyes strike upon is that of Ireland and the Irish cause, and this agitation will continue until Ireland obtains what it is seeking—home rule. About 4 months ago I went to Detroit to visit some friends of mine, and during my stay Michael Davitt visited the city, and gave his famous speech on "Home Rule for Ireland." I heard the lecture, and after its termination a real storm of applause ensued. After the storm of applause subsided, the chairman of the meeting then said there is a gentleman here present whose reputation is world wide, and whose views and opinions we would like to hear expressed on this occasion, and that gentleman is the Hon. Mr. Depew of New York, President of the West Shore Railroad. Mr. Depew said: "Ladies and gentlemen, if Mr. Gladstone hands down his name to posterity it will not be because he was a great legislator, not because he was a great debater, but because now, in the twilight of his life, and in the zenith of his glory and power he wished to give Ireland Home Rule—the right to govern itself, and his name would be revered by posterity because he was the champion of Irish liberties and Home Rule."

Your enthusiastic cheering almost induced me to make a speech to you on Home Rule, but you know, ladies and gentlemen, that is not what you came here for. I appear before you simply to announce the opening of our concert, and I am almost certain you will be well pleased with the entertainment.

The following is the programme:

- Selections—Irish Airs, Chorus—Let Erin Remember, Moore, Song—The Harp that Once, Moore, Miss Hennessy, Duet—Crockit Bawbee, Misses Taylor and Anderson, Song—Gerardine, Berger, Mr. Ashplant, Song (harp acc.)—Remember, Boy, Your Irish, W. J. Scanlan, Miss Jeffrey, Song—Off in the Still Night, Moore, Mrs. Martin Murphy (Hamilton), Instrumental Music, Palladino Bros., Song—The Old Guard, Rodney, Mr. Skinner, Rap-pipe Selection—Irish, Prof. F. Beaton, Song—The Little Maid, Molloy, Mr. Crook, Song (comic), Mr. Frank McLaughlin, Irish song and dance, Mr. McDonald, Chorus—Daughter of Erin, Bishop, St. Peter's Choir, PART I, Chorus—The Minstrel Boy, Moore, St. Peter's Choir, Piano Solo, Kuhn, Master Michelree, Song—The Irish Emigrant, Lady Dufferin, Mrs. Martin Murphy, Spanish Dance in costume, Old Cordova, Misses Dora and Bella Taylor, Song (selected), Mr. Ashplant, Song—Why Faddy is Always Poor, W. J. Scanlan, Miss Jeffrey, Instrumental Music, Palladino Bros., Parlor Clog Dance, Mr. McDonald, Song—Kathleen Mavourneen, Crouch, Mr. Fewings, Sword Dance, Miss Valada Taylor, Song—Anchored, Watson, Shean Treuss (dance), Prof. F. Beaton, Song—Come Back to Erin, Claribel, Mrs. Crook, Chorus—Carnival, Rossini, St. Peter's Choir.

The chief feature of the concert was the singing of Mrs. Martin Murphy, of Hamilton. It was her first appearance before a London audience, and all who heard her were highly pleased. Her voice is a full, clear, rich, and highly trained soprano. Her rendition of the touching, yet plaintive Irish songs given in the programme all that could be desired by musical critics, while to an encore she gave "Paddy's Laughing Song" in a manner that called forth storms of applause. The other pieces given during the evening were deservedly appreciated in the most hearty fashion. To Dr. Carl Verinder and his choir especial praise is due for their efforts to render the entertainment a great success, and such it truly was, both financially and otherwise. The choir was ably assisted by Mrs. Crook, whose sweet and powerful soprano voice took the leading role in the choruses.

JUSTICE FOR IRELAND.

CONTINUED FROM FIFTH PAGE.

not like this arrangement, and as so many of them were absentees they expected money for their rent. Now the landlord must pay money whether crops fail year after year or not, so that it evidently and necessarily follows from this fact and others already enumerated that in most cases the landlords owe their tenants a heavy debt. We must say also, that it is a grievous sin on the part of tenants as well as landlords not to pay just debts. Landlords wrongly claim that they can do what they please with their land, as with their money. The lands in their possession are for the use of the people; and the landlord's right in them is a limited right, a right subordinate to the public good. They can exact a fair rent from the tillers of the soil, which gives them a certain right to it as long as they pay the rent. The Irish, as well as other people, know that a law to be just must be for the benefit of the people, and that an unjust law—improperly called law—does not bind in conscience and can be resisted when possible. The Irish have been so accustomed to be governed by unjust laws that it does not surprise any one to find them trying to evade laws coming from an unfriendly and foreign Parliament. I shall pass over the fearful persecutions inflicted on the Irish for conscience sake. But the ruins of our churches, monasteries, colleges, hospitals, &c., that stand the land, are the stern witnesses to all future generations of the wrongs that have been done to the Irish people. I shall pass over the fearful persecutions inflicted on the Irish for conscience sake. But the ruins of our churches, monasteries, colleges, hospitals, &c., that stand the land, are the stern witnesses to all future generations of the wrongs that have been done to the Irish people. I shall pass over the fearful persecutions inflicted on the Irish for conscience sake. But the ruins of our churches, monasteries, colleges, hospitals, &c., that stand the land, are the stern witnesses to all future generations of the wrongs that have been done to the Irish people.

Another view. Now let us take another view of Irish wrongs. The Irish element in the United States is becoming more and more powerful. Your English papers sometimes remark when a statesman in this country speaks disparagingly of the Irish that he is trying to catch the Irish vote. By that they acknowledge that the Irish vote is a great factor in America, and the same may be said of Australia and other English speaking countries where the Irish congregate and multiply and prosper. Hence you must conclude that numbers will tell, and the combined Irish are a powerful ingredient in the government of this country, and the power of their organizations is increasing every day. They hold already the balance of power in the Presidential and other elections. This is beyond dispute.

You may judge of their temper from the tone which Americans take in the present fishery dispute. It is said that we in Canada live under the British flag by the toleration of the United States. When there was question of enlisting volunteers for our defence one of our chief statesmen said "What use in this expense? The chief guard of five millions of people in face of fifty will be good behavior." But good behavior means now, it appears, let the Americans do as they like. English forces are distant. But our good neighbors near than blood relations are a distance.

CANADA WOULD BE OVERTURNED. Should a misunderstanding happen between England and the United States Canada would in a few days be overrun by American troops. It would cost that Republic very little, an Irish-American military organization would supply very large numbers of men and money. It is known that there are many annexationists here in Canada of pocket loyalty, who think that annexation to the United States would bring them more trade and money. Pocket loyalty is a very common failing in all countries.

I have no need to subscribe myself with the highest consideration, Your Lordship's devoted servant, JOHN JOSEPH LYONS, Abp. of Toronto, St. Michael's Palace, Toronto, March 1887.

THE ARREST OF FATHER KELLER. A TRIUMPHAL PROCESSION TO KILMAINHAM JAIL. A Dublin despatch says:—Father Keller, who was arrested at Youghall yesterday was driven to court to-day in the Lord Mayor's carriage, receiving an ovation from the people in the streets. He refused to give any testimony as to his custody of tenants' moneys as trustee under the plan of campaign, and was committed to prison for contempt of court. The judge declared that if the priest's action in disobeying the orders of the court were permitted the whole machinery of the bankruptcy law would be upset. The scene in the streets when Father Keller was being taken to court is unparalleled in the history of Dublin. Vast crowds had collected, and when the priest appeared, riding in the Lord Mayor's carriage, cheer after cheer greeted him. The noise and excitement, both inside and outside the court-room, were so great as to prevent the hearing of the case, and the judge threatened to clear the court unless silence was maintained. Finally order was restored and Father Keller took the oath. He refused to testify on the ground that he would disclose confidence reposed in him as a priest. The judge said there was no legal justification for his refusal, and said the question had no reference

OBITUARY.

Mr. William Hearns.

On Sunday, the 6th inst., there died at his residence, at Mayfield, in the county of Peel, William Hearns, one of Ontario's most respected pioneers. His father, having died in 1838, he became possessed of the homestead farm, but subject to a heavy encumbrance, which, however, through industry and economy, he soon redeemed, and at the time of his decease was in good circumstances. He was one of a family of six, of whom only one survives. On the 27th of February, 1854, he married Margaret, daughter of the late Thomas O'Shaughnessy, of Toronto Township, by whom he had four sons and one daughter, all of whom survive him. Two of the sons are farmers, one is senior member of the firm of Hearns & Marchion, Barrie, Ont., and of Barrie and Tottenham, and the fourth is in business in the city of Toronto, and the daughter is the wife of Thaddeus Ingoldby, Esq., of Mayfield. The deceased's first wife having died in 1864, he married the widow of the late Christopher Cuthbert, of Buffalo, N. Y., in 1867, and she died without issue in 1873. Mr. Hearns was a consistent Catholic, a loyal subject of Her Majesty the Queen, and he took up arms with his fellow-loyalists in the suppression of the rebellion of 1837. In 1847 he was commissioned as ensign in the Seventh Battalion of York Militia, and in 1850 was appointed Captain in the Seventh Battalion of Peel Militia. In 1872 he was appointed Justice of the Peace for the County of Peel. In politics he was an active Conservative all his life. He was a man of upright principles and was highly esteemed by all who knew him. His remains were followed to their last resting place, in St. Patrick's cemetery, Toronto Gore, on the 9th inst., by a large concourse of sorrowing friends. Rev. Father Whitney officiated at the mass and burial, and Rev. Father Egan preached the funeral sermon. The family have the wife's heartfelt sympathy in their bereavement.

Brampton, Mar. 15th, 1887.

Correspondence of the Record.

ST. JOSEPH'S CHURCH, HAMILTON.

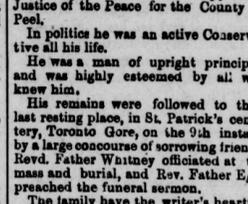
The feast of St. Joseph, Patron of the German Church, was celebrated last Sunday with more than usual solemnity by the clergy and congregation who frequents the church. High mass was celebrated by the pastor at half-past 10 o'clock. The devotional music was rendered with the usual skill and good taste of the accomplished choir under the direction of the organist, Miss McHenry, and the talented leader, Mr. J. Seitz. The panegyric of the saint was preached in German by Rev. B. Bergmann. A goodly number approached the Holy communion.

His Lordship the Bishop was prevented from being present by a previous engagement. At 3 o'clock in the afternoon the Emerald Society and the members of the League of the Cross assembled in their respective halls and marched in full regalia to join in the Vesper service. There was a vast congregation, the church being filled to its utmost capacity. The sermon on the festival was preached in English by the Rector, who dwelt on the virtues and privileges of the great servant of God, whom he proposed as the model of the every day pious Christian. The devotion was terminated by Benediction of the Most Holy Sacrament.

BORN. At Chaplain, C.P.R., Ont., Thursday, 19th March, the wife of P. A. Mulligan, of a daughter.

DIED. At Ottawa (208 Bay St.), Patrick Kealey, aged 41 years.

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EVERYTHING THAT IS NEW IN SEEDS IN PLANTS. PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

Mr. Thomas O'Hagan requests those who received subscription lists regarding his book of poems to make returns as early as possible.

LOCAL NOTICES.

Just received at J. J. GIBBONS' for spring trade—New Dress Materials, New Hosiery and Gloves, New Trimmings and Ornaments, New Table Linens, Towellings and Sheetings, New Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices. For the best photos made in the city go to EDY BROS., 280 Dundas Street, and examine our stock of frames and paraphernalia, the latest styles and finest assortment in the city. Children's pictures a specialty.

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FOR THE SEASON OF LENT AND HOLY WEEK.

- Lenten Monitor, 60
Devout Gleaner, 50
Devout Communicant, 35
Meditations for the Holy Season of Lent, 35
Elevation of the Soul to God, 35
The Soul on Calvary, 35
Joy of the Christian Soul, 40
Spiritual Reflections on the Passion Love of Our Lord, 35
Clock of the Passion, 18
Flowers of Christian Wisdom, 68
Office of Holy Week in Latin and English, colored, 55
Office of Holy Week, in Latin and English, colored, red edges, 70
Office of Holy Week, in Latin and English, French Morocco, 1.00
Mater Admirabilis, by Archbishop O'Brien, 1.00

MONTH OF MARCH BOOKS.

- Crown of St. Joseph, 40
Devout Gleaner, 50
Flowers Each Day of the Month of March, 10c each \$6.00 per 100
Glories of St. Joseph, 25
Life of St. Joseph, paper, 25
Life of St. Joseph, cloth, 35
Novels of St. Patrick, 30
The Month of St. Joseph, 50
The Power of St. Joseph, 60

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Plain white from 2 to 15 lbs each, per pound, 45

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MONEY TO LOAN AT 3 PER CENT. J. BURNETT & CO. Taylor's Bank, London.

MAIL CONTRACT.

SEALED (SEPARATE) TENDERS, ADDRESS TO THE POSTMASTER-GENERAL, will be received at Ottawa until noon, on FRIDAY, APRIL 8, 1887

for the conveyance of Her Majesty's Mails on two proposed Contracts for four years, 8 and 12 times per week, respectively.

Between Belmont and London and London and Peterborough from the 1st July, next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of tenders may be obtained at the Post Office of Belmont, London and Peterborough.

R. W. BARBER, P. O. Inspector. P. O. Inspector's Office, London, Feb'y 25th, 1887. 428-3w

CURE FITS!

When I cure you I do not mean merely to stop them for time and then have them return again. I mean a radical cure. I have made the cure of FITS, BRUISES, & FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because of my long experience for not receiving a cure, send at once for a free trial and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you.

To the little, unlettered and weak shall be bowed the Great Type that they seek.

But however their wisdom increases still beyond them the lessons that speak from the fathomless pages of peace: Past the limits where knowledge must cease Spread the truth His Knowledge must teach to the end, Yet forever to childhood's low reach will He send.

Low and far, but so high and so clear, For reaching and loving so near. Yet when did the metal divine From the furnace stretchling out to a sphere? Who art, to crown the compass and line With the touch of the divine? Thy milite eter mind has encircled it all! Ah, poor soul, wilt thou make the world's Christ, then, set at naught!

"MISTAKES MODERN INFIDELS."

New Book on Christian Evidence and "Mistakes of Modern Infidels." Highly recommended by Cardinal Teichmann of Quebec, Archbishop Ryan, Philadelphia, and 15 other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cents. AGENTS WANTED. Address REV. G. H. ROBERTS, GARDNER, Ingersoll, Ontario, Canada.

EDITORIAL NOTES.

THE Vatican has been advised from Vienna and Berlin that Austria, Germany and Italy, during the continuance of alliance between them, will not permit the subversion of the Papacy and will support the Pope's independence and liberty.

THE Executive Committee of the Toronto branch of the Irish National League has called Wm. O'Brien, M. P., editor of the United Ireland, that Lord Lansdowne denied his statements regarding evictions on His Excellency's estate in Ireland, and urging him to come to Canada. They engaged to make arrangements for a series of demonstrations in all large cities in Canada.

IN THE course of the debate on leave to introduce the Crimes Bill, in the English House of Commons, Mr. Healy said he would be delighted if the Government would suppress the National League because this would relieve the Irish members of a great responsibility, and the people would then conduct the agrarian movement for themselves. "Suppress the League by all means," said Mr. Healy "even stop public speaking; but in the latter event the Parnellites will leave to the Government the responsibility for the blood that might be spilled."

THERE are people in England who think that there is not an overwhelming reason for jubilating over the fiftieth anniversary of the Queen's coronation, the following extract from the United Ireland (London, Eng.), will show: "But, no courtier may urge, look at the grand improvements which have been effected her time. We would as soon think praising Her Majesty for them, as blaming her for the three curses of W. Parnell, and Famine, which have brooded over her reign, or of holding it accountable for the existing discontent and depression, the pauperism of London, the mal-administration of Ireland, the decline of trade everywhere, the growth of Socialism and the National Debt, profligacy of the aristocracy, or the servility of the wretched."

MR. GLADSTONE has called the following message to G. A. Dana, New York:

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King Street, Opposite Revere House, Has now on sale one of the most magnificent and elegant stock of CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.