FOLINE 9.

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slavery among the nations she would hush her lamentations and the noise of her chains to listen to that voice from the desert. She knew that once the winds brought her this, the great expected Redeemer soon would come. But time, alas! had new sorrows in store for Israel. Four thousand years passed away in alow suggestion—like so many mile-stones on the road to eternity. Yet her evil came not to an end, for the voice was not yet heard from the desert.

One day John the Baptist appears on the Jordan—up from the desert too, and dod is with him evidently. "Who art thou?" demanded the Jewish Priests, "art thou the Christ?" "No." replied John the Baptist, "I am not the Christ, I am not the Light, "I fom so give testimony of the Light," and seeing Jesus passing along by the wayside, he said: "This is He, behold the Lamb of God," and the was He, and John's was the voice crying in the desert. Yes, Isalas was right: This was He—israel's long expected, the good tidings to Sion,—Oriens exalto,—the sun of Justice warm from the bosom of God Himself.

Eighteen hundred and fifty-four years ago this Divine Saviour gathered the pass tors of His Church around Him and said

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MINION. During Exhibition see them before year HOMPSON.

MPSON,

Righteen hundred and fifty-four years ago this Divine Saviour gathered the pastors of His Church around Him and said to them: "Going forth teach all nations, haptizing them in the name of the Father, and of the Son and of the Holy Ghost." And amongst those who, in after years, went out to teach the nations sitting in darkness and the shadow of death, there was one great spoatle whose anniversary we are celebrating to day. It is Saint Patrick. Year after year this festival comes around to us on the cesseless wheels of rick. Year after year this festival comes around to us on the ceaseless wheels of time; and yet the exile of Erin greet its recurrence with the same undying faith and reverence,—the same elastic glow of feeling,—the same apirit of national pride. Nor is this expression of patriotic gratitude out of place. No, for the complete aggregation of the Emerald lale to the domain of the one true faith is a grand espech,—a cardinal point in the history of that country, and one, too, that is well worthy of an annual commemoration. Hence, my brethren, the exile of Erin, no matter in what part of the world his lot may be cast,—whether among the ice-bound-regions of the north or the vine-clad hills of the south,—whether among the verdant valleys of the East or out far away on the sunny plains of the West,—any hat have a standard to the case of the standard to the potential of the case of the said in the last Epiate of St. Paul to Timothy, Patrick was duly ordained "by the imposition of hands" and sent forth to the world an orthodox teacher of the world of God.

In company with a few priests Bishop Patrick set sail in a frail barque to convert "the green isle of the west." There were no forged bibles in that humle ship, but God and the angels were them.

The Dands and wisemen were assembled on Tara's heights. All the elite were to be kindled that night. No other fire was allowed by law.

When Patrick's little boat peered above the Easten horizon, the Druids laughed at the latter of the what is said in the latter patrick was duly ordained "by the imposition of hands" and sent forth to the vorld an orthodox teacher of the world of od.

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Hence, my brethren, the exile of Erin, no matter in what part of the world his lot may be cast,—whether among the ice-bound regions of the north or the vine-clad hills of the south,—whether among the verdant valleys of the East or out far away on the sunny plains of the West,—in Australia or in Rome, in Spain or in Canada,—no matter where he is,—the exile of Erin always looks forward, with the same hopeful spirit, to the return of St. Patrick's Day, looming up as it does

the rough sea to the northern coast of Ireland. Here Patrick was sold as a slave to Milcho.

We read in the book of Genesis that the Patriarch Joseph was carried off in his youthful days from his dearest home and friends. Yes, Joseph was sold as a slave in Egypt, that in after years he might save the Egyptians in their hour of need.

By a similar disposition of the same divine Providence the virtuous and plous youth Patrick was stolen away from his friends, carried off and cold as a slave in the County of Antrim, Ireland. Seven long years Patrick spent in alavery. In the meantime he became thoroughly conversant with the Irish language. After seven years of slavery Patrick effected his escape from bondage. Soon, however, he formed the design of returning to Ireland for the purpose of converting that nation. To prepare himself for such a noble undertaking he went to foreign countries to seek the light and knowledge requisite for that apostleship.

Several years afterwards, on the death of Patiadius, the first missionary to Ireland, Pôpe Celestine consecrated Patrick at Rome (A. D. 41) and appointed him Bishop of all Ireland. St. Patrick did not intrude himself hat the ministry without a true vocation. He did not presume to exercise the sacred functions of the priest-hood without being regularly ordained. He did not turn preacher without being sent. No, in accordance with what is said in the 16th chapter of the Acts of the Apostles, in accordance with what is said in the 1st Epistle of St. Paul to Timothy, Patrick was duly ordained "by the imposition of hands" and sent forth to the

DARKNESS OF ERROR
by the brilliant rays of his sauctity, and
by the ardor of his seal he made truth
and virtue triumph over error and immorality. Forth from his eloquent lips
rang the magnificent tale of God's infinite
love. His preaching found an echo in
every heart. His doctrines so captivated
the bards, the poets, the philosophers,
Druids and princes of the land that they
speedily turned to St. Patrick, learned
from him the divine lessen, and then they
themselves became apostles to spread the
light of faith.

In other lands the blood of the first
missionaries was usually demanded as the

In other lands the blood of the first missionaries was usually demanded as the price of their success in planting the faith of Christ. But in Ireland the wholesouled hospitality of the people permitted them to receive St. Patrick with open arms. He came to them as a friend Why not give him a friendly welcome? He said he had a great message to deliver. Why not give that message at least a pattent hearing?

It is a historical fact that the Irish people were the coolest in weighing a

It is a historical fact that the Irish people were the coolest in weighing a reason, when that reason was good, and they were the quickest in carrying out the course of action which that reasoning proved to be right. They listened with calm deliberation to St. Patrick when he announced the glad tidings of salvation. They saw that he had

They saw that he had
RIGHT AND JUSTICE
on his side, and at once, shoulder to
shoulder, and man to man, they arrayed
themselves under the standard of the cross.
With a rapidity unknown in the conversion of any other nation—with a zeal
of which there is no record elsewhere—all
Ireland became Catholic. It is recorded
of St. Patrick that he founded 6,300 parishes, consecrated a great number of of St. Patrick that he founded 6,300 parishes, consecrated a great number of
bishops, ordsined 3,000 priests and establiahed 700 religious houses, wherein un
counted thousands devoted themselves
entirely to the service of God. The face
of the whole island was changed. Churches
and chapels, monasteries and convents,
schools and colleges covered the laud, and
from every hill and from every valley a
universal song of thankegiving went up to
the throne of God.

And then Erin became the "Island of

another, and they were so. In this PATRICK's work WAS EASY.

His own good example proved sufficient. His life was a beautiful illustration of his doctrine. Many a time and oft have you heard of St. Patrick's Faith, —that standard that has never been lost in a war of a thousand years and more; of his Hope—that star that has ever gleamed so brightly through the long night of Ireland's sorrow; of his Charity,—that golden chain which binds "the sea divided Gael" to Ireland dand Ireland to Rome, and Rome to God. Ah, yes that living faith of his, that untring energy, that self-escrificing charity, that tenderness and gentleness that extended itself even to the brute creation,—all these so captivated the hearts and intellect of the Irish people,—that they not only accepted Patrick's doctrine, but they made his life the model of their own is life until Ireland soon rose to the highest pinnacle of Christian perfection.

Patrick spoke and forthwith Ireland's to Ireland which he found in darkness was spoken of, the world over, as "the island of saints."

It is not an easy task to change the whole current of a man's belief and to mould his mind to new religious ideas.

So has been my fire and friar."

But "I would catch the noise in their wor creatiness, saith the Lord" (1 Cor. iii.

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whole current of a man's belief and to mould his mind to new religious ideas. But Patrick not only converted one man and induced him to lay aside the teachings of years, he converted a whole nation, for he planted the Christian faith in every part of Ireland.

AND HOW HAS THAT FAITH BEEN PRESERVED!
Ah, few nations have adhered to the faith with the fidelity and devotion of Ireland. Through prosperity and advertiged to the land.

THE IRISH CHURCH has always been a missionary church. She has been missionary in the days of her sorrow. Leaving home and friends beyond the sea, the noble and every land beneath the sun, and wherever they go they bring the CATHOLIC FAITH WITH THEM AS A BEACON LIGHT UNTO THE WORLD.

"I can never forget Ireland by our side," says Cardinal Manning, "poor, out-cast, hunted from field to field, from river cast, hunted from field to field, from river to river, from mountain to mountain, and by the river-side and on the lonely moss the Holy Mass was offered; in the poor earth hovels the beads of our Blessed Mother were said; out among the woods and the bogs, the Sacraments of Penance and Holy Communion were given; and dogma and devotton have lived on, fervent and imperishable."

perishable."

And, my Friends, what has been the love of Irish parents for their children?

Did they sell them to be slaves in other than the state of distress and form lands, even in times of distress and fam-ine? Ah, no! when there was but one morsel of bread between themselves and the grave, they gave it to their famishing children, and then went out on the road side to die rather than renounce their

Not alone in Ireland, but in every land beneath the sun, Irish faith is wedded to

beneath the sun, Irish faith is wedded to Irish nationality; the

SHAMROCK OF IRELAND
is found forever twining around the cross of Christ. And when on the judgment day we shall all pass in review before the "great white throne," when England, the destroying angel of the world, shall bow her head in shame, Ireland shall stand before her Saviour full of radiance and beauty, and when the question is saked: "Where is thy faith?" She will answer in ecstacy, "I have it still O God, I have fought the good fight; I have kept the faith."

Ah, well has it been said by the great

Ab, well has it been said by the great Father Burke:

Ah, well has it been said by the great
Father Burke:

"Ireland's Catholicity, like the cedares of
Lebenon, has defied every storm for 1400
years; and we her children who are in her
arms to day behold that ancient faith as
fresh, its leaves as green, and its if) were as
fragrant, as the day on which St. Patrick
died and went to rest, calmly and tranquily as the glory of the setting star."

Are we not then highly indebted to the
goodness of God for having called her ancesters from the darkness of Paganism to
the wonderful light of faith, through the
ministry of St. Patrick? Have we not
every reason to glorify God for this special
blessing. Let us look up then to our native
Eria. Look up to heaven and the happy inheritance which our dear Saviour purchased for us. Let us begin to-day if we have
not begun already. Love God above all
things. Love your neighbor as yourself.
Pray that God may soon wipe away Erin's
tears and confer upon her the blessing of
Home Rule. Ah, then will Ireland be

"Great, glorious and free
First flower of the earth

"Great, glorious and free First flower of the earth First gem of the sea."

The Concert.

In the evening the Opera House was crowded in every part, the occasion being the annual concert organized by Rev. Father Tiernan, the proceeds of which go towards liquidating the debt on the Cathe-CONTINUED ON BIGHTE PAGE.

### Written for the Record Silver and Gold,

och is silver; silence is golden."
nage has spoken wisdom's speech
& thou thy lesser thought to pres Silence!
Itis cohoes teach.

Rilence!
Its pulses sing.

When the lightning strikes the wood ablase And the tempest's call the sea obeys,

from neighbor's house is borne the not thou with words of shallow cheer: Bilance! For Godie mear.

Then by slander crushed, by wrong oppress Flory anger burns the tortured breast, Silenced Time bears the test.

rusting, loving, wouldst his mercy seek,

That He may speak.

Rearch 18th, 1857.

## BEN HUR;

THE DAYS OF THE MESSIAH

BOOK FIFTH.

CHAPTER X -CONTINUED. "It is a mighty sum," said Mailuch. "I must have security."
"So thou shalt. Go to Simonides, and tell is a third was a sum of the mailer arranged. Tell him my heart is set on the ruin of my enemy, and that the opportunity hath such excellment promise that lehouce such hazards. On partide be the God of our tathers! Go, good Mailuch, is taken of the great of the sum of the

hen he leaned over to Malluch, and As thou art a son of Judah, Malluch, and the last to the kin, get thee a seak in the liery over the Gate of Triumph, down so to the balcony in front of the pillars, d watch well when we make the turns pre; watch well, for if I have favour at all, rill— May, Malluch, let it go unsaid! if get thee there, and watch well." It that moment a cry burst from Ilderim, Ha! By the splendour of God! what is a?"

At that moment a cry surst from Ilderim.

"Ba! By the splendour of God! what is his?"
He drew near Ben-Hur with a finger oil, ting on the face of the notice.

"Read," said Ben-Hur.

"No; better thou."
Bur Hur took the paper, which, signed by the prefect of the province as editor, performed the office of a modern programme, giving particularly the several divertisements provided for the occasion. It informed the public that there would be first a procession of extraordinary splendour; that the procession would be succeeded by the customary honours to the god Consus, whereupon the games would begin; running, leaping, wrestling, boxing, each in the order stated. The names of the competitors were given, with their several nationalities and schools of training, the trials in which they had been engaged, the prises won, and the prizes now offered; under the latter head the sums of money were stated in illuminated letters, telling of the departure of the day when the simple chaplet of pine of laurel was fully enough for the victor, hungering for glory as comething better than rishes, and content with it.

Over these parts of the programme Ben-Hur sped with rapid eyes. At last he came to the announcement of the race. He read it slowly. Attending lovers of the heroic sports were assured they would certainly be gradified by an Orestean strengte onparalleled in Antioch. The city affered the specialce in honour of the consul. One inundred thousand sestertil and a crown of laurel were the prizes. Then followed the particulars. The entries were aix in allows the programme later of the particulars. The entries were aix in allows of the consul. One inundred thousand sestertil and a crown of laurel were the pixes. Then followed the particulars. The entries were aix in allows of the consul. One inundred thousand sestertil and a crown of laurel were the pixes. Then followed the particulars. The entries were aix in allows of the consul. One inundred thousand sestertil and a crown of laurel were the pixes, one gray, one bay; winner

green.
"IV. A four of Diceus the Byzantine—two black, one grey, one bay; winners this year black, one grey, one bay; winners this year." Byzantium. Diceus. driver. Colour,

black.

"V. A four of Admetus the Sidonian—all greys, 'hrice entered at Cesarea, and thrice victors. Admetus, driver. Colour, blue.

"VI. A four of Ilderim, shelk of the "VI. A! bays: first race, Bon-Hur, s blue.

"YI. A four of Ilderim, shelk of the Desert. All bays; first race, Ben-Hur, a Jew, driver. Colour, white."

Hen-Hur, a Jew, driver.

Why that name instead of Arrius?

Ben-Hur raised his eyes to Ilderim. He had found the cause of the Aras's outery. Both rushed to the same conclusion.

The hand was the hand of Messala!

### CHAPTER XI.

Evening was hardly come upon Antioch, when the Omphalus, nearly in the centre of the city, became a troubled fountain from which in every direction, but chiefly down to the Nymphaum and esst and west along the Colonnada of Herod, flowed currents of people, for the time given up to Bacchus and Apollo.

people, for the time given up to Bacchus and Apollo.

For such indulgence anything more fitting cannot be imagined than the great roofed streets, which were litterally miles on miles of porticos wroauth of marble, polished to the last degree of finish, and all gifts to the voluptious city by princes carcless of expenditure where, as in this instance, they thought they were eternizing themselves. Darkness was not permitted anywhere; and the singing, the lauquher, the shouting, were incessant, and in compound like the roar of waters dashing through hollow grots, confused by a multitude of echoes.

pound like the Foar of waters dashing through hollow grots, confused by a multitude of echoes.

The many nationalities represented, though they might have amazed a stranger, were not peculiar to Anticot. Of the various missions of the great empire, one seems to have been the fusion of men and the introduction of strangers to each other; accordingly, whole peoples rose up and went at pleasure, taking with them their coerdingly, whole peoples rose up and went at pleasure, taking with them their coerdingly, whole peoples rose up and went at pleasure, taking with them their coerdingly, whole peoples rose up and went at pleasure, taking with them their coerdings, built houses, errected attars, and were what they had been at home.

There was a peculiarity, however, which could not have failed the notice of a looker-on this night in Antioch. Nearly everybody wore the colours of one or other of the charioteers announced for the morrow's race. Sometimes it was in form of a scarf, sometimes a badge, often a ribbon or a feather. Whatever the form, it signified merely the wearer's partisity; thus, green published a friend of Cleanines the Athenian, and black an adherent of the Byzantine. This was according to a custom, obtained the same and the mixed scarlet and gold.

The observer abroad on this occasion, once attracted to the wearing of colours, would have very shortly decided that there were three in predominance—green, white, and the mixed scarlet and gold.

The five great chandellers in the saloon

But let us from the streets to the palace on the island.

The five great chandellers in the salcon are freshly lighted. The assemblage is much the same as that already noticed in connection with the place. The divan has its corps of stepers and burden of garmenta, and the tables yet resound with the rattle and clash of dice. Yet the greater part of the company are not deling amything. They walk about, or yawn tremendously, or pause as they pass each other to exchange idle nothings. Will the weather be fair to-

morrow? Are the preparations for the games complete? Be the laws of the Circus in Antioch differ from the laws of the Circus in Kome? Truth is, the young fallows are suffering from cause. Their heavy work is done; that is, we would find their tablets, could we look at them, exvered with memorands of wagers—wagers on every contast; on the Junning, the wresting, the boxing; on everything but a chariot-race. And why not on that?

Good reader, they cannot find anybody who will hazard so much as a denarius with them against Messala.

There are no colours in the saloon but his. No one thinks of his defeat.
Why, they asy, is he not perfect in his

There are no colours in the saloon but his. No one thinks of his defeat.
Why, they say, is he not perfect in his training? Did he not graduate from an imperial famista? Were not his horses winners at the Circumian in the Circumians in the Circumian in the Circumians. And then—ah, yes in he is a Roman! In a corner, at ease on the divan, Messals himself may be seen. Around him, sitting or standing, are his courtierly admirers, plying him with questions. There is, of course, but one topic.
"Ah!" ories the young prince, throwing himself on the divan at Messals's feet, "Ah, by Bacchus, i am tired!"
"Whither away?" asks Messals.
"Up the street; up to the Omphalus, and heyond- who shall say how far? Rivers of people; never so many in the city before. They say we will see the whole world at the Circum to-morrow."

"Mothing."
"Oh-sh! You forget," said Cecilius.
"What?" saked Prusus.
"The procession of whites."
"Mirabile!" cried Drusus, half rising.
We met a faction of whites, and they had
banner. But—ha, ha, ha!"
He fell back indolently.

sala.

"Soum of the desert were they, my Messals, and garbage-eaters from the Jacobs's Temple in Jerusalem. What had I to do with them ?"

"Nay," said Cecilius, "Drusus is afraid of a laugh, but I am not, my Messala."

"dreak thou, then."

"Nay," said Cecilius, "Drausi sarraid or a laugh, but I am not, my Messala."

"Well, we stepped the faction, and"—
"Offered them a wager," said Drusus, relenting, and taking the word from the shadow's mouth. "And—ha, hs, ha!—one fellow with not enough skin on his face to make a worm for a carp stepped forth, and—ha, ha, hs!—said yes. I drew my tablets. 'Who is your man?' I asked. 'Ben-Hur, the Jew,' said he. Then I: 'What shall it be? How much?' He answered, 'A—s'—Excuse me, Messala. By Jove's thunder, I cannot go on for laughter! 'Ha, ha!"

The listeners leaned forward.

Messala looked to Cecilius.
"A sheke!." Said the latter.
"A sheke!. 'Said the latter.
"A sheke!. 'Said the latter.
"A sheke!. 'Said the latter.
"An what did Drusus?" asked Messala.

An outery over about the door just then occasioned a rush to that quarter; and, as the noise there continued, and grew louder, even Cecilius betook himself off, pausling only to say, "The noble Drusus, my Messala, put up his tablets and—lost the shekel."
"A white! A white!"

"A white! A white!"

the'r tablets, and hurried to the common centre.

"I offer you"—

"And I"—

"Power of the person so warmly received was the respectable Jew, Ben-Hur's fellow-voyager from Cyprus. He entered grave, quiet, observant. His robe was spotiessly white; so was the cloth of his turban. Bowing and smiling at the welcome, he moved slowly towards the central table. Arrived there, he drew his robe about him in a stately manner, took seat, and waved his hand. The gleam of a jewel on a fluger helped him not a little to the silence which ensued.

"Romans—most noble Romans—I salute you!" he said.

"Basy, by Jupiter! Who is he?" asked Drusus.

"A dog of Israel—Sanballat by name—

"Hasy, by Jupiter! Who is he?" asked
Drusus.
"A dog of Israel—Sanballat by name—
purveyor for the army; residence, Rome;
vastly rich; grown so as a contractor of
furnishments which he never furnishes.
He spins mischiefs, nevertheless, fluer than
spiders spin their webs. Come—by the
girdle of Venus! let us catch him!"
Messala arose as he spoke, and, with
Drusus, Joined the mass crowned about the
purveyor.

Drusus, joined the mass crowded about the purveyor.

"It came to me on the street," said that person, producing his tablets, and opening them on the table with an impressive air of business, "that there was great discomfort in the palace because offers on Messala were going without takers. The gods, you know, must have sacrifices; and here am f. You see my colour; let us to the matter. Odds first, amounts next. What will you give me?"

The audacity seemed to stun his hearers. "Haste!" he said. "I have an engagement with the consul."

The spur was effective.

"Two to one," cried half a dozen in a voice.

ished. "Only two to one, and ished. "Only two to one, and ished."
"Take three, then."
"Three say you—only three—and mine but a dog of a Jew! Give me four."
"Four it is," said a boy, stung by the "Four it is," said a boy, stung by the purveyor. taunt.
"Five-give me five," cried the purveyor instantly.
A profound stillness fell upon the assemblage.
"The consul—your master and mine—is waiting for me."
The inaction became awkward to the

The inaction became awawast to the many.

"Give me five—for the honour of Rome, five."

"Five let it be," said one in answer, There was a sharp cheer—a commotion—and Messala himself appeared.

"Five let it be," he said.

And Sanballat smiled, and made ready to write.

And Sandallat smiled, and made ready to write,
"If Cesar die to-morrow," he said,
'Rome will not be all bereit. There is at least one other with spirit to take his place.
Give me six."
"Six it be," answered Messala.
There was another shout louder than the

There was another shout louder than the first.

"Six be it," repeated Messala. "Six to one—the difference between a Roman and a Jew. And, having found it, now, o redemptor of the flesh of swine, let us on. The amount—and quickly. The consul may send for thee, and I will then be bereft."

Sanbalat took the laugh against him coolly, and wrote, and offered the writing to Messala.

"Read, read!" every body demanded.

And Messala read:

"Mem.—Charlot-race. Messala of Rome, in wager with Sanballat, also of Rome, says he will beat Ben-Hur, the Jew. Amount of wager, twenty talents. Odds to Sanballat, six to one.

"Witinesses:

SANBALLAT."

There was no neise, no motion. Each

"Witnesses: SANBALLAT."

There was no neise, no motion. Each person seemed held in the pose the reacing found him. Messals stared at the memorandum, while the eyes which had him in view opened wide, and stared at him. He relt the gaze, and thought rapidly. So lately he stood in the same place, and in the same way hectored the countrymen around him. They would remember it. If he refused to sign, his beroship was lost. And sign he could not; he was not worth one hundred talents, nor the fifth part of the sum. Suddenly his mind became a blank; he stood speechless; the colour fled his face. An idea at last came to his relief.

"Thou Jew!" he said, "where hast thou twenty talents? Show me."

Sanballat's provoking smile deepened.
"There," he replied, offering Messala a paper.
"Read, read!" arose all around.

Sanballat's provoking smile deepened.

"There," he replied, offering Messaia a paper.

"Read, read." arose all around.

Again Messaia read:

"At Antioch, Tammuz 16th day.

"The bearer, sanbailat of Rome, nath now to his order with me fifty talents, coin of cosar.

"Fifty talents, fifty talents!" echoed the though in amazement.

"Then Drusus came to the rescue.

"By Hercules!" he shouled, "the paper lies, and the Jew is a liar. Who but (we sar hath fifty talents at order? Down with the insolent white!"

Theory was angry, and it was argrily repeated; yet Sanballat kept his seat, and his smile grew more exasperating the longer he waited. At length Messaia spoke.

"Hush! One to one, my countrymen—ne to one, for love of our ancient Roman name."

The timely action recovered him his ascendency.

"Ot thou circumcised dog!" he continued,

endency.
"O thou circumcised dog!" he continued,

to Sanhaliat, "I gave thee six to one, did I not?"

"Yes," said the Jew quietly. "Wes!, give me now the fixing of the "Wes!, give me now the fixing of the And it is noticeable, as the classes move that the noticeable, as the classes move the same than are some than a some than are some than a some than to Santaliat, "I gave thee six to one, did I not?"

"Yes," said the Jew quietly.

"Yes," said the Jew quietly.

"Well, give me now the fixing of the amoust."

"With receive, if the amount be trifling, have thy will," answered Santaliat.

"Write then, five in place of twenty."

"Hast thou so much"!

"By the mother of the gods, I will show you receipts."

"Nay, the word of so brave a Roman must pass. Only make the sum even—six make it, and I will write."

"Write it so."

And forthwith they exchanged writings. Santaliat immediately arose and looked around him, a sneer in place of his smile. No man better than he knew those with whom he was dealing.

"Roman," he said, "another wager, if you dare! rive 'a'che again-t dive talents that the whit, will will. I challenge you collectively."

They were again surprised.

"What!" he cried louder. "Shall it be said in the Circus to morrow that a dog of Israel went into the salcon of the palace full of Emman nobles—among them the scion of a Cresar—and laid five talents before them in challenge, and they had not the courage to take it up?"

The still gwas endurable.

"Write the challenge, and leave it on the was a hard in the course of the characters of the horses have a share in the ovacious; nor may it be said they were seen the horse have a share in the ovacious; nor may it be said they "The still gwas endurable.

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"Write the challenge and leave it on the courage to take the challenge and they be and the courage to take it up?"

The still grave more of farthing, the discussion of the several games, it is the uproof, of the severa

short of derision with which they pursued him out of the door.

In the night the story of the prodigious wager flew air ng the streets and over the city; and Ben-Hur, lying with his four, was told of it, and also that Messala's whole fortune was on the hazard.

And he slept never so soundly.

CHAPTER XII.

THE CIRCUS.

The Circus at Anticoh stood on the south bank of the river, nearly opposite the teland, differing in no respect from the plan of such building in general.

In the surest sense, the games were a gift to the public; consequently, everybody was ires contend, and, vast as the holding consistend, and, vast as the holding consistend, and, vast as the holding consistent of the structure was, so fearful were the people, on this occasion, lest the people, on this occasion, lest the string of the structure was, and fear the sarly the day before the opening of the exhibition, they took up all the yeacant places in the vicinity, where their temporary shelter suggested an army in waiting.

At midnight the entrances were thrown wide, and the rabbles surging in, occupied the quarters assigned to them, from which nothing less than an earthquake or an army with spears could have dislodged them. They dazed the night away on the bonches, and breakfasted there, and there the close of the exercises found them, patient and sight-huogry as in the beginning.

The better people, their seats secured.

egan moving towards the Circus about the last hour of the morning, the noble and erry rich among them distinguished by itters and retitues of liveried servants. By the second hour, the fillux from the lity was a stream unbroken and innumer-

the militude was gone out to it, nevertheless.

A great concourse on the river shore witnessed the consul come over from the island in a barge of state. As the great man landed, and was received by the legion, the martial show for one brief moment transcended the attraction of the Circus.

At the third hour, the audience, if such it may be termed, was assembled; at last, a fourth of trumpets called for silence, and instantly the gaze of over a hundred thousand persons was directed towards a pile forming the sastern section of the building. There was abasement first, broken in the midd, by a broad arched passage, called the Porta Pompu, over which, on an elevated tribunal magnificently decorated with insignia and legionary standards, the cousnisst in the place of honour. On both sides of the passage the basement mad divided into stalls termed careeres, each protected in front by massive gales awang to statusque pliasters. Over the stails next was a cornice crowned by a low balastrade; back of which the seats arose in theatre arrangement, all occupied by a throng of dignitaries unperbly attired. The pile extended the width of the Circus, and was fianked on both sides by towers which, besides helping the architects to give grace to their work, seved the veice them as as to throw the whole quarter in a shade that became exceedingly grateful as the day advanced.

This extended the months of the give proved the well as tructure, it is now thought, can be

to dive grace to their work, served the velaris, or purple awnings, stretched between them so as to throw the whole quarter in a shade that became exceedingly grateful as the day advanced.

This structure, it is now thought, can be made useful in helping the reader to a sufficient understanding of the arrangement of the rest of the interior of the Circus. He has only to fancy himself seated on the tribunal with the consul, facing to the west, where everything is under his eye.

On the right and left, if he will look, he will see the main entrances, very ample, and guarded by gates hinged to the towers.

Directly below him is the arena—a level plane of considerable extent, covered with fine white sand. There all the trials will take place except the running.

Looking across this sanded arena westwardly still, there is a pedestai of marble supporting three low conical pillars of grey stone, much carven. Many an eye will hunt for those pillars before the day is done, for they are the first goal, and mark the beginning and end of the race-course. Behing the pedestal leaving a passage way and space for an altar, commences a wall ten or twelve feet in breadth and five or six in height, extending thence exactly two bundred yards, or one ollympic stadium. At the farther, or westward, extremity of the wall, there is another pedestal, surmonuted with pillars which mark the second goal.

The racers will enter on the course on the right of the first goal, and keep the wall all the time to their left. The beginning and ending points of the contest lie, consequently, directly in front of the course—that is, a plain-faced, solid wall, fifteen or twenty feet in height, with a balustrade on its cope, like that over the carcers, or stalls, in the seast. This balcony, if followed round the course, will be found broken in three piaces to allow passages of exit and entrance, two in the north and ene in the west, the latter very ornate, and called the Gute of Trimph, because, when all is over, the victors will pass out that way, row

tion of an awning, stretched, it would seem, for the accommodation of the better classes exclusively.

Having thus the whole interior as the Circus under view at the moment of the sounding of the trumpets, let the reader next imagine the multitude seated and sunk to sudden silence, and motionless in its intensity of nieres.

Out of the Porta Pompre over in the east rises a sound mixed of voices and instruments harmonized. Presently, forth issues the chorus of the procession with which the celebration begins; the editor and civic authorities of the city, givers of the games, follow in robes and garlands; then the gods, some on platforms berne by men, others in great four wheel carriages gorgeously decorated; next them, again, the contestants of the day, each in costume exactly as he will run, wrestle, leap, box, or drive.

Slowly crossing the arena, the procession proceeds to make circuit of the course. The display is beautiful and imposing Approval runs before it in a shrur, as the water riess and swells in front of a boat in motion. If the dumb, figured gods make no sign of the appreciation of the welcome, the editor and his associates are not so beckward.

THE TRUTH ABOUT THE JESUITS.

more important that the whole truth should be known about the Jesnits than the present.

The society is making rapid progress in this country. It embraces a large number of the most learned, able and distinguished men in every department of learning, acience and literature. They are establishing achools and colleges throughout the length and breadth of the land. They are publishing books on all kinds of subjects, and, in fact, are becoming an important factor in the progressing civilization of the country and of the age in which we live. If they are the ambitious, salish, tricky men that they are ordinarily represented to be by a certain class of our Protestant fellow citizens; if they are planning and scheming for the capture of the country and the destruction of our free institutions it is important that we should know it and the sconer the better. What we want is to know the truth about them.

How shall we ascertain that truth? We put it to our Protestant friends, if it is quite the fair thing to prejudge the case under the influence of a traditional, partian prejudice, instead of giving the subject a careful and candid investigation.

Audi alterna partem is a most wise and

In the little town of T— lived a German man, who for years had neglected his religious duties. Sunday was no more to him than an ordinary week day, and in the number of good Catholics who made their Easter duty regularly every year, he was not to be found. And as the enemies of God are generally the enemies of his servants, the priests, so the man had not many kind words to spare for the priest of the little village. The friends of the unfortunate man, who were zealous Catholics, did what a Christian ought to do towards an erring brother; they tried Catholics, did what a Christian ought to do towards an erring brother; they tried to bring him back to a sense of his duty. He was advised, entreated, and begged to go to confession. But scarcely would they commence to speak to him on the subject; the promise was always ready on his lips: "Oh, yes, yes, I'll go sometime." So much and no more, but his friends knew too well how highly to value his promises.

so much and no more, but his friends knew too well how highly to value his promises.

At one time, however, their efforts seemed about to be crowned with success. At a mission, or at a special occasion, I do not remember minutely, they actually succeeded in bringing him into the church. He knelt down among the penitents who were awaiting their turn to go to confession. He soon got tired waiting for his turn and no doubt the devil prompted him; he at once arose and left the church without having made his confession. It was a chilly day, and there being no stoves in the church, a log fire was started near the church door. After leaving the church door, the man pulled out his pipe, singled out a coal from the rest of the fire, lit his pipe, and started away.

One day there was a loud, hurried knock at the front door of the parsonage. The house-keeper was startled, and half indignant at the rudeness of the person, who almost battered down the door, and she rushed to open it.

"Where's the priest? I want to see him in a great hurry," said a man, hurriedly.
"Anything serious?" inquired the housekeeper.

"Man dying; wants the priest."

THE FINGER OF GOD.

"I am just hitching up my horse and buggy to attend an urgent sick call, three miles in the country. I believe my own duties come first. But if you will wait one hour, I will be back, and then I will go with you." "Cannot possibly wait, Father; the man is dying," said the messenger. "How far is the next priest from here?" senger.

"Eight miles," answered the priest. The messenger mounted a fresh horse, found the priest at home, and in few minutes, both were on their way to the dying man. Both priest and messenger crowded their horses to their utmost speed. Arriving at the house, the priest threw the bridles of his horse to the mes senger. Just at the priest was unlatching the gate, a man stepped out of the front door and said: "Too late! Father, he has just expired." Truly, the Finger of God?—Church Progress.

### Highly Spoken of.

Mr. James M. Lawson, of Woodville, Ont., speaks in high terms of Yellow Oil for rheumatism, lame back, sprains and painful complaints. Yellow Oil is used internally and externally in case of pain; also coughs, colds, sore throat, etc., and has made many remarkable cures of deaf-A Good Motive.

Harry Ricardo, of Toronto, agent for Fine Art Publications, states that he was so troubled with deafness for eight years that he could scarcely attend to business, until he tried Yellow Oil. He desires to make this cure known, for the benefit of others sflicted. others afflicted.

Satisfied Confidence.

J. B. H. Girard, of St. Edwidge, Clifton, P. Q, says, "I am well satisfied with the use of Burdock Blood Bitters; it has cured me of dyspepsia that I had for three years. I used five bottles, and shall tell every person I know that may be attacked with similar sickness, and should not be afraid to guarantee every bottle used."

The Story of Hundreds. In a recent letter received from Mrs. Sarah A. Mills, of Wheatley, Ont, she Sarah A. Mills, of Wheatley, Ont, she says, "I was a sufferer for six years with dyspepsia and liver complaint. My food did not digest, and I grew weaker every day. I lost appetite and had little hope of recovery. I tried many remedies, but all in vain, till I took Burdock Blood Bitters. The first bottle gave relief; after taking seven bottles, I am thankful that I now enjoy good health."

Food for Consumptives.

Scott's Emulsion of Cod Liver Oil, with Hypophosphites, is a most marvelous food and medicine. It heals the irritations of the throat and lungs, and gives flesh and attempth quicker than any other remedy known. It is very palatable, having none of the disagreeable taste of the crude oil. Put up in 50c, and \$1 size.

There never was a time when it was nore important that the whole truth hould be known about the Jesuits than

ject a careful and candid investigation.

Audi alteram partem is a most wise and wholesome admonition, and we are glad to know that not a few of our more candid, conservative Protestant fellow-citizens have risen superior to the prejudices of education and have become convinced that the Society of Jesus, founded by the heroic Christian soldier, St. Ignatius Loyola, instead of being the terrible bugbear with which their imaginations used to be haunted, is one of the most beneficent organizations that have ever contributed to bless the world. This, it would seem, should be enough to convince any thoughtful, candid man that there must be two sides to the question; in fact, that it creates an a proor probability in favor of the Society, which imposes upon them, as fair-minded lovers of truth, the obligation to look into the subject and see for themselves what is to be said on the other side.

"But, the subject is such a large one

"But, the subject is such a large one and it takes so much time to investigate it!" Yes, it is a large subject, but it is not necessary to ransack the whole range of history to ascertain the substantial facts of the case. We will not ask the inquirer to read that great work "Histoire de la Companie de Jesu," by Cretineau Laly, in six volumes actavo, though it irquirer to read that great work "Histoire de la Companie de Jesu," by Cretineau Joly, in six volumnes cetavo, though it has been translated into Loglish and is an able, candid and exhaustive book; nor the extremely interesting and, upon the whole, fa'r and unprejudiced "Ignatius Loyols," by the popular Protestant writer, Stewart R. se, who has gathered in the "conclusion" a catena of testimonies in favor of the Jesuits from Macaulsy, Grotius, the Scotch historian Robertson, Montesquieu, Sis mondi, Bancroft, Buffon, Dr. Lardner, the University of Paris, Descartes, Montaigue, Voltaire, Chateaubriand, the poet Gresset, Rev. Hobert Seymour, an English clergyman; Macfarland, a Protestant gentleman travelling in Italy in 1849; Rev. Percival Wend, and adds: "Very easy it would be and very pleasant to add many more such loving expressions as these." Nor will we ask him now to read Paul Feval's brilliant defence of the order entitled "Jestical States of the state of the sta One day there was a loud, hurried knock at the front door of the parsonage. The house-keeper was startled, and half indignant at the rudeness of the person, who almost battered down the door, and she rushed to open it.

"Where's the priest? I want to see him in a great hurry," said a man, hurriedly.

"Anything serious!" inquired the house-keeper.

"Man dying; wants the priest."

"Sorry to say, the priest has left for S—and I do not expect him home be fore to-morrow. Go to the next priest eight miles from here; he will come with you."

The door closed, the messenger mounted his horse, and was on his way to the next priest.

Who was the "Man dying; wants appriest." None else than the subject of this little narrative, who had suddenly become very ill, and no hope of recovery was given him by the attending physician.

The messenger had soon covered the eight miles, and nearing the priest's house, he spied the priest in the said.

"Well, my dear friend," said the priest in the stable, hitching up his horse and buggy. He told the priest his mission.

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"Well, and the cause which he once is the first of the intrins of the intrins of the friend whole his horse, and buggy. He told the priest his mission.

"Well, my dear friend," said the priest his mi any one of them, can be taken up at his leisure as taste, inclination or curiosity may prompt.

But we will take the liberty of com mending to him, and to the attention of all who desire correct and reliable information on the subject a small book of 165 tion on the subject a small book of 165 pages, got up in the style of the recent Cardinal Newman and Cardinal Manning memorials that have lately appeared in England, entitled, "The History of the Society of Jesus," by A. Wilmot, F. R. G. S. published by Burns & Oates, London, and by the Catholic Publication Society Company in this city; price 75 cents. We can recommend this comparatively brief history most heartily, as an exceedingly interesting and laudable book, written in a good spirit and giving a condensed, yet, history most heartily, as an exceedingly interesting and laudable book, written in a good spirit and giving a condensed, yet, at the same time, a comprehensive view of the history of the Society from its origin, in the various countries throughout the world where it has been established—its wonderful missionary work; its enterprising zeal; its love for souls; its devoted labors; its heroic sacrifices and its terrible sufferings and martyrdoms for the faith. It will give them a good idea of the spirit of the Society and it will show in convincing light the reasons why it has been the object of the hatred and obloquy of the world.

After quoting a brilliant panegyric of the order from Macaulay, in the preface, this admirable writer goes on to remark, "It is time that the masses in England" (and we might add the United States) "opened their eyes to the truth and saw the Society of Jesus not as a travesty—a hideous monster clothed in deformity—but as a great order of Jesus Christ, preaching His name, suffering for His sake, and

but as a great order of Jesus Christ, preaching His name, suffering for His sake, and as a good tree producing good fruit.

There should be an end to the silly, bur lesque ideas concerning an order which has converted millions to Christianity and produced such men as Ignatius Loyola, Francis Xavier and Aloysius Gonzaga, and we think any one who will take the trouble to read his book will be ready to say an emphatic Amen!

THE LATE DR. O'SULLIVAN.

RESOLUTIONS OF CONDOLENCE ADOPTED BY

At the regular meeting of the Society of St. Vincent de Paul, of Peterborough, held on 5th day of March, 1887, the following resolutions were unanimously adopted:—
"Whereas it hath pleased the Almighty in His infinite wisdom to remove from amongst us Dr. John O'Sullivan, an honorary member and generous benefactor of the Society.

"Be it therefore resolved, that while bowing in reverential submission to the Divine decree we deeply deplore the loss which society in general and the suffering poor in Peterborough in particular sustain through the death of their devoted friend and physician;

"And resolved, that in the hour of their supreme affliction we hereby tender to his sorrowing widow and child our most sincers and heartfelt sympathy:

"Resolved also that copies of this resolution be forwarded to Mrs. O'Sullivan, the local papers and the London CATHOLIO RECORD.

RECORD.

"Signed on behalf of the Society,
"John O'Meara, Thos. Cahill,
"Secretary, President

#### THE TAX POLICY ARCHBISHOP CROKE APPLAUDED ON

I open my postbag, says "Virgilans," to state that the archbishop of Cashel's suggestion that there should be a national strike against payment of taxes to the usurped authority of the Pitt-Castlereagh fraud known as the "United Parliament," is recarded by continental uninted."

usurped authority of the Pitt-Castlereagh fraud known as the "United Parliament," is regarded by continental opinion in a very high light. So strongly does the idea of a nation that has been defrauded of its legitimate Parliament calmly refusing to pay the imposts levied by a foreign assembly, whose only authority is doubly voided by violence and corruption, appeal to the world wide sentiment of liberty and right. At first, at any rate, passive resistance would amply suffice to point the protest. Simply let no shilling of Westminster taxation he paid except by distraint and levy. Much more than the annual revenue of Ireland would be required to collect the foreign taxes against the passive resistance of the Irish nation. Thus a national strike against the foreign taxes would go to the root of the great question, and would be understood and applauded in every land of freedom loving men. If Ireland does not usually excel in the display of her interest freedom loving men. If Ireland does not usually excel in the display of her interest in Indian affairs, a cyuic may now say that she almost makes up for the omission

### How Saint Barbara Found the Treas-

Years ago there could be seen on a hill overlooking the town and the sea the spacious abode of the Spanish freebooter —a sort of California Captain Kidd, who spacious abode of the Spanish freebooter—a sort of California Captain Kidd, who preyed upon the commerce of the Southern Pacific, and who finally disappeared, sunk at sea by a Portuguese galley, it was said, and leaving large sums of ill gotten gold buried somewhere in the vicinity of the town. Many a year did the simple natives search and dig for the elusive treasure until the very cattle were left unhearded up on the hills that their owners might indulge in the feverish search for sudden wealth that disturbed the even tenor of their pastoral life. They were avarice-bitten. The good padre preached to no purpose against the sin of covetousness, until his parish was almost brought to distress and famine. One day the good man called his flock together and said:

"My children, I have had a vision. Our holy patron, Saint Barbara, has appeared to me in a trance. She promises to aid your search for the pirate's gold. To give good luck she has blessed this bag of seeds, three of which you must drop into each hole you dig in quest of the treasure."

They reverently obeyed, and the fair hill-slopes were undermined in new zeal. Time passed by, but when the discouraged treasure seakers at length abandoned their quest, hundreds of orange trees held their shining globes to the sun. These the natives gathered and shipped te the all-devouring maw of the great mining city that had sprung up in the north, and when the shining dollars they brought glittered in their sun-browned nands the good padre would smile and say: "Behold,

glittered in their sun-browned nands the good padre would smile and say: "Behold, here at last is the pirate's treasure, my children."

### Consumption Surely Cured.

To the Editor—
Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,

DR. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.

Catholic Record. | upon LONDON, SATURDAY, MARCH 26, 1887

BRITISH INDIA.

We are told that throughout India the celebration of the Queen's jubilee has en marked by much enthusiasm and genuine demonstrations of unprecedented loyalty. The London Times' Calcutta dent, writing on the eve of the correspondent, writing on the eve of the journal in sanguine terms of the success of the jubilee. He states that the natives were showing great enthusiasm, that meetings had been held and committees formed in every district, and, better than all, that subscriptions were flowing in fast. The high priest of Baidynath, said to be one of the most sacred shrines in Lower Bengal, is credited with issuing an appeal, exhorting Hindoos of all classes to prove their loyalty in a befitting manner. His appeal, published in Sanscrit and Ben-

"May that great Empress under whose protection religious ceremonies have been practised without molestation for fifty practised without molestation for fifty years, may that august Empress. Victoria, live long! The lustre of her reign, which illumines the hollow vales of the wilderness and the concealed places, and which brightens the sight itself, has like a second sun made India blossom like the lotus, by dispelling the gloom of injustice originating from the severe tyranny of Mahomedanism. May the Empress Victoria, under whose kindness all her subjects have grown strong in the strength of religion and happiness, may she live a hundred years, with her soms and friends. May the Empress under whose influence uninterrupted peace reigns in India live long!

uninterrupted peace reigns in a cand all, to 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' correspond ence 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. The Writer very deliberately begins his arraignment of that rule by emphatically stating that: "Never vithin the records of history has there been such widespread poverty and misery in India as her unfortunate people have had to bear since the planting of the English flag." This is his charge, clear, grave and unmistakeable in terms or in meaning. And thus does he substantiate it: 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, vir tually, serfs, working away their lives for a scanty board. Free imports, which have enriched English capitalists, have killed the manufacturers of the country, maimed its industry, and made its trade pass into foreign hands, and the people have to look to Europe for the merest necessaries of life. As if this was not enough to keep down the wealth of the Phe country, it is further exhausted by an increasing annual drain, now over £40,000,. rev are no corresponding imports. This amount, equal to a sum higher than balf the gross tate revenues represents interests on foreign debt and on foreign capital invested in India, pensions and salaries to Englishmen in Europe, the ever-increasing deficit of the government made good, and part of the savings of foreigners (remitted in this form, all of which items are constantly forcing away larger and larger amounts of the very food from a starving people. Thus the formation of capital and a moneyed class by native industry is simply impossible, and there is being rapidly attained that dead level of poverty of a whole people which the Socialists of the

presents only ruins and destitution." As if this were not enough, he pertrays with an unanswerable exactitude the condition of the Indian peasantry, which he pronounces "perhaps the most industri-ous, the most teachable, the most thrifty the most heroic peasantry on earth.' Here is the Indian peasant's lot : "He lives on coarse rice or millet in the best of times. In bad times he is not sure in the morning if his family will have one meal during the day. He has then to borrow for seed at exhorbitant interest, often work without cattle, and to use branch of trees when the plow is in pawn. Rent days send him again and again to the money lender, until both his present property and future prospects are mortgaged. He is always in need, always in debt, and always liable to be oppressed by whoever has power over him, be it the tax-gatherer or the money lender. His baggard features, his shriveled form, his bent stature mark him a luckless child

West believe to be the immediate prelude to the dawn of the new day. Any signs of life in the country can be seen now in

the seamorts and a few centres of govern ment alone, but the interior everywhere

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

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The reading of the Times' correspond ence 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 can Review. The Writer very deliberately begins his arraignment of that rule tically stating that: "Never ithin the records of history has there been such widespread poverty and misery in India as her unfortunate people have had to bear since the planting of the English flag." This is his charge, clear, grave and unmistakeable in terms or in mean ing. And thus does he substantiate it : "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, vir tually, serfs, working away their lives for a scanty board. Free imports, which have enriched English capitalists, have killed the manufacturers of the country, maimed its industry, and made its trade pass into foreign hands, and the people have to look to Europe for the merest saries of life. As if this was not enough to keep down the wealth of the country, it is further exhausted by an increasing annual drain, now over £40,000,are no corresponding imports. This amount, equal to a sum higher than balf the gross ate revenues represents interests on for eign debt and on foreign capital invested in India, pensions and salaries to Englishmen in Europe, the ever-increasing deficit of the government made good, and part of the savings of foreigners (remitted in this form, all of which items are constantly forcing away larger and larger amounts of the very food from a starving people Thus the formation of capital and moneyed class by native industry is simply impossible, and there is being rapidly attained that dead level of poverty of to the dawn of the new day. Any signs of life in the country can be seen now in the seaports and a few centres of govern ment alone, but the interior everywhere

presents only ruins and destitution." As if this were not enough, he pertrays 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.' Here is the Indian peasant's lot : "He lives on coarse rice or millet in the best of times. In bad times he is not sure in the morning if his family will have one meal during the day. He has then to borrow for seed at exhorbitant interest, often work without cattle, and to use branche of trees when the plow is in pawn. Rent days send him again and again to the money. lender, until both his present property and future prospects are mortgaged. He is always in need, always in debt, and always liable to be oppressed by whoever has power over him, be it the tax-gatherer or the money lender. His baggard features, his shriveled form, his bent stature mark him a luckless child

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 ing dullards who disgrace the English statement that it is false. He charges it name in every corner of the globe and

upon the English, that it was they themelves 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, estab lished 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." Their achievements can be written in three words, used consecutively by one of their own poets—treason, stratagem and spoils. The writer in the Review makes half admission that some good has occrued to India from British occupation : The goods from English rule to India may be summed up in one word-Education; not the education through books and schools alone; but the education of circumstances, and, above all, the lesson of adversity, that best teacher of nations as of individuals. The contact with the living energy of the modern West has given the people the consciousness of a new life. Its bold science, its protean art and its buoyant aspirations of freedom and democracy have, for the first time in many centuries, aroused in them a keen desire to live, while they have seen the glimpse of a new world, not of vanities After this by no means flattering admis

sion of good derived from English occupation, he continues to substantiate 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." India, he adds, is England for English free trade, for English capitalism, for English red tape, for English law courts. He iraws a sharp contrast between the United States, on the one hand, where the chattel elave of yesterday, imported from a barbarous country, is to-day the possessor of equal rights with the highest of men, which he uses with as much good to the state as any other class of citizens; and England, on the other, which will not elevate the Hindoo without making him pase through the "infancy of civilization." England's mission in India he denounces as the very culmination of the hypocriev of modern times. He then draws a very striking picture of the English official abroad. There are some Canadians who will at once recognize the exactitude of the portrait: "Puffed by the fulsome eulogies of the prestige of his traditions and the greatness of his destiny, he begins to stalk with the air of a Casar or a Napoleon, and can think only in the strain of Veni vidi, vici. Comparing himself with the meanest and worst types of natives, with whom alone he comes in intimate con tact, he fancies himself a veritable god Restrained in education, with irrespon sible license, he remains narrow in cultur and his expression assumes a vapid dog-matism. Fully evolved, he is a curious compound of an overgrown school-boy, an irresponsible savage, and a cynical philoso

Waxing warm in his indignation, the reviewer reprobates English rule in India shame." And he adds :

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

He admits that there is a half truth in

England's boast that she is the mother of freedom, for English liberty is a reaction against the English egotism which has made Englishmen the conquerors of nature and the oppressors of men. "Freedom was born wherever England has been a whole people which the Socialists of the because the tyranny of English rulers is West believe to be the immediate prelude always the most unbearable. It is against this tyranny that Milton wrote and Hampden bled. It is for this tyranny that the Magna Charta was drawn and handed down from bleeding sire to son. It is against this tyranny that an English colony signed the Declaration of Independence in the blood of their own brothers of the cradle. It is because of this tyranny that Catholic Ireland has raised the broadest plank in the politics of the age, and in Africa was born an heir to Mahommed the First. And it is this tyranny that will, in India, make the mortified spirit of the old Hindu cry out from beneath the ashes of centuries 'Vandals, forbear! tread not upon us! we are the most inoffensive of men. For it is a tyranny that would make stones speak and the dead start up to life again."

We feel pleased to notice one of the oncluding opinions of Amrita Lal Roy, the Indian author of the North Ameri can's 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 hypocricy of the bluster-

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 dlers and snobs, with whom party gain and a mock prestige are more objects than statesmanship and the good of the people."

In the view of the foregoing very clear expression of opinion, from a writer evidently acquainted with his subject, we decline, for our part, to believe that there is any really genuine native enthu siasm in India in the celebration of the Queen's Jubilee.

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 patrich 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 Sacerlotal 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 bearen of his compliments to His Holiness Pope Leo XIII. His Imperial Majesty in part ing with the patriarch expressed his desire to receive him again in special audience

nouncing the departure of the patriarch and informing his spiritual children of the imperial condescension and favor, was read in all the Armenian Cathelic 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 ddress presented by His Holiness the

Patriarch to the Sultan. 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 to proclaim and to impress every one with the truth of the declaration, that 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 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 pro "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 Pontifical Throne our affection, our obedience and our veneration for tion, our obedience and our veneration for the sacred person of the Holy Father, and beg of him to grant us all his paternal benediction."

It is indeed a sad reflection on the age

live on the robbing of half the world. we live in, that, while the Catholic Church is openly persecuted in Catholic countries like France and Italy, it should be favored and protected by the Mussulman 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 PERORATION

IN THE RECENT DEFENCE OF JOHN DILLON

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 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 ejectment was brought against a tenant, in that ejectment 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 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 lenger 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 THE TEXANTS 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 its 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 etate. 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 the the air of a Coser or a Napoleon, and can think only in the strain of Veni, with Comparing himself with the esnest and worst types of natives, with thorn alone he comes in intimate cont. The partiarch, on leaving the Imperial Majesty the esnest and worst types of natives, with the other ministers. His Highness the Grand Vezir and the other ministers. His Highness th in the true legal sense of the term. No-where in the tenant's position is there any comparison between the case of the workcomparison between the case of the master. He thought that there would be a parity between the case of the tenant and the landlord if the workmen who struck

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 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 tribunal the legality of the seizure which the crown had made at Loughres, and they will come before a jury by and by (they have sought to change the venue). Those who participated in these proceedings will come before another jury after your ver-dict is given, and that jury will pass judg-ment upon the question whether our pro-ceedings 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 land lords 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 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

come and eat it. As to

REEPING THE LANDLORD'S MONEY,
if it was his, Lord Dullon 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
tayed in their homes, Lord Dullon. 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 25th of March and the 29th of Sepwere unable to pay, they should pay on the 25th of March and the 29th of September. The tenants said: "The land lord 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 29 h of Septem ber; that the landlord was entittled 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 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 the result of a conspiracy! The position of the tenants was serious and extraordin ary. 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 empanelled at all they had been legally empanelled at all— whether this movement for the benefit of the tenant, even if the landlord was short

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 blunderbuss; 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 or 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 "enalaye eral proposed? He had said that the plan of campaign was calculated to "enslave 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 spur constitutional agitation. The government proposed to strike that agitation down without substituting anything in its place. Robespierre, after terrible and bloody scenes, was obliged to confess in the French Assembly, "Ah! it is not with the criminal code in your hand you will recriminal code in your hand you will re-generate 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

and paying his rack rent, whether he
BEGGED, BORROWED OR STOLE IT,
and toiling daily, 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 that way, and who can be a spiritual sovereign, would submit their minds to a temporal power propelled by castle lawyers? Protestants of Ireland, they had been selected by the crown as the men to do the deed. But he seked them to remember their position in this country. It was a post-

OF A GREAT AND GLORIOUS KIND. Every movement for the benefit of that land had been led by Protestants, from the days of Swift, Molyneux, Emmet, Fitz-gerald, and of Mitchel and Butt down to gerald, and of Mitchel and Butt down to Parnell at that moment. The Protestants of Irejand 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 fearleady 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 motive, whose every act bespoke noble motive, whose every act bespoke their anxiety for their fellows' welfare, and their anxiety for their fellows' welfare, and their desire to bring relief and succor to the poor? Was right to be forever per-secuted and wrong forever enthroned?

Right forever on the scaffold, Wrong forever on the throne, But that scaffold guides the futu out that scaffold guides the future, And behind the great Unknown Standeth God within the shadows Keeping watch upon His own, Vindicate the

Vindicate then the right of the Irish people to live in their own land, declare that they had been guided by the temper ate 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

Patnam's Corn Extracter Is the best remedy for corns extant. It acts quickly, makes no sore spots and effects a radical cure. A hundred imitations prove its value. Take neither substitutes offered as good nor the close imita-tions of the genuine too often offered.

Cure for Croup. Prompt relief to prevent suffocation from the accumulation of tough mucous -the formation of false membrane-and the construction of Islae membrane—and the construction of the air passage, is necessary in case of a sudden attack of croup. Hegyard's Yellow Oil should be used at once, afterward's Hagyard's Pec-toral Balsam.

#### CATHOLIC PRESS.

Boston Republic

The fact that Lord Salisbury was able The fact that Lord Salabury was able to announce the appointment of Mr. Arthur J. Balfour to be chief eccretary for Ireland at the same time that the resignation of Hicks-Beach was given out, furnishes additional evidence of the tenuousness of the pretext for the latter's retirement which accompanied the official subhiestion. The truth about the matter. ousness additional evidence of the tenuousness of the pretext for the latter's
retirement which accompanied the official
publication. The truth about the matter
is that Beach 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 Irlah
question, he has never disclosed them. It

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 W. H. Smith did, absolutely undecided 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."

"combine."

Catholic Columbian.

Col. Robert Ingersoll, it would seem, was quite sick last week with a throat trouble similar to that of General Grant. Ingersoll came near that point in the life of many loud-mouthed in fidels, including Voltaire himself—that of fearing to go unprepared into eternity and of calling 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 Ingersoli might have sat under his sermons. Sentimentalism is not Christianity. There was not much senti-ment in the saying of the Saviour in the case of him by whom scandal comes. "It were better that a mill-stone were tied about his neck and that he were cast into the rea." Sentimentalism is among the latest delusions having Satan as their diligent propagator.
N. Y. Freeman's Journal.

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 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 Knights of Labor are not likely to be enduring. Already indications of the breaking up of their organization are at hand. They 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 They are one of the links in a grand chain of evolution which—we hope and pray—will, the workingman hearing the Church, result in peace and content. The Knights have done one good thing—they have pushed steadily in the direction of cooperation. It is a mistake to imagine that there is any radical difference of opinion between Cardinal Gibbons and Cardinal Taschereau. Circumstances in Canada and circumstances in the United States, however, are radically different.

Western Watchman.
One admission the Masons of Italy make One admission the masons of italy make which does infinite credit to the Church. They say: "Crush Catholicism and Christianity is no more." That is literally true. The Church is the old oak on which all the polson vines of heresy are clinging. When she falls, all fall. The preservation of the Church is the salvation of religion. "It is 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 ing on their pious chimeras. The world will learn the great truth some day, and the day after there will be no Protestant-

"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.

Horsford's Acid Phosphate HUNDREDS OF BOTTLES PRESCRIBED.

Dr. C. R. DAKE, Belleville, Ill., says : "I have prescribed hundreds of bottles of it. It is of great value in all forms of ner-vous disease which are accompanied by loss of power."

NATIONAL PILLS act promptly upon the Liver, regulate the Bowels and as a pur-gative are mild and thorough.

PROF. LOW'S SULPHUR SOAP is highly recommended for the cure of Eruption. Chafes, Chapped hands, Pimples, Tan, &c

observes, "The system of nature in which

GENERAL AGENTS: Donat Crowe and Luke King. OlTAWA AGENCY: Pan Awwyn.—One Copy, \$2.00; Copies, \$7.50; Ten copies, \$15.00. Pay-la every case in advance. as of Advertising — Ten cents per line

# Catholic Record.

LONDON, SATURDAY, MARCH 26, 1887

ERRINGTON AGAIN.

Every English administration, whatever political complexion, seems to lay great one by Sir George Errington. He is at present in Rome on some secret mission for the Salisbury Cabinet. The governent must assuredly be blind even to its se 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 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 undertakes to discuss, that the Holy Father never countenanced the wholly selfish mission of men of the Errington stamp. The responsible advis-ers 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 formed Lord Carnarvon of the absolute consists of his proceeding cautiously—ither going too fast nor too slow his attempt to hoodwink their plot succeeded, the thirty years' war was kindled by their intrigues, and those their interference and dermany together in bitter strife in 1870, at Errington found some, amongst the ultitude of ecclesiastics, who come from writer in the Freeman admits, of course. that Errington found some, amongst the multitude of ecclesiastics, who come from Europe's terror to-day, all quarters to Rome, willing for substan. tial reasons to second and advise him.

"The Irish at home and abroad know

Of the present Errington mission the The Lesgue called in history "the Holy virtually extinguished. The Irish in Rome, from the student to the prelate, France had already been distracted by civil wars in which Catholics and Protespresence, 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 crowsfoot 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 recognize his 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 George sadly—oh, so sadly—looked at the gorgeous benches filled with that high Church in Eugland 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 Eurington. At the other

zeal and wisdom of unconsecrated diplo- state in its essentially Catholic character.

It is, indeed, to be hoped that this "i sene" 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, westion.

The Bishop of London, and 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 interpresent of the Public Property prompt attention.

give prompt attention.
If he paid in full before the MR. GOLDWIN SMITH ON THE

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 bands. 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 16.h and 17th cenuries. He says :

turies. He says:

"Jesuithm 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 League of comming

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

"Jesuitlam it was that through its usual "Jesuitlam it was that through its usual agents, a confessor and a mistress, procured the revocation of the edict of Nantes, and the extirpation with unspeakable berbarities, of Protestantism in France. By Jesuit divines 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 :

Accusations like these are very easily made. The charge of Jesuitism being at the bottom of the Franco-Prussian war i too absurd to be seriously refuted, though "The Islah 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 ax parson not overladen 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 pricethood, the hierarchy, or the faithful people of Catholic Ireland."

too 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 som plausibility to them. This they have not attempted. We shall in the present article show the hierarchy, or the faithful people of Catholic Ireland." the 16th century is concerned.

English, feeling compromised by his tant were ranged against each other for the mastery since the year 1559. 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 overthrown, shrines of the saints were sacked, and monarchs were persecuted or deposed, under the pretext of securing religious lib gorgeous benches filled with that high Diplomatic Corps, amongst whom he longed to be, but tous 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 Erripgton 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 Italians in position was left him almost as much 'severely have left him almost as much 'severely to have been political rather than re erty. This was the case in Germany, in own self. Indeed, the Italians 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 has not even seen the Pope. He stays at the Hotel de Rome, from which, he says, he is about speedily to depart, and, of course, report failure to those that sent him. I carneatly nope that insane Embers will not be again recognition. him. I carnestly hope that insane Em-bassy will not be again renewed. The venerable Cardinal at the head of the the distracted state of the country at the 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. 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 esy. Under these circumstances, not only

Ou the other side the Protestants were making desperate efforts to gain accend-ancy, and their hands were strengthened by the accession to their ranks of a considerable number of the nobility. There was middle party, the party of expediency known as the "politicians." These regu-larly threw their interest in with the Pro-

Hitherto the king bad not lacked 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 basic of which was the preservation of the Church as the established religion of the kingdom. The league did not desire to make was who was not a Catholic. At this critical time the nearest heir to the throne of credit, and they are contrary died, leaving Henry of Navarre, a Protesthe whole spirit of an order the country was endangered; and the It is customary with writers of the

tamp of Mesers. Goldwin Smith and Rev.

Mr. Burton to speak of the League as an association banded together for the most evil of jects, and to brand all who sympath zed with them as evil-minded and cruel moneters. They have no condemnation for the Huguenot associations which made the League necessary, by endeavoring o 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 in titutions of their own country, while the eague 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 inroduction of a new order of things, and for new principles, and they wished to force their views upon the multitude. Is it 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 triving to force on the nation new principles which were opposed to the traditions of a thousand years. King Henry Mesers. Smith and Burton would have us believe : nor was he an emissary of the League, still less of the Jesuits. It is as throw the odium of the murder of Presidents Lincoln and Garfield on the Demo-States. The Jesuits were in no way should retain it the Third over three hundred years ago.

Tais 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 short time before, by order of the king. His body guard, acting under his orders, had murdered the Duke of Guise on 23rd 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 he 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 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 colege which he had established at La Fleche, s he said, "I believe the Jesuits to be better fitted than any others to instruct youth." There was therefore no cause of sumity between them, and none existed. Henry was murdered on May 14th, 1610, by a 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

Church sgainst an encroachments of nerlesy. Under these circumstances, not only
the nobility but the bourgeois and the
Burton might with equal reason charge

Guiteau's fanaticiam on the Protestant

c'ergy of the United States, as that of ation of Gen. Buller, the Tory Govern-

But we are told that "Jesuit divines preached the doctrine of political assassin. ation." 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 Macauley in his History of England, chap. 6, makes a similar accusation : but he partly admite its falsity, for he says : "It was alleged that in the most atroclous plots recorded in history, his (the Jesuit's) agency could be disti traced." He quietly gives Fra Paolo a known that Fra Paolo was an unscrupulous enemy of the Pope and Jesuita upon the king, but as the king had no Ranke says of him that this enmity was direct heirs, they desired that the ancient constitution should be adhered to, which excluded from the throne any claimant "refused a bishopric." Fra Paolo's statements are at all events unworthy tant, the next of kin. The king pro- have given up all things for Christ's sake. claimed him to be the helr apparent, and To Goldwin Smith's essertion that they thus the essentially Catholic character of have done nothing "for literature or science" will be enough to oppose Lord league was thrown into direct antagonism Macauly'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 inscrip-tions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casulstry, 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, cuous 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 ENG. LAND.

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 ruestion, comes a statement of Gan. Sie 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 threat-ened coercion bill for Ireland. In former times the mere mention of coercion was the Third was killed by a fanatic, Jacques for the member for Birmingham a source Clement, but he was not a Jesuit, as of grave disquietude and unconcealed alarm. Not so now. The Tories must be permitted to subdue Ireland just after the fashion so dear to their hearts. According unreasonable to throw the odium of the to the cablegrams the ex-radical chief ect upon the Jesuits, as it would be to declared with becoming emphasis that "the Liberal Unionists would never their characters when the charges are surrender an inch of their de- made by the Times. Contempt is the cratic or Republican party of the United mand that the Imperial Parliament best policy, and doubtless that is the onsible for the act, nor had they from every section of the United Kinganything to do with it. But even if some dom within its walls. The central authof that society had been connected with ority at Dublin must be subordinate to the murderer, it is hard to see how the Parliament and not co-ordinate. It was Quebec and Dominion Governments would vital that the Imperial Parliament should pe justified in robbing the Canadian Jesuits retain the responsibility of maintaining of to-day of their property, on the plea law and order within the Union. The Libthat some French Jesuits are supposed to eral Unionists would never consent to have encouraged the murder of Henry surrender the Irish Protestant counties to the control of a Dublin Parliament, against the will of the citizens of those countles."

The plain, unmistakeable 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 lieutenancies. Mr. Chamberlain's senseless, inconsistent and thoroughly heartless speech falls flat on the British nation in the face of Gen. Buller's Dec., 1588, and his brother, a prince of 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 crimin. ality 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."

ment'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 charlaton like Mr. Chamberlain.

EDITORIAL NOTES.

THE Daily News says that the Govern ment 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 Tacchereau, who will take pos-session 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 Cath-olics 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 amongs them, on the occasion of a recent visit, His Lordship won many sincere admirers. A quartette chesen from the cathedral hoir of this 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 secently formed mission, should ensure its financial success.

DILLON's speeca at Tipperary proves that he, at least, is superior to dis-couragement, whether from Mr. Chamberlain's stubborness 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 close its series of articles on Parnellism 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 Home Rulers. Meantime it would be a good work were the Times to devote its attention 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 among a large
circle of friends. The deceased gentleratics Realy of Ottawa has created a void that will long be felt among a large circle of friends. The deceased gentleman had been for some time siling, 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'a, assisted by the Rev. Father Coffey, brother in law of the deceased. After the Church services the funeral cortege, unusually lengthly even for Ottawa, proceeded to the Catholic cemetery on the Montreal Road.

ceeded 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, jr., of the Dept. of Indian Affairs and Mr. P. J. Coffey. Among the many prominent citizens were noticed ex Mayor Macdougal, Ald. Heney, Ald. O'Keefe, city engineer Suatees, ex Ald. Michael engineer Suatees, ex Ald. Michael Starrs, James White, M. O'Leary and

We take pleasure in bidding welcome we take pleasure in oldding welcome to P. O'Dwyer, Esq, of Strathroy, who has taken up his residence in London. He has purchased and will carry on the extensive grocery business of Mr. T. 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

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 bestle of life render the soul deaf We have no hope that even the dec'ar-

THE UNITY OF THE CHURCH OF

BRILLIANT DISCOURSE BY BISHOP WALSH. On last Sunday evening His Lordship Bishop Welsh 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 tenth. 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." St. John, xvii., 19 23.

We begin this evening, dearly beloved brethren, a course of instructions on the

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 inalienable characteristics, and stamp her as the crea-tion of the wisdom, power, and goodness of God. In a lawless and licentious age, in which faith and morals are exposed to many violent temporations, when the air we 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 aneer at the most sacred truths of religion; when scepticism, the logical result of the Protestant principle of principle. the logical result of the Protestant principle of private judgment, apreads on every side like an infection and taints the moral atmosphere; when human creeds built on foundations of and are being sapped and undermined by the under currents 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 precogni well-defined view 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 knowiedge 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 unswerving confidence her heavenly guidance along the darksome journey of life.

ife. Our Blessed Lord came down from 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 He wiped out the hand-writing 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 gnardian of His 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 man. After He has left earth for heaven His Church will continue His divine work—she will teach
mankind his truths and will sanctify them mankind his truths and will sanctify them by His graces; 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 Ghest, teaching, them

tizing 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 this church as the teacher of His truth, and the organ of the Holy Ghost, and the treasure house of His sacramental loss, "If he will not hear the Church," &c. &c., He must have impressed upon it such characteristics or marks as would forever distinguish it and differentiate it from all false churches. He must have placed it as it is described in prophecy as a city, 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. 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 she is the daughter of light, that she is indeed the bride of Christ, the hearld 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 under penalty of loss, if he did not distinguish and stamp it with such plain, manifest, and inalienable marks, that the masses of mankind could easily recognize it. Now has Christ impressed such clear, bold distinctive and inalienable 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, 2ad 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 mare reacteristic of all God's works.

of the church of Christ. And in the out-set I would remark that Unity is a char-acteristic of all God's works. The mater-ial creation of God is stamped by the principle of Unity, order and harmony under the reign of law. In the Jotem-porary Beview of Sept., 1880, the Duke of Argyle, 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 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 in sparably 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 be longs to him, whatever is His work either in the kingdom of nature or of grace, must reflect that unity. And this princtiple 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 life and continued existence of His creations. Thus the soul is the principle of unity in the human organism; take it 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 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 ruin, desciation and cases 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 incontestible 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 supernatural 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

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, unmistakable and exclusive mark of His Church a mark that would plainly and forever -a mark that would plainly and forever serve to distinguish it from all false churches, from all human inventions or counterfeits of His divine work.

Our Blessed Saviour, when referring t

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.) "Tell the Church; and if He will not hear the Church let him be to thee as the heathen and publican." (Matt xviil., 17) "Other sheep I have that are not of this fold; them also I must bring, and there shall be one fold 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 institumoment when, having given mankind the greatest pledge of His love by the institution of the Blessed Euchsrist, 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,"— "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." (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 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; 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 Apostleaunity 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—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 resemble this. Christ prays for the unity not alone of the Aposties, 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 Aposto-lic 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. mission on earth of a divine character he intense earnestness and the absolute 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 heard me and I knew that thou has the heard me and I knew that thou hearest 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 contractiony sects, instead of being a temple of unity, of peace, and of harmony. It is therefore, manifest that the Church of

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." (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 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 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 has 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 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—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 extends of the Apostos, but also of the not alone of the Aposties, 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 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 hearest 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 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 contracictory sects, instead of being a temple of unity, of peace, and of harmony. It is, therefore, manifest that the Church of the Church of Christ.

chartes, "The system of natures in which we appeared the street of the set the uniform in that we pask of this as the universe. It was under the same impression, but with an impression precisely evide, of its order that we peak of this as the universe. It was under the same impression, but with an impression precisely evide, of its order that Konmoe. By such words as these we mean that stature is one whole—a whole of which all the parts are inequately in the control of the church, they use imaguage which a time that the control of the great blessing we have received through Christ, he thus concludes the first highest work of observation to trace or of reason to understand. . The died of the unity of nature and the status of the unity of nature and the status of the unity of natures. And this must necessary and the activation of the status of the unity of natures. And this must necessary that the activation of the status of the unity of natures. And this must necessary that the activation of the status of the unity of natures. And this must necessary that the activation of the division ones. It was the control of t parts have no need; but God had tempered the body together giving the more abun-dant 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; one for another, and it one member surfer 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 member." (1 Cor., xii, 27.) Again St. Paul expresses the very same idea in his Epistle to the Collosians, 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. 1. 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 the the church, and a mere

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" (Pealm cxxi. 3); if unity
be that special note by which the world
should be enabled to recognize the Divine should be enabled to recognize the Divine Mission of the Incarnate Word; if it have the power of producing of earth an image of the Unity in heaver it follows 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 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.

The same delineation of the Church as the mystical body of Christ runs through all the writings of the Fathers. St. Ireneas, 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 the 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 conformation of the faith, the way of assent to God. "For in the Church," he says, "God placed apostles, prophets, doctors, and all other operations of the spirit, of which none are partaker 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 temselves broken pools from the treith of the Church, lest they should be convicted and reject the Spirit, lest 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 THEEE. St. Augustine is most pointed in his argument; he says: "What the soul is to the body of a man, that the Holy

and Holy Ghost—there is the Church, which is the BODY OF THE THREE. 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 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 was in the body it was alive; cut it off, its life is lost. So a man is a Christian, is 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 by the Holy Ghost, hold fast charity, lowe 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—

manded, and many things are done, but there is one only who commands, and one who is obeyed—what our spirithat is, our soul—is to our members, that the Holy Ghost is to the members of Christ, 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.'"

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 him-elf: "The Holy Universal Church is one body, constituted under Christ Jesus, its head." St. Cyprian (A. D. 240) ite head." St. Cyprian (A. D. 240) 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, whosever gathereth else-where scattereth." (Epist. 40 ad Plebem.) And again "there is one church founded by Christ our Lord upon Peter for an original and principle of unity." Again 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 imported apostles and of the apostolic men who succeeded them, we must necessarily conclude that the Church of Christ must conclude that the Church of Christ must be one, 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 cov.

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 subordin-ate 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

Ringdom 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 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 heaver." (Matthew xvi—1819). And again, "the Lord said to Simon, Simon, behold Satan hath desired to have you that 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 xxii 31 32).

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 compand to unity of faith, for it has often has pened that in great national crises men have been found to be swayed in their sympathies at actions more by the motives of a sommon faith than the claims of common nationality. Besides. sympathies at actions more by the motives of a common faith than the claims of common nationality. Besides, the pages of bestory are dark with the record of the innuman crimes and fierce persecutions carried on by the partienus 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's 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 there Catholes in England, Ireland, and Scot-land during the penal times. It is there fore 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 constitutions, otherwise it might cease at any time. There must therefore exist in the church a settled authority of divine 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 in the persons of the other apostles Christ bestowed teaching authority on the hishops in the divine authority on the bishops in the divine commission, "Going 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 the gospel to every creature," "He that heareth you heareth me and 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 promises 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 on its brow, as ontradictory sects, bearing on its brow, as luminous as the sun in the heavens, this marvelous 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 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 marvelous unity in all the ages of her existence. Whenever heresy or a 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 Mas-

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, "There is one Spirit, "There is one concludes that the church is one mystical personality—he says: The head and the body are one man, a perfect man; He Church are one man, a perfect man; He Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and Church are one man, a perfect man; He condemned the heresies that arose and chil-Cabinet of England proved the honor. Cabinet of England proved the honor. Cabinet of England proved the honor. Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet of England proved the honor. Your motto appears to be "Fiat justitia, read to allow themselves and chil-Cabinet attacked the unity of faith. The Catho attacked the unity on that not only requires unity of faith amongst all its members but that holds a principle of authority which conserves and enforce unity as an essential and exclusive attri bute of the Church. She lays down the principle that we must believe what she decides with the assistance of the Holy Ghost; and this principle begets enforces and preserves oneness of religi-ous thought and faith. The principle of private judgment in matters of re 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 con-servating principle of unity exists. And what a marvellous spectacle does not the Catholic unity of faith present to the world! "If the men of this generation," said the brilliant Marshall, '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 tri-

umphed.
The subtle Italian, the stolid English. man, the impulsive Irishman, the vivac ious Frenchman, the thoughtful German, the proud and stately Spaniard, the American all these, and many other races contrasting violently with each other in every natural gift and habit, in language, in race, in habits of thought, 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 beautiful to the same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and same moved by the same mould are same mould and same moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould and moved by the same mould are same mould races contrasting violently with each same mould and moved by the same spirit. And this astonishing unity of ele-ments, 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 chron flux and change. Surely this is the work of God's right hand and the exclu-Surely this is the

The same delineation of the Church as the mystical body of Christ runs through all the writings of the Fathers. St. Ireneas, 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 the vessel itself in which it is. For this gift of God was entrusted to the Church as a distinguishing mark, and which receives always from the Spirit of God, is an excellent gift in a noble vessel, always young and making young the vessel itself in which it is. For this gift could be no religious unity whatsoever. Unity of faith is the strongest bond existing on earth for the binding of God was entrusted to the Church as a distinguishing mark, and where the prophets spoke with tongues of fire, and drawing aside the curtain that the future from the rest of men, revealed its secrets to the world—from historic Europe, whose sess are venerable to getter of human intellects and hearts. city—from the cradle of the human race—from the mysterious east where the patriarchs lived, where Moses legislated, 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 sees 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 Gentral 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 cocupies 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 He reads the creed of all the Councils as condensed in the creed of Pius IV., and solemnly professes his unwavering belief in the words he repeats. When he finishes, each prelate comes in his turn to the Papai throne, and kneeling at the Pope's feet, solemnly declares that his belief is precisely the same, and kisses the Holy Gospeis 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 Caurch;"—(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. xxvii. c. 20—and above it hovers with outstretened wings the eternal dove, "I xxvii. c 20—and above it novers 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.

Archbishep 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 Church-

ill, asking you to publish it. Yours, JOHN JOSEPH LYNCH Abp of Toronto To the Right Honorable Randolph Churchill MY DEAR LORD CHURCHILL-You mus

recollect a prelate from Canada who paid a visit to the Viceregal Lodge at Dublin, a visit to the Viceregal 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 streamen. The twink-

On that occasion I predicted you would become a great statesman. The twink-ling 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, valor and self respect of a great mind.

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 prosper-ity to Ireland and effect a more stable mion between England and Ireland,

INCONSISTENCY. Your Lordship cannot but feel the disgraceful contradiction involved in the present attitude of the British Parlianent 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 inabilitry of the tenants to meet them (in consequence of the low prices of produce), the British House passes a aw 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 land-lords are availing themselves of this delay and are pushing evictions by whole-sale, and the British Parliament, stultisale, and the British Parliament, stulti-fying itself, prostitutes the power of the law, which should be sacred, by granting the aid of police and soldiery to assist sheriffs and bailiffs 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 fiagrantly unjust.

Does this accord with the true phil-

osophy of a just and legitimate government? Cannot even the little children ment? 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 gov-ernment of Ireland such mean deception s condemning the landlords for exact ing excrbitant rents and then lending them all the force of British bayonets and rifles to exact these rents. the gods wish to destroy they stultify. THE RULE OF INJUSTICE.

THE RULE OF INJUSTICE.

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 samewhat 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

will the time ever come when insular-ity will begin to have some regard for the honest public opinion of the world, civil-ized as well as uncivilized, which is to-day horrified at the news of the inhuman day horrified at the news of the inhuman spectacle of evictions whose only equivalents, 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 with hypocritical zeal gloat over and publish

hypocritical zeal gloat over and publish the inhumanity of such deeds if these 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 townsland 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 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 REIGN OF EVICTION.

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

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:—

O wad some power the giftle gie us, To see oursels as others see us! It wad frae monie a blunder free us.

Will these unfortunate evictors ever will these unfortunate evictors 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 to Heaven for vengeance.

If the unfortunate tenants' own hard experience did not convince them of the injustice of rack rentsurely an act of the British Parliament should do it. 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 forbids 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 resisted? Without this resistance of the tenantry of Ireland to 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

The historian of our times will have an

interesting page on peasant victory.

OVERPAYMENT.

Another conclusion follows from force and unjust payment of rent-viz., that through such overpayments, have already payed 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 mount 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 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 staryation 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 workingman can live cheaper and better than the English, has thrown on the public a host of workingmen and their families that must be supported: if not, riots and civil 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 improve nents which the landlord used to seize for himself without compensation or

compunction.
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

There is another injustice from which for very many years the tenant had to suffer. In olden 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 land-lord and tenant. But the landlords did CONTINUED ON EIGHTH PAGE.

#### NEWS FROM IRELAND.

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 savage over the disagreement, and the Times in connection with the event perpetuates another atrocious libel on the Iriah National representatives.

The result of the Plan of Campaign trials is generally regarded as a serious defeat of the Government. The Twest and the greater number of the Tory newapapers are perfectly savage over the diagreement, and the Times in connection with the event perpetuates another atrodous libel on the Irish National representatives.

Canon Doyle, P. P., Ramsgrange 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 Werford on the Glascott 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 inacting 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, areapor meaking no rent at all—in fact, areapor making no rent at all—in fact, areapor ma surrounding stations, not even one was summoned for misconduct on the occa-sion. This one remarkable fact is, 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 Very Rev. Canon Drea, P. P., in the pastorel charge of Callan; the Rev. Father Lynagh, C. C., The Rowre, to succeed Father Howley, as P. P. of Borris-in Ossory.

Mr. Peter Walah, 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 (Jalmoy).

The death of Rev. P. Neary, P. P., of Mullinavat, which took place at Galmoy, county Kilkenny, on February 20.h, 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 archaological 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 galant 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. the interment took place.

dition of the tenants a year's rent and costs. The tenantry express their willingmess 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 18th, the sub sheriff, with six balliffs and a strong police force, proceeded to the village of Sheough, a few miles from Carrick, and evicted four families for non payment of rent. Mr. Peter Queen's County.

The Lord Chancellor has superseded Mr.

W. Dunne in the magistracy of the usen's County for taking part in the

Devitt and Dr. Kenny, M. P., were present and spoke. Mr. Davitt was accompanied by Mrs. Davitt, 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. Donagh, hon. secretary, read an address of welcome to Mr. and Mrs. Davitt on the part of the club, the branch of the National League, in which reference was made to Mr. Davitt's suffering's in the cause of Ireland, and especially in the last seven years. The address concluded by wishing Mr. and Mrs. Davitt a cased mills fallthe and the enjoyment of a long life of happiness. Mr. Davitt briefly acknowledged the compliment, and said he would always endeavor to continue worthy of the good opinion of the Nationalists of Drogheda. Mr. Davitt and Dr. Kenny then drove to Grangegeeth, where large crowds, accompanied by the local bands, had assembled. The Rev. Father Horan, 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 Bellew. He hoped the result of the meeting 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 Meeth and Louth, in our thousands assembled, pledge ourselves to support by every means in our power the Grangegeeth tensurty in their struggles for their just rights against the rackrenting and absentee landlord, George Leopold Bryan Bellew.

Uerk.

The difficulties between Sir Joseph Mc.

The difficulties between Sir Joseph Mc.
Kenna and his tenants near Youghal, are in a fair way to settlement. The tenants adopted the "Plan of Campaiga," 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 employment of the Countess of Kingston at Mitchelstown, are lying at the Fermoy railway station, and no one can be got to remove them. The goods and chattles of a police sergeant who has been ordered to do duty at Mitchelstown, are in the same state.

On Feb. 18th, a force of 200 police, under the command of County Inspector Dobbyn, and District Inspectors M'Gee and Sullivan, accompanied by Messra. Byrne and Roche, R M.'s, proceeded to Logboy, protecting the sheriffs bailiff, who went to effect a seizure on James Murray on the Nolan Ferral estate. The police were surrounded by a crewd of men and women, numbering about 2,000, who attacked them with stones, and forced them to make a rapid retreat for some distance. The police, having gained the road, auddenly turned round, and took up stones and pelted the people. Several of

A great force of police accompanied the Sheriff and his bailiffs, on Feb. 25th, from Dingle to Ballyferriter, 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 Egan, P. P.; Mr. O Kearney, the agent; Colonel Turner, and Mr. Considine, R. M., which resulted in a settlement. The forces were then withdrawn.

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Father Denis O'Hara, for many years administrator of the Cathedral Town of Ballaghadereen, has been promoted to Kiltemagh, by the sishop of Achonry. P.; Mr. O Kearney, the agent; Colonel Turner, and Mr. Considine, R. M., which resulted in a settlement. The forces were then withdrawn.

resulted in a settlement. The forces were then withdrawn.

Silge.

A novel case of eviction took place at Scoop, near Silgo, on Feb. 21st. A force of police went to the house of Patrick Mullany, and he pretended to be very ill nbed. Mr. Robinson, the agent, accompline, but he said he could not stir. They 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 mannon, some of which have oeen in charge of caretakers for years.

An amicable settlement of the dispute between Colonel O'Callaghan and his Bodyke tenantry is anticipated; notwithstanding all the errillery forts on the Shan and his Bodyke tenantry is anticipated; notwithstanding all the errillery forts on the Shan and his Bodyke tenantry is anticipated; notwithstanding all the erroller of the dispute between Colonel O'Callaghan and his Bodyke tenantry is anticipated; notwithstanding all the erroller depreparations for the evictions, and the armed resistance to the evictions, and the armed resistance to the servictions, and the armed resistance to the evictions, and the armed resistance to the servictions, and the armed resistance to the evictions, and the armed resistance to the evictions and the seal he could not be removed. This the could not be removed. This the seal he could not stir. They removed some of the bed clothes, and found his body was crossed with an iron than the seal he could not stir. They removed to the seal he could not stir. They removed to the seal he could not stir. They removed to the seal he could n 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 oeen in charge of caretakers for years.

An amicable settlement of the dispute between Colonel O'Callaghan and his Bodyke tenantry is anticipated; notwithstanding all the reported preparations for the evictions, and the armed resistance to be offared 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 willing-

treme weariness, 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' Eclectric 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 much trouble is saved by having it always on hand.

Plan of Campaign.

Meath.

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

Size 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 40lbs.

Leuth.

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

POETRY OF PURGATORY.

twenty minutes, the cowd meanwhile belowing set theoring set theoring set theoring stems at the elizable prevails at the arbitrary action of the Government in seponding lift Thomas E-monds to the stronger of the county, fair was the a welcome one became of his grapably with the people in their distance. The prevails are the contributed of the harmonic times and the stronger of the county of the county in the prevail of the contributed of the harmonic context highly, and landed gainty of the allowed only four of the off list to remain in the county, mostly of pronounced the contributed of the harmonic context inglet, and landed gainty of the allowed only four of the off list to remain in the county, mostly of pronounced the contributed of the harmonic context inglet, and landed gainty of the allowed only four of the off list to remain in the county, mostly of pronounced the contributed of the harmonic context inglet, the land of the harmonic context inglet, and the county was the land of the harmonic context in the county was the land of the harmonic context in the county was the land of the harmonic context in the county was the land of the harmonic context in the land of the harmonic context in the county was the land of the harmonic context in the county was the land of t

particulars free. Send your address at once.

R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells for or gives better satisfaction than Dr. Thomas' Eclectric Oil, and the sale is constantly increasing, the past year being the largest I have ever had. One of my quatomers was cured of catarrh by using three bottles. Another was raised out of bed, where he had been laid for a long time with a lame back, by using two bottles. I have lots of customers, who would not be without it over night.

General Products and Spennity Account.

Mother Graves' Worm Externinator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results. A Cure for Drunkenness.

A Cure for Drunkenness.

The Cure of drunkenness is a task withwhich the regular practitioner has been unable to cope. Nine-tenthe of mankind lock upon drunkenness as a social rice which a min may overcome by force of will. Drunkenness is a bad habit, we all admit Drunkenness is a bad habit, we all admit Drunkenness is a bad habit, we all admit of the moderate drinker. In the confirmed cunkard it becomes a a disease of the nervous system. The medical treatment of this disease consists in the employment of his disease consists in the employment of the disease, cause lunacy, dementia, and the drinking habit. Remedies must be employed that will cure the appetite, for strong drink, steady the tremoling hand revolved the lagging spirit, belance the mind, etc. The nervous system of the draw drinker being all unstrung or shattered, must be given an untrineal that will take the place of the accustomed liquor, and prevent the physical and moral prostration that often follows audden breaking off from the use of the accustomed liquor, and prevent the physical and moral prostration that often follows audden breaking off from the use of the accustomed liquor, and prevent the physical and moral prostration that often follows audden breaking off from the use of the accustomed liquor, and prevent the increased in this sueject, should sent their address for Lubon's Treatise, it book form, on drunkness, oplum, morphine and kindred habits, which will be mailed free to any address, when stamps is inclosed tor postage. Address, destronts, Ont. Mention this paper.

## Sisters of

and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes:

My weak eyes were made strong by the use of Asserting that the local strong by the use of Asserting that the local strong by the use of Asserting that the local strong by the use of Asserting that the local strong by the use of Asserting that helped her so much. I think her eyes never looked so well, as now, since they found Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have found any the local strong by the local strong

## Charity

diseases, among the many unfortunate children under their care. Mrs. S. D. Bodwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

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"My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number writes: "I have tried Ayer's Sarsaparilla," writes: "I have tried Ayer's Sarsaparilla," of years I have been troubled with and it has done me so much good that I a humor in my eyes, and was unable to obtain any relief, until I commenced purifiers." Eminent physicians prescribe

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FIVE-MINUTE SE

FOR EARLY MAS By the Paulist Fa

THIRD SUNDAY IN "My house shall be called This house, your church, is the palace of the divine! behavior in it should be reingly. Providence had requality among us in Am thank Him for it; but, if y Atlantic, you would find a ference between a king's ho even the highest noblem church is the palace of the Eternal King, and if He deasume here the visible significant control of the control of t assume here the visible assume here the visible assume here the visible ampiesty He is all the san Ages, Immortal and Omni ought to realize that and on the visible that and the visible that are visible to the visible that are visible that are visible that are visible that are visible to the visible that visible the visible that are visible to the visi

When I see some peochurch I want to ask treally believe that the Ki present here? Do you that during Holy Mass teacort Him down from Ofrist, the true and only of the Father before al Mary in the fulness of tirreally present, body and divinity, creator of all tinvisible, mediator between and the wrath of the you really believe He hat Heaven at Mass, and act and night upon that stranger to your faith meanor in this church, we to conclude that you we of the Delty's presence? with what we believe?

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rules? They are old but a few may pro-early to church, and your hat off, dip yo water, make the sig don't run; walk reve-and remember there for moving around Before entering the touching the floor in honor of Our Lo Sacrament is expose knees and bow your place, kneel and say to the Divine Maje to the Divine Majes don't aprawl out. church, except to unless where cha quires a word Don't stare arout a sleep during the service in requested to answer to the propular description. or other popular d so in a fair, loud v expected to sing, a that you may be a to follow the servi book; it is good to best of all if you c spirit to spirit, he Do not leave you is over; and mind clergy have left

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VELS, are invaluable n and the

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behavior in church; is it in accordance with what we believe?

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; but such an edifice as our tenderest love, our noblest aspirations would really look like if adequately expressed in the form of an outward temple. So should our conduct in church be the very outward show of what we internally feel concerning God and His Divine Son. Such is in reality the case with very many of you. I hardly think any congregation in the country can boast of better behaved people than ours are in church. But since we got into our new church, it is so big, it has so many great spaces yet unfilled with the altars, sarlnes, statues and paintings that your piety will sooner or later place in them, that we have noticed a falling off in proper outward marks of reverence. I know what the Cure of Ars says is true: The content of the children to be cared for by the tous and the children to be cared for by the tous and the children to be cared for by the tous and we are a quarter of an hour, and I made him feel that he must hour, and I

Fleasing, soothing, healing, relieving, curing, is the description of Nasai Saim, which is seering a national reputation as a cure the Colarrh, Cold in the Head, Hay Fever, to remove all yarieties of Worms.

#### CHILDREN'S CORNER

great spaces yet unnited with the stitars, shrines, statues and paintings that your piety will sooner or later place in them, that we have noticed a falling off in proper outward marks of reverence. I know what the Cure of Ars says is true: The Catholic church is the poor man's home; yet it's not his back-door yard that he should let his children roup and play in the church. Parents, instruct your children how to behave themselves in the House of God, for we are much annoyed with their coming here and rouping. Do you wish me to give you some plain rules! They are old news to most of you, but a few may profit by them. Come early to church, and when you enter, take your hat off, dip your finger in the holy water, make the sign of the cross, and don't run; walk reverently to your place and remember there is no limited express and remember there is no limited express for moving around the House of God. Before entering the pew, genufact, touching the floor with your right have in honor of Our Lord; but if the Blessed Sacrament is exposed, kneel upon both knees and bow your head. Once in your place, kneel and say a prayer of salutation to the Divine Majesty—kneel, I say, and don't straw around you. Don't stare around you. Don't got to sleep during the sermon. Follow the service in the sanctuary. If requested to sing, and buy the hymn book that you may be able to do so. It is good to give your place, the service in the sanctuary. If requested to sing, and buy the hymn book that you may be able to do so. It is good to give your place where charity or necessity requires a word to your resperbook; it is good to say your Rosary; it is best of all if you can talk to God directly, spirit to spirit, heart to heart.

Do not leave your place till the service is ver; and mind, that is only when the clergy have left the sanctuary. If requested to answer aloud in the Lenten or the property of the property of the property of the property is the description of Nasai Balm, which is reserved to supplied to the property of the propert

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The Populi.

Even Hono.

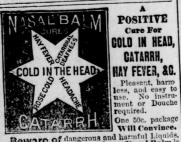
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Have you a cough? Sleepless nights need no longer trouble you. The use of Ayer's Cherry Pectoral, before retiring, will soothe the cough, allay the inflammation, and allow needed repose. It will, moreover, heal the pulmonary organs, and give you health.

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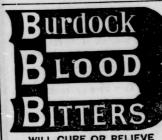
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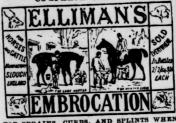
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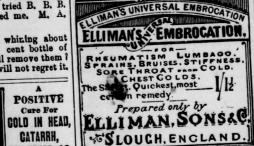


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there will be only one express or freight charge.

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TERMS to St it the difficulty of the times, without impairing the select character of the Institution.

For further particulars apply to the Superor, or any Priest of the Diocess.

CONVENT OF OUR LADY OF tution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. ist. Board and tuttion per annum, \$100. For further particulars apply to Morans Sept. Inc. Per Perior, Box 303.

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Benefit Association, will be held on the first
and third Thursday of every month, at the
hour o 38 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. MARTIN
O'MEARA, Pres., JAS. CORCOREN, Sec.

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O. M. B. A.

Resolutions of Condolence.

Brantford, March let, 1887.

At the last regular meeting of Branch o. 5 the following resolutions were unmounly adopted:

Whereas, it has pleased Almighty God to smove by the hand of death from our sidet Bro. Dennis Burke, be it

midst Bro. Deunis Burke, be it
Resolved, that the members of this
Branch, whilst bowing with submission to
the holy will of God, desire to place on
record their sense of the loss this Branch
has sustained through Bro. Burke's sad
death, and to tender to the bereaved
widow and family their heartfelt sympathy in the deep affliction.
Resolved, that this resolution be spread
on the minutes, and that a copy be sent to
Mrs. Burke and one to the C. M. B. A.
orreans for publication.

Moved by Bro. Rev. B. J. Watters, seconded by Bro. James Doyle, Whereas, the great and omnipotent ruler of the universe has in his infinite wiedom called unto his haven of rest the beloved wife of our late Bro. P. J. Sullivan, of Saulte Sta. 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 irreparable loss.

Resolved, That in deep sympathy with the efflicted friends and relations of the deceased we express our earnest hope that

the efflicted 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 Recond, the C. M.

B. A. Monthly and be recorded on our minute book. Carried unanimously.

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

Stratford, March 10:h, 1887. ta meeting of Branch No 13 Stratford, Wednesday, March 9th, 1887, the fol-ing resolution was moved by D. J. onnor, seconded by Bro. E. O'F. aherty, nd carried that:
"Whereas, It has pleased Almighty God

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

olved,-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 C. M. B. A. Monthly.

Your fraternally.

Be it

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

JOHN GINSON,
President Branch 16

JAB BOLTON. Sec.

JAS BOLTON, Sec.

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 sfillet our worthy Brother, Anthony Maden, 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 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

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 The guests were many, the elite of

ortland 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 coatly. We join with a host of friends in good wishes to the happy couple.

ST. PATRICE'S DAY IN LONDON.

CONTINUED FROM FIRST PAGE.

dral. Before the commencement of the evening's entertainment that rev. gentleman addressed the andience as follows:

Ladies and Gentlemen: It is with ortore treme pleasure that I once more extend to you a hearty welcome to our St. Patrick's night entertainment. Your large attend ance 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 consert in aid of his cathedral fund. This, I am quite sure, is the great cause of your attendance here, but there is yet another cense 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 religion and the religion to the land of his birth—and were you to travel the length and breath of this in the religion to the land of his birth—and were you to 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 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 aid: "Ladies and gentlemen, if Mr. Gladstone bands down his name to posterity it will not be because he Mr. Gladstone bands down his name to posterity it will not be because he was a great legislator, not because he was a great litterateur, 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 induces me to make a speech to you on

induces 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:

Chorus—Daughter of Error. St. Peter's Choir.

PART II. Chorus—The Minstrel Boy . . . St. Peter's Choir.

Song-Kathleen Mayourneen. Mr. Fewings.

Mr. Skinner.
Shean Treuss (dance) ......
Prof. F. Beaton.
Song—Come Back to Erin....

The chief feature of the concert was the

ally and otherwise. The choir was ably assisted by Mrs. Crooks, whose sweet and powerful soprano voice took the leading role in the choruses.

inflicted on the Irish for conscience sake.

But the ruins of our churches, monasteries, colleges, hospitals, &c., that stud the land, are the stern witnesses to all future generations of the worse than Pagan cruelties practiced on the Catholic Irish to rob them of the true faith.

Conscience triumphs in the end.

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

sometimes remark when a statesman in this country speaks disparagingly of England "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.

pute.
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. Better our good neighbors near than blood relations at a distance.

CANADA WOULD BE OVERRUN.

The following is the programme:

RECORD and C. M. B. A. Monthly.

Yours fraternaily,

J. J. HAGARTY,

Asst. R.c. Sec. Branch 13, Stratford.

Prescott, March 11th, 1887.

Moved by Bro. James Bolton, seconded by Bro. Martin Delaney,

That Almighty God in his infinite wisdom and goodness has seen fit to remove by death our Brother Elmund T.

McCres. Therefore be it

Resolved, That the sympathy of this Branch be tendered to the bereaved family.

Also be it

Resolved, That a copy of these resolutions be sent to the official organs of our Society in Canada, the CAHOLIC RECORD, and the C. M. B. A. Monthly, and also the Prescott Telegraph.

Miss Condens has seen fit to remove by death our Brother Elmund T.

McCres. Therefore be it

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Miss Condens has remember. Moore Miss Hennessy.

Duet—Crookit Bawbee. More Miss Hennessy.

Duet—Crookit Bawbee. More Miss Hennessy.

Duet—Crookit Bawbee. Berger Miss And Anderson.

Song—Geraldine. Berger Mr. Ashplant.

Song—Geraldine. Berger Mr.

treatment and calumnies will never reconcile former friends or foes. Union is strength, and the condition of the Irish at home and abroad does not add to the strength or honor of England. We must not forgat how the great Roman Emperor fell. England is not beyond the reach of eternal justice.

I have the honor to subscribe myself with the highest consideration, Your Lordship's devoted servant,

† JOHN JOSEPH LYNCH,

Abp. of Toronto.

St. Michael's Palace, Toronto, March

THE ARREST OF FATHER KELLER. A TRIUMPHAL PROCESSION TO KILMAIN HAM JAIL.

HAM 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 unparelleled 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 songe given in the programme was all that could be desired by musical critics, while to an encore she gave "Patti'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 fashlon. To Dr. Carl Verrinder and his choir especial praise is due for their efforts to reoder the entertainment a great success, and such it truly w.s., b.th financi-

to witness' spiritual espacity. Father Keller was then committed for contempt and was taken out of court and placed in a cab in the custody of officers. The people immediately made a rush for the vehicle removed the herses, and dragged it through the streets to Kilmainham jail, where the priest was locked up. Archbishop Walsh, of Dublin, was among the spectators in court, and he, Mr. Wm. O'Brien, Lord Mayor Sullivan and Mr. Timothy Harrington, M. P., followed the priest to the jail in carriages. Father Keller received a continuous ovation on the passage from the court to jail. The populsee marched to Kilmainham Jail singing, alternately, "God Save Ireland", and "We'll Hang Judge Boyd on a Sour Orange Tree."

Mr. William Hearn Mr. William Hearn.

On Sunday, the 6th inst., there died at his residence, at May field, in the county of Peel, William Hearn, one of Outario's most respected pioneers. His parents immigrated to Belleville, Ontario, about the year 1820, where the subject of this sketch was born on the 24th of June, 1821. The family removed to the Township of Chinquacousy, in the county of Peel, in 1823, and were among the first settlers of that township. 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 deceme was in good circumstances. He was one

redeemed, and at the time of his decesse 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 Hearn & Murchison, Barristers, &c., of Barris and Tottenham, the fourth is in business in the city of Toronto, and the daughter is the wife of Thaddeus Ingoldsby, E:q., of Mayfield. The deceased's first wife having died in 1864, he married the widow of the late Christopher Cuthbert, of Buffialo, N. Y., in 1867, and she died without issue in 1878.

Mr. Hearn was a consistent Catholic, a loyal subject of Her Majesty the Queen, and he took up arms with his tellow-loyalists in the suppression of the rebellion of 1837.

rebellion of 1837.

In 1847 he was commissioned as ensign in the Seventh Battalion of York Militia, and in 1856 was appointed Captain in the Seventh Battalion of Peel Militia. In 1872 he was appointed Justice of the Peace for the County of Page.

In politics he was an active Conserva-tive 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 least retrieve places in the Possible 1.

His remains were followed to their last resting place, in St. Patrick's cometery, Toronto Gore, on the 9th instant, by a large concourse of sorrowing friends. Revd. Father Whitney officiated at the mass and burial, and Rev. Father Egan preached the funeral sermon.

The family have the writer'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 frequent 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 goodly number appro

Communion.

His Lordship the Bishop was prevented from being present by a previous en-

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 featival 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. ment.

BORN. At Chapleau, C.P.R., Ont., Thursday, 19th March. the wife of P. A. Mulligan, of s laughter. DIED.

At Ottawa (208 Bay st.), Patrick Kealey ged 41 years.



F. C. FLANNERY'S BANKRUPT STOCK STORE

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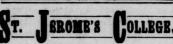


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Mr. Thomas O'Hagan requests those who received subscription lists regarding his book of poems to make returns as early as possible.

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> Written for the Record. The Christ of Vienna.

I have reed, in a story of old,
Which some A ustrian poet has told,
Gf a wonderful pleture of Christ,
In By sanitum's glory of gold.
Where the age and the colors sufficed
To endow with a value uppriced,
The yade touch that in missing all graces o Bent a | weet sole mn power through the faces

Not its age nor its art gave the name that has drawn, by its marvelous fame, The lorg crowds who came breathless to on the changing and mystical frame
Where they saw, in adoring amaze,
The bright form, that would issue or raise
His fair stature, ranged round with the light
of His love,
And leem up or steop down from His height
far above.

For the charm of this painting of yore,
Was the varying aspect it wore;
Just an inch and but one, beyond those
Who might stand in calm wonder before
The grand figure that narrows or grows,
As each gazer's own measure it shows;
An inch greater than babyhood's faint little Yet forever that one inch beyond the full

I believed this old tale in my youth,
But this hour with a far deeper truth
Is this fable no fable to me!
And I need not to question, in sooth,
If to-day in Vienna there be,
Or was ever, such picture to see;
For the heart to s holler awe must be stirred
By its truth of Christ's self, and His Law,
and His Word.

But however their wisdom increase Still beyond them the lessons that speak From the fathomless pages of peace: Past the limits where knowledge must cease Spread the truth His Evangel must teach to the end,
Yet forever to childhood's low reach will He
bend.

Low and far, but so high and so clear,
For retracing and loving so near,
Yet when closest the mc ded divine
That one inch stretching out to a sphere!
Who art, to draw compass and line
With thy science, until we opine
Thy millin eter mind has encircled it ali?
Ah, poor sage, will thou make the world's
Christ, then, so smali?

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 Nationa League has cabled Wm. O'Brien, M. P. editor of the United Ireland, that Lore Lansdowne denied his statements regard ing evictions on His Excellency's estate in Ireland, and urging him to come t Canada. They engaged to make arrange ments for a series of demonstrations in a large cities in Canada,

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

THERE are people in England wi think that there is not an overwhelmin reason for jubilating over the fiftie anniversary of the Queen's coronation, the following extract from the Unive (London, Eng.,) will show : "But, son courtier may urge, look at the grand in provements 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 Pestilence, and Famine, which he brooded over her reign, or of holding accountable for the existing discont and depression, the pauperism of Lond the mal-administration of Ireland, decline of trade everywhere, the grov of Socialism and the National Debt, profligacy of the aristocracy, or the sev ity of the weather."

MR. GLADSTONE has cabled the follower ing message to C. A. Dana, New York