

The Catholic Record.

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

VOLUME XIV.

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TO A PATRIOT'S DAUGHTER.

An Unpublished Poem by Father Ryan.

Buffalo Union and Times.

The following note from an esteemed friend fully explains itself. We publish the poem with pleasure which will be doubly enhanced if it should transpire that it has indeed not heretofore been published. It is a most charming specimen of the wondrously beautiful style of the mystic singer who peacefully sleeps under the Southern skies where this was written:

March 22, 1892.

Editor Union and Times:

Many years ago, while residing under the bright sunny skies of the arid-laden South, I became possessed of a copy of the poem, written by the southern poet, Father Ryan, whilst on a visit to Biloxi, Miss. As far as my knowledge goes the lines have never been printed. They were written by the poet in honor of a young friend of his—the child of one of Ireland's famed patriot poets of the memorable Forty-eight period, and who slumbers now peacefully in the quiet graveyard of Brixton House, London, near the banks of the River Thames, in the quietest of his own loved island home, of which, in his exile, he had dreamed and sung, and had so loved with a burning, devoted love that even death could not conquer, for he says in one of his songs:

"Earth's latest wish shall be,
As I sail beyond the sea,
Green Erin dear, to thee, adieu."

If you see fit to publish these lines of Father Ryan, you will confer a favor on one of his admirers.

HUGH DE TYRCONNELL.

To —

In the eclipse of your soul and when you cry
"Oh God! give more of rest and less of night"
My words may be to you—and perhaps a light
Shall flash from their bright o'er thy spirit's
skies.

Then think of me as one who passes by,
A brief few hours—a golden August day;
We meet, we speak—I pass fore or away,
I get every word of mine be golden ray
To brighten thy eclipse, and then will pray
That he who passes thee shall meet thee yet
In the "Bygone" where souls may never forget.

Child of the heart of a child of sweetest song!
The poet's blood flows through thy fresh pure
veins;
Do not hear faint echoes float along
Thy days and dreams of thy dead father's
strains?
Dost ever hear
In mournful times, with inner ear
The strange sweet cadence of thy father's
rhymes?

Child of a child of art which Heaven doth give
To few, to very few as into him,
His songs are wandering o'er the world, but live
In his child's heart in some place lone and
dim.
And night and days
With vestal's eyes and soulless sighs
Thou keepst watch above the father's lays.

Child of a dreamer of dreams all unfulfilled—
(And thou art, child, a living dream of him)—
Lost wert thou to thy spirit all enraptured
With his lost dreams when sun mer days are
dim.
When sangs go down—
Thou song of the dead singer,
Dost thou at eve and quiet
For the crown that prelude before it wore the
crown?

Child of the patriot! ah! how he loved his land
And how he moaned o'er Erin's every wrong!
Child of the singer, who swept with pure hand
The streets of all nations until his song
Sobbed o'er the sea—
And now 'thru' thee
It cometh to me
Like a shadow-song from some Gethsemane.

Child of the wanderer! and his heart the shrine
Where three loves blended into only one—
His God's, thy Mother's and his Country's—and
his filio.
To be the living ray of such a sun—
He gains dreams
My child, within thee,
And dim thy dreams
As stars on the midnight sea.

Child of the father! I have read his songs—
Thou art the sweetest song he ever sung,
Poet of psalms, but when his country's
wounds
Swept o'er his heart he stormed—and he was
young.
He died too soon
Before he reached fame's noon.
His songs are letters in a book—thou art their
ray.

—A. J. Ryan.

CATHOLIC PRESS.

Catholic News.

Whilst denouncing some of the crying evils of the day, such as intemperance and the train of misfortunes it entails; the exposure and sale of obscene pictures and periodicals; gambling and gambling houses, and their fatal consequences to the young, we must not forget the exposure and publication of pool-selling lists. It would be difficult to estimate the number of criminals it makes among clerks and ambitious but foolish young men. A desire to make money faster than by lawful means has led more than one unfortunate to "borrow" his employer's funds and try his luck in the pool room. The result is invariably ad disgrace and is followed by the ruin and disrepute of honest and respectable families. Let young men beware of the pool room.

Western Watchman.

The labors and writings of Cardinal Gibbons are bearing fruit. The *Mirror* says: "From the statistics of the chancery we have obtained the reliable information that out of an aggregate of about 9,000 baptisms in the Archdiocese of Baltimore last year, 665 were those of converts. The baptisms of converts at the cathedral alone amount to 25 per cent. of the whole; while in the English-speaking churches of the Archdiocese from 8 to 10 per cent. of the confirmations are those of converts. These are hopeful facts, and, believing that to a considerable degree they correspond to similar facts elsewhere throughout the country, we are happy to lay them before our readers."

In many of the Anglican dioceses of England prayers for the faithful departed are now publicly offered up in the churches. It is time this thoughtless old Protestant Rachel were weeping a little for her children who are not. But she need not refuse to be comforted. If there be any faithful departed in the Anglican communion

the Catholic Church has been taking good care of them these four hundred years.

London Universe.

For a potentate who is fictioned to hold no power, an extraordinary attention is paid to the sayings and doings of the Holy Father. The Pope is nobody according to some modern philosophers, yet for a nobody he wields a marvellous influence. His counsels are hearkened to, and his arbitration is invoked by the high and mighty. From the nearest habitable points to the North Pole away to tropic Hindostan, in Republican America as in Monarchical Europe, his voice is as the voice of a ruler, and his weight always counts, although he has no army of serried columns at his back, and his exchequer is supplied from the doles of the faithful. Even out of his comparative poverty he is enabled to be munificent, and we read that on the last anniversary of his election to Peter's Chair he dispensed alms in the form of pensions to necessitous and meritorious priests, rendered aid to indigent families of Rome, and liberally contributed to the economic kitchens from which so many hungry mouths are fed.

Buffalo Union and Times.

There was a time when Lent came and passed without exciting any interest in Americans. That was when Catholics were few and despised and had their poor churches in alleysways. Now the whole American world gets ready for the Catholic season. Fashion gives up its balls and dinners, theatre managers reduce their expenses to meet reduced receipts, the commercial world of dry goods and bonbons leaves the market to the fish vendor, the poet tunes his lyre to the psalm *Miserere*, and all classes crowd the churches to hear sermons, pray and be regenerated. This change has been brought about without noise. Catholics simply observed Lent and non-Catholics observed them. Result, the non-Catholic world has adopted an essentially Catholic season with all its practices of fasting and prayer. What consolation and encouragement in this fact! We have but to uphold our faith, practice it steadily, apply its principles with courage to our present circumstances, root out the abuses existing among us, and the world outside will imitate what it cannot help but admire.

Irish World.

Despatches from England report that the miners' strike has developed tremendous and alarming proportions. Not only are the mines of the country closed but the shutting off of the supply of coal is fast closing factories on all sides, and several hundred thousand people are without employment in consequence. So strong is the feeling of sympathy between the workers in the various industries that these sacrifices are made cheerfully and the losses endured without complaint in order to bring the necessary influence to bear upon the coal operators to concede the demands of the miners. Several cities and towns in the neighborhood of the mines draw their supply of water from the mining pumps, and the miners refuse to permit the operation of the pumps until their case shall have been acted upon. At the same time, the distress of the colliers in many places, where they have been living from hand to mouth on their scanty wages, is said to be most deplorable, and thus each side is expecting to win in the test of endurance through the losses and wretchedness it may be able to inflict on the other. Many a workman in England to-day, as well as many in all walks, regrets the loss of the venerable and saintly arbitrator, Cardinal Manning, whose grandeur of character never shone with a purer lustre than when on his tireless mission of pleading with contending interests to come to conciliate, to harmonize, to work hand in hand for the common good. Is there no one in all England to take his place in this emergency?

Boston Republic.

The Non-Conformist activity in the recent contest over the London county council candidates has attracted widespread comment and speculation both in religious and political circles. Ministers, deacons and laymen struggled on the side of the progressists or anti-Tory agitators. A Congregationalist organ speaks of the struggle thus: "The churches of London have entered the arena in the name of their Master, and have lent a vastly higher meaning to the fray. The Christian conscience has revealed something of its social power. It is a choice between private selfishness and public welfare; between a chivalrous care for the poor and him that hath no helper and the sordid avarice of the enormously wealthy; between temperance and intemperance, between purity and impurity, between economic justice and injustice, between light and darkness, between God and Belial." Thus does this religious journal justify the prominence of the parsons in British politics. Now, if the same activity or anything approaching it were displayed by Catholic clergymen there would be a public outcry. We all remember how savagely the Irish clergy were assailed, because they entered into the political struggles in Kilkenny, Cork, Carlow and other divisions in which contests occurred.

The cables between England and America grew hot from carrying fevered and feverish dispatches under the ocean descriptive of the intimidation of peasant voters by the priests. All these good men did, however, was to instruct the people in their political duty, to prevent them from being duped or deceived, and to see that the right, as they understood, prevailed. That is what the London ministers did. Why should one set of preachers be denounced and another praised when both were guilty of the same offence, if offence there be? Because one set are Protestant and the other Catholic. That is the secret of it all.

Boston Pilot.

Pope Leo XIII. wore on St. Patrick's day the shamrock which was presented him by the Very Rev. Prior Glynn, the proprietor of the St. Patrick's National Memorial Church in Rome.

In an article in the Paris *Eclair* "General" Booth's daughter, the woman who calls herself "La Marechale," says that the ministers of every American church to which she went asked her to step into the pulpit, and that she was the first woman who had addressed a congregation in these places. Said Mr. Rudyard Kipling in a naughty moment:

"Lest some should think this story true,
I'll merely mention I
Evaded it lately, 'tis a most
Unmitigated misstatement."

A cablegram of the 21st inst. tells of an "outrage" on freedom of speech in Ireland. "For over a year," it says, "Rev. Mr. Hallows, a Protestant minister, had been persistently carrying on a series of outdoor services in Arklow, under great difficulties. The Catholics, who are largely in the majority, have interfered with the meetings, and Hallows has often been pelted with mud, and otherwise maltreated. Endeavors to have the offenders punished have been without avail." There is another side to this story. Mr. Hallows persistently chooses for the scene of his outdoor services the front of Catholic churches and chapels, and for the time, the dispersing of the congregation after Mass. In fact, he does all he can to provoke the Catholics to some overt act of hostility; and if he has succeeded, he has but gratified his desire for notoriety. The despatch, manifestly inspired by the Ulster Orange body, reports an attack by the Catholics on Mr. Hallows the previous Sunday, with the ludicrously improbable statement that the Irish constabulary joined in it! The manufacturer of that story evidently is not acquainted with the character of Mr. Balfour's janissaries.

SCOTLAND'S SORROW.

The Head of Her Catholic Hierarchy Claimed by Death.

By the death of Most Rev. William Smith, D. D., Archbishop of St. Andrew's and Edinburgh, whose demise was announced by the cable the other day, the Scottish hierarchy has lost one of the two metropolitans who were raised to Archiepiscopal rank by Pope Leo XIII., when that Pontiff, fourteen years ago the present month, restored to the Scottish Church the episcopacy she had lacked for some three hundred years. Archbishop Smith, who was in his sixty-fourth year at the time of his death, was formerly the Vicar-General of the Metropolitan See over which he presided, and he succeeded Most Rev. John Strain, who was the first incumbent of the restored See. Prior to 1878 Scotland was ecclesiastically divided into three districts. The eastern district comprised the sixteen eastern counties of the country, from the south side of the river Dee (including the parish of Banchory Ternan) to the stowery of Kirkcubright inclusive; the western district took in the counties of Argyll, Ayr, Bute, Dumfries, Inverness (South), with the Western Isles, Lanark, Renfrew and Wigton; and the northern district comprised the counties of Aberdeen, Banff, Moray, Nairn, Cromarty, Ross, Sutherland and the northern division of Invernesshire. Each of these three divisions was governed by a Bishop who took his title from some *See in partibus infidelium*, that of Monsignor Strain, the predecessor of Archbishop Smith, and the first Archbishop of St. Andrew's and Edinburgh, being Bishop of Abila. Of the three districts the western one was the most important, having nearly double the number of clergy to be found in the eastern one, which, in its turn, was twice as well supplied with priests as the northern district. From the statistics of 1875, three years before the Pope restored the Scottish hierarchy, we learn that in the western district there were 133 priests and 109 churches, chapels and stations; in the eastern district the corresponding figures were 70 and 78, and in the northern one 32 and 49.

THE LAMENTED BISHOP.

In his closing years, was preparing to re-establish the Scotch hierarchy, and one of the first acts of his successor, the present Pontiff, was to give back to Scotland her long absent hierarchy. By letters bearing the date of March 4, 1878, Leo XIII. thus created the Metropolitan See, which is now mourning for the death of its beloved Archbishop: "Recalling to mind the illustrious records of the Church of St. Andrew's, and taking into account the present chief city of the said kingdom, and weighing other considerations, we have resolved to call forth, as it were from the grave, the said renowned See, and to raise and restore it, with the addition of the title of Edinburgh, to the rank

of the Metropolitan or Archiepiscopal dignity which has formerly been granted to it by our predecessor, Sixtus IV., of venerable memory; and we assign to it, by virtue of our Apostolic authority, four Sees, namely, Aberdeen, Dunkeld, Whithorn or Galloway, Argyll and the Isles." As these four Sees comprise all the dioceses that exist in Scotland to-day, it follows that the Archbishop of Glasgow, the other Scotch Metropolitan See, has no suffragans; and the Holy Father, in the letters already quoted from, thus defines the position of its incumbent: "In regard to the See of Glasgow, considering the antiquity, importance and nobility of that city, and especially the high flourishing state of religion therein, and the Archiepiscopal pre-eminence conferred upon it by Innocent VIII., we have thought proper to give its Bishop the name and insignia of an Archbishop; in such manner, however, that, until it shall have been otherwise obtained by us or by our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true Archbishop and Metropolitan. We also ordain that the Archbishop of Glasgow, so long as he be without suffragans, shall be present with the other Bishops in the Provincial Synod of Scotland."

It will thus be seen that the Scottish hierarchy presents features which are, we think, unparalleled in any English-speaking Catholic country. Possessed of two Archiepiscopal, it has in reality but one, since the Archbishop of Glasgow, having no Bishops subject to his Archiepiscopal jurisdiction, which fact, implying that all the Scottish dioceses are suffragans to St. Andrew's and Edinburgh, made Monsignor Smith, the lately deceased prelate, the actual Head of the Scotch hierarchy. The See over which Dr. Smith presided for the past ten years or thereabouts, was founded about one thousand years ago, and it continued to be filled by worthy and pious incumbents up to the sixteenth century, when the so-called Reformation invading Scotland led to the persecution of Catholicity, which also suffered severely from the political disputes that arose between Elizabeth and Mary and their respective partisans. The last prelate to occupy the See prior to its restoration by Leo XIII. was Archbishop John Hamilton, the eighth Metropolitan—there had been, of course, a longer line of Bishops—who was executed at Stirling, April 7, 1571. St. Andrew's and Edinburgh, though it is to-day the leading Scotch See, is by no means the eldest one. That of Glasgow outranks it by nearly five hundred years, and probably the most ancient See in Scotland is the See of the Isles, which is said to have been founded by St. Patrick, who consecrated St. Germanus as its first Bishop about the year 447; and which remained a diocese by itself up to the close of the fourteenth century, when it was united with the diocese of Man, the last Bishop of which, Right Rev. Roderick Maclean, died in 1553.

The first Bishop of Glasgow, which ranks next in antiquity to that of the Isles, was St. Kentigern, who was born about the year 516, and of whom it is related that, having gone over to Scotland to preach Christianity, and having made many converts in that country, he was consecrated the first Bishop of Glasgow by an Irish prelate who was invited over to Scotland for the express purpose of imposing hands on the saint. His diocese is described as being of vast extent, stretching from sea to sea, wild and uncultivated and affording continual exercise for his zeal and piety. We are, furthermore, told that Bishop Kentigern

Christian faith does rest on the ipse dixit, not only of the "higher" critics among them, but of the very lowest ones? If not, what sense or reason is there in the common Protestant doctrine of private judgment—the ipse dixit judgment?

Antigonish-Casket.

While Irishmen and their descendants throughout the Dominion, as in all countries where they are found, were celebrating St. Patrick's day, a member of the House of Commons at Ottawa, bearing the rich Celtic name of McCarthy, was presenting to the House a bill whose object is to deprive his fellow-citizens in a part of the Dominion with whose affairs he has nothing to do, of rights which the constitution guarantees to them. It vexes the patriotic soul of this would-be great statesman that the French-speaking inhabitants of the North-West Territories should be allowed the privilege of addressing the courts or the Legislature in their own language; and that the Catholics there should have the right, in common with their Protestant neighbors, of teaching their children their religion in their own schools—that religion which has been the solace and the glory of the noble but persecuted race which has had the doubtful honor of producing him. The Dominion Parliament has seen fit to safeguard the rights of the minority in the Territories, just as the Imperial Parliament, at the instance of the framers of Confederation, saw fit to safeguard those of the respective minorities of Quebec and Ontario, by withholding from the majority the power of infringing upon them. It is unfortunate that this precaution should have been necessary—as in the case of Quebec it probably was not; for no one in that province has ever proposed to deprive the minority of their rights—but the history of the world demonstrates the fact of its necessity; and the subsequent history of the neighboring province of New Brunswick confirms it. 'Tis sad that the strong will oppress the weak; but since 'tis so, we must legislate in accordance with the fact. Thank Providence, the Dominion Parliament has too strong a sense of justice to make it possible to fear for the result. Dalton McCarthy will have his labor, and whatever honor attaches to the fomenting of national and religious discord, for his pains.

ARCHBISHOP OF GLASGOW.

is only a nominal Metropolitan, having no Bishops subject to his Archiepiscopal jurisdiction, which fact, implying that all the Scottish dioceses are suffragans to St. Andrew's and Edinburgh, made Monsignor Smith, the lately deceased prelate, the actual Head of the Scotch hierarchy. The See over which Dr. Smith presided for the past ten years or thereabouts, was founded about one thousand years ago, and it continued to be filled by worthy and pious incumbents up to the sixteenth century, when the so-called Reformation invading Scotland led to the persecution of Catholicity, which also suffered severely from the political disputes that arose between Elizabeth and Mary and their respective partisans. The last prelate to occupy the See prior to its restoration by Leo XIII. was Archbishop John Hamilton, the eighth Metropolitan—there had been, of course, a longer line of Bishops—who was executed at Stirling, April 7, 1571. St. Andrew's and Edinburgh, though it is to-day the leading Scotch See, is by no means the eldest one. That of Glasgow outranks it by nearly five hundred years, and probably the most ancient See in Scotland is the See of the Isles, which is said to have been founded by St. Patrick, who consecrated St. Germanus as its first Bishop about the year 447; and which remained a diocese by itself up to the close of the fourteenth century, when it was united with the diocese of Man, the last Bishop of which, Right Rev. Roderick Maclean, died in 1553.

TRAVELLED ALWAYS ON FOOT.

in his visitations; that he had to combat Pelagian errors, and that every Lent he retired from the sight and conversation of men and passed the whole penitential season in fast and prayer. Of the subsequent progress and development of the Scotch Church, since little is authentically known, we may quote the following from the letters of Leo XIII. restoring the Scotch hierarchy: "Although from the middle of the eighth century to the eleventh historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many Bishops in the country, although some of them had no fixed Sees." We know from the pages of history that King David founded four bishoprics, Ross, Brechin, Dunkeld and Dunblaine, and we are told that, before him, King Malcolm built the cathedral at Durham and made the abbot of that place Bishop of St. Andrew's—this was probably the origin of the See over which Dr. Smith lately presided—and added the Bishoprics of Murray and Caithness to the former four in Scotland. The four bishoprics here alluded to were probably Glasgow, Edinburgh, the Isles and Whithorn or Galloway. The latter See was founded by St. Ninian in the fifth century, and in the life of this saintly prelate it is stated that the Scots regard St. Palladius as their first bishop. Pope Leo, in his letter, declares that it is known that in the fifteenth century Scotland had no less than thirteen episcopal Sees, to wit, St. Andrew's, Glasgow, Dunkeld, Aberdeen, Moray, Brechin, Dunblaine, Ross

and Caithness, Whithorn and Lisnors, Sodor or the Isles and Galloway, all of which were immediately subject to the Holy See, and the principal one of which was the Metropolitan See of St. Andrew's.

Toward the close of the following century the Scotch hierarchy became extinct. The Metropolitan, as already stated, Most Rev. John Hamilton, was put to death by royal command at Stirling April 7, 1571. The Archbishop of Glasgow, which had been raised to Metropolitan rank in 1492 by Innocent VIII., Most Rev. James Bellum, went to Paris, where he died April 25, 1603. Right Rev. and Hon. William Gordon, the ordinary of Aberdeen, died in his episcopal city Aug. 6, 1577, and no successor was appointed to him until fourteen years ago. Bishop Creichtoun of Dunkeld died at Edinburgh in 1595; the name of the last Bishop of Galloway before the restoration is not recorded, nor the time of his death mentioned, and of the See of Argyll it is stated that Right Rev. James Hamilton was appointed thereto in 1553, but was probably never consecrated. The last Bishop of the Isles was Right Rev. Roderick Maclean, whose death in 1553 has already been alluded to, and of the other dioceses we have no records whatever of their incumbents or the time of their decease.

After the suppression of the Scottish Sees, to provide the Catholics of that country with an episcopal guide Pope Innocent XII., in 1694, the storm of persecution having largely blown over, appointed Right Rev. Thomas Nicholson Vicar-Apostolic of the whole island under the title of Bishop of Peristachium, in *partibus*. Benedict XIII., in 1727, divided Scotland into two vicariates, north and south; and exactly a century later Leo XII. added another vicariate by dividing the southern one east and west. Thus things remained until 1878, when the present Sovereign Pontiff, carrying out what he knew to have been the desires of his predecessor, re-established the Scotch hierarchy and divided the country into one honorary Archiepiscopate, that of Glasgow, and one Metropolitan and

FOUR SUFFRAGAN SEES.

The Metropolitan diocese is the one which is now sorrowing for the death of Archbishop Smith, and the four Suffragan Sees are Aberdeen, Dunkeld, Whithorn or Galloway and Argyll and the Isles. In the Archiepiscopate over which Dr. Smith so worthily presided, are included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh and the southern part of Fife, which lies to the right of the river Eden; also the county of Stirling, except Baldernock and East Kilpatrick. Since its restoration this Metropolitan See has had two incumbents, Dr. Strain, who was Vicar-Apostolic of the eastern district before 1878, and Archbishop Smith, who succeeded him about ten years ago. Archbishop Eyre, of Glasgow, who formerly presided over the western vicariate, survives still, but Bishop McDonald, who was Vicar-Apostolic of the northern district, passed to his reward three years ago.

Catholicity is making constant progress in Scotland, and every year sees new additions to the number of the priesthood and the churches. After the suppression of the hierarchy for over three hundred years, it naturally requires time for the ancient Church to regain her former influence and prestige. That she will do this in the long run, however, is morally certain, and then her Sees will be more than double their present number, and the incumbent of Glasgow, being supplied with suffragans, will cease to be an honorary Metropolitan solely and become what his predecessors formerly were, an actual and influential Archbishop.—*Boston Republic*.

The Late Henry W. Grady on "Strong Drink."

To-night it enters an humble home to strike the roses from a woman's cheek; and to-morrow it challenges this Republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child; and to-morrow levies tribute from the Government itself. There is no cottage in this city humble enough to shut it out. It defies the law when it cannot coerce suffrage. It is the mortal enemy of peace and order; the despoiler of men and terror of women; the cloud that shadows the face of children; the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls, and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to destroy the wife's love into despair, and pride into shame. It comes to still the laughter on the lips of little children. It comes to still all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knoweth not measure its prosperity by the swiftness and certainty with which it wrecks this world.

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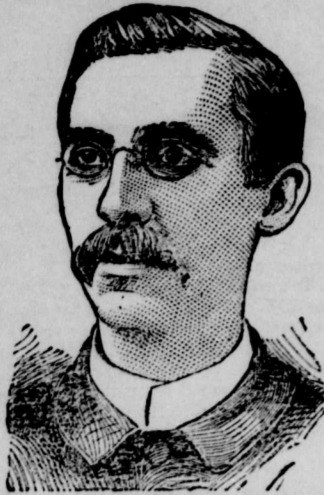
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Catholicity is making constant progress in Scotland, and every year sees new additions to the number of the priesthood and the churches. After the suppression of the hierarchy for over three hundred years, it naturally requires time for the ancient Church to regain her former influence and prestige. That she will do this in the long run, however, is morally certain, and then her Sees will be more than double their present number, and the incumbent of Glasgow, being supplied with suffragans, will cease to be an honorary Metropolitan solely and become what his predecessors formerly were, an actual and influential Archbishop.—*Boston Republic*.

The Late Henry W. Grady on "Strong Drink."

To-night it enters an humble home to strike the roses from a woman's cheek; and to-morrow it challenges this Republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child; and to-morrow levies tribute from the Government itself. There is no cottage in this city humble enough to shut it out. It defies the law when it cannot coerce suffrage. It is the mortal enemy of peace and order; the despoiler of men and terror of women; the cloud that shadows the face of children; the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls, and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to destroy the wife's love into despair, and pride into shame. It comes to still the laughter on the lips of little children. It comes to still all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knoweth not measure its prosperity by the swiftness and certainty with which it wrecks this world.



Rev. William Hollnsted of Sparta, N. J., voluntarily says: "To Whom It May Concern..."

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The New Man at Rossmere.

CHAPTER IX. A COMMON DANGER.

Nothing better emphasizes the firmness of most social barriers than the fact that in times of grave apprehension they are quickly thrown down or eschewed.

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antiquated grudge," Mr. Southmead says, energetically.

"Ursula and I were talking about a visit to Mrs. Thorn just before you came home. We supposed, as it was Sunday, we could get a wagon and a pair of horses."

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squire's way of getting rid of the dust he had accumulated in his ride. His wife indicated, by a motion, the best of the two splint-bottomed chairs for his acceptance.

"I suppose the major doesn't think any body's a watchin' the river but him."

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truth is, my friend, we are all too deeply dyed in the wool of senseless prejudices. My wife yonder, amiable as she looks, Mrs. Thorn, is about the worst of the lot.

"Yes, he was here for a short while this morning. I was very much pleased with him. I am afraid I am deficient in loyalty," said Agnes, with that slow, rare smile of hers.

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FATHER LAMBERT AGAIN CAS. TIGATES INGERSOLL.

The Infidel put Through a Severe Course of Logic.

CONTINUED FROM OUR LAST. Ingelsoll—By the examination even of these absurdities, contradictions and impossibilities.

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these cathedrals and monasteries were collected and preserved in great libraries which had been copied and recopied by untold numbers of men and women.

But this is not all. I have seen men who devoted their lives to the study of the sciences and arts. Their scholars collected and laid the foundations of these sciences. There are men who ridicule them and who despise their toil.

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What a Friend can do. I was confined to my bed by a severe attack of lumbago. A lady friend sent me a bottle of Hood's Sarsaparilla.

The Wonderful Success. Of Hood's Sarsaparilla as a blood purifier and tonic. No other preparation has such a record of cures of Scrofula, Salt Rheum, Blood Poisoning, or other blood diseases.

For a general family cathartic we cordially recommend Hood's Pills. They should be in every home medicine chest.

Ask for Hood's and take no other.

these cathedrals and monastic schools were collected and preserved all the great libraries which had been copied and recopied by tireless pens—for the art of printing and multiplying books had not yet been discovered. From these schools sprang the great universities.

But this is not all. From time to time men of genius appeared among them who devoted their attention to a particular manner to the cultivation of the sciences and arts. These men and their scholars collected the materials and laid the foundations of the modern sciences. There are men in our day who ridicule them and their labors, but it leads them to look with a spirit of derision on those first toilers at the foundation of science. These inconsiderate men complain because the ninth century is not the nineteenth, and forget that the tree of scientific knowledge has its roots in the past. They seem not to know that science is an affair of gradual growth or accretion and that all knowledge is but the knowledge of past ages plus what we have added. Science is like a snowball which increases at every revolution. Small in its beginning, sturdy, honest, Christian hands have kept it rolling through the centuries until it has now become the admiration of the world. While we applaud the modern workers we must not despise those toilers who labored with fewer tools, less experience and under less favorable circumstances. The genius of Christianity encourages labor in all the sciences.

CHRISTIAN SCIENTISTS.

Ingersoll—What sciences? Christianity was certainly the enemy of astronomy.

Lambert—All of them. But as you mention astronomy, let us take that science as an illustration and sketch its steps from the middle ages up to the present. In the fifth century the Ptolemaic system of astronomy had taken possession of the European mind. All reasoning on the subject was based on that system. And, strange to say, it explained all the phenomena observed up to the time of Nicolaus Copernicus, or Copernicus, as he is better known. Running our finger down the almanac of time, we strike a name in the seventh century—the venerable Bede, the father of English history, a monk and a saint. A man whom the great English statesman, Edmund Burke, from the loftiness of his genius, styled "the father of English literature," and of whom Mr. Turner observes: "He collected and taught more natural truths than any Roman writer had yet accomplished, and his works display an advance, not a retrogression, in science." This man taught that the true shape of the earth was globular, and attributed to this fact the irregularity of our days and nights. He explained the ebb and flow of the tides by the attractive power of the moon, and pointed out the error of supposing that all the waters of the ocean rise at the same moment. He showed that the sun is eclipsed by the intervention of the moon, and the moon by that of the earth. He condemned judicial astrology as false and pernicious.

It seems to me, Colonel, that this old monk's head was somewhat level. Is it not strange that he was not drawn and quartered, or that Christianity did not pour hot lead into his ears or cut off his eyelids or fit him with a neat pair of iron boots. He died a beautiful death, which I will speak of if you remind me when we come to talk of Voltaire's death, about which you have made some Agnostic blunders. Cuthbert, one of Bede's disciples, says of him: "I can declare with truth, that never saw I with my eyes, or heard with my ears, of any man so indefatigable in giving thanks to God. After study he always applied himself to prayer." When we come to speak of literature I will tell you what Bede did for it. I am somewhat puzzled here to tell whether his case was of science plus holiness or holiness plus science. As you are strong on minus and plus precision you might help me out.

BISHOP AND ASTRONOMER.

Run your finger a little farther down the line of time and we hit on another monk, an Irishman by the name of Feargill, or O'Farrell, and, in Latin, you know, is Virgilius, and in English, Virgil. Wonder if the Mantuan bard had not a drop of Milesian blood in him? But that, by the way. This Irish monk taught the existence of the Antipodes. He got into trouble about it, of course. The Church hauled him up, as usual, and made an example of him, they—not having hot lead or iron boots handy—made him Bishop of Salzburg. A little farther down the line we came across Alenuin, another churchman. He taught in Paris in the latter half of the eighth century in the time of Charlemagne, who used to consult him on astronomical questions. In the year 798 the King and his academicians felt great anxiety in consequence of the erratic movements of the planet Mars, whose disappearance for a whole year puzzled them very much. They asked an explanation of Alenuin. In his reply he said: "What has now happened to Mars is frequently observed of all the other planets, viz., that they remain longer under the horizon than is stated in the books of the ancients. The rising and the setting of the stars vary from the observations of those who live in the southern and eastern parts of the world, where

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the masters chiefly flourished who have set forth the laws of the universe." It is evident from these words that Alenuin was acquainted with the globular form of the earth and the phenomena depending on it. He was a scientist in all its branches, a man of rare genius and great piety.

"THE HONEY OF HOLY SCRIPTURE." This man whose eagle eye could take in the universe did not lose his head in the physical sciences or in the classic literature of Rome and Greece, of which he was a master, nor was he puffed up with pride like a frog with chronic dyspepsia—as are so many of our modern scientists and their Agnostic gnomes. He could give good advice. He once wrote to a young nobleman in this style: "Seek to adorn your noble rank with noble deeds. Let humanity be in your heart, and truth on your lips, and let your life be a pattern of integrity, so that God may be pleased to prosper your days." There is more wisdom in these few lines, Colonel, than in all the philosophy, so called, that you ever uttered. I cannot resist the temptation to quote some more from this man's writings. There is a healthy, vigorous atmosphere about them that one needs after rising from a perusal of your wisdom. Of course, being a man of genius and a scientist, Alenuin could not escape the persecution of the Christian Church. But it being a day off at the Inquisition and lead and iron boots being costly—owing, perhaps, to a high protective Bill McKinley tariff—the Church could not take full revenge on him, so they only made him an Abbot—Abbot of St. Martin's in France. From this gloomy prison or penitentiary or what you may call it, he wrote a letter to Charlemagne in which he tells how he passed the tedious hours of his imprisonment. "I spend my time in the halls of St. Martin, teaching the noble youth under my care. To some I serve out the honey of Holy Scriptures. Others I teach to intoxicate with the wine of ancient literature. One class I nourish with the apples of grammatical studies, and to the eyes of others I display the order of the shining orbs that adorn the azure heavens." To some students who asked him the end of philosophy and how to attain it, he replied: "It will be easy to show you the way to wisdom, provided you seek it purely for God's sake, to preserve the purity of your own soul, and for the love of virtue." "Master," continued they, "rise us up from the earth where our ignorance now detains us, and lead us to those heights of science where you passed your own early years. The poets would seem to tell us that the sciences are the true banquets of the gods." To which he answered: "We read of wisdom which is spoken of by the mouth of Solomon, that she built herself a house and heaved out seven pillars. Now, although these pillars represent the seven gifts of the Holy Ghost and the seven sacraments of the Church, we may also discern in them the seven liberal arts, grammar, rhetoric, dialectics, arithmetic, geometry, music and astronomy, which are like so many steps on which philosophers expend their labors, and have obtained the honors of eternal renown." And this in the eighth century, mind you! In the mind of this great man there does not appear any antagonism between religion and science. His thoughts are as refreshing as the country air laden with the sweet odors of the grass and the trees after a gentle shower.

ASTRONOMY'S REVENGE.

Ingersoll—Christianity was certainly an enemy of astronomy, and I believe that it was Dr. Dreyer who said that astronomy took her revenge, so that not a star that glitters in all the heavens bears a Christian name.

Lambert—The remark is a very silly one, whoever made it. The Romans—and through them the peoples of Europe—reverted their astronomical knowledge, limited as it was, from the Greeks—Pythagoras, Hipparchus and Ptolemy—and with it the Greek nomenclature. The Almagest of Ptolemy was the text book for centuries in Christian Europe. Christian scholars knew the confusion that is caused by changing the terminology of a science and therefore retained the Greek terms. Had they discarded them you would have complained. They retained them and you sneer that astronomy took her revenge!

You are like the Frenchman who was to be hanged, neither a long nor a short rope would suit him. But let us go back to our illustration. We stopped at Alenuin. In 814 we find Musva, a Christian physician, teaching astronomy to Al-Manum, the son of Harun-al-Raschid, King of Babylon. We now come to Gerbert, in the tenth century, that Mediaeval time when darkness was as at its highest concentration. The diversified character of his requirements made this man of genius the wonder of the world in the eyes of his contemporaries, and the natural sciences were his special attraction. He wrote several treatises on astronomy, mathematics, geometry, the formation of the astrolabe, the quadrant and the sphere. He made a clock for Otto III., which he regulated by the polar star, which he observed through a kind of tube—a primitive telescope. In teaching astronomy he used various with its poles, among them a globe with its axis oblique to the horizon. He introduced the system of decimal notation, the miscalled Arabic numerals, to Christian Europe. But of that further on. A man of such prodigious activity of mind would, as you may naturally

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suppose, attract the cold, octopus eye of Christianity. He did. He was brought to Rome. He was helpless and entirely in their power and they—cut his tongue out, poured hot lead into his ears, stretched him on a rack and applied the iron boot?—Oh, no, they made him Pope and called him Sylvester II.

FATE OF NOTED ASTRONOMERS.

We come now to Albertus Magnus, who, says Humboldt in his "Cosmos," "was equally active and influential in promoting the study of natural science and of the Aristotelian philosophy." He decided that the Milky Way was a vast assemblage of stars—this before the invention of the telescope—and that the figures on the moon—before his time supposed to be reflections of the seas and mountains of the earth—were the configurations of the moon's own surface. He described the antipodes and the countries they comprise, and explains why they do not fall off, saying, "when we speak of the lower hemispheres this must be understood merely as relatively to ourselves." M. Meyer, speaking of Albertus, says: "All honor to the man who made such astonishing progress in the science of nature as to find no one, I will not say to surpass, but even to equal him for the space of three centuries!" As usual, you may be sure, the Church got hold of him. He was taken to Rome and made the Pope's consulting theologian.

Roger Bacon, a monk, was another scientist of the Middle Ages. Of him the astronomer Bouvier says: "One of the most extraordinary minds of that or any age, made some valuable suggestions in the construction of astronomical instruments. He also proposed a reformation of the calendar three hundred years before any corrections were made in it." In the early part of the fifteenth century we come across the name of Nicholas Cusa. In his work entitled "De Docta Ignorantia" we find the following: "It is manifest to us that the earth is truly in motion, although it does not appear to us, since we do not apprehend motion except by something fixed," and he continues to explain why the earth's motion is not apparent. Here we have the origin of the phrase "E pur si muove," ("and yet it moves,") attributed to Galileo. You will naturally be interested in the fate of poor Cusa. He was lured to Rome and made a Cardinal of.

Then comes Copernicus, who revolutionized astronomy by his celebrated work, "De Revolutionibus Orbium Caelestium," which, strange to say, he dedicated to Pope Paul III. Then follows such Christian names as Tycho Brahe, Galileo, Euler, Kepler, Descartes, Huygens, Newton, Leibnitz. All these were masters, and there is not an Agnostic or an Infidel among them. Is not that strange?

Now we can, if you wish, take any of the other sciences, except geology, which is comparatively modern, and we can point out great men in the Christian past who worked zealously in the cause of science, and talked much less than the average Agnostic.

THE BASIS OF REASONING.

Ingersoll—Can it be said that the Church has been the friend of geology, or of any true philosophy? Let me show how this is impossible.

Lambert—That will be interesting. By all means proceed.

Ingersoll—The Church accepts the Bible as an inspired book—

Lambert—That is correct. Now, then?

Ingersoll—Then the only object is to find its meaning—

Lambert—That is certainly the first object, but it does not follow that it is the only one. But let that pass; go on.

Ingersoll—And if that meaning is opposed to any result that the human mind may have reached, the meaning stands and the result reached by the mind must be abandoned.

Lambert—The Christian believes that the Supreme Being who inspired the Bible is the same God who created nature, life and intelligence, and that this *Primum Philosophicum* and source of existences as well as revelation cannot contradict Himself and say one thing in revelation and the contrary in nature. This is the basis on which the Christian begins his reasoning, and from this he concludes that the true meaning of the Bible and the true results of science cannot contradict each other. To the Christian, then, your hypothesis bears on its very face an absurdity. This he sees directly by his Christian instinct. Hence, when in scientific investigations he comes across results or suppositions which are in contradiction to what he thinks to be the meaning of the Bible, he pauses and reflects and, instead of saying "the Bible contradicts science," he says, "either I have not understood the Bible rightly or I have not understood science correctly; and before I can affirm a contradiction I must re-adjust and consider my data. What I have taken to be the meaning of the Bible may not be its meaning, and what I have taken to be a result of science may be only the result of a misapplication somewhere; and before I can assert a contradiction between them I must know the meaning of the Bible and have the *last word* of science on the subject. I know that

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this universe is but the thought of God projected into existence by His creative act, and that His word does not contradict His world."

TRIFLING SOPHISTRY AGAIN.

This is the way in which a philosophic Christian mind would proceed, and not Agnostic-wise draw the sword of Falstaff on men in buckram and Kendall green. I have said the Christian will see the absurdity of your hypothesis at a glance, but a careful analysis of it will make this all the more clear. The sophistry of your argument lurks in the indefinite phrases, "any result that the human mind may have reached" and "the result reached by the human mind." Now, what do you mean by "results reached by the human mind"? Do you mean results reached a thousand years ago? Or those up to February 26, 1892? Or those to be reached one hundred or five hundred years hence? The history of the race is a history of changes in what you call "results reached by the mind," reached only to be changed on more and broader data. These results, then, to be of value in a comparison, must be *ultimate* results, and be known to such, otherwise we cannot know but future experience may afford data which will make it necessary for the human mind to throw aside present results and adopt new ones.

I speak, of course, of the physical sciences. If you say you take present results for a comparison with the Bible I will object until you prove that the present results are ultimate, that no possible future discoveries can change them; that they are complete and fixed forever and nothing more can ever be known—in a word, that science has uttered its last word on that subject. Of course, you know that this proof is impossible, and yet my objection is legitimate and logical. Until you demonstrate that present results are ultimate and forever fixed your making them the test of the truth of the Bible is absurd.

GO BACK TO PTOLEMY.

To impress on you the importance of that last word of scientific ultimate, I will give an illustration. Suppose yourself to be retrojected to the days of Ptolemy. Your mind would be as full of the Ptolemaic system of astronomy as it is now with that of Copernicus. You meet a Christian from Thebes, say, and you would reason with him thus. Your Bible is wrong. Why, sir? Because it is in contradiction with the results reached by the human mind. The Christian asks, "Are the results the last on the subject?" You would say, of course, "They are"—just as you say it now.

Now let us suppose that Christian to be brought down to our time. He hears you talk learnedly, as it were on astronomy. "Hello," my astronomical friend, are you not the scientist I met on the banks of the Nile one thousand eight hundred years ago? What are the latest results reached by the human mind? Here is my Bible—I did not change it to suit your 'results reached by the human mind,' and I am glad I did not, for now I would have to change it again to suit the new set of 'results reached by the human mind.' Now, my ancient friend, tell me, if I change my Bible to suit the new 'results,' will you promise I will not have to change it again the next time we meet five hundred years hence?" What would you say?

Now when you can assure the Christian that your "results reached by the human mind" are fixed, finished, complete and unalterable, you will be ready to use them as a test of the meaning of the Bible. But as you cannot give any such assurance, you cannot get at his Bible. The obstacle CONTINUED ON PAGE SIX.

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reckoned.

So he ran like a deer, and shouted and heeled—

Will he planted his heel

On a smooth bit of peel—

Then he saw half a million of stars in a second.

He was in too great a hurry; better have waited for another car. There are cases, however, where haste is necessary. If you have tight sweats, feverishness, weak, sore lungs and a hacking cough, do not lose an hour in obtaining a supply of Dr. Pierce's Golden Medical Discovery. Delay in such cases is dangerous; it may be fatal. Before the disease has made too great a progress, the "Golden Medical Discovery" is a certain cure. In fact, it's guaranteed to benefit or cure, or money paid for it promptly refunded.

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

London, Saturday, April 2, 1892.

"LIBERTY OR TYRANNY."

Some Ontario papers of all shades of politics are just now engaged in an endeavor to induce the Catholics of the Dominion to look on as contented and apathetic spectators while Mr. Dalton McCarthy is making his periodical attack on Separate schools, and the use of the French language in the North-West; a bill to abolish them being now before the House of Commons, introduced, of course, by the usual parent of all bills of the same import.

A recent article in the Globe explains that Mr. McCarthy's crusade conducted on these lines has been "marked by racial narrowness and religious animosities," and "his speeches have been marred by the venom of inherited prejudice," so that "he has consolidated the French into an inflexible unit against his personality rather than his cause, and under his hand the smouldering fires of ancient strifes have broken out afresh."

We are told that the North-West is an English and not a French Province. "The English, and not the French millions will people that vast land and determine the character of its laws and institutions;" and therefore "there is no need for French as an official language there," and "it would be a mistake to extend the Separate school system into these new Provinces."

We are expected to adopt these views, and in consideration of the marked change in the tone of Mr. McCarthy's speeches to contribute towards the development of a national sentiment by giving the settlers of the North-West the power to deal with the questions of dual language and education as they see fit.

The Mail, which, with or without Mr. McCarthy's collusion, has constituted itself the organ of that gentleman and his party, explains that "in Quebec and Ontario the French-Canadians and Roman Catholics generally have labored to secure and protect what, although termed their rights, are better described as their far-reaching privileges. Upper Canada," that journal continues, "prior to the Union, never would consent to the Separate School system. It was under the Legislative Union and through the votes of the French members, that the existing plan of education was engrafted upon our laws. While Confederation was contemplated, the occasion was seized in order to transform the statutory interests under which the separate schools were established into a constitutional provision. This secure movement succeeded, and now Ontario is bound as no Province ought to be bound."

Under the capacious heading of "Liberty or Tyranny" the Mail appeals to the Canadian public to follow Mr. McCarthy's lead in endeavoring to wipe out of our statute books the provisions which secure to North-Western and Manitoba minorities the rights, or privileges as the Mail prefers to call them, which were conferred on all denominations, when powers of self-government were given to the people by Dominion legislation. We are told further that the people of Manitoba and the North-West will not tolerate the restrictions which have been placed upon them, and that "it is highly dangerous to continue the system of today."

The question is, indeed, as represented by the Mail, one of "Liberty or Tyranny." But it has been the custom of that journal and the party which it represents to misapply these and other words of similar import, and it is scarcely necessary to say that it designates by the name Liberty the right of a Protestant majority to force upon a Catholic minority a system of education which the latter cannot conscientiously accept.

A majority is not always in the right; yet under a democratic form of government, such as we enjoy in Canada, it is quite true that the majority necessarily rules. We are not, however, an absolutely self-governing community, and though the Dominion of Canada has large powers of self-government, we are restricted in some matters by the supreme authority of the British Imperial Parliament. To this condition of affairs Canada must submit, as long as we remain subject to Great Britain, and we submit will-

ingly, and we shall continue to do so as long as we shall be satisfied to remain a colony.

But even if we formed an independent State the majority would have no right to impose upon us a system of education which does violence to parental rights and conscientious convictions any more than it would have the right to force conformity with a system of religion in which we do not believe. The attempt to do this is tyranny, not liberty, as the Mail represents.

The Provinces and the North-West Territory are in a position toward the Dominion somewhat similar to that of the Dominion toward Great Britain, and the existence of the Dominion depends upon the continuance of this state of affairs. It is a folly to tell us, therefore, that Manitoba and the North-West will not tolerate the supremacy of the Dominion Parliament in matters which are essential to the preservation of an equilibrium of interests of the people of the Dominion.

The education of the children is such a matter. The demands of Catholics for liberty to teach their children as conscience demands they should be taught is a reasonable one. It is a demand for liberty, and it is a tyranny for any majority to tell us that we shall not be allowed to do so.

We may be told, and we are told, that this is a matter which ought to be left to the generosity of the local majority to settle, and that the local majorities in Manitoba and the North-West will do what is fair. But unfortunately for this view of the case, we have before us the example of the Manitoba Legislature to prove that this is asking the sheep to entrust itself to the tender mercy of the wolf. The Manitoba government is at this moment maintaining before the Privy Council of Great Britain its right practically to close the Catholic schools of that Province, in spite of Dominion law, and of the agreement made between the Dominion and the old settlers of the Province, before it was thrown open to the new settlers, who thus wish to inflict a gross injustice on those who were there before them.

But the Catholics are not the only portion of the people upon whom it is sought to inflict this injustice. The Church of England is equally a victim to the tyrannical action of the Manitoba Legislature, and in maintaining the rights of Catholic parents to freedom of education we are equally maintaining the rights of Protestants.

It is a habit with the opponents of our Separate schools to ignore the fact that Protestants are as much interested in their preservation as are Catholics. There is a purpose in thus representing the case. It is to rouse Protestants to sweep away the Catholic schools, under the impression that they will thus inflict a greater injury upon Catholics by so doing than upon their own co-religionists. But there are Protestant Separate schools even in Ontario, and in Quebec there are more than three times as many Protestant Separate schools as there are Catholic ones in Ontario; and the Protestants are just as desirous of retaining Separate schools where they exist as Catholics are.

The position of the Catholics is, therefore, to protect Catholic and Protestant rights equally against the insidious designs of promoters of Atheism who would be glad to see religious teaching entirely driven out of the schools. It is certainly the duty of the Dominion Parliament to prevent this intended attack upon religious education from being successful, and we hope to see Mr. McCarthy's motion voted down by a majority so substantial as to show that the rights of minorities are not to be sacrificed.

Mr. McCarthy's motion aims also at giving the people of the North-West the right to determine whether or not the laws shall be published, and the proceedings of the courts conducted in French and English, or in one language only. In itself, there would not be any wrong principle involved in giving to the people such a power, but it is a wrong that the new settlers should be allowed to violate an agreement which was made an express condition of their being allowed to settle in the country at all, and the Dominion Parliament should see to it that the agreement be carried out to the letter. But even independently of this agreement, the French-Canadians very properly resent any attack made upon their language as an attack upon their liberties, which were guaranteed to them as a condition of the cession of the country from France to England.

These are some of the reasons on account of which Mr. McCarthy's motion is an injustice, and it is evident that it is based upon the principle that promises are to be made to French-Canadians only to be broken.

THE HIERARCHY IN ENGLAND.

It is currently reported in England that it is the intention of the Holy Father to divide England into two ecclesiastical provinces, so that the important matters which arise in connection with the administration of the Church may be more efficiently attended to. Monsignore Stonor is now in England, having been sent thither on a mission by the Pope, and the rumor is that he is charged to ascertain from the Queen whether she would have any objection that the new Primates should be designated as Archbishops of York and Canterbury.

These were the titles held by the two Primates of England in Catholic times, but when Protestantism was

established the intruded Archbishops kept these titles, and their suffragans also retained the titles of the persecuted Catholic Bishops who were deprived of their Sees in the reign of Elizabeth.

The Pope's decree, of course, would be sufficient to entitle the new Primates to their Sees, and no Royal exequatur is necessary to make such a decree valid, but Pope Leo XIII. is of a most conciliatory disposition, and he desires, if possible, not to do anything which will bring the Church into conflict with the ruling powers, even in matters where their interference would be an unauthorized piece of impertinence.

It does not concern the Queen how the Pope may administer the affairs of the Church; nevertheless it will be remembered by many who are still living, that a great uproar was created among the fanatics of England when Pope Pius IX. re-instituted the English hierarchy, with Cardinal Wiseman as Archbishop of Westminster and Primate of England. This act of the Pope set forth in a strong light the absurdity of the oath taken by all Anglican Bishops and clergymen, and by those laymen who are appointed to high civil offices that "no foreign prince, potentate, or prelate, hath, or ought to have any jurisdiction, spiritual or temporal within this realm." This oath would deny spiritual jurisdiction to the Apostles themselves, if they were on earth; and as it is based on the theory that every nation should have an independent Church of its own, it implies that Christ Himself exceeded His powers when He commissioned His Apostles to teach all nations the gospel as He had revealed it to them.

The Pope's authority, which is purely spiritual, cannot be restricted by any earthly government, and the oath of the Royal Supremacy is but a waste of words, and worse, for it amounts to a blasphemy.

The opposition to the establishment of the hierarchy was exhibited by many popular demonstrations, at which the effigies of the Bishops were burned; and even those of the Blessed Virgin and our Lord on the cross were dragged through the mire. A law was also passed, called "the Ecclesiastical Titles Act," by which it was forbidden under severe penalties of fine and imprisonment, to any one to assume a title expressing ecclesiastical jurisdiction, except under the authority of the civil law.

This act was ignored by the Bishops, and no attempt was made to enforce it, so that it was but a dead letter, a sword in its scabbard. Parliament since repealed the Act, as all parties were ashamed of it; and so great is the change which has occurred in public sentiment that no one was more honored in England by all classes than His Eminence Cardinal Manning.

We cannot say positively whether the current rumors regarding the proposed creation of two provinces be correct or not, but if it be the case that Leo XIII. intends to make such a change, we can readily understand that to avoid possible trouble he should enquire whether there would be any opposition to the erection of Catholic ecclesiastical provinces under their ancient titles. There would probably be some outbreak of fanaticism if this were done, but such outbreaks must be braved, as the necessities of the Church demand that its operations be extended.

THE HOME RULE MOVEMENT IN SCOTLAND AND IRELAND.

It is acknowledged that the American revolution, which took place a little more than a century ago, and which established the United States as an independent Republic, arose out of the refusal of the British Government then in power to grant any measure of Home Rule to the American colonies. The lesson taught to Great Britain was that even a distant colony cannot endure to be kept in leading strings; especially when it grows to have important special interests of its own.

It was this conviction which led to the granting of special constitutional government to Canada and the Australian provinces, and no one today doubts that if these Provinces are loyal to the British throne it is because self-government has been conceded to them all to the fullest extent. They would be at the present time as dissatisfied as were the American colonies a century ago if they were governed from Westminster; and it is not necessary to look far for the reason of this. Many years since Lord Salisbury himself laid down the principle that no legislature can perform its duties properly if it has to legislate for important communities whose interests

and requirements differ greatly from those of the people who have a decisive majority in the legislative body.

Such being Lord Salisbury's conviction, when he was in a position to state his views honestly and independently, it might reasonably have been expected that he would be now one of the most resolute advocates of Home Rule for Ireland; and we may infer that he would be such if he were honestly to declare his conviction; but this he prevented from doing through the exigencies of political partisanship. He is upheld by the Irish landlords; only on condition that he will place their interests before those of the people of Ireland in general, and it is at the price of principle that he secures their support.

There is a limit to the possibility of any one man mastering the details of legislation necessary for the good government of many nationalities of different interests, and it is no disparagement to Englishmen and Scotchmen to say that a Parliament in which they predominate cannot be expected to understand and legislate for the needs of Ireland. Hence it has happened that the British Parliament never could be brought to consider what Ireland requires to make her people prosperous. They had enough to do to consider the wants of their own people, and their dislike for the people of Ireland made them all the less ready to take into consideration at all any legislation which Irish members who were truly representative of the people of Ireland demanded at any time. Hence it was enough that any one who was truly a representative of the Irish people should introduce a measure into Parliament which would ameliorate the condition of the people, to have it voted down without any attention being paid to it.

This did not happen in the case of Scotland, for if measures were asked on behalf of Scotland they were for the most part practically left for the Scotch members to agree upon among themselves, and if they were acceptable to the Scotch majority they were passed without question.

An Irish measure, on the contrary, could expect no favor, unless it emanated from the dominant minority, which always took care that the measures they asked for should be such as would enable them to grind the majority of the people by new acts of spoliation and oppression.

But even with the present state of affairs, it appears that the Scotch are not satisfied. A cable despatch states that the Liberal members of Parliament from Scotland have agreed upon the introduction of a bill for the creation of a Scotch Legislative body "to make laws and alter and repeal any law in Scotland, except those which relate to matters of Imperial administration, including the army and navy, postal and telegraph services, treaties of peace and war, customs and excise duties, matters of trade, navigation, coinage, copyright, patent rights, and succession to the crown or regency, and also the establishment and endowment of any religion, and the conferring of any privilege on account of religious belief, as well as the prohibition of any religion, or the free exercise thereof, or the imposing of any disability in consequence of religious belief."

The proposed new Legislature shall not have power to abrogate or derogate from any right to establish and maintain any denominational institution of education or charity, nor to effect prejudicially the right of any child to attend a school receiving public money, without attending the religious instruction of the school.

Bills passed by this Legislature are to be assented to by the Queen in the same manner as the Bills now passed by the Imperial Parliament, but they will not require the sanction of the Imperial Parliament nor of the House of Lords, nor of the Imperial Government; but should the question at any time arise whether any matter legislated on by it be within its powers, the judicial committee of the Privy Council shall adjudicate on the subject in dispute, and if it be decided that it is outside the local jurisdiction of the Scotch Parliament, the Queen's assent shall be withheld.

Many Conservatives as well as Liberals in England have promised to support this measure, and it is within the range of possibility that it will become law, even under the present Parliament, which is so averse to granting self-government to Ireland.

Scotchmen find that with all the good will which is manifested for them by the British Parliament, as at present constituted, Scotch affairs cannot be properly attended to except by Scotch legislators, who will have nothing else to do than to devote themselves to the consideration of what Scotland needs. Home Rule for Ireland is still more necessary, because Ireland is a more populous country, because it has been more neglected than Scotland in having suitable legislation, and because the character of the legislation required for it differs from that which for England more than does that which Scotland requires. Surely if Scotland has reason to be dissatisfied with the neglect of its interests manifested by a Parliament sitting at Westminster, Ireland has much greater cause for dissatisfaction; yet it would seem that even the present Tory Government is disposed to listen to the representations of the Scotch members, while they will give no heed to the demands of Irish members of Parliament, when the question of granting justice to Ire-

land is brought forward. The Irish Nationalists will undoubtedly assist the Scotch Liberals in obtaining Home Rule; but it does not appear that Home Rule will be granted to Ireland until a change of Government be brought about through a general election. The measure brought forward by Mr. Balfour under the name of a bill for Local Irish self-government falls far short of what Ireland requires; and it is certain that if it were to become law to-morrow it would not better the condition of Ireland in any respect. Ireland needs Home Rule as a reality, and no sham such as Mr. Balfour offers will satisfy the demand. Its failure is so complete that even the London Daily Telegraph, a Tory organ, thus disposes of its claims to be a measure which ought to satisfy Ireland:

"Those who would fain have supported the bill found nothing to say in its defence. We are bound to admit that the bill is, in no sense, a fulfilment of Government pledges. The safeguarding clauses are all open to more or less objection, and one at least is provocative of positive ridicule. The Government cannot deny that they have offered Ireland something signally inferior to that given the rest of the kingdom. If she deserves nothing better they were wrong in introducing the bill and they cannot escape the obvious dilemma in which they have placed themselves. It is now for the Government to consider whether or not it is better to drop than to try to amend it."

Surely it were better to drop it entirely. It is too hopelessly bad to be amended by botching, and nothing better than just such a bill could be expected from the Tory side of the House, which, through Lord Salisbury, has avowed its belief that Catholic Irishmen cannot be trusted to govern themselves. Irish Catholics need not look to such a Government for relief, but they have this consolation, that the handwriting is on the wall which foretells the early dissolution of the fossil Government.

A GOVERNMENTAL IMPOSSIBILITY.

Among the reasons given by some of our contemporaries why Mr. Dalton McCarthy's motion in Parliament having in view the abolition of French as an official language in the North-West and the shutting up of all Separate schools should be allowed to pass without opposition, we are told that he was not so violent in his speech in introducing the measure on the present occasion as he was two years ago when he introduced a similar bill.

We do not deny that he was somewhat less uncouth on the present occasion. He even tells us now that he does "not complain, nor does he know that anybody complained that the members of the Assembly should speak in both languages, or either language, or any language;" and, further, that "in the early days of the French Province, now the Province of Quebec, a claim was made (I do not think it was an unreasonable one) by the gentlemen elected to the Legislative Council to speak in their own tongue. Of course it would be impossible for them to speak in any other."

We cannot forget that Mr. McCarthy declared before that the use of French must be suppressed in the North-West, independently of the will of the people, because the French-Canadians are a conquered race, and must be treated accordingly, and that if ballots will not bring about this consummation bullets must be resorted to.

His words are not now so needlessly violent, but the spirit of hostility towards French-Canadians which he before openly avowed is merely concealed in his present motion under a form of sweet words. The pill is gilded, but it is as bitter as ever. We all know its meaning, and though the Protestants in Parliament by far outnumber the Catholics, we have every confidence that the spirit of fair-play which animates them will prevent them from perpetrating the domineering act of injustice which is contemplated in Mr. McCarthy's bill.

Mr. McCarthy himself may think that by an exhibition of bigotry he will make his seat secure in North Simcoe for many years to come. Even if this were the case he would only succeed at most in making himself the leader of a contemptible faction in the House of Commons. It is still more likely that he will find himself there as isolated as his prototype Whalley was in the British Parliament. Others have made themselves "governmental impossibilities" in the Canadian House of Commons, before Mr. McCarthy, by following a course very similar to that which he has chosen to pursue. But we have confidence, from our knowledge of his constituency, that even though he has managed to hoodwink the electors twice by appealing to their fanaticism, such an appeal will not be permanently successful. Sooner or later the electors of North Simcoe must discover that Canada is not to be ruled by a clique of bigots, and when they make this discovery,

which we believe will be soon, Mr. McCarthy will be thrown aside as a piece of useless lumber.

The bigots of Mr. McCarthy's stamp seem to be of opinion that Catholics are in Canada on tolerance. They need to be taught that we are here with all the rights of British subjects, and that we will not hesitate to maintain our equality and exercise our influence in the counsels of the country, without fear of Mr. McCarthy or his faction; and the result will be, not the driving of Catholics out of Canada, but the political demise of Mr. McCarthy and his followers.

THE NATURAL CONSEQUENCE.

Much has been said of the facilities for divorce which are offered in many of the United States and of the great social evils which follow therefrom and threaten the ruin of society. These evils arise, of course, from the laxity with which the marriage tie must be regarded when marriage ceases to be held as a sacred bond which cannot be dissolved, and they are the inevitable consequence of the Protestant view of marriage whereby it is treated merely as a civil contract.

The case of the wife-murdering Williams, who has been arrested in Melbourne, Australia, shows the existence of a danger of another kind which is equally the result of Protestant practice in regard to marriage. This danger comes from the facility with which marriages may be contracted. A magistrate is always to be found who will very readily unite as husband and wife any man and woman who apply to him; or if he be a person who is to read the marriage service, he regards himself as a civil official for this purpose, and not as the dispenser of a sacred rite. He has no special reason for making particular enquiries into the antecedents of such applicants for marriage as present themselves before him, and any person unknown, however bad his character, will be married without difficulty.

Williams' chief occupation in life seems to have been to contract marriage with unsuspecting girls, that he might afterwards murder, or at least desert them.

On the 9th of last August, a gardener at Liverpool, England, saw the woman who was then supposed to be Williams' wife, and next day heard the screaming of children. He paid no attention to the occurrence, as he supposed that some of the children had been hurt; but he observed that he never saw either the woman or the children afterwards, and it was not till Williams was arrested at Melbourne, Australia, for the murder of a young woman, Miss Mather, whom he had married there, that the bodies of his former wife and four children, ranging from one to twelve years of age, were found in his house at Liverpool, where Williams was known by the name Denig.

It has been discovered that while his wife who was murdered at Liverpool was living, this villain was arrested at Hull and convicted of forgery, for which crime he was sentenced to a year's imprisonment.

On his discharge he married a young woman at Hull, whom he afterwards deserted, returning to his real wife. Under the assumed name, Harry Lawson, he married a Miss Matheson at Beverley in 1890, whom he also deserted, and it has been discovered that he had also married a young woman at Birkenhead previously to his imprisonment at Hull. It is believed that other murders besides those which have been already traced to Williams were perpetrated by him, and it is now thought that he is the unknown Jack the Ripper whose many atrocious crimes in Whitechapel District of London created so much consternation and horror. It is said that the description given of the man who was several times seen in company with the unfortunate Whitechapel victims, tallies perfectly with the appearance of Williams, as the people of Liverpool knew him.

It is certain, from what we have stated, that Williams has killed two and deserted three wives within an incredibly short period; and the clergyman or magistrates who so easily marry unknown persons are surely very culpable for their careless methods of procedure. These numerous villainies would not have been possible if marriages were not contracted only under the conditions instituted by the Catholic Church for the purpose of preventing just such enormities.

Williams' crimes are not a whit worse than those of Henry the Eighth, to which they bear a striking resemblance, and it is no wonder that they should be one of the results of a system which King Henry established for the express purpose of giving him free scope to indulge his evil passions.

WAR CLOUDS.

The Behring Sea dispute between Great Britain and the United States, which has been going on for years, has, within the last few days, assumed a very threatening aspect which may possibly result in a war.

The Government of the United States, in order to protect its claims to the right to seize in the open sea during the summer months the seal fisheries, has sent a fleet of British vessels engaged in the work from Canada.

The point in dispute considered by arbitration of the two Governments, is a narrow strait, known as a *salus ciendi* was agreed upon by both Governments for Lord Salisbury refuses to regard when marriage ceases to be held as a sacred bond which cannot be dissolved, and they are the inevitable consequence of the Protestant view of marriage whereby it is treated merely as a civil contract.

The President will greet that Her Majesty continues to assert a right in this subject precisely as had been made for a settlement, and in that event, as has already been said, will be compelled to desert upon the same basis every means in its power from destruction or seizure and jurisdiction. Lord Salisbury, on the other hand, in effect declares that *ciendi* cannot be continued, and that the points in dispute will be settled without combat, but it cannot be the case stands, a conflict of the vessels of the two very easily occur with precipitating a disaster. It is believed that the present threatened affairs, a peaceful settlement in dispute will.

A BOOME!

As an engine of a Popery cry in politics, it is as much damaged as employ it in the United States who bring it into There is a Captain Pre States army living at Pennsylvania, who, besides of \$2,500 a year as an army, received \$1,000 out of the Government. This school under the policy General Grant's occupation, and it is of the schools of the States were conducted on the tizing the Catholic in attendance at their school was distinctive school; and though in the United States (C fairly with all religious none an advantage was the boast of Capt had Protestantized Indian children who the sphere of his in Superintendent.

But the captain of his host, and the result a sudden blow deprived \$1000 which he had gloriously for twelve weeks the Indian A session has had been for consideration, of the expenditure caused the attention be directed to the the eastern Indian A it was discovered receiving a much larger than is proportionate are doing. This case with the Carl also did violence to of its pupils, to the of the Indians. The the conscience of the known, as several have among the considerable opposi the system which on. Congressmen Stockdale of Mississ of West Virginia

OUR BOYS AND GIRLS.

God Sees Every where. Written for the CATHOLIC RECORD. A row of little heads were seen...

CRONIN'S GAL.

It was a still, clear, cold night in the heart of the Maine woods. Mary Cronin drew her shawl closely over her head...

Mountain upon its polished surface. Her mother would not let her venture far. Two fierce bear cubs in their cages at the hotel told what the woods contained...

'Can't stay here all night! If I call for help you will be dismissed. I'm afraid to stay here alone. The man slept on. It was impossible to rouse him...

"Thank you, Jim," said Cronin. "Come Mary you must be tired." Not a word was spoken between the pair as they went down the ladder...

WHITE AS SNOW! SURPRISE makes all Linens, Cottons, Laces—sweet pure white. SURPRISE makes colored goods brighter and Flannels softer.

1892. "Survival of the Fittest." GREGORY'S SEED CATALOGUE. 1892. J. J. H. GREGORY & SON, Marblehead, Mass.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Next Bi-Monthly Drawings in 1892—March 2nd and 16th and April 6th and 20th.

THOUSANDS OF DYSPEPTICS HAVE USED JOHNSTON'S FLUID BEEF WITH BENEFIT. WHEN EVERY OTHER FOOD has been rejected, it can be retained by the weakest stomach.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

A GREAT OFFER! The CATHOLIC RECORD FOR ONE YEAR AND Webster's - Dictionary FOR \$4.00.

A LITTLE GIRL'S DANCER. Mr. Henry Macomber, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone...

ST. JACOBS OIL. Mr. Henry Macomber, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone...

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month...

C. M. B. A. We have received from Brother J. Desrosier of Branch No. 33, Morrisburg, a very neat card...

NOTES FROM OTTAWA.

From our own Correspondent. A very successful mission was begun in St. Bridget's parish, Ottawa, on Sunday, the 6th March...

The first week was devoted to the ladies of the congregation and the second week to the men. Were it not for this prudent provision...

The mission services for the men began at 5 o'clock on the morning of Monday, the 14th, and was conducted by the Rev. Father Doyle...

On Sunday, 21st, the day of the close of the mission, the number of communicants at the early Masses was very large. At High Mass at 10:30, which was celebrated by Rev. Father Constantinou...

At the regular meeting of St. Patrick's Branch, I. C. B. U., of Hamilton was held on the 25th ult. The branch is now making steady progress...

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We, the members of St. Patrick's Branch, 521 of the I. C. B. U. of the United States at No. 3, Canada, in regular meeting assembled...

Russell, wish to express our sincere sympathy at the great loss they have sustained. He is a thorough and capable man...

Resolved that a copy of this resolution be placed upon the minutes of this meeting and copies be sent to the city dailies...

OBITUARY.

J. F. Gibbons, Morrisburg. The Angel of Death has again visited our community and with his usual severity has summoned one of our most prominent citizens...

Mr. Depew encounters the infidel. The noted railway magnate, Chauncey Depew, never spoke to better effect and more instructively than when at a meeting in behalf of Hayti...

Mr. Depew has in this instance taught his brethren of the laity a lesson. It has been too long the custom for public gatherings at which Mr. Depew is present...

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The Jesuits now number 12,947 members: of these 1,764 belong to Italy, 2,863 to France; 2,470 to Germany, Austria and Holland; 2,570 to Spain; 2,307 to England and her colonies and the United States.

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Owing to the well-known rules of the Vatican there is no way of authenticating this belief, which in some way has come to be the common one. Archbishop Ireland, who has made a very good impression at the Vatican, is also named among the pre-eminent ones for Papal honors.

Without the beating of drums or the blowing of horns, the Catholic Church is constantly receiving converts from Protestantism in every State in the Union. They came to it attracted by the authority with which it teaches, the definiteness of its doctrines, the grace that it guarantees, the sanctity that it preaches, and the peace that is its portion.

There is hardly a parish priest in the country that has not at the present moment some Protestants under instructions for admission to the Church, and no Bishop makes the visitation of his diocese without confirming scores of neophytes.

The Baltimore Catholic Mirror furnishes proof of this statement for Maryland and the District of Columbia. It says: "To give instances from our own community, it is most interesting to note the gain of Catholicity from Protestantism right here in this diocese."

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So that if any persons are almost persuaded to be Catholics but shrink from joining the Church lest they should find themselves strangers among strangers, let them take heart—they will be in their Father's house and encounter many, who, like themselves, have received the gift of Faith and have come of the City of Confusion to the Mountain of God.—Catholic Column.

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C. C. Richards & Co. Gents.—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

The Cod That Helps to Cure The Cold. The disagreeable taste of the COD LIVER OIL is dissipated in SCOTT'S EMULSION. OFF Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

FATHER KÖNIG'S NERVE TONIC. A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysteria, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

FREE A Valuable Book on Nerves. Diseases of the Nerves are the most common and the most dangerous. This medicine is free of charge. KOENIG MED. CO., Chicago, Ill.

NEVER FAILS TO CURE CATARRH. It is a certain and speedy cure for Catarrh of the Bladder and all its stages. SOOTHING, CLEANSING, AND INSTANT RELIEF. Permanent Cure, Failure Impossible.

WANTED AFTER EXTERIOR. Female Separate School, No. 2, Greenfield, Del., holding second class certificate. Duties to commence on the 2nd day of May. Apply to JAMES ALLEN, Del., Greenfield, Del.

ASTLE & SON MEMORIALS AND LEADED GLASS. CHURCH BELLS—TUBULAR CHIMNEYS AND BELLS. ADONER, MONTREAL.

HUGH FURNITURE METALLIC BRASSES FONTS LECTERNS. ADONER, MONTREAL.

SEALED TENDERS ACCEPTED TO THE DEPARTMENT OF PUBLIC WORKS, Ottawa, 18th March, 1892. At this office until Friday, 22nd April, 1892.

Try a Roberts Osonator. For dispelling any and all disagreeable and unhealthy odors. Satisfaction guaranteed. For sale by SMITH BROS. PLUMBERS, ETC. 173 King Street, London, Telephone 538.