

The Catholic Record.

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

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ARCHBISHOP IRELAND ON ETERNAL PUNISHMENT.

He Touches on Mivart's Theories.

Archbishop Ireland has been giving a course of Lenten sermons in his Cathedral, St. Paul, Minn. The latest of these was on the everlasting punishment of the impenitent, and Catholic teaching thereon. There has been within the past few months an almost unprecedented amount of discussion on this terrible truth of revelation, started by the articles of St. George Mivart in the *Nineteenth Century*. We quote some passages from Archbishop Ireland's discourse, and his allusion to Mivart:—

Is there a hell? Yes, as surely as there is an ethical ordering in this universe, as surely as the Christian revelation is from God. Given a moral ordering—and this we have already proven—there is and there must be a sanction to God's moral laws. Virtue leads to reward, sin leads to punishment. The sanction not showing itself upon earth, it must be sought for beyond the grave. Without punishment beyond the grave, there is a premium set upon sin, which frequently leads to mundane felicity; virtue, which frequently suffers, or is without reward, becomes an illusion.

Annihilation of the soul at death does not vindicate the moral law. The sinner would be quite satisfied with annihilation. His wish is to eat, drink and be merry, and to-morrow die. God made man's soul indestructible, and crossing the portals of death it survives for weal or woe, according to its deserts.

God's wisdom demands hell, because it demands order in the universe, moral order for rational creatures, physical order for the irrational, and fact without a sanction in the next life. God's own moral goodness, or holiness, demands hell. He owes it to His holiness to draw the sharpest distinction between righteousness and sin, between the ending of one and that of the other. God's justice demands hell. He is the Supreme Master, the Law-maker. Sin is the breaking of law, a rebellion against Divine power and majesty. To allow sin to go unpunished is in God the dethronement of His power, and the assertion of impotency before His creature. Plato argues that "to do wrong, and not to suffer for it, is the greatest of evils, for this is to perpetuate the wrong."

The human race has never been without moral instincts, and without a belief, however vague and undetermined in many instances, in a hereafter of rewards and punishments.

The existence of hell—a state of punishment for the wicked after death—is the clearest of the teachings of the Christian religion. The denial of hell is the complete setting aside of Christianity. The whole burden of the gospel is the salvation from sin and hell offered to men through the merits of Christ, and the punishment awaiting the unrepentant sinner.

The teaching of Christ as to the duration of the punishment of hell is that it is eternal. A carping criticism of the Greek word for the adjective "everlasting" is of no avail to those who contend against the eternity of hell. Applied to the future time of the Greek word, *aiónios*, is nowhere used in the New Testament except of eternal life or punishment, as the late Dr. Pusey lucidly shows by numerous quotations. There are other passages, too, no less explicit than the words which describe the Last Judgment. There is the passage in St. Mark, "Where their worm dieth not, and their fire is not extinguished," and that in the Apocalypse, in which there is twice the vision of the "smoke of their torments" going up forever and ever. "The Church in her Councils has more than once formally declared the dogma of the eternity of the pains of hell, so that there is no room for hesitation or quibbling of any kind. The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of the lost souls in hell.

The sufferings of the souls in hell we must assume to be most acute. There is in hell, first, the pain of loss. The soul has lost God, has failed to reach up to its destiny. There is the total wreck of being's purpose, the permanent emptiness of the soul, which was created for the Infinite, from whom it is now severed forever. Upon earth the soul had no clear vision of its needs and powers, it found a half-satisfaction in creatures. In hell it is cut off from creatures; it is conscious of what was its destiny and is lost to it through its own wrongdoing. The soul becomes its own tormentor; its worm shall never die. There is, next, in hell the pain of sense. Scripture and common language of the Church's doctors are so clear as to punishment from without, from created agencies working upon the soul, that we must hold the existence of this punishment as certain, although I may add there has been no formal Church definition on the matter. The words of Scripture are: "Depart from Me into everlasting fire, which was prepared for the devil and his angels."—Every one shall be salted with fire.

In regard to those sufferings, two extremes are to be avoided. They are to be described neither in such a needlessly repulsive and extravagant manner as to shock our ethical perceptions, nor with such mildness as to induce the fancy that hell ceases to be a strong deterrent against sin.

A great deal of the wording of Scripture is metaphorical. The "worm that dieth not" is the remorse of conscience. Other descriptions of the life of the damned are metaphorical. The idea of the Blessed Lord and of the inspired writers was to teach in intelligible language the severity of the suffering. The great Roman theologian, Peronne, says that it is no article of faith, that the very fire of hell is not metaphorical, although, he adds, that to assert this would be a departure from the common teaching of the Church. One of the Roman congregations has recently held that there is a moral obligation on Catholics to believe that the fire of hell is a material, corporeal fire. But even so, a writer in the *Dublin Review* (January, 1881) is able to say: "Catholic tradition does not teach anything about the nature of the fire of hell except that it is not metaphorical, is not mental, or imaginary, or spiritual; but that it is material and external, acts immediately on the persons of the lost, and is accompanied by pain on the part of those who are subjected to it."

Indeed, fire even on earth is of so many kinds and degrees that any picture of burning coals and heated metal, though useful as an analogical illustration, is of no use whatever to a theologian or philosopher. Heat is a mode of motion. Fire is simply a corporeal substance under the influence of that kind of motion or energy which is called heat. If the lost are punished corporally, the instrument of their punishment will be that energy which plays the chief part in the fashioning and transforming of the universe. "He will arm the creature for the revenge of His enemies." St. Augustine wrote: "Of what nature is the fire of hell, I think no man knows, unless he whom perchance the Holy Ghost teaches."

We must approach the contemplation of the great law of Divine justice neither with a harrowing view of God's vast workings in creation, nor with a too close adherence to mere human sentimentality. The lost soul is not the whole universe; nor are God's laws directed exclusively to this soul. It is a part of an immense creation, and comes in for its small portion of God's universal government, of which the great laws cannot be blotted out from the divine record because of the failure of that soul to accommodate itself to them. Indeed, farther than this universe must we reach up the eye, even to the bosom of the Infinite. What know we of all the purposes of the Divine mind, of all the ends to be obtained in creation, and hence why should we dare judge the Infinite by the application of His laws to that soul? Of one thing are we absolutely certain, that God is super-eminently just; that not one soul shall be punished without having fully deserved its lot, and that no soul shall be lost which will not have sinned time and again in His grace and pardon, and that souls descending into hell shall have penalties meted out to them in diversified degrees, exactly in proportion to their deserts.

What we call goodness, and what we accordingly expect from God, is mere human sentimentality, which is often nothing else than mere softness of nature, which would spoil every government of a family, and which excludes all notion of justice as a basis of all right government and order. This supreme justice, which we acknowledge in God is, we must also remark, not merely deterrent or reformatory, having only in view a change of heart in the culprit; it is expiatory and vindicatory in the high meaning of this word.

In the Middle Ages people were hardened in soul by the harsh conditions of life, and hence, when they undertook to alarm sinners with an appeal to the sufferings of hell, they had recourse to descriptions and imagery which are repulsive to us, but were needful to them. Nowadays, we are a people of nervous, morbid sensibility; we endure no pain. We go to other extremes, and we would compel the Omnipotent to be as we wacklers are, and to change His whole universe and the revelations of His divine plan in order to meet our own small views.

We must guard against this apprehension of hell which allays all fears in the sinner. We need to keep in mind the language of the Scriptures. Figurative as sometimes it may be, it conveys a fearful idea of suffering. In hell, "There is weeping and gnashing of teeth." "Every one shall be salted with fire." "Hell is the pool of fire burning with brimstone." The lost souls are separated forever from God. Say what we will, and explain as we may, the substantial truth embodied in those words appalls.

MIVART'S "HAPPINESS IN HELL." An article from the pen of a learned English Catholic writer, St. George Mivart, entitled "Happiness in Hell," has been getting the rounds of reviews

and newspapers, and attracting a good deal of attention. We ask, what does it mean? The title of the article, we reply, is misleading, and suggestive of notions never entertained by the writer. Indeed this title was given to the article, as late information assures us, not by the writer, but by the editor of the *Review*. The writer's caption was—"The Happiness in Hell"—which means a degree whatever of happiness, even amid grievous sufferings. Next, Mr. Mivart, rather judiciously, includes under the same general heading both the abode of souls enjoying mere natural happiness outside of hell and the abode of souls lost through personal mortal sins. This latter abode only is commonly understood, when the word "hell" is mentioned. Writing of hell, in this meaning of the word, Mr. Mivart proposes to himself, not to induce any comforting hope in the sinner's breast, but by strictest economy of the Church's teachings to bring the dogma of hell within nearer reach, as far as this may be done, of our limited reason. He eliminates to good purpose, as we ourselves have done this evening, from the doctrine a few unfounded, and rather repulsive, popular notions. He then put forward, in a more or less tentative manner, the notions that, ages passing by, the pain of sense in the damned may in some degree diminish; that the damned do not ceaselessly and necessarily hate God and sin anew in all their acts; that, simultaneously with never interrupted suffering, they may have a few crumbs of comfort; that, universally speaking, existence, such as it is for the damned, may not be considered by them as a lesser good than non-existence. Those ideas of Mr. Mivart depart from the teachings of the greater number of theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors, who believe that such assertions may be made without exposing one's self to be condemned by the Church. This, and nothing more, of the great Catholic truths regarding hell, Mr. Mivart has no doubts, and no Catholic believer is allowed to have. These are: that there is a hell, in punishment of mortal sin which there has been no repentance before death; that out of hell there is no redemption; that the pain of loss is eternal; that a pain of sense in some degree shall endure. These truths have in store for the sinner sufficient terrors.

I return to one of my first ideas: primeval love permitted hell. The benefit to come to you and to me from a consideration of it is an accrued power to still our passions, and to direct our souls upward toward God. Heaven calling us upward, hell opening under our feet, O my God, can I hesitate? Can it be possible that I yet sin, spurn Thy love, despise Thy threats, and so live as to compel Thee to close against me the portals of Thy kingdom of truth and holiness, and to permit me to depart from Thee forever into everlasting fire?

THE NEW CONDITIONS
Of Combat for the Truth in the Nineteenth Century.

In this last quarter of the nineteenth century we are in an epoch of awakening and transition. Outside of the Church old faiths and traditions are falling away and men's minds are searching eagerly for the truth. Inside the Church faith and doctrine are affirmed more strongly, and Catholics are realizing more clearly than ever the duty incumbent upon them of setting forth by example and word the claims of truth. Bigotry is evaporating under the rays of study and knowledge. Self-respecting men are no longer satisfied with denunciation and condemnation as were their fathers, but they wish for facts, for data, for proofs. These they examine with true conscientiousness and form their opinion upon evidence and argument. We see that the other day, at Boston, the Unitarian Club invited the Rev. John J. Keane, D. D., rector of the Catholic University at Washington, to address them. He was introduced to a learned and appreciative audience by Dr. G. Stanley Hall, President of Clark University. Dr. Stanley Hall is a distinguished man and honored himself by going honor to the President of the Washington University, whilst the Unitarian Club gave to the American world a splendid example of liberality which will not be without its good effect.

Two days later at Cambridge, Dr. Keane gave a lecture on the "Wisdom of the Ages." On the platform were seated the most distinguished men of Boston city and of Harvard University, men of every faith and race. He was introduced to the audience by President Eliot of Harvard University, in a most noble speech. Among other things President Eliot, alluding to the fact that Dr. Keane was president of the Roman Catholic University at Washington, said: "The Catholic University at Washington will spring fully armed from the brain of the Church. As Protestants we recognize that no denomination or Church of Christians has a better right to found universities than

the Roman Catholic denomination or Church. "Was not the Roman Catholic Church, in its monasteries and great libraries, in its palaces as well as its churches, the guardian for centuries of the treasures of learning of the world?" "How else save through the Roman Catholic Church was the ancient wisdom brought down to modern generations?" It was through the devotion of priests and brothers and scribes within its monasteries that it won the treasures of the learning of the Renaissance. And what Church, what denomination of Christians has a better right to found in a democratic society like the United States a true university?"

"Has not the Roman Catholic Church in all history been the Church of the masses, the Church of the people? Has it not always, throughout its whole history, been the popular Church—the Church which took firm hold of the hearts of the masses; the Church which was recruited in its priesthood and hierarchy from the peasantry, from the great body of the people? Have not its highest offices always been open to the men of the people? Have they not always been filled with men risen from the ranks?"

The noblest minds in Protestantism are now investigating with respectful study and even anxiety the claims of the Church. Not only that but in all countries, in far off India as well as in Europe, in Japan and in the East generally as well in America, learned men have been impressed with the grandeur of the Roman Pontificate, and are enquiring into its claims. Not merely the Christian, be he Protestant or the Greek and Russian Church, but the Brahmin, the Buddhist and the Mahomedan, are turning their eyes to Rome and are admiring with astonishment that there must be something divine about a church which has gone through centuries of combat and still stands forth full of strength and vigor as if it were yet animated with the buoyancy and enthusiasm of youth; something divine in a Church which every century has met some new enemies, and has vanquished them all; something divine in a Church which has met every peril and every attack in every shape and form and has parried them all and come out victorious; perils of persecution and martyrdom from the Roman emperors; perils of violence and murder from the barbarian conquerors; perils of division, schism and heresy from the Nestorians, the Arians, the Greeks and a hundred more alien creeds and doctrines; the still greater perils arising from the encroachments of kings and emperors during the Middle Ages, and the yet still greater perils coming from three centuries of conflict with Protestantism. Men saw that through them all the Church has come out triumphant. Ever on the brink of disaster, seemingly doomed to die, and yet fated not to die, the Papacy has stood forth throughout the ages the champion of divine right and of human right, the peace-maker, the reconciler, and yet dauntlessly fighting the battle of centuries, vanquishing sin and error in all the assaults which the violence of the world could make against the citadel of truth and virtue.

These things men have seen and marvelled at. The thinkers and the sages have tried to explain them. With all their genius, and after a life-long study, they can barely deny but that something more than human must inspire a Church which could so long and amidst such trials retain all the vitality and enthusiasm of youth. Still they could not be reconciled to accept her divine mission, for said they: In the past the Papacy has had only one form of aggression to meet, it was violence of men, their brutal passions, their wild and ferocious propensities, for after all the whole of the history of the world can be summed up in a never ceasing contest of warfare and bloodshed. But there is now coming to meet her an enemy which she will not be able to fight with the arms of the past: the spirit of martyrdom, the constant resistance to change, the unswerving *vis inertiae* of her existence will not avail her in the new field where the genius of man shall meet the Church in the battle array. Now it is the intellect of man which shall lead the assault and not his passions. To that assault the Papacy must surely succumb.

The contest has come. Science and philosophy, reason and learning have united to assail the Church; the traditions of old have been scoffed at, the truths accepted by ages denied, the very foundations of society have been denied. The industry of man and his whole genius have been devoted all this century to upset the system upheld by the Church and the battle now universally rages.

The Church has entered the intellectual arena dauntlessly as she did the Coliseum. If she calls not on her sons to shed their blood for the truth, she has produced men with the brilliancy and strength of brains to cope with every problem this most trying century has been able to raise. Her system of truth, social, political, spir-

itual, is so impregnable that when she opens up the treasures given her by the saints and scholars and seers of the past, and offers them as remedies for modern evils and doubts, the hungry world gasps to receive them as something wonderful and strange. But all through the centuries her glory has been sustained by and founded on these very truths which now in the world's great need she renders up for the good of man and the glory of God. —*The Monitor*.

AN ENCOURAGING SIGN.

It is encouraging to see Protestants beginning to fall in love with Saint Patrick. It shows that they can appreciate a good man when they learn to know him. Catholics have all along believed that the Apostle of Ireland was a practical Catholic, and consequently a good man. This is why the Church canonized him. The Irish people have stood by him through good and evil report for one thousand four hundred years, and have suffered persecution for the faith he taught them. They have been ridiculed for bearing his name, and have seen him hanged in effigy in the streets of our towns and villages. They have borne all this with patience and resignation. Their unwavering loyalty to the saint at last begins to bear good fruit.

Protestants are beginning to recognize the fact that he was a very great and very holy man. They like him so well that they claim him as one of their own. The world moves. For some years back the Presbyterians have been straining the muscles of our credulity by claiming him as a Presbyterian. While their claim is fourteen hundred years too late to have any convincing value, it is yet, from their point of view, a high compliment to a Catholic saint and an evident sign of their great admiration. The strangest part of it is how the Roman Catholic Church came to canonize a Presbyterian! Just here there is something incongruous.

But the Presbyterians are "fore-ordained" not to have it all their own way. Their example has set others to thinking. Rev. Frederick L. Anderson, pastor of the Second Baptist Church, of Rochester, in his sermon last Sunday, informed his hearers that St. Patrick "was in fact a pretty good Baptist." And he added, with a burst of generous sentiment, "As I read the story of his noble life last Friday, I wanted to wear the green for him." Long live Brother Anderson! We hope some son of St. Patrick will, on the next 17th of March, present him with a nice bunch of the chosen leaf of bard and chief—Erin's native shamrock. But as his claim to spiritual kinship with the saint dates only from last Friday, the Presbyterians are a little ahead. Besides, the mere fact that St. Patrick made the snakes "take to the water" is not sufficient ground to claim him as a Baptist in good standing.

We suppose by next Patrick's Day the Methodists will put in their claim and pretend that the meeting at Tara was a camp meeting!

We live in the sweep of a great revolution of sentiment. Time was, not many years ago, when the cross on a steeple or tombstone attracted the distinctive attention of the iconoclast. The sign of salvation cast its shadow only from the humble Catholic steeple. The more pretentious Protestant houses of worship were docketed with the rooster and the weather vane. The former has gone into politics, and the latter was so evidently the symbol of change and variation that it became painfully significant and fell—into disuse. The cross once more prints its outstretched arms on a background of blue sky over many a Protestant church. May it bring the blessing of true faith to those who worship beneath it!—*Philadelphia Catholic Times*.

GLADSTONE'S BATTLE.

Easter week will be fraught with much that will be of importance to Ireland. The Home Rule Bill will be put on second reading on April 6, and have precedence of all other business every day excepting Wednesday, until its disposal.

Gladstone outgeneraled the Tories on the censure vote and displayed his unrivaled mastery of parliamentary tactics. Against the advice of his leading colleagues, he insisted upon an immediate discussion of the vote of censure, instead of postponing it until after Easter, and as a result he obtained a splendid vote of confidence in his Irish policy, which will inspire the speeches of the recess with a tone of courage and reliance.

The deputations of Ulster men and others who have visited the Premier to protest against the establishment of a separate Legislature in Ireland have had their labor for their pains. In a few well chosen sentences Mr. Gladstone disposed of their vague allegations, reminding them that the period of the last Irish Parliament had been one of financial progress, and the proposed measure was, as a matter of fact, conservative and not revolutionary.

The house has passed by a vote of 276 to 229 a resolution that in the future all members be paid for their services in Parliament. The resolu-

tion was introduced by William Allen, Radical, for Newcastle-under-Lyme.

PRAISE OF A PROTESTANT.

A Beautiful Tribute to Catholic Missionaries of Molokai.

Dr. Leonard Freeman, one of Cincinnati's most famous physicians, has recently returned from an extended tour. He visited the Sandwich Islands, which are attracting so much attention just now, and after much trouble secured the privilege of visiting the celebrated leper colony on the island of Molokai. The learned physician in last Sunday's issue of the *Enquirer* published a pen-picture of what he saw. Dr. Freeman says in his article: "In the colony, besides the Methodists, there is a Catholic church and a Mormon church. But the Catholics seem to be doing most of the real work. The others take it out largely in talk. There are nine Sisters of Charity and two Fathers, all from Syracuse, N. Y. The buildings in which they live are neat and clean, and are surrounded by gardens and banana trees. These noble women are sacrificing their lives to a great and loving work under the most discouraging circumstances. How sweet, good and gentle they were to the lepers! Some have been in the colony five or six years without having once felt ill. I met on the island a gentleman named Dalton, who had been an officer in the United States Army, and lived for a time in Cincinnati. He was formerly wealthy and stood high in the social world. Five or six years ago he was converted to the Catholic faith, disposed of his fortune, gave up his social position and went to Molokai to devote the remainder of his life to the lepers. I found him a good-looking and intelligent man, about forty-five years of age, with black hair and beard and a pleasing address. He lived in a one-storied, three-roomed cottage, surrounded by a high stone wall. The little rooms contained many religious emblems, pictures of Christ and the Virgin Mary, and were very neat and clean for a bachelor's apartments. A century plant grew in the yard, emblematic, perhaps, of the slow, monotonous life around it. Every morning this good Samaritan puts on an old, blue blouse and a pair of overalls, and goes down to what he calls his "workshop," a small frame house with a veranda, around which are arranged a number of benches and some disphans filled with warm water. Miserable, decrepit lepers come hobbling in until the benches are filled, and standing room is at a premium. Mr. Dalton, with true religious courage and sympathy, bathes the leprous sores in the pans of water, and applies fresh salves and bandages. A Cincinnati lady has presented him with a large music box, and while he is attending to these poor people with great ulcers on the soles of their feet, and without toes, or even without much if any feet at all, this music box plays waltzes by Strauss—a genuine piece of sarcasm. Mr. Dalton is nobly carrying out the work inaugurated by Father Damien, who lived some sixty years among the lepers, and finally died a martyr to the disease the horrors of which he had so long endeavored to mitigate."

How Riley Fooled the Critics.

Years ago, when James Whitcomb Riley was merely an itinerant sign painter, he wagged that after a brief study he could imitate any style of poetry. Poe's was suggested, and this was the result:

LEONANIE.
Leonanie—angels named her
And they took the light
Of the laughing stars and framed her
In a smile of white;
And they made her hair of gloomy
Midnight, and her eyes of bloomy
Moonshine, and they brought her to me
In a solemn night.

In a solemn night of Summer,
When my heart of gloom
Blossomed up to meet the comer,
Like a rose in bloom;
All foreboding that distressed me
I forgot as joy carried me—
Lying joy that caught and pressed me
In the arms of doom.

Only spoke the little leper,
In the angel's tongue;
Pet J. Hestings, heard her whisper:
"Songs are only sung
Here below that they may grieve you,
Tales are told you to deceive you,
So must Leonanie leave you
While her love is young."

Then God smiled and it was morning,
Matchless and supreme;
Heaven's glory seemed adorning
Earth with its esteem
Every heart but mine seemed gifted,
With the voice of prayer, and lifted
Where my Leonanie drifted
From me, like a dream.

A Way of Thorns.

All grown-up persons who are saved must either be martyrs in blood or martyrs in patience, in conquering the assaults of hell and the inordinate desires of the flesh. Bodily pleasures send innumerable souls to hell, and, therefore, we must resolve with courage to despise them. Let us be assured that either the soul must tread the body under foot, or the body the soul. We enter the kingdom of God through much tribulation. If we look to ourselves, says St. Ambrose, we can do nothing; but if we trust in God strength will be given us.

Our character is our will; for what we will we are.



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GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER XIII.—CONTINUED.

F. Chevreuse, standing one silent moment to contemplate the scene, was startled to see his companion break from his side, and, running to the tree at a little distance, catch one of its branches, and swing himself into the air by it.

Mr. Schoninger laughed, as he returned to his companion. "Don't be afraid," he said; "I am not a lunatic. I am free! Do you know what a delight it is to be in a place where you can swing your arms without hitting anything? I could run here half an hour, and neither turn nor be obliged to stop; and I can stand upright without feeling as though my head were going to knock against the ceiling."

"How delicious the air is!" he exclaimed. "How fresh and pure! It comes here from the forests and the mountains and the sea. There is no smell of lime or close dampness or human breaths in it. Pah! F. Chevreuse, when you preach again, and tell your people what they have to be thankful for, in spite of sorrow and poverty, remind them of the air they breathe, the sun that shines on them, the sky above their heads, and the power that moves about as they will. If this were gray, and pouring down rain, I should still think it beautiful; for it is the sky, and not a stone."

"Instead of being obliged to give a reason for being happy, I think we should be obliged to account for being unhappy," he said, coming back. "How many sources of delight we have which we overlook because we are accustomed to them! Mere motion, walking, running, any natural and unconstrained motion, is a pleasure; breathing is a pleasure; the eyes have a thousand delights. It is a source of pleasure to exercise one's strength and overcome obstacles. I never went up a hill in the country or climbed any height but I felt like singing. Swimming, skating, riding, driving—how exhilarating they are! And for all these delights you do not need the companionship of man. Yourself and nature—these are enough."

"I did not know you were so fond of nature," F. Chevreuse said, smiling. "I do not think I ever mentioned it to any one before," remarked the other carelessly.

The priest was struck by this reply, and looked with astonishment on the man who for thirty years had loved nature, yet never said a word in praise of it. Could it be because of reserved and unusual disposition? Or was it that he had been too much isolated? The priest was almost afraid to speak, lest he should check a confidence at once so charming and so manly. He quite understood that it was the unusual and deep agitation of Mr. Schoninger's mind which had brought this feeling to light, as the sea, in its agitation, may toss up a pearl.

He said nothing, therefore, but waited for his companion to speak again, not observing him, but looking up at the illuminated dome above.

"When one is free, and has the use of one's limbs, and is happy, then one believes in a good God, who is a Father to His creatures," Mr. Schoninger resumed in a voice as gentle as he might have used when a child at his mother's knee. He had been holding his hat in his hand; but in speaking, he covered his head. At the same instant, F. Chevreuse uncovered his, and the Jew and the Christian, each after his manner, acknowledged the presence of God in that thought, which was almost like a visible presence.

"To me," said the priest, "the acknowledgment comes more surely when I am in trouble. It seems to me that if I were in chains and torments, He would be nearer to me than ever before."

"That is because you have been taught to believe in a suffering God," was the calm reply. "I have been taught to see in God a being infinitely glorious and strong, a mighty, shoreless ocean of deep joy. That He could be

HOW BABIES SUFFER

When their tender skins are literally OX FLESH with itching and burning eruptions, and other itching, scaly, and blotchy skin and scalp diseases, with Loss of Hair, none but mothers realize, to know this a single application of the



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suffer pain, that His puny creatures could torment and kill Him, has always been to me a thought at once absurd and blasphemous. It is probably for this reason that you see Him best in sorrow, and in joy."

He stood a little while thinking, then added quietly, as if speaking to himself: "Yet it is a sweet and comforting thought."

F. Chevreuse blushed red with a sudden gladness, but said nothing. It was no time for controversy; and besides, he had the wisdom to leave souls to God sometimes. That people are to be converted by a constant peevishness of argument and attack he did not believe. His experience had been that converts of any great worth were not made in that way, and that the soul that studied out its own way helped by God, and teased as little as possible by man, was by far the most steadfast in the faith.

They went slowly down the hill together in the direction of the priest's house, and stopped a moment to lean on Mrs. Ferrer's gate in passing. That lady had just entered her house, having been all the day and evening at Mrs. Gerald's. She would gladly have stayed all night had Honora allowed it.

The two men had, unseen or unrecognized, been near enough to hear the long sigh the good creature gave as she mounted the steps to her door, and the exclamation she made to the servant who followed her: "Little did I think last night at this time what horrible things were going to happen within twenty-four hours." Some persons have that way of dating backward from startling events, and renewing thus the vividness of their sensations.

She did not know what kind thoughts were following her in at the door, or she might have been comforted. They went on, and soon came in sight of what had been Mrs. Gerald's home. The blinds were all closed, and not a ray of light was visible. Under the vines and large, over-hanging trellis a cottage appeared to shrink and hide itself.

"I would like to go in for one minute, if you do not object to waiting," F. Chevreuse said. "That poor girl means to sit up all night, and she is likely to have no one else in the room. It is a gloomy watch, and she may feel better, if I speak a word to her."

"Pray do not think of me!" Mr. Schoninger exclaimed.

F. Chevreuse stepped into the yard, and, as he held the gate open for his companion, Mr. Schoninger followed, though with some hesitation. There were many reasons why he would not be willing to enter that house. Indeed, the priest well knew that it was not time to take him there openly; but for some reason he wished him to come near enough, at least, to feel the sorrow and desolation which had fallen upon it. Perhaps he wished to soften Mr. Schoninger still more toward the unhappy man the burden of whose guilt he had borne; perhaps he wanted to remind him how entirely that burden had been removed from him by showing how cruelly it had fallen elsewhere.

The priest tried the door before ringing, and, finding it not locked, stepped quietly into the entry, which was lighted through the open doors of the rooms at either side. In one of these rooms sat three or four persons. He said a few words to them, and closed the door of their room before going to the other.

Mr. Schoninger held back a moment, but could not resist longer the temptation to approach. The outer door was still open, and a soft light shone over the threshold of it from the parlor. Drawn step by step, he went to the threshold, and stood just where the light and shadow met, and the door framed a picture for him. The room seemed to be nearly all with and flowers. White draperies covered the windows, the pictures, and the cabinets and tables, the coldness changed to a tender purity by flowers and green leaves, arranged, not profusely, but with good taste. On what appeared to be a sofa covered with black lay a motionless, white-draped form lying easily, as one might sleep; but there needed not the covered face to show that it was the sleep of death. Candles burned at the head of the sofa, and a prie-dieu stood before it. All this Mr. Schoninger took in at a glance; but his eyes rested on what was to him the principal object in the room—Honora Pembroke, sitting near the head of the sofa, with the light of the candles shining over her. She looked up, but did not speak, as F. Chevreuse came in and knelt at the prie-dieu. Her eyes dropped again immediately to her folded hands, and she sat there motionless, an image of calm and silent grief. Her face was pale and utterly sad and languid with long weeping, her hands lay wearily in her lap, and her plain black dress, and the hair all drawn back together and fastened with a comb, showed how distant from her mind was the thought of personal adornment. Yet never had she looked more lovely or shown how little her beauty depended on ornament.

Mr. Schoninger, looking at her attentively, perceived that her face was thinner than when he had seen it last; and though the sight gave him a certain pain, it gave him, too, a certain pleasure. He would have thought her cruel had she been quite prosperous and happy while he was in torment.

F. Chevreuse rose from his knees, and Miss Pembroke looked up and waited for him to speak.

"Had you not better go to bed, and leave the others to watch?" he asked. "You will be exhausted."

"I do not want to leave her, Father," she replied. "If she had had a long illness, it would have been different;

but it is all so short, so sudden!" She stopped a moment, for her voice began to tremble a little; but resumed: "She has no one left but me, and I want to stay by her till the last."

"You will not be lonely?" he asked, dropping further objections.

"Oh! no. The others will sit all night in there, with the doors open between. At daybreak Mrs. Ferrer is coming down, and then I shall go to rest. I am glad you came in."

"I was passing by with Mr. Schoninger," he said, "and I asked him to wait for me a moment."

Her eyes had dropped again while she spoke, seeming too heavy to be lifted; but as the priest said this, she glanced into his face; then, becoming aware that the street-door was open, looked toward it.

Mr. Schoninger stood there motionless. A change passed over her face, her sadness becoming distress. She rose from her seat and went to him, her hands clasped.

"Mr. Schoninger," she said, "she was the last person who would have wronged you or any one."

Then seeing that he had not come as an accuser, she held out her hands to him.

The night before he had been like one buried alive, and his hand had been against all the world; to-night life had crowded back upon him with its honors, its friendships, its paths, and this last scene of sorrow and tenderness.

He bent, and kissed the hands she gave him, but did not utter a word, and they parted instantly. Honora returned to the prie-dieu, and kneeling there, hid her face and began to weep again, and Mr. Schoninger went out to the gate without giving a backward glance.

F. Chevreuse joined him immediately.

"All these wretched doings have left Miss Pembroke very lonely," he said. "She has really no one left who is near to her, though she has a host of friends. But what, after all, is a host of friends, as the world calls them worth? When a thunderbolt falls on you, people always gather round, and a great deal of kind feeling is struck out; but, perhaps, you have needed the kindness a great deal more in the long, dry days when there was no thunder. It is the constant, daily, intimate friendship that gives happiness. But there! it is of no use to abuse the world, especially when one forms a part of it, and is thus abusing one's self. All of us feel our hearts warm toward people who are in great affliction, when we do not think of them in their ordinary trials. It is only God who is constant to all needs, who knows all. Mr. Schoninger, you are welcome."

They had reached the house, and the priest turned on the threshold to offer his hand to the man whom he had so long courted in vain, and who had so many times refused his friendship. He knew that he had conquered when his hospitality was accepted.

He had conquered, in so much as he had won the Jew's friendship and confidence; for, having renounced his distrust, Mr. Schoninger was, in an undemonstrative way, generously commending him to the care of his friends. The circumstances were so alien to his own, when, there, was no reserve.

F. Chevreuse's sitting-room was never a very pleasant one, except for his presence. It had too many doors, was too shut in from outside, and had also the uncomfortable air of being the first of a suite. One never feels at rest in the unpleasantness of the place, without in the least knowing the cause of it, and always took his special visitors into his mother's room.

Mother Chevreuse had, woman-like, known precisely what her son's apartment lacked, and had given it a pleasant look by employing those little devices which can introduce a fragment of beauty into the most desolate place; but her mantle had not fallen on Jane, the housekeeper, and thus it chanced that the priest had, without knowing it, lost more than his mother.

Her sitting-room was cheerfully lighted when the two entered it, and the table, prepared for supper, awaited them. It was the Thursday before Palm Sunday, and F. Chevreuse had eaten nothing since taking a cup of coffee and a crust of bread in the morning; and now, the work and excitement of the day over, and nothing worse than he had anticipated having happened, he felt like resting and refreshing himself. If Mrs. Gerald had had been alive and mourning, he would have been tormented by the thought of her; but she was safe in the care of God, and he left her there in perfect trust.

Andrew, the man-servant, sacristan, and factotum of the establishment, was lurking somewhere about when the priest entered, and came forward to make a crabbled salutation. It he ever felt in an amiable mood or was satisfied with anything, this man took good care that no one should know it; and not all the cheerfulness, patience, and amiability of F. Chevreuse could for a moment chase away the cloud that brooded over his face, or make him acknowledge that there was anything but tribulation in his life. The priest bore more patiently the constant, petty trial of such a presence about him because he believed that sorrow for the death of Mother Chevreuse had changed the old man from bad to worse, when the truth was that the lady had skillfully hidden much of their servant's crabbedness, or had so displayed the comical phase of it that it had ceased to be an annoyance, and was often amusing.

"Tell Jane to give us our supper right away, Andrew," the priest said.

"And bring up a bottle of wine with it."

"Jane is gone to bed, sir," Andrew announced, and stood stubbornly to be questioned, his whole air saying plainly that all had not been told.

"Gone to bed!" echoed F. Chevreuse. "What is the matter with her?"

"She says she is sick." The man suffered an acrid smile to show in the corners of his mouth.

"Jane sick!" said the priest, much concerned. "Is there any one with her? Has anything been done for her?"

In speaking, he took a step toward the door.

"Oh! don't you trouble yourself, sir," interposed Andrew quickly, finding that he must deny himself the pleasure of a long cross-examination.

"She says she doesn't want anything or anybody. She'll get well when she's ready. She's got the supper, and I can manage to bring it up. All the doctors and all the nurses in the world won't make her well till she's a mind to be."

"Well, well!" said F. Chevreuse, rather mortified at this exposition of his domestic trials. "Bring up the supper."

Jane had, in fact, one of those conventional illnesses sometimes indulged in by some women, and now and then life had crowded back upon her with its honors, its friendships, its paths, and this last scene of sorrow and tenderness.

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about 7 o'clock. At 6:30 Jane could not suppress an occasional moan of pain; and at ten minutes before seven she resigned the supper, which was all prepared, to the care of Andrew, and staggered into her own room, holding on by chairs and tables as she went. She would not, perhaps, have indulged in such violent symptoms had she seen the smiles with which her fellow-servant beheld her tottering progress across the room. Fully persuaded that she had vanquished her scepticism, and half convinced herself that she was suffering severely, Jane set herself to listen for the priest's coming.

Seven o'clock came, but not F. Chevreuse; 7:30, and still he had not appeared.

Jane stole out into the kitchen, scarcely able to stand, and renewed the spoiling dishes. She did not wish to leave anything to be complained of, meaning to be herself the only one ill used. At length she heard a foot on the door-step, and, making haste to shut herself into her room, with only a very little opening left, Jane became a prey to grief and pain.

All these movements Andrew had listened to with great edification; but what Andrew did not know was that the invalid, skurrying out to stand at the foot of the stairs when she heard talking in the room above, had had the pleasure of listening to the whole conversation regarding her state of health.

Ten minutes after, F. Chevreuse, without much surprise, it must be owned, saw his housekeeper coming feebly into the room where he sat at table, her face red and swollen with laborious weeping, and expressing chief among its varied emotions and sentiments a saint-like and anxious desire and determination to sacrifice herself to the utmost rather than omit the smallest possible duty.

It was an unwelcome vision. There was a point beyond which even he did not want to have his sympathies drained. He felt that he was human, and would like to rest both mind and body.

"I am afraid, F. Chevreuse," she began, in a very sick voice, leaning against the side of the door—"I am afraid that your toast is too dry. I made it fresh three times. . . . Never mind, Jane," he interrupted, rather impatiently. "It does very well. You need not trouble yourself."

Jane came into the room a few tottering steps, and rested on the back of a chair.

"I don't know how Andrew brought things up," she said, very short of breath, but not so much so but she could fire all at once. "I suppose they are all at shots and sovens. But I wasn't able to do any. . . . If you are not well, you had better go to bed," said the priest quite sharply. "Andrew will do all I want done."

Taken unawares by this unusual severity, Jane lost her discretion. "It is my place to look that things are properly done in the house, and I shall do it," she said, half defiant, half hysterical, and took a step nearer to the table.

As she did so, her eyes fell on the pale and haggard face of her guest. At that sight she paused, transfixed with a genuine astonishment, for she had expected to see F. O'Donovan; and, after one wild glance, as if she had seen a ghost, uttered a cry and covered her face with her hands.

"Jane!" exclaimed the priest in a voice that told her he was not to be tried much further. "Have you lost your sense?"

"My heart is broken for Mrs. Gerald!" she cried, weeping loudly. "I haven't been able to stand hardly since I heard about her. Oh! such a wicked world as this is. I shall be glad when the Lord takes me out of it. To think that I shall never see her again, that!"

F. Chevreuse laid down his knife and fork, which he had made a pretence of using. "You and Mrs. Gerald were by no means such intimate friends that her death should plunge you in this great affliction," he said. "Her nearest friends bear their sorrow with fortitude. Your agitation is therefore quite uncalled for. I have no further need of you to-night. If you want anything done for you, Andrew will go for some of your friends."

There was no possibility of resisting this intimation, and the housekeeper retired speechless with rage and mortification.

"Mr. Schoninger, remarked the priest gravely, when they were alone, "women are sometimes very troublesome."

"F. Chevreuse," returned his visitor with equal gravity, "men are sometimes very troublesome."

"That is very true," the priest made haste to admit. "I didn't mean to say anything against women."

And yet, at the woman's first glance and cry of horror and aversion, Mr. Schoninger's face had darkened. "Was he always to have these vulgar animosities intruded on him?" he asked himself.

It was one of those annoyances which a proud and fastidious person would like to have the power to banish for ever with a gesture of the hand or a word.

The two friends talked long together that night, and Mr. Schoninger told the priest quite freely all his plans. "I shall stay here and take up my life where I left it off, except that I must now give up all contest for that disputed inheritance," he said. "All I had has been thrown away in the struggle. Whether there would, in any case, have been a possible success for me I do not know. It is now too late. This infernal persecution—I

shall never call it has destroyed my mind as far as to-day a letter signifying the destruction of themselves very well sent. The Unitarian church, but I have yet.

DEFENDING

Cardinal Moran's Master of art.

Cardinal Moran's statements made M. P., Grand Master of the Lodge of New South Sydney Morning. I have no intention to engage in a Neild, yet there statements in which speech on which me to make a Neild expresses the words of the consecration of the sacrament: 'Here I will persecute according to the assurance Mr. Moran any unnecessary in my oath of consecration. They are not in or Ireland, neither the United States over, they have meaning as that attach to them. The Bishop's teachings of Di the assaults of e time there will be battled for Church. The of faith, but, ul interests not to make u material warfare with the armou Mr. Neild cites which I rejoice our days is w from the letters he adds: 'The that the Pope i peral sovereignty general guilty of a no reference w sovereignty of deed, that the in most countr ters which in bondage; and of Providence Faith is the re very enemies of as courtiers me at times usefu Church desires be not courtie and Apostles. highest prest powers of Eu sey was in the theless, that slavery for there are no history of Fr bear the impr and Mazarin, those were of Church? The of the Pope His domain is tendom, of w to St. Peter, the State of the C ested in the of the Church Pontiff, Leo that independe lustre of his ten of his st No one can s the ways of again smile of justice sha mony of St. amid the guar to the guar Mr. Neild ca board the S positions, pu by tury ago by IX. I must though I c ludicrous in Master of th found settin tion of the one-half sa them I shou must be a Syllabus u ury of gov our objecti ous relation tween relig must not ca infidel writi not to be ta Syllabus. Lodges to teaching. Gladstone's interpreter may safely men as our their indiv matters wh with us w Divine tru cepted onl plained by of the Ca hardly say authentic it is difficu supremely that the C and enlight science of the indiv against the Neild dir During th

shall never call it anything else, sir—has destroyed my last chance, and I have only to dismiss the subject from my mind as far as possible. I received to-day a letter signed by all my former pupils, begging me to resume my instruction of them. They expressed themselves very well, and I shall consent. The Unitarian minister has invited me to play the organ in their church, but I have not decided on that yet."

TO BE CONTINUED.

DEFENDING THE JESUITS.

Cardinal Moran's Reply to a Grand Master of an Orange Lodge.

Cardinal Moran, in reply to some statements made by Mr. J. C. Neild, M. P., Grand Master of the Orange Lodge of New South Wales, wrote to the Sydney Morning Herald: "Though I have no intention to enter the arena to engage in controversy with Mr. Neild, yet there are some misleading statements in his violent anti-Catholic speech on which it may be permitted me to make a few remarks. Mr. Neild expresses considerable alarm at the words of the OATH OF EPISCOPAL CONSECRATION taken by me, which he thus cites: 'Heretics, schismatics, etc., I will persecute and make war against, according to my power.' I beg to assure Mr. Neild that he need not be in any unnecessary alarm on this head. In my oath of consecration there were no such words as those which he cites. They are not in use in Great Britain or Ireland, neither are they used in the United States or Australia. Moreover, they have no such exaggerated meaning as that which he would fain attach to them. They refer solely to the Bishop's duty to safeguard the teachings of Divine faith, and to repel the assaults of error. Till the end of time there will be heresies on the battlefield combating against God's Church. The Bishop is the guardian of faith; but, in defending the spiritual interests entrusted to him, he is not to make use of the weapons of material warfare, but to clothe himself with the armour of truth and charity. Mr. Neild cites some words of mine in which I rejoiced that the Church in our days was in a great measure free from the fetters of golden slavery, and he adds: 'Thus the Cardinal rejoices that the Pope is despoiled of his temporal sovereignty. But I have not been guilty of any such folly. I made no reference whatever to the temporal sovereignty of the Pope. I rejoice, indeed, that the Church is at present free in most countries from the golden fetters which in former days held her in bondage; and in the mysterious ways of Providence this freedom of the Faith is the result of the action of the very enemies of Holy Church. Bishops as courtiers may, perhaps, have been at times useful to the State; but the Church desires that her Bishops should be not courtiers, but true missionaries and Apostles. England attained the highest prestige among the great powers of Europe when Cardinal Wolsey was at the helm of State. Nevertheless, that was a period of dismal slavery for the Church in England. There are no brighter pages in the history of France than those which bear the impress of Cardinals Richelieu and Mazarin. Yet, who will say that those were days of freedom for the Church? The temporal sovereignty of the Pope is quite another thing. His domain is the patrimony of Christendom, of which he, as the successor to St. Peter, is the guardian. Every State of the Christian world is interested in the independence of the Head of the Church. The present illustrious Pontiff, Leo XIII., has maintained that independence, and added to the lustre of his triple crown by the heroism of his suffering for justice sake. No one can doubt that in due time, in the ways of Providence, peace shall again smile upon the Church, the cause of justice shall triumph, and the patrimony of St. Peter shall be restored amid the rejoicing of all Christendom to the guardianship of the Holy See. Mr. Neild accuses me of throwing overboard the Syllabus, or series of propositions, published a quarter of a century ago by the late great Pontiff, Pius IX. I must again plead not guilty, though I confess there is something ludicrous in the fact that the Grand Master of the Orange Society should be found setting himself up as the champion of the Syllabus. Were the Jesuits one-half as bad as Mr. Neild paints them I should conclude that he himself must be a Jesuit in disguise. The Syllabus may justly be styled a treasury of golden maxims, having for their object to illustrate the harmonious relations that should subsist between religion and society. But we must not cast pearls before swine. The infidel writers of the present day are not to be taken as the exponents of the Syllabus. We will not go to the Orange Lodges to seek an explanation of its teaching. Neither will we ask Mr. Gladstone nor Lord Salisbury to be its interpreters. In political matters we may safely look to these great statesmen as our guides and leaders; but their individual opinions on religious matters will not have much weight with us when we are in search of Divine truth. The Syllabus is to be accepted only as it is interpreted and explained by the Holy See and the Bishops of the Catholic Church, and I need hardly say that in conformity with such authentic interpretation of its teaching it is difficult to conceive anything more supremely absurd than the supposition that the Church is opposed to liberty and enlightenment, or is the enemy of science or true progress, whether in the individual or in society. It is against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

every enemy of religion has instinctively aimed his deadliest shaft against them, and the reason of this enmity is not far to seek. That religious order was raised up by Providence in the sixteenth century to defend the faith against the many novel heresies that then arose; and so fruitful were their labors that, not to speak of other results, the zeal of St. Francis Xavier and a few other missionaries gathered many more into the Church in the New World and in India than had been lost to it in the older countries.

"India repaired half Europe's loss; O'er a new hemisphere the Cross Shone in the azure sky; And from the isles of fair Japan To the broad Andes, won o'er man A bloodless victory."

I do not, however, propose just now to discuss the merits of the Jesuit Fathers, but rather to inquire into the historical accuracy of the statements made by Mr. Neild. The Jesuits, he contends, were suppressed and their property confiscated in France in 1762. But at that time Canada, he says, belonged to France, the Treaty of Quebec ceding the Canadian territory to Britain not being signed till 1763. Hence he plausibly concludes that the Jesuits were already suppressed in Canada, and their property appropriated to the State before the British conquest of that Colony. It is an old saying, however, that facts are stubborn things; and I may add that they are particularly stubborn when there is question of the date of events. Now, what is the fact regarding the suppression of the Jesuits in France? It is quite true that the Assembly in Paris adopted such a Bill of Suppression in 1762, but the local Parliaments of Franche-Comte, Alsace, Flanders, and Artois protested against the measure; and in their protest declared that the accusations against the Jesuits were fictitious, and that the Jesuits were the most loyal subjects and the most devoted upholders of morality in the kingdom. It was only after a long series of intrigues and many deeds of violence that the weak monarch, Louis XV., was induced to give his royal sanction to the Bill in November, 1764. Frederick II., of Prussia, though a great patron of the infidel philosophers of Paris, wrote soon after to D'Alembert: 'What progress has our boasted philosophy made? You will say we have expelled the Jesuits. I admit it, but I can make it evident to you that it was pride, private revenge, cabals, and, in fact, self-interest that accomplished the work.' On the other hand, the British conquest of Canada dates from 1759. The surrender of the colony to Great Britain was not ratified till the Treaty of Quebec in 1763, but no French law was allowed to run in Canada after the military occupation in 1759. One extract from the 'Encyclopaedia Britannica' (edition of 1876, art. Canada) will set this matter in its proper light: 'For two centuries and a quarter Acadia (Nova Scotia) and Canada were provinces of France, and when in 1759 they passed to English rule a French population of sixty-five thousand souls changed their allegiance. Everything was then done consistent with British honor to make the change as easy as possible. They were secured in the undisturbed possession of their lands and in the free exercise of their religion. All ecclesiastical property was respected and the rights of the Church so effectually guarded that the only remnant of the State Church in the Dominion is the Roman Catholic Church in the Province of Quebec.' I may add that in the very Treaty of Quebec 1763 to which Mr. Neild refers the Jesuits are mentioned as an existing and recognized religious community of Canada. The Treaty of Quebec, which was ratified in Paris in 1764, guaranteed to all the religious communities their property and to the Catholics of Canada the free exercise of their religion with all their civil rights. From the very first, however, there was a violent anti-Catholic party who sought to render the Treaty inoperative, that thus they might centre all authority in themselves and appropriate to their use the Catholic Church property. It was the same anti-Catholic faction that had violated the Limerick Treaty eight years before and had flung to the winds similar compacts in the various American colonies whenever the circumstances of the times permitted them to pursue such a course with impunity. Mr. Lecky, in the third volume of his 'History of England,' refers to the official report of General Carleton, Governor of Canada, that there were in the colony in 1774 no fewer than one hundred and fifty thousand Catholics, and less than four hundred Protestants; and he thus sketches the animus displayed by the anti-Catholic faction: 'The Protestant grand jurors at Quebec had insisted that no Catholic should be admitted to grand or petty juries, and the party they represented would have gladly concentrated all civil and political power in the hands of an infinitesimal body of Protestant immigrants, degraded the Catholics into a servile caste, and reproduced in America in a greatly aggravated form the detestable social condition which existed in Ireland.' There was, however, one circumstance which told favourably for the Canadian Church at this crisis and compelled the Home Government to ignore the suggestions which were made by anti-Catholic bigotry. I need scarcely say that I refer to the dangerous proximity of the United States and the War of Independence which at this very time threatened to imperil the existence of the Empire. It is quite true that the Royal Instruction was issued on the 16th of September, 1791, in which the royal will and pleasure was set forth, that the Society of Jesus be suppressed and dissolved and no

longer continued as a body corporate or politic; and all the possessions or property shall be vested in the Crown for such purposes as we may hereafter think fit to direct and appoint.' This instruction very clearly proves that to that date the Jesuit estate had not been appropriated by the Crown, but was a recognised corporation administered by the Jesuits themselves. The Royal Instruction, however, remained a dead letter. The Governor and council in Canada recognised its illegality as being contrary to the articles stipulated at Quebec, Montreal and Paris. It was further deemed an inconvenient precedent and inconsistent with English law that a mere paragraph in Royal Instructions to a Colonial governor could deprive an individual or a corporation of its property. Hence as a matter of fact, with the exception of some houses and land required for military or State purposes, the Jesuits continued to hold and administer the property of the Society till the death of Father Cazot, the last survivor of the order in Canada in 1800. The funds were prudently and honorably used by them as ecclesiastical property and applied for promoting education, relieving the wants of the poor and encouraging the Missions among the Indians. The official Gazette of Quebec on March 20, 1800, announcing the death of Father Cazot, said: 'His immense alms brought to him in abundance the blessings of the poor: he was one of those whose life is a hidden treasure and whose death is a public calamity. After the death of Father Cazot the question of the Jesuit domain entered on a new phase. The House of Assembly in Canada at once presented a petition to the Crown assigning the reasons why the administration of the property should be committed to them and be applied to purposes of general utility. The governor replied that an order had been issued by the ministry to take possession of the Jesuit property on the part of the Crown.' It was thenceforward administered by the Crown as a distinct fund, and in 1831 was handed over to the Colonial Parliament. In the official report presented on that occasion to Parliament it was stated that the revenue of the property during those thirty-one years was £3,900 and of that amount only £1,000 had found its way to the Treasury. The rest had been applied to Protestant churches and other Protestant purposes and to the salary of an administrator (generally a person from England, who received the title of Jesuit Chaplain (Chaplain des Jesuites) and in whose hands lay practically the distribution of the revenue. Lord Durham was commissioned by the Home Government at a later period to inquire into the administration of this fund, and his report was officially laid before the Canadian Parliament in 1846. He stated, among other things, that the pretensions of the Protestant Church in Canada to be the Established Church 'impaired the existence of the colony and endangered the loss to the Empire of that most valuable possession.' He added: 'I regret to be obliged to say that the British Government, since it got possession of the colony, has done nothing, and taken no steps toward the general encouragement of education.' In fact, the only occasion when the Government had to deal with the matter of education reflects but little credit upon it; for it applied the Jesuit revenues, which were destined for educational purposes, to serve as salaries in particular departments, and it maintained, for several years, a stubborn conflict against the Canadian House of Assembly, in the endeavor to perpetrate such an unjust appropriation. 'It is truly creditable to the Ottawa Parliament that, in the final discussion on the act of tardy justice which restored the Jesuit property to the Church, only eighteen representatives could be found to vote against it in a Parliament of over two hundred members, the vast majority of whom were non-Catholics. The capital thus restored amounted to £80,000, and of this only a sum of £8,000 was assigned to the Jesuits. It appears at first sight strange that the allotment of the capital would be referred by the Canadian Government to the Holy See. There were, however, many delicate questions of ecclesiastical law involved in the distribution of the fund. The capital had accrued from grants for specified religious purposes, made by the French Crown; also from bequests and private donations, imposing certain religious burdens, and, in fine, from the purchase of property, the value of which, with the growth of the Colony, had increased manifold. All the interested parties were agreed in that their claims should be referred to the decision of the Pope, and the Canadian Government wisely ratified their wishes. Leo XIII. entered fully into the matter in his usual spirit of religion, justice, and enlightenment, and every one has rejoiced in his award. The greater portion of the amount was allotted to the University of Laval and the other educational institutions of Canada, and the Protestant colleges were not excluded from their share. I have stated that the peculiar circumstances of Canada in relation to the United States were not without their influence in securing to its Catholic people the rights guaranteed by the various treaties with the French Government. Two instances will illustrate what I mean to say. Nova Scotia was ceded to England by the Treaty of Utrecht in 1713, and by one of the articles of that treaty the French inhabitants were guaranteed their civil and religious rights. Their smiling farms and happy homesteads, however, in the course of time stirred up the envy of the anti-Catholic settlers from Scotland and England. At

length an official mandate ordered all those Catholic settlers to meet at their chapels without fail on September 5, 1755. They promptly obeyed, being quite unsuspecting of the sad fate prepared for them. By one sweeping decree all their holdings and property were handed over to Protestant strangers. Ship were in readiness, and helpless as they were, men, women and children, with a few of their clergy, were forced on board, to be scattered throughout the various British colonies from New Hampshire to Georgia, among people whose language they knew not, and whose creed they abhorred. Such was the spirit of justice displayed by the anti-Catholic faction in the British colonies of America before the War of Independence. By the same treaty of Utrecht, Newfoundland became a British colony. The annals of that island are but scanty, and yet, through anti-Catholic bigotry, they are blotted with 'whole pages of sorrow and shame.' Each governor in succession considered it his duty to signalize his tenure of office by some proclamation against the Catholics. One penal enactment appears to have been characteristic of this colony. The celebration of Mass was strictly interdicted; any house in which it was offered up was to be consigned to the flames; and any Catholics convicted of being present at the worship of their fathers were to be expelled from the colony. If Canada were exempt from those disgraceful consequences of anti-Catholic bigotry, it was indebted for the blessing to the spirit of freedom evoked by the War of Independence in the United States. Mr. Neild appears to be bewildered by the statement that the Pontifical Brief for the suppression of the Jesuits was not carried into effect in some countries. The Jesuits, so far as they were personally concerned, at once obeyed the Papal Brief, and everywhere proved themselves worthy of their institute and true to their traditional loyalty to the Holy See. But by the very terms of the briefs of suppression it was to be operative in particular districts and territories only when published by the prelates to whom it was addressed. In Russia, after the annexation of the Polish provinces, the missions of White Russia had been entrusted to the Jesuits. The Empress, Catharine II., expressly forbade the publication of the brief of suppression in her empire, and notified that transportation to Siberia awaited whomsoever would attempt to introduce it into her dominions. At length the Holy See accorded its approval that the Jesuits might publicly continue their missionary labors there. In Prussia, also Frederick II. extended his patronage to them. He petitioned the Pope to allow them to continue their work in his schools. They were excellent priests, he said, and the best teachers in the kingdom. In his published correspondence with Voltaire and D'Alembert, he writes on November 8, 1777, that there were no other professors able to take the place of the Jesuits in the schools and universities; and that if they were removed nothing would remain for him but to close the schools in Silesia, and to send the students to Bohemia, a thing unheard of in the traditions of the kingdom. As a matter of fact, they continued, with the sanction of Rome, to teach in several of the Prussian schools till the Napoleonic invasions in 1806 and 1811. In Canada the brief of suppression was never published, and hence, though no notices were admitted to the Society, the Jesuit Fathers continued as long as they lived to hold the property and carry on the various missions entrusted to them. We learn from the history of the Church in Canada that at the request of Lord Dorchester, then Governor of Canada, the Vicar-Apostolic of Quebec allowed the brief of suppression to remain inoperative throughout his jurisdiction, which at that time embraced the whole of the Canadian territory. Mr. Neild is desirous to raise the question as to the suppression of the society by Pope Clement XIV. I have no intention to engage in such a controversy. Suffice it to say that, as the Protestant historian School remarks, the Papal Brief condemns 'neither the teaching, nor the morality, nor the discipline of the Jesuits. The petitions of the courts of Europe are the only motives alleged for the suppression.' Pope Clement XIII., replying to the petition of the Spanish Government a few years before, called God to witness that 'the body, the institution, the spirit of the society were innocent; that it was pious, useful, and holy in its object.' A letter of Clement XIV. himself to King Louis XV., is extant, where he candidly writes: 'It is not possible for me to censure or abolish an institute which has been commended by nineteen of my predecessors; still less can I do so since it has been approved by the Council of Trent.' In 1772, when the Spanish Ambassador set forth the determination of the various Governments to proceed to the extreme measures, the same Pontiff replied: 'Ah! I have for a long time thought that this was what they were aiming at. They seek even more, the entire destruction of the Catholic religion; schism, perhaps heresy, such are their secret designs. In the Brief of Suppression, the Pope neither censured the society nor believed in the absurd calumnies launched against it. He yielded to the dictation of the Governments of France, Spain, Portugal, Austria, Naples and Parma. He repeatedly declared that he was constrained to adopt that course as a matter of expediency, or political necessity, in order to prevent greater

evils. It was the case of a commander in chief disbanding a trusted battalion because a number of auxiliaries whose support he needed threatened otherwise to quit the camp. The secret infidel agencies which controlled those various Governments at this time were not revealed to the world then as they are now. Before a generation had passed away every one of those Governments through the same infidel agencies met with a terrible chastisement. They had sown the storm; they were destined to reap the whirlwind. An illustrious prelate of France, writing to the king a few years after the suppression, said: 'The Jesuits in their humiliation have this to console them, that their enemies are your enemies and the enemies of the Church.' The Jesuit Order needs no words of eulogy from me. I may be permitted, however, to cite the words of the Rev. Mr. Littledale, of anti-Catholic notoriety, who, while pouring out on the Jesuits all the vitals of his wrath, nevertheless confesses that 'for centuries they were the best schoolmasters in Europe; they always conciliated the goodwill of their pupils by mingled firmness and gentleness as teachers; they revolutionised instruction as completely as Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress; they won back respect for the clerical calling by their personal culture, and the unimpeachable purity of their lives; and he adds, 'these are qualities which they have all along carefully maintained, and probably no free men in the world has been so free from reproach of discreditable members, or has kept up an equally high average level of intelligence and conduct.' Thus it is that even the very avowed assailants of the Jesuits are constrained to become their panegyrists."

Heroic Charity.

There are many instances of heroic charity shown by the works of consecrated virgins. I remember, says Cardinal Gibbons, that during the prevalence of the yellow fever in the South, eight Sisters were sent from Baltimore to replace some others who had succumbed to the scourge. They rushed like the Six Hundred of Tennyson to the jaws of death, bent upon deeds of charity, not of blood. Their ambition was that their deeds of charity might be recorded in the Book of Life. They cared not for the fleeting glories of this world. Of those eight Sisters who went away in the fulness of health, six died of yellow fever during the following summer. Such is the spirit of the Catholic Church; such is the spirit of charity.

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Death-like Weakness

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Cured of Neuralgia

I gained in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla

for what it has done for me. It is my wish that this my testimony shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. Merrick, 27 Elm Street, Toronto, Ont.

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

London, Saturday, April 8, 1893.

LIBERAL SENTIMENTS OF DR. ABBOTT.

The Rev. Lyman Abbot of New York preached recently a sermon on the "Roman Catholic Question" which is in marked contrast with the views usually enunciated by Protestant ministers whether in the United States or Canada.

Mr. Abbot is broad and liberal, and it is a good omen, when so much intolerance is manifested by Ministerial Associations generally that Mr. Abbot's sermon has been published in pamphlet form by the "Christian Union Company."

Mr. Abbot declares: "We have long since given up the idea that we must look on other Protestant sects with suspicion, jealousy and aversion."

As we have seen, heaven admits into this family the Unitarians, who deny the divinity of Christ.

As to living peaceably with all these denominations, and agreeing to differ, leaving all to God and their own consciences, we fully agree with Dr. Abbot's view.

As the "American Protective Association" of the United States, and its counterpart in Canada, "the Protestant Protective Association," deserve unqualified censure, and this censure Dr. Abbot freely administers to them.

Further on, referring to the school question, he says these remarkable words: "If for one am more than ready to take these gentlemen by the hand and say: 'Come, let us sit down together and make a system of public instruction that shall be satisfactory, if possible, to all the citizens of the nation.'"

Mr. Abbot's readiness to take into consideration the conscientious convictions of Catholics in regard to religious education for their children contrasts very favorably with the expressions of those who would deny to Catholics liberty of education, and who persist in misrepresenting the Catholic demand for religious education as an attack upon the Public school system.

We commend these liberal views of Dr. Abbot to the consideration of those fanatics who still persist in maintaining that by insisting upon their own liberties Catholics are interfering with the liberties of Protestants.

The persons who interfere with the liberties of their fellow-citizens are they who would force upon Catholics a purely secular, which is in reality an irreligious, education.

The strong views set forth by Dr. Abbot show a gradual change in the sentiments of liberal-minded Protestants, who, we are convinced, will yet concede, even in the United States, the principle for which Catholics contend, that the latter should be allowed

the fullest liberty in the Christian education of their children, and that on their making due provision for such an education for their own children, they should not be taxed doubly, by being compelled to provide another education of a different kind for the children of their Protestant neighbors.

A truly Public school system should provide for the education of all the children in accordance with the reasonable religious convictions of all the people. The new School Laws of Manitoba do not do this, and for this reason they should be modified to meet the requirements of the Catholics of that Province.

WRETCHED TACTICS.

A recent despatch from Ireland is to the effect that there is on foot what is dubbed "an extensive movement" to send in a monster petition against the Home Rule Bill, signed exclusively by "Roman Catholic Unionists of both sexes in Ireland."

We may suppose that to swell the number of signatures there will be no objection on account of age any more than on account of sex against any one whose signature can be obtained, and thus to get at the real number of voters whose names will be attached to this monster petition it may be necessary to divide the number of signatures by five.

To further the object of these Catholic Unionists, an appeal has been made by forty Catholics to their Irish co-religionists, six signers of the appeal being peers, and one, Maurice O'Connell, the son of Daniel O'Connell, the famous organizer of the great repeal agitation.

It is difficult to see what good purpose can be served by such a petition. Those who are identifying themselves with the movement are nearly all landlords, who, like the Earl of Kenmare, have been noted among their class for being the most exacting and tyrannical towards their poor tenants.

The rest of the signers are either those who have received titles from anti-Irish Governments in reward for their recreancy to their country, or they are Castle hacks who have an interest in preserving the Tory Government which employed them in carrying out its work of ruling Ireland by coercion.

It is not to be supposed that such represent in any sense the will of the people of Ireland, and that they do not do so is evident from the single fact that the Parliamentary representatives of Ireland demand Home Rule almost with one voice.

In every country in the world where there is such a thing as a Parliament, a majority such as the Home Rulers possess in Ireland is recognized as the demand of the whole people, notwithstanding that there are a few dissenting voices, some of whom are Protestants and a few Catholics.

The question of Home Rule is not a religious question. It is a question of national importance; and there is no reason why a small fragment of the population should push themselves forward as Catholics dissenting from the mass of their co-religionists.

It was never supposed that there would be absolute unanimity in the demand for any political change, and the few Catholics who are taking part in the present movement only show their crookedness in exhibiting their dissent from the views of their fellow-Catholics.

It is easy enough to understand why the majority of the Protestants of Ireland are opposed to Home Rule. They wish to perpetuate the oppressive ascendancy which they have hitherto enjoyed, and which they still enjoy; yet it is a fact there are many Irish Protestants who admit the evils under which the people of Ireland have been ground down, and are willing to have them redressed.

If this were not the case, Ulster, with its Protestant majority of 16,000 voters, would have sent a decidedly Unionist majority to Parliament in 1886; but instead of this there was a Home Rule majority of 15,500 votes.

It is perfectly clear that at least 15,750 Protestants in Ulster must have voted for the Home Rule candidates; and if we suppose that one or two or three thousand Catholics supported the Tory Government, the number of Protestant Home Rulers must be increased to the same extent.

There is no sense, therefore, in the movement which is intended to show that some Catholics are anti-Home Rulers. This is fully conceded; but it is evident that the Protestant Home Rulers greatly exceed them in number, though the great mass of the Catholics are Home Rulers, while a large major-

ity of the Protestants are in favor of keeping up their oppressive ascendancy.

A REIGN OF TERROR.

The European Anarchists have recently been exhibiting renewed activity especially in France and Italy, and now their efforts seem to be directed more against the Catholic religion and the Pope than heretofore, a fact which seems to arise from the consciousness that the Catholic religion is the greatest bulwark of law and order.

The aim of the Anarchists has always been to overthrow all established authority, and for the attainment of this end they were willing to do all the damage possible to human life and property. To this purpose the dynamite explosions which last year spread consternation in France were directed, and the officers of the law were made specially the objects of Anarchical animosity, as well as all those who in any way attempted to counteract their designs or to bring to justice the perpetrators of their plots.

In Spain a similar spirit prompted the deeds of these enemies of mankind, and it was the same in Chicago in 1888, when a number of policemen were killed by dynamite bombs for no other reason than that they were officers of the law.

There is a strange inconsistency between the practice and theory of these Anarchists. Their theory is the maintenance of the equal right of all men to enjoy such happiness as the earth affords. Yet in practice they seek to enforce their views by murderous attacks upon all outside their own ranks, and by the diffusion of universal terror.

It was in the name of liberty, equality and fraternity that the French Republic was established in the last years of the past century; and it was under pretence of attaining this universal brotherhood that 150,000 persons were then executed, without regard to age or sex, while more than double this number were thrown into vile dungeons and subjected to the grossest indignities and tortures.

Millions of innocent victims suffered in one way or another from these enormities.

Under the Paris Commune of 1871, within the memory of the present generation, these outrages were repeated, though on a smaller scale, because the Anarchists of the period were more quickly reduced to subjection than during the infamous Reign of Terror.

The present Anarchical movement in Europe has in view precisely the same avowed objects as those which were professed in the previous uprisings of similar character, and similar means are adopted to bring them about.

Of course, all who respect the laws of God or man must be opposed to such a movement. It seems to have been effectually checked in the United States by the summary punishment inflicted on the principal participants in the Chicago haymarket outrage, and if like energetic measures could be taken in Europe, we have no doubt the result would be similar; but the difficulty seems to lie in the want of success in finding out who the leaders are.

The Catholic Church, by clearly stating the supremacy of God's law, and the obligation of all men to observe the ten commandments, is the chief obstacle in the way of the carrying out of the plans of the Anarchists, and so the Church is an especial object of their hate. Hence it is not very surprising that a few days ago a party of Anarchical rioters attacked a religious assemblage at Roubaix, France. A crucifix which was over the altar at which the Holy Sacrifice of the Mass was to be celebrated was thrown down and broken to pieces, the peaceful congregation were severely treated, and the furniture of the building completely destroyed.

A dynamite bomb was also exploded in the Marignoli Palace at Rome on the 20th March, and another at the residence of the Marquis Sacchetti, Grand Marshal of the Papal Court, on the same evening, and the next evening another bomb was exploded near the University of the Sapienza. There is every reason to believe that these outrages were perpetrated with the object of terrorizing the Government so that certain Anarchists now in prison may not be punished as they deserve; but the animus of the guilty parties is seen in thus making their attacks upon institutions and individuals who may be said to be identified with the Catholic religion and the Head of the Church.

Thus another great grievance against the Catholic Province of Quebec has been completely exploded.

the guilty parties to justice, as the Government are aware that the purpose of the conspirators is as much directed against civil order as against religion. But were it not for the encouragement hitherto given by the Government to attacks upon religion, and to their actual exclusion of religion from the schools, it is most probable that Anarchical principles would not be now so formidable by having so many adherents as they have evidently found among the ranks of the irreligious population.

A GRIEVANCE EXPLODED.

It has all along been the aim of a certain class of journals in Ontario and Quebec to manufacture some set of grievances which are supposed to be inflicted by the Government of Quebec upon the Protestant minority of that Province.

If it could only be shown that in the matter of education the Catholics of the Province exhibit intolerance towards the Protestants, how much would the Mail, the Montreal Witness, and other journals of the no-Popery class, gain in the way of arguments against Separate schools in Manitoba and the North-West! Nay, it would even afford a pretence on which the defunct platform of the Equal Righters, which was signed by Dr. Caven, Mr. Dalton McCarthy, E. Douglass Armour, Rev. D. J. Macdonnell and others on 5th May, 1890, advocating the destruction of the Ontario Separate school system, might be justified.

It could also be pointed to as a reason why Home Rule should be denied to Ireland, as it would be said, as indeed it has been said, that a dominant Catholic Legislature must necessarily be under priestly control and therefore desirous of harassing Protestants in every imaginable way.

It was a godsend to these grumblers when recently it became almost certain that the Protestant schools of Quebec will not have a special representation at the Chicago World's Fair this year.

The Catholic and Public schools will be well represented, and measures have also been taken to have an attractive representation of the Catholic schools of Ontario. Hence the Montreal Witness has been for some time past complaining bitterly that "the minority has been practically ignored."

The Witness' complaints have elicited a letter from the Hon. H. G. Joly de Lotbiniere, completely exonerating the Quebec Government from responsibility for the failure of the Protestant exhibit from the Province.

Mr. Joly praises the Witness for "standing faithfully for the rights of the minority," but being himself one of the Commission for the Quebec exhibit at the World's Fair, he is in a position to know the facts, and he adds: "I maintain that in this case the rights of the minority have not been ignored." Mr. Joly is besides justly regarded as one of the most thoroughly representative Protestants in the Province of Quebec, and on a question regarding the fair treatment of Protestants his opinion is of more weight than that of men who are known only as chronic grumblers.

Mr. Joly points out that the Chief Commissioner, Hon. John McIntosh, is a Protestant, so also is Mr. S. C. Stevenson, through whose hands the exhibits all pass, and there is a liberal representation of Protestants on the Commission. Circulars were sent to the Protestant school authorities, inviting them to prepare for the Exhibition, but it appears that no action was taken thereon, until now when it is feared that it is too late.

Mr. Joly had special charge of the forestry exhibits, but even at this late moment he will endeavor to further the interests of the Protestant schools. He concludes:

"However much I regret our failure, and while ready to take my full share of the blame, I am happy to be able to state conscientiously and with full knowledge of the facts, that the rights of the minority have not been ignored in this matter, and that every opportunity has been afforded us to show to the world the value of our Protestant education in the Province of Quebec."

The Witness itself, while inserting in its columns Mr. Joly's letter, now acknowledges that "the Government had no intention of ignoring the minority, as is more than proved by the complexity of the Commission, which is extremely generous to the minority."

It attributes the failure of the Protestant exhibit to "the lamented illness of the Chief Commissioner, Mr. McIntosh."

Thus another great grievance against the Catholic Province of Quebec has been completely exploded.

THE EPIDEMIC IN SAGINAW.

We have received a letter from Saginaw, Mich., from Mr. Jas. Duffy, a former resident of Canada, giving an account of the doings of those unreasonable bigots who have become enrolled in what is called the American Protestant Association, an organization having objects similar to the Protestant Protective Association of Ontario.

The peculiar feature in regard to these combinations is the fact that all good citizens of this province accuse the Americans of having given birth to the unlovely being, while the Americans claim that it came from our side of the line. Mr. Duffy says:

"I lived in Canada until I came to the age of manhood, nearly thirty years ago, and was brought up in the midst of Orangemen, but I have never seen anything to compare with the bigotry against Catholics which exists in Saginaw; and this hatred is carried into both politics and business. Our town is suffering in consequence, and I would not be surprised to see the grass growing in our streets ere many years go by if this craze is not checked."

The most preposterous falsehoods are scattered among the Protestant people by men who call themselves clergymen. What are we to think of a reverend gentleman who would say that people had to get down on their knees when passing Notre Dame Church, Montreal? Such was the assertion one of these men made in his congregation when preaching here lately. The same individual also made the astounding declaration that Cardinal Manning would in all probability be our next Pope!"

W. T. RUSSELL'S NEW ARGUMENT AGAINST HOME RULE.

Mr. W. T. Russell, M. P., is one of the Ulster Unionists who, along with Colonel Saunderson, is most loud in his declarations that the men of Ulster will be persecuted if Ireland obtains Home Rule. As an example of the ill-treatment to which Protestants will be subjected in that event, he brought up in the House of Commons the action of the City Council of Cork in authorizing the Mayor of the city to visit Rome during the Pope's Jubilee as the representative of the city, to congratulate the Holy Father on the occurrence of his festival.

He represented that if Ireland were to be governed by Catholics, it might be expected that just as on the occasion in question, they would spend the public money under direction of the Catholic clergy for Catholic purposes, and that thus the Protestants would be taxed to support Popery, indirectly if not directly, whenever the Popish majority might think proper to impose its will upon the oppressed minority. He therefore demanded that the particulars of the transaction should be made public, that the nature of the Popish intrigue might be made known.

The details have been made known, and from them it appears that Mr. Russell's supposition that it was a Popish intrigue is completely falsified. The majority by which the resolution was carried was, of course, largely Catholic, as every majority in the Cork Municipal Council must necessarily be, but the resolution was supported by all the Protestant members, who were desirous thus to manifest their admiration for the illustrious Leo XIII., whose administrative ability and benignity of character render him deserving of all honor. It appears that the minority which opposed the resolution was composed entirely of Catholics, so that it was by no means a Catholic measure, and in the debate no question of religion was even raised by either side.

The ultra Orangemen of Mr. Russell's stamp are extremely fond of picturing a possible persecution of Protestants by Catholics if Ireland be granted Home Rule, but the fact is the intolerance has been altogether the other way. It is only in the Protestant part of Ulster, as far as the matter depends upon the popular vote, that a man's religion is made a disqualification for any office; and even the Protestants of Ireland, always excepting the Orangemen of Ulster, do not dream of being intolerant towards their Catholic neighbors; but the city of Belfast, where Orangemen holds sway, is a sample of the intolerance of an Orange majority; for there is not, nor has there been at any time, a single Catholic in the City Council, nor in any important office in their gift, though there are seventy thousand Catholics in the city.

The liberality of the Irish Catholics, on the other hand, is shown by the fact that the most Catholic constituencies are always as ready to elect a Protestant to Parliament as a Catholic, provided his political views

are sound and in accordance with those of the people.

We hear it repeated to nausea that Ulster is opposed to Home Rule and that therefore it ought not to be granted; but the people of Ulster are oppressed by the Catholic majority of the other Provinces of Ireland; but if there were really any fear that such might be the case, it would still be a fact that the few should suffer less evil at the hands of the majority, rather than that the great majority of the people should continue to be oppressed as the people of Ireland have been in the past. But there is no danger that such will be the case, the more especially as the Irish people are quite willing to accept a Home Rule Bill which affords to the Protestant minority all the protection they can desire. In fact even Ulster is not Protestant, as those who are always talking of Protestant Ulster would have us believe, for outside of Belfast there is a Catholic majority of 80,000 souls in Ulster. Protestant Ulster therefore dwindles in dimensions to the boundaries of that city. Is all Ireland, then, to be dominated by the Orangemen of Ulster, simply to satisfy a Belfast majority? The thought is too absurd to be entertained seriously even for a moment.

There are very few persons who imagine that it is Mr. Wallace's intention to shoulder his musket, if he has one, to go to the assistance of the Ulster Orangemen in their threatened uprising against Home Rule; but this Bombastes Furioso had a point to be gained. The Orange Lodges feel sore that Catholics should enjoy the rights of citizenship in Canada, and several of them in Ontario, and even as far off as British Columbia and New Brunswick, had already pronounced a condemnation against the Dominion Cabinet, because a Catholic holds the Premiership. It seemed that the leaven thus beginning to work would spread, when Mr. Wallace took office as Controller of Customs, and this gentleman felt it necessary to throw a sop to Cerberus to keep him quiet.

Mr. Wallace, just after accepting office, could not coincide with the attacks made on Sir John Thompson, so he defended his chief right loyally in the very Lodges in the lions' den; and the bluster about giving aid to the Ulster rebels was merely thrown in to counterbalance the disastrous effects which his loyalty to his leader might have brought upon himself.

This kind of talk certainly is not becoming in a member of the Government, and we give credit to those Conservatives who cast their votes for the resolution offered by Mr. G. E. Casey, the member for West Elgin, condemnatory of Mr. Wallace's inflammatory language.

We admire the consistency and courage especially of Messrs. Curran and Costigan, who voted for Mr. Casey's motion, though they were condemning the course of their own colleague, when it deserved to be condemned.

Such journals as the Toronto Mail and the Victoria Warder are particularly severe upon Messrs. Curran and Costigan for the manner in which they voted, the Mail especially having had a leading article with the heading "Mr. Costigan must go." The Mail is very angry with Mr. Costigan.

We have only to say that we are much mistaken if the Mail's pronouncements will dictate a policy to the Government. We are satisfied that the country will sustain the two gentlemen against whom the Mail and Warder have thought proper to direct their small-bore artillery.

EDITORIAL NOTES.

A RECENT issue of the New York Christian Enquirer gives the curious intelligence that there is a glut in the clerical market, so greatly does the supply exceed the demand, and as a consequence superior preachers, men of education and experience, cannot get settlements. It states that the cause of the trouble is that "foolish and unscrupulous Churches encourage unfit men, preachers of inferior quality, to crowd the clerical profession. A smart fellow who would be a good carpenter or house-painter gets the notion that he would like to be a minister, and being ordained by an

unscrupulous counsellor to the episcopate, trained and high. There are thus applicants for every thirty-nine are, of the cold. The A those who are thus up the carpenter's tailor's trade to fill by their more success ministry.

Rev. Mr. Riggs written a letter to purporting to be a remarks concerning Evangelist Leyden better for the reverend he to have let the letter in the daily us, places him in a position. The Advertiser to which last week read as follows:

Rev. Mr. Riggs, services at the King's last night, remarked had taken him to task and being present a Leyden in the Opera sary to clean sewers, it is not pleasant to operation is going on for my reticence."

The reverend g tion is: I was preaching in it occurred the search all hearts the imaginations of remarks I impressed the necessity of less pure, and used the be necessary for me to necessary for me to Rev. Mr. Riggs "evangelist's" "Gentlemen's on he made the refer it would be more have admitted it. It is unreasonable was unconscious mixing up Chron

The Bishops, p United States have erect a handsome Stoll, the Aposto to establish a fun will pay his salary, drain upon the Father. As the permanent Deleg benefit of the cou proper that the P of any financial the creation of Father has sign the movement, a the greatest succ Buffalo, has been fund by which th are to be defray

NEW JERSEY demonstrative endeavoring to ment inflicted on God, and they sent to the pen indignation of the community Newmann and Episcopal Church move President in behalf of I Methodist minist been imprisoned the Mother of G their protestat speech has been ian Government think of allowin the New Jersey believed that P allow the Braz course without

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A bright st in which h It appears th shown the sig and among th "Devil's G Bowl." "W the Devil pos the tourist; " "You hono guide promp the landlady.

unscrupulous council he mounts the pulpit to the exclusion of a well-trained and highly educated man. There are thus always about forty applicants for every vacant pulpit, and thirty-nine are, of course, left out in the cold. The Sun suggests that those who are thus left out should take up the carpenter's or blacksmith's or tailor's trade to fill the vacancies left by their more successful rivals to the ministry.

Rev. Mr. Rigby, of this city, has written a letter to the city papers, purporting to be a justification of his remarks concerning the lectures of Evangelist Leyden. It would be much better for the reverend gentleman were he to have let the matter rest. His letter in the daily papers, it appears to us, places him in a still more awkward position. The paragraph in the Advertiser to which we drew attention last week read as follows:

Rev. Mr. Rigby, in the course of the services at the King Street Methodist Church last night, remarked that some of his friends had taken him to task for countenancing and being present at the meetings of Mr. Leyden in the Opera House. "It is necessary to clean sewers," said Mr. Rigby, "but it is not pleasant to be around when the operation is going on. That was the reason for my reverence."

The reverend gentleman's explanation is:

I was preaching from I. Chron., 28, 9. In it occurs the statement "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts." In my remarks I impressed upon the young people the necessity of keeping the imagination pure, and used the illustration, "It may be necessary to clean sewers; it is not necessary for me to stand by."

Rev. Mr. Rigby evidently had the "evangelists" "Ladies only" and "Gentlemen's only" in mind when he made the reference to sewers; and it would be more creditable were he to have admitted it in a manly fashion. It is unreasonable to suppose that he was unconscious of the fact that he was mixing up Chronicles and Leyden.

The Bishops, priests and laity of the United States have resolved not only to erect a handsome residence for Mgr. Satolli, the Apostolic Delegate, but also to establish a fund the interest of which will pay his salary without causing any drain upon the resources of the Holy Father. As the appointment of a permanent Delegate was made for the benefit of the country, it is eminently proper that the Pope should be relieved of any financial burden on account of the creation of the office. The Holy Father has signified his approval of the movement, and it is meeting with the greatest success. Bishop Ryan, of Buffalo, has been made Treasurer of the fund by which the necessary expenses are to be defrayed.

New Jersey Methodists were very demonstrative a few years ago in endeavoring to get a severe punishment inflicted on a blasphemer against God, and they succeeded in having him sent to the penitentiary, to the great indignation of the infidel portion of the community. But now Bishop Newmann and the whole Methodist Episcopal Church are endeavoring to move President Cleveland to interfere in behalf of Rev. J. H. Nelson, a Methodist minister in Brazil, who has been imprisoned for blasphemy against the Mother of God. They are loud in their protestations that freedom of speech has been violated by the Brazilian Government, but they did not think of allowing freedom of speech to the New Jersey blasphemer. It is believed that President Cleveland will allow the Brazilian law to take its course without his interference.

The notorious medium Vera Ava has just been sentenced to the State prison in Illinois for defrauding a credulous elderly gentleman of his property, under pretence that the spirits had commanded him to transfer it to her. This Vera Ava is the same person who, a couple of years ago, failed in her endeavor to sustain a charge against the Jesuit Fathers of Chicago that they had stolen her money and jewelry after drugging her on one occasion when she called at their residence. She was then identified as Mrs. "General" Diss Debar, the New York spiritualist who cheated lawyer Marsh out of his property in a manner similar to that which she has been practicing in Illinois. She has also figured as a no Popery lecturer through the States. She is just the kind of material of which the itinerant no-Popery lecturers are usually made.

A bright story of Irish wit is related in which his Satanic majesty figures. It appears that an English tourist was shown the sights by a guide one day, and among the places visited was the "Devil's Gap" and the "Devil's Bowl." "What an amount of land the Devil possesses in Ireland," said the tourist; "he must be an important personage in this country." "Your honor's right," replied the guide promptly, "but like the rest of the landlords he's an absentee."

EXECRATED BY THE CHURCH.

The Awful Slaughter of St. Bartholomew's Day.—The Truth of History.

It is still the fashion in some circles wherein the scrupulous handling of the truth is not so much of an object as a desire to cast odium on the Church, to delight in painting the horrors of the Inquisition, and to point at the Massacre of St. Bartholomew's Day, as examples of the diabolism of the Church of Rome. Father McMahon, of Cleveland, in a course of lectures, has been dissipating some of the many fictions connected with these two subjects. Speaking on "The Massacre of St. Bartholomew," last Sunday evening, he spoke in part as follows:

When writers enter into a conspiracy against truth and persistently poison the channels of history, it is most difficult for the generality of people to get at the real facts concerning the question at issue. Our Divine Lord has said: "Know the truth and the truth shall make you free." The relationship and the dealings of the Church with individuals and with nations have been and continue to be grossly misrepresented. Unless we ourselves know the truth we cannot impart it to men of good will seeking the freedom which it gives.

Last Sunday evening we considered "The Inquisition." This evening we will consider the matter of "The Massacre of St. Bartholomew." The 24th of August, 1572, recalls a terrible deed of vengeance executed in France. That massacre affords a popular theme to the ENEMIES OF THE CATHOLIC CHURCH.

All the crime and horrors of that bloody day are laid at the doors of the Sovereign Pontiff and of the Catholics of France. French infidels of the last century supplied an abundance of imaginary details, in order that no link might be wanting in the terrible accusation. These details have been accepted and proclaimed through the press and from the pulpit as incontrovertible facts. Chénier's charge has been repeated throughout the world. He wrote that Cardinal De Lorraine had blessed the poinards of the assassins at the Louvre and had given the signal for the massacre. That illustrious Cardinal was at the time far away from France, because he had gone to Rome to take part in the election of Pope Gregory XIII. But this mattered little to Chénier, or to those who echo his words. Voltaire, the prince of infidels, was possessed of a diabolical hatred against the Catholic priesthood and against the symbol of redemption. He said that the clergy were the active agents of the butchery and that the assassins, with a dagger in one hand and the crucifix in the other, immolated their unhappy victims. Yet it is well known that this wicked picture sprang solely from the imagination of Voltaire. However, the enemies of the Church have not hesitated to accept his fancy as historic truth.

We must, as we do,

EXECRATED THE CRIME

of August 24, 1572. While condemning the slaughter we also condemn as falsifiers of history those who seek to connect the Church with the massacre. By such writers the Catholics of France are painted in the darkest colors, while the Huguenots are represented as peaceable and harmless citizens, innocent victims of treacherous Rome. The Huguenots or French Calvinists flourished during the minority of Charles IX, and the regency of Catherine de Medici, the mother of the king. As they increased in numbers and influence they showed their persecuting spirit. In their synod, held in Paris in 1569, they enacted that heretics should be put to death and that it was the duty of the State to enforce such punishment. While accusing Catholics of intolerance Protestant writers should be mindful of the Calvinist decrees. In order to subvert the Government and overthrow the religion of the French nation all means seemed lawful to them. They sought by turns to oppress the Catholics, to revolutionize the State and to dismember the kingdom. They rose in civil and religious wars in 1562, in 1567 and in 1569. For this last uprising they were furnished money by Queen Elizabeth and by the Government of the Netherlands. As the price of English support the Huguenots had surrendered Havre and Dieppe into the hands of Queen Elizabeth and had consented to admit an English garrison into Rouen. No wonder the French people were aroused by the attempt of the Huguenots to recall a hated rival power to France. Even when in 1570 a general edict of pacification had been published they availed themselves of it to renew their secret military plans for future struggles.

In the three civil wars of the Huguenots of France no fewer than fifty cathedrals and five hundred Catholic churches were plundered and destroyed. When the principality of Bearne adopted the Genevan tenets all public acts of Catholic worship were interdicted and religious toleration denied to the Catholics. In 1569 three thousand Catholics were butchered by the Huguenots at Orthez and two hundred priests were cast headlong from a precipice. In some places priests were buried in the ground up to their shoulders and made targets of by the Huguenots.

I might quote

INNUMERABLE OTHER INSTANCES of Huguenot massacres, but these suffice to show that they were not as meek and mild as some writers would wish to have us believe. Many of the horrors of the massacre of August 24, 1572, might be attributed to the hatred engendered by the cold-blooded murders perpetrated time and again by

the Calvinists. But one crime does not justify another. Nor was religion the mainspring of the massacre of St. Bartholomew's day in 1572. Let me briefly explain.

Many Catholics were victims of the massacre of St. Bartholomew. Mezeray says: "The possession of wealth, an envied position or the existence of greedy heirs stamped a man as a Huguenot." Catherine de Medici and her son Charles IX. were not zealots for the Catholic faith. The Huguenots had certainly been guilty of high treason. Yet dignities and honors were conferred on their leaders. Among the ablest of them was the Admiral Coligny. The king even sanctioned the marriage of the sister to Henry of Navarre, who was the hope of the Huguenots.

The king was wholly guided by the counsels of Coligny. The mother of the king feared the influence of Coligny. She saw that he was undermining her power and setting aside her authority. "What do you learn in your long conversations with the Admiral Coligny?" said Catherine one day to the king. "I learn," he replied, "that I have no greater enemy than my mother." These words sealed the doom of Coligny.

Most of the leading Huguenots had hastened to Paris to be present at the nuptials of the Prince of Navarre. While Coligny was passing through the streets on the evening of Aug. 22, he was shot at by an assassin and wounded. The attempt was traced to the mother of the king. The wounds though dangerous were not fatal. Had they proved so, it is very probable that there would have been no massacre. The Huguenots vowed immediate vengeance. Catherine saw that no time was to be lost. On the morning of Aug. 23 she convinced the king that the Huguenots had planned a conspiracy against the State, himself and the royal family. She roused him to anticipate what she called the traitorous designs of the conspirators. It cost her but a word to rouse the populace to arms—and that word she spoke. When the clock of Notre Dame struck 3 on the morning of the feast of St. Bartholomew the bell of St. Germain d'Auxerre tolled the

SIGNAL FOR THE MASSACRE.

The morning's sun of the 24th saw completed the terrible work of blood as far as it had been planned by Catherine de Medici. But the passions of the populace once let loose it was not easy to withdraw them from the scenes of violence. The king sent royal letters to the governors of France on the evening of the 24th commanding them to maintain tranquility. But new victims were added to the roll of murdered Huguenots, owing to the feelings of the excited populace and their treasured wrongs. Two days afterward the king assumed to himself the full responsibility of the dreadful massacre, and that religious motives had not prompted the execution, but a conspiracy against the king, the queen's mother and her other sons. What was the number of those massacred? The totals vary according to the passion or prejudice prompting the authors. Caveirac states that the total number in all France was 2,000, Alzog less than 4,000, Lingard says it did not exceed 1,600. The official martyrology of the HUGUENOTS CLAIMED 15,000, yet could give the names of only 786. Charles IX. sent a special agent to Rome who set forth that there had been a conspiracy against the king by Coligny and his associates, and related that the wicked attempt had recoiled on their own heads. The whole affair was represented to the Pope as the providential discovery and extinction of a dangerous conspiracy against the king, the liberties and lives of the Catholics of France. These accounts prompted the rejoicings and the "Te Deum" at Rome. Had the conspirators against the king been Catholics instead of Huguenots the same thanksgiving would have been offered up. But when the real facts were made known Gregory XIII. deprecated in tears the massacre.

Instead of the Church having instigated the massacre, the Huguenot martyrology attests that very many of the sufferers were sheltered in the monasteries from the fury of the populace. With these facts before us what are we to think of the histories, the press and the pulpits that represent the massacre of Aug. 24, 1572, as having been promoted, instigated and carried out by the authorities of the Catholic Church? "Know the truth, and the truth will make you free."

CATHOLIC PRESS.

London Catholic News.

While so many thousands are lost to the Church, Protestantism is, generally, not very much the gainer. In Germany particularly, the issue is no longer between true or false forms of Christianity, but rather between Catholicism and rationalism. The universities have sapped the basis of the reformed religion, but they have also to a great degree destroyed Christian faith. Nearly all the professors are unbelievers, very few are even Deists, and under pretext of science their teaching is destructive of all belief. The Bible, formerly the alpha and omega of German Protestantism, is no longer allowed to be an inspired book, and Jesus Christ, the Redeemer of men, is looked upon as a myth. A short time ago, in a lecture upon the first civilization of Germany, one of the professors lamented the spread of Christianity, "because the truths it taught, were far beneath the proud, simple doctrines of the Valhalla. Nursed in the Universities and devel-

oped in scientific literature, the germs of disbelief have spread within late years amongst the people, and socialism is simply the outcome of classical philosophy. The Socialistic leaders are the first to affirm the fact and to glory in it. The teachers of youth have sown the wind of irreligion and irreverence for all things holy, and it is greatly to be feared that they will reap the whirl-wind of revolution.

Catholic Columbian.

When Protestants rise up in meeting and tell their gullible hearers what the Catholic Church and Catholic priests should do, we imagine some native Fijians coming over here and advising the socialistic and communistic elements just what the Government of the United States ought to do. Why the Mormon elders preach that the ministers should wear several wives. Controversy and discussion become at times very wearisome, especially so when old themes are repeated, necessitating a rehearsal of arguments that have been worn threadbare. The Catholic is almost constantly annoyed by the reiteration of charges against his Church, charges that have been so often disproven and shown to have emanated from the fertile imagination of a prejudiced historian, an unreasonable sectarian or an ignorant bigot.

N. Y. Catholic Review.

M. Jules Ferry, the French statesman, who was so passionate to destroy religious education and to drive away the religious orders, died suddenly last week. He had lately, during the upheaval caused by the Panama scandal, been resurrected from political oblivion and made President of the Senate. But he was called away unexpectedly and has had to give an account of his works to the Judge who is not opposed to religion or the regular clergy.

Boston Republic.

In a recent address at a public function connected with his episcopal duties, the Bishop of Meath took occasion to deplore the evil of discord which prevails in portions of Ireland. He closed with the expression of a hope that a change for the better would soon come. "Irishmen," he said impressively, "can hate strongly as they can love strongly, but behind an Irishman's hatred you will always find an abundant well of generosity; and I hope, please God, to again see the day when all ranks and all sections of Ireland will be united, all one, all brothers in the bonds of unity and patriotism, and then we will live, please God, to see our country free, her people happy and prosperous, the sifter of the soil enjoying the fruits of his labor, and industries flourishing throughout the land."

The New York Herald, when it undertakes to discuss Catholic questions, displays a great amount of ignorance, bigotry, or both. Here is one of its latest feats in that direction: "The two Roman Catholic universities in Washington, D. C., represent the two schools of Roman Catholicism in this country. In sympathy with the one is His Grace Archbishop Corrigan of New York; in sympathy with the other stands Cardinal Gibbons of Baltimore. With Cardinal Satolli. It is the old question of the Jesuit world over. In America the Church will win." His Grace of New York has no connection with the Georgetown institution, but he is one of the directors of the Catholic University. The three great ecclesiastics named are in sympathy with both colleges. Undoubtedly the Church will win.

Catholic Universe.

"Can Catholics be loyal citizens?" This is not only an impertinent question, but it is one that reflects the highest discredit upon the intelligence and spirit of the individual propounding it.

Boston Pilot.

Our Ritualistic friends are more and more closely approximating to the outward forms of Catholicity. At St. Martin's Episcopal Church, New York, last Sunday, writes a spectator, they had "High Mass," and "Father Riddell, pastor of the church, attired in a violet cope, blessed the palms in a manner similar to that used in the Roman Catholic Church." God grant that these earnest people may not long be content with the externals of the true Church, but may find the peace they are seeking in the full acceptance of her spirit and life!

Our esteemed Protestant contemporary, the Independent, is a steady and consistent friend of Irish Home Rule. It has naturally no sympathy with the Orangemen and their backers, to whom it thus pays its respects:—"The hysterics of the opponents of Home Rule in the North of Ireland are very amusing, and possibly pardonable, considering the passions that have there been aroused. But when the London Spectator publishes a cold-blooded editorial, saying that the rebellion would not be unjustifiable, and proceeds to show how a civil war might be carried on, and how even Germans and Americans might help the rebels, it approaches very near to inciting treason. It is a disgraceful exhibition of party temper."

Philadelphia Catholic Times.

Catholics will not be allowed in future to have it all their own way in the veneration of relics. Heretofore they stood alone the taunts of idolatry and relic-worship. Henceforth they will have company. The pew in which President Lincoln sat when he attended the Presbyterian Church in Washington city, and which has been hidden away for the last ten years, is now to be placed on the platform on which the pulpit stands. In referring to this the present pastor, Rev. Mr. Barlett said: "As to plac-

ing this pew upon the platform, I would gladly welcome it there. It would be to me an inspiration. There is no greater religious relic in the world, and no greater relic anywhere, than this pew where Abraham Lincoln sat to worship his God. Were it made of dirt or mud I would rather sit in it than another of pure gold. It will be a mecca for Presbyterians, and an education in patriotism for our children and our children's children." There is nothing to object to in all this, unless it be the exaggeration of new-born enthusiasm and the statement that the pew is the greatest religious relic in the world. Lincoln was conspicuous for ability, patriotism and genial good nature, but his Christianity was rather of a negative than positive character. What we like about it is the sudden and unexpected discovery that there is an inspiration to better things in objects intimately associated with great and good men. Catholics have always thought so, and have preserved with care the relics, images and pictures of persons conspicuous for holiness of life.

Ave Maria.

A somewhat singular custom has prevailed in Spain for several centuries—the pardon by the reigning sovereign, at the Adoration of the Holy Cross, of a criminal condemned to death. Up to the time of the reign of Isabella II. only one prisoner could have the advantage of this gracious pardoning power: the names being deposited upon a plate in the presence of many possible recipients, and a single one being drawn by the Queen. But Isabella changed all that. Soon after she began her reign, a royal assembly (it being Good Friday) was gathered in the court chapel; and when the time arrived for the Queen, kneeling before the crucifix, to say, as usual, she touched one of the names on the salver, May God pardon me as I pardon thee! she electrified all present when, with tears in her eyes, stretched forth her hands and closed them over all the papers, exclaiming, "May God pardon me as I pardon you all—all!"

For the CATHOLIC RECORD.

FATHER CONNOLLY'S SERMON.

A FULL REPORT OF THE MAGNIFICENT ORATION DELIVERED IN BROCKVILLE ST. PATRICK'S DAY.

The following is a correct report of the great sermon delivered in St. Francis Xavier Church, Brockville, on St. Patrick's Day, by Rev. Father Connolly, S. J., of Montreal:

"I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world. (Rom. i. 8.) We are assembled before the altar of the Most High to celebrate with becoming splendor a world-wide festival. To day not only the little island cradled in the blue ocean of the greater Ireland spreads over the universe, in the heart of Britain, in Asia, in Africa and Australasia, ever the light and breadth of two Americas, from ocean to ocean, but the voice of the Virgin with the incense of the clean oblation in a thousand hymns of praise and thanksgiving. It is the universal family of Ireland, the greater Ireland, spread over the universe, in the heart of Britain, in Asia, in Africa and Australasia, ever the light and breadth of two Americas, from ocean to ocean, but the voice of the Virgin with the incense of the clean oblation in a thousand hymns of praise and thanksgiving. 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For Scrofula

After suffering for about from scrofulous taint on the face...

Catarrh

My daughter was afflicted with catarrh of the bladder...

Rheumatism

For several years, I have suffered from rheumatism...

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co. Lowell, Mass.

A GREAT

(Charges prepaid of the Dominion)

The CATHOLIC

FOR ONE AND A HALF CENTS

Webster's - I

FOR \$4.00

By special arrangement we are able to obtain...

CASTLE & SON

20 UNIVERSITY ST. - MONTREAL

PILES

"HARRIS" gives instant relief and is an infallible cure...

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND

JOHN FERGUSON & SONS

The leading Undertakers and Embalmers.

NASAL BALM

It is a certain and ready cure for colds in the head...

WILSON BROTHERS

Have just received a direct importation of the choicest and purest Mass Wine...

MASS WINE

WILSON BROTHERS

FARMS FOR SALE

A new Farm for sale, giving full particulars...

MISS ANNIE O'KEEFE

Heart Convent, London, Gold Medalist for music from the Ursuline Academy...

DR. WOODRUFF

Defective vision, impaired hearing, nasal catarrh and troublesome coughs...

THE CATHOLIC RECORD.

ONE OF THE "BLACK GOWNS."

Jane Marsh Parker in the Buffalo Express. A York State boy, president of a history club...

It may be doubted if anybody could do that; but when the president of the George Washington History Club asks the slightest favor it shall be granted if possible.

The Relations give many full accounts of terrible experiences endured by the Jesuit Fathers. The list of martyrs is a long one.

Let us take the story of Isaac Jogues alone—gentleman, scholar, saint and martyr; remembering he was only one of an army of heroes...

Isaac Jogues was born in Orleans, France, in 1607, the year that Champlain returned from his first voyage to the New World...

Jogues was one of twenty-two captives with which the Iroquois fled up the River Richelieu and through Lake Champlain and Lake George to the Mohawk cantons.

When seventeen years old he entered the Society of Jesus, and was a most successful teacher until he was twenty-nine; but all the while he was longing to be sent as others of his brethren had been to the savages of the New World.

Before reaching Fort Orange—the future site of Albany—Jogues was the only one of his captive countrymen left alive. He was the slave of the savages, with whom he spent a terrible winter, compelled to follow the hunters on the chase and carry back their game.

But no truer hero ever lived than the gentle, timid Jogues. He was sent at once to the Hurons, on the southern borders of Lake Huron, a far away mission founded a few years before, and to reach which he must journey in an open canoe on the Ottawa, helping to paddle much of the way and subsisting on scanty food.

One July day his captors went to a fishing place on the Hudson (the Phoenix Hotel, Albany, stands on the site), and they took him with them. Here he heard from the Dutch that the Indians meant to burn him at the stake very soon; one of the Dutchmen urged him to run away.

In the summer of 1641 some 2,000 of the Hurons held a great feast of the dead on Green Bay. So many were the dead of the pestilence that the "feast" was a memorable one, the kindred tribes all taking part in funeral games, dances, chants and wild pagan rites, before burying the remains of their dead in a great common pit.

of clothes was given him and passage to England. We read that he slept on deck oftentimes drenched by the waves. Off the coast of England the vessel was robbed by pirates, and Jogues was robbed of the most of his clothing.

His mutilated hands called out his story, and a few souls were given him by the poor peasants. A trader of Rennes offered his horse that the missionary might the more speedily reach a Jesuit college in the vicinity and make himself known to his brethren.

Of course Jogues was the sensation of the hour in all France. The Queen sent for him and kissed his mutilated hands; the gay attaches of the court did him reverence. The Pope restored to him by special dispensation the privilege of saying Mass.

Only until spring could he remain away from his chosen field. Then back he hastened, and after two years' service at Montreal, almost crippled as he was, he was chosen as the man before all others, to go to the Mohawks and to the very locality where he had suffered so much.

As an ambassador of the King of France, Jogues was treated with great respect by the Mohawks, who crowded to look at the man that had once been their captive slave.

At Patnam's "Jesuits in North America" tells their story in a most fascinating way. The boys of our History Clubs cannot do better than to read it, if they would know more of the "black gowns"—of those men of gentle birth and breeding, as a rule, and high scholastic training who counted it a joy to lay down their lives for the savages of New France.

"Six days thou shalt labor," says the great Lawgiver. To do good work, man must be at his best. This condition is attained by the use of Ayer's Sarsaparilla. It overcomes that tired feeling, quickens the appetite, improves digestion, and makes the weak strong.

Coughs and colds are the cause, if neglected, of consumption. It is therefore much better to cure them at once by the use of Hagey's Pectoral Balm, the safe, sure and reliable remedy for all diseases of the throat and lungs.

No other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Remember These Things. Catholic Columbian. The good will of our neighbor is worth much to us. We can hardly live without it.

There are many benefits which our neighbor confers on us, and yet we forget, most times, to give in return a kind word of thanks.

A neighbor may ask a favor, and he is immediately put off or refused. This is done on principle. If it costs a little inconvenience, it pays to grant the favor.

Trusts and Combinations are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla and the best of it is the trust is fully justified by the merit of the medicine.

NOT SO BAD AFTER ALL. Rev. Macnee Does not Believe all the Naughty Things Said About Us. Catholic Columbian, Columbus, Ohio.

I propose to speak to-night on Catholicism, especially as it is related to American institutions; and as the views I shall set forth are sometimes dispensed with from Protestant pulpits, it seems fit to me to speak a few preliminary words as to how and why I arrived at the views I entertain.

I was born in a land where the first article of a good Protestant's creed was to hate a Catholic, and where, if a Protestant did not fervently hate a Catholic he was suspected of being lukewarm in the faith, if not, indeed, already under the secret influence of Jesuitism.

Wash Day AND No Steam IN THE HOUSE BY USING Sunlight SOAP According to Easy Directions

Put aside your own ideas next wash-day and try the easy, clean, "SUNLIGHT" way. DON'T Let another wash-day go by without trying it.

the Irish Protestant Church—an act that was looked upon by most Protestants around me as an emanation from no other quarter than from the Pope of Rome himself.

As I grew older and began to have apprehensions of the trend of affairs around me and the tendencies of the day in which I lived, I soon gained a very distinct impression for myself that the real danger to religion in our day and generation was not from Romanism at all, but from the common enemy of Protestantism, viz.: modern rationalism and infidelity.

But a better knowledge of the way the world is moving and a somewhat persevering study of history have long since wholly dissipated that early superstition from my mind.

The Grand Duke Frederick of Baden, uncle by marriage of Emperor William II. of Germany, has announced his intention of becoming a Catholic. He attended all the religious ceremonies held at Baden in honor of the Pope's Golden Jubilee.

Hood's Pills, are purely vegetable, and do not purge, grip, or gripe. Sold by all druggists. Dyspepsia Cured. GENTLEMEN, - I was troubled with dyspepsia for about four years.

COUGHS AND COLDS lead to consumption if neglected. Dr. Wood's Norway Pine Syrup cures quickly and is pleasant to take. MILDURN'S BEEF IRON AND WINE the best \$1. Minard's Liniment is used by Physicians.

SOAP MAKERS TO THE QUEEN BY SPECIAL ROYAL APPOINTMENT

AND the work so cut down that young girl or delicate woman can do a family washing without being tired. No HEAVY DOLES TO LIFT You Say: HOW? BY USING Sunlight SOAP

Put aside your own ideas next wash-day and try the easy, clean, "SUNLIGHT" way. DON'T Let another wash-day go by without trying it.

For Constipation Ayer's Pills For Dyspepsia Ayer's Pills For Biliousness Ayer's Pills For Sick Headache Ayer's Pills For Liver Complaint Ayer's Pills For Jaundice Ayer's Pills For Loss of Appetite Ayer's Pills For Rheumatism Ayer's Pills For Colds Ayer's Pills For Fevers Ayer's Pills

Every Dose Effective We Live in a Progressive Age WE AIM TO IMPROVE AND NOT DETERIORATE. Our New Brand, the Cable Extra

will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality. S. DAVIS & SONS. M - Emmanuel - Champigneulle PARIS. BAR LE DUC. FRANCE. FIGURE WINDOWS FOR CHURCHES. STATUARY

Are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla and the best of it is the trust is fully justified by the merit of the medicine. Hood's Sarsaparilla CURES.

130 KING STREET. JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone—House, 378; Factory, 164.

It is a certain and ready cure for colds in the head, catarrh of the nostrils, and all the troubles which attend them. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

Have just received a direct importation of the choicest and purest Mass Wine, which will be sold at REDUCED PRICES. They hold a certificate, attesting the purity, from Rev. Emmanuel Olea, Vicar-general of the Archdiocese of Tarazona. The religiosity are respectfully invited to send for a sample.

MISS ANNIE O'KEEFE, OF THE SACRED Heart Convent, London, Gold Medalist for music from the Ursuline Academy, holds the title of the Detroit Conservatory of Music, and is open for concert engagements in either instrumental or vocal music. For terms, address London Entertainments Bureau Co., Conservatory of Music, London, Ont.

DR. WOODRUFF, No. 155 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome coughs, etc. Eyes tested, glasses adapted. Hours, 12 to 6.

For Scrofula

After suffering for about twenty-five years from scrofulous sores on the legs and arms, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result.

Catarrah

My daughter was afflicted for nearly a year with catarrah. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla.

Rheumatism

For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless.

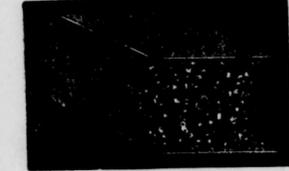
For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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FIVE-MINUTE SERMONS.

Low Sunday.

THE CHRISTIAN'S PEACE.

Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side.

He stood in their midst. To day He stands in the midst of us and utters the self-same words, "Peace be unto you."

To be at peace with the world is the aim of many men. But to have one's life run smoothly on, to be hindered neither here nor there, to be always in the sunshine and never in the shadow, may bring us peace and gladness, but not the peace and gladness that our Lord would impart.

Yes, dear friends, ours is to strive, to contend with self, with a nature that is fallen, with a proneness to evil, with desires that are selfish and carnal.

To be at peace with the world; yes, I admit that it is a thing to be desired, but only so that we are at peace with Almighty God, too.

Our duty, then, dear brethren, is to strive, and to keep the law of God, that first law written on our hearts, that law which He has given to us both by His words and by His life on earth, and which He still repeats to us through His Holy Church.

Foolish, indeed, are we above all others if our Easter joy is only that of the worldling, and our peace that of the world gives. This is not the peace that comes after looking at His hands and His side; not the joy that the disciples felt as they gazed on the risen Saviour, who stands to-day here in our midst, as He did among those His first followers, and says to us, as He said to them, "Peace be to you."

We may have that peace, my brethren, if we are willing to obtain it and to deserve it as they did. We shall have it descend upon us, if, while we gaze at His hands and His side, we are conscious that we have indeed shared His Passion and cross. May indeed be ours this peace of God, which shall keep our hearts and minds in Christ Jesus.

How a Sister was Buried at Sea.

Sister Angele, of the community of the Sisters of St. Paul de Charras, left Marseille for China on the steamer Yarra on the 31st of October last.

"It is my sad duty to the crew of the Yarra and to the passengers to announce the death of Sister Angele. As we have to part with the dead to-day the following programme has been adopted: An altar will be in a cabin on the larboard, erected near which will be deposited the coffin covered with the French flag and surrounded by lighted candles till the moment of burial. The funeral services will commence at 4 o'clock p. m.

All on board were deeply moved, and it is natural that it should have been so, in the presence of the cold remains of that young victim of Christian charity.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in wasting Diseases and Consumption.

1892. "The Cream of the Havana Cigar." "La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported.

"Clear Havana Cigars." "La Cadena" and "La Flora." Insist upon having these brands.

If you are dependent, low-spirited, irritable and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Morrhop & Lyman's Vegetable Discovery and it will give you relief.

A Cure for Coughs. There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup.

COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Rooms Ontario. Terms \$2.00 per day.

THE SACRED... Medalist for... of Music, a feather instrument, etc., etc.

LADY JANE.

CHAPTER XXXIII.

AS IT IS NOW.

All this happened years ago, some ten or twelve, more or less, and there have been many changes in that time.

In front of the iron railing where Lady Jane clung on that cold Christmas eve, peering into the warmth and light of the Orphans' Home, there is now a beautiful little park, with magnolias, oaks, fragrant white jasmine, and pink flowering crape-myrtle.

In the centre of that square on a green mound, bordered with flowers stands a marble pedestal, and on that pedestal is a statue. It is the figure of a woman, seated and holding a little orphan to her heart.

And there sits her marble image, through summer's heat and winter's cold, serene and gentle, under the shadow of the home she founded, and in sound of the little voices that she loved so well; and there she will sit when those voices are silent and those active little forms are dust, as a monument of honest, simple virtue and charity, as well as an enduring testimony to the nobility of the women who erected this statue in respectful recognition of true greatness under the homely guise of honest toil.

One of my young readers should happen near this spot just at the right moment on some fine evening in early spring, he or she might chance to notice an elegant carriage drawn by two fine horses, and driven by a sleek dandy in plain livery, make the circuit of the place and then draw up near the statue of Margaret, while its occupants, an elderly woman of gentle and distinguished appearance, and a beautiful young girl, study the homely, serene face of the orphans' friend.

Presently the girl says reverently, "Dear Mother Margaret! she was a saint, if earth ever knew one." "Yes; she was a noble woman, and she came from the poor and lowly. My dear, she is an example of a great truth, which may be worthy of consideration. It is, that virtue and purity do not disdain to dwell in the meanest shrine, and that all the titles and wealth of earth could not ennoble her as her own saintly character has done."

The occupants of the carriage are Lady Jane and Mam'selle Diane d'Hautreuve.

The beautiful child is now a beautiful girl of seventeen. Her education is finished, and she has not disappointed the expectations of her friends. At home and abroad she is not only known as the Chetwynd heiress, but also for her many accomplishments, as well as for her beauty and charitableness.

Mr. Chetwynd still likes to spend part of the year in Paris; but he has purchased a beautiful winter home in one of the lovely streets in the garden district, not far from Mrs. Lanier, and Lady Jane and Mam'selle Diane spend several months every spring in its delightful seclusion.

And here Madelon comes to bring her delicious cakes, which she now sells to private customers instead of having a stand on the Rue Bourbon; and Tante Modeste often rattles up in her milk cart, a little older, a little stouter, but with the same bright face; and on the same seat where Lady Jane used to sit is one of Marie's little ones, instead of one of her own.

But among all her happy hours there are none pleasanter than those she spends with Pessie in the pretty cottage at Carrollton, when the bright-faced little cripple, who seems hardly a day older, spreads out her beautiful needlework and expatiates eloquently on the fine results she obtains from the Paris patterns and exquisite material with which she is constantly supplied.

needle, her dainty work sells rapidly and profitably, and she is in a fair way to become rich. "Just think," she says with one of her broad smiles, "I could buy a piano now myself, if I wanted to, and perhaps I shall, so that you can play to me when you come."

During sunny mornings, on a certain lawn in the garden district, there is nearly always a merry party playing tennis, while a genteel-faced woman sits near holding a book, which she seldom reads, so interested is she in watching a golden-haired girl and a handsome young man, who frequently interrupt the game to point out the grave antics of a stately blue heron, that stalks majestically on one leg under a glossy palm.

But we must not approach the borderland of romance. Lady Jane is no longer a child, and Arthur Maynard is years older than the boy who gave her the blue heron.

THE END.

Humbugging American Protestants.

The famous showman Barnum was wont to say that the American people loved to be humbugged, and while his words should not be taken as literally correct, every now and then something occurs to show that they are not entirely devoid of truth.

For instance, just now there are in this country two Evangelical ministers, one from France—the other from Switzerland—who announce that the object of their visit to this country is to solicit funds for the "conversion" of France. The mere announcement of such an errand as that, one would naturally think, would be to win for these two comers the ridicule and derision of every intelligent American.

Whether the two ministers will succeed in wheedling American Protestants to give them \$50,000 for "conversion" of France is a matter of very little concern. Be the errand hither a success or a failure, "the eldest daughter of the Church" will remain true to her ancient faith. But how supremely ridiculous it is to find a number of intelligent Protestants meeting to devise means for rendering successful such a mission, and how well it illustrates Barnum's saying that the American people love to be humbugged!—Catholic Columbian.

The Spring. Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes.

The Red River. The red river of life is the blood. Like other rivers it sometimes becomes impure, but, unlike other rivers, it only needs Burdock Blood Bitters to perfectly purify it and remove all its dross from a common impure to the most scrupulous source.

The great lung healer is found in that excellent medicine sold as Bickel's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat, the air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc.

Thos. Sabin, of Eglinton, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader go thou and do likewise.

MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphates cures all throat and lung troubles.

HIGH HEALING POWERS are possessed by Victoria Carbolic Salve. The best remedy for Cuts, Burns, Sores and Wounds.

Beef, Iron and Wine, Milburn's, 251 Minard's Linniment, Lumberman's Friend.

IS WITHOUT AN EQUAL. PENNYROYL, N.C., March 19, '91. Nervousness and sleeplessness were mine from which I suffered for six years, and almost every day many medicines were tried, but I failed by the use of one medicine, Rev. G. Dowd's, Father Kenig's Tonic, and my nervousness and sleeplessness disappeared. This medicine is without an equal. LOUIS G. DELANEY.

Head the Deafened Effect. KANSAS, Iowa, May, 1894. I recommend Father Kenig's Tonic to several of my patients, for several years I have used it for alcoholism, even for whom I was assured the Tonic was more than worth any other cure—a perfect cure in two weeks. Hoping this will suffice to prove the excellent effect of the remedy, I thank you for the extreme kindness shown to the poor in the past. REV. FATHER J. A. COOK.

A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients also get the medicine. This remedy has been prepared by the Rev. Father Kenig, of Fort Wayne, Ind., since 1856, and is now under his direction by the

FREE. KOENIG MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$8. Agent, B. W. Saunders & Co., Franklin, Kansas, Canada.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CROIX SOAP MFG. CO., ST. STEPHEN, N.B.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,300,000. Reserve Fund, 626,000. J. W. LITTLE, President. JOHN BEATTIE, Vice-President. DEPOSITS of \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England, Executors and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.



PICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in the Year. Compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints. Recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Rich in the Life Principle of Prime Beef. This is the distinguishing trait of JOHNSTON'S FLUID BEEF.

All seeking to secure the benefits that the essential qualities of Prime Beef can impart, should make sure they use a preparation that contains these qualities. JOHNSTON'S FLUID BEEF Does.

EDUCATIONAL. ASSUMPTION COLLEGE, SANDWICH, ILL.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. CURRIE, C. S. B.

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Ottawa Business College. For a sound, practical Business Education this school is in the front rank. Special terms to students from a distance. Send for Catalogue and try.

JUST RECEIVED. Supplementum Bravillii ad Usam Præparatum Quædam; Mariasapolitanæ et Otavienæ, in Regione Canadensis, size 4 x 4, gilt edges, per set, net, 50c. size 4 x 7, gilt edges, per set, net, 75c. Lithograph of Rev. Father Dowd, size 2 1/2 x 3 1/2, price, 10c. The Two Chiniquays—Father Chiniquay vs. Minister Chiniquay. Price, 10c.

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WENELEY & COMPANY. WEST TROY, N. Y., BELLS. Favorably known to the public generally. Church, Chapel, School, Fire Alarms and other bells, also, Chimes and Organs.

BUCKEYE BELL FOUNDRY, CLEVELAND, O., U. S. A. Church Bells, Peals and Chimes.

FATHER DAKEN'S LECTURES. One of the most instructive and useful pamphlets extant in the history of the Faith. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harris, O. M. I., 28 Wilford street, Ottawa, or to Thos. Coffey, Catholic Record Office, London.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS. Save all cancelled postage stamps of every kind and country and send them to Rev. M. Barral, Ramonville, New Jersey, U. S. Give at once your address and you will receive with the necessary explanation a nice Souvenir of Hammonville Mission.

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