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

VOLUME 11.

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Catholic Record.

London, Sat., May 4th, 1889.

EDITORIAL NOTES.

GRIP's cartoon on the danger of Jesuitism, which has been so much admired by the anti Catholic press of Canada, was stolen from a miserable infidel paper in New York yclept the Truth Seeker, of 16th February. Alas for Grip's talent for originality which made it of yore the Punch of Canada. The religious Witness of Montreal committed without credit the same act of piracy. We commend to them another of the Truth Seeker's cartoons in which a favorite Protestant preacher is being dumped into a garbage heap, by order of Decency and the Board of Health. Decency is represented as holding her nose closed.

THE priests of the Archdiocese of Toronto met in St. Michael's Palace on Monday for the purpose of presenting Bishop-elect O'Connor, of Peterboro, with a testimonial on the occasion of his leaving to enter his new duties. The testimonial consists of a crozier, mitre, pectoral cross and chain and a ring. The chain is of solid gold weighing 123 pennyweights. The cross has a large amethyst in the centre, surrounded by pearls and richly engraved. The mitre is in fine gold cloth, and the crezier is heavily gilt, and set with preclous stones. The articles cost over \$500. The testimonial was accompanied by a beautifully engrossed address.

Some of the United States papers are making it a subject of great wonder that President Harrison will continue his duties as a Christian even while he is in the President's chair, and the following item is going the round of the United States papers:

"President Harrison holds family prayers in the White House every morning. At half part seven o'clock the family as sembles in the library, where Gen. Harrison sembles in the library, where Gen. Harricol reads a chapter in the Bible, which he explains in a few words. The Lord's Prayer is then repeated by the entire family, and the exercises end. It has always been the custom for the Harrisons to have morning family worship, and their occupancy of the White House will not interrupt the custom."

predestination and infant damnation. Surely the Protestant world is moving. But did any one hear the groans of Caivin, Kuox, and Habbakuk Muckiewrath from their graves while these things were going on in the green wood?

THE Massachusetts Legislature have before them the bill by which the bigots, especially of Haverhill, hope to get into their hands the power of suppressing Catholic parochial schools. They are not satisfied with their discomfiture at their last attempt to do this illegal act, so they have brought the matter before the Legislature, where they will probably meet with discemfiture again. The Rev. Dr. Miner, a Boston parson, appeared before the committee to urge the claims of the bloots. The Boston Herald thus tells how he was bandled by some of the Catholic membere : "Rev. Dr. Miner had his hands pretty full in his sparring with some of the members of the Legislature of Roman

listenere: "Gravel and Boston mud." CONTROVERSY IN ST. THOMAS.

Three weeks ago Rev. Mr. Campbell ectured in Knox Church, St. Thomas, on the Jesuits' Estate Act. At the close of the lecture Rev. Mr. Boyle, minister of said church, proposed a resolution condemning the politicians who voted against disallowance. Mr. McLaws, Clerk of the Court, being called upon to speak, seconded the platform, and after having expressed his views of approbation on some topics referred to by the lecturer, declared himself totally at variance with the resolution that condemned the politicians for not vetoing a law passed in Quebec, or for not interfering with the right guaranteed to every Province to manage its

own affairs. The St. Thomas Journal criticized the resolution in no measured terms. Rev. Mr. Austin, seconder of the resolution, then commenced a series of letters controverting the attitude assumed by the Journal. Mr. Austin is Principal of the Ladies' College, St. Thomas, and is a minister of the Episcops! Methodist persuasion. In his letter to the Journal he stated that the resolution in Kuox Church was carried unanimously, that the leading politicians of the country were pandering to the Roman Catholic vote, and that to endow the Jesuits in the face of their acknowledged record of crime was simply infamous. Thereupon Rev. Father Flannery opened he batterles of his logic upon the breast. works of Rev. Mr. Austin's stronghold, and the following letter appeared in the St. Thomas Journal of April 15th inet .:

Travelling Too Fast. To the Editor of the Journal:

SIR-Allow me to take exception to a few of the remarks expressed in a letter which appeared in your issue of Saturday last over the signature of B. F. Austin, 1. It is not true that the resolution passed in Knex Church on the occasion of Rev.

most liberal and most independent of all the Provinces that comprise this Canadism Dunifolon of which we feel so proud. But Mr. Austin would lower our representatives to the level of Tammany tricks ters or Chicago boodlets. Because they do not fall in with his narrow-minded bigotry, they are to be condemned as pandering to the Roman Catholics vote! Did Hon. D. Mills, who is one of the largest minds and the most hon orable and fearless exponent of truth, nonor and justice, did he sell bimself and his name and his historic reputation for a few Catholic votes? Hather Flannery would not interpret that against the separate schools. He is that the sport of the beloiton of the Toronto meetings of the Third party, and I can assure him the wiject of the abolitton of separate schools are they will maintain those views was not mooted. I am not sure, however, but that the Third party, if it had the province a fact in place of a farce, as it is at present, and it is at present, and bis harme and his historic reputation for a few Catholic vote? To define the against the separate schools. He is that the separate schools. He is that the separate schools. He is a price of the Catholic vote? To which I reply: most certainly I have. But that the separate schools. He is that the world in the Toronto meetings of the Third party, and I can assure him the evenly divided in their political views, and what the the the theating of the Catholic vote is no data to matter what the Province a fact in place of a farce, as it is at present, and I can assure him the evenly divided in their political views, and that the yield and the the that the Eachbols of the Province a fact in place of a farce, as it is at present, and I can assure him the evenly divided in their political views, and to the the that the price of the aboliton of the Catholic vote is only heard of and feat the catholic vote is only heard of and the most hone. The real Catholic vote is only heard of and the catholic vote is only heard of and the catholic vote is only heard of do it? He is a Protestant representative of Lower Canada, and he stated that the Pro-testant minority in Quebec never had reason to feel that they were in minority that their school legislation is left com pletely in their own bands, and that in no part of the world is a religious minority treated with so much liberality and generosity as the Protestant minority

tions burst out into laughter. There are, there is a constant protest against their it was explained, some burial vaults—but
Dr. Miner persisted in asking: "What is
under the school-rooms?" Father Bodfish answered amid the laughter of the
listeners:

"Gravel and Boston mad."

"A Austin save that the incorporation."

Mr. Austin says that the incorporation and endowment of the Jesuits in the face of their acknowledged record is little less There is no endoument made to the Jesuits—a simple gift is not an endow-ment. Secondly, by implication we are made to believe that the Jesuits have said ment. Secondly, by implication we are made to believe that the Jesuits have said they were guilty of all the horrible charges laid at their door. This they never have done. On the contrary, they were never given a chance to speak for themselves. In what court of Europe was a Jesuit, in good standing with his order, ever accused of any crime? Sir John Thompson challenged all Canada to men tion one sin or guilty act that any Jesuit has ever been accused of on this continent. Let Mr. Austin accept the challenge and prove that he is not a prevaricator and a calumniator of the best, the most learned and most God fearing men on the round world. But it would be far more profitable for Mr. Austin to mind his college than be interfering in matters that don't concern him, and which he does not seem fully capable of grasping nor of treating fully capable of grasping nor of treating dispassionately.

I am, yours, etc., W. FLANNERY.

St. Thomas, April 15, 1889. Rev. Mr. Austin replied on Wednerd sy, 7th, that Mr. McLaws expressed himself in favor of the rest of the resolution, besides the disallowance clause, and declared that he did not condemn all the politicians, because there are some shining examples among them, and struck out

"Has Father Flannery never heard durwhich makes and unmakes governments in Ostario? Why do we never hear of the Methodist vote? The Presbyterian vote? No one can account for the post. tion of affairs in Quebec, nor the way in which the separate schools are managed in Ontario, nor the under influence of such men as the late Archbishop Lynch in Canadien politics, nor the appointments that are frequently made through the influence of priests or bishops, nor for the influence of priests or bishops, nor for the support, even by the law of for his support, even by the law of the '188' as expressed by their votes, and the views of their constituents, without admitting some pandering to the Roman

in Knex Courea on the occasion of Rev. Mr. Campbell's lecture was, as Mr. Austin says, unanimous. Mr. David McLaws protested against the right of people in the Province of Octario to dictare to the people of Quebec. By his action he maintained that as we in Ontario would rise up en masse against any interference with our legislation on the part of Quebec, it is absurd and out of all order that we in a should and out of all order that we in

what is their "acknowledged record."

B. F. Austin.

St. Thomas, April 17, 1889. To which Father Fiannery replied a

of To the Editor of the Journal : Quebec. Why could not Mr. Colby have others reasons than a few patry votes to make him speak thus, and vote thus, in the hearing of Mr. Scriver and other Protectant continuous and the protectant of the Lautor of the Journal:

10 the Lautor of the J testant gentlemen who should have stood letter, which appeared in your issue of up to contradict him, did he utter what Wednesday last. For brevity's sake I

that there were many "shinning examples among politicians." It is really too bad that the leaders on both sides of the House are not among the "shining examples."

For the question is not, "are all the 188 who voted against Mr. Austin's wishes degraded beings," but as the resolution had it, and as Mr. Austin repeated it in his letter of the 16th trist, "there is sufficient evidence before the public to warrant the b-lief that the leading politicians in Canada do pander to the Cattolic vote."

any other country but Octario Mr. King would obtain, as he would be entitled to, a large annuity and a gold medal for long and faithful service.

8. Mr. Austin is never done singing jeremisds over the want of untity amongst Protestants. It is a great pity indeed that all the sound thinkers and sensible people of the various Protestant communities would not how down to the distance of the peace of the

3 Mr. Austin evidently fieds that both he and the famous resolution are at fault, and he tries to shirk the responsibility of his imprudent action by inviting me to try and convince the public that all the politicians who voted against disallowance are Simon pure. That's none of my buiness, but it is Mr. Austin's business to ness, but it is Mr. Austin's business to prove that he has not calumnisted and vilified such noble characters as Hon. Et. Blake, Hon. D Mills, Hon. Alex. Mackensie, Hon. Sir John A Macdonaid, Hon. Sir J. Thompson. These are the leading politicians on both sides of the House, and these are men who would do honor to any senate, who would be "shining ex mples" in any assemblage of statesmen or legislators, and these are the men whom Mr. Austin and the "resolution" whom Mr. Austin and the "resolution" hold up to public approbrium, and would drag down, as I stated, to the level

Legislature persecute the Church? Is it not better that Church and State should go on amicably together than to have one warring against the other, as in Italy and ing election times of the 'Roman Catholic in France, where for the time being vote?' Does he not know that it is this Socialists, secret Godless societies and which makes and unmakes governments infidelity rule supreme and persecute the for his support, even by the law of the land. But the people are just as free to continue that law, or to undo it, as in Ker Church on the ecasion of Key.

Mr. Campbell's lecture war, see Mr. Austin away bear the castom for the Hisripons to have morning the Why should be not cantinue to be a Christin after becoming President? It was a will not interrupt the province of Octavioto distate to the people of the castom. Why should be not cantinue to be a Christin after becoming President? If the province of Octavioto distate to the people of the part of Quebes, it is duty of a President as of a day-laborer.

DR. W. H. WARD, editor of the Independent of New York, stated to the New York and Brooklyn Association of Congregational Churches that "the day of belief in the infallibility of the Bible is part." Such is the goal to which the many forms of Protestantism maturally tend. Worse that this the Castomic point the Mr. Why whose Sanday worship conclusion, and province of Octavioto of Octavioto of the Independent of New York and Brooklyn Association of Congregational Churches that "the day of belief in the infallibility of the Bible is part." Such is the goal to which the many forms of Protestantism maturally tend. Worse that this the Congregation of the Castolic people in the many forms of Protestantism naturally tend. Worse that this the Congregation of the Castolic proposed of the Castolic proposed of the Castolic proposed of the Province.

2. It is not true, n'r has there been any attempt to prove, as Mr. Austin assay, the resolution in political stream of the province of the Province of Octavioto of the Independent of New York, which was the province of the Independent of New York and Brookly association of Congregational Churches that "the day of belief in the infallibility of the Bible is part." Such is the goal to which the many forms of Protestant wind the province of the Independent of the Province of Octavioto of the Independent of the Province of Protestant wind the Independent of the Rock and the Castolic proposed of the Independent of the Independent of the Castolic proposed of the Independent of the Independent of the C we are in Ontario to continue or repeal any law, according as it is pleasing or obnexious to the majatty. The people of Quebec Province would not charge that

the Province a fact in place of a larce, as it is at present,

4 As Father Flannery has charged me with calumnisting the "most learned and trot out the "... uch juded Protestant horse." It is felt also on every occasion when the fanatics of Ontario endeavor, by and most God fearing men on the round world," the Jesuits I shall defend the only reference I made to their character only reference I made to their character in another letter, in which I shall show testant public of Ontario have the Roman Catholic solid vote at its back as a safe guard against the intermeddling tyranny of the fanatical sects.

6. Mr. Austin, to show the power of the Ruan Catholic vota, instances a case where a friend of one of his friends told

him something about a distinguished ecclesiastic of London obtaining on short notice a lucrative appointment for the son of the friend of his friend's. This story is on a line with the cock and-a bull Wilson Bros.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, The bear rearried of the Massachusett Logistic Research th stories told with so much unction by Mr.
Austin in the columns of the Toronto Mail
—when he was libelling the Catholic con-

s, who voted against Mr. Austin's wishes degraded beings," but as the resolution had it, and as Mr. Austin repeated it in his letter of the 16th test., "there is sufficient evidence before the public to warrant the belief that the leading politicians in Cansada do pander to the Catholic vote." It is this sweeping condemnation that I objected to, and that I still object to, and that I am certain the great majority of the Journal's readers vehemently object to, and emphatically condemn.

3 Mr. Austin evidently fields that both

sumptuary laws and prohibition hypacrisy, what would they not accomplish if they could only obtain a majority independently of the solid Catholic vote? I venture to say that in a very few years the blue laws of New England would be established in our midst, the penal code would be invoked against Catholics, and it too would become a crime against the State for any man to feed his cow or kiss his wife on Sanday.

9. The Third party may try to conceal its hostility to Roman Catholic separate schools by quoting, with Mr. Austin, the second clause, "Equal rights for all, but privileges for none." On the strength of this very principle the Toronto Mail, with Mr. W. R. Meredith, unfortunately for his party, raised the Lynch and Mowat combination cry, and were snowed under by it. Common sense and common justice shall ever grant to the Cytholic under by it. Common sense and common justice shall ever grant to the Catholic would drag down, as I stated, to the level of Tammany tricksters and Chicago boodlers!

4 The proofs advanced by Mr. Austlin for this contention are stilly enough, viz, the inaccurate statement, with the vague "everybody knows" that the Quebec Ligislature is but the "tool of the Church." Would Mr. Austlin have the Legislature persecute the Church I Is it

I am yours, etc. W. FLANNERY. St. Thomas, April 22nd, 1889.

We shall follow up this controversy as t advances.

PATRIOTIC ACTION OF THE CLERGY OF THE DIOCESE OF KINGSTON.

Kingston Freeman In a general assembly of the Clergy of the Diocese of Kingston, in Canada, held in the Bi-hop's Palace, on the 19th day of April, 1889, the Most Ray, James Vincent Cleary, Lord Bishop of Kingston, in the chair, the following resolution, pro-posed by the Very Rev. Dean Gauthier, pastor of Brockville, and seconded by the Rev. Charles B. Murray, pastor of Corn-wall, was passed with acclamation:

entatives:
"That the provisions of that unhappy
Descrion Act are manifestly repugnant to

Coercion Act are manifestly repugnant to the spirit and letter of the Constitution in denying ito the despoised agriculturists of Ireand the right to express in public meet-ing their sense of the leipstice crucily in-flicted on them, or to take counsel with their Parliamentary representatives respecting the means to be employed for their regainedress; redress:

"Chat the selzure and imprisonment of Ireland's Parliamentary representatives

That the seizure and imprisonment of Ireland's Parliamentary representatives because of their naving exercised their legitumas right under the Constitution to most their constitution to most their constitution is and consult with them upon their political requirements, is a crimelegaths a fundamental involvational existence, superior to London-made law, and is a direct incentive to the people of Ireland to regard Parliamentary methods of redress of grievances as a mockery, and consequently to have recourse to methods of violence, through the agency of secret associations or otherwise, for their self-protection:

"That we have read with disgust and abborrence the journalistic accounts of the brutal ill usage of Ireland's elected representatives in the prison cells of Tuliamore and Clonmei under cover of the Coercion Act—how they have been stripped mated, snorn of their hair and beard, compelled to lie upon the plank bed, forcibly clothed in the felon's garb, and in divers other ways shamefully outraged; and we have no hositation in condemning such abuse of nower by the presset Prime Minister of England and his nephew in Ireland as a tyranny inconsistent with the first principles of civilized government and a stain upon the escutuceon of England, tending to reduce for from her foremost place of notor amongst the unitions as the persistent guardian and champion of parliamentary eagle lation and of the popular liberties scentified with its historical development; and we hereby, on beball of ourselves and our almanutary party, wisely guided by Mr. Parladi, and especially to the imprisoned and insulted representatives of ireland, our hereby, on beball of ourselves and our discussions and the horivors of the dangeon are faced and folled by Iriso patrios of nosei

voice:

"The secret of hose years ago, your lordship, has slways been save with me; I have never revealed it, and I should not have known this now but for the gossip of the barracks—" He paused.

"And that gossip?" demanded his lordship; "what did it reveal?"

"Your singular interest in the young officer an interest that extended over

nier was—"
"Stop!" almost thundered the noble

man; "never must tongue utter that word! it brings back the disgrace, the polution of that unfortunate, that miser

Unhappily excited, despite his evident

determination to remain calm, he paced the room with nervous and hurried tread. Carter watched him, regaining confidence and assurance as he saw this

evidence of his power to move that stern and haughty soul. Suddenly he stopped before Carter; he had subdued his

emotions and his mein had recovered its

"Have you betrayed this knowledge, these suspicions"—with an emphasis on the last word, as if he would force the

belief upon Carter that the latter's mind, ignorant of the true facts in the

able past."

CHAPTER XXI.-CONTINUED.

"Stay a moment, Mr. Carmody," becought the miser, "give me time to consider the matter."

"There's no considerin' to be done," replied Tighe half impatiently; "the matther is as plain as a, b, c,—ayther take yer risks wid Joe Canty to foind him arristed on the msrnin' o' the race, an' yer horse, av course, withdrawn (for it would be too late thin to change things), an' thim that's bet on the other horses'll be only too glad o' the evint, for it'll be somethin' in their favor, an' you may be sure it isn't for yer intherests they'll be carin'; you can do that I say, or on the other hand you can jist put Joe Canty off whin he comes down here to see the howse by sayin' you won't have him looked at till the mornin' o' the race; he'll think you're a bit cracked, mebbe, or the loike, but what odds'll that make as long as you've some one to ride him that'll secure yer money? an' for that matther, I can go to him that make as long as you've some one to ride him that'll secure yer money? an' for that matther. I can go to him wid a message from you, biddin' him not to come down here, that the horse'll be ready for him on the mornin' o' the race, an' that he can't see him afore; that'll kape him from inthrudin' on us till we're ready for him; he'll think iverything is all roight, an' in the manetoime I'll have me name booked as if I had a horse to ride in the place o' Rody Crane's filly that I tould you was withdrawn. I can do that aisily, as long as I do it in toime, an' the lists won't be closed till to morrow evenin.' Thin, on Tuesday mix', when Mr. Joe Canty foinds himsel' on the way to the jail, I can sthand for'ard to take his place; be rayson o' havin' me name booked they can't object, an' I can make it appear how I'm a frind o' yours, an' couldn't sthand by an' let you be thrated in such a manner as that; an' niver fear but ivery one to an' let you be thrated in such a manner as that; an' niver fear but ivery one o' the bettors on our side'll be ready to back me. Now, understhand, Mr. Maloney, it's no intherest o' moine one way or the other—it'll nayther put a pinny in me pocket, nor will it take a pinny out o' it; but I couldn't sthand by quietly an' let a man be bate out o' the money you'll lose nixt Tuesday,

whin it was in me power to purvint it."
The miser's eyes seemed to glitter
through Tighe, so bright and so continuous was their sparkle, while he listened to the rapidly-delivered assertions. Tighe had a dim idea that his arguments were very illogical, but he trusted that the volubility and rapidity with which they were delivered would so becloud the old many a brain as to leave him with old man's brain as to leave him with the old man's brain as to leave aim with little power of reasoning beyond the fact that if he did not accede to his visi tor's proposition he would be sure to sustain a great pecuniary loss. Tighe's wish seemed to be gratified; the miser which his ignorance of sporting affairs made all the more rambling and inco-herent to him, while at the same time he was impressed with Tighe's forcible

and apparently honest manner.
"I should like to communicate with Mr. Carter," he observed, his whole

"What for?" asked Tighe in well-"What for?" asked Tighe in wellfeigned indignant astonishment. "Now,
Mr. Maloney, didn't you swear solemnly
ztore Heaven that yer soul moight burn
foriver in hell's fire if you revaled a
syllable o' what I tould you? An' for
what else'd you be writin' to Carther
for? It I tould the saycret to you to
save yer bit o' money from bein' thricked
get o' you that's not savin' that I'm you, that's not sayin' that I'm goin' to bethray intorrely the confidence that was put in me; an' besides, Mr. Carther hasn't the money at stake that you have, an' he won't be the loser that But there's one condition I was forgettin"—the last words were owing to one of Tighe's sudden thoughts, and with his wonted quickness he determined to act upon it, though it was absence from Tralee and the uncertainty absence for you, you'll have to give me the latter message simply stated his intended security absence from Tralee and the uncertainty which is absence for you, you'll have to give me the latter message simply stated his intended which absence from Tralee and the uncertainty absence from Tralee and the uncertainty absence from Tralee and the uncertainty which is the precise time of his return. To a prehave it med in the town be givin' the order in toime."

The miser's brow knitted.

"I see, Mr. Maloney," resumed Tighe, "you're not sathisfied, an' I'll not force you; the risk is yer own, an' I have a clane conscience now; I've discharged me duty loike an honest man, so I'll bid you good evenin," Again he turned to depart, and he

had almost reached the door of the little

One moment, Mr. Carmody; how much money will this dress cost?"

"Ob, the matther o' a pound or so,"
answered Tighe, looking as if he were
very unwilling to be longer detained;
but I'd rather you'd dhrop it all now, Mr. Maloney; to ride for you will only be throuble an' inconvenience to mesel'. I didn't think o' it afore, but now that I'm givin' the matther reflection, it'll be best for me not to do it. Agin I bid you a very good evenin', Mr. Maloney,"

turned quickly and shot out of the open doorway. The miser was after him, open doorway. The meer was are him, out on the road, begging him in an abject manner to return. "I will give you a pound, Mr. Carmody,"—and he numbled in his breast.

Tighe returned with him to the shop,

watching with no slight inward satisfac-tion the dirty leather wallet slowly and reluctantly brought forth. He turned his back to Tighe while he opened it, and when at last he faced Tighe a Vohr hold ang out the required amount, his hand trembled so that it seemed as if the bank note would drop from his fingers. Tighe took it, pocketed it carefully, and then with a hurried air, as if anxious to make up for lost time, he said :

make up for lost time, he said:

"Now, Mr. Maloney, I'll be here bright
an' airly in the mornin' for the horse, an'
do you tell the groom to be bidable to
me directions. Thin, whin I get to Tralee, an' see the horse properly stabled,
I'll make it me business to call on Mr.
Canty, an' deliver yer message to him;
out it he presists yer message to him; an' if he persists in coming down here scribed for you. Are you quite ready an' of his rigid mouth; but he made no rewillia', Mr. Maloney, to do all that? no heestiation now, but spake up loike a sman."

"Yes," answered old Ned, as if the monosyllable was choked out of him.

"Very well thin: an' mebbe whin sortions of the mouth; but he made no response. Carter, hurried by his shortsighted eagerness into a remark which should compel some reply from the haughty, impassible being before him, continued:

"Believe me, your lordship, incapable." afther that do you act the part I pre-

you're the gainer o' as many pounds as I have holes in me caubeen,—pointing to his taitered head-gear—"you'll have cause to be thankful to Tighe a Vohn."

There was no solicitation this time to return, and Tighe, with Shaun at his heels, was soon taking hasty strides toward his mother's humble home.

"I may as well kill two birds with one stone," he murmured to himself; "I'll see me mother, an' thry if I can't put in a good word for Corny O'Toole; it will rise the spirits o' the little man, an' kape him me constant frind; an' faith, mebbe I'd need him agin in the way o' writin' or the loike."

of saying aught which might leasen the affection you bear Captain Dennier; as your—"

"Cease!" the nobleman thundered, bounding out of his chair, and standing before Carter with so stern and commanding a mien that the traitor trem beled and shrunk. "Years have passed since that time," continued his lordship in the same voice; "how have you bear Captain Dennier; as your—"

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CHAPTER XXII.

CARTER VISITS DUBLIN. Mortimer Carter was desperate. The fact that his perfidy seemed so well known to both clergymen caused a horrible fear that through their united efforts something might occur to intercept or destroy his plans. He chafed at the bare possibility, and as he walked the narrow confines of his temporary lodging after his meeting with the little party from Dhrommacohol, he muttered to himself, with the savage and threatening look of a wild beast disturbed from its liar:

iar:

"A lifetime in the one pursuit! I failed with her mother, but by the powers I shall have her, though the devil should have my soul the minute after! She turned her face away from me to She turned her face away from me to day; I am a traitor and a worm in her sight!" He clinched his hands and paced the room with quicker strides. "Oh, to bring her proud head down! but it shall be brought down, and that soon. Rick will be prepared to do what I ask him when I return, and if I can succeed in getting Carroll to try to escape again perhaps he will be shot in the venture, and that will be quicker for me than to wait for his hanging."

wait for his hanging."

He ceased walking, and standing by the low mantel, folded his arms upon it and gave himself up to moody thought, Captain Dennier's manner to him on the occasion of their last interview had been occasion of their last interview had been productive of many a doubt and fear; he regretted, also, having given the Fenian document to that officer; he could have cursed bitterely for not being himself the bearer of it to Dublin; then, the promised reward—there was an ambiguity about even Lord Heathcote's essurance to him which did not reint see

mind, ignorant of the true facts in the case, held suspicions alone—"of yours, to any one case? have you hinted of them to Captain Dennier?"

"No, your lordship; I had too much regard for you; I would let the revelation of this come from yourself; it was not my place to know aught."

"You have acted well;" for an instant there was a distinct softening of the assurance to him which did not point so eurely to the compensation as the traitor desired. What if on the completion of his web of treachery he should fied that he himself had been caught in the there was a distinct softening of the harsh voice; the next, however, it had meshes! the thought was maddening and goaded to an extremity to which in recovered its repellent tone; "why did you not tell me what you have told me to day, on the occasion of our first meet calmer moments he would scarcely have proceeded, he determined to go immedi-ately to Dublin. Rumor had it that ing in Tralee garrison, when you brought yourself to my notice and reverted to our acquaintance twenty-seven years thither Lord Heathcote had repaired after his visit to Tralee; he would see atter his visit to Traice; he would see that high military official, and have a distinct settlement, as well as an assur ance that the paper which he had given to Captain Dennier had been received by the proper authorities. He remembered the race tor which he had entered Ned Malenay's horse, but a mamonite ago!"
"I had not ther, your lordship, pene-trated the present state of affairs."
Lord Heathcote was silent for a moment, looking keenly at Carter the

while. At length he said:
"You will maintain the same secrecy Ned Maloney's horse, but a moment's thought convinced him that that need for the future?" "Certainly, my lord;" and Carter bowed as low as his corpulent form prove no obstacle to his journey; the preliminaries of the race were all arranged, and Joe Canty, now that he was really secured for the animal, was would permit him to do.

Lord Heathcote, evidently considering the interview ended, turned aside to too good a horseman to require any supervision; beside, the numerous backsummon an attendant for the purpose ers, as interested as Morty was himself, of conducting Mr. Carter out;

latter had another, and to him, a most important item of business. "Will your lordship kindly re-assure were sufficient to guard the interests of all concerned. He would be obliged to all concerned. He would be obliged to break his promise of bringing the horse up to Tralee, but old Maloney could do that himself, or failing to do it, he could trust the animal to the groom for the journey. These points settled in his mind, he hastily wrote the note which has the content of the property intrusted to the bow who me about the reward for my information? Captain Dennier referred me to you for conference about it, though he told me of your promise to attend to it on the he subsequently intrusted to the boy who was injured by the overthrown gig, and then he rapidly indited another to Joe Canty, which he also sent by hand; the

Lord Heathcote received his visitor but the latter had fortified himself too

visit?" by:
"I have ventured to intrude upon

your lordship in order to settle serious doubts which have arisen in my mind."

"Regarding what?" asked Lord Heathcote, eying him coldly, and for an

are now confined in the county jail at Tralee. Have you any further business,

Still unabashed by the increasing

sternness of the nobleman's tone, or the cold manner which so plainly signified a

desire for the visitor's departure, Carter

'Captain Dennier's own manner to me,

stigmatizing me as a traitor, and showing by his words that his sympathies were more with this country than with his own, led me to fear that there might be

brows for an instant, and a tirmer closing

Mr. Carter ?"

"Well,"—there was an accent of impatience in his lordship's tone—"what assurance do you wish ?" 'That you will use your influence to

secure for me the amount of money which I naned when I had the honor of To a previous interview with your lord-

cote; "what do you propose doing with

such a sum?"

Carter replied: "To purchase the encote than he had anticipated. He chafed at the delay which involved a loss of days and rendered him more desperate cumbered estate of the O'Donoghue

His lordship, without answering and eager. It dawned upon him at last that the difficulties in the way of seeing resumed his seat, covering his face with his lordship were interposed by the latter himself; then he sent up an importunate card, and after still further delay he was conducted to the nobleman. Dignified and cold to sternness, his hand, and gave himself up to thought; Carter patiently waited, a com-placent smile half curling the corners of his mouth. "The O'Donoghue family;" repeated his lordship at length, looking

repeated his fordship at rength, nothing up; "the family, I presume, from whom comes this young Australian convict who was recaptured on information furnished, I believe, indirectly by you."

Carter bowed, and the nobleman constrongly to be abashed for the haughty presense, and having made his obeisance, ne responded to the curt:
"Well, Mr. Carter, the object of this

tinued:
"The estate became encumbered by

deht." Again Carter bowed; Lord Heathcote

still continued :

"And you would install yourself on this estate? Well, Carter, if this last information, which you say is so valuable and the most important you have yet given, proves to be all that you claim for it, I have little doubt of your getting the reward you have stipulated." nstant toying with one of the medals on his breast.

"Regarding the paper containing information of the *Irish Republic* which I gave by your order to Captain Dennier." gave by your order to Captain Dennier."
"I can quiet your fears about that,"
was the cold response. "The paper, in
a sealed cover, was delivered at the
castle, and it is now, with other sealed
papers, in possession of the proper
authorities; it will play an important
part on the trial of the prisoners who
are now confined in the county ial at

Carter appeared to be satisfied; he vas profuse in his thanks and bows, and was profuse in his thanks and bows, and when he left the nobleman's presence i was with a mind considerably relieved, and with courage entirely renewed for his nefarious plans.

TO BE CONTINUED.

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There was a knitting of his lordship's all dealers in medicine, 10 and 25 cents

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"Cease!" the nobleman thundered, bounding out of his chair, and standing before Carter with so atern and commanding a mien that the trattor trem bled and shrunk. "Years have passed since that time," continued his lordship in the same voice; "how have you penetrated my secret now—speak!" The last word was uttered in a still more peremptory tone, as Carter, wholly unprepared for the anger he had aroused, and vainly wishing he had been silent, stood in cowering hesitation. But that peremptory tone would brook neither delay nor evasion. He forced himself to meet the keen eyes bent upon him as if they would pierce him through, and he answered with a painful tremor in his voice: phat powders) not only produces the finest, most delicious and wholesome food, but it is most economical in use.

United States Government Chemist, Professor Edward G. Love, found the comparative strength of the powders named as follows:

Royal Patapaco (Alum Powder). Horsford's (Fresh). Charm (Alum Powder) officer, an interest that extended over years, and the resemblance between his manner and your own—how it was marked by the same sternness and power of command; it flashed upon me then, your lordship, that Captain Denner was—"

Prof. C. W. Parsons, N. Y. College of Pharmacy, in tests made for the Grocer's Association of New York, found the strength of six brands as follows.

Tosts by Professor McMutrie, late Chemist in Chief, U. S. Agricultural Department, Washington, D. C.: Name. Cu, in. gs
Royai.
Cleveland's.
Dr. Price's.
None Such.
Horsford's (Phosphate). Cu. in. gas per oz

It will be noticed that the Royal produces from 17 to 40 per cent. more leaven-ing gas than any other cream of tartar powder, and is consequently that much

The Government Chemist, Prof. more economical.

The Government Chemist, Prof. Edward G. Love, who made the analysis of baking powders for New York State Board of Health as well as for the U. S. Government, says: "i find the Royal Baking Powder composed of pure and wholesale ingredients. It does not contain either alum or phoshpates or other incidents and batance." jurious substance.

CARDINAL NEWMAN AND THE TIMES.

THE SAME OLD HYPOCRITE, LIAR AND TRADUCER. I have given you a specimen of the tradition of literature; now I proceed to the tradition of wealth, respectability, virtue and enlightened religion; for all these, in a country like ours, are supposed to go to-gether, the tradition of our merchants, traders, and men of business, and of all who have anything to lose, and of all who have anything to lose, and are, therefore, conscientiously attached to the Constitution. And I shall select, as the organ of their tradition, a writer whom they will at once acknowledge to be an unexceptionable. Tengeneration of their unexceptionable representative of their ideas. If there he a periodical of the day which lays claim to knowledge of this globe, and of all that is in it, which is globe, and of all that is in it, which is Catholic in its range of subjects, its minute curiosity, and its world-wide correspondence, which has dealings with all the religions of the earth, and ought to have the largeness and liberality of view which such manifold intaneous is calculated. ness and noerality of view which such manifold intercurse is calculated to create, it is the Times newspaper. No men avow so steady a devotion to the great moral precepts embodied in the decalegue as its conductors, or profess so fine a sense of honor and duty, or are so deeply conscious of their own influence on the community, and of the responsibilities which it involves, or are so alive to the truth of the maxim, that, in the general has been a bad schoolmaster in Eogland, run of things, honesty is the best policy. What noble manly disinterested mer to do they utter! what upright inten-tion, strong sense, and sturdy resolution. are the staple of of their compositions! what indignation do they manifest at the

ight of vice or baseness! What detestation sight of vice or baseness! what detestation of trickery! what solemn resolve to uphold the oppressed! what generous sympathy with innocence caluminated! what rising of heart sgainst tyranny! what gravity of reprobation! how, when Catholic and Protestants are in fierce political antagonism, they can mourn over breaches of charity, in which they protest the while they had no share! with what lively sensibility and withering scorn do they sensibility and withering scorn do they encounter the accusation made against them by rivals every half a dozen years, of venality or tergiversation! If any-where is to be found the sternness of those where is to be found the sternness of those who are severe because they are pure— who may securely cast stones, for none can cast at them—who, like the cherub in the poem, are "faithful found among the faithless"—you would say that here at length you had found the incorruptible and infallible, the guides in a bad world, who, amid the illusions of reason and the application of reason and the application of reason see the path of duty sophistries of passion, see the path of duty on all questions whatever with a luminousness, a keenness, and a certainty special to themselves. When, then, I would illustrate the value of the would illustrate the value of the anti Catholic tradition, as existing among the money making classes of the community, I cannot fix upon a more suitable sample than the statements of these accomplished writers. Accordingly I refer to their columns; and toward the the last month or six weeks, I find the following sentence: 'It is the practice, as our readers are aware, in Catholic coun-

tries, for the clergy to post up a list of all the crimes to which human frailty can be tempted, placing opposite them the exact sum of money for which their perpetra-tion will be indulged." And what makes

tion will be inouged. And was makes this statement the more emphatic is the circumstance that, within two or three sentences afterward—ever mindful, as I have said, of the tables of the law—the writer takes occa-Severely Burned. sion to refer to the divine prohibition, "Thou shalt not bear false witness against thy neighbor." Such is a specimen of the tradition, marvelous to say, as it exists among the classes who are well-to-do in the world. You see, they are so clear on Mary Lepard, 59 Cecil St., Toronto.

KITCHEN ECONOMY.

SOME OFFICIAL TESTS OF BAKING POWDERS, SHOWING THEIR COM-PARATIVE STRENGTH AND WHICH IS MOST ECONOMICAL.

The below tabulated statements are extracts from public tests of baking powders, made to ascertain their relative value in practical use of baking. The powder containing the largest smount of available saving gas (excluding the alum and phosphat powders) not only produces the finest, nost delicious and wholesome food, but it is most economical in use.

United States Government Chemist, recessor Edward G. Love, found the comparative attention of the point, that for all their mercantile sense of the value of character, their diseases of the value of character, their diseases of the value of character, their diseases with entire severity with fraud, and their severity with fra

CATHOLIC FRUITS IN IRELAND.

Rev. R. L. Everett an English Protest-ant minister visited Ireland recently and wrote for the Christian World his impres-sions of Catholicity in that unhappy land. After pusising the Irish observance of Sun-day, he writes:

Charm (Alum Powder). 116 9
Cleveland's 110 9
Dr. Price's. 102 6
Massachusetts State Analysts found the strength of several baking powders as follows:
Name. Cu. in. gas per cz. Royal. 126 16
Cleveland's 126 16
Cleveland's 181 2
Horsford's 181 2 tian virtue? Where is Protestant Britain in comparison with Catholic Ireland in regard to this? Simply nowhere. All statistics and all testimonies affirm this. A young man who sins against a woman in this respect in Ireland is so condemned by all his neighbors that his life is made a burden to him, and he is forced to

a burden to him, and he is forced to emigrate.

"Even in the wild outburst of 1798 it is admitted on all hands that not a women was wronged at the hands of the rebels, while, both before and after it, sins against the Catholic women on the part of the Protestant yeomanry and of the troops were absmefully frequent! What stronger testimony can we have to the power of the Catholic religion than its ability to hold in restraint the strongest passions of hold in restraint the strongest passions of human nature? The conditions of life under which the Catholic religion obtains under which the Catholic religion obtains this conquest in Ireland increase our admiration for its power. The people live there crowded together in their poor cabins, and thus necessarily are in the way of temptation; and their land, too, is full of priests sworn to a single life yet in familiar and constant intercourse with

familiar and constant intercurre will family life and with the other sex.

"The island is full of inflammable material and of dargerous situations, yet it is the purest land under the sun, at least, as regards the Catholic part of its population. How can any fair minded Christian man withhold high praise to the Catholic teachers for this good, practical Catholic teachers for this good, practical fruit which their teachings bear? Then, again, take the the test of family effection. He that provideth not for his own, and especially for those of his own house, sajs the Apostle, has denied the faith and is worse than an infidel. I have heard stody well conducted religious men in steady, well conducted, religious men in England, if called upon to contribute to an aged father or mother, complain most bitterly of having the old father or mother hung around their necks.

"The feeling and conduct of the Irish to

their aged parents might well shame such as these, and I have quoted actual words heard from the lips of agricultural laborers decidedly above the average of

their class. "In the histories of eviction in Ireland the three generations are generally found in the cabins; a piace by the turf fire having been kept for the old folks. Then look at the money sent from America to the fatherland by the exile Irish. How many a rent which the land would not carry has been paid out of the earnings of sons and daughters in America sent over by them to the old folks at home? There was no Poor law in Ireland till 1839; until then they had to keep their old and lick, or see them starve. In the early part of the century the support of these was actually estimated to cost the poor of Ireland some £3,000,000 a year out their increditably scanty earnings. No doubt the Poor law has been a bad schoolmaster in England

law has never, we believe, been the chosen Catholic mode of relieving the poor. "And in Catholic Ireland it is certain that family affection and family mutua that family affection and family mutual help far exceed what are to be seen in Britain. This again is a good 'fruit' of no mean order. Take, again, the test of ordi-pary crime. Outside of agrarian out rages there is much less of munder and of savage brutality, or of stealing, of wife beating, or of drunkenness, than in Eog-land. The records of the court show this. In our own travels in the country we saw only three drunken men, and they were, each of them, English soldiers If it were each of them, English soldiers. If twere not for the land question they would hardly need any police in Ireland. Even with the crimes which sprung out of a bad system and bad Government there is bad system and bad Government there is less crime per head of the population in Ireland than in Eugland. So that when tried by the test of obedience to the Ten Commandments, Catholic Ireland again carries away the palm from Protestant Britain. I am told by a Protestant resi-dent in Ireland that, as household servants, Catholic girls are proverbially preferred, even by Protestant mistresses to Protestant girls.

"Is not there material in all this for much profitable reflection on the part of those of us who have been brought up to regard Popery as a child of the devil?"

SURG. GEN. WOODWARD, U. S. Army says of the results of chronic maiarial poisoning: "Disorder of the kidneys frequently complicates the condition under consideration. Scanty, more or less al-buminous urine is often observed, and those cases not infrequently terminate in chronic Bright's Disease, with confirmed chronic Bright's Disease, with confirmed albuminuria, oedema or general anasarca."
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of Bishop Grant. It was a cause of great distress to Bishop Geddes that he was no longer able to apply to the literary labor that was necessary for completing his history of the Scotch mission.

The invalid bishop had bestowed his services in connection with the Encyclo pedia Britannica, of which Dr. George Gleig, Episcopalian minister of Stirling, was the editor. His first contribution to this publication was on the subject of the Pope. Dr. Gleig wrote a friendly letter, free of all pedantry and affectation, addressing Right Revd Mr. Geldes, Aberdeen, to thank the bishop and compliment him on the candor of bis paper, and on its interesting information, especially about the election of the Pope. He asked him, moreover, for a reference to one or two standard Catholic works on the Papal supremacy for insertion at the end of the article. He also suggested difficulties regarding the deposing power to the warmest gratitude for its also out of the warmest gration that dat their resolution always to lives so as to do non to the people under file out on the people under file of the satolisment Government. It ments into the people under their charge; and difficulties regarding the deposing power not, he said, for captiousness, but to remove plausible objections to what the contemplated article on that subject would advance. He much regretted the state of the bishop's health, which he feared the dreadful news from France would tend to aggravate. Dr. Gleig concluded by desiring that the bishop would send him any suggestions about the Encyclopedia, which might divert his mind from his sufferings, and which would be thankfully received by the editor.

It was now appointed that Mr. Alex-It was now appointed that Mr. Alexander Paterson should receive into his house of Cean-na-Coille beside his chapel, Charles Gordon and James Paterson, two of the students who had escaped from Douai and were studying their course of philosophy. Mr. James Sharp was destined to supersede Mr. Carruthers at Scalan. There was some difficulty, however, in getting the latter to leave the seminary. He still indulged in the same lofty tone of equality when dissame lofty tone of equality when discussing matters with his superiors. Peace and unity, however, required that he should no longer hold office at the seminary. Mr. Paterson appears to have seminary. Mr. Paterson appears to have got tired of him very soon; for we find that he proposed to exchange Mr. Car-ruthers for the bishop's boarder, Andrew Scott, a youth who would be more easily satisfied with his clothing, and would, also, be no less useful than Mr. Car-

Scott, a youth who would be more easily satisfied with his clothing, and would, also, be no less useful than Mr. Carruthers in every way. Mr. Paterson was allowed £40 yearly on account of his three boarders.

The new agent at Rome communicated to the Scotch bishops the congratulations of Propaganda on the repeal of the penal laws. They thanked and praised the excellent sovereign of Great Britain and extolled the bishop's pastoral letter, as it was designed to express the graif tude of the Scotch Catholics and to encourage them in piety and religion. The Cardinal, however, held out no hopes of a national president for the Scotch College. The agent, although a young man, wisely advised the more prudent policy of not pressing for a change at that time, especially as the discipline of the college happened to be tolerably good. Cardinal Antonelli bore high testimony to the excellent state of the Scotch mission. This was some company to the state of the state of the Scotch mission. This was some company to the state of the service to the Seminary at Valladolid; and his interference on be also for the Roman College would confer on the mission a still more signal benefit. He might be made to understand that the Scotch bishops desired above everything to see that college placed under the charge of Scotch Superiors, who would naturally know best what the Scotch bishops be set that college of Scotch Superiors, who would naturally know best what the Scotch bishops above what the charge of Scotch Superiors, who would naturally know best what the Scotch bishops above what the charge of Scotch Superiors, who would naturally know best what the Scotch bishops above what the charge of Scotch Superiors, who would naturally know best what the Scotch bishops above the charge of Scotch Superiors, who would naturally know best what the Scotch bishops above the charge of Scotch Superiors, who would naturally know best what the Scotch bishops above that the Scotch bishops above the height of the Rotton bishops what the Scotch bishops a as it was designed to express in grain tude of the Scotch Catholics and to encourage them in piety and religion. The Cardinal, however, held out no hopes of a national president for the Scotch College. The agent, although a young man, wisely advised the more prudent policy of not pressing for a change at that time, especially as the discipline of the college happened to be tolerably good. Cardinal Antonelli bore high testimony to the excellent state of the Scotch mission. This was some compensation to the bishops for the rejection of their plans, "There was no mission," he said "connected with Propaganda that gave the congregation so much pleasure as the Scotch." Mr. McPherson, it appears, had better success tion of their plans. "There was no mission," he said "connected with Propaganda that gave the congregation so much pleasure as the Scotch." Mr. McPherson, it appears, had better success with Albani than with the Cardinal Prefect of the Propaganda. He was allowed a certain charge of the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the concession as provided to the students in the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the state of the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the state of the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as provided to the students in the state of the state of the students in the state of the st

Three died this year, also, to the great regret of many friends, another friend of the mission, Miss Dorothy Riddell, aunt to the Laird of Kirkconnell. This benefactoress bequeathed to the mission

raida as were as the Holy Factor in sect ; and he promised to use it in favor of the mission. He also took into consideration the proposal to induce the British Government to move in the affair of national superiors. He had charge, on

Written for CATHOLIC RECORD.

CATHOLICS OF SCOTLAND.

BY THE REV. ENEAS M'DONELL DAWSON,
LL. D., F. R. S.

Bishop Geddes' illness increasing with redoubled severity, and, winter approaching, it was thought that he would be less uncomfortable at Aberdeen. The priest there, Mr. Gordon, was his nephew, and kindly invited him to his house. He removed, accordingly, with as little fatigue as possible, to the northern city, the climate of which was considered favorable to invalids, and which, indeed, had proved so in the case of Bishop Grant. It was a cause of great distress to Bishop Geddes that he was no longer able to apply to the literary labor.

to Canada. The report might lay before the Roman Prelate a statement of the resources on which the clergy depended for their maintenance; which, although lately augmented by a few legacies, had, on the whole, been considerably diminished by the French Revolution. An attempt had been made to induce their people to contribute something towards the support of the clergy, and not altogether in vain. But in some parts of the country living was dear and their people very poor. The number of missionaries, already two small for the demands made on their services, was likely to be further diminished by the recent loss of their French seminaries at Paris and Douai; although it was to be hoped that this loss would only be temporary. At that time the whole dependence of the mission rested on the Soctch colleges at Rome and Valladolid. An application made by the Roman Prelate to the Spanish Ministry might be of service to the Seminary at Valladolid; and his interference on be half of the Roman College would confernant with the of service to the seminary of the province of the mission rested on the part of the Roman College would confernant the mission of the rest of the seminary of the rest of the seminary at the province of the mission conference of the mission conference on the part of the Roman College would confernant the province of the mission conference of the seminary at the province of t

McPaerson, it appears, nad better success with Albani than with the Cardinal Prefect of the Propagada. He was allowed a certain charge of the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as providential, and indicative of still better things to come. There was no longer any difficulty about sending boys to Rome. It would now be an easy matter to fill the college if only some provision could be made for traveling expenses.

Mr. Maxwell, of Munshes, to whose efforts the Catholics were, in great measure, indebted for the Relief Bill, did not long survive to enjoy the benefit of his successful exertions. He was thrown from his horse in September, and died unconacious, the third day after the accident. As he was a benefactor of the mission Bishop Hay called on all the collegy to celebrate thrice for the measure of liberty permitted by the collegy to celebrate thrice for the measure of liberty permitted by the head, from which I nearly constantly applied to the law officers of the crown in Scotland for information as to the laws. The Catholics, therefore, in a body, applied to the law officers of the crown in Scotland for information as to the laws. The Catholics, therefore, in a body, applied to the law officers of the crown in Scotland for information as to the laws. The Catholics, therefore, in a body, applied to the law officers of the crown in Scotland for information as to the repose of his soul. Having died without making a will, his sister, Mrs. Maxwell of the repose of his soul. Having died without making a will, his first permitted by the collection of marriage:

The red of the students in the Highlands.

The mission rise and felt its without and principal Catholics, therefore, in a body, applied to the law officers of the crown in Scotland for information as to the reliance o of marriage: 1st, was it necessary for them to prociaim their banns of marriage in the parish church, or would not pro-clamation in their own chapel suffice? 2nd. Must they be married by the min-ister of the parish or submit to a fine? 3rd. And if one of the parties were a Protestant and was willing to be mar-Monsigneur Erskine on arriving at Edinburgh, paid a visit to Bishop Hay. He had the interests of the Scotch college at Rome much at heart. He had great influence with Cardinals Albani and Talada as well as the Holy Father himtelf and he premised to use it in fayor of these points had not been always. was still necessary that banns of mar-

these points had not been changed. It the mission. He also took into consideration the proposal to induce the British Government to move in the affair of national superiors. He had charge, on occasion of visiting his relations in Great British, to testify when opportunity occurred the grateful sense which his masters entertained of the favors lately bestowed on Catholics in Britain and of the deliverence of the Italian States from the dangers which lately threatened them Monsigueur Erskine was graciously received by some of the higher people in London. He promised on his return from visiting his relations in Fifeshire to pay another visit to Blehop Hay.

practice ought to recommend it to every one. Was it imperative on a Catholic who had given public scandal to submit to public censures in the established Church? The Memorialists were informed that a refusal to submit to such a censure involved no civil penalties, entailing nothing more than excommuniation or exclusion from the spiritual privileges of the establish ment, a penalty which plainly could have no force in the case of persons who

were already separated from that com-munion. No law existed to prevent a Catholic priest from baptizing any child if the parents desired it, even the illegitimate children of even the illegitimate children of Protestant parents regarding whom the inquiry had been made. Nevertheless in parishes where the session clerk and the beadle had uniformly and immemori-ally claimed their dues for baptism, Catholics, like all other persons residing in those parishes, were legally bound to pay them even in the case where neither session clerk nor headle were asked to ssion clerk nor beadle were asked to officiate.

TO BE CONTINUED. BRUTE HUMANITY.

Once in the city of Vienna there was a dread of hydrophobla, and orders were given to massacre all the dogs which were found unclaimed or uncollared in the city or suburbs. Men were employed for this purpose, and they generally carried a short stick, which they flung at the poor prescribed animal with such certain aim as either to kill, or maim it mortally, at

one blow.

It happened one day that, close to the edge of the river, near the Ferdinand's Brucke, one of these men flung his stick at a wretched dog, but with such bad aim that it fell into the river. The poor animal, following his instinct, or his teaching, immediately plunged in, redeemed the stick, and latd it at the feet of its owner, who are tabled to the day of the stick, and latd it at the feet of its owner, who are tabled to the day of the stick. who, snatching it up, dashed out the crea-ture's brains.

Which was the brute?

Which was the brute?

There are men in whom is no spark of gratitude or generosity. There are others who appreciate benefits received and are happy in making acknowledgement.

Rev. J. W. Asheman, one of the most elequent divines of Detroit, Mich., writes March 31, 1888: "In 1884 I visited Coatham Out. to lecture and preach. I was March 31, 1888: "In 1884 I visited Cnatham, Ont., to lecture and preach. I was in agonizing pain (the result of kidney disorders), and unable to dine with my het. I explained to Judge Woods what was the matter. He asked me if I was too prejudiced by my medical education to try Warner's Safe Cure, adding: "Although I have never tried it, I cautake you to a gentleman whom it has helped wonderfully."

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Cire and was in better health than for twenty-five years. I have everything to lose and nothing to gain by making this statement, save the spproval of a good conscience."

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efficacy of a popular preparation.

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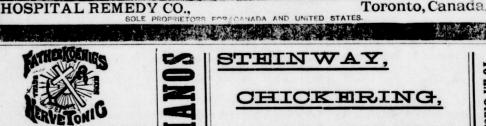
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Catholic Record. Lordon, Sat., May 4th, 1889.

RITUALISTS AND ROME.

A Mr. A. C. Winton, of 42 Halton street,

Toronto, writes to the Christian Guardian of 17th April a letter the utter nonsense of which may be judged from the following extracts. Yet it is perfectly on a par with documents which are being constantly published.

1. Speaking of two Church of England clergymen, Rev Mesers. Grace and Nicholson, he says: "Both of these clergymen are Ritualists, and are members of the English Church Union, a purely Romish organization. The members of this organization have all the characteristics of Jesuits. By stealth they introduce false doctrines and create disruption in the Church. They defy the law and repudiate the authority of our bishops."

2. He quotes with approbation from Bishop Wilberforce as if from an infallible authority on the question : "I abbor the attempt (Ritualistic) to Roman'ze the English Church."

3 Oa his own authority he says : "The seatiments of Rav. Mr. Grace, a Ritualist, are not the sentiments of the Church of England. They are the sentiments of a traftorous and Jesuitical organization who aim at the destruction of Protestantism."

Mr. Winton ought to know something of what he scribbles about before writing so dogmatically to the papers.

1 To say nothing of the bad English and worse taste and politeness which crop up throughout his letter, he ought to know that the English Church Union is no "Romish" organization, as its very nama denotes, nor do the Rituslists "Romanize" the English Church. They have nothing to do with Rome, and they oppose the Apostolic See as strenuously as do the Evangelicals, of which Mr. Winton appears to be a shining light.

2. The Ritualists are as much a com ponent part of the Church of England as are the Evangelicals and Indeed, if we mistake not, they form a more numerous and more zealous party in that Church than do the latter. If this be not so, why do the Evangelicals not expel them, as they have so often tried to do to their own discomfiture? It is much easter, apparently, to say "Let them go to Rome where they belong," than to say, "Go to Rome and leave us Evangelicals to constitute the Church ourselves."

3. It is not for us to say whether Mr. Winton is right or wrong in calling the Ritualists "a traitorous organization." It is a purely family quarrel, and they may wash their own dirty linen themselves. But Mr. Winton is a slanderer when he says they are a "Jesultical organization," or that "they have all the characteristics of Jesuits," It is unnecessary to refute a palpable absurdity.

4 Mr. Winton should remember the Protestant principle that private interpretation is the ultimate rule of the faith of Christians. By the free use of this rule the Ritualists have reached their conclusions regarding doctrine and practice They are, therefore, Protestants in the atrictest sense of the term. If there are some Protestants who do not like their deductions from that principle, so much the worse for Protestantism and its principles. It is a poor principle which repudiates its own consequences. If Mr. Winton does not see the point in this we would refer him to the 6th Proposition of the first book of Euclid for proof of what

5, As the gentleman quotes Bishop Wilberforce, the Archbishop of York, and in fine "the whole Episcopal bench with two exceptions," to prove that the Church Union is a "Romish" and not an "English Church organization," we may remind him that a large number of so-called Bishops are Presidents or Vice-Presidents of that very association. If we remember right, there are sixty five. We would, therefore, ask him to consider well the question, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand ?" (St. Matt. xii, 26)

6. Mr. Winton is guilty of deliberate calumny in accusing the Jesuits of "by stealth introducing false doctrines, creating disruption in the Church, defying the law, and repudiating the authority of the Bishops:" these being the "characteristics of Jesuits" which he says characterize also

Our Bishops." As it is very tenable that Mr. Winton's Bishops are no bishops at all, if such are the Bishops whom the Jesuits are accused of repudiating, they may have to plead guilty on this count of the indictment,

7. Lastly : another assertion Mr. Win ton makes. He says :

"A young clergyman named Nicholson, in the centre of a sermon said: 'Cain was the first Protestant, and he slew Abel, who was a Catholic.'"

This statement we shall not dispute. We will leave it to be settled between the Rev. Ritualist, Mr. Nicholson, and the Evangelical Mr. Winton. It is a femily quarrel.

We wonder why it is that, since Mr. Winton's views are so emphatically those of his Church, he has recourse to the Christian Guardian to place his paper before the public. Can it be that no English Church organ of any shade in that diversified organization, will admit a letter which so eminently and lucidly reflects the views of the whole Episcopal body ?

The fault for which Rev. Mr. Gace is taken to task is that he has very severely denounced Nonconformity as a schism, and warned Anglicane against attending Nonconformist services. Being attacked for doing this, he wrote to the Archbishop of Cinterbary :

"If his Grace believes schism to be "If his Grace believe such as its not uncharitable to warn men of their danger betimes; but if his Grace does not believe this, eave him to the jadgment of the Church. My character as a clergyman has been foully slandered, and it has been said that I denounced schiem as a sin equal to lying and theft, which I never did."

He adds that "schism is a deadly sin" and "it is a state of sin, whereas lying and theft are acts only; that it is a sin directly against God, lying and theft being sins specially against our neighbor."

Ritualists are as guilty of schism by their allenation from the one true fold as are Evangelicals or Erastians; but it is too preposterous to turn to abusing the Catholic Church whenever Anglican ministers think proper to indulge in vagaries.

CHURCH LOTTERIES.

The N. P. (Presbyterian) Church of West Calder, Scotlard, finds it necessary to raise money for Church purposes, and for this reason has had recourse to a bezaar, the chief feature of which is a prize drawing, for which 20,000 tickets have been issued. There are sixteen prizes, among which are "a young pig, a skep of bees, a smooth St. Bernard deg, a rough St. Berna:d dog, a sewing machine, and the like.

A number of staid Scotch journalist are horrified at the thought that this "Im moral" method of raising money for Presbyterlan Church has been adopted, and one of these treats the case in the following style, which an esteemed and pious contemporary in Toronto thinks not a whit too strong :

"The intolerant and intolerable hypocrites who are strong in condemnation of parmless and healthful amusements, are pparently not ashamed to raise money r their own approved objects by mean f gambling of the worst sort. Not only a their lottery filegal, but it is immoral as well. Why, the man who throws down his Napoleon on the roulette table at Monaco is being honestly treated in com parison to this."

For our own part we think the denunciation violent indeed, but scarcely strong A weak comparison lacks strength. The man at Monaco gives loose to an inordinate desire of gain, and usually destroys his own peace of mind, and ruins himself and family by risking his all, or at least he inflicts either on himself or the person pitted sgainst him a loss which is an injustice, certainly to others, even if not to himself. We cannot see that the person who gives a small contribution to a charit able object is subject to the charge of like immorality, merely because he gets a small return in the fun derived from drawing a "young pig," "a skep of bees," or perhaps a tin horn of such dimensions that none but a Finn McCoul or a Gargantua would think of putting it to ordinary uses.

Let us be reasonable. We have not noticed in the Westminster Confession any chapter which would condemn the Calder lottery as immoral. And if the Confession of Faith of the Presbyterian Church does not condemn the practice, does it not savor somewhat of "intolerant and intolerable hypocrisy" to condemn "the harmless amusement" of the Calder lottery holders in such drastic terms?

We have heard a great deal, of late, of modifications which, it seems, will certainly be made soon in the Westminster Confeasion, with the object of smoothing down the repulsive features of Presbyteriantsm. and thereby rendering it more easy to form a United Church out of several denominations now discordant. What good will this do, if there is to be an unwritten code of morals added to that Confession, which all will be obliged to accept under pain of excommunication or damnation? If the act is really immoral. as the staid journalists assure us, certainly these penelties will be incurred, or else sky. But we know well what the object the new Church will be a delusion. What of the agitation is. It has been openly

crime is repudiation "of the authority of ents from "immoral" acts, and so preserve them in the way of salvation?

But it appears that the N. P.'s of Calder are not in accord with their brethren elsewhere on the subject of the immorality of all lotteries. Why then should they not, on Presbytorian principles, be left free to enjoy their own opinion on this grave subject? On the whole, we think it would be eafer to have an authority which could be relied upon, that of the Catholic Church for example, to tell with certainty wherein real morality consists, than to leave so important a matter as this lottery business to the whime and fancles of every Praise God Barebones who thinks proper to set himself up as a Docter in

Lotteries are in themselves neither forbidden nor commanded by the divine laws of morality. Consequently, they become evil only when conjoined with circumstances which are sinful. We have o far spoken only of the Confession of Faith, as the present dispute is among Presbyterians; but we would be curious to know where in scripture lotteries which are merely benevolent are condemned. We do find some places where they are commanded, as in Levit. xvi, 8, where by lot it is decided which of two goa's shall be offered for sin, and which shall be the emissary goat. Here is a lettery in the most sacred office of the synagogue.

In Nam. xxvi, 53, 56, we find the chil dren of Israel commanded to receive their possessions by lot. "So that by lot the land be divided to the tribes and families. Whatsoever shall fall by lot, that shall be taken by the more or the fewer." There are many similar passages. Surely this would not have been ordered by God, if lot'eries are always sinful-unless that the doctrine which so many of our Presbyterian friends are so fond of attributing to the Jesuits be a divine dectrine after all, that "the end

DISCORD IN THE CAMP.

ustifies the means.

The advocates of the disallowance of the Jesuits' Estates Bill are at loggerheads, throwing upon one or the other great party of the Province the blame of having caused the defeat of the O'Brien resolutions, according to which party they them selves belong. At the great meeting on Morday, the 22ad ult., Mr. Dalton Mc-Carthy threw a bombehall into the camp by endeavoring to show that the Reform ers are altogether to blame-and why Because it is their special business t oppose the Government-and they should have done so on the present occasion The Conservatives were "entitled to lenient consideration" for they were "supporting the Government." That is to say they were doing the duty for which they were elected. The Globe, however, is in arms against Mr. "McCarthy's partisan disparties promise fair. Taey are honest, play." It says that Mr. McCarthy is "endeavoring to turn the movement from world is out of joint, but they were born 'endeavoring to turn the movement from the Jesuits' Estates Act against the wholly blameless Oatatio Administration," and adds that "the Liberals held the Jesuits' Estates Act to be within the exclusive Provincial domain," and so voted according to their conscience, whereas the "Tories" voted against conscience in order to support the Government. We regard the result as an honest and almost unanimous expression of the intelligence of the coun. try that the Dominion and its Provinces are not to be ruled in the interests of a faction, however noisy, and that even the portfollo, blind shares in a railway, or a seat Protestants of the Dominion will not submit to the attempt to impose disabil. ities upon the Catholic population. Catholics constitute a minority of the population of Canada, and we have neither the wish nor the expectation of ruling it, so as to make the Catholics a privileged body; but we are numerous enough to insist upon it that we shall have equal rights. We are very well aware that a No Poperv cry will unite against us many Protestants from every denomination, but such a cry will never prevail in the Dominion Parliament, nor will the Catholic Province of Quebec ever be subjected to the domination of the faction which is now agitating for a repression of the French race. The reason for this is clear. The Catholics of the Dominion will, to a man, resist all such attempts, and minority as we are we form over 41.4 per cent, of the population, leaving less than 586 per cent. to non Catholics, whether Protestants, Infidels, Jews or others. Perhaps we are strong enough to stand even alone; we have confidence enough in the liberality of a sufficient number of Protestants, that no such attempt as is now being made by the fanatics of Toronto and other places to "drive out the Jesuits," or to repress the French-Canadian race, will succeed. It is as

stand once for all that the Jesuits and the French Canadians are here to stay. Let it not be said, as Mr. Dalton Mc Carthy stated at the Toronto meeting, that the new agitation does not aim at destroying the religious liberty of Catholics. Our thanks to them are small, even were this the case, for in vain would they endeavor to move the moon from the the Ritualists. But we beg pardon. The is a Church for, if not to keep its adher. proclaimed in the columns of the Mail,

well that these fanatics should under-

the chief organ of the agitators. hatred of Catholicity is at the bottom of the whole movement. Yet it does not alarm us. A No-Popery cry may succeed for a while in sgitating Ontario. It may succeed temporarily in some of the other Provinces, but in the Dominion, never. The present agitation has regard to Dominion legislation, and it must prove a farce and a fallure. No statesman can ever again put himself at the head of a No-Popery party, and a proof of this is given in the discord which has already hown itself among those who, to use the words of Kaoxonian, "for business purposes" have raised the senseless outcry. Another proof is to be found in the adnission made by Protestant statesmen of both parties, during the debate, that Eog. and, a country more Protestant than Canada, was heartily ashamed in her sober moements of the No-Popery cry under pressure of which she placed a No-Popery statute among her laws-a statute which she was glad enough to repeal years afterwards, without even orce attempting to put it into operation.

CAN IT BE?

Our able contemporary, the True Witness of Montreal, gives currency to the ramor that the next political move in Ontario will be that Mr. Dalton McCarthy will be sub tituted for Mr. Meredith as leader of the Opposition, and that he will endeavor to carry out a No-Popery policy. We cannot credit that such a course can be on the tapis. Nothing that we can imagine would better serve to strengthen Mr. Mowat's position, as the result of the last elections abundantly proves ? Besides, when a med dog is let loose, it will not be very fastidious as to whom it will bite; so if a No Popery party were successful in Ontario, the representatives of the Ontario, constituencies in the Dominion Parlia. ment would be compelled to carry their No. Popery principles into the House of Commons as well. There it would manifest itself chiefly in the form of hostility to the Province of Quebec, and it is evident that whether successful or unsuccessful in Ontario, the No-Popery party would be simply nowhere in the Dominion House. The unusual unanimity with which all the statesmen of note voted against the resuscitation of the No Popery cry gives us assurance that no party will attempt so suicidal a course as our contemporary indicates.

THE THIRD PARTY.

The London Advertiser lets off the fol lowing good squib at Dr. Sutherland's abortion, the "third party" which, by the way, has adopted for its platform "N Rum and No Romanism":

to set it right, and they are going to set it right. Other men are influenced by con derations of office and its empluments but their motto is :- Fear God, honor the king and take place and power as an accident. They are known of all men, and their praises are in all the churches. are gold twenty-four carate fine. Such are all Third parties as the world has ia all ages, how-it may be fate, or it may be human nature-they have always in the long run proved to be veritable sons of our common Father Adam We have seen flustrated in them the old, cli story of temptation and a fall. The temptation of course, the leading spirits in the moveon the ground floor of a colonization com pany, or something of that sort, and down hey have gone with as little ceremony as Father Adam himself. It may not always be so, we admit. The world is growing better, and the time is coming, we hope, when Third parties will remain true and steadfast to their professions. But the world is moving slowly along the better line, and we fear a few more leaders must lated. rise and fall before the political millen-

lum comes. Apropos of this same "third Party" the Ray, Dr. McMullen, the Moderator of the Presbyterian Church, shows very little confidence in this pet child of the Toronto ministers. To a Globe reporter he said the other day :

"I am thoroughly opposed to the for mation of a Taird party, being convinced that the advocacy of civil and religious liberty going on in Ontario just now will fare better in the hands of either of the contending political parties. A third party cannot, in my estimation, reform what we are opposed to at the present time, and, accordingly, it is in our interests not to disturb the existing order of affairs."

At the same time, to show his ortho doxy, which might have been questioned by the meddling parsons who made them selves so officious in constructing a platform for the new political procreation, the Dr. declared that himself and all the Presbyterian ministers of the Dominion will join heartily in the anti-Jesuit outcry.

This third party proposes to have just the two planks we have mentioned for its purpose. It would unite men of all opinions as to the way in which Government should be carried on, with no other bond of union than a No-Popery cry, and an entrenchment upon the dietary liberty of the people. The absurdity of such a scheme is well shown by the Globe in the following terse words :

"In effecting the latter part of the pro-

sent to Ottawa, but the absurd spectacle of a party engaged to nothing except a 'No Popery' crusade and therefore free to promote any nonsensical fiscal or political movement, would not be presented. Did the people give any important degree of power in Parliament to men of undefined opialons concerning Unrestricted Reciprocity or Imperial Federation or Manhood Suffrage or the perpetuation of the Senate, or any other important public question, the country would probably be brought into some very unpleasant or dangerous predica ment. Rev Dr. McMullen and other sen sible men see this clearly. It would never do to give carte blanche to any set of men of unknown political opinions merely because they had voiced public opinion on a semi-religious question."

Altogether, we imagine that the new party is about defunct almost before it has uttered its first inarticulate cry.

DR. JOSEPH COOK OF BOSTON.

The Orangemen of Toronto were highly lelighted with Dr. Joseph Cook's earnest appeals to them to sustain the supremacy of the Qieen and to resist "Romish aggres sion" by driving the Jesuits from Canada. Dr. Cook is little thought of in Boston, but as the super-eminently loyal Orangemen esteem him so highly we think it is but right they should enjoy another mor. el from one of Mr. Cock's recent lectures before a Boston audience. He said :

"There is a vein of brutality in the Anglo-Saxon nature, and when corrupted by strong drink it becomes a social monster. The corruption has penetrated into the charmed circles. They have been accused, and no reply has been made, exportion of society has been assailed. I hope the day will come when some pure American actress will refuse to dinner on invitation of the Prince of

Here an Englishman bissed, and Mr.

Cook went on : "Who is it here the position of a spaniel of aristo-cracy? Who is it here that expresse bimself in language belonging to one of the shallowest creatures and opposes an effort to pluck innocent maidenhood out of the jaws of that minotaur of respects which is rotten to the core? If any Englishman hisses here-

The Englishman again interrupted say. ing, "Mr. Cook, I am here to protest." Mr. Cook continued:

"If any Englishman hisses here, let him go home and tell his aristocrats that we want nothing in America with their Contagious Diseases Act (applause), and that we mean to join hands with all friends of genuine reform in putting the laws concerning person and property on the same

Such is the man whom the Toronto Orangemen imported to teach loyalty to

THE DOG IN THE MANGER.

The Toronto sgitators are endeavoring to stir up a strong feeling among the Protestants of Quebec against the Jesuits' Estates Act. Montreal is the only locality where they have succeeded in making some stir. There are in Montreel some discontened folk who are constantly crying out against Papal aggression, but they did not detect any aggression in the Act until the Ontario aguators showed them how injured they are; then they joines in the howl. Ray, Architeacon Evans, Rev. J. C. Antiff, Rev. Jas. Fleck, Rev. Gec. Douglas, Rev. S. Bond, Rev. Principal McVicar, Alderman G. W. Stephens are, ment, but lest even they should flag, Messrs, Howland, McLaren, O'Brien and others from Toronto went down to Montreal to stir them up at a meeting which was held on 24th ult. Of course the threadbare anti-Jesuit resolutions were passed, and in addition the following grievances against the Catholic majority were formu

That this meeting hereby expresses strong displeasure at the law of comput sory tithing; at the law by which parishes exist and can be erected for civil purposes; at the priority of the Church's claims over all other creditors; at those provisions of the marriage laws which tages to the Roman Catholic Church which are denied to Protestants.

We regard these and all other provisions of the law by which a connection be tween the State and the Roman Catholic Church exists as creating inequalities and imposing disadvantages on the Protestant minority, which no subject of Her Majesty in this Dominion should be called upon to

endure.
We further protest against any acceptance of the doctrine of supremacy of the Church over the State and the practice of giving equality of position on State occasions to the chief officers of the Roman Catholic Church with her Majesty's representative in the Province.

Thus it appears that though the Protestants of Quebec have been goaded by the Mail and other journals, and by some of their own parsons, as Bishop Usher and others, even to take up arms and begin a bloody crusade against the habitants, they can find no substantial subjects for complaint except these two : viz., that Catholics and Protestants are treated alike in the apportionment of \$460,000 for education, and that the Catholics tax them. selves for the support of their religionbut yes, they do find another cause. The tithe system is "denied to Protestants." Perhaps if the Protestants could manage to agree on how tithes could be collected gramme," (the part referred to here is resisting Romish aggression) "many new for the half a hundred different sects, representatives of both parties might be from Mormon'sm to Agnosticism, the meaneth this," he exclaims, "that for

Quebec people might grant them this-if their people really want it. But it hea not been made apparent yet that it is wanted. The present demand only co mes from the parsons-disinterested folks of course-and because they cannot agree on what they really would like, the Catholics of Quebec must be deprived of what they do want! We wonder if these people ever heard of Æsop's "dog in the manger." We have not heard that the habitants are trembling in acticipation of the war which the parlor soldiers propose to

BISHOP CARMAN AND DR. McMULLEN.

Last Wednesday's Toronto Globe had inserted in its columns two very remark. able pronouncements, one by Bishop Carman of the Episcopal Methodist Church, the other by no less distinguished a personage than the Moderator of the Presbyterian Church in Canada. A few comments by way of explanation may not be without profit to our readers at this juncture of effairs, when blind bigotry was never so rampant, and the terrors of the Gordon riots seem to threaten once more Her Mejesty's subjects in this part of the world. We fancied when the Jesuits' Act disallowance bill was disposed of by such an overwhelming majority in the House of Commons, that all the agitation would settle down, and that the storm would blow over. It is generally the rule in free countries. like Canada and the United States, that when the elections are over there is an end to all rancour. When a bill has been passed or defeated in Congress or in the Commons all parties cease to clamor, and the disappointed ones make up their minds to accept the situation and keep quiet, at least until such a time as another opportunity presents itself of seeking a remedy, by a new election and another trial of strength at the polls.

all this has been reversed. After an ably discussed and lengthy debate by the most experienced statesmen and most elequent lawyers in the whole Dominion, disallowance was negatived by an overwhelming majority. And yet the agitation is not ended-the storm, instead of being laid, seems to gather more strength from what was intended to calm it, and to grow more furious from what, judged by all our past experience in political life, should have resulted in its utter extinction. Had this vote in the House gone the other way-had the just c'alms of the Jesuit Fathers been denied by a majority of our law-makers -the Catholics of the Dominion would have felt sorely in the refusal and would have fancied themselves and their influence spurned and treated with contempt. But dare we complain-dare we hold public meetings to denounce the Gavernment that would sanction injustice and refuse compensation! Were we, in fine, to agitate the country and act as the Presbyterlars and Methodists, and all the bigoted classes of Ontario have been actng for the last two months, we would be oked upon as outlaws, and told that, as we would not accept the law parsed by a majority of the House, that we should be treated as allens, and unfit to live amorg

In the affairs of the Jesuits' Estate Act

civilized people. Such, however, is the conduct of the malcontents, the bigots of Montreal and Ontario. It is not possible to explain the issue course they are pursuing other wise than by their eatanic hatred of two hallowed names, viz : the Pope and the JESUITS. The Protestants have nothing to lose by the Jesuits' Estate Act : on the contrary, their co religionists in Quebec Province gain \$60 000 by its adoption. The number of Jesuits is not increased by this Act, nor is the Pope threatening to come over and transfer his chair of power to Kingston or Toronto. There is no other way of accounting for the agitation than by supposing that the devil must have been let loose, and that bringing with him seven devils worse than himself, his satanic majesty must have entered into the hearts of a few religious cranks, and that he is determined to make therein a lodgment and a dwelling place.

Bishop Carman is for a certainty one of those possessed. His letter in the Globe of last Wednesday does not bear on it the characteristics of sanity. It reads more like a rhapsody than a letter, more like the wail of a bedlamite than the complaint of a man who had been injured and could obtain no redress. "Who," he asks, "Is responsible for such a war of races and religion but the aggressor (the Jesuit)? Who hastens and intensifies that war but the man who will not remove the provecation." President Garfield was removed by the revolver of Guiteau, and Dr. Wild said in his pulpit that any man who removed a Jesuit Father by the sword or the bullet could not suffer for it. Biehop Carman seems to fall into the same delusion as those two dangerous cranks, for he declares that that man hastens and intensifies the war of races, etc., who resists the speedy removal of the provocation. Further on the Methodist bishop complains bitterly as though he were an old the son of and closely cratic Jonese where he was son of Hon. who was mer tion Cabinet Bishop Carn him, would Bishop Carm upstart he sons of Cane vowed to w earthly rews as he puts it the level of man. Bat There is no his mad rhap take the ad Antyciram." treatment fr Moderator better. He as Carman, h Having allo by the Glo ence said: the cry that by the pres rights to be If it is t pense of all I can What Mod civil and re people in t have no lit they like, or to have thei of their ow colleges. T plainly tha will not ve is bound to

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> Gonzega C Washingto Catholic in It is and ory the E Cardinals.

while the Chinaman, touching the hem of

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be fined \$50? If a Chinaman \$50,

why not a Jesuit \$50,000, as a

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wild or more crazy than this Dr. Wild

never uttered in his wildest flights of

frenzy and ferocity. The idea of a Jesuit

Father, who preaches Christ and Him

crucified, being compared to a heathen

Chinee, and that by a man professing to

be a Christian bishop! There is no other

explanation for the absurdity, not to

say the sacrilege, than the charitable one,

viz., that the soi-disant bishop is mad, and

that he ought to be laid hold of gently

manipulation of Dr. Buck. Does the poor

crezy bishop know, or did he ever try to

know, who are the Jesuits now preaching

and teaching in Montreal, in the heart

of the Dominion? We must tell

him, then, or tell others for him, that among

the few Jeaults who favor us in Canada with

their zeal for the glory of God, with their

talents and their superior learning, are

some of the noblest and of the best blood in

the Dominton. Rev. Father Dougherty, of

Guelph, belongs to a noble family.

Born in Nova Scotta, he was educated in

England, and spent fifteen years in Stony-

burst College. Rev. Father Drummond

is son of Judge Drummond, at one

time Attorney General in the councils

of our country. Rev. Father Jones is the

and closely connected with the aristo-

cratic Joneses and Strachans of Toronto.

where he was born, and Rev. FatherKenny,

son of Hon. Edward Kenny, of Halifax,

who was member of the first Confedera

tion Cabinet, the latchet of whose boots

upstart he would not put those noble

I can say is, let it go."

What Moderator McMullen means by

to have their children taught by teachers

cessor George III? What will happen to

the Prince of Wales and all the princes

and princesses, if Lord Stanley does not

by a majority of 188 to a baker's dozen ?

under Dr. Buck's careful treatment may

restore him to the use of his reason.

We are confirmed in our opinion of his

case by what he declares farther on as the

result of his calculations, for Dr. Mc-

Mullen said to the reporter at the end of

the interesting interview : "The coming

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grant them this-if ant it. Bat it hes rent yet that it la demand only co mes sinterested folks of hey cannot agree on prived of what they ler if these people "dog in the manheard that the habianticipation of the soldiers propose to

MAN AND DR. LLEN.

Toronto Globe had es two very remark is, one by Bishop Episcopal Methodist by no less distinthan the Moderator Church in Canada. way of explanation profit to our readers effaire, when blind o rampant, and the don riots seem to ore Her Mejesty's art of the world. the Jesuits' Act was disposed of by ning majority in the that all the agitation d that the storm would enerally the rule in lanada and the United he elections are over all rancour. When a d or defeated in Conmons all parties cease e disappointed ones is to accept the situa-, at least until such a opportunity presents remedy, by a new er trial of strength at

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nd unfit to live amorg is the conduct of the bigots of Montreal and possible to explain the y are pursuing other r satanic hatred of two viz : the Pope and the rotestants have nothing nits' Estate Act : on the religionists in Quebec 60 000 by its adoption. of Jesuits is not Act. nor is the Pope ne over and transfer his Kingston or Toronto. way of accounting for by supposing that the been let loose, and that seven devils worse than ic majesty must have earts of a few religious e is determined to make at and a dwelling place.

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"It has been argued by those who oppose the disallowance of the Jesuita' Estates Act that the authority of the Pope is no more recognized in the Act than is the authority of any other person with whom the Government makes a contract which requires the ratification of Parliament. It this was the case we think that the most serious coherence. think that the most serious objection to the Jesuits' Estates Act would be dis-posed of. The Government of Quebec had an undoubted right to make an agreement with the Pope or the Jesuits or any other person or party for the settlement of the disputed claim; and if settlement of the disputed claim; and in that agreement was the end of the matter, or if it required the ratification of the Legislature of the Province, no of the Legislature of the Province, in the Legislature of the Province of the Legislature of the Legislature of the Province, in the Legislature of t power outside Quebec should interpose in the settlement."—Advertiser, 23:d and confided to the paternal and skilful

Mr. Charlton, M. P., it was who at the anti Jesuit meeting in Montreal the other day said: "If the Protestants in Quebec are to be suppressed, twenty times thirty thousand British men will know the reason why." With men who use such language as this there is no use reasoning. "Blood, Iago; blood," is what they want. Mr. Charlton with his "fee, faw, fum, smells the blood of a Frenchman and must have some."

Bishop Usher also must have blood. But to be serious, no one wants to "suppress the Protestants of Quebec." For many long years they have been treated by a Catholic majority with the the Province. greatest consideration and courtesy, so that we have, over and over again, heard that we regard Mr. Charltons braggadocio the son of a United Empire Loyalist, the representative Protestants of Quebec, like Mr. Colby, acknowledging publicly the complete fairness with which the Quebec Protestants have been treated on before now, but these gentry are brave all occasions. We need not multiply instances, but one will be remembered by most of our readers When the Confederation of the Provinces Bishop Carman, or any one belonging to him. would be unworthy to loose. If was on the point of becoming law, at the Bishop Carman were not a low, ignorant desire of the Protestant minority of Quebec, the Catholic majority agreed to sons of Canada-all highly educated, all wowed to work in God's service for no Canada, by which the Protestant schools earthly reward-on a level, or rather of Quebec would be in every respect on as he puts it, a thousand degrees below an equal footing with the public schools the level of the brutish, heatherish China- of that Province, so that Confederation man. But Carman is surely gone mad. might permanently guarantee this status and the possible, nay, very propable There is no other poseible explanation for of Protestant schools for the benefit of his mad rhapsody on the Globe. He should take the advice of old Horace, "Naviget bill not made law? Simply because Antyciram." Let him take a course of to the Catholic minority similar privileges, and it would have been invidious Moderator McMullen is scarcely much to have introduced into the British North America Act this set of privileges | they are right. better. He does not seem quite so erratic as Carman, but he is quite as desperate. to the Quebec Protestants without ex-Having allowed himself to be interviewed tending the like to Ontario Catholics. by the Globe, his Presbyterian Rever. But even so, the spontaneous generosity ence said: "Some people choose to raise of the Quebec Catholics was not to b the cry that Confederation is in jeopardy | baulked, even by Ontario bigotry, and by the present egitation, but there are as soon as Catholic Quebec had a Legis. rights to be preferred to Confederation. lature of her own, she passed an Act If it is to be preferred at the exgranting the Protestant minority the pense of civil and religious liberty, desired privileges-we believe without a

single dissenting voice. This certainly does not look as if the civil and religious liberty is: that the Catholics of Quebec seek to "suppress the people in the Province of Quibec must Protestants;" and though that particular have no liberty to pay their priests as clause is not found in the Confederation they like, or to keep Lent or Advent, or Act, there are clauses in it which were expressly intended for the protection of of their own choosing in their schools or the Quebec Protestant minority.

colleges. The Moderator then goes on to But does not the Jesuita' Estates Act. dictate to Lord Stanley, the Governor at all events, destroy the equality of Pro-General, and tells His Excellency pretty testantism with Catholicity? Perhaps it plainly that if the present Government | does : not, however, by giving to Catholics | will not veto the Jesuits' Estate Act he anything which is denied to Protestants, History proves that both have successis bound to dismiss his ministers. Lord but by giving to the latter a gratuity to fully withstood the persecution and the the Protestant minority in this Province Stanley, he says, has a duty to perform in which they are not entitled, in order to power of tyrants exercised for their exhistory, viz: education, which the Government the duty of protecting the Queen and all acknowledges to be but a slight compenher family from the Jesuits. What will sation for what was unjustly taken from become of Queen Victoria in her old age if the Jesuits get back one quarter of the the Church. And it is for this such property stolen from them by her prede fanatics as Mr. Charlton must have blood.

While fanaticism is thus rampant, it is a relief to find some, even among the opponents of the Jesuit Estates Act, diemiss his government that is sustained | ready to listen to reason, as the London Advertiser seems to be from the above With all due respect to our Presbyterian | extract. friends, we must yield the point, and

The Advertiser then argues that the admit that Rev. Dr. McMullen is quite as preamble of the Jesuit Estates Act is far gone as Bishop Carman. A few week's part of the Act and that therefore it Province besides the Lieutenant Gov. ernor, the Legislative Council and the Legislative Assembly, viz, His Holiness the Pope of Rome."

The passage in Cardinal Simeoni's letter on which the Advertiser grounds its opinion is as follows :

"The Pope allows the Government to byterian ministers we will be a unit in retain the proceeds of the sale of the demanding complete separation of Church Jesuits' Estates as a special deposit to be disposed of hereafter with the sanction

demanding complete separation of Church and State in the Province of Quebec." Mr. of the Holy See." Gladstone and his party would not have the Sir John Macdonald maintains that the audacity to make use of such threats with preamble is not part of the Act : the regard to the establishment in their own Advertiser maintains that it is. It seems country, England. It is the culmination to us that an Act of Parliament either of folly and the acme of audacity for any Imposes an obligation, or contratiwise Presbyterian minister to use such insane grants powers. If this view be correct, a threats with regard to what he must mere parrative cannot properly be called have done by another Legislature in anan Act, or part of an Act of Parliament other Province by a Catholic government for a Catholic people! To quote Horace once more: "Habet funum in cornu anglice." Now, the recital of the Pope's letter is a mere narrative. But this question we are willing to leave the lawyers to settle. Let the preamble be called part of the John Hoover left by will \$10,000 to Gonzega College and St. Aloyeius' Church, Washington, D. C, and \$25,000 to other Act, if you will, still, as the above extract only tells us what the Pope's ideas are concerning his just rights, it cannot by any means be con-It is announced that at the next consiststrued as granting the Pope any ory the Holy Father will appoint seven right or prerogative over Canadians, the adder, blinded by his own venom, his horns).

plainly that he considers himself in equity the owner of the property in dis-

sovereignty, which they do not.

Mercier wrote to Father Turgeon that most esteemed by Protestants as well any sgreement must be ratified by the Pope and the Legislature before being of force, Are Mr. Mercier's letters, then, part of the Act of the Legislature? Surely the very fact of his stating that the agreement must be first sanc. tioned by the Legislature before becom ing law, shows that he does not consider his letters to be Legislative Acts. But suppose they had that much force; still is it not a very reasonable thing to say that the claimant whose equitable right is acknowledged must ratify the agreement before it come into force? Surely this cannot be twisted to mean that the claimant is the sovereign of the Dominion, or even that he is a fourth estate of

It is scarcely necessary for us to and as bosh. If it means anything, it means an Orange invasion of the Province of Quebec. The like has been threatened only when they are shooting their revolvers at an unarmed crowd, or breaking the windows of a house in which only women and children dwell. They would find harder work if they attempted to carry out their programme of invasion, and they will content themselves with introduce an Act into the Parlisment of Falsteffian bluster. But the ill-will engendered by such talk will have disastrons effects upon the country. The illwill of Ontarionians for Quebeckers will beget a corresponding retaliatory ill-will, result, will be the breaking up of Confed. the Quebec minority. And why was this eration, if not even still greater political changes. Well, if the superloyal Ontario Protestants refused to extend Ontarionians can stand all this, we believe the people of Quebec can do so also. The people of Quebec are not disposed to be bulldozed by Ontari, Orangemen, and

It were vain to look for even the semblance of liberality or megnanimity from the Montreal Witness, where any. thing Catholic is concerned. This is a painful truth, not made manifest to-day or yesterday but emphasized by daily experience for a long series of years. Take up at random any number of that journal, since its first publication, and it will be exceptional if some slander, calumny or falsehood against the Catholic Church or her belongings do not appear either editorially or selected. Beyond doubt the publisher and writers are fulfilling the mission they have undertaken, that of bearing false witness against Catholics and their Church. nake palatable a payment for Catholic tinction, in every age, for nearly two thousand years; and it is not unreasonable to conclude that they will survive the "forcible feeble" attacks of "the only religious daily," however constant and persistent, and prompted by bitter bigotry and malice.

Last week the Witness surpassed itself in its usual narrow mindedness in an effort to belittle the Minister of Justice. The too-transparent malignity and venom of the writer most effectually defeated the object he had in view, No one of broad and liberal mind, who knows Sir John Thompson, could fail "clearly recognizes another estate of the to hold him in higher respect and disparaging effusion of the Witness, By his masterly and exhaustive speech, in defence of the action of the Government and of his own legal advice, in reference to the Jesuits' Act, the Minister of Justice incurred the ire and odium of the Witness. In revenge, that sheet, with a smallness and meanness peculiarly its own, makes insolent and offensive reference to Sir John Thompson becoming a Saxon" Protestants of Montreal in this convert to the Catholic faith, and, in this connection, had the exceeding bad taste to mention Lady Thompson. This hit made-was intended to raise a prejudice in the Protestant mind, in order to give effect to the vile and despicable attempt to decry the Minister's professional reputation. He is described, in effect, as a lawyer of second-rate standing and ability, who, before attaining to the bench, enjoyed the reputation of being the adviser of the Archbishop of Halifax and the Bishop of Arichat, and that expired he will again fill this role. Like

describing Sir John Thompson as the equity the owner of the property in dispute. The Government say that in equity the Pope is owner, but that legally he is not. Ownership of a property does not imply sovereignty.

His Lordship of Arichat, he could not have paid a higher compliment, a more deserved encomium to Sir John Thompore, because the property does not imply sovereignty.

His Lordship of Arichat, he could not have paid a higher compliment, a more deserved encomium to Sir John Thompore, because the property does not imply sovereignty.

Where then, is the recognition of any to have tried for his life. fides Achates of His Grace of Halifax and where, then, is the recognition of any temporal sovereignty of the Pope? We think the 'Advertiser is mistaken in Rev. Dr. O'Brien and of the Most Rev. paring for the event, but during the serarguing that the mere statement of what | Dr. Cameron for talents of the highest the Pope claims could possibly be an order, for scholarly attainments, in the acknowledgment of the Holy Father's truest and fullest sense of the terms, temporal sovereignty over Canada, even for their judgment and discrimination as if his words implied that he claimed such regards the character and deserts of men, is not confined to the Dominion.

But in Canada they are well known and then delivered an able and earnest discourse oppropriate to Easter Sunday. He then referred to the conclusion of his But we are told, further on, that Mr.

> as Catholice. The Witness has twitted Sir John Thompson with being the legal adviser of these distinguished dignitaries! Has the Minister of Justice, in view of resuming the practice of his profession, directly or indirectly paid for this "puff ?"

MR. JOHN CHARLTON, M. P.

Although the RECORD takes no part in politics, yet the rule which we have laid down for our guidance in this respect is not of such a cast-iron character as to current public questions when either affect the interests of our holy religion or those of our people. In bringing under the notice of our readers the language used by Mr. John Charlton, M. P. for the North Riding of Norfolk, and the sentiments expressed by him, at the mass meeting held in the Queen's Hall, Montreal, last Thursday night, to endorse the action of the "devil's dozen," as the Premier is credited with designating them, on the Jesuits' Estates Act, we are quite in line with the principle of political neutrality which we have adopted. The issue upon which Mr. them, on the Jesuits' Estates Act, we are quite in line with the principle of political neutrality which we have adopted. The issue upon which Mr. Charlton hestaken so prominent a part in the Houre of Commons, and in meetings held at Toronto and Montreal, is one of paramount importance to Catholics. In common with that "goody goody" purson, Mr. W. H. Howland, the Hunters, McVicars, Wilds and other orators of the sky-rocket type, Mr. Charlton is engaged in advocating a crussed whice, if not productive of bloodshed, is well calculated to engender strife, animosity and bitterness and protestants and their Catholic fellow. Citizens and neighbors.

The Montreal Star of the 26 h ult., in its report of Mr. Charlton's speech, has the following:

"The question was long since decided on the Plains of Abraham, that North A merica should be Anglo Saxon (prolonged cheers). There were sixty five militons of Saxons and two militions of French-Canadians. To attempt to create a French nationality under these coarse of the many sections would end in future. The Province of Quabec was not abreast with the work of the prochamous determination of Saxons and two militions of French-Canadians. To attempt to create a French nationality under these coarse of the surface of the surface

THE WITNESS AND SIR JOHN its report of Mr. Charlton's speech, has

e surrounding domains, owing largely the influence of the Roman Catholic to the influence of the Roman Catholic Church, whose power here was simply enormous. Its revenue was aimost as great as that given by this Province to the Dominion annually. Its property was tax free and growing constantly Scon, if this state of things continued, it would own two thirds of the eatlers in the Province. The incorporation as well as the endowment of that order would prove a source of discord and an element of trouble in the Dominion. It was practically throwing the gauntlet on The purse was well filled, containing The Province of the Roman Catholic Charles and they assure you that if there be any efficient of the purse which they now present years of the purse which they now present the tent of the purse which they now present tent of the purse was used they assure you that if there is of the present and they assure you that if there is not they assure you that if there is not they assure you that if there is no and threatening the presperity of the English-speaking element of this coun-

generous support, if we mistake not, from the Catholic electors of Norfolk. In view of his presenting himself again, in that or any other constituency, for their suffrages, we call attention to his utterances, particularly to his reference to the "spirit of Cromwell" being "not yet obsolete" Catholics of Irish origin, remembering the signs and tokens of "Cromwell's spirit," displayed to the present day, in the ruins of the secred temples and shrines of holy Ireland, and in the recorded massacres and burnings of their forefathers, can appreciate, at its esteem after reading the spiteful and full value, the feeling which Mr. Charlton sought to evoke in the minds of his toosympathetic audience last Thursday

night. The sentiments expressed by this firebrand demagogue would be more in keeping with the native Americanism of 1844 and Know-Nothingism of 1854, in Philadelphia and Boston, than with the progress and spirit of toleration which should characterize "the boasted Auglo year of grace. But Mr. Charlton hails, if we mistake not, from the land of the Puritaus and the Blue Laws, and at his change of religion-conscientiously it is not surprising to find him acting the role of the Know-Nothing in "this Canada of ours." He appears to have all the will and inclination to play the part of a Cotton Mather towards Catholics, in this free and broad Dominion. had he only the means and the power. We feel justified, from all the proof he has given us of his rabid animos. ity towards Catholics during the past six weeks, in saying of Mr. Charlton when his term in the Cabinet shall have what Horace said of the mad bull :-"Habet fænum in cornu," (he has hay on

FATHER O'CONNOR'S ADIEU.

Barrie Gazette, April 24th.

The services in connection with St. Mary's Church were of a particularly interesting character on Sunday last, the occasion being the conclusion of the labors of Rsv. R. A. O'Connor as pastor of the above charge, which position be has held for over eighteen years. The members of the church have for some time been preparing for the event, but during the service on Sunday many seemed to be visibly affected. The attendance at the morning service was very large. After the usual devotional exercises peculiar to Easter morn, the rev. gentleman read an account of the resurrection of Christ, and account of the resurrection of Christ, and labors with the congregation in a few well chosen words. Their connection as well chosen words. Their connection as people and pastor had always been of a pleasant character, and he hoped that his successor, whoever he may be, would be treated with the same courtesy and good

in the afternoon service when the cou-gregation assembled in large numbers together with a large sprinkling of others of other denominations. Every available seat was occupied and a large number were compelled to stand. The service of song was excellent and the voices being apparently in good tune with the organ and charionette accom-paniment. When Vespers was over Mesers, Juo. Kerr and Peter Kearns preclude our treating of public men and | walked up the centre of the churca and the former read the following address :

Mr. Charlton received a large and clean and crisp style free from any ap penerous support, if we mistake not, per the Catholic electors of Norfolk. in scrolls of neutral green, red and blue, on a ground of burnished gold with cruci-fix corners finished in wreaths of sham rocks. At the top a cross is brilliantly portrayed, while at the bottom in the centre of the signatures is a pretty motto in ribbon and scroll with the Irish harp in the centre. The motto contains these words : "Ar Barrach Lait Soggarth Arson. or, in English, "Our Blessing is with you our Pastor. Altogether this is one o the handsomest illuminated addresse we have ever seen and is a credit to Mr D. A. Shaw, artist of this town, who exe

FATHER O'CONNOR'S REPLY.
The rev. gentleman very feelingly replied to the address as follows:

The rev. gentleman very feelingly replied to the address as follows:

My Beloved Breffren—I thank you most cordially and sincerely for the expressions of love and esteem which you bear towards one who has been your pastor for nearly a score of years. I am aware of the high honor that has been conferred upon me, and I only regret that I should not have fallen upon more worthy shoulders. If I had had the choice myself, I should have preferred to remain here among the papie of Barrie, from whom I have received so many marks of affection, and I accept with great pleasure your congratulations on my elevation the darmy of a Bishop. You refer in glowals second while the darmy of a Bishop. You refer in glowals second while the second works in the second with the second works are the second with the second works are the second with the second works are the second works of good have year for the second works of good have been prought about. The pastor cannot alone carry out any good deeds unless he is helped by the people, and I must say that it is much gongoisty, that these works of good have been prought about. The pastor cannot alone carry out any good deeds unless he is helped by the people, and I must say that it is nown and success of what has been done here to your generous co-operation and the uniting togener that I have always found among the people of this congregation and also from those who differ from us in their religious belief, and I have to thank them also for the many acts of charity and the many ways in which they have sled us. If my days amongst you have been pelessant, if they have been years of quietness, years of pleasure, it is owing to the kindness that I have been from my own people, but from the people of the server deed us. If my days amongst you have been pelessant, if they have been years of quietness, years of pleasure, it is own, and the carry demander to the form my own people, but from the people of carry demonication in the town, and the past testimony to the gener force in the fature.

THE C. M. B A. PRESENTATION
At the conclusion of the regular meeting of Branch No. 51, of the Catholic
Mutual Benevolent Association on Monday evening last, a number of visitors of both sexes were in attendance. The re-spective officers of the association were in their various positions, Mr. John Rogers occupying the chief chair. The object of people and pastor had always been of a pleasant character, and he hoped that his successor, whoever he may be, would be treated with the same courtesy and good feeling.

The greatest interest seemed to centre in the afternoon service when the courgestion assembled in large numbers.

May IT Please Your Lordon of most importance was the presentation of most importance was the presentation of most importance was the presentation of an address and gold headed came to the Rev. Father O'Connor, their Spiritual Adviser. Mr. Thos. Kennedy then read the following address:

The greatest interest seemed to centre in the afternoon service when the courgestion assembled in large numbers.

Bishop of Peterboro:

MAY IT PLEASE YOUR LORUSHIP—It is with feelings of profound regret that we, the members of Branch No. 51. C. M. B. A., Barrie, nave heard of your departure from our midst. Though grieved at our loss we feel highly honored that it has pleased our Holy Father, Popp Leo XIII., to appoint you, our Spiritual Adviser and member, a Prince of the One, Holy, Catholic and Apostolic Church.

Since,our organization, nearly three years so, you have taken a deep interest in all our mestings and undertakings; and by your example and advice, have advanced us both morally and intellectually.

How much we shall miss you can be measured only by recalling back the tender and assiduous care with which you are example and the tender and assiduous care with which you have that, although absent from us, we shall rever forget you in our prayers. In asking your acceptance of the sccompunying token of our esteem, we trust that you will regard in only as a feeble and inadequate expression of the good will, grateful reclings and the affectionate wishes that are tendered with it. Signed.

Chancellor, Thos Kennedy, Dist, Deputy, Petes Kears, President, John Rogeas, Secretary Gross. F. Moork.

The rev, gentleman made a very suit-

The rev, gentleman made a very suitable reply, thanking them for both the kind words in the address and the beautiful cane. He dwelt upon the many

treat. The various minor order were conferred upon him by Bishop Bourget, and the sub-deaconship and priesthood by Archbishop Lynch. After his ordination as a priest in 1861 he did duty in the Gore of Toronto as Curate to Rev. Father Muiligan, whom he succeeded in 1862 He atterwards was parish priest of Niagara Falls and of Adjala, and on October 20th, 1870, he was appointed to succeed Father Northgraves, then pastor at Barrie. He has been working till the present time, and has built a fine church and convent, etc, more fully The purse was well filled, containing mentioned in the address presented to him on Sunday. Dean O'Comor is the the magnificent sum of \$500.

The address is a very handsome one.
It contains some six hundred words
It contains some six hundred words
of Toronto. He is a good speaker, a man of wonderful tact and possesses the much prized faculty of making friends with all classes and keeping their friendship, and among his fellow priests in the diocese, to which he has long been attached, there is none a greater favorite, nor one whom the priest-hood of Ontario would more gladly see raised to the position to which he has been appointed. Although about twenty years a priest he has only just passed the limit of fifty, and is in all He is regarded as fully worthy of his new honor, especially in his capacity for administration. The Peterboro Examiner says: In a comparatively new dio cese like Peterborough a prelate of the new bishop's special qualifications will find ample room for his administrative talents, and in this respect he will find the office of following in the footsteps of his immediate predecessor no mere

THE Journal Seebobran of Belgrade is authority for the statement that the dissolute ex-King Milan has become a monk of Jerusalem with the object of being eventually Patriarch of the Servians. Nothing is better calculated than such an event to show the absurdity of the local Causch system, whether it be a system of National Churches or of other local organizations under the name of Churches. The Service Church, a section of the Oriental Schismatical Church, is a purely local institution, and as such it is as completely under the domination of the civil power as the Church of England. It must therefore fashion its dogmas and discipline according to the whims of the powers that be, and it cannot refuse to accept Milan as its Supreme Head, if he be imposed upon it. Truth is really stranger than fiction, and all the fabrications together which enemies of the CatholicChurch have uttered about Pope Joan and other imaginary scandals in the Catholic Church for 1800 years are scarcely worse than the very possible event which is here prog-

For the CATHOLIC RECORD. INTELLECTUAL AND MORAL TRAINING OF YOUTH.

LECTURE DELIVERED BY THE REV. UNIVERSITY OF OTTAWA.

We publish with much pleasure the following lecture which, as the rev. lecturer says, expresses the views of experienced and devoted educators, and will impart to our readers the result of twenty years' personal observation. The discourse, bearing on a topic of such paramount importance, especially in our times, will no doubt be read and meditated with particular attention, surely

not without profit:

My Lord Bishop, Very Reverend Administrator, Reverend Fathers, Dear Students, Ladies and Gentlemen—When some few days ago this evening's lecturer was requested to assume the task of addressing you on the present occasion, and of delivering the discourse wherewith this season's series of lectures in the college of Ottawa was to be inaugurated, great was his embarracement and long his wavering between acceptance and refusal. Considering the character of the intelligent audience he was to meet and speak Considering the character of the intelligent audience he was to meet and speak to, taking into account, on the other hand, the responsibilities incurred by him who undertakes to deliver an inaugural address, he instinctively shared the feelings and state of mind of a certain person of whom Eog'and's poet laureate says:

But a trouble weighed upon her, and perplexed her night and morn, With the burden of an honor Unto which she was not born.

But after further reflection and mature deliberation it occurred to him that though the audience were indeed a most intelligent one, or rather because of the very fact that they were intelligent, they would also be indulgent, and if for no other motive, at least in consideration of his geod-will, he might expect to be kindly received and treated mildly, so that the occasion might form a fit one to sing once

occasion might form a fit one to sing once more with the angels: "Glory be to God in the highest, and on earth peace to men of good will." (Luke it, 14)

Among the many subjects that lay within his reach, and that might presumably not have failed to prove interesting for you, the lecturer thought that he should, in preference to all others, select "The intelligent and moral training of youth." And this he did, fully aware of the fact that the matter he intended to youth. And this he matter he intended to treat was one oft before mooted, spoken of, written upon, one that had been the theme of many conferences, pamphlets and books. Yea, but one at the same time of which it may truly be said that it is quite inexhaustible and that, though it has in previous epochs been frequently examined and debated, yet never had it been more seasonable to reconsider and study it than in our own days. The efforts made by impiety, immorality and rationalism to secure the absolute control of the direction and formation of the rising generations, their eagerness to do away with all Christian influence in that department of life, their misrepresenta-tion of the Church's views on this point, their wilful, deliberate and constant perversion of the true principles whereby this important question should be regalated, all make it an obligation for us to observe it carefully, discuss it frequently, indeed busy ourselves about it unre-

mittingly.

Another motive that ied to the selection and adoption of this subject was that the present lecture was intended to inaugurate a course of conferences to be given in an educational establishment, in the presence of young students, of their loving parents, and of the friends in general of Christian

Nothing, then, appeared to be better suited to circumstances of time, place and audience than the treating of "The intel-lectual and moral training of youth."

That which is to be submitted to your kind appreciation this evening is nothing more, in the eyes of the lecturer, than a few plain and unpretending remarks and m on the way during the course of a professorabip that has now lasted for the comparatively long period of twenty years, grande mortalis act spatium, a "large portion of human life," eays Tacitus. Yes, and thinking of the eays Tactus. Yes, and thinking of the dear dead and gone and of the very limited number of the old college ploneers that have not yet been mowed down by death or otherwise left the scene we may add with the same author: "How many have fallen, and among them the most distinguished! whilst we, the few survivors, not of others alone, but, if I may be allowed the expression, of our-selves, find a void of so many years in our lives, which has silently brought us from youth to maturity, from mature age to the very verge of life." Tac Vita Agric

Far from the lecturer is the thought or desire to make himself "a master in Israel" (Joan iii. 4) to mend or rectify the proceedings and methods of those whom he deems to be likely more com-petent than himself in the difficult art of teaching the young, or to impose his own views upon others. His humble aim is merely to hold a few moments conversation with you on the important topic of the training of youth. As has already been stated, he pretends to bring with him nothing more than a few gleanings gathered in the fields of reminiscence and reading. He means to eche, though ever so faintly, some of the utterances of that great and experienced educa-tor whom we all so deeply regret, the venerable founder of this institution the lamented and revered Father Tabaret of the practical reflections made by men that have pertinently spoken of, or written on this subject, and finally to impart the results and conclusions of personal experi

May the sheaf made with these glean ings and gatherings not be composed wholly of thistles and useless weeds, but ontain some few substantial and nutri tions ears of corn deserving of being picked out and stored in the granary !

II.
As this institution, like so many others of the same kind, around us and abroad is under the immediate supervision and direction and ministers of Christ, of priests are than except the first man immedia.

of the Church, it may not be amiss, before undertaking the treating of the subject proper, to premise a few remarks tending to how the connection between priestly and religious vocation and the treating of When the first man had been brought

When the first men had been brought into existence by the Almighty, he stood alone uninstructed and uneducated, in the presence of his Creator. There could be no other teacher for him, therefore, than his own Maker, and God Himself, accordingly, taught him, and imparted the could present teaching and a generating a generating and a generating and a generating and a generating a generating a generating a generating a generating and a generating a g self, accordingly, taught him, and imparted to his soul precepts, teachings and a general knowledge of all the things which he needed to know; and his intellect and his will, through that one single lesson, received an instruction and kept an impression which his descendants were to acquire or transmit at the cost only of repeated lessons and uncessing labor. The Creator, then, has been the first institutor as also He has been the first father. And just as He hath committed to His creatures the duty and the power to multiply themselves by and the power to multiply themselves by begetting generations that would, in the course of time, cover the whole face of the earth, in like manuer He hath imposed upon them the duty, transmitted to them the right, to teach them. 'The duty of teaching, then, is for the father the foundation of his right to teach. And here let us notice that the first man received in this regard an integral delegation from God, whose representative he was, and that he became at one and the same time

that no became at one and the same time father and priest.

That concentration of temporal and spiritual authority in the person of the father lasted for long centuries. It was only after the development of the three powers whereto man is submitted in this world, that the question arose as to which of three the right to teach belongs.

The answer to this question, if all parties be candid and unprejudiced, presents no difficulty. Of the three distinct powers from the property of the care of

dimentioned, two are absolutely essential, so much so indeed that their non-existence cannot be conceived or imagined. I mean, the paternal and the religious power. The the paternal and the religious power. The third, that is, the civil power is only contingent; it may, under certain circumstances, exist or not exist. Indeed it has not always existed, the other two having for a long time sufficed for the working of family and social life, even after their full development. Let us add, too, that the civil power can exist only when there are already numerous families, united by civil and political bonds, whereas the family exists from the very time of creation, and has been, from that moment, submitted to paternal and religious authority. loue authority.

Religious authority is itself nothing

else than paternal authority in the spir-itusl order. We Christians receive our natural life from our parents, but it is the Church, that brings us forth as sons of God. Hence we lowingly call her our holy Mother Church.

Between these two authorities there

can be no conflict, no jealous competition, each of them having its own respective sphere wherein it moves and acts, that of the father bearing upon things of the natural order, and that of religion upon things of the spiritual. With regard to those points, however, wherein the spheres oi the two confine, they mutually assist each other in Christian societies. The father then hath been enjoined to

teach his children, and has been given the right to do so. And that his task might be the more easy for him, his kind aud merdful Creator has placed by his side a companion, that might be for the little ones a tescher of wonderful abilities, aud whose place and office nobody could com petently take and fill. I mean the mother that beare the child in her womb feeds it with her milk, holds it in her arms, and then teaches it lessons that will leave on its mind an indelible impress, an impress that will eventually re appear and shine forth even though it may be obscured and seemingly effaced for a

But the Church too has been entrusted xxviii, 19) "He that will not hear the Church let him be to thee as the heathen and the publican" (Id. avill, 17.) And by these words it is not merely implied that the Church should teach paught but that the Church should teach naught but that which affects supernatural concerns, but all things that come within the range of man's knowledge. Let no one, however, be disturbed by the idea that she will encroach upon the domain of secular teaching. The Church means to be guilty of no usurpation or unlawful intereston. She means to have the trivial on the state of the secular teaching. trusion. She merely claims the right to superintend and control the teaching of superintend and control the teaching of natural sciences, in so far as she may thereby be enabled effectually to watch over the spiritual safety and eternal salvavation of her children. And that this may more easily and more certainly be brought about she approves and blesses the co-operation of her special sons and daughters, I mean her priests and nuns, in that important work.

in that important work.

"Light was the first gift of the Creator to mau," says Father Thomas Burke. "He sent His 'spirit brooding on the water.'
He began the sublime work of creation
by making light, 'And God said let
there be light and light was made'
'Light' exclaims the darkened soul, 'give me light for earth, give me light for heaven, give me light for time, give me light for eternity.' Education is as neces. sary to the soul as food and clothing is to the body. No matter how great the genius with which God may have endowed man, the pity is but the greater if that genius be undeveloped by education. Therefore it is that the Catholic Church, Spouse set her up to be light and salvation to the world, has always been the mother, the loving, careful mother of education and instruction. She has spread light over the world, light not merely of divine, but of human knowledge. Everywhere the history of the world tells us that sanctity in the Catholic Church went hand in hand with learning." And after these words Father Burke adduces as proofs of his assertions, the foundation of so many great universities in the Middle Ages and the learning that once prevailed to such a wonderful degree in Ireland, surnamed "The Island of Scholars."

The foregoing remarks that have fallen from the lips and the pen of men evidently familiar and thoroughly acquainted with the subject we are at present treating, will suffice, no doubt, to enable all to understand why priests and religious have always been, and are still, so anxious to take an active part in the training of the young; it will suffice to explain and justify the presence here as teachers and educators, of so many fathers who devote themselves to their toilsome and arduous task with ardent 23al and comarduous tack with ardent zeal and com-

plete abnegation.

It would remain for us to speak of the natural relation between the State, the third of the powers above alluded to, and education. But the examination of that important question would carry us far beyond the limits within which we must necessarily confine ourselves. Be is enough to say that the State hath never enough to say that the State hath never received the mission to instruct and educate youth, that it is destitute of all competency to do so. The State has not begotten the child, it is ignorant of its particular wants, of its special temper and inclinations, and, above all, it has neither qualifications nor means to enable that child to direct its steps togerds and finally attain, its supertowards, and finally attain, its super natural end. The duty and the rights natural end. The duty and the rights of the State in this respect then are clearly defined by the very nature of things. "It has nothing more to do than to help and assist the great work of the educa tion of the young. It may repress any attempt against morals and the laws, but can assign proper teachers an i enjoin special methods in connection with such matters only as are intended to impart direct knowledge for State affairs and public departments" (Mr Juste Guigon.) We repeat it, then, the instruction and

Obrist has imparted into bim a life supernatural, and has accordingly become his spiritual father, and when, as takes place with the teachers and educators place with the teachers and educators here in this college, parents confide their children wholly and entirely to our care, then do we truly hold the place of those same parents, then must the priest watch over these children with a father's children and a mother's unrivalled. olicitude and a mother's unrivalle

This thought it was that the venerable founder of this institution bore in mind on a certain occasion which gave rise to a rather comical incident. A gentleman from all appearances, but imperfectly acquainted with the mode of life led by a priest, one day came to Father Tabaret, a priest, one day came to Father Tabaret,
and on accosting him said: "I see you
have a large and fine building here, sir.
I suppose you are the owner?" "Yes,"
said the reverend father. "Have you
any family?" "I have." "Many children!" "Oh yes," 'Might I know the
exact number?" "Something over three
hundred," was the reply. It seems that
the gentleman's mystification was complete, and though he saw that the rev.
iather's shoulders were broad indeed,
yet he must have thought such a burden
to be just as much as they could bear. to be just as much as they could bear. Whether Father Tabaret was right or wrong in saying that all the pupils of the college were his children, is a ques-tion which as many as have known him and lived under his care are ready to answer. For whenever young men were entrusted to him, every one knows with entrusted to nim, every one and what candor and what earnestness, he wight repeat the words of the scrip might repeat the words of the scrip tures: "I will be a father to you, and

you shall be my sons." (ii Cor. vi, 18)
Yes, the true educator must conside himself as the father of the child committed to his tuition, and that is the light, too, in which the parents view him. Ah! what place in his hands, put under his charge, that which after God they hold most dear in this world! Ask of that father if he loves that child of his: "He's all my exercise," he will answer in the words of the immortal Shakspeare: "he's my mother would be were she requested to speak in her turn and disclos and remote preparation, will leave nothing undone to prepare fully and completely the task of each day. And affection? I surmise it was through fear of a failure in the utterance that the poet some are so convinced of the importance of this, and will accordingly enter their class-room so brimful of the subject to be treated, that, if they be not on their guard and forget to take all things into prepared to question the father. And vet that little one so tenderly beloved is left with the educator, is entirely confided to his direction. Does not the latter, therefore, herein enter upon an agreement, most solemn and most sacred, whereby he binds himself to do all in his to enable the child to reach the ighest possible degree of perfection in all spheres, to develop, as much and as far as his nature, talents and dispositions will permit, the threefold life that is in wardly. Of course, as many know from personal experience, that is not precisely the most interesting feature nor the most pleasing moment for the young. But yet, because he is a well-meaning, him, physical, intellectual and moral? Yes, for the whole child has been intrusted to his care, and he must con sequently devote himself henceforth to his voluntarily accepted labor with all the ardor, all the generosity and all the self denial whereof he is capable.

Of these three distinct portions of the work to be accomplished by the educator, I mean to speak of the latter two only. The first, that is to say physical training, has often been spoken of before, and that most elequently, even by our young friends themselves. It is a sub ject to which they seem to be partial, and concerning which there is very little left that they are not already perfectly aware of. In that field, too, they have won many honors; and have been congratulated and cheered on by the highest authorities in the land. And, besides, the task will still be quite weighty and considerable enough, it the intended remarks be contined to intellectual and moral training. moral training.

To our youthful heroes in athletism, then, and to their admirers, I would say that if on the one hand, some one that was evidently carrying favor with them uttered the famous words: "Mens sana in corpore sano," Shakspeare's maxim; on the other hand, must not pass by them

unnoticed. ..."Tis the mind that makes the body Yes, their mind must be developed,

worked upon, cultured, polished, adorned. That is one of the two principal objects for the attainment of which they have been sent to, and are for years kept in the college by their devoted and loving parents, and that too, not unfrequently, at the cost of self imposed and silently endured privations and toils the full extent of which will probably never be realized by them in this world.

Yes, the young man must have his

be realized by them in this world.
Yes, the young man must have his mind, his intellectual faculties trained and developed, he must himself earnestly and efficiently co operate to that end, and the undertaking in which both pupil and teacher thus become engaged is a most important one, one upon which the former's success and happiness in the future in a great measure depend. the future in a great measure depend. But it constitutes at the same time a task the difficulty of which can scarcely be exaggerated. To make an estimate of this, you have but to consider what preparations, both remote and imme-diate, are required from the teacher. A remote preparation, we say, for his pre suming to train the minds of others pre supposes a thorough training of his own. He must, therefore, himself, have gone through a course of studies more or less extensive, according to the sections of learning he intends to deal with, and must besides have a full control of that the State in this respect then are clearly defined by the very nature of things. "It has nothing more to do than to help and assist the great work of the education of the young. It may repress any attempt against morals and the laws, but can assign proper teachers and enjoin special methods in connection with such matters only as are intended to impart direct knowledge for State affairs and public departments" (Mr Juste Guigon.)

We repeat it, then, the instruction and education strictly belong to the parents of the child and to the Church. The father has given the natural life to the child, and the minister of the Church of Christ has imparted into him a life ceived by the young man who has been called upon to undertake the teaching of a class for which he was but imper fectly prepared, as by the force of uncontrollable circumstances it may sometimes come to pass. See with what renewed zeal, with what fresh ardor he gaves him self up to the study of that division of learning which he feels he must absolutely master. If the day be not long enough, behold he is found bent over his work late in the night, anon, in the small hours of the morning.

And what shall we say of the immediate preparation, I mean of that pre-

And what shall we say of the Immediate preparation, I mean of that preparation required by the task of tomorrow or by that of the present day? Must not the coming lesson be examined, studied, reviewed, thoroughly understood, and all its details and all thouse competed with it accommitted. understood, and all its details and all things connected with it so committed to the mind and to the memory that the teacher may with truth say that he has made them his own? Must he not have so penetrated into the depths, so measured out and travelled through the whole breadth and range of the bearing of the lesson to be given and explained, that not a single word sortence allusion that not a single word, sentence, allusion or connection of it may be any longer in volved in darkness or doubt, but that every thing may be clearly and fully brought out into light before the teacher. who, on that condition only, will impart to his pupils a clear and full understand-ing of the same? And again, unless he do so, how will he be ready to answer all the questions his pupils may ask of him in reference to the subject, aye, somein reference to the subject, aye, some-times, too, questions most quaint and un-expected. We all know how desperately inquisitive boys will be (of girls and ladie I forbear to speak in connection with subject so delicate), what strange things they at times inquire about. The'r dea mamma will generally answer their first and second query, but ere long, afraid to and second query, our set only are and the find herself nonplussed, she deems more prudent to silence the troublesome urchin and will say: "Pshaw! hold your tongue, boy! you don't know what you are talking about! you are silly!" The boy will stare at his mother, but his implicit taith in her and his great respect for her person will prevent his ever imagining that the fact of the matter was that she was quite unprewith the duty and the right to teach those whom she has begotten by holy baptism, and who consequently are her sons and daughters. This we are even bound to believe as a dogma of our faith: "Going therefore teach ye all nations" (Matth.) The immortant Shakspeare: Box My mirth, my malter, my parasite my sol. A teacher is not precisely in the same day short as December." (The winter's too old and to wise to be satisfied with his child are centred all the thoughts of this mind, all the love of his heart, all the hopes of his future here below. And if such be the expressions used by the father, what must we think those of the Yes, the competent teacher, besides And if himself for any emergency, at the Yes, the competent teacher, beside having given due attention to a general

> look these momentary flurries of temper, and will continue to esteem and love him none the less. Such is the privilege of devotedness, self sacrifice and sincere But preparation, both remote and immediate, is not the only condition that will insure the teacher's success. He will fail to reach the end he should have in view, unless he be guided in all his exertions by a great principle which must be here briefly referred to. I mean that he should constantly bear in mind that his duty consists, not so much in striving to make a learned man of his pupil, as in enabling him to become such by personal endeavors, in other words, teaching the young man to become his own teacher. Such is the opinion of Inchtitian who says : purpose when we teach the young, than that they may not always need to be taught?" (Inst. Lib. ii. chap. 5.)

consideration, they will wonder that their pupils are not just as familiar with

ing under this impression, it may happen that a teacher will then grow impatient

nay, at times, (for he is a man and liable to fall,) even betray his impatience out

earnest, painstaking, conscientiou teacher, his students will kindly over

that sul

ect as they themselves are Labor

No, surely a judicious teacher will not imagine that he can in the space of four, six or eight years, convert the youth under his direction into a thorough busi-ness man, an accurate and copious writer, a perfect orator or a profound

fruitless labor, and would inevitably result in a signal failure. But, on the other hand, as we have already said, he must not confine his efforts and his aim to the task of the day, and he should remember that the present work is but a foundation to a coming super-structure, but a means to attain an end. And hence he may rest assured that he has faithfully discharged his duty, accomplished that which was proposed to him, effected all that was asked of him, effected all that was asked of him when after a few years, he can with im, when, after a few years, he can with him, when, after a few years, he can with truth say to his pupil: "You may go now; you require my aid no longer. I have given you instruction, that is to say, I have provided you with all the instruments you may henceforth have need of; I have imparted to your mind the general principles of knowledge; go now and apply them to any special branch of learning; dig, and you will find the hidden treasure; exert yourself, and success is yours.

and success is yours.

And the principal and safest means a teacher can make use of to bring about this happy and most desirable result, will be to drill the minds of his pupils so as to convince them of the necessity of close attention to their work and habitual reflection. Not a word, then not a sentence, not one conclusion, either in the study of grammar, or in that of literature, of mathematics, natural sciences or philosophy should pass unnoticed, unexamined; and before pass unnoticed, unexamined; and before proceeding further on, the teacher will make sure that what precede has been thoroughly understood, and to find this out he will alter his ways, vary his questions, until he is well convinced that the student has now obtained such a com-prehension of the matter under considration that in whatever light and under

pupils to extert and encourage his pupils to work strenuously and unremittingly at their intellectual formation, bringing forward before them such motives and suggestions as will help the young man, by smoothing for him the ruggedness of the way, by alleviating the weight of the burden and cheering up his occasionally dropping spirits. his occasionally drooping spirits.

But we must not bring these few cur-

sory remarks to a conclusion without warning the boy student that, though his teacher is to do so much for him, he pected of him too; nay, that he must not proportion his application and his efforts to those of his master. Unless this be done, all the latter's labor will be of little,

done, all the latter's labor will be of little, if indeed of any, avail.

But if the teacher be such as we have endeavored to describe him, will not his students most willingly co-operate with him? Assuredly yea, and this they will do not merely with ardor but even with enthusiasm. A noble ambition will arise in them, will daily increase, and enable them to proceed rapidly onward, stimulated as they will be by the living proof they have constantly before their eyes they have constantly before their eyes in the person of their teacher, of the wonderful effects produced by persever ant study, assiduous application and a habit of reflection. They will most will-ingly co-operate with their teacher, be-cause he makes work so pleasant and so interesting for them that it becomes an enjoyment and a delight, and they consequently resort to class as to a feast and

sequently resort to class as to a least and a banquet.

Happy is the student who meets such a teacher on his way! Happy, too, is that teacher! His pupils will make it clear for him that they duly appreciate his endeavors and his devotedness, and their gratitude towards him will ever live fresh to their bearts and should be obtain but in their hearts, and should be obtain but that reward here below, yet it were true to say that his labor bath not been un requited ; for, as the great Shakespeare expresses it:

"Thanks to men Of noble minds is honorable meed."

Alas I regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to day:
Yet see how all around 'em wait
The ministers of human fate,
And black Misfortune's hateful train!
Ahl show them where in ambuch stand
To seize their prey the murderous band!
Ah! tell them they are men! -Gray.

Those words penned down by Gray, as Those words penned down by Gray, as he beheld from a distance his dear old Rion, and saw its young pupils disporting themselves on the college grounds, suggest that what has been said in the first part of this lecture is not all that an educator has to attend to.

It were, indeed, a strange and fatal

mistake to confine the training of a ment and directing of his intellectual powers. Attendance to his moral facul-ties is surely a matter of far greater importance. Indeed, we may boldly assert that it is much preferable that a man should remain unpolished and un-lettered, if at the same time that the knowledge of arts and sciences is im-parted to his mind he be not carefully ashioned to moral excellence and the practice of virtue. To use the words of Aristotle: "The intellect alone has never changed anything for the better."
"The intellect, the conscience and the heart, like the strands of the rope of a suspension bridge must perform their work with equal tension," says a writer of the present day. "Not a single man," he adds, "becomes any better by knowing mathematics or being able to trans ate Virgil's Eneid or an ode of Horace. -(A former pastor of Grace church, San Francisco.) "O prodigr, peculiar to our times!" Fenelon exclaims, "Instruc-tion is every day more widely spread and

faith decreases."

No, knowledge alone will not make man honest and virtuous; neither will it of itself make him happy. This Johnson, apparently speaking, partly at least, from personal experience, asserts when he writes:

"Then mark what ills the scholar's life Toll, envy, want, the patron and the jail."

The educator, then, would entirely mis apprehend the nature of his mission, he could effect nothing conducive to the moral perfection or true happiness of the ness man, an accurate and copious writer, a perfect orator or a profound philosopher. An attempt to do so would involve a wast expenditure of is most undoubtedly the view the

parents take of this important question. That which they mean is not that the educator will be contented with making their child clever and learned; no, they above all expect that he will make him goot. Here is a young plant, they seem to say, which the Almighty hath given us and whereof He hath charged us that we should take the utmost care. Circumstances will not permit us to comply see and whereof He hath charged us that we should take the utmost care. Circumstances will not permit us to comply as fully and as perfectly as we think proper with that divine injunction, and hence we come to you with the object of inverting you with our own wilfully delegated authority, begging of you to be our substitute and responsible representative before God. Take, then, that young plant from us, make it grow up in rich and congenial soil, water it with fertilizing dews and showers, lop it and rid it of all useless, cumbrous or unshapely boughs; spare nothing, leave nothing undone that it may in good time bring forth wholesome and savory fruit. And if the reward bestowed by us be out of all proportion with the labor and exertions we ask of you, the Almighty, who hath entrusted to us the young plant, will Himself assume the obligation and recompense you a hundred fold, for He hath said that "they that instruct many to justice shall shine as stars for all eternity." (Dau. xii, 3) If we strip those words wherewith the parents are supposed to address the educator, of their allegarical carh we shall each those words wherewith the parents are supposed to address the educator, of their allegorical garb, we shall see the meaning implied in them is that the father and mother, prevented by other cares and avocations from attending as closely as they feel it their duty to do, to the moral, as well as the intellectual, training of their children, confide them to men who, free from all other coneration that in whatever light and under whatever aspect it is presented to him he recognizes it at once, and sees it clearly and distinctly.

Finally, the teacher must, in addition to all this, avail himself of every opportunity to exhort and encourage his included the extraction of their children to the educator, that is they expect of him that he will guide and direct their inclinations, fashion their heart, redress their evil. cerus, will make that task their exclusive tendencies, correct their defects, inspire them with horror for vice, implant in them the love and habit of virtue; in a word, provide them with all that will make them upright, steadfastly virtuous, make them upright, steadfastly virtuous, law abiding and God-fearing men. Yes, this it is that the parents look for and expect at the hands of the educator, and reason and experience tell us that this mending of the child's nature and this inculcating of wholesome principles in his soul must be accomplished in his early youth. For, "in childhood," as a thinker says, "the mind is simple and docile; the soul pure and candid; and the heart may be cast into any mould, and it is of the highest importance for parents and educators to bear in mind that the first impressions are the last parents and educators to bear in mind that the first impressions are the last forgotten." The pious child may in after life, in an evil hour, be led astray by the force of passion or bad example, but at least, when the fires of youth have cooled with advancing age, there is great probability that he will return again to virtue and piety. With great truth the poet has said:

"Take care in youth to form the heart and mind,
For as the twig is bent, the tree's inclined."

- Catholies and Education - Religion in
Educ p 82.

That paramount importance of moral

training in youth was acknowledged, praised and advised even by pagan writers of ancient Greece and Rome.

Aristophanes, in his "Comedy of the Clouds," in that strange dialogue that takes place between the just and the praise to the contract of the contr the unjust cause, makes the former extol the imparting to the young of the knowledge of decency and virtue in pas-sages well worth perusal, and from which you will kindly pardon the lecturer's quoting a few lines: "I will describe," says the Just Cause, "the ancient system of education, how it was ordered, when I flourished in the advocacy of justice, and temperance was the fashion. In the first place it was incumbent that no one should hear the voice of a boy uttering a syllable; and next that those from the same quarter of the town should march in good order through the streets to the school, and in a body, even if it were to snow as thick as meal. Then, again, their master would teach them not to sit cross legged, and if any one of them were to play to buffoon, or turn any quavers, he used to be thrashed, as banishing the Muses. Nor used it to be allowed when one was dining to take the head of a radish, or to spatch from their seniors dill or parsley or to giggle or to seniors dill or parsiey or to giggie or to keep the legs crossed. These are the principles by which my system of education nurtured the men who fought at Marathon. Where fore, O youth, choose, with confidence, me, the better cause, and you will learn to hate the Agora, and to be an amount at what is discretely

shamed at what is disgraceful, and to rise from seats before your seniors, and not to behave ill towards your parents, and to do nothing else that is base, be-cause you are to form in your mind an image of modesty. Then shall you spend your time in the gymnastic schools, sleek and blooming; not chattering in the market-place rude jests, like the youths of the present day; nor dragged into court for a petty suit, greedy, petty fogging, knayish; but you shall descend to the academy and run races beneath the sacred olives along with some modest compeer, crowned with white reeds, redolent of yew and careless, ease, and of leaf-shedding white poplar, rejoicing in the season of spring when the plane tree whispers to the elm," (Arist Nub. 956.) The Roman satirist, Jubenal, also commends the moral train-Juberal, also commends the moral train-ing of youth in that satire of sublime, and in some parts of almost Christian inspiration, in which he begs of parents not to set evil examples before the eyes of their children: "The greatest rever-ence is due to the child!" he says: "If you are contemplating a disgraceful act, despise not your child's tender years, but let your infant son act as a check upon your purpose of sinning. . . It deserves our gratitude that you have presented a citizen to your country and people, if you take care that he prove useful to the state. For it will be a matter of the highest moment in what pursuits and moral discipline you train him." (Sat. xiv.) And many testimonies

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reason, parents, Christian ters, all unite their voices ucators of youth that they must not think merely of forming and adorning the mind, but that they must deem it of much greater importance to fashion and perfect the heart of the child

fashion and perfect the heart of the child and the young man.

And how many favorable opportunities they can find for this! In fact almost every moment in the day presents its own. Consider the professor in his class-room, for instance, and say whether he may not avail himself of whatever he may not avail himself of whatever he he may not avail himself of whatever he teaches to work, though perhaps indirectly, yet surely most effectually, at the moral training of his pupils. When a teacher of philosophy comes across one of those systems of ancient heathenism, systems ingenious indeed, and admirable for the many excellent features they offer and who surgestions they contain. for the many excellent features they offer, and wise suggestions they contain, yet fraught with so much that is damnable and dangerous, and practically and eventually leading to pernicious or at least fruitless conclusions, will he not seize the opportunity to set off in bold relief the superiority of Christian morals, of the Saviour's most salutasy doctrine? Will he not tell his pupils how the in-carnate Word neither wavers nor doubts carnate Word neither wavers nor doubts in His assertions as did Plato and Cicero? How He never thought of crushing down, benumbing or stifling the instincts or passions that are in man, as Zeno and the Portico did, but aims rather at putting them to use and making them subservient to noble, heavenly, infinite aspirations? How Christ recalms His followers from the low, grovelling tendencies, from all attachment to those gross and transient pleasures, wherein the disciples of Epicurus taught that the supreme happiness of man was to be sought and found. And while a teacher of rhetoric is imparting to those under his care the prin parting to those under his care the principles of that most effective art, eloquerce, will he not meet with innumerable occasions to inculcate in their souls the principles of morality and virtue? Will he not find many an opportunity to show and tell them that it were shameful for a public speaker to owe his success to a pandering to the evil instincts and tendencies of the crowd, to misrepresentations, to falsification, lying and sinder; that the laymen must act with delicate scruple lest he should do anything against the laws of justice; finally, that virtue and honesty always go hand in hand with, are never separated from, true elequence.
What powerful and impressive lessons

of morality a professor of literature can likewise draw from the stores of his own departments? His students, for instance, departments? His students, for instance, translate the works of pagan authors and those of the Holy Fathers. Will he not contrast the perfection in form and the emptiness and fallsciousness in conception of the former with the less ornate style, but true substantial thoughts of the latter? Yes, he will tell them how profane poets and writers with all their wonderful literary attainments, were like unto the sycamore tree by the wayside, anathematized because it bore nought but leaves (Matt. xxi); and how like unto it also their works feed not the hungered generations that journey on the road of life, whereas the Fathers, with their sound and healthy writings, may well be compared to rich fruit-tree planted in the crchards of the Church of Christ and producing nourishment for all faithful souls, Will he not again teach them to seek for truth above all things in literature—truth, which is there, as everywhere else, an indispensable con-dition, nay, the very foundation of beauty and perfection, and inspire them with aversion and disgust for all obscene, im

motal or frivolous compositions.

And what shall we say of history which Cicero calls "the evidence of time, the light of truth, the life of memory, the the light of truth, the heraid of antiquity."
Yes, history with its manifold incidents; history that tells us of so many catas trophies, misfortunes and revolutions; of the rise and downfall of so many monrophies, misfortunes and revolutions; of the relative and momentary prosperity of the transgressor, but later on of the punish ment also, which though slow paced, yet infallibly followed. History that presents to our view so many instances of the package and happy results of the practice of honesty and virtue, so many practice of honesty and virtue, so msny honorable, upright and holy personages; history that shows clearly and distinctly that if the Almighty, on the one hand, will let no evil deed go without its pen-alty; on the other hand, He will surely, sooner or later, and even in this world bestow their due reward on upright ness and justice, and eventually make them victorious. Aye, is not everything in history suggestive of wise and salutary thoughts? Has not the teacher at his command all that can effectively assist him in the moral training of his pupils?

Nor is the teaching of the natural sciences a less convenient field. The

structure, grawth and life of plants; the manners, sagacity, prudence and all the wonderful instincts of animals, the marvellous combinations of bodies and the compound substances that result from them; the motion of the winds, the flow ing of ocean streams, the erruptions of volcanoes, the miniature builders of coral reefs; the production of minerals, the clearage of crystals, the brilliancy of precious stones; the remains of gigantic trees, the vestiges of mammoth pids, the great changes that have the face of the earth ; the decomposition of a ray of light, the strange effects and mystericus causes of electricity, the transmission of sound; the sight of the sky, finally, with its immeasurable expanse, its myriads of planets and stars, panse, its mynads of planets and state, and the incredible swiftness and pre-cision of the course of the same, their mutual attraction and harmony wherewith they are regulated; yes, all these are so many inexhaustible sources of salutary reflections and profitable suggestions well calculated to aid and pro-

it! We may ray, on the contrary, that those who preside and superintend it are constantly and directly engaged in the great work of the moral formation of youth. In this they effectively concurby their unwearying vigilance, timely advice, knowledge of everyone's defects, at the same spirit Disraeli says: "Religation about the same spirit Disraeli says: "Religation and solves."

Warner's Safe Cure during the period of pregnancy. It will keep the kidneys pregn

importance of their co-operation is not to be estimated by the mere mention we here make of it. As for their devotedness and self-sacrifice, we say that it quite equals, goes beyond, perhaps, that of the professor, if at least we take into consideration the tediousness, the diffi-

culty and the special nature of the work they perform.

Be that as it may, there is one most Be that as it may, there is one most important point which professors and disciplinarians in common must carefully attend to; we mean the inculcating in the souls of those committed to their charge, of the great principle of self-respect and self-control. Just as we have warned the teacher to bear in mind that he should teach his pupils to study and work by themselves, since they are not to have forever their guide rear them: so, and with much more reason, not to have forever their guide rear them: so, and with much more reason, do we now say to the educator that he must make a man of the boy, that he must impress upon his mind, implant in his heart, a deep sense of his own dignity, great respect for self, and a con-trol of his actions independent of the fear wherewith the presence of his mas-ters naturally inspire him, and of the fear wherewith the presence of his masters naturally inspire him, and of the shame which his misconduct and the ensuing punishment might cause him to incur in presence of his fellow-students. Yes, the educator must remember, we say, that the child well not forever be hanging at the skirts of his coat or cassock, nor the young man forever standing by his side. Nor do we mean merely that the institution wherein the students are confined, should not be one of the Yorkshire school type, presided over by Mr. Squeers with his sirin on his mouth and his cudgel in his hand, eked out by and his cudgel in his hand, eked out by Mrs. Squeers, with her amiable smile on her precious lips, and that the students, so long as they live in such an establish-ment, are to be so many faint hearted, crouching and cowering smikes; but that the young man must be made con-scious that the responsibility of his deeds rests with himself, that it is for his own sake and his own welfare that he is told

moral training of the young man, an infallible means to insure it.

Those who have been personally acquainted with the venerable founder of this institution know what he thought this institution know what he thought's and said of self-respect. That word was his motto; in it seemed to be summed up all his theory on education. Just as John the Evangelist in his old age, according to St. Jerome, was wont, instead of a daily sermon, to repeat to his disciples the simple words: "My little ones, love ye one another," so Father Tabaret, especially in the latter years of Tabaret, especially in the latter years of his life, seemed to have nothing to say to the pupils but that one word: "Have self respect, my dear children." We were then more or less like the disciples of St. John, apt to grow weary of hearing the same recommendation so frequently. But, if we had told him of that feeling, he would no doubt have said that the whole moral training of youth consists in the inculcating of that great principle, even as the Evangelist answered his disciples that in mutual forbearance his disciples that in mutual forcearance and charity all the precepts of the Lord are contained. We have grown older now, and mayhap wiser, and we under stand how correct were the views, how inst the appreciation of that great educator, and the wonderful results produced among those who lived under his guidance and loved him so well, are a living proof of the wisdom of his course. Let the young man, then, be linked to duty by the triple golden chain of love and respect for sell, identified with love and respect for his parents and his Alma Mater, and all will be well.

and directed to love work, order, gentle deportment, polite manners and piety, and avoid all that might be injurious to

himself or offensive to others. Yes, this is an indispensable condition to the

is nothing else than the tie that unites man to God, and that consequently there can be no true morality where the in-fluence of religion is not felt. Hence it is that Catholics in this country were at on time willing, that they are still willing, across the lines to submit to such serious inconveniences, in order that their children might not be deprived of that all-necessary influence at school. But Catho necessary in licence at school. But Catholic are not the only ones convinced of the importance of this: the most intelligent and the most distinguished among our separated brethren share our views in the transfer of the converse of the co that regard. "As American citizens, says a Protestant pastor, "we should render our education religious. The old nd heroic Puritans and the ministers o the gospel who have settled this continent and raised our grand political buildings were men who had been trained in religwere men was and seen trained in religious schools and who loved religion. Where religion fails," he adds, "all things fail. Thus it was in Greece, thus it was in Rome, and thus it will be with us lead." also." (Ext. of a sermon of the pastor of Grace (Anglican) Church, San Francisco, Grace (Anglican) Church, San Francisco, reported in the St. Louis Times). "Some imagine," in turn says the Mercerburg Review, a Lutheran periodical, (1869) "that what people call lay education can be complete in itself, and fully attain its object outside of every Christian ides, and that the Church may then sten in to and that the Church may then step in to perfect the work by adding unto it its religious instruction. The two orders of our life, religious and secular, have other relations than these with one another. The latter, in order to be real and complete in its own sphere, requires in every respect the presence and constant bless-ing of the former." Listen for a moment to Guizot, the illustrious Protestant And are we to think that that department of college life which is called its discipline, that is the maintenance of order and constant watching over the pupils' conduct, has nothing to do with education? No, indeed, far from it! We may ray, on the contrary, that those who preside and superintend it are constantly and directly engaged in the great work of the moral formation of youth. In this they effectively concur by their unwearying vigilance, timely advice, knowledge of avarance, timely advice, knowledge of avarance, timely advice, knowledge of avarance, timely and the first that the department of Guizot, the illustrious Protestant statesman and historian: "Natural edu cation should be given and religious ob religious impressions and religious observances should penetrate all its parts." "Religion," he says again, "is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt everywhere, and which in this manner alone can exercise all its beneficant influence where the constant of the midst of a religious atmosphere, and religious impressions and religious observances should penetrate all its parts."

"Religion," he says again, "is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt everywhere, and which in this manner alone can exercise all its beneficant influence."

casual incident," From all this we may infer how guilty and how unwise those are who strive to banish religion from schools and education.

And now to conclude, for conclude we must, that, however cursory and imperfectly presented these few considerations on the intellectual and moral training of worth may be yet; it were pertions on the intellectual and moral training of youth may be, yet it were perhaps not rash to believe that the young man who would have had the privilege to be instructed and educated in conformity with these principles, would leave the college equipped in mnd and soul for the great things that await him; that he would forever remain fondly attached and grateful to his Alma Mater, addressing it in the words of Gray and saying:

. . . I feel the gales that from thee blow A momentary biles bestow, As waving fresh their gladsome wing, My weary soul they seem to soothe, And redoient of joy and youth, To breathe a second spring.

And the teacher, and the educator, what will their feelings be after the comple tion of their laborious task? On behold ing the young man that had come to them untrained and uneducated, and on whom they have bestowed so much useful care and pains, may they not say with Horace, and with more reason than

"Exegi monumentum dere perennius,"
(I nave raised a monument more lasting than brass.)

Ah! if an architect, after building a Ah! it an architect, after building a stately and magnificent cathedral to the glory of the Most High, looks with such unbiended satisfaction upon that master-piece of her genius into which, a new creator as it were, he hath breathed his soul, how much greater and purer must not the joy and gratification of the educator be when he has trained the intel-lect and fashioned the heart of the young man, and has raised to his God a temple of surpassing beauty and undying splen.

Have the teachers of the College of Have the teachers of the Chiege of Ottawa achieved all these great things, effected those most desirable results? Ah! They know but too well that they have often times been made to experi-ence and feel the vanity and impotency of all human efforts; that the realization of man's most noble and apparently most lawful aspirations are here below hampered and thwarted by a thousand unforseen and inevitable contingencies, and that with drooping heads and saddened hearts, they were taught to expect their only comfort and strength from Him in phose service they were toiling, saying whose service they were toiling, saying with the Psalmist: "Unless the Lord build the house, they labor in vain that build it." (Ps. cxxvi, 1.) They bore in mind that all human undertakings are necessarily subject to many failings and defec-tions arising from more causes than one, and that so must it be with an educa-

tional establishment.

And then again, they know there is a vicissitude of eras of prosperity and eras of trial—grariss ma tempora as Cicero calls them—and that a college cannot expect that it will forever and peacefully

"Along the cool sequestered vale of life Keep the noiseless tenor of its way."

— Gray.

fully equipped laboratories, its devoted staff, its numerous and studious pupils, its faithful and loving Alumni scattered over the whole continent, its hundreds and thousands of well wishers; when and thousands of well wishers; when, finally, they consider the tender love, the particular affection, so to speak, with which the representatives of Carist on earth, the Supreme Head of the Holy Catholic Church, by raising their college to the exalted dignity of a canonically instituted university. instituted university; aye, when they take all these things into consideration, they feel that the Lord has blessed their factors are the statement for them. efforts, has built with them and for them and that their labor has not been and that their labor has not been expended in vain. From these considerations too, they will derive new strength and fresh courage. They will confidently look for further success in the future, relying on the experiences of the past, on the blessings from above, on the fostering tuition of the Church, on the sympathy and devotedness of so many Catholic friends, among whom they are happy to reckon and greet you all who are here this evening for no

other purpose than to give a new evi-dence of your love for and attachment to the Catholic University of Ottawa. Begging your pardon, ladies and gentlemen, for having detained you so long, and having so imperfectly spoken that which I meant to say so well, I thank you most sincerely for your kind

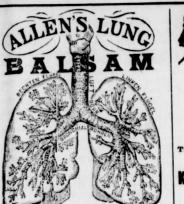
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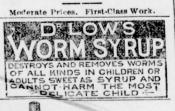
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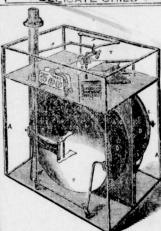
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charles of deaths occurring after date of said initiation.

He is not liable for the payment of any assessment issued for a death that occurred prior to said date of his initia-

2. It does not make any difference 2. It does not make any difference whether you get a policy or not, your heirs, or the person or persons mentioned in your application, would receive the amount of your beneficiary.

3. In regard to Assessments 4 and 5, No. 4 was issued for a death that occurred March 2nd, 1889, and No 5 was issued for

a death that occurred March 19th. All members initiated prior to March 2nd are liable for the two Assessments.

Members initiated on or after March 2 ad
are not liable for No. 4 Assessment, but
are liable for No. 5 Assessment if their
initiations took place prior to March

The Grand Secretary of Canada ren ders accounts to branches in his juris-diction quarterly, and in said accounts is included the Supervising Medical Examiners' fee for all medical certificates supervised for each Branch respectively during the quarter. The Supervisirg Medical Examiner's fees should be re-tained in the Branch G-neral Fund,

until said account is received.

5. The Constitution regulates the Per Capita Tax, Initiation Tax, and Super vising Medical Examiner's fees; but it does not regulate the Branch Medical Examiner's fees; it merely states the minimum amount that can be paid said physician for the examination of appli

No person that is eligible should fail to make application for membership in the C M. B. A. How can you make provis ton for the future for wife or family, cheaper or better, than by procuring a policy in the C. M. B A ? You insure your house? That may never burn. Do you insure your hife? That is sure to ter minate. Would your death be a pecuniary loss to your family or friends? Then it is your duty to riske the best possible provision against such loss, by procuring membership in our grand association. Remember, delay is dangerous.

The Grand Secretary has built a very commodious C. M. B A office adjoining his residence, 391 Queen's Avenue; and the Finance Commutee, Mesers. Quill inan, O'Neail and Ronan, acting under instructions received at the last Grand Council Convention, purchased a very fine fire proof asfe, weighing 3 500 lbs, at a cost of above \$185, and had it placed in said office for the proper protection of the books, Medical Certificates and other important papers of the members in our jurisdiction. The office of the Grand Council of Canada at present, is one of which we may well feel proud, and our brother members London should not fail to call and spend at least a few minutes with our Grand

Bro. D. Miller, President of Branch 2, Winnipeg, has resigned, as he is bout to remove to Toronto. Bro J. H. Barrett is now President, Bro. P. Shea First Vice, Bro J O'Connor Second Vice, Bro T. W. Russell Recording Secretary and Bro. D. F. Allman Financial Secre

C. M. B. A. Branch 27, Petrolia, Ont.
To the Editor of the Cathotic Record:

DEAR SIR—at our last regular meeting the following resolutions were passed:

Whereas, It has pleased our Elema Father to remove by the 10y hand of death Mrs. Michael Gleeson, the beloved sister of our highly esteemed President, Brother William Gleeson, be it therefore.

Resolved, That the members of this Bratch tender to Brother Gleeson and relatives our heaseful sympathy in their sad bereavement, and trust that the All merchal God, to whom she has always been a

bereavement, and trust that the All merciful God, to whom she has always been a
devoird servant, may receive her precious
soul into His heavenly kingdom, there to
erjoy the rich bleestogs, which she so justiy
merited by her picus life, and to grant to
those sorrowing ones she has left behind,
strength to bear with Christian forsteude
their heavy trouble, and be it further
Resolved, That a copy of these resolutions
be forwarded to Brother Gleesen and published in our official organs.

WM. IHROP, Rec. Sec.

EASTER AT GRIMSBY.

Special to the CATHOLIC RECORD.

The glorious feast of Easter, commemorating the resurrection of Our Divine Saviour, was unusually joyous for us. Our modest little church, which has been undergoing considerable repairs lately, looked very much renewed. The floor, which before the transfer of the contraction of the c which before threatened to give way every step, was made strong again; the windows. which before let in much more than the light of day were repaired, and many other improvements too numer-ous to mention have been made. But by far the geatest joy for us all was the sirging for the first time of our lately organized choir ac-companied by our new Scheidmoyer organ It was truly, as our pastor re-marked, as if the Church triumphant in heaven came down to cheer us wearied heaven came down to cheer us weatied soldiers in the great battle of life. The choir did admisably well considering the little practice they had. They were ably assisted by the talented Miss Teresa Laly and her sister, Georgie, of Smithville, both of whom deserve our sincere gratitude for their unassuming kindness. We understand that for the We understand that for the kindness. We understand that for the present Miss Grace McAllister has been engaged to instruct the choir, so that we can expect the best of progress. Our parish priess, Father McRae, has been enparish priest, Father Mctae, Las been en-abled to buy the new organ and make the other improvement: mentioned above, a well as others in progress by means of a Mes could be the source of a bequest made to our church by the late Mrs. Cabill of this place. Let us therefore thow our gratitude to our barefactess by praying that her soul purified of charity. Would that more of our rich Catholic, thought like her of "laying up for themselves trea ures in heaven, wher neither the rust nor moth doth consume, and where thieves do not break through her steal." (Matt vi 20)

IRELAND'S STRUGGLE.

London, April 24.—Mr. Chamberlain, speaking at Birmingham to night, said he was confident that the Government, before appealing to the country, would develop their Irlah plans, and they would doubtless obtain a favorable ve dict at the polic.

The Parnell Defence Fund has reached £37,000, most of which was collected in Ireland.

The London Universe says : "Mr. Bal-The London Universe says: "Mr. Balfour is laid up with a slight cold. We are
excessively sorry. We sincerely trust his
medical attendants will see to it that he
is not deprived of bis clothes by injudiclous nurses, or put off with insufficient
covering on a plank bed. Should any
thing happen Mr. Balfour, it would be
unfortunate for Ireland. She would lose
one of her most useful albeit unconscious
auxiliaries."

The so called gallant "English" naval

auxiliaries."
The so called gallant "Eoglish" naval officer who saved his ship, the Calliope, when the ships of America and Germany were wrecked off Samos, is a Kickenny man, Captain, Kane, a son of Sir Robert Kane, who was mayor of that city and one of O'Conneil's forty four members of Parliament in the repeal era.—Irish American. American. Sir Charles Russell has succeeded in set

tling the differences between Captain Vandeleur and his tenants The latter will pay the rent with 20 per cent off, and all rears are cancelled.

Mr. John Dillon, M. P., has written to

Mr. John Dillon, M. P., has written to one of his Parliamentary colleagues a let ter from Aden etating that his health has been much improved by his trio. The action sgalust the New York Herald by the Bishop of Cloyne, for its comments on his Pastoral, is in progress, and it will shortly be set down for hearing Mr. P. O'Hea, M. P., is the blshop's solici-tor.

The tenants of Mr. Henry Leader, of

Cionmoyle, have offered fourteen years' purchase for their farms, as they have been requested to make a tender for the

The Kenmare estate trustees have rejected Judge Curran's advice to settle the dispute with the tenants by arbitration. As one of the Kenmare agents remarked: As one of the Kenmare agents remarked:
"We have the Government at our back,
and we can defy Curran, O'Brien and the
Kerry Moonlighters." Mr. O'Brien said,
when he heard of the decision: "As the
tenants' proposals have been spurned,
they will fight the battle out to the last
breath and the last shilling." Meanwhile the estate will remain in the condition in which it was described by Judge Curran as being, "derelict."
The sincerity of Orange professions of a

The sincerty of Grange professions of a desire to extend to all equal rights and civil and religious liberty, may be fairly judged from the result of a farrical libel case brought by a magistrate named Stokes against the Dublin Freeman's Journal. The prosecution was based upon the man publishing of a speech by Mr. the mere publishing of a speech by Mr. Wm. O'Brien in which reference was made to Stokes, and an Orange Belfast jury awarded £300 damages and costs. The character of Iri-h law as framed by an alien Parliament may also be inferred, as the prosecution were enabled to pack an Orar go Tory jury for the express purpose of securing a verdict. Sill Secretary Arthur Balfour proclaims that there is liberty of the press in Ireland. Other jurnals published the speech but being Conservative, no action was entered

The tyranny under which the Gweedore essantry have been so continuously groaning is having its natural results. The potatoes have falled and they are starving. They have enten their seed potatoes, and cannot get a fresh supply. The Government, which should help to avert the famine, instead of doing this protects the grand jury in its demand

geg the mouth because the words were

not such as pleased."

United Ireland gives expression to the heartfelt thanks of the Irish people for the recent donation of the students of Octawa University who gave \$101 to Gladstone Branch of the Irish National League as a token of their sincerity as Home Rulers and workers in the Irish the Rulers and workers in the Irieh Cause, as well as in remembrance of the the visit of Mr. W.m. O'Brien, Sir Thos. Grattin Esmonde and other Irish representatives to Cauada.

The April number of the Westminster Review has an able article on "Two political struggles," in which it draws a parallel between the treatment of the American colon es by a Tory Government in 1776. and the treatment of Ireland by Government now. In the reign of George III. Coercion was the cure for the troubles in America, as it is the cure for Ireland's grievances to day. It was said then, as now, that the people were deceived by the tyrauny of upprinwere deceived by the tyrauny of unprin-cipled sgitators and that stern measures were necessary to repress agitation and deliver the people from their influence, but the verdict of history has been that the Tories of that period were entirely mistaken both as to the character of the disease and their treatment of it cin say that the Tory majority are wiser in their treatment of Ireland now than were their progenitors in 1776?

The quarrel which threatens to break up the alliance between the Tories and Libe:al. Unionists goes on apace. On the 24th etal Unionists goes on apace. On the 24th ult. the Birmingham Gazette announced that Mr. Chimberlain, having refused to sauction the publication of the notes of the agreement between the Tories and the Liberal Unionists, prepared by Sir James Sawyer, Mesars Rowlands and Hopkins, the manurage of the agree held significant. Mcs. Cabill of this place. Let us there tore show our gratitude to our bare factress by praying that her soul purified from all stain of sin may soon erjoy in heaven the recompense promised to deeds of charity. Would that more of our right. accused of cowardise in the matter.

The Rochester election was another great victory for Gladstone and Home Rule. The vacancy was caused by the resignation of Col. Hughes Hallet, Tory. Mr. Hugessen, Liberal, was elected to suc-

Rendel.

At the Quarter Sessions for the Bandon division of Co. Cork Judge Fergusson on Monday; was presented with a pair of white gloves, there being no crime on the cal-

Mr. E Harrington is, it is said, determined that, unless he be unconditionally released, he will come before the Special

even therefrom it could be judged to be a masterly defence of the cause of the accused Irish Nationalists. Fuller reports have been received by mail, and these justify the statement which has been treely made that it places the great pleader in the catalogue of those who have made the grandest contributions to the literature of the English language. The London Standard, one of the most bitter among the Coercionist press, states that it ranks with Burke's world-renowned attack on Warren Hastings, and Lord Brougham's speech in the trial of whom it was sought to crush, to defend the leaders of a nation whom it was sought to crush, to defend Lord Brougham's speech in the trial of

Queen Caroline.

The speech was not merely intended for the judges, or for the audience who listened to it within the narrow limits of the room wherein the court was held. It was an appeal which the speaker knew would reach the ears of the British pub-lic It was not merely a defence of those Irish members of Parliament who were falsely accused of complicity in crimes the most appalling, on the strength of letters which have been shown to be villainous forgeries; it was a vindication of Ireland in her demand for Home Rule, and an indictment of the consecutive English Governments which

for over 300 years have juled a generous and liberty-loving people by means of

continuous and systematic oppression, It was the first time that in the hear of England's metropolis, Ireland had the opportunity of presenting her case fully before the people of England in all its legal aspects, and with the facts before them in detail, by the mouth of the most eminent of British lawyers, and under such circumstances that every one was arxious to know what she could plead in favor of her demands; under such cir-cumstances too, that even the London Times and other bitterly anti-Irish jour nals were obliged to present her case in their salaways.

elected, precluded any expectation of ustice, much less of favor from them, and the exultation of the Coercianists was the exultation of the Coercinals was evident when they were appointed to their office. But it was to the public that Ireland looked for just verdict. The public give the final verdict, and virtually that has been given, that Mr. Paraell and the Irish members have passed through the ordeal without a stain on their reputations while their controls.

Have there never been outrages in England? Let the Whitechapel murders answer. It is well known that there are more outrages in London in a week than in all Ireland in a year. The white gloves presented to the judges at the quarterly seesions of courts show this. But, it is argued, the outrages in Ireland are chiefly agrarian. They arise out of the harshness and cruelty of the laudlord, and the maltreated tenants take revenge. Is it significative, then, of a more criminal people that some of them commit outrages over the engine and thrown on the main significative, then, of a more criminal people that some of them commit outrages and crimes upon terrible provocation, than if they had done the same is cold blood without provocation, as has been the case so often in London and though out Eagland? Surely not. The difference between the two cases is, therefore, eace between the two cases is, therefore, the finitely in favor of Ireland, Under the same is considered together by the shock, the finitely in favor of Ireland, Under the case so often in London and though out England? Surely not. The differ-eace between the two cases 1s, therefore, infinitely in favor of Ireland. Under such circumstances, Ireland would deserve sympathy rather than severe censure, even if her crimes were largaly in excess of those of England. A certain amount of crime must be expected from any country in the world, yet the whole people must not be regarded as guitry of it, and where the provocation is very great, we ought to be ready to condone to the country and the provocation is very great, we ought to be ready to condone to the country and the creation, who numbered over 150, many of whom were asleep at the time, had a certain who numbered over 150, many of whom were asleep at the time, had a certain amount of the creation, who numbered over 150, many of whom were asleep at the time, had a certain amount of the creation, who numbered over 150, many of whom were asleep at the time, had a certain amount of the creation were enabled to get out of the coaches before the first had reached them, but in the confusion which

ceed him by a majority of 75. In 1886 the Tory majority was 250. The figures were in 1889: Hugessen, 1655; Davies, 1580, in 1886 Col. Hughes-Hallet received 1602 votes against 1,352, which were given to F. F. Belsey, Home Ruler. The Liberal vote shows an increase of 302, the Unionist a decrease of 22.

Mr. Parnell's new libel suit against the Times will come off in the autumn. Damsges are placed at £100,000.

Mr. Parnell dined with Mr. Gladstone recently at Buckingham Gate. Ladies Ripon and Stepney were of the party, also Messrs. Dilwyn, Illingworth and Stuart Rendel.

At the Quarter Sessions for the Bandon utterly failed in every nexticular. in any event the case of the Times has utterly falled in every particular. Sir Charles had in the vindication of

the cause of Ireland a noble task, and nobly he fulfilled it. Coming to the end of his speech, he showed how the Irish peasant serf of 1879, trembling in the presence of his landlord and bailiff, has glotionally become event at the feature. mined that, unless he be unconditionally released, he will come before the Special Commission in his prison clothes. His position is therefore the reverse of Mr. O'Brien's. The latter refused to put on the prison clothes, while Mr. Harrington declines to take them off.

SIR CHARLES RUSSELL'S APPEAL. Of Sir Charles Russell's great speech before the Special Commission the cable reports gave the merest outline, though to the prison clothes, while Mr. Harrington declines to take them off.

SIR CHARLES RUSSELL'S APPEAL out the right hand of brotherly friendship to let bygones be bygones. They are willing to bury forever the memory of persecution and past misery. He continued:

"My Lords: I have come to an end. I have spoken not merely as an advocate: I

itself—to defend the leaders of a nation whom it was sought to crush, to defend a nation whose hopes it was sought to dash to the ground. This inquiry, in tended as a curse, has proved a blessing. Designed, prominently designed, to ruin one man, it has been his vindication. In opening this case I said we represented the accused. I now claim leave to say the positions are reversed. We are the accused. The accused set there Points. positions are reversed. We are the accusers. The accused are there. (Pointing scornfully to Mr. Walters and Mr. Macdonaid of the Times.) But I hope this inquiry, in its present stage and future developments, will serve even more than the vindication of individuals—that it will remove painful misconceptions as to the character, actions, motives and aims of the Irish people and of the leaders of the Irish people; that it will set earn ost minds—and, thank God, there are many earnest and honest minds in this country—thinking for them-selves upon this question; that it will remove grievous misconceptions and day of true union and of real hasten the reconclation between the people of Ire land and the people of Great Britain, and that with the advent of true union and reconciliation there will be dispelled. dispelled forever, the cloud, the weighty cloud, that has rested on the history of a noble man and dimmed the glory of mighty empire!"

The effect was electrical. Many of the

at any time been placed in the decision which will be given by the judges. The partiesn manner in which they were moved that he could not selected, presided any time better feelings with tears. Even President Hannen was so much moved that he could not speak, but he wrote immediately to Sir Charles his

express congratulations.

The speech will be published soon in pamphlet form for distribution

TERRIBLE ACCIDENT ON THE GRAND TRUNK.

TWENTY LIVES LOST AND MANY

protects the grand jury in its demand for a tax of £5,000 imposed on the psecient of the first members have for defending their house.

The American Krights of St. Patrick sent to Mr. Parcell £2,000 as a contribution towards the cause of Home Rale.

Mr. Bradlaugh, speaking in Coventry before 5000 workingmen, said, "it was the most cowardly of Governments which attacked the representatives of a people kept dumb for ages by oppression. He could me understand oppression, but he could not understand the percending to give a Parliamentary voice to a nation, and then seeking to get the month because the words were in all Ireland in a year. The whitegloves the Grand Trunk Railway due here at 6:55 a. m, met with an accident this morning when about two miles west of this city, the result of which was fatal to the lives of many people. The train was composed of an engine, two baggages and Grand Trunk through passenger cosch, a Wabash the petending to give a Parliamentary voice to a nation, and then seeking to get the month because the words were and soon caught fire from the baggage car. The passengers on the trein, who numbered over 150, many ought to be ready to condone to the country a much greater amount, before asserting that the people are worse than elsewhere. What wonder then that there were crimes in Ireland for the Times to dilate on before the Special Commission? Or is their in existence a reason why the righteous cause of Ireland should be abandoned?

On this point Sir Charles Russell spoke with great force. He quoted the words of the great jurist, Mclatosh, in his reply to Borke:

"Hes any moralist ever pretended that we must decline pursuit of a good end which our duty prescribes to us because we forces that some partial and incidental pursues."

stantly killed.

As soon as the engine rolled over, after striking the water tank, Engineer Watson and Fireman Chapman crastled out from the striking the water tank, Engineer Watson and Fireman Chapman crastled out from the country train was sent out from this city immediately on receipt of the news of the secident, and the wrecked we force that some partial and incidental processing the stantly killed.

As soon as the engine rolled over, after striking the water tank, Engineer Watson and Fireman Chapman crastled out from the country train was sent out from the city immediately on receipt of the news of the secident, and the wrecked we force that some partial and incidental processing the water tank, Engineer Watson and Fireman Chapman crastled out from the country train was sent out from the city immediately on receipt of the news of the secident, and the wrecked we force that some partial and incidental processing the water tank, Engineer Watson and Fireman Chapman crastled out from the country train was sent out from the city immediately on receipt of the news of the secident, and the country train was sent out from the country train was sent out which our duty prescribes to us because which our duty prescribes to us because we force that some partial and locidental evil would arke from it?

If even Mr. Paruell had been the crim inal which the malice of the Times falsely represented him to be it should not delay the triumph of a nation in a just cause: and were saved from the flames. A large coil loss if he had merely a position in the gang of employes, under the direction of the complete the coil of the train were uncoupled from the rest and were saved from the flames. A large gang of employes, under the direction of the complete the coil of the train were uncoupled from the rest and were saved from the flames. A large gang of employes, under the direction of the complete the coil of the train were uncoupled from the rest and the wrecked passengers, together with the in livred who had been rescued and two killed, were brought to this total a copy of that valuable work free by sending their address (euclosing a two cent stamp for maining same) to Dr. B. J. KENDALL Co., Excendent Co., publishers of A livred will ensure and his Diseases" which will ensure the Horse and his Diseases" which will ensure the Horse and his Diseases" which will ensure to the Horse and his Diseases" which will ensure the Horse and his Diseases which will ensure the Horse and his Diseases which will ensure the Horse and his Diseases which will ensu

charred and burned remains of eighteen victims had been exhumed from the wreck. In no case was there sufficient to identify the persons or tell whether they were of male or female sex.

OBITUARY.

Mr. John Daly, Glanworth.

Mr. John Daly, Glanworth.

With much regret we have to announce this week the death of John Daly, late of Glanworth, Westminster. Born in Dunwanway, County Cork, the subject of our obituary came to this country about twenty-eight years ago. By sheer industry, frugality and strict attention to all the duties of a devoted Catholic and a good citizen, be was looked upon, and deservedly so, as a model amongst men. Quiet and unobtrusive in his dealings with others, he was always obliging and ready to do a service where help was required. No matter what the distance—he lived eight miles from any church—or what the weather, he was never absent from holy Mass on Sunday. God blessed his every undertaking, and in the end of his earthly career he had not only a competency and independence but he left large sums to be distributed amongst his nearest kin. He was a fine old sample of the Irish Catholic Celt. He lived respected by all, and died fortified and consoled with the sacraments and consolations of holy Caurch, amid the regrets of all who knew him. May his soul rest in peace. oul rest in peace.

LATEST CATHOLIC NEWS.

The Right Rev. Monsignore Joos, Mouroe, Mich., was invested with the purple as Domestic Prelate of His Holiness n the 231 nlt.

Father Damlen, the heroic priest who has devoted himself to the care of the lepers at Molokai, is on the point of death rom that dreadful disease.

The American pilgrims to the Holy Land are recorted to be on their way home. The journey was safely made, and they were much edified by their attendance at the celebration of Holy Week on that sacred spot.

Cardinal Gibbons, Archbishops Carrigan Cardinal Gibbons, Archolsnops Cardinal Gibbons, Feeban of Ohicago, Jaussens of New Orleans, Bishops Gilmour of Claveland, Curtis of Wilmington, Kain of Wheeling, Haid of North Carolina, and O'Connor of Omaha bave issued circulars directing Mass and prayers to be offered for those in authority on 30th April, the Centenary of Washington's loauguration in New York.

The Catholic C rgress as emble lat Mad rid on the 24 h nr. There was a large and enthusiastic attendance. Twelve rid on the 24 h use. There was a large and enthusiastic attendance. Twelve Bishops were present. The Pope sent a telegram bleesing the Congress, which unauimonely adopted a reply declaring that the chief purpose of the Congress is to work for the restoration of the Pope's temporal power. It is stated that the Government are much analysed at this declaration. declaration.

declaration.

Latest Market Reports.

London, May 2.—Grain.—Red winter, 1.60; winte, 1.80; spring, 1.60; corns, 5to 90; red 1.00, to 1.65; barrey, matt 1.00; barley, feed. Verget ABLES.—Potatoes bag, 25 to 35; vol. 1.00, to 1.65; barrey, matt 1.00; barley, feed. 1.00, 1.12—Beef, by carcass, 5 00 to 7 00; mutting, q. 1.50; voal, by london, q. 1.00 to 11; sering, q. 1.50; voal, by london, q. 1.00 to 11; sering, q. 1.50; voal, by london, q. 1.00 to 11; sering, q. 1.50; voal, by london, q. 1.00 to 11; sering, q. 1.50; voal, by london, q. 1.00 to 11; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, q. 1.00 to 10; sering, q. 1.50; voal, by london, p. 1.10 to 10; sering, q. 1.50; voal, by london, p. 1.10 to 1.00; london, p. 1.00;

bekers. 4 80 to 5 50.

Buffald, N. Y., May 2.—CAPTLE—150 cars received, only five cars of which were placed on the marke-here. Huyers did not want much stock of the quality offered, but for such stock as was wanted the market ruled firm; mixed butchers' and good breeders, 30 to 3 52; stockers, 25 to 2 750.

SHEEP AND LAMBS—Offerings of sale stock over 50 cars, of which 5,50 head were sace; the glut in New York broke prices and restricted trade here; best cipped sheep, 4.00; fair to good, 3.50 to 3.75; choice to extra wooled, 4.75 to 5.10; good to choice, 4.25 to 4.75; lambs in light supply, and consequently firm; best cipped lambs worth 5.40 generally; prices of good to choice 4.50 to that price was hard to obtain, very good to choice, 5.75 to 6.50.

HOGS—Offerings, II cars; demand active, and except for mediums prices were generally 10c higher; head of the solution of the

To the Draf —A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any Person who applies to Nicholson, 177 McDougal Street, New York

In Chicago, on Good Sriday, Mr. John H. larvey, to the 27-b year of his age, brother if Mrs. John H. Johnson, of Queen avenue, London.

In Nisscuri, on the 12th of April, William son of Benjamin and Eliza O'Reilly, aged eight years and nine months.

DIED

SPECIAL ANNOUNCEMENT.

the triumph of a nation in a just cause: and were saved from the flames. A large league, some members of which might have been more or less connected with the event the Phenix Park murders. Sir Caarles said:

"You are not here as more dists to try a question of moral responsibility. You are here as judges to try a charge of direct complicity with crime." Judge Hannen the debits, Up to five o'clock the sent and were saved from the flames. A large gang of employes, under the direction of recognized as standard authority upon all diseases of the horse, as its phenomenal sale understanding the past ten years, a save never of securing water was made very great, of securing water was made very great, owing to the tank being smaked, and the fire held sway for many hours before a thorough search could be made through the debits. Up to five o'clock the

HOSPITAL REMEDIES.

HOSPITAL REMEDIES.

To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the prescriptions of the celebrated hospitals of the field World-London. Faris, Berlin and Vienna. These hospitals are presided over by the most billiant medical minds in the world, and to obtain the prescriptions, elaborate and place on the market the remedies in use and smoorated by such emiliant medical suthorities, was a bold and brilliant pleco for enterprise, and wornty of the success which has attended it. Shoals of quack remedies crowd the market, each absurdly claiming to cure every ill from one bottle. The public will turn with relief from such blatent and stameless catchpennies, and patronies, not a remedy, but a list of remedies, each of which is a special for a single disease, and has the recommendation of having been originated (not by the old woman or the beastly Indiae, as the quack advertisements read), but by educated gentlemen, who are physicians and specialists of the highest standing in Europe, and whose patrons have to pay from \$25 to \$500 to command their services. This is the greatest departire known to modern medicine. The specifics, which are sold at one dollar each, are eight in number, and cover the following atlments: No. 1. Catarrh. Hay Fever, Rose Cold. No. 2. Diseases of the Lungs, Couphs, Colds Bronchitis and Contamption. No. 3, Rhenmarism and Gout. No. 4. Dysnepsia, Indigestion, Liver and Kidney. No. 5, Fever and Ague, Dumb Ague, Neuraigia. No. 6, Femsie Weskness, Leucorrhe, Irregularities No. 7, system Tonic and Development of Form and Figure. No. 6, a golden remedy for Nervous Debitity. We send a cfroniar describing the sbove disease and and treatment on receipt of stamp. The remedies can be had of any druggist. If your druggist does not £eep them remit price so us and we will ship direct. Address all letters to Hospital Remedy Company, 803 West King St. Foronio, Canada





Weights and Measures.

E. MIALL, Commissioner. Department of Inland Revenue, Ottawa, April 15th, 1889.



TENDERS.

CEALED TENDERS addressed to the undersigned, and endorsed "fender for Indian Supplies." will be received at this office up to noon of THUR +DAY, 950 May, 1889, for the delivery of Indian Supplies during the fiscal year ending 35-in June, 1890, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cower, Bulls, Agricultural implements, to the first paid, at various points in Manitoba and the North-West Territories. Forms of tender containing full particulars reliative to the Eupplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Office, Winnipeg.

the undersigned, or to the Indian Commissioner at Kegina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for any portion of each description of goods (or for any portion of each description of socialed for in the Schedules, and the Department reserves to itself the right to reject the whole or gay part of a tender.

Each tender must be accompanied by an accepted Charque in favor of the Superintendent General of Indian Affairs on a Canadian Bark, for at least twe per cent of the amount of the leaver, which will be forfelfed if the party tendering declines to enter into a contract based on such tender when called upon to do so, or it he falls to complete the work contracted for. If the tender be not accepted, the cheque will be seturned.

Each let der must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract. The lowest or any tender not accessfully accepted.

This advertisement is not to be inserted

The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET.

Deputy of Superintenent Gezeral of Indian Affairs.

Department of Indian Affairs,

Ottawa, April, 1889.

548 8w

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large buttle sent prepaid. VOL BIS

PRESENTED

FATHER

The people Peterboro, and pastor Sas already Times. The present. Relin, sat with The address of the parish the replies, ment that priest and p

gret that is ties which bo engrossed, the Joseph, Toro committee w After Vespe front of the c on his throne by his side, His Lordship

To His Lords Joseph Dou MAY IT P that we ap behalf of the

Cathedral to

short years amongst us t the sacred Church of Go ue personally zeal and lear in this very se a worthy suc whom but a si called to his first we hav tion, and as of your ben character inc and esteem t you to another that it might should rems to devote yo distinguished the benefit o we reverentl whose untiring best serve hi benefited in Lordship's re has benefited example of t your daily lif quent instru-works you w ences of y In your anxie fort of the co house which priests more gratulate you able episcop ornament to long felt for and for the treats and con gratitude fro ment of the

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erosity of yo other persons

Signed on Thos. Kell E McGrath, Doberty, Jne TH MY DEAR

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speak; that ing words Well, let me may be said culty to nigh