APRIL 7, 1894,

& Co. ghter was apparently at with that terrible disease remedies had failed, but IMENT cured her : and I seconmend it to all who may cof family medicine, JOHN D. BOUTILIER,

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WOOD, Secretary.

PHERD We have printed in fty-sheet form the letter written by Rev. J. A. Mac-erian minister of St. Thomas, s miscalevous woman. Her on seems to be to go to out-of-, where her character is not retailing abominable sland-Catholic Church and its insti-m the creduility of innocent while reaping a rich harvest these fly-sheets will be useful in such places. Single copies at 2 cents each; by the doz, 0 or ever, hulf a cent each as CopFery, Catholic Record Ont.



NDERS marked "For Mount-Clothing Supplies," and ad-Honorable the President of Honorable the President of nci!, will be received up to DAY, 10th April, 1894. is of tender containing full to the articles and quantities be had on application to the GEORGE PARSONS LATHROP AT did not forget his exquisite tenderness of heart and his genial humor. We quote again from Mr. Lathrop : CATHOLIC CLUB OF HARVARD. "People are apt to think that 'the modern 'invariably means some-thing different from the old — they must even seek for 'the new Bible,' St. Francis of Assisi as a Reformer.

George Parsons Lathrop, LL. D., lectured before the Catholic Club of Harvard on the evening of Wednes-But, after all, there is nothing so com-day, March 21. His subject was "A pletely modern and applicable to our Thirteenth Century Reformer — St. Francis of Assisi." Despite the bad weather a large audience gathered in Sanders Theatre, many non-Catholics among them.

VOLUME XVI.

THE

and are good for every age. In these short sayings of St. Francis we find the gith, the shrewd reflection and Thomas Mullen, the president of the Catholic Club, was chairman. On reserved humor that animated Thoreau. But Francis combined with these the platform with him and the lecturer was the Rev. William Orr, rector of a great deal more: viz., profound in-sight and far-reaching faith." St. Paul's, Harvard Square. The main idea of Mr. Lathrop's

lecture was St. Francis of Assisi as a herald and exemplar of true Christian all his effort, sacrifice and spiritual devotion? In the first place, within a democracy. He conquered the rich to his cause, not by socialist or anar-chist methods, but by shaming them very few years, Francis brought not only the citizens of Assisi and Umbria with his own Christ-like choice of poverty. He knew how to reach the to cease from their scoffings and hail poverty. He knew how to reach the rich with whom he had consorted in his gay and care-free youth; and he learned how to plead for the humble him and his associates as the heralds and the enactors of an immense human-

itarian and spiritual improvement — all without a blow struck, a human learned how to plead for the humble by becoming himself the poorest of the life destroyed or a trace of violent con-troversy—but likewise gained all Italy poor and the lowliest of the lowly. Out of this two-fold knowledge came to the support of this benign movement, his wonderful Third Order, which and sent the current of it spreading through the whole of Europe and into Africa and Asia. In 1210, by simple united all classes and conditions in one human brotherhood. He was the greatest force of his age againt feudalism and despotism.

Let us quote a few passages from Mr. Lathrop's lecture :-

"Nowadays, a prevalent notion of reform is that it should be something rather noisy, that it should ring a many years. He regenerated the active spirit of Christianity; and in loud bell, display placards; parade with brass bands, or inundate us with 'a conjunction with that mighty champion of Church reform, Pope Innocent III., campaign literature,' of pamphlets. The current reformer's plan seems to be to threaten the world with a deluge broke down the out-works of feudal and despotic institution. "While he instilled democracy, the of statistics and argument, and then persuade the public that the only way giving of alms . . . he also taught that every one should labor to escape the flood is to walk into the ark he has prepared for them. To usefully with his hands, as well as with his brain and soul." offset one disturbance in the moral or The lecturer mentioned some of the great names which the various orders the social order, he raises another disturbance, but does not protect us from of St. Francis have given to the Church, the State, literature and the result of his own violent methods in the tumult of which the ark is liable to founder. science.

part in the discovery and civilization With this too familiar type of re-former, Mr. Lathrop contrasted the re-

the spirit.'

of the New World. "The love of St. Francis encircled this country," he said, "in practical works of beneficence from the St. Lawrence to Florida, and from the Big Granda to the Basilie shows and form of St. Francis. He first outlined the epoch into which the saint was born, the close of the twelfth century, which has been Rio Grande to the Pacific shore ; and described as a "century of mud and blood, when darkness prevailed over light, evil over good, the flesh over his name rests in perpetuity on that city of the Golden Gate, San Francisco.

Mr. Lathrop showed, in conclusion, The conflicts of Barbarossa with the that reform means not substitution, Pope, the warfare between Guelf and Ghibelline in Italy, the selfish motives but restoration. His lecture, of which the above brief outline and meagre not seldom directing rulers in their apparently pious undertaking of Cru extracts give but an imperfect idea, was heard with profound interest and "Among the Italian people another conflict was going on, of the pople attention.

We hope that many of our Catholic societies will have the pleasure of hearing it for themselves.

minuto against the popolo grasso; the little against the big :- essentially the same that we see to day in our vastly MORE NEW YORK CONVERTS. improved Republic ; that between the

regularly received alliances which it had been obliged to into the true Church on Easter Sunday. On that day Mr. and Mrs. George Stanton Floyd-Jones, of Mass make with feudalism as the only frame work of social order then existing apequa, L. I., received their first Com Baronial manners, pomp and pride munion in St. Francis Xavier's Church, the selling of benefices, a selfish desire in West Sixteenth street. Four years ago Mr. and Mrs. Floydfor wealth, and other evils likely to come in the train of these harry. All among individuals of the clergy. All Jones became members of St. Ignatius the vigilance and authority of the Popes were needed to correct them, and Episcopal Church, in West Fortieth street, of which Rev. Arthur J. Ritchie is the rector. Mr. Floyd Jones was elected vestryman, and his wife took a to cure the temporary alienation be-tween the people and the priesthood in leading part in the church work. certain quarters.' St. Ignatius' church has the "high The lecturer then sketched the pic turesque birthplace of the saint, his worldly father and his pious mother; his pleasure loving youth and his solest" service of any Episcopal church in New York. In many respects it closely resembles the form of service of dier-life ; bidding us note, through all, the Catholic Church. Indeed, so extreme is it in this direction that Bishop that he was ever distinguished for Potter recently so marked his disap-probation of the manner of conducting charity and purity. Then his absolute conversion to God, his religious life; his espousing of poverty and the folly of the Cross, and the service there that he omitted pay visit, ing the church his customary the persecution he underwent from his although visiting the other churches tather ; then the founding of his order. in his diocese. Mrs. William Arnold, who lives at And here Mr. Lathrop, recalling re-Eighty-third street and Fifth avenue, cent Protestant interest in St. Francis and is believed to be worth \$3,000,000, and attempts to show that he wasn't renounced the Protestant faith and was quite a Catholic, bade his hearers note received into the Catholic Church his lovalty to the Holy See, as proved by the journey of himself and his first February 25. She also joined St. Francis Xavier's Church. Mrs. Arnold disciples to Rome to get the approval of Pope Innocent III. for the new order, was one of the most prominent mem-bers of the Church of the Redeemer. sixteen years before the Lateran Council had made such action obligatory on a founder. As to St. Francis' methods of reform : The most common error of men and women is that of looking for happiness somewhere outside of useful work. it "He had discovered that the only has never yet been found when thus sought, and never will be while the world stands; and the sooner the truth

## LONDON, ONTARIO, SATURDAY, APRIL 14, 1894.

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

Catholic Record.

BARRIERS TO UNITY.

Reviewed.

Correspondence of the Catholic Times.

Catholic University,

# NOT THE MAN.

'the new Christianity,' and so on.

pletely modern and applicable to our Army in America, who attracted the every set falsified any prerogative to ed by Christ, could not be lost unless attention of the country about two which she lays claim. And thus they His words were made void. On the Strong Denunciation of Legalized times as the Sermon on the Mount, or some of St. Paul's searching utterances that go right to the heart of things years ago by engaging in a controversy in the newspapers with Colonel Catholic Church. Robert G. Ingersoll, in which honors were divided, has renounced his they bound to do? Early prejudice, allegiance to the Roman Catholic interest, human respect or some other Church.'

Another writes : "Thousands of people, Catholics and Protestants, think you are the Father Lambert that renounced the faith and the priesthood last week in New York. "What was the practical outcome of solution of their difficulties in reliable Even some Ingersollians are taking comfort from this thought." places ; or do they not rather set about

finding reasons why they should con-tinue to adhere to their own way of By the grace of God we are not the man who renounced allegiance to the thinking? They do not pray for light; they do not consult Catholic Catholic Church. To us the Catholic Church is Christianity in the concrete. authors ; and they end in a voluntary Her divine origin and mission and the blinding of their conscience, in a cultruths she teaches are as fixed in our pable self-deception. mind as are the eternal truths of geometry. We cannot understand the logic of renouncing the Catholic Church ically the same affected ignorance of which the Sanhedrim was guilty, and stopping anywhere short of athe-ism, of a denial of the supernatural, when it declared our God and Saviour guilty of death because He said, after a life of miracles, I am the Son of Africa and Asia. In 1210, by simple appeal from the Christian point of on the inclined plane and there is no God.-London Catholic News. view, he-the once despised outcast- logical resting place till the gloomy brought the warring factions of nobles and commoners in Assisi together, and shrink as one shrinks who stands on a bottomless precipice. It is an awful thing to lose the faith, and those who forsake it never give their real reasons. There is always a dark mystery back of the act known only to the unfortu-nate soul itself, a secret that the pervert never exploits on the lecture plat-

form. We are not the man. We cling to the Church of Christ with the eager Bishops concerning the removal of certain difficulties that separate their grasp of the infant on its mother's breast, knowing that she is the ap-pointed source of spiritual life as the body from other denominations. These utterances were called out by the suggestion of Dr. Carroll that the canons of the Protestant Episcopal mother is of physical life, and that through her come to us truth and grace and the merits of our Divine Re-Church forbidding ministerial recip-He spoke of the Franciscans' deemer.

rocity should be repealed, and that all the shepherds should be recognized We have nothing to say about the prodigal son, who has betaken himself to a diet of husks, except that he may "as divinely commissioned and orderly pastors of the New Testament pattern." This plea for a free exchange of pul-pits does not in itself involve any doctrinal issues. "There is no diffi-culty concerning agreement in matters one day receive the grace to repent the scandal he has given. His name is Van Lobeck, not Lambert; the lat ter is his baptismal name. The reasons he has given for his act, so far as of faith "-so Dr. Carroll thinks. But we have seen them, are trifling and of the bishops seem to hav ) taken a more no weight except with those who for some inscrutable cause suffer from inserious view of the proposition and to have discussed it on higher plane of tellectual blindness. He says there are quarrels and bickerings in the Church. That is true, as it must be Christian unity. Such reciprocity, says one, would "substitute courtesy for principle," and "would widen, true of every institution that has a not heal our differences." Another remarks that "there is a point beyond human element in it and as long as man has liberty and ambitions and passions. Would you seek dark ness because the sun shines on sin-ners? Would you forsake the apostolate because Judas betrayed his Master? If you want to avoid quarrels and bickerings you must go to the moon or some other place where human nature

teaching, without error, the system of morality, and the very body of doc-trine that the Son of God came on earth to teach. This claim may NOT THE MAN.teaching, without error, the system of<br/>morality, and the very body of doc<br/>trime that the Son of God came on<br/>trime that the Son of God came on<br/>the actual state of things there is just<br/>one reparation possible, and that is a<br/>return to the unity of the Church.Christ." We would only remind the<br/>writer and his colleagues that the<br/>prayer of Christ was an efficacious<br/>promise that has been fulfilled all<br/>along in the Church which He founded<br/>and the action of the Church in every<br/>of the principal officers of the Papal<br/>Army in America, who attracted the<br/>ever wet faisfied any prerogative to<br/>of the principal officers of the Papal<br/>that no event, duly authenticated, has<br/>are ver mainter that no event, duly authenticated, has<br/>the very set faisfied any prerogative to<br/>coll by Christ.In its<br/>talso as the outcome of sin. In its<br/>origin that offence against the body of<br/>origin that offence against the body of<br/>the actual state of things there is just<br/>ne reparation possible, and that is a<br/>promise that has been fulfilled all<br/>along in the Church with He founded<br/>and can neven be fulfilled outside of<br/>that Church.<br/>VERITAS.Not the principal officers of the Papal<br/>that no event, duly authenticated, has<br/>that no even

come to see the divine character of the other hand, men could and did at with the Church. They and not the Church suffered the "loss of unity." The one fold under the guidance of the church for the guidance of the society for the Sup-pression of Vice, has just received the church suffered the guidance of the society for the sup-pression of Vice, has just received the cause may induce them to cling to the the one Shepherd endures through all following letter from Cardinal Gibbons creed of their birth. Their natural time, though some of the sheep may with reference to the anti-pool selling It is, of course, understood that mere gates at Annapolis :

feelings and inclinations also attach them tenaciously to it. Their con science is aroused. Do they seek a unity is no "My Dear Mr. Benaparte — "I wish to express my interest in the most insignificant sect would have the best claim for recognition. Unity in purposes (as I understand them) of the catholicity-identity of belief, though public meeting held Thursday even-Catholicity—identity of belief, though the believers are found even to the ends of the earth—such are the cre-dentials whereby the true body of Christ is known. This fact, too, the Bishops seem to appreciate—at least they are anxious to be regarded as "Catholic," and as such to be deffer-This is culpable ignorance - specif-"Catholic," and as such to be deffer-entiated from the "innumerable bodies" of Christians by which they are surrounded. Now, so far as the name is concerned, there is no rule of organization from assuming the abjective "Catholic." Whether we say "the Catholic Church "or "the Church Views of Protestant Episcopal Bishops Protestant Episcopal Church" that the Washington, D. C. March 22. Under the heading "A Barrier to Church Unity," the *Independent* of March 8 publishes the opinions of twenty-eight Protestant Episcopal Dichors concerning the removal of first abjective begins to look uneasy. To relieve the strain we may suppose either that the P. E. Church under

takes the exclusive support of the difficult term, or that it allows other Chris-tian bodies a share of Catholicity. In the first case Catholic would mean "English-speaking," an equivalence which we may hope for with the spread of our language, but which has not so far been realized. In the second case there seems no reason why the "in-numerable bodies" should not all be comprised under the elastic expression, "the Catholic Church." We must be generous in words as well as in works. Perhaps, however, we forget that the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be called Gatherer Entropy of the special claim to be claim t which clerical courtesy tends to eccles-iastical lawlessness." And finally the Bishop of Kansas thinks that "this of authority. But why the "Historic Episcopate" should be a barrier be tween the Episcopal Church and all question should not be discussed in the public prints by those who may be other Protestant bodies is not so clear. The Methodists, for instance, have an called upon to vote in council after invoking the guidance of the Holy historic episcopate, and so have the Mormons. Their Bishops, it is true, cannot trace their record back to a royal appointment; but they are as in-

## Gambling.

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with reference to the anti-pool-selling bill now pending in the House of Dele-

My Dear Mr. Bonaparte - " I mon notoriety that this terrible vice is rendered far more prevalent when fostered by permanent and profes name is concerned, there is no rule of grammar to prevent them or any other the spiritual welfare of young men is especially lamentable. To this sourse especially lamentable. may be often traced habits of intem Catholic," whether we use capitals or small letters, the combination is euphonious. It is only when we at-tempt such a phrase as "the Catholic performance or dishonesty, or others no less fatal, which have ruined thou-sands of lives. Whatever defects there may be in laws intended to guard against such evils cannot, surely, be too soon remedied, and it is to be hoped that no individual interests will be allowed by the law-making power to outweigh these grave con siderations of order and public policy

"I can also appreciate the reason able solicitude displayed by citizen who fear the establishment of such very objectionable resorts in the immediate vicinity of their homes, and can-not believe that our General Assembly will fail to accord fair attention to their legitimate complaints.

"I follow, in this instance, my in-variable rule of abstaining from criticism as to matters fairly within the domain of politics, and regarding which Perhaps, however, we torget that the Protestant Episcopal Church has a special claim to be called Catholic in the tit is ruled by an "Historic Epis

not opening their pulpits to ministers of every creed. If this "fence comes province as a priest and Bishop of the of every creed. If this "fence comes province as a price and using of the down, all the fences must go and no Church, no less than in the discharge of my duty as a citizen, when I ex-is quite logical, and the pity is that the first reformers did not reflect upon the first reformers did not reflect upon what might ensue, and actually has ensued, from pulling down the fence happiness of the community. "Faithfully yours in Christ,

"JAMES, CARDINAL GIBBONS."

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bilshed in pamphlet form the the conspiracy known as the pool was obtained from one of of the association. It ought to butted, as it will be the means of ny of our well meaning Protes-m falling into the trap set for ing knaves. The book will be dress on receipt of 6 cents in dozen, 4 cents per copy and d, 5 cents. Address, THOMAS toLC RECORD Office, London,

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hope or relief possible for the age lay in a decisive spiritual and social revolution, which also must be entirely peaceful, recalling people to the prim itive simplicity, unselfishness, and personal self-sacrifice of the time of Christ and His Apostles."

And for this, personal examples, as given by St. Francis and his followers, were indispensable. These apostles of poverty and self-

sacrifice were withal so cheerful that St. Francis called them "God's merrymakers." In his analysis of St. Francis' employment in order to enjoy themcharacter and methods, the lecturer selves

is learned the better for everyone. If you doubt the proposition go around among your friend and acquaintances and select those who have the most en-joyment through life. Are they idlers

and pleasure seekers or earnest workers? We know what your answer will be. Of the miserable human beings it has been our fortune or misfortune to know they were the most wretched who had retired from useful

- FRANKER

has been "lost to the Church through sin." Could words say more? Certhe faith united with good works.

tainly it was not the Old Church that But other educated outsiders come in another way to the knowledge of the departed from union with itself. If the rupture was a sin, then the respon Catholic Church. They know her perfectly organized system of govern-ment ; they see and admire the beauty sibility must lie with those who broke And as the Reformation in away. of her liturgy : they are impressed by counterpart in other countries, we can

The solution will be activity of the standard set of the solution of the so

bodies who have separated from the historic Church and do not value Twenty three converts to the Catho-Episcopal ordination, might realize lic faith were received into the Church what they have lost, and come to think recently as a result of a mission of one as we do on this question. It would week given to the men in St. Patrick's remove a great obstacle to the reunion Cathredal, New York. A still more England was no less a schism than its of Christendom. It would hasten the remarkable result followed a recent the majesty and dignity and autherity counterpart in other countries, we can fulfillment of our Lord's Prayer that mission in the Church of St. Francis for the church of being the only Catholic Apos tolic Church, and of her being alone in unity not only as a misfortune, but for the conquest of the world for over seventy. fulfillment of our Lord's Prayer that mission in the Church of St. Francis

## COOD SPIRITS

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power, not infrequently neh unnatural habits. claim and restore such unfortu-h and happiness, is the aim of an "medical gentlemen, who have atise, written in plain but chaste i treating of the nature, sympy of this useful book will, on receipt

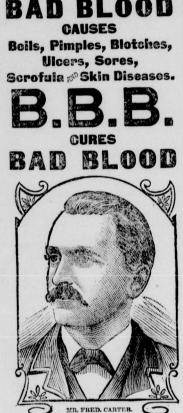
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DEAR STRS.--I was covered with pimples and small boils and after obtaining no relief from a doctor tried different remedies without suc-cess until one Sunday I was given 2 of a bottle of Burdock Blood Bitters, by the use of which the sores were sent flying in about one week's time. I made up my mind never to be without B.B.B.R, in the house, and I can highly recom-mend it to all. FERED, CARTER, Haney, B.C.

FRED. CARTER, Haney, B. C.

## FLORENCE O'NEILL, The Rose of St. Germains ;

## THE SIEGE OF LIMERICK

BY AGNES M. STEWART. Author of "Life in the Cloister," "Grace O'Halloran," etc.

## CHAPTER IV.

TRUE TO PRINCIPLE.

Early the next morning, Sir Reginald met his host at the breakfast table, but Florence was not visible, and he easily accounted for her absence, conscious that she must be aware that his visit to the Grange had been made to answer some political purpose or end of the Dutch monarch. A long and anxious conference it was, which the baronet held with his guest later in the morning in the privacy of his own apartment.

He was a timid, quiet country gentleman, caring not one jot abou state affairs, scarcely heeding whether James II., or the usurping liam sat upon the throne, so that he could but be quiet, and yet he was about to be dragged from his own home to have the questionable honor of an audience with the king, who would not get rid of the idea that the baronet, leading the life of a country gentleman, had it in his power to be of great service, if he would but conquer that absurd timidity, which he had been told had grown up with him from his youth. The time was come then when it appeared he must abandon his seclusion, and though until now, when he was turned sixty years of age, he had never adopted any definite time of action ; h e was required to do so instanter, for his sovereign required the aid of all well-wishers to the present Government. 'An honor, i'faith," he muttered to

Majesty will make me pay dearly for it one way or another.

Sir Charles was, however, of a very hesitating disposition, and so in the end, Sir Reginald gained his point, and it was agreed that the baronet should in a very few days leave the Grange for London, where he would have the audience which the king wished to give him. In the evening, St. John was to take his leave, and as the day wore on he began to entertain some apprehension lest he should not see Florence before his departure.

In this idea, however, he was mis-taken, for chance brought that about which solicitation would not have pro-cured. He had missed his way through the interminable galleries of the old house, and instead of returning to the room in which he had at last succeeded in extorting the unwilling consent of the baronet to appear on the scene of public life, he entered the library, the door of which stood ajar. Florence was seated at a table, unmindful of his presence, till he stood beside her, and, extending his hand, he exclaimed :

" Dearest Florence, have I offended you beyond forgiveness? Is that loyalty a virtue in you, and a sin in me? Grant me, least, a hearing before we part, and say may I not be allowed to feel some attachment for the king whose very name displeases you, even as you feel love for James Stuart and Mary of Modena? Do not shrink from me, Florence," he added, as with averted head she gazed abstractedly out on the scene beyond the Grange "but do believe me, my betrothed one, William of Orange is not so vilely bad, James Stuart not so impeccable as you consider them to be."

"I beg you, sir, not to offend my "priests' hiding holes," and which are ars by your pleadings for this Dutch still to be found in many of our old usurper," said Florence, with an expression of sorrow on her features. "In my eyes it is rank heresy to pol-lute the name of the lawful King of England by mentioning it with that of his traitorous and usurping nephew. Oh, Reginald," she added, in a tone of mingled softness and sorrow, "you know not how I grieve that you should have bound yourself to the service of this man, and if you remind me of our betrothal, sanctioned years since by my departed mother, say if you think that those to whom I owe all I possess, those in whose service my kinsfolk have

would peril my own life, can you, for one moment, think, dear Reginald, that I could ever hope to win their consent to our union ?" The last words were spoken in a tone

of inexpressible sadness. That short word of endearment, too, almost unconsciously used, encouraged St. John, and he replied :

We do not need the censent of the ex-king, or his consent to our nuptials, my Florence. William and Mary will prove to us friends equally as dear, and will grace our bridal with their presence. Your uncle, too, will not frown upon our union, for by the end of the week he will be admitted to the favor of an audience with the king on affairs connected with the State.

For one moment Florence was silent : the tear of human tenderness, the trib ute to the weakness of womaa's nature, which a moment since had trembled in her eye, was proudly dashed aside, and she exclaimed :

"Reginald, are you playing with the fears of my woman's heart, or are you speaking in earnest? My uncle, timid as he is, is *still* true to the Stuart cause, though he had persistently held aloof from mixing in any political cabal. Surely your errand here has not been to lead him from his allegiance. Have you spoken the truth, Reginald ?"

"I have spoken the simple truth, and rejoiced that the good baronet yielded, because I regarded the idea of his adhesion to William's government as an incentive to induce my beloved Florence to cast away her prejudices.

You are bold as well as insolent, said Florence, bitterly. "Do you think this a seemly way to win my consent to our union? You do not know me, I think, but understand that yonder sun is about as likely to fall from the heavens as I to unite my fate with that of so devoted an adherent of himself, "it is an honor then I would be very glad to decline accepting; his she added, wrenching her hand from his grasp, "my heart may break at witnessing the mistaken prejudices, harbored under the name of loyalty, of those I love, but never shall it forswear, whatever be its struggles, its allegiance to the Stuarts."

As she spoke these words she rushed out of the room, and hurrying to her own chamber, wept long and bitterly over the defection of her uncle, and the mistaken line of conduct pursued by Reginald, to whom the whole wealth of her affections had long been devoted ; nor did she leave her room till she had

seen Sir Reginald and the fanatical Benson gallop down the avenue lead-ing from the Grange. Then, with tears in her eyes, she sought her apart-ment, the secret of admission to which was known only to herself and Sir

Charles de Gray. Florence had turned her steps to an almost uninhabited wing of the mansion, and entering a small anteroom, to which she obtained admission by a pass-key which she kept in her possession, she entered a spacious apartment, which had not been tenanted for a long series of years. Its an tique oaken furniture, with cushions of Utrecht velvet, was covered with dust : spiders had woven their webs in every nook and corner of the room, and the tapestry hangings were in many places falling to pieces.

Advancing to the further extremity of the room, she raised the tapestry, and pressing her finger on a spring which lay concealed in the wall, the panel flew back, and disclosed a recess large enough to allow a person passing through in a stooping posture. This was, in fact, one of those places of con-cealment known by the name of

fought and died, and for whom I, too, story relating to Sir Reginald, but dwelling bitterly on her uncle's con-templated defection. The Jesuit, how conever, knew the history of her betrothal and he warned and exhorted her against the evil that would infallibly attend her nuptials should she become the wife of one now the avowed favor-ite of William. "You must suffer with others, my child," said he, "for our lot is cast in troublous times. There is nothing to be done but to wait, and There is watch, and pray lovingly and trust-ingly that, in God's own time, if He seeth fit, these clouds may pass away, and, as far as you are yourself con-cerned, that Sir Reginald, to whom you are betrothed, may become wise in time, and cast away his allegiance to the usurper, for fealty to his exiled king. As to the news about your uncle, I, indeed, grieve to hear such tidings, wondering that William of Orange can lure him from his life of peaceful indolence, now to him a second nature from the mere force of habit, to the busy scenes of public life. But we shall see, Florence," he continued ; "we can, as I have just told you, only watch and pray." Then giving her his blessing, the

good Father, ever her comforter and adviser in the time of trial, bade her farewell, and gliding through the long passages and open apertures, she replaced the panel and hastened to the library, in which, as she expected, she found her uncle seated, clad in a robe of pale green brocade, made in the simplest manner. Florence looked exquisitely lovely. She needed no extraneous aid to add to the charms which nature had endowed her, and, advancing to the old man's seat, even before he was aware of her approach, her golden hair had waved upon his withered cheeks, and a tear fell on the forehead she reverently kissed.

"Why, Florence, my child, what ails you?" said the baronet, drawing her to his side. "Why are you in tears? Do you know I am going to London? Cheer up now, or I promise will not please you by showing you the great city during the few weeks that will pass before you go back to France. "Alas! it is that very journey that

grieves me, for 1 have ascertained the cause that brought Reginald hither. Think twice, uncle, before you take this step.

"I have thought about it, Florence, and my word is pledged to meet the king. Do not look. I will call him king. the Dutch usurper then, as that is the term you like best, my loyal one. But, look you, Florence, because I have an audience with William of Orange, I do not, for this reason, forswear my fealty to King James. "It is, uncle, a tampering with

honor that is not strictly honorable,' said Florence, " and may lead to great dissatisfaction in the usurper's cause, when all your life you have been in active for your lawful kings. How can I tell my royal master at St. Germains that my own uncle has acted thus?'

"Silence, Florence," said the old man, in a playful voice, yet half annoyed at the pertinacity with which Florence pressed her point; "I will give you no cause for shame. And, now, I have a question to put to you. If you feel my acquiescence with William's wishes for an audience, which 1 could not well excuse myself from, as king's requests are akin to commands, you simple one, then how do you like the knowledge that your future husband is the favorite of the Dutch-

ence, a bright glow of indignation mantling her cheek. "My heart may break under the trial, but I will never marry St. John, while he is the sworn friend and favorite of William of Orange ; and as far as you are con-cerned, my dear uncle, I shall see you enter the precincts of that hateful court with dread and abhorrence, lest unlooked for evil may befall you. When we are in London I shall count the days till I leave France.

The house in question was a wooden building, erected on the site now occupied by the lower end of Southampton street, and the garden tra-versed that very spot where the south-ern row of the buildings of Covent Garden is now situated.

"Have we got far to walk, my good friend," said Florence, who, accompanied by Ashton, had on this evening left her uncle's house, in the village of Kensington, thus involving herself in the perilous enterprise entrusted to Ashton.

"We are watched," she whispered, before he had time to reply, as she observed a man, evidently disguised, accompanied by another whose features she well knew, now standing beneath an archway on the opposite side of the road. "I have heard distinctly," she continued, in a whisper, "the sound of footsteps following our own for some Tell me, Ashton, are we time past. near your home?'

"Be not alarmed, dear lady," said Ashton, in a voice as low as her own ; "a few moments more, and I shall have the pleasure of seeing you safely lodged.

Almost immediately, indeed, a turn in the road brought them in front of the house occupied by Ashton's family, and glancing warily round he perceived, not without sharing in the uneasiness of his companion, that the persons we have alluded to were evidently still on the watch, they having left the arch-way in which they had concealed themselves.

By means of a pass-key Ashton introduced his companion within the house. Their arrival, however, had been expected, for as he closed the door, a young and pretty woman, her countenance bearing traces of intense anxiety, as also of joy at seeing him again, welcomed his return. Then turning to Florence, she said :

'I fear, madam, you have suffered much during your long and hasty walk this inclement night. Let me at once afford you all the assistance in my power.

Then, accompanied by Ashton, she led Florence to a small parlor on the ground floor, the genial warmth of which afforded a pleasant contrast to the inclement weather she had recently braved. A huge log of wood hissed and crackled cheerily, as it lay in the large fire place, beside which Florence beheld herself quickly installed, whilst on a table, in the centre of the room, a snow white cloth was spread, covered with several dainties, not the least substantial of which was a huge venison pasty. Covers were placed for six persons, and Florence was cogitating already as to who the other visitants might be, when a low tap was heard at the window. Ashton immediately rose, and, advancing gently to the door, ad-mitted two gentlemen, in one of whom Florence recognized a disaffected noble attached to the court of William, but whom she was aware, from a conversation she had heard between himself and her uncle, was playing an active part in the efforts now being made to re-establish James on the throne of

Great Britain. This nobleman, in whom the reader will recognize Preston, who played so conspicuous a part in a plot which involved some of the best and bravest of the nobility, as also not a few of the most estimable of the clergy, was accompanied by a gentleman named Elliot, to whom Florence was a stranger. Then drawing near, Lord Preston said to her, in a tone of sur

Mistress Florence, also, England. must again be at St. Germains, and if we defer any longer we shall find it impossible to dare the hazardous stake we have to play."

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"And what plan would you adopt ?" asked Lord Preston. "How can we best arrange, in secrecy and silence, to convey to those who languish at St. Germains news from friends de. voted to their interests? I marvel, Ashton, if even your ready wit has yet seen the way by which we can effect our object. I fancy you have thought the matter more easy than we may chance to find it."

"Ah, my lord," replied the brave An, my lord, replied the brave and gallant Ashton, with a sigh, "trust me; love and loyalty know nought of obstacles, or if prudence demands caution and care in their dealings with those around them, still they pass on fearlessly to their work. Do not let us grow depressed at the very outset, my lord, for, as I just warned my wife, it will most effectually prevent our success.

As Ashton spoke, Florence noted the sigh which accompanied his words, and observed a scarcely perceptible flush mantle the cheek of Lord Preston ; she knew it to be the flush of rising vexation of spirit, at the con-trast which the bold, enthusiastic daring of the intrepid Ashton presented, to his own vacillating humor A shade, too, had passed over Ashton's features, and a something of fear possessed him as to whether the noble lord was an instrument quite fitting for himself and those whose interests he had at heart, to deal with ; and it may even be, that with that sigh came a sad fore-boding of impending evil, and he could not but look with contempt on this nobleman, who having put his hand to the plough, was yet half minded to back and retrace his steps. Ah look could he have seen the sad future which loomed so darkly over and around, could he have foreseen that his own head would fall, and the ignoble peer be saved, as the page of history shows. and saved, not because more innocent than Ashton, for in the sight of the ruling powers each was alike guilty, but merely because, coward like, he screened himself from the punishment he had equally merited, by disclosing all the windings and ramifications of a plot, which compromised not only per sons of rank and consideration in England, but also in Scotland ! But Ashton's vigorous mind had planned things much more cleverly than Lord Preston surmised, for he had said truly that where either woe or loyalty are concerned, obstacles are only thought of as things that must be overcome, and he then narrated how through a person named Burdott, with whom he had become acquainted, he was about to be introduced to a woman whose husband possessed a smack which would carry over to France His Lordship, Ashton himself, Florence, Mr. Elliott, and if required, also any other persons who might wish to join them "I shall offer," continued Ashton,

"100 guineas, for the amount of money to be agreed on shall not be an object, and if I do not meet the master of the vessel at Burdett's house, we have arranged to appoint an evening to see him at the Wonder Tavern on Ludgate Hill, and I hope, my lord," he added, "to be able to set sail at the latest, early in December. These are my present arrangements," he added, "and as Your Lordship has honored my poor house so far as to make it a place of our meeting to-night, I shall be glad tert me full of sorrow at your anger towards him, and begged me to inter-cede in his behalf." "Let him win my love by deserting the court of the usurper," said Flor-ence, a bright glow of indigentiation the court of the usurper, and Flor-ence, a bright glow of indigentiation.

wer for the truth of the above T. C. CHRISTIAN, Haney, B. C.



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mansions Florence then passed through the

aperture, and making her way through a passage built in the wall, at the end of which was a small arched door, she tapped gently for admittance, and was answered by the mild *Benedicite* of the good Father, who, concealed a captive, had remained within since the arrival of Sir Reginald and Benson.

Commanding as to personal appear ance, and the qualities of his mind as noble as the expression of his counten ance, Father Lawson received with a smile the intelligence of Florence that the Grange was now free of its visitants, and that the baronet wished the society of the good Father that evening.

"I fear, Florence," said the priest, 'that evil will come of the visit of Benson, for, unfortunately, he caught a glimpse of me the night of his arrival. I did not like his manner when we last met. You have heard me speak of the He was not always the fanatic which he has become for some years past. In our youth and before my own conversion to the Catholic faith, we were college – mates together, and though, even then, he had a tinge of moroseness in his character, no one would have imagined he would have become one of the most fanatical of men I fancy it was first adopted to ingratiate himself with Sir Reginald's father, whose preceptor he, unhappily, became, much to the horror and distress of the worthy Lady St. John, who was far from an illiberal woman in her religious views. However, my child, the narrow mind of Benson has never forgiven me the step I took in joining the Church of Rome; and I am positive that if he can bring me into trouble he will not hesitate to do so. In order, therefore, not to be the cause of anxiety to Sir Charles, I shall, for a short time, leave this place and go to the metropolis, for I am quite sure the recognition was mutual on the part of Benson as well as my own.

When the priest had concluded, Florence acquainted him with the story of her own trouble, touching lightly, however, on the portion of her ford's mansion.

"We begin our journey to morrow, Florence ; when we meet next try and put a brighter face on things,' said Sir Charles, who then left the room, anxious to close the conversation.

For a few moments Florence stood in a musing attitude, then she exclaimed with a smile on her face, "Yes, it may be as well, for in London I, too, shall have my part to play. I will see Ashton, and who knows, weak as I am, I may have it in my power to aid my royal mistress.'

CHAPTER V.

THE CONSPIRACY.

The shades of the early December evening were fast deepening into night, and a misty rain, which had been falling for several hours, had now resolved itself into a determined heavy shower, gradually emptying the streets in the neighborhood of Covent Garden of the few wayfarers whom business or other needful occupation drove from the shelter of their homes, to encounter the miseries of the inclement weather Closely veiled, and her form shrouded in heavy folds of a dark mantle, a lady passed rapidly along, accom-panied by a young man, whose dress and bearing betokened him to be of the middle class. His hat was drawn low over his forehead, evidently with a wish to shun observation, and with a swift step, his companion leaning on his arm, these two persons emerged

our ranks ; but if, as Ashton informs you have sufficient courage, we me.

shall duly value the accession." "I am not likely to lack courage in the cause of our gracious king and queen," said Florence, "and have already told Master Ashton, who es-corted me to England by her Majesty's command, that I am willing to lend my help in any way in which it may be made useful."

Ashton then begged his guests to partake of the substantial fare his hospitality had provided, and drawing round the table, they did amply justice to the viands before them, conversing meanwhile, in an undertone, of the attempt about to be made in favor of King James. A heavy gloom, however, hung over the spirits of poor Mrs. Ashton. Her attempt to smile, when rallied by her guests, was per-fectly ludicrous, and more than once Florence observed she was in tears, and on her husband bidding her keep up her spirits, she replied :

"A deadly apprehension of approach ing evil rests upon me ; I cannot shake it off.

Somewhat hastily, Ashton replied "Repress such foolish forebodings As for us, who have the worl Janet. to perform, it is essentially necessary set about it in a hopeful state of mind.

The cloth then removed by an elder ly maid servant, too deaf to listen to heir conversation, even if she had had the will to betray them, the real business of the evening commencedthat business which had brought to-gether, in such close converse, the noble and the esquire, the simple Ashton and the high-bred Florence, with his wife Janet, formerly the richly dowered and handsome daughter of the wealthy citizen and craftsman, Richard Dawson. "Now that we have at last met, my

lord," exclaimed Ashton, "let us de- this most dutiful of daughters replied cide as to what will be the best course for us to pursue. In less than a gained his authority, her husband month Christmas will be at hand, before which time we must be out of go as he did.

"Really, Ashton, I do not see you could have arranged better," replied Lord Preston, "and now, gentle lady," he continued, turning to Florence, "will you let me know at what time you intend to seek the presence of Queen Mary? Your worthy uncle," he added, " has so easily fallen into the toils spread for him by the flatteries of William, that the task of introduction will not be a difficult one, but trust me, you may as soon think of turning the lion's whelps as softening the queen's heart, if such should be your idea. Indeed, putting aside Mary's own evil inclinations, has not her husband made it his study since the fatal day on which King Charles decreed that she become the bride of the then Prince of Orange ; has it not, I say, been his constant effort to steel her heart against every natural emotion of filial love, to deny in her presence all that she has been taught to consider holy, his own vile purposes, to make her utterly unmindful of house and home affections? Ay !" continued Lord Preston, now carried away by the enthusiasm of the moment, and by his dislike of William III., so as to for get the minor considerations of selflove or self and self-preservation by which he was generally distinguished, have I not myself heard him dare to speak disparagingly of her royal father even when in public, and revile all that she was ever taught to love."

Florence, as Lord Preston spoke thus, remembered also a certain speech which was said on good authority to have been uttered by Mary ; for when the unfortunate James wrote after his coronation, reproaching her for having suffered this ceremony to have been performed whilst himself and the Prince of Wales lived, William vindicated himself declaring that he had done nothing but by her advice, when with irritation, that if her father rehusband

### PRIL 14, 1894.

stress Florence, also, at St. Germains, and y longer we shall find o dare the hazardous

o play." plan would you adopt ?" eston. "How can we in secrecy and silence, those who languish at news from friends de. interests? I marvel, your ready wit has yet y which we can effect fancy you have thought ore easy than we may

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Florence was aware that from this her friends at the Court of St. Gerhour, James always believed that his mains would experience at the lapse daughter wished some cruelty to be perpetrated against him, and whilst originally intended for her return. she pondered over this remark, she thought, and perhaps not incorrectly, that where there was so much evil of natural growth, there could not be much required in the way of prompt-ing by others, but be it as it may, much required in the way of prompt-ing by others, but be it as it may, Florence had resolved on finding her way to the presence of Mary, hoping to be able in some way or another, though at present she knew not how, to be of use to the exiles at St. Germains. by his means to procure admission to the English Court. the English Court. Then to her amazement, names were mentioned of persons whom she had little deemed were averse to the rule of William and Mary, the Bishop of Ely,

APRIL 14, 1894.

Shakespeare says, "What's in a name? That which we call a rose by Clarendon, the queen's uncle and many other persons of consideration and note. were alluded to as being concerned in any other name would smell as sweet." But we must remember that the poet the meditated conspiracy. And still conversing, they after a short time, gradually arranged the line of action to be pursued with regard to the jourdid not here include the names of those who were dead and gone. If the sub-ject of our sketch had been called by ney to France, they had some time meditated, for in Louis XIV. all their any other name, that name would have called up the same memories and assohopes were founded, and without him ciations as the well-remembered name he really bore. We all have felt the

TO BE CONTINUED.

FATHER TOM BURKE.

be a veil hiding the real man-

there could be no good effected. And in the cause of royalty, Florence influence of a much cherished name, had her part to play, and it was one beset, too, with difficulties ; none other and we venture to think that the readers of the Rosary will gladly welcome anything however triffing in fact, than to be introduced through the means of Lord Preston and her which may help to keep the name of Father Tom Burke fresh in their uncle, to the presence of Mary, and once within the precincts of the court, minds. to watch and note all that passed around her, to be the medium for con-It is but a few years since his death, but those of the younger generation to whom his name is a memory and nothveying letters, written in ciphers, to and from the disaffected nobles who ing more, in whose hearts it does not dwelt around the court receiving from call up the echo of his clear, ringing them in return missives, which would hereafter be conveyed to France as voice, and the sight of his tall figure often bent in pain, require something more than the oft-told tales full of soon as their plans were fully mas-tered. Not till a late hour of the night quaint humour which are handed did the party break up, Florence being down by those who knew him - tales which always bear repeating, rare proof of the man's versatile genius and escorted to a sleeping apartment pre-pared for her reception by Mistress Ashton, who as soon as they were alone. ready wit. It is these very anecdotes, which blend so marvellously the grave exclaimed, bursting into tears : "My mind, dear madam, is torand gay, which are now bordering on

with fear and anxiety; one mented constant thought torments me, it is that this rising will be discovered, and my husband fall a victim to the fury of the ueen. With many gentle words Florence

strove to allay her apprehensions, but her efforts were for some time in vain, and she felt no small relief when, after Mistress Ashton had insisted on her own maid discharging for her the duties of the toilette, weary and fatigued she laid her head on receiving an assurance from her still weeping friend, that she would not fail to have her aroused in time to insure her return to Kensington, before Sir Charles by missing her from the breakfast should be aware that she had been from home. We must now look back into the courts of the last two months, taking up the thread of our narrative, from moment at which Sir. Charles resolved on visiting London in company

with his niece. A wearisome time indeed succeeded that which would elapse ere Florence could hope to return to France, and the days of her sojourn in London promised little else than restraint of spirit, unless her busy and ever active mind could be in any way engaged by taking part in the conspiracy which was being so diligently hatched against the present possessor of the English crown. Again, too, every effort was made

were consequently more acquainted with his inner life; and those — the by Florence to prevent a hindrance to any future meetings with St. John, majority - who knew Father Tom unless she was previously made aware Burke as the great preacher and orator, as the popular priest, as the man of un that he had become a convert even to the political opinions of her somewhat flagging energy and ceaseless wit whose bons mots and jokes scintillated imperious self.

Then, too, came a new torment in from him like sparks from the glow-the person of the once timorous old ing iron in the hands of the smith. baronet, who now appeared to the excitable Florence, full of an unholy of Father Burke, which appeared within two years of his death, is a failure exultation at the thought of his ap proaching presentation to William but still the fact remains that the in terior life of this great man has yet to indeed, had he at once pledged him be written. We do not, of course, propose to ourselves any task half so self to the prince of darkness himself we question if this enthusiastic adher ent of the Stuart race would have been ambitious as that implied in this remark, but we propose instead to set forth in the pages of the Rosary a more shocked. In the village of Kensington, then in the palace of which place William and Mary at that time held their few short articles dealing with that side of Father Burke's career which is court, the baronet had deputed Sir least known. The afore mentioned biography is not accessible to all, and Reginald to hire for his use, a some what handsome residence ; and flat inasmuch as it is not written from a purely spiritual standpoint it is hard tered in his old age by the idea of for the ordinary reader to discover benotice even from usurped royalty, tween the lines that wonderful and though he had never cared to receive deep seated humility, and that true priestly character which show them. or court its favor in the days of his youth and strength, Sir Charles really selves at the most unexpected times appeared as if he was meditating un doing the work of his whole life, dur which peep out amidst innocent fun and mirth, and serve to make that fun ing which he had lived entirely aloof and mirth only the more remarkable. from any interference with politics. But the case was altered now, and His early life is known to most of our readers and is soon told. He was born in Galway on the Sth September—the fluttered about the old baronet a coterie of persons favored at the Court Feast of Our Lady's Nativity-in the of the Dutch monarch, anxious to make a proselyte, and entangle in year 1830, of poor parents. He was Irish born, and Irish to the backbone. their meshes the hitherto inflexible In him love of his country was only old Papist. Amongst their hangers on surpassed by love of his Faith. at the court, was a favorite page of the His father was a baker, with, like king, named Walter Harding. As to all Irishmen, a passion for music. It was from him that Nicholas-for that personal appearance few men of his time could compete with him; his was Father Burke's Christian name (the name Thomas he afterwards took soubriquet was "the handsome page" and none stood higher in the favor of on entering religion)--derived his love William than did this youth, who was of music and his natural fund of win also well known to and an intimate

sound asleep his mother would wake him up and administer condign chas-tisement, owing to the complaints of the complaints of the complaints of the children ; he became, when among the neighbours about his wild tricks, for we must acknowledge that the propensity to mischief early showed itself in Father Burke.

Yet it was to this same mother, who done combined the rare piety of Ireland's daughters with the spartan heroism of the disciples of Lycurgus, that Nicholas deavored to watch calmly the present demeanor of her fickle old uncle and owed his early piety; from her he im-bibed that tender love of the Virgin Mother and that devotion to the Rosary his future behavior, and also to strive which so distinguished him in after days. He ever esteemed his mother a saint, and, years after, when his fame was well-nigh world-wide, he would go to visit her and humbly kneel for her blessing. She, on her side, never real-ized her son's greatness, and well nigh to the end persisted in believing that the Father Tom Burke, of whom she

read so much in the papers, was a Franciscan of that name ! Such was the boyhood of Nicholas, full of fun and mischief : often in dire tendencies were put forward as an straits because of some unusually dar-ing freak for which castigation was obstacle to his elevation, as not tend-ing to support episcopal instincts. His impending, and yet full of genuine and earnest piety, the foremost of his school-fellows in games as in all their studies. The time was soon coming. however, when the call of God would sound in his ears, and he must leave energy could have borne. all to follow that call. That this must have have been a wrench to his affectionate heart, we gather from his words in America when speaking of O'Toole: "I have seen in other lands

young men asking to be admitted to the priesthood, and the father and mother saying, 'How can we give him up? When I witnessed that, I thought of the old woman in Galway, who had no one but me, her only son I thought of the old man, bending down towards the grave; and I thought of the poverty that might stare them in the face when I, their only boy, was gone ; and yet no tear was shed, no word of sorrow was uttered ; but with joy and pride the Irish father and the sublime, now ridiculous in the extreme; anecdotes which have kept Irish mother knew how to give up their son to the God that made him." his audience in convulsions of laughter The Dominicans have always been a for hours together, and which never-

Moody.

numerous and influential body in Ire theless proceeded from one who had, perhaps but an hour previously, land ; and there were nearly a thou sand priests in the country when wayed the minds and hearts of the VIII. began his persecution. Henry crowds who hung upon his wonderful Of this number only four survived when Elizabeth came to the throne and fervid oratory in the pulpit ; it is this inexhaustible fund of wit and thirty years later! They had furnished numor, mingled with profound learna glorious band of martyrs. " They ing and wisdom, that make us yearn feared not the executioner's sword, they died for Christ that they might o know more of the nature of the man. We instinctively wish to penetrate beneath that which we can but feel to become heirs in the house of the Lord." Such were the men in whose footsteps Nicholas burned to follow ; and in the The biography of such a man must needs be a difficult task ; it is hard to year 1847 we find him applying to be admitted to the order. He was sent to Rome to go through his novitiate, depict with perfect fairness the varying phases in the life of one so many-sided which was passed at Perugia, and as Father Burke. There have been afterwards went to St. Sabina at Rome. few men who have played such seemand from there he was sent by the ingly divergent parts in this world ; Father-General, while still a novice and a sub-deacon, to Woodchester, in few but the beatified saints of God who have so wonderfully combined the order to assist in the resuscitation of active life of the public ministry with the struggling English Province.

At the time of the Reformation, the English Province of Dominicans pos the quieter and more spiritualised life of the cloistered religious, and few who have at the same time so perfectly fulsessed fifty-four Priories in England filled the requirements and duties of and Wales, but persecution drove them out, and the Province became utterly both. It is easy to see that the biographer of such a man has no envidisorganized. For a time indeed it was extinguished, but revived at able task before him. He has to please two opposite parties-those who knew length, and the names of Fathers Blagrave, Molineux, Norton, Woods him as a Religious, as a master of Novices, and as a superior, and who and Proctor, who kept up the tradition down to our own time, often in peril of their lives — the first-named indeed, shed his blood for the good eause-are held in undying remembrance by the members of the English Province. Through the munificence of Mr, Leigh, of Woodchester Park, Gloucester, Father Procter and the few away on its irresistible tide. Fathers with him, had been enabled to found a house of regular observance, that Nicholas, then Father Thomas Burke, was despatched by the Father-General, in 1851, as pro-novice-master -a position involving grave responsibilities, more especially under the existing circumstances. So high a trust speaks volumes for the confidence placed in Father Burke as a religious. This lasted for four years. In 1855 he was summoned back to Ireland. From this time his public career as a great preacher and orator must date. His irst great sermon was at Sandymount in Ireland in the year 1859, and from that time his success was assured. Another change, however, awaited him in 1864. The General, Pere Jandel, appointed him Regent of Studies in the Convent of San Clemente, in Rome, the house of studies of the Irish Province. Of this house he was soon after elected Prior. He returned to Ireland in 1867, but in 1870 we find him again at Rome, this time as theologian to the Bishop of Dromore during the Vatican Council. He returned to He was Ireland to enter on that career of hard world and toil which ceased only with his death Meanwhile his truly Irish love of fun and keen sense of humor were not idle, and he would keep his brethren in re-ligion in convulsions of laughter during recreation by his comic stories and wonderful power of mimicry. Father Burke indeed felt that

passions as on a musical instrument He possessed, too, as Cardinal Man children ; he became, when among them the veriest child of them all ning said, "the grandest talent that man can possess," that of popularising theology. Those only who have heard and a remark not unfrequently made about him was, that few men had him can appreciate the truth of this scattered so much harmless enjoyment remark, which gains additional weight remark, which gains additional weight among their fellow-mortals as he had from the fact that Father Burke's ser

mon, on the occasion of its utterance. As we have, however, hinted above, was very long and abstruse ; but, in his mirth was often assumed for a purstead of being fatigued, the Cardinal pose. He feared the Bishopric which had been offered him more than once. declared that he would willingly have listened to him for two hours longer, It is said that the Bishop of Dromore once told him that were it not for this and then added the above remark. In the commencement of his career

he addressed his sermon chiefly to the one blemish of his excessive love of a joke, there was no honor to which he intellect; but in after life, when more would not be entitled; to which Father Tom replied that if His Lordship had through the crucible of suffering—his Tom replied that if His Lorusny, joke been himself a bit more fond of a joke he would have probably been able to he would have probably been able to meant to give one pound," said one of meant to give one pound," said one of Fr. Burke's hearers to the priest in whose church he had preached, "but indeed to have succeeded in his purpose, for on one occasion when his name was proposed for a Bishopric which that sermon has pulled five out of me We might well apply to him Gold was likely to fall vacant, his comic smith's words,

Truth prevailed from his lips with redoubled sway And fools who came to laugh remained to pray."

sense of humor too it was that enabled But Goldsmith's village preacher him to support his intense physical sufwould never have won universal fame ferings in his later years, and which The popular preacher, in the strict carried him through an amount of work sense of the word, cannot please the more cultured classes, least of all a which none but men of his unflagging class which is opposed to his race and Many have looked askance upo mode of oratory. Father Burke, how-Father Burke because of his jokes ever, was popular everywhere ; he was hailed with acclamation in Iremany have been inclined to think him but a poor religious and a disedify-ing priest, but none can say with land and America, in Rome as well as in London. As the late Provincial of fairness in the face of two such exthe Jesuits, Father Purbrick, says amples as Father Burke and Pere "I fear not to say that we have re Monsabre, both Dominicans, that a sense of the ludicrous is incompatible cord of no illustrious preacher who preached so constantly, for so many with very high attributes. Nor, again, years, to the same audiences and to is it incompatible with great holiness of life, as Father Burke's well known saying shows: "There is no law that such varied audiences, and possessed all through to the end such an attractive fascination and power." We have, we fear, made a somewhat good people should be stupid, they

may be Sankeymonious without being lengthy digression from the life of Father Burke ; but little remains to be It only remains to speak of Father told. After years of hard work, as Novice Master in Ireland, Father Burke in that phase of his career which is the best known-we mean as Burke was sent by the Father General a great preacher and orator. Posas visitor to the American Province of the Order. During his sojourn here ssed of vast stores of learning and an exceedingly retentive memory, for close upon eighteen months, besides his other duties, he gave four Burke had every qualification neces sary for a great speaker. In addition hundred lectures, not including sermons, and the proceeds of the lecto the above he was gifted with a rich musical voice, a rare command of lantures, which went to relieve many guages, and a knowledge of the churches and convents from debt, and dramatic art which made more than to endow many charities and hospitals one of his less spiritual hearers, ex amounted to nearly £80,000. Hi claim, "What a loss for the stage !" The following account of the effects of work in America, however, proved too much for him, and undermined his strength. He returned to Ireland in his preaching has been often quoted, but will bear repetition. The writer, 1873, and from that time forward he giving an account of the profession of some nuns, which he witnessed, thus became more and more of an invalid. Catholic Devotional Reading Yet, invalid though he was and in almost continual pain, he never accorded himself any alleviation; he describes the effect of the sermon "The preacher spoke. The subject of his discource was the religious life. cheerfully toiled on to the end in an The chapel was small, and his voice unceasing round of sermons and retreats, ever ready to lend the aid of never rose above a whisper. All were fascinated. He spoke of the beauty and purity and perfection of the relighis golden tongue to the needy and afflicted. Almost the last series ious life ; he showed how it tended to raise man, even in the life below, almost of sermons he preached was at the opening of the Dominican Church at to a level with the angels ; he expounded Haverstock Hill in London, in the year with marvellous lucidity the meaning 1883, and his very last, at Liverpool, was a charity sermon. He gradually of the vows religous take, and explained their bearings on the holy sank-every sermon was more painfal tate; and with a fervid peroration and cost more superhuman efforts than that carried his hearers away from its immediate predecessor. He took to his bed in June, 1883, and never rose earthly things left them in earnest contemplation of a glorious future. It was no mere effort of polished rhetoric from it but once. For many days he lingered, but the end came at length, we heard on that occasion; no skilful weaving of brilliant phrases into when, to use his own word, "Faith was lost in vision and Hope was absorbed in fruition." He went to hear those words which we all hope to hear: "Well done, thou good and faithful counded sentences such as may gratify the ear without reaching the heart. It was the full flow of an apostolic soul that came down on the congregation servant . . . . enter then into the joy of thy Lord."—The Rosary. then assembled, and swept everything There were worldly men present, but the

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#### CATHOLIC RECORD. THE

Ashton, I do not see you arranged better," replied ton, "and now, gentle continued, turning to Florl you let me know at what atend to seek the presence of y? Your worthy uncle," ' has so easily fallen into the for him by the flatteries of hat the task of introduction a difficult one, but trust me, soon think of turning the ps as softening the queen's such should be your idea. tting aside Mary's own evil s, has not her husband made dy since the fatal day on g Charles decreed that she bride of the then Prince of has it not, I say, been his fort to steel her heart against ural emotion of filial love, to er presence all that she has ght to consider holy, for vile purposes, to make y unmindful of house and ections? Ay !" continued ston, now carried away by siasm of the moment, and by of William III., so as to forinor considerations of selflf and self-preservation by was generally distinguished, not myself heard him dare to paragingly of her royal father on in public, and revile all

e, as Lord Preston spoke embered also a certain speech s said on good authority to n uttered by Mary ; for when tunate James wrote after his n, reproaching her for having this ceremony to have been d whilst himself and the Wales lived, William vindiself declaring that he had ning but by her advice, when dutiful of daughters replied tation, that if her father re-his authority, her husband ank himself, for letting him lid.

was ever taught to love."

acquaintance of Reginald St. John ; of him we shall have cause to speak later.

It was with feelings of mingled alarm and indignation that Florence beheld the foolish old baronet fall unresistingly and readily into the hands of the court parasites, who all had a keen eye to the influence he possessed as well as to the broad acres in the reapective counties of Cumberland and Gloucestershire of which he was the master, and she witnessed the time

A little nonsense now and then Is useful to the wisest men :

and humour. Hour after hour his father, who seems to have been of an and those who knew him have assured easy going disposition, would spend in telling him quaint anecdotes, in singing to him the songs and legends of old Ireland, till at length his mother is an enemy to malice, a foe to scandal, and a friend to every virtue. It pro would break in with : "You'll be the ruin of that boy teaching him such nonsense, and insist on his being and brightens the heart, and brightens the intellect." It was no trouble either for him to become sent to school. If, however, his father was disinclined to eradicate his son's serious in a moment, as his mirth was faults his mother can be accused of no only too often assumed, either to enliven others who seemed to need it, such leniency. Few mothers are such approaching for his presentation at Kensington with absolute horror; meanwhile, her mind was harrassed at the thought of the distress which

.



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Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

## London, Saturday, April 14, 1894.

#### " THE DOWN GRADE TO DEISM.

The Rev. John Robertson, of the Free Church, Glasgow, who is known as a preacher of great power, charges the Free Kirk with rationalism in its teachings and subverting the authority of God's Word. He had on this account left the Church and established an independent Presbyterian congregation in the city, and a city temple. TheGlasgow Presbytery felt the charge to be so serious that a deputy was sent to the church which Mr. Robertson had left to explain the position of the General Assembly in reference to the Scriptures, and the statement was made that "the Church steadfastly adheres to the doctrine of the Confession in regard to the inspiration, the infallible truth, and the divine authority of the whole Scriptures as proceeding from God, who is the Author thereof." The Rev. Dr. Howie, who made this announcement, said that he was a member of the committee which had made the declaratory act, and that "whatever doubts he had before entering that committee concerning the orthodoxy of the Free Church were dispelled by the deliberations in the committee."

grade

followed in America.

Rome brought about.

the Confederation Act.

retain some of the doctrines of Chris-

LAW

It commences with the statement

that the whole subject of Separate

schools is to be brought up in the On

tario Legislature on one of the three

school bills now before the House : the

ballot bill of Mr. Meredith, the permis-

sory ballot bill of Mr. Conmee, and

Mr. McCallum's more extensive meas-

ure to amend the Separate School Act

It is somewhat surprising that there

before the Legislature at a moment

law. The Separate school law works

fairly well as it stands at present, and

though it might undoubtedly be bet

tered in some respects, the changes

proposed by the three gentlemen named

It is surely somewhat remarkable that prominent clergy like Rev. Messrs. Robertson and Howie should have had doubts at all on this subject, and even convictions that the Free Church is Latitudinarian as regards belief in the inspiration of Scripture, if the position of the Church on this point were definitely so orthodox as the Rev. Dr. Howie maintains. Still more remarkable is it that when in the General Assembly the question arises to choose theological professors for the seminar ies, the choice should fall, after due deliberation, upon those whose views on the authority of Scripture are quite as lax as those for which Dr. Briggs, of New York, Dr. Smith, of Cincinnati, and Dr. Campbell, of Montreal, have been condemned, the first named by the United States General Assembly. and the other two by their respective Presbyteries.

With such facts in view, even the assurance of Dr. Howie, that the Kirk is sound in doctrine, will scarcely carry conviction to the minds of the public at large. We must confess that we are prone to suspect that this declaration

As far as the single doctrine of the judges of what changes are needed to Over and over again we have been necessity of immersion as the proper Mr. Conmee's bill, which is simply a form of baptism is concerned, we have no doubt there is a unity of belief tinkering measure which we do not need, does not propose one of the among Baptists, because this is the changes needed ; and, if it were to palmary doctrine of the denomination ; pass to morrow, it would not satisfy a but between Hard Shell and Soft-Shell single friend or foe to Catholic educa-Baptists, or Close and Open, Calvinistic, tion. American and Seventh-day Baptists, If Mr. Mowat's Government adopt Campbellites and others among which Mr. Conmee's bill we cannot but re

these three million adherents in America are distributed, the Baptists are gard it as an evidence of great weakness. It is shameful if we are to be about as much split up as are the Presbyterians themselves. There is no doubt, also, that Latitudinarianism has nothing left, that the hungry wolves made great progress among them, though not to the same extent as who are pursuing us with distended among Presbyterians. The single fact

maws have their appetites satisfied. that Baptists have no general standard It is not to be supposed that the bills of belief, but permit every congregaproposed by Messrs. McCallum and tion to enjoy a creed of its own, is favor-Meredith will pass. Mr. McCallum's able to the spread of free thought, just bill is avowedly hostile to the Cathoas it has made free-thought very lic Separate school system, that gentleman having been elected by the inprevalent among Congregationalists. fluence of the P. P. A. Mr. Meredith That it has had the same effect among Bill is more covert in its hostility, but Baptists there can be no doubt. It has its aim is also to placate the P. P. A. done so in England to such an extent element, which played so important a part in re-nominating him as their that the late Rev. Mr. Spurgeon pubcandidate for election in London at licly abandoned the Baptist Union bethe next general election. cause it had almost reached the verge On this question of the ballot for of the precipice of unbelief on its down

Separate schools the Mail is wont to wax very eloquent, describing all the Like causes produce like effects, ills to which Separate school supporters are subjected. Its argument and the same effect has certainly now is that "the statute of 1863 states definitely that the election of Separate We say it with regret, that among school trustees shall be conducted in most of the Protestant sects of Amerthe same manner as the election of ica, as well as of England and Scot-Common school trustees. Had this clause been left in the Act the permissory land, Free-thought has made great ballot would have been operative as re ravages. We regret it, because we gards Separate schools when it was applied to Public schools. It was, would be glad to be able to believe that the spark of Christianity is not however, repealed when the Public totally extinguished in Protestantism, school ballot was impending, and a

distinct open voting provision was innor likely to become so. We would serted in its place. prefer to see our separated brethren This is not a correct statement of The clause in the statute of the case. tianity, rather than that they should 1863 defining that the election of Separate school trustees should be con lapse into pure Deism, the final result ducted in the same manner as the elecof which will be a condition as bad as tion of Common school trustees was not the Paganism of ancient Greece and repealed, but the manner of electing Public school trustees was changed, and it is a question whether the elec tion for Separate school trustees would THE MAIL AND THE SCHOOL not have remained as before, subject to the old law, without special legisla The Toronto Mail of the 3rd inst. tion in reference to Separate schools At all events it was not deemed has a characteristic article on the proper to leave the matter in doubt, school question, in which it professes to and moreover it was deemed unfair to throw light upon the status of Separate legislate a change in the operation of schools before and since the passing of

the Separate school law by a side wind, when the Separate school supporters had expressed no wish for a change of the law in their regard. The introduction of the ballot prin ciple would have made the operation of the Separate school law more complex without any corresponding benefit and we are convinced that if a vote of the Separate school supporters through out the Province had been taken, they

would have approved of leaving the Separate school elections to be conducted simply as they are at present. In all fairness it would be an absurdity should be so many Separate school bills to leave the Separate school trustees a the mercy of every whim of the Public School Board to decide whether or not when there is no demand on the part of at each successive election the vote the Catholic body for any change in the should be by ballot or an open poll.

Mr. Conmee's bill which would leave the matter of the ballot optional with school boards might not do much harm. in itself, it is true, but we object to the principle of tinkering with the Separate school laws without any request are certainly not intended to improve from Separate school supporters that such changes be made, and it is for

improve the Separate school law, and told by it that the Separate school law of 1863, which became part of our constitution under Confederation. was a "final settlement" the of Separate school question, and that, therefore, Mr. Mowat's Government was guilty of a breach of faith with the public in making certain changes in it If this is a breach of faith, why does

the Mail with its following persist in demanding changes in the law? Why constantly harp on the necessity of the ballot?

Of course the Separate school law is compelled to sacrifice shred after shred of our school system until there is the reach of the Local Legislature, so far, that none of the privileges con-ferred upon "any class of her Majesty's subjects " can be taken away by that body ; but the Local Legisla-ture can, with this limitation, regulate the working of the schools. amendments introduced by Th Mr Mowat did no more than assimilate the Separate to the Public school law in some respects wherein the operation of the law needed to be made more satisfactory. But of this there should be no complaint; for if these provis-ions are necessary for the efficiency of the Public school system, it may reasonably supposed that they are generally necessary also for that of the Separate schools. The only plaus ible ground on which improvements in the law can be denied to Catholic schools is that Catholics should be per secuted on account of their religion but we may as well say at once that we shall have something to say if legisla tion is to be attempted on such lines The Catholics of Canada are not here on tolerance. We have the same rights as British subjects with our Protestant fellow-citizens, and we are quite resolved to maintain them.

Human laws are not generally so perfect as to be accepted as finalities, and there is no reason to assert, as the Mail does, that the Separate school law was "a satisfactory and final settlement." It was a "satisfactory" law when passed, because it placed the Separate schools on a satisfactory footng, but there is no foundation for the Mail's statement that "this law was received by the representatives of the as a satisfactory and Church final settlement of the .Separate school question."

It is true that where we have placed the hiatus the Mail has it, "according to Dr. Ryerson." We do not remem ber that Dr. Ryerson made this statement ; but, whether he did or not, we know that he neither was himself a representative of the Church, nor was he authorized by representatives of the Church to make such a statement.

Further, the Mail complains that though Dr. Ryerson, who was Super intendent of Education when the Separ

ate school bill became law, opposed the utilization of the municipal machinery for the collection of Separate school taxes, on the ground that this would establish the Roman Catholic Church as a State Church, yet on the retirement of Dr. Ryerson the municipal machinery was made use of for the purpose indicated.

The municipal machinery was made use of for the purpose of collecting the Public school taxes, and the only apparent reason for denying the same to the Catholic Separate schools was that this would impose an unnecessary and unjust tax of about 10 per cent. on them to prepare the assessment lists and collect the taxes. This was very pleasing to those who wished to harass the Separate schools, but it was not ustice, and it is to the credit of Sin Oliver Mowat and his Government that the injustice was redressed by them

The Mail also asserts once

not be obtained even by kings who discussion on a public platform gives had contracted a valid marriage, and it was for this reason that Henry VIII., who could not either cajole or frighten the Pope into granting him a decree of divorce, established a more accommodating religion which would do just what he desired. The refusal to grant a similar decree to Napoleon I.

was also the cause of most of the persecution which that Emperor inflicted upon successive Popes. A decree of divorce would not be granted even for the sake of preserving a nation to the faith, nor to avoid relentless persecu-

tion. The reason for this is that God's law, which makes marriage indissoluble, cannot be changed by any human authority MR. IGNATIUS DONNELLY vs

A BOGUS PROFESSOR The A. P. A. lecturer, "Professor Sims, had recently a public discussion with Mr. Ignatius Donnelly, the well known writer of the entertaining and learned work " Atlantis," and also the advocate of the theory that Lord Bacon was the real author of Shakespeare's works. The subject of discussion was the intolerance of the A. P. A., which Mr. Donnelly declared to be subversive of the fundamental principles of the the American constitution, Sims maintaining the contrary, as a matter of course. The discussion took place in a public

hall in Milwaukee, and a very large audience was present, composed of Catholics and Protestants, the former being somewhat the more numerous. As might be expected, Mr. Donnelly's wit was too much for the notorious slanderer Sims, who was made the laughing stock of the audience owing to the absurd blunders, or rather de liberate falsehoods against the Catholic Church which were ably exposed by Mr. Donnelly. We are surprised, however, that from the short report of the discussion which appears in the papers, it would seem that Mr. Donnelly did not contradict the assertion of the bogus professor and major, that Lafayette had foretold that "if ever the American Republic were to be

overthrown, it would be by the hands of the Roman Catholic priestbood." These words have been many time repeated by anti-Catholic papers as having been uttered by Lafayette, but they are a clumsy forgery. The speech of Lafayette in which words having some resemblance to the words quoted, was delivered for the express purpose of moderating the ill-will which many of the Protestants of

America regarded Catholics a century ago. What Lafayette actually said was that "if the American Republic is ever to be overthrown, it will not be at the hands of the Roman Catholic priesthood ;" and as Lafayette was himself a Catholic, this is just what he might have been expected to say after having fought side by side with the American patriots in the War of Independence, in which also Catholics took their part, in proportion to their number in the country at the time,

which was but small.

him a prominence which he does not deserve. We might add that the book-keepers in the offices of the daily papers of this city would be pleased were the Professor to call and give them an opportunity to balance their books.

## THE IRISH IN AMERICA.

Mr. John Paul Bocock has an article in the Forum for April, under the title "The Irish Conquest of our Cities," in which a number of facts is stated as showing that in a remarkably large number of the American cities, Irishmen and the sons of Irishmen occupy leading positions in the municipal government, and in this way practically control or "boss" the United States Government, but especially the gov-

ernment of the large cities. In fact, concerning one Irishman, Mr. Richard Croker, of New York, he quotes several of the New York newspapers which concede to him a practical die. tatorship of the city's affairs. One of these papers says :

"He is the dispenser of place in our municipal government. He decides what laws shall be enacted by the State Legislature. He determines who shall e our judges, magistrates, and commissioners. His permission is a neces sary first step toward the entrance of men into Congress. In conjunction with Mr. McLaughlin, of Brooklyn, Mr. In conjunction Murphy, of Troy, Mr. Hill, of Albany,

and Mr. Sheehan, of Buffalo, he selects the senators to represent in Congress the greatest State in the Union.

Another paper is quoted, which says : "No President ever had such power n Congress. Richard Croker is virtu lly the law-making power.

Unfortunately, Mr. Bocock does not ell us which papers have made these statements, so we cannot well judge from their mere reproduction the value which ought to be attached to them. It is nevertheless certain that Mr. Croker's influence is very great, though it is an exaggeration to attribute to him quite so much power as do the passages quoted. It is, in fact, a common practice with those who have made up their minds to sustain some given thesis to quote such authorities as seem to favor the particular point they wish to establish, and then to in-

fer that their thesis is proved, though it frequently happens, as in the present case, that the authorities quoted had no intention to have their words accepted in their strict and literal sense. At least it is fair to suppose that such is the case ; for a paper which values its reputation would not make such sweeping assertions with the intention that they should be accepted for more than they are worth.

It is not a very wonderful matter that the Irish should exercise great influence in such cities as New York, Boston, Chicago, etc., where they number very nearly half the population, and have among them men of the highest intelligence and ability as well wealth ; and as these cities are the important centres of population, that influence must also extend through the States or districts of which they are centres. The popular will is made up of its units, and in a country where the popular will is the law, as is the case in the United States, that section of the people must come to the front which, being sufficiently numerous, best concentrates its strength : and when the motives which dominate in such a community are honest and good, it is an advantage to all that this should be the case. To a certain extent it is true that in many localities

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does not give a quite correct view of the belief prevalent in the Assembly.

A recent essay published in the New York Church Union throws some light upon the extent to which the clergy of the Presbyterian church feel themselves bound by such declarations as Dr. Howie has made. The essay is on "Creeds Divisive," and has for author the Rev. Robert Stuart McArthur, of Calvary Church, N. Y. : and in it we are told, seriously, what, indeed, most people are aware of, though the fact has been denied by some of the Presbyterian organs, that the Presbyterians no longer consider themselves bound by the Westminster Confession, or any other creed formula. He argues that the Westminster Confession ought not to be revised, but preserved "intact as a monument to the wisdom and theological learning of its age." The reason for his advocacy of this

view is certainly a curious one. Must the Presbyterians, then, continue to adhere to the old Confession while thus leaving it unchanged? Not at all. He says : "These great creeds do not conserve doctrines. The Westminster Confession does not secure unity now in the Presbyterian Church. Of what practical gain are these creeds today ?"

Dr. McArthur's idea is that the old creed should be kept on hand as an antiquity merely, not indeed to be believed, but to be admired as a curiosity. He adds:

"The Baptist denomination, for instance, has no creed in the technical sense of the term ; and yet with its more than three millions of members in America to day, it is more nearly unit in faith and practice than are the churches with their long and short creeds.

Mr. Conmee's bill is the least harmful, probably, and we presume that its intention is not to injure the Conmee's and Mr. Meredith's proposals. that its intention is not to injure the Mr. Separate schools, but it is uncalled-for and unnecessary, and as Catholics we must look with suspicion upon any yielding to the hostile agitation which has been excited for the express purpose of injuring our Catholic schools. In this respect Mr. Conmee's bill is mischievous. If it is only a sop thrown to Cerberus, we still object to it on the ground that the Ontario Cerberus. whose object is the entire destruction of Catholic schools, is not to be propitiated by means of such sops, and in any case we are opposed to throwing them to it. It reminds us of a sleighing party pursued by wolves, saving itself from destruction by throwing out pieces of meat and other food, and even clothing, to distract the attention of the wolves for a moment from the real

object of their pursuit. We object to being placed in the position of a hunted party, forced to make such concessions to the pack of wolves at our heels. We prefer to fight our battle courageously. After the triumphant battle fought by Sir Oliver Mowat's party at two general elections, and gained through the assistance given by the fairminded people of Ontario, Protestants and Catholics, is it a fair return to us, who bore the heat and turmoil of the the working of the law more difficult,

hostile spirit with the educational interests of Catholics without any demand on our part for the change ? On the ground solely that Mr. Conmee's bill is not demanded by Catholics, we are decidedly opposed to such tampering with the school law.

The Catholic body are the best

Meredith proposes to make the ballot compulsory on both Separate and Public schools. At present the Public schools may use the ballot at their elections if they think proper, and very few Boards avail themselves of this method of avoiding the tyranny of hose who might interfere with their liberty of voting. We presume they do not feel the oppressiveness of open voting, though the advocates of the ballot try to impress it upon them. But we very strongly suspect that the chief reason for Mr. Meredith's bill is some vague notion which that gentleman has that his measure will in some undefined way annoy the friends of Separ ate schools, and bring discord into th ranks of Separate school supporters We cannot in any other way account tor his officiousness in wishing to change the Separate school law, and even the Public school law, as a means to effect the object he has in view. He knows well that it would be invidious to change the Separate school law alone to bring into it the compulsory ballot clause ; but we imagine that the Public school supporters will not be thankfu to him for making them the catspaw to

way with the Separate schools. That we are doing Mr. Meredith no injustice in taking this view of his proposal will be evident from the fact that all his attempts during the last six years to interfere with the Separate school laws have been, not efforts to improve the schools, but to make fray, to say that the defeated foe is to be propitiated by interfering in a school supporters into the Public We do not alto school treasury. gether think that it is any inherent bigotry on Mr. Meredith's part that induces him to follow such a course : but he is led to it with the hope of securing the fanactical anti-Catholic vote for himself and his supporters at the coming general election

satisfy his anxiety to interfere in some

With another assertion of the Mail we may deal here in a few words.

that there are coercive features in the Separate school law, whereby Catho-lics are obliged to become Separate school supporters. On this subject we had something to say not long since. We shall only say here that the coer cion is altogether in the Mail's im-



THE CHURCH AND DIVORCE.

The statement has been widely cir culated by the press that the Holy Father has granted a divorce to the Countess Fleury, separating her from her husband and annulling her marriage, and much surprise has been expressed that such should have been the case, as it is well known that the Catholic Church holds that a Christian marriage cannot be dissolved except by death. It should be scarcely necessary for us to inform our readers that the statement is entirely incorrect. A decree of divorce annulling a marriage is never granted by the Church, though it is the right of the Church to pronounce whether a marriage has been validly contracted or not. It is well understood that the laws of God and of nature prohibit marriage within certain degrees of kindred, and marriages contracted within those degrees are null from the beginning. The laws of the Church also prohibit marriages under certain other circumstances, under penalty of nullity, and when these conditions exist there cannot be a Christian marriage ; and it is within the province of the Church to judge whether or not these conditions exist in any particular case.

Thus is was with the Fleury marriage, which was pronounced by the proper ecclesiastical court to be null from the beginning. A decree of divorce could

The quotation of the words of Lafayette with the word not left out is simply a Know-Nothing or A. P. A. forgery.

Sims met with an unexpected rebuke during the discussion when he appealed to the Catholics present to answer the following question :

"I want to ask you, my Catholic fellow-citizens who claim to be loval to your country, if the Pope to-day should direct you to act in a certain way politically would you rebel against his authority ?"

Every Catholic present answered without hesitation, "Yes, certainly we would rebel every time.'

The question was an absurd one : but it was answered just as Catholics would answer the same question in any country in the world. It might as reasonably have been asked would they hang themselves or cut their own throats if the Pope commanded them to do so. It is not the office of the Pope to issue commands of such a nature, though it does belong to him to pronounce upon the morality or immorality of human acts. But his decision is to be made according to the principles

of Christian ethics, and not according to his political proclivities.

Treason against one's country is a sin according to Catholic theology, and it is absurd to put the hypothesis that the Pope will order Catholics to be guilty of that sin, or to lay down for ourselves a course of conduct to be pursued if ever such a command should be given.

We cannot suppose that the Milwaukee discussion will produce much good fruit. Sims is known to be a pathy with the politics of their Catho fraud and an unscrupulous liar, and

the Irish strength is somewhat con centrated, and thus it is made great. But it is not abnormally so, and to the extent to which it is habitually exercised it is as a rule for the good of the whole people. The Irish influence in New York is great, but it has been shown that New York City is and has been especially well and economically gov erned, at least since the overthrow of Boss Tweed, who was not an Irishman. and neither were his most guilty colleagues Irishmen, though it was an Irishman who exposed the injustices of the Tweed ring and brought it to strict account for its misdeeds. Municipal government in New York at the present time is conducted more cheaply than in any large city in the nation.

Neither is it true that the Irish influence in New York is exerted to the detriment of other nationalities. It is true that Mr. Croker is an Irishman by birth, but he came to America a child, and his associations and reminiscences are entirely American. He is we believe a Protestant, and so were his parents before him ; and thus, even if he had been old enough on his arrival in America to hold political views, his Protestantism would have been enough to separate him from the vast majority of Irishmen in his sympathies, as we all know that the gener-ality of Irish Protestants have no symlic fellow-countrymen. Thus the his meeting with a gentleman for a prominence given to Mr. Croker in swaying the political destinies of New

### PRIL 14, 1894.

public platform gives nce which he does not might add that the the offices of the daily ity would be pleased ssor to call and give unity to balance their

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Laughlin, of Brooklyn, is named by

which we are told is "the greatest State in the Union." Certainly it is

the greatest of the States, but the very

fact that the least State in the Union

has an equal representation in the

Sonate with the greatest is a refutation

predominant. Besides, Mr. McLaugh-lin's influence in Brocklyn is exagger-

ated for a purpose. Messrs. Alfred C. Chapin and David A. Boody, both of

whom are New Englanders by birth.

of Puritan stock, exercise more power

there politically than does any Irish-

the present mayor is a German, shows

that the power of the Irish is greatly

over-estimated. His predecessors were

not Irishmen either; and in another part of his article, Mr. Bocock ack-nowledges that "in Brooklyn the

office holders were for many years for

We have no hesitation in saving

that the political influence of Irishmen

in New York and the other cities named by Mr. Bocock is only what

their numbers, and the aid they have

rendered in building up the country,

Irish names which are found on the rolls of office-holders in some of the

cities of which he speaks, and no doubt

these names are numerous, as they must necessarily be if there is any

fairness shown in the distribution of

official patronage. But similar lists of Germans, and of native

Americans, or we should rather

say of unknown race, might be easily constructed. In reading over these

lists it must be borne in mind that

many of those names of all nationalities

belong to persons who are natives, and

it would be unfair to conclude that the

descendants of the family of George

Washington are English in politics and sentiment, rather than American,

because Washington is or was origin-ally an English name. This method of

proving "the Irish conquest of our cities" is therefore a most fallacious

has been the wise policy of the United States to make Americans as soon as

possible of the strangers which landed on their shores. This object would not

have been accomplished if the full

Besides, we must remark that it

natives for many generations.

whose ancestors have been s for many generations. Thus

This gentleman gives several lists of

the most part native Americans.'

justly entitles them to.

even

cities

Mr. Bocock as one of five who manage the choice of Senators from New York, Thus they have American Protectives,

ef the theory that Irish influence is to enjoy their rights as citizens, at all

## H IN AMERICA

I Bocock has an article for April, under the Conquest of our Cities." ber of facts is stated as n a remarkably large American cities, Irishons of Irishmen occupy in the municipal govn this way practically oss" the United States out especially the govlarge cities. In fact, Irishman, Mr. Richard York, he quotes sev-New York newspapers to him a practical dic. e city's affairs. One of ys :

lispenser of place in our vernment. He decides l be enacted by the State He determines who shall , magistrates, and com-is permission is a necestoward the entrance of gress. In conjunction aghlin, of Brooklyn, Mr. oy, Mr. Hill, of Albany, an, of Buffalo, he selects represent in Congress ate in the Union."

er is quoted, which says : nt ever had such power Richard Croker is virtu aking power.

ly, Mr. Bocock does not papers have made these we cannot well judge e reproduction the value to be attached to them. eless certain that Mr. uence is very great, n exaggeration to attrilite so much power as do uoted. It is, in fact, a ice with those who have r minds to sastain some quote such authorities vor the particular point stablish, and then to inthesis is proved, though appens, as in the present authorities quoted had to have their words acr strict and literal sense fair to suppose that such or a paper which values would not make such rtions with the intention ild be accepted for more worth.

very wonderful matter should exercise great inch cities as New York, go, etc., where they numrly half the population. nong them men of the igence and ability as well as these cities are the ntres of population, that st also extend through districts of which they

share in our gove This admission is, however, spoiled " one by the malicious assertion that of the functions of the Irish race in America is to administer the affairs of American cities ;" and " the theory of the government contemplates the rule of the majority, and in the cities of the United States a minority has so long been in control that it will require a veritable revolution to shake off, even for a time, the dominion of our Hibern ian oligarchy. Were this minority made up of direct immigrants from an angelic world, its right to rule the majority would be clearly indefens-It is almost unnecessary to say that the real object of this essay is to play into the hands of the American knownothings. It is not so much aimed at the Irish, as at Catholics in general, and especially at Catholics of Irish origin, who form a majority of the Catholic population. It is safer, however, to raise a cry against the Irish especially than to unite Catholics of all nationalities in defence of their Thus it is hoped common interests. that division may be created among Catholics, and that the different partie thus formed may be vanquished in succession. These tactics, however. will not succeed. The Catholics of the country, notwithstanding that there are sometimes minor differences and jealousies among them, understand the play, and will not give themselves over as an easy prey to their enemies. Notwithstanding the off-repeated boast made by the anti Catholic or extreme Protestant party, that the United States is a Protestant country, the extremists do not constitute majority of the population, and so, even according to Mr. Bocock's principles, they should not be allowed to The Catholics are only about 16 per cent. of the population, but the Protestants who have strong religious and anti-Catholic convictions do not much exceed this proportion, if they actually do exceed it. The Catholics do not aim to rule the

York city and State cannot be said country, and even if they wished to do constitution as it stands, and it seems Loughren saw a report of Mr. Peters' to indicate that the power he so they could not. But neither can that no real benefit would be derived sermon he said: wields represents the influence the extremists among Protestants do from changing it to suit the views of "That fellow it

American Mechanics, Patriotic Sons o

America, Loyal Men's and Loyal Women's Associations. But they have

not succeeded, nor are they likely to have any general success by these

wiles, and so Catholics will continue

events in most States, though there may be certain restricted boundaries

the case as regards the State, wherein majority of the intermediates and the proper of Irishmen. This is especially so three they be intermediates and the the constitution three to serts. I am a member of no church, vocating a change. We venture to though for many years when I was at say that the Declaration of Independ. by so many opposing interests that it certainly does not predominate. Like Mr. Croker, Mr. Hill is a Protestant, and his family for several generations back have been Americans. Mr. Mc-tended loyalty by calling themselves tended loyalty by calling themselves tended loyalty by calling themselves ence is a better foundation to the constitution than would be the preamble which they propose to substitute for it. Patriots or Americans, as if they were

THE

A MODERN HERO.

In the year 1889 a priest named Don Unia left Turin for South America. His destination was Santa Fe de by the sufferings of the victims of the horrible malady, he bent himself to the task of relieving their spiritual wants.

within which bigotry may achieve temporary successess. Hence we are temporary successess. Hence we are confident that the following appeal The news of his coming was borne to the outcasts of Aqua de Dios, and, to the spirit of Know-Nothingism, with which Mr. Bocock's article concludes, needless to say, they gave an enthusiman; and the fact that in Brooklyn will fall flat upon his audience, the astic welcome to the heroic priest. This is the way Don Unia describes his reception :

people of the country : "What do the majorities of the citizens of American municipalities "As we drew near about a hundred think of themselves? How has it come about that the system of governlittle boys in Sunday clothes and with shining faces advanced with many little ment so admirably conceived by the fathers has worked out so perfectly in banners flapping above their heads. These were followed by white-robed national affairs and so poorly in municipal affairs ! Philadelphia, Boslittle girls bearing palms and flowers

"That fellow is an intolerant, lying bigot. I am not a Catholic, as he as serts. I am a member of no Church

The religan Episcopalian church. ous denominations to which the employees belong are unknown to me except in possibly two or three instances. Several other officials at Washington expressed themselves in similar

language, but it may be presumeed that this plain talk will have little Bogata, which is quite near the leper effect on the garrulous parson, as long settlement of Aqua de Dios. Touched as he can find a congregation of dupes to sustain him.

> WE regret to hear that the Rev. H. Blyth, a retired curate of St. Martine, in the county of Chateauguay, in the province of Quebec, died on Tuesday, the 3rd instant. He was in the eightyfourth year of his age and the oldest priest in the diocese of Montreal and Valleyfield. Requiescat in pace !

> > THE P. P. A.

In the course of a sermon delivered in the First Presbyterian church, in this city, last Sunday. by Rev. W. J. Clark, the following reference was made to the P. P. A. W

municipal affirst P. Full-definit, larger of process of the section pains and three has been proved that has been proved thas been proved that has been proved that has been proved thas

under the banner of the Sacred Heart-but God's will and glory required him else where. He expressed his regret at not having had an opportensity of addressing the League in Phelpston, before leaving, so sud-den was his departure. However, he said, God's work needs no particular man to assure its success; it works alone; four hundred associates and twenty five promoters are a sufficient proof of His blessed hand at work with the instrument of the League in Flos. After expressing his thanks to the associ-ates, in the person of the promoters present, he pointed out the means for the League's future increased prosperity and stability. If evil be promoted by bad books, he said, will not good books, such as the little Messen-ger, promote good and waylay evil. He would ever remember the good people of Flos, and asked their prayers for his success in his new mission.

The mission. Father Cantillon left on the evening train to take charge of his mission in Adjala. Ho takes with him the best wishes of the people of Phelpston and the vicinity.

## RELIGION WITHOUT DOGMA.

Philadelphia Catholic Times. A writer in the Outlook asks : Car we teach a non-theological religion? or, can we inspire religion without teaching theology?

He does not answer his own question directly, but from a series of illustra-tions he leaves the impression that he believes it can be done. The radical defect in his article is that he does not define "religion" or tell us what he means by the term. He does not tell us whether he means by "religion something objective or something subective, something purely emotional or something merely sentimental. Of course, from such vagueness nothing definite can be concluded. He is equally unsatisfactory in reference to what he means by "theology." He does not say whether it is dogma or moral or both ; whether a science or a To reason without clearly defined data is like attempting to selve a problem in arithmetic without know ing the conditions. It cannot be

He says: "Perhaps we can answer this question in no way more effect ually than by asking another : What system of theology did Christ teach ?" Here it will be seen that the writer passes from theology to a system of theology, and in doing so goes away from the question he proposes and attempts to solve, which is : Can religion be taught without theology?

As there is no mention of a system of theology in the question it should be kept rigorously out of the solution. To enter into a discussion of the merits of the different systems of theology, or of religion, before giving an answer to the general question is to introduce a confusion of ideas.

Having introduced a system of theology the writer goes on to show how many different systems have been constructed by human ingenuity from the teachings of Christ as found in the Scriptures. Having shown that these various systems contradict each other he concludes thus :

"If Jesus Christ were the teacher of theology the simple fact that entirely honest disciples understand Him so differently would constitute a fatal criticism of His teaching. The real explanation of these differences is not

Granting that the various systems of theology deduced from the teachings of Christ contradict each other, it by no means follows that these contradic tions "constitutes a fatal criticism of

His teaching." If this theory of the writer were true mere differencee of opinion on the part of the recipients would be fatal to all kinds of teaching whatsoever. Nothing could be taught, for nothing has ever been taught that has not been misinterpreted or denied by somebody. According to this theory Aristotle never taught philosophy be-cause men have disputed his meaning and established contradictory schools to interpret his doctrines. Men have quarreled and fought about the meanng of the Constitution of the United States. Does it follow that the framers of that document laid down no polit-

namely, that Christ did not teach theogy at all. Dogma is to religion what the

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keleton is to the man ; it is the framework on which religion in man rests and from which it derives its validity and significance. Dogma is to relig ion what the science of mathematics is to the art of arithmetic : as the operations of the latter depend for validity on truths established by the ormer, so human acts or operations, considered in their moral or religious aspect, depend on principles arising from the nature of the Supreme Being and on the nature of man and his relations to the Supreme Being. These principles or traths when formulated in language are called dogmas. As arithmetical processes that sin against the dogmas or principles or azioms of mathematics must be invalid, so human acts that are not in accord with the principles that should govern them are invalid-sinful, and sinful only by reason if their non-accord with those principles or dogmas.

This last fact is important. It shows that when dogma is eliminated from man's consciousness vice and virtue cease to have a meaning, the difference between moral good and moral evil is obliterated, and religion becomes a word without a corresponding idea.

It is for this reason that atheists and agnostics, the enemies of religion, attack the fundamental dogmas of religion, such as the existence of God, the creation of the world, the immortality of the soul. They know that if they can remove these from the minds of men they obliterate at the same time the idea of religion and all the duties and obligations it carries with it. They are logical in this. They know that when the roots are destroyed the tree will wither and die.

An illustration will show that without dogma moral obligation ceases. There is a precept, "Thou shalt not Disassociated from the dogmas steal. on which it ultimately rests what is it worth? Absolutely nothing. It has and can have no force or bearing on human acts. Suppose a prospective thief is reminded of this precept ; he will ask, who gave that command? Man? But I also am a man, and why should the will of one man bind another or originate an obligation ? Where is the wrong in transferring an object from the hands of A to those of B if B can do it? A and B are but links in the eternal chain of events, and so is the transfer of the object. You object? But your objection is only another link in the chain. Why then should I not take what I desire wherever I can find it? Particularly since my desire is itself but another link in the chain for which I am in no way responsible. But it is wrong. That you think so is but another link in the chain. Besides the proposition, "Theft is wrong," is a dogma, and I believe in a religion without dogmas. Why is it wrong to

steal? How will he who believes in religion without dogma answer this furtive philosopher? Will he say, God the Creator gave that command? The thief will inform him that this is a that He was obscure, or evasive, or used words with a double meaning, that there is a God; second, that He but that He was not teaching theology is Creator ; third, that He gave such a command. Thus we find that he who believes in religion without dogma is hedged in on every side and obliged to keep his mouth shut tightly lest a

dogma may slip out It will be observed that even this atheist or agnostic thief has dogmas, as every one must have who believes in or affirms anything, right or wrong. Human reason cannot move on pure negations. To act at all it must be-gin by affirming something, and if it wishes to deny semething it must do so by abscinding from its affirmations.

rights of American citizenship had not been given them. These rights were extended, and herein lies the secret of the wonderful progress of the country within a few years ; and we can safely say that none have proved them-selves to be better citizens than the Irish settlers in the country. The children of these settlers are Ameri-cans at once, and are imbued with the spirit of the country. Thus the fear that a foreign element will ever predominate is but childish, and the danger that such an event may occur grows less every year, as the native population becomes larger in compari-

son with the foreign. Bocock's purpose in this article Mr is evident, notwithstanding that it is in some measure concealed by means of a few phrases of compliment to Irishmen. Thus in one place he says: "Now the Irishman in America is patriotic, and he is entitled to his due While we freely proclaim it to be our conviction that nations, equally with individuals, are bound by the laws of God. and that God must rule over the universe in all its parts, it may well be doubted that it is advisable to adopt the suggestion of the so-called "God in the Constitution Party." The American Constitution is not a declaration of Faith ; nor of the fundamental principles on which legislation<br/>is hased. The Declaration of Inde-<br/>pendence does all this, and it is hased. Those of Commons by a majori<br/>it is of the constitution is the lecositium in the constitution is the lecositium in the constitution is the law itself on which all the<br/>other haws of the union must be based,<br/>and with which they must be in accord.<br/>The constitution is the law itself on which all the<br/>to be to institute a special Committee<br/>of the constitution is the law itself on which all the<br/>to be to institute a special Committee<br/>of the constitution guarantees to all<br/>the liberty of worshipping down<br/>of the sprace of and y the sprace is the science of a sprace is the science of the sprace is the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot the science which 'reats of<br/>the science of God and His relations to His<br/>we cannot members of Parliament,<br/>the herewith the His relation to His<br/>we have a science of the science which 'reats of<br/>the science of the science which 'reats of<br/>the scie declaration of Faith ; nor of the fundapendence does all this, and it is of the constitution ; but the constitu-

CATHOLIC RECORD.

r will is made up of its n a country where the is the law, as is the case ed States, that section of must come to the front g sufficiently numerous. rates its strength ; and otives which dominate in munity are honest and an advantage to all that e the case. To a certain rue that in many localities rength is somewhat con nd thus it is made great. abnormally so, and to the chitishabitually exercised for the good of the whole Irish influence in New at, but it has been shown rk City is and has been es and economically gov st since the overthrow of who was not an Irishman, were his most guilty colhmen, though it was an o exposed the injustices of ring and brought it to t for its misdeeds. Muniment in New York at the ne is conducted more in any large city in the

it true that the Irish inew York is exerted to the other nationalities. It is r. Croker is an Irishman ut he came to America a is associations and reminisntirely American. He is , and we believe so were before him; and thus, even been old enough on his America to hold political Protestantism would have to separate him from the y of Irishmen in his sym-ve all know that the gener-Protestants have no sym the politics of their Catho countrymen. Thus the given to Mr. Croker in political destinies of New

Having been repeatedly informed that for several weeks reports have been circulated that a member or members of our firm were connected with an organization known as the A. P. A., that we were in sympathy with its principles, and that we had discharged employes because they were Catholics, we hereby declare that all such reports are false in every particu-SIBLEY, LINDSAY & CURR. lar.

Father's Cantillon's removal from Phelps-ton will be greatly deplored by the people of Flos and Medonto. The League, of which Father Cantillon has been the director, resolved not to let him leave without ex-pressing their appreciation of his efforts for their welfare, accordingly a handsome purse was collected, and presented along with the following address : Phelpston. Mar. 39, 1894.

Phelpston, Mar. 30, 1891. To Rev. C. Cantillon, Rev. and Dear Father, - It is with feelings of deepest sorrow that we, the promoters of the League of the Sacred heart of Jesus, approach you to day. In behall of our comrades of the League to say a parting word to you.

four comrades of the League to any four contracts of the you. We have heard with sincere regret that you We have heard with sever your connection

ical doctrines or principles? The fact that men dispute about what Christ taught concerning God and His relations to His creatures and man's duties to Him (and that is theology) is proof positive that He did teach on this subject. If not, there would be no ground for difference of opiniou. The

misunderstandings about His doctrines on the part of honest disciples could not possibly exist unless Christ taught doctrines. These doctrines referred to God and to man's duties to Him, and this is the subject matter of theology Christ therefore, taught theology.

may be asked here what system of the ology did Christ teach? But the answer to this question is not involved in the problem as represented by the writer in the Outlook

dition of intelligence. The writer in the Outlook says :

'He (Christ) was inspiring religion which is quite a different matter (from theology Here the writer uses the word "re-

ligion " in a loose, hazy and indefinite sense. He does not seem to know what he means by it, and certainly he gives his readers no key to his meaning, if he had any. Christ taught. He taugh some thing, some truth, and the truth, He taught is, or should be, dogma to. His disciples.

It is evident that by "religion" the writer in the Outlook means sentiment, emotion, aspiration. Now religion is none of these. These subjective feelings, or modifications of the soul are not religion ; they are a result of it, an effect, and should not be confounded Behind sentiment with the cause. emotion and aspiration there must be ruth, and formulated truth is dogma. The writer may say that as long as

man's acts correspond with the "eter nal fitness of things" they will be good. We grant it. But we cannot know this eternal fitness of things without learning it from some one who knows it - in other words without revelation from God, and revealed truth where

He may say as long as we obey the commandments of God all will be well with us. But these commandments depend for their sanction on the dogma that God is. Without this dogma they

What is the matter with so many of our Catholic young men and women see that when they affirm that there that they cannot give an answer when asked about the plainest matters of their religion? Yet this is even so. Too many of them lack knowledge in the very A B C of their faith, the prerepudiate dogma they become the most cepts of the Church and the meaning of her ceremonies. Where does the fault lie? Is it somewhere in their

#### CATHOLIC RECORD. THE

### CONFESS YOUR SINS.

6

## A Powerful Sermon Translated from the Irish of Bishop Gallagher.

"In these lay a great multitude of sick, of lame, of withered, waiting for the moving of the water." (St. John c. 5, v. 3.)

This was a miraculous pool near the city of Jerusalem. What virtue and effect were in the waters thereof?

An angel from heaven came on certain time of the day to trouble the water, and whoseever first stepped in after the motion of the water, was cured of whatsoever disease or infirmity afflicted him. (John v. 4.) This pool is not unlike the divine

the water of the pool had no virtue un-less an angel came to trouble it, so, in like manner, confession hath no effect unless an angel from God, that is, divine grace, doth come to disturb and excite the conscience of the sinner. And as the water of the pool would cure all the ailments of the body, so the miraculous fountain of confession heals the soul from whatever leprosy, malady or deadly disease it is subje

to. "Confess, therefore, your sins one to another." (James v. 6.) Among the number present at the pool at Jerusalem, we find that Jesus healed only one, who had been afflicted with a deadly infirmity for thirty-eight years; not that He was either unable or unwilling to heal all other sufferers who attended, but because they did not come determined to confess and forsake their sins. Do not similar circumstances frequently happen at the divine fountain of confession? We see thousands approaching daily the Sacrament, expecting to be healed of the infirmity of their souls ; but they return with their ailments more dangerous than at first ; and therefore our Lord saith, "the last state of that man is worse than the first." (Matt. man is worse than the first." (Matt. xii, 45.) What is the reason of this, my brethren? Can it be that confession has not the same effect now, as in the primitive time of the Church? or that it has lost power when it is most necessary? Could it be possible that confession or penance was ever more necessary than at present? or that leprosy or sin was ever more preval Was there ever a time when lies were more general, swearing more frequent, lust and debauchery more abominable, gluttony and drunken-ness more fashionable, theft, fraud, and oppression of our poor neighbors more common among all classes of people than at present? Ah, no, my brethren. But among

the aged and infirm who were at the pool of Jerusalem, we see some lame, some blind, and others whose members were withered with disease : methinks they are an emblem or representation of the people who approach frequent-ly to confession. Like the blind, cause they do not behold their sins, because they do not search or examine their conscience. Like the lame, be-cause they make a crooked confession ; by hiding and concealing the diseases of their souls, and we see them coming without sorrow or remorse, and with hearts dry and withered, like the infirm people in the gospel. This, my is what leaves confession brethren, without fruit or benefit to so manywhat causes the miraculous fountain of penance not to heal the wounds of our souls; and this is the matter of which I shall make my subject this day ; I shall divide it into three parts.

1. Confession is rendered invalid when done without examination of the conscience.

It is rendered invalid when all mortal sins are not confested. 3. It is rendered invalid when not

pel, tarrying by the water in expectation of being healed, but cannot be-hold the well; they go on the pre-tence of confessing, but they do it only after a barren manner; they have but the appearance or shadow of confession. Oh, do not be deceived, sinners; confession of this kind doth not abolish sin, but increaseth it ; it draweth not down God's love upon us, but His hatred ; it maketh not our peace with Him ; but increaseth His wrath; for as our creditors will not accept counterfeit money from us for payment, so God will not accept a tepid, counterfeit, false confession from us as an atonement for our sins.

Ter. 48. Why, then, is it not a lying confes sion he maketh who is addicted to drunkenness and intoxication, to lying and swearing, who giveth way thousand libidinous, obscene thoughts, and stops not to follow them in his actions; who keeps not his hand from immodest touches, nor his mouth from unchaste kisses; that a thought enter-eth not his heart, but concerning the world; who is inveterate, passionate and vindictive; who after a dissolute life of this kind, has been twelve months or more without going to confession? Is it possible for this man, in a momentary examination of conscience, to bring these enormous sins to his mind, or set them in order be-fore his father confessor? Ah, no, no ; if he takes no more time than this to search his conscience, he makes no other confession than a guilty confes-

or benefit. He who goes to confession often, who sets a guard upon all his members, who strictly examines his heart each night, in order that he may re day, let him, after all this, set about the work of his conscience with caution, lest he should not cleanse it in a proper manner. Then what shall beome of them that give liberty to their iniquities, who stop at no evil, or who never think of their sins until the moment they go to confession? Why, they often set down what they have committed, and do not recollect not half of what they have committed. They do not behold the huge mountains that lie on their consciences they are like the olind mentioned in the gospel, seeking relief by the troubling of the water, and they often get at the fountain of grace, eternal damnation. Set a guard upon thy conscience, saith the holy St. August tine. Do not leave a recess or corner without examination, not with tepidity or sloth, not with indolence or reluctance ; look to every thought that has entered thy heart ; to every evil word thy tongue has spoken ; to every evil action thou has committed against God and thy neighbor. After discussing and settling them in order, shed then forth at the tribunal of confession ; do not conceal any one sin through shame or confusion, for if you do your confession will be of no effect, but you will augment your sins, as I shall prove in the second part.

Second - Christian confession is a self accusation the sinner makes to God, before a priest who has the power to him absolution, or pardon of his give guilt, and who has been authorized to hear confession. If your body were afflicted with a deadly wound or sickness, it is not the worst physician you would choose for healing thee; and surely you would not choose the most lukewarm physician for healing wounds of the soul, or one who has, perhaps, no authority or power from the Church to give you absolution ; by this you would show that you love your

body more than that noble pearl, your soul, or that you would be quite indif

like Ananias and Saphira, for concealing part of the property they bestowed upon the Apostles, they shall get a death, a thousand times worse, which is eternal damnation. It is not one advantage alone this cursed wolf takes of man, but many. The shame that ought to attend him at committing so heinous a deed as sin, he steals from him; but as soon as he commits the sin, and is disposed to confess it to the priest, he doubly returns to him the shame ; so that this sinner, who com-mitted the bad deed without shame or confusion, when he would confess the same, he is ashamed to tell it to his physician ; and unless he does, there is no possibility of his being healed.

O thou miserable sinner, open now thine eyes and behold the snares of this evil spirit ; expel the poison with speed out of thine heart, or it will be the death of thy soul. Lay open, without omission, without excuse, the wounds of thy soul, but lay them open with contrition and sorrow, or they will be without remedy, as I shall endeavor to prove in the third place.

Third — Those who would offer a sacrifice to the Lord in the Old Law, as we read in the book of Leviticus, would slay a cow or an ox ; they would clean the flesh in water, and after cutting it up in small pieces, would place it on the altar ; the priest would put his hand over it, fix fire under it, and consume it. A sacrifice of this kind would make the people's peace with God, it would assuage His wrath, and withdraw His scourges from them. sion ; a confession without vigor, fruit (Levi. i. 4.) In like manner, let each sinner who

is resolved to make his peace with God, make a sacrifice of his soul upon the altar of confession; let him first ex-tirpate from it the filthy scum, and the old withered skin of sin ; let him wash it clean with heavy tears of penance ; let him cut it into small pieces with contrition and heart-rending sorrow for having offended God ; and as the priest raises his hand over him at say ing these words, Ego te absolve () absolve thee thee) the eternal Father will make his peace with him. Thus confession will free him from the heavy vengeance that hung over his headit will quench the burning flames of hell that were prepared for him-it will kindle the fire of grace in his heart-it will cleanse his soul, that was so black and odious, and make it pure and bright. A person may have this hearty sorrow that is necessary in two ways : the first when he shows his remorse and sorrow externally by tears and sighs. The second when it grieves him to the heart to have committed sin, though he shows it not externally. The first sorrow is to be highly commended, and is not meritori ous, but it is not necessary because it is not every man who can shed tears when he would ; but the second, which is a hearty sorrow is so necessary in the sacrament of confession, that un less it be accompanied by a hearty sorrow and remorse, it would be no other than a vain confession, a confes sion that would prove without fruit or benefit.

Ah, my brethren, how few of you come now to confession with a sincere sorrow ! Fow many of you imitate the infirm at the pool, who come to render with a count with a heart dry and withered. How many of you go to confessian without solicitude or anxiety, as if you were going to your temporary business, You imagine, if you have told your sins, all is well, as for contrition, or a hearty sorrow, there is no such thing, which is easily known by the non-amendment of your lives after confession, and your sudden re-lapses into the sins of which you were to be subscription of the set of the swearer as addicted to Northern Isles afar their pledges gave, To Northern Isles afar their pledges gave, The Set of the swearer as addicted to Northern Isles afar their pledges gave, The Set of the swearer as addicted to Northern Isles afar the swearer as addicted to N before guilty.

against every contagion and infirmity. Do not say, like the poor mentioned in the gospel, that you have no one to put you into the well. (John v. 7.) Here is Jesus Christ on the cross, His arms extended to receive you as soon as you will return to Him. Here in the angel of God. the Church, ready to move the water for you. Come then with hope and confidence; but come with a hearty sorrow and contrition confess your sins without excuse or omission, and you will obtain from God a store of healing grace in this life, and eternal glory in the next. Amen.

## KING ROBERT BRUCE.

By Very Rev. Æneas McDonald Dawson, V. G. LL D., etc.

By Very Rev. Æneas McDonald Dawson, V. G., LL D., etc. The Ancurent. Insignem pictate trium tot adire labores. —Vi801L. Bruce arrives in Kintyre-at the cottage of a crofter - repairs to the Castle of the Island Prince — hears of the victories, betrayal and cruel murder of Sit William Wallace; all Scot-land roused — Bruce raises an army of thirty thousand men — advances towards Sittling — comes in sight of the English army, one hun-dred thousand strong-resolves to attack-Ban-nockburn — Bruce rewards his Barons, the Island Prince, and the crofter of Kintyre. "On these wild and rugged shores sorock-bound Safety with grateful peace at length is found. But what fortunate chances are there now To pluck my stolen Royally from Edward's brow ? Few they are; yet on my own Carrick shore Are loyal men; in Mona's isle nome more And Arran's mountains; brave men leal and true. "Oer Scoland all glad would the fight renew. Tyrnats and hated foreigners drive far By noble fait in some lone cottage I could stay. Lo; such at hand 1 sweet welcome I may find. "It enter in. The host is passing kind." "You're welcome, stranger; and you'll liberal host borne. "You's welcome, stranger; and you'll liberal borne. Wasted with care you look; much toil you've As fan Eaml Ein from your country torn Are low and mode out country torn

Wasted with care you look ; much toil scatty fare. borne As if an Exile from your country torn All lonely, sadly desolate, forlorn." "Forlorn, indeed, but what those towers afar? Some fortress held for fierce King Edward's war?" "Not so; though it incredible appears. Our Prince's home for twice five hundred years Those walls. Still firm h dis he independence A brave and loyal People his defence." "By gour kind care I'm well refreshed. good Iriend.

friend, To your Chief's mansion now by steps I'll bend. If ever prosperous days to me return, And you appear, my thoughts to thee I'll turn, And joy to see you at my much loved home, Remembering well whence and to whom you

Remembering well whence and to whom you come; But ere I leave tell me your chief's desire." "No use to wish. However weap pire Stern fate appoints with power the only way Our lot be east, nor suffer us to stay." "Speak out your wish, meanwhile. If it bring no gain No loss it is your will not to obtain." "Since you insist, and only irlendship show. It's surely most that such a friend should know; I fain would own the land I cuitivate. And so the Laird be of a poor Estate." "Adieu! In griend! I leave you on your land

know;
I fain would own the land I cuitivate.
And so the Laird be of a poor Estate."
Adieu: my friend: I leave you on your land
In care of Him who loveth poor and grand."
Both stronghold and pleasant mansion, far
famed.
Was Donald's home. Dunavertie 'twas named.
Therein security with needed rest
King Rlobert found, so long with toil opprest.
Much converse held they on affairs of State,
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Much converse held they on affairs of State,
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avails Proud Edward's hosts o'er this our land to

Proud Edward's hosts o'er this our land to spread. Most hopeful augury ! May yat be free Fair Scottand all, shuce here is Liberty So vast a land throughout, and Island's all That ne'er will basely own King Edward's O'erthrown our Wallace, bravest of the brave, And doomed to fill a patriot martyr's grave. Was roused all warlike Scotland's bitter pain. The watchword, "Scotland wonged and Wal-lace slain." Wide o'er the li jured lands loud warning gave, From Solway to the far off Northern wave, And warins rose all burning for the fight,-Brave Barons, Knights and Lord's of greatest might.

might. The Standard Royal floats upon the breeze. Any jons each man the favoring chance to seize The Standard Royal floats upon the breeze. Anxious each man the favoring chance to seiz. For Liber: y and vengeance on the foe, Hastening the Regions all their force to show Thus Scotla's stalwart sons, in war array, Come harrying fast a hope ful war to wage, And England's powers for Scotland's wrong expression.

engage;— The men of Lanark, hardy, brave and true, With those of Teviotale, so fair to view; Of Ettrick wild each stern and vallant son. They of the north were not to be outdone; And Scotchmen all from Solway's rushing

A GIRL'S NARROW ESCAPE. er Friends Did Not Think She Could Re-cover. — A Case Where the Expression "Snatched From the Grave" May be Most Appropriately Used — A Story Worthy of a Careful Perusal by Parents.

From Penetanguishene Herald.

Worthy of a Careful Perusal by Parents. From Penetanguishene Herald. A few evenings ago a representative of the Herald while in conversation with Mr. James McLean, freman on the steamer Manitou, which plies between here, Midland and Parry Sound, learned the particulars of a case which adds another to the long list of triumph of a well-known Canadian remedy, and is of sufficient importance to deserve widespread publication for the benefit it may prove to others. The case referred to is the remarkable restoration to health of Mr. Mc-Lean's claughter Agnes, thirkeen years of age, who had been so low that her recovery was deemed almost impossible. Miss Mc-Lean's condition was that of very many other girls throughout the land. Her blood had become impoverished, giving rise to palpita-tion of the heart, dizziness, severe headache, extremely pale complexion and general debility. At this period Miss McLean was restding in Midland, and her con-dition because so bad that she was finally compelled to take to her bed. A doctor was called in, but she did not improve under his treatment, and another was then consulted, but without any better results. She had be-come so weak that her father had no hopes of her recovery and did not think she would live three months. The lady with whom Miss McLean was residing urged the use of Dr. Williams? Pink Pilk, and finally a supply was secured. Before the first box was all gone an improvement could be noticed in the girl's condition, and by the time an-other box had been used the color was be appetite was returning. The uses of Pink Pills was still continued, each day now adding to her health and strength, until finally she was resoured to to perfect health, and has gained in weight until say he is convinced that Dr. Williams? Pink Pills saved his daughter? life, and hee believes them to be the best remedy in the world, and does not hesitate to advise their use in all similar cases. The lass there are many young girls just here not he

The facts above related are important to parents, as there are many young girls just building into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave nuless prompt steps on the single extended, numbers and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Wil-liams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow checks. They are certain cure for all troubles pecu-liar to the female system, young or old. Pink Pills also cure such diseases as rheumat-ism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic crysipelas, etc. In the cases of men they effect a radizal cure in all cases arising from mental worry, over-work, or excesses of any nature.

cases arising from mental worry, over-work, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substi-tutes in this form is trying to defraud and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. Ask your dealer for Dr. Williams' Pink Pills for pale People and refuse all initiations and substitutes. These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Schenetady, N.Y., and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co, from either ad-dress, at 50 ets. a box, or six for \$2.50. The price at which these pills are sold makes a course of treatment camparatively inexpen-sive as compared with other remedies or medical treatment.

As haldness makes one look pre maturely old, so a full head of hair gives to mature life the appearance of youth. To secure this and prevent the former, Ayer's Hair Vigor is confidently recommended. Both ladies and gentlemen prefer it to any other

dressing. How to Get a "Sunlight" Picture.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., Ltd., 43 Socht street. Toronto, and you will re-ceive by post a pretty picture, free from adver-tising, and well worth framing. This is an saxy way to decorate your home. The soap is the best in the market, and it will only cost ic postage to send in the wrappers. If you leave the ends open. Write your address carefully.

empirical preparations, whose o ingredients are concealed, will o not be admitted to the Expo. sition." Why was Ayer's Sarsaparilla admitted ? Because it is not a patent medicine, 6 not a nostrum, nor a secret preparation, 6 not dangerous, not an experiment, and 6 because it is all that a family medicine 6 should be. At the WORLD'S FAIR Chicago, 1893. Why not get the Best? DUNN'S BAKING POWDER



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APRIL 14, 1894)

ADMITTED

READ RULE XV. "Articles that are in 0 AYERS Norlog Parts Norlog Parts Norlog Parts Strange Norlog Parts Strange St gerous or of o fensive, also



heart.

First-As the body is subject to a thousand diseases that draw it to the grave, so the soul is subject to a thouand diseases that draw it to hell.-(Psalm xv.) There is a difference be tween the diseases of the body and those of the soul : each particular disease of the body has its particular cure but for every ailment and infirmity of the soul, Jesus Christ has appointed the sacrament of confession alone as an antidote and remedy. This is a cure, I say, for the most dangerous infection. or the greatest crimes you can commit. Go to confession with a hearty sorrow for your sins, and with a determination to avoid them, and with the other dispositions, and you will obtain parand remission from God. need not take my words for this, Christians, but believe in the words of Christ, in St. John, 20th chapter, where he promises the Church, by the Apostles, that "whatever sins they should remit on earth, he would remit them in heaven." (John, xx, 23.)

Then, as confession is so effectual an antidote against the poison of sin. it is an antidote so necessary to the in a manner, that if a sinner soul. would distribute his whole substance to the poor-if he would shed peniten-tial tears of blood-if he would fast during his whole life - if he were praying until he would wear his tongue-this, and a thousand times as much as he could do, would be of no effect or benefit without confession, if it be in his power to make it. If you do not credit me in this, believe the holy doctrine of St. Augustine, who asserts that the sorrow of the heart is of no avail, unless accompanied by the acknowledgement of the mouth. If we were free from sin, the sacrament of penance would not be necessary, but as sins are as numerous as there are inhabitants on the earth, no one can say he is free from the obligations and duty of penance. It is true that many go to confession, but alas ! few there are who profit by it.

ferent to your salvation.

If confession be an accusation we make of ourselves, why do we, instead of accusing, try to excuse ourselves? Why do we throw a veil of different color over the sin? Why do we not expose the wounds of our hearts to the physician of our souls, as we expect to be healed by him? We see a great many who are dissolute and wicked, when they approach the confessional have nothing to tell but slight or friv olous matters, and if you were to take their own word for it, it is not themselves who are culpable in the evil done, as they commonly lay their burden on some other persons. If they happen to swear it is but the provocato anger, and their children or tion neighbors provoked them to do it; if they happened to stop long in the tavern, it was not for the sake of the drink, but for the sake of the company; if they injured their neighbors in repu tation or property it was but slight. The same fate that happened the lame,

who sat in expectation of their cure and obtained it not, will happen to those people who come with lame confessions to the sacred tribunal. If they can by these apologies, blindfold the priest, they cannot blindfold the Sover eign Judge, who seeth not only the bad deed, but even the imost thoughts of their hearts.

The wolf, when he rushes upon the flock, commonly seizes a sheep by the throat, and cuts the tongue out of her immediately, lest she should make any bleating or noise that would alarm th shepherd, who would relieve her. In like manner does the merciless wolf the devil, with many, especially young people, who go to confession, lest they should alarm Jesus Christ, the shep herd of their souls, with their tears and sighs. He seizes them by the throat

-he looks up their tongues in a man ner, that they expose not their hearts they conceal the faults of their souls ; they lie to God, and not to man ; and They are as God makes not a sudden example of

to this sin after confession as before : Do we not see the lascivious as inclined to this vice after confession as before a Do we not see the defrauders and thieves as bent upon depriving their neighbors of their property after con-fession as before? What must be the reason of this, my brethren? Oh, it is the want of real sorrow in their heart. If they had a real abhorrence of the sin, there would be no dread of their immediate relapses.

What will become of those who thus dishonor confession, who go on the pretense of performing it, without the proper disposition, true sorrow; or become of those who often what will promise God in their confessions to abandon sin, and to amend their lives? Oh, how this sacrament, which Jesus Christ instituted to be the life of their souls. is changed to a deadly poison ! God holds out His patience with them for a time, as the royal prophet says, but He brings them to account at last. (Psalm lxxxviii, 16. As if He would say, Those who lie now to Me, and promise to amend their lives and do not do it. I shall suffer with them for a time ; I will let them proceed in their iniquities; but the time cometh when I shall cast them into a dark, dismal prison, where they shall have no other company than devils - where their ears will hear

nothing but blasphemies- where their food shall be no other than fire, sulpher and serpent - where their drink will be none other than gall, wormwood, and everything most bitter, where fire will be consuming them, racks tearing them, devils tormenting them, serpents gnawing them; and all that without intermission or relief, whilst God is in His glory. "Depart from me, ye cursed, into everlasting fire." (Matt. v. 41.) Oh, Christians, who have had the

misfortune to fall into the infection of sin, do not slumber any longer over the wounds of your souls ; repair with speed to the fountain of grace-conlike the blind mentioned in the gos- them on the spot with sudden death, fession-where you shall find health Minard's Liniment cures Diphtheria

And never cease the Patriot war to wage. Till once more conquering Scotland shall be Till once more conquering Scotland shall be free, the free, and the state of the state of the state England, meanwhile, sends forth her veteran Power To save from Scotland's siege old Stirling's Towers.

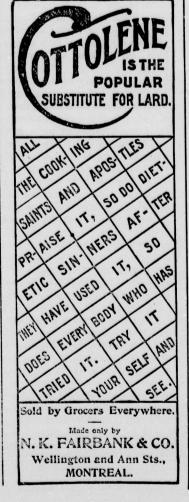
Towers. In vain prepare they fiercely to attack ; The warike Randolph promptly turns them

In vain prepare they fiercely to attack;
The warlike Randolph promptly turns them back.
Hopeful the Bruce 'gainst odds to win the day, Would now the fate of awful war essay.
But first, each warlor kneeling on the sod,
His prayer uplifts to the Patriot's God
"For homes and country, mighty Lord we fight,
For Liberty and our loved nation's right."
"But, your Grace, to another King than you."
The teles he hand all foes uefies.
Scattered these archers—such a feat once done
Sure we may claim the worst of battle won.
Then ender, Edward Bruce, timely restrain,
The ander, Edward Bruce, timely restrain,
The shock of arrows patiently sustain :
Then ere anew they drew the fatal bow
Rush with thy horsemen headlong to the foe.
Waver st the English hosts - a panic spread.
So great of warlike Scotland's arms the dread.
The since : "Brave Conald, firm's my trust in thee.
Charge home with all thy well known chiv-Their choice to die or consid, firm's my their Their choice to die or consid, firm's my the Thus Brace: 'Brave Donald, firm's my the Inthee, Charge home with all thy well known chiv-airy.'' Succeeds the charge; the crowning work is done, done, the patriot battle won.

arry. Succeeds the charge; the crowning work is done. And Sociland's free, the Patriot battle won. Meanwhile this glory not for her alone. Great Liberty and right the world outo'er Much ground obtained, in after times a Power, Greater than ever mightlest monarch knew. This seed of right with growing time e'er grew. Its march no man could stay or fX its bourne, Its desting was read at Bannockburn. Now to the Sacred Altar hastes with speed, That thanks be given to H1M who oft denies The battle to the strong. Most carnest rise Thanks be given to H1M who oft denies The battle to the strong. Most carnest rise Thanks is first, and greatest need, Joining each warrior in the holy strain. Thanks is first, and then that Scotialong may be A land of Virtue, Truth and Liberty! With victory and feasting crowned the Royal fate; His Barons to reward the king applies. Assigns to each a noble v. to 's prize. Needs not the Island Princomen handed store; But tignest privileges and houses more, That on the army's right wing he should fight Was henceforth ruled to be his housed ight. Nor was the croiter of Kin twe forgot; A wondrous change came o'er his humble lot. Our coitagre at Bruce's Court scarce knows

Nor was the croiter of Kinvre forgot; A wondrous change came o'er his humble lot. Our cottager at Bruce's Court scarce knows His former guest, so greatly changed he shows. But still his privilege our ploughman claims, And as of right the Captain Robert names. De Bruce, well known to be of generous mind. The erofter gave, most liberal would repay; And ere the good man sought to move away, The wish he occe expressed was realized; A fine eroft by deed received, and several more, A fine estate now added to his store. The owish came as from oid deeds appears. The ever paid in cour so of coming years; is humble lot. He ever paid in course of coming year An apple was that always richly grew, On land he labored yearly to renew.

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### APRIL 14, 1894

A LEGEND OF ST. PATRICK. BY SUSAN COOLIDGE. A Mysterious Memorial of the Great Apostle of Ireland.

Grief is strong, but joy is stronger : Night is long, but day is longer : When life's riddle solves and clears, And the angels in our ears Whisper the sweet answer low (Answer full of love and blessing), How our wonderment will grow. And the blindness of our guessing All the hard things we recall Made so easy, after all.

After All.

Earth is sweet, but heaven is sweeter : Love complete, but faith completer : Close beside our wandering ways. Through dark uights and weary days, Stand the angels with bright eyes, And the shadow of the cross Falls upon and sanctifies All our pains and all our loss. Though we stumble, though we fall, God is helping, after all.

Sigh, then, soul, but sing in sighing, Sigh, then, soul, but sing in sighing; Dry the tears that dim thy seeing, Give glad thoughts for life and being; Time is but the little entry To eternity's large dwelling, And the heavenly guards keep sentry, Urging, guiding, half compelling; Till, the puzzling way quive past, Thou shalt enter in, at last.

FIVE-MINUTE SERMONS.

## Third Sunday after Easter.

DEVOTION TO ST. JOSEPH. Go to Joseph, and do all that he shall say to on. (Gen. xii, 55.)

if they complied. But these rude men gruffily repulsed him. Thereupon the It is Joseph's nearness to Jesus and Mary during his life that leads us now, saint laid his mantle upon the water, when he reigns with them in heaven. and directing his course by means of a branch of a blackthorn which he had to confidently call upon him for succor in our needs, and especially do we go to him because to his patronage the broken from a bush near by, floated safely to the opposite side. The boatwhole Church has been commended, that by his intercession he may do for

her and each of her members what he did for Jesus and His Mother when He was in the flesh. Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt, when we remember that to winter in honor of the saint.

his care were entrusted the purest and the best who have ever walked this earth—Jesus and Mary—Jesus, the Son of God ; Mary, His stainless Virgin Mother, whose chaste soul the Holy Ghost made His dwelling-place, de-

an office.

ious.

purifier.

lighted with its beauty. Above the seats of all the bright angels who serve in the courts of the to himself" the elements as attendants in the service of his Lord. Natural monuments are a distinguishing fea-Most High Mary's throne was raised, and one day she would be the angels' ture of St. Patrick's history in Ireland, and it is certainly very remarkable mistress and queen ; Jesus was their Lord, their Maker, before whom they that the same characteristic should attach to the record of his life in bowed in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son France.

It is a fact, one for which science is should give a father. Very worthy must he have been who held so high still unable to give any satisfactory explanation, that a tree in a little town on the banks of the Loire, not far

Joseph was a necessary member of from Tours, named after St. Patrick, unfailingly, every year at Christmas, is seen covered with flowers. Some the family. He served as a veil to screen from the vulgar gaze the deep mysteries of the Incarnation and Nativity; he led the way into Egypt, few years ago the flowers appeared during the entire octave, when the mercury was constantly below zero. It frequently happens that the bush is and his faithful arm supported the Mother and the Babe during the journey; he brought them back to their own land and provided shelter for them; their daily bread was the fruit at one and the same time white with the snow of winter and the blossoms of its own flowers. Thousands came to gather these fleurs de St. Patrice, of his labor-in a word, during the boyhood and youth of our Lord they which are believed to be an undying witness of St. Patrick's connection with St. Martin of Tours. These trophies of the apostle of Ireland are were entirely dependent upon him.

Such, then, was Joseph's position in the Holy Family; he was the master and guardian of the household; and also objects of religious veneration. this is what the Church would have him be in every Christian family. It M. Dumont, better known as the holy man of Tours, always kept a branch of the fleurs de St. Patrice hung in his room. "The whole neighborhood," as Father Morris remarks, "is re-dolent of St. Patrick." Besides the is you, Christian fathers and mothers, who should be especially devout to St. Joseph, for he is your patron in a particular manner. You, like him, have the cares of the household upon village, the commune bears the name of the saint ; and the ancient parish you ; you must provide for the life and health of the children God has given church, dating from the tenth or eleventh century, is dedicated to him. you ; it is your duty to see that they are instructed in the faith and atten-The following account of the mys-terious tree, from the pen of Monsignor tive to their religious duties, and that they study their school lessons; you Chevalier, president of the Archaeologi-

## THE CATHOLIC RECORD.

as the shrub itself appears quite strong, it is probable that it is re-newed from the roots. However, this phenomenon is limited to the locality and to the shrub in question. Cut-tings transplanted elsewhere have

St. Patrick, it is said, came from Ireland to Gaul to visit St. Martin, at-tracted by the fame of his sanctuary lossomed only in spring. The incredulous will object that, and miracles. On arriving, in the midst of a snow storm, at the banks of The incredulous will object that, after all, this circumstance is not more extraordinary than the flowering of the lilac in November, when the buds, by an unwary mistake, suppose that in the still mild temperature, they have found the soft breath of spring. Our reader must not be deceived; the blackthorn of St. Patrick "grows, developes and bases (truit in the midst the Loire, not far from the spot on which the church now stands which bears his name, he sought shelter under a thorn bush. It was Christmastide, and the winter was a severe one. The shrub, out of respect for the saint, extended its branches, and shook off the snow which rested on them; when the servant of God arose to continue his journey, it appeared covered with snow-white flowers. St. Patrick crossed the Loire on his cloak, and, crossed the Loire on his cloak, and, arriving on the opposite shore, again rested under another backthorn, which at once burst into flowers. "Since that time," concludes the Chronicle, ' the two shrubs have never failed to

plossom at Christmastide in testimony of the sanctity of Blessed St. Patrick. Another version of this beautiful the proximity of a thermal spring ; the ground, he observes, remains covered with snow, and the other shrubs do not legend runs as follows : On his return to Ireland after a visit to St. Martin in Gaul, St. Patrick came to the left bank

of the Loire ; he requested some boat men to take him across the stream, promising them the blessings of heaven A CATHOLIC VIEW OF THE P. P. A.

men were overcome with astonishment. St. Patrick planted the thorn branch, and, kneeling down, gave thanks to God. The branch took root, and grew into a bush which blossomed each succeeding So far the legend. Before giving an account of the phenomenon, we may remark, with St. Patrick's latest and best biographer, Father Morris, of the Oratory, that it would seem as if nature would fain repay the saint for the way in which he had honored the inanimate creation when he made high mountains his altars, and "bound

principle for any employer of labor to act on. Incidentally, I might here remark that I do not think it is possible to separate Catho-lies and Protestants in the sense of creating Catholic interests and Protestant interests. Politically, commercially and socially, we are so interwoven with each other that a distinct and positive separation cannot be made. As for instance, the family of which I am one is an old and strong Catholic family, and the family with whom we have been and still are the most intimate is not a Catholic one, but a Presbyterian, and that, I believe, of the old school. The P. P. A. evidently intend to devise some attention to Separate schools and their trustees. The old saying of "save us from our friends" will apply exceedingly well to this aspect of their mission. I am and have been for years a member of a Separate School Board in our town, and the only thing in connection with either board that the P. P. A. or anyone else could improve on, and which would be quite acceptable, is to get a deeper interest taken in school matters, and prevail upon the several members of the one to steen meetings oftener than they do. With regard to Separate (Catholic) schools, of Touraine, is given in and prevail upon the several members of the boards to attend meetings oftener than they do. With regard to Separate (Catholic) schools, a very wrong impressien prevails as to the education given there, and the standing of such, among very well-informed and well-meaning Protestants. I have attended as a pupil both Public and Separate schools, and I know the class of work being done in each, and in the schools I refer to, with which I am familiar, I can assure you the Separate school had nothing to complain of in compari-son with the Public schools, and atom regu-lar High School entrance examinations our Separate school children more then hold their own. No matter how desirable some Protes-tants may think it that there should be no Catholic schools, but only one Public school for all, we Catholics cannot assent to such so long as our Church says otherwise. The reason of the Church for taking such ground has been gone over again and again, in the public press, so that it is quite unnecessary for me to enter into any explanation of the same. I doubt very much the sincerity of the P. P. A. in their desire to elevate our Separate Schools, and assist the trustees in doing so, for the reason that such does not harmonize with the antipathy they display towards us. As Catholics, living in a country strongly Protestant, such as the province of Ontario, we still have rights, and if our Protestant friends and neightors feel that they cannot afford to be generous, we ask them to extend to us a treatment honorable, fair, manly and just. In a mixed community, to have har-mony and attain success, mutual forbearance met at times be induged in, and al good citizens desirous of the well-being of our Hood's Sarsaparilla is absolutely umwhich

country will, when the occasion demands it, practise such. To those of my fellow Catho-lic citizens who may read these lines, I would say, throw no obstacles in the way of the P. P. A. Simply leave it alone, and it will des-troy itseif. All such associations not founded on right principles contain within themselves the seeds of disintegration and of death. To those of our Protestant fellow citizens who will have Lone of us, we must still extend the hand of Christian, Catholic charity, and recognize in such our brethren, though mis-guided. A CATHOLIC CANADIAN. Jan. 25.

Bright Spring Days.

by an unwary mistake, suppose that in the still mild temperature, they have found the soft breath of spring. Our reader must not be deceived; the blackthorn of St. Patrick "grows, develops and bears fruit in the midst of the rigors of winter, in the most icy temperature." Although growing on the slope of the hill, this shrub is in no way sheltered from the north wind ; "its branches are encrusted with hear frost, the icy northwest wind blows violently against them, and it often happens that the shrub is loaded at one and the some time with the snow of the proximity of a thermal spring; the stowards of grateful and happy men and women can testify, and increased use of this ground, he observes, remains covered with snow, and the other shrubs do not

of abstract theorizing. A Dinner Pill.—Many persons suffer ex-eruciating agony after purtaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Veget-able Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspensia.



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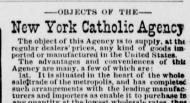
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et the day should guard them ag they must meet with in a great city Father Morris' admirable life of St. like this, and keep them away from those who may lead them to evil; and, Patrick. It has for title, "Extrait des Annales de la Societe d'Agriculabove all, you should give them good ture, Science, etc., du Department d'Indre et Loire, t. xxx., annee 1850, example in the practice of virtue. To fulfil your duties well you need divine f 70.' assistance. Go to Joseph-go to the foster-father of Jesus Christ ; he will "On the banks of the Loire, a few leagues from Tours, a very remarkable phenomenon is repeated year by year,

intercede for you, and obtain the many graces of which you stand in need. and from time immemorial-one cerning which science as yet has given Go to him and tell him all your no satisfactory explanation. This phenomenon, too little known, consists troubles ; you will find him very grac.

But St. Joseph is the patron not of eads of families alone. The Church of the blossoming, in the midst of the rigors of winter, of the *prunus spinosa*, commonly called the sloe. We have heads of families alone. would have you all, dear brethren, "go to Joseph and do all that he shall lately verified this circumstance with our own eyes, and can vouch for truth From him she would have sav to you. without fear of contradiction. We can you learn a tender love to Jesus, a appeal to the testimony of thousands love manifesting itself in deeds, not who, at the end of December in each simply in words. Joseph devoted himself to the service of our Lord, and so year, are eye-witnesses to its repetition, and we have ourselves gathered should we. But how can we presume these extraordinary flowers. This re markable shrub is to be found at St. to say that we love or serve Jesus if we do not keep His commands ; if we Patrice upon the slope of a hill not far from the Chateau de Rochecotte. The neglect our duties as Catholics and as members of society? Let us show how much we love Him by doing something circulation of the sap, which should be suspended in winter, is plainly revealed for Him, as St. Joseph did, and let us, by the moist state of the bark, like him, be constant in our welleasily separates from the wood which it covers. The buds swell, the flowers doing, permitting no day to pass without some acts of love to God. And if we would hope to make progress in the expand as in the month of April, and ways of God, let us daily "Go to Joseph and do all that he shall say." cover the boughs with odorous and snow-like flowers ; while a few leaves timidly ventured to expose their deli-

cate verdure to icy north winds. Shall I venture to add ?--to the flowers suc-The latest results of pharmacentical science and the best modern appliances ceeds the fruit, and at the beginning of January a small berry appears at-tached to a long peduncle in the midst are availed of in compounding Ayer's Sarsaparilla. Hence, though half-acentury in existence as a medicine, it of the withered and discolored petals, is fully abreast of the age in all that which soon shrivels and dries up. goes to make it the standard blood-"This singular growth of flowers is

almost unknown, although it has been Burdack Blood Bitters cure Dyspepsia. Burdack Blood Bitters cure Constipation. Burdack Blood Bitters cure Billousness. Burdack Blood Bitters cure Headache. Burdack Blood Bitters unlack all the clogged secretions of the Bowels, thus cur-ing headache and similar complaints. repeated every year from time im-memorial. The oldest inhabitants of St. Patrice have always seen it take place at a fixed period of the year, no matter how severe the season of the year, no year may be; and such has also been

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throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle com-pletely cured me. MISS A. A. DOWNEY, Manotic, Ont.

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## C. M. B. A. District Convention and Banquet at Niagara Falls.

The Banquest and District convention held in the hall of Branch 19 of the C. M. B. A. was a most gravifying success to its promoters. Late in the evolution the hall when the final prepara-tions had been completed, presented a most faa-cinating experance, whether viewed from the point of view of the artist or oploure. The decoratic character, reflecting the highest creations were dreased in a new outift of lace evolution character, reflecting the highest creations are dreased in a new outift of lace evolution of the decorating committee. The window were dreased in a new outift of lace evolution with the adjoint of the set in very direction and a profession of national flags har-monized and pleasantly fraterized with a com-imment of the stars and stripes. The young ladies' department also was of the fore on the tables was the beast that could be procured and the bouncous supply of the most is matument of the stars and stripes. The young ladies' department also was of the fore on the tables was the beast that could be procured and the bouncous supply of the most is empting viands was tastefully granished with a noundant supply of fiving flowers furnished by Mr. Dobie. Altorether the display would have tempted and delighted the most fastidious epicere, and later in the evening proved that operances were not deceptive : and the young ladies were enthesistically culoized by the visitors for their good taste and generosity. Mr. Iame Bampfield did the cooking gravith on sity, and shared with the ladies having charges of the tables the well-merited prise of the local members and their honored guests. About one undred set down to supper, amongst whom were the following guests and delegates : The following success and delegates : May's Si. Catharines ; Father Lynet, Merrit-tion ; Rev. P. Best of the Monastery. Dis-trict Deputy Kornahan and President Waish of Toronto ; Representative Lalor ; Pres. Shiels and Treasurer Latrinonille of Branch 37. Han-iting the evening ; from the yer Rev. Denes district Deputy Guillina

felicitous in their speeches, and were heartily applauded. It was after 1 o'clock before the convention was formally opened with Deputy Quillinan in the chair, and Representative Labor of Hamil-ton, as First Vice, Chancellor Drago as Second Vice, and Past Present J. S. McDonough as Chancellor. Past Chancellor Burke, on behalf of the branch, read the following

ADDRESS OF WELCOME.

ADDRESS OF WELCOME. Rev. Fathers and Brothers:--I have been assigned this evening the happy privilege of extending to you a most cordial and hearty welcome from the officers and members of Branch No. 18. We are specially cratified to see so many of our beloved clergy with us this evening, there-by manifesting your warm interest in the pro-grees and prosperity of our association, and proving to us that, in the future as in the past, we can rely on your bearty co-speration in any work calculated to increase its sphere of useful-tess.

work calculated to increase its sphere of userumess. We have indeed been honored far neyond our expectations, as every branch in both our own district and that of increase and the sphere of the sponded to our invitation by sending delegates here this evening to share in our festivities and assist in our deliberations. We have also to express our sincere thanks to the distin-guished representatives from Hamilton and Toronto who have come so far to mark their approval of our humble efforts in the interests of our association.

approval of our humble efforts in the interests of our association. To nach an occasion as the present we have thought it very appropriate to have amongst us to be called the fathers of our suscitution, and our visiting Brothers will no doubt pleased to have the home of meeting Supreme Chancel ors Gever and Martin of Branch No. 1. Nagar Falls, N. Y., who can delight us with arriv remulsicenses of their labors in nursing from sondition an association which now itered its beneficent influence over the greatest portion of our centinent. The bearle due fathers of our association, and that the result of works to the same of the solution of the so

the balance of the beneficiary shall be paid to the beneficiaries named in his-certificate. Total disability shall be deemed to consist of one of the following conditions: (1) The loss of both arms or legs, one arm and one leg, or any injury or disease which shall produce complete anti permanent disabil-ity from performing manual or any labor. (2) Paratysis so extensive as to produce abso-lute inability to perform manual or any labor, and which is conclusively permanent. (3) Rheumatora arthristes, followed by ancy-closis so extensive as to produce permanent otal disability. (4) Entire and hopeless loss of all useful vision.

vision: The main inpresent possible of a field with the service of the association makes approved by the branch examiner and by the president and Secretary of the inauch to which it may be indicated the service of the

Resolved, whereas Almighty God in His infinite wisdom has been pleased to remove from us our late and worthy brother, Neil McAuley, who departed this life on March 31, 1894, be it therefore Resolved that the members of this branch hereby earnestly extend to the widow and family of our late brother our heartfelt sympathy in their sad bereavement. Also be it Resolved that our charter be draped in mourning for thirty days. And further

THE

sympathy in their sail betation of the period of the set of the se

C. B. Ryan, Rec. Sec. At the last regular meeting of Branch No. 60, Dublin, the following resolution of condolence was moved by Brother Hagh Dunn, seconded by Brother Jas. Williams, and unanimously ad opted : Whereas it has pleused Almighty God to take unto Himself Mr. Michael Holland, father of our worthy Brother, Mr. G. K. Hol-land, merchant, Beechwood, Ont., at the ad-vanced age of seventy-eight years, be it Resolved that the branch whilst bowing to the will of an all wise Providence, extends to Brother Holland our sincere sympathy. Be it further Resolved that a copy of these resolutions be forwarded to Brother Holland and also to the CATHOLIC RECORD for publication. JAMES JORDAN, Rec. Sec. Dublin, April 6, 1894.

BOURGET COLLEGE, RIGAUD, P. Q.

BOURGET COLLEGE, RIGAUD, P. Q. On Tuesday evening, April 3, the pupils of Bourget College, Rigaud, P. Q. honored their beloved President, the Kev. Jos. Charle-bois, C. S. V., with a dramatical and musical entertainment, in honor of the anniversary of his holy patron's feast. The evening's pro-ceedings began by a choice selection exe-cuted in a praiseworthy manner by the col-lege band. After the harmonious strains of the band died away addresses of congratula-tion and good wishes were presented to the Rev. Father in French and English, to which he responded in a very eloquent and appro-priate manner. The chief feature of the evening was the beautiful and interesting drama in five acts 'Le Priz Du Sang' which was rendered in a praiseworthy manner by all the respective actors, who received showers of applause from the distinguished andience. Between the acts the college choir rendered skilfully several quartets; the College Board delighted the attentive hear-ers with several choice pieces. Gymnastic exercises were also a prominent part of the practicable, they did not prevent a great many members of the clergy, friends of the college and parents of the students, from contex to the actors in every respect, at the whole entertainment, we must pro-nounce it a decided success in every respect, and tender our beartifelt and earnest congra-tulations to the actors and their moderator.

#### HOME RULE FUND.

HOME RULE FUND. Rev. Dr. Flannery acknowledges \$16.00 nug-collection made personally by Mr. S. Casey of that town. As the cable despatches of Monday last announce a probable dissolu-tions of Parliamentary party by there is no time trish Parliamentary party by the remission to Hon. Ed. Blake of every spare dol-ar the friends of Ireland can afford. There is no town or village in the province where a few men of Mr. Casey's energy and patriotism may not be found, who are will-of Irish blood and sympathies, to make a little sacrifice for the furtherance of the spatiations of the discusse of Toroito is behaving nobly in its weekly additions to the sums and the series that every son of the wanting or lagging behind at a time wanting or lagging behind at ay the duces that expects that every son of hers at home and abroad "this day will addition."

## MARRIAGE.

## MCCAUGHY-EGAN.

McCAUGHY-EGAN. One of those happy events which always cause a flutter of excitement occurred at St. Mary's church, St. Mary's, on Monday, April 2. The occasion was the marriage of Miss Annie Egan, daughter of Mrs. J. Egan of that town, to Mr. Francis J. McCaughy, one of Blyth's most pop-ular young men. The ceremony was performed by the Rev. P. J. Brennan, pastor of St. Mary's. The bride was becomingly attired in an elegant costume of light grav velvet, with hat and gloves to match, and carried a bouquet of white roses. The brides may always a suggest Egan, sister of the bride – was also dressed in grav velvet, and carried a bouquet of pink Howers. The groom was supported by Mr. D. J. Egan, of Assumption College. Sandwich, prother of the bride. After the celebration of the nuptial Mass the wedding party repaired to the home of the bride's mother, where a sump-tuous breakfast was prepared: after partaking the home of the bride's mother, where a sump-tious breakfast was prepared: a fiter partaking of which the happy couple amid the good wishes and congratulations of friends, let if for Toronto and other points east, before proceeding to their future home at Blyth. The bride was the recipient of many handsome and useful pres-ents from friends and admirers, who wish Mr. and Mrs. McCaughy a long life of unrufiled happiness in their new home.

inst., for the St. John's church, and was fol-lowed by a large concourse of sorrowing re-latives and friends. Rev. Father Jeffcott celebrated a requiem High Mass for the repose of her soul, after which he spoke in very feeling terms of the deceased. The remains were then taken to St. John's cometery and interred beside those of her deceased husband, who preceded her six years ago. Ex-mayor Long, Messrs. T. McCann, M. Ryan, H. Wilcox, J. Blanchard and J. B. Powell acted as pall-bearers. May her soul rest in peace! (Quebec papers please copy.) se copy.)

CATHOLIC RECORD.

#### HOME RULE.

Below we print a list of subscribers to the Home Rule Fund, collected in Cobourg, and a copy of the letter from Mr. Blake acknowl-edging same :

a copy of the lefter from Mr. Blake acknowl-edging same : Contributors of \$5.00 each — Rev. Father Murray, Dr. S. C. McNicholl, Messrs. Kerr & Kerr, George Garland and J. B. McColl. \$2.00 — James Bulger, George Plunkett, Thomas Downs, Ed. Gordon, Peter Keough J. W. Kerr, G. T. Bickle, Andrew McCowan, George Mitchell, Arthur Mulhall, John E. Quinn, Michael Quinn, D. Rooney, C. C. Field, Sam. Clarke and Wm. Maher. \$1.50 - Cobourg World, Sentinet, Star and Morning Post. \$1.00 - E. C. S. Huycke, John Lavis, James O'Neill, A. Burns, jr., P. Neville, J. L. Crosjean, Michael McOwan, Matthew Love, Timothy Wiseman, S. S. Howell, P. Delanty, John Gordon, P. H. Gordon, Thomas Me-Donald, Patrick Duffy, Thomas Meddy, Mrs. Bulger, Wm. Niles, Dr. MacPherson, Wm. Fox, Thomas Fitzgerald and Thomas Bulger. 50 cents-John Kaiser.

Whit. Fox, Thomas Fitzgeraid and Thomas Bulger.
 50 cents—John Kaiser.
 The members of the C. M. B. A. contributed \$25,00.
 Total amount collected \$109,00.
 Expenses — Paid notices in three local papers \$9,00.
 Net amount \$100,00.

Net amount \$100.00. Toronto, March 24, 1894. E. C. McNicholl, Esq., M. D., Cobourg, Ont.: My Dear Doctor – I beg herewith to acknowledge receipt of draft on account of the Irish Parliamentary Fund, remitted by Mr. J. B. McColl, who asked me to acknowl-edge it to you. I am sincerely glad that you have been able to send this amount. I have already remitted to my brother this week \$2,000 of amounts collected. The money is very much needed, and any sum for the cause will be thankfully received. Yours faithfully and obliged, Signed, S. H. Blake.

#### FROM CORNWALL

FROM CORNWALL
FROM CORNWALL
A little while ago the ladies of St. Columbar's church here consulted among themselves to see if there was not some vary by which they could aid in the building of their new church, the foundation of which is about boing laid now. They decided upon presenting the well known drama entitled "Rory O'More", a play most admirably adapted to please and amuse the laughter loving members of the community, and containing, also, some very pathetic and tragic scenes, for these well are lovers of that style.
When the curtain rose in the Music Hall door. From beginning to end of the performance the audience was spell bound, as it were, with interest and attention, and all through the evening the silence was unbroken save by bursts of applause or by the expression of irrepressible mittin cocasioned by the intensely amusing character of "De Welskin," personated most cleverity by Mr. Roderick Park. "Rory O'More," the hero, Wr. W. V. Boyd, whose sparkling wit, and bright, many bearing, brought him showers of applause. Mr. J. McPhee, as "San Dhu," was perfect, and played his schweney diright, content by bearing, brought him showers of applause. Mr. J. McPhee, as "Man Dhu," was perfect, sind played his extremely difficult part with a clever, but with aver engaging little "Mary O'More," Katheen, 'one of the leading or character, was and excellent type of a kind hearted, monterly Irish woman, and Miss Julia Meo, and Mr. D. McAlear, as "Scribbs," also tok. "Solomon," who was a perfective and for the part of "De Lacy," the French spy, was well and creditably sustained. The part of "De Lacy," the Krench spy, was well and creditable due to part of "De Lacy," the Krench spy, was and favoride more the part of "De Lacy," the Krench spy, was well and camerene to the audience, where "Solomon," who was a perfection and the low "Solomon," who was a perfection and the part of "De Lacy," the Krench spy, was well and camerene to the audience, where the chandience, where the chardience, where th

## MARKET REPORTS.

London, April 12.—Wheat was inclined to be firmer, at 32 to 39c per cental. Oats \$1.05 to \$1.05 per cental. Peas, 99c to \$1.65 ; corn, 32 to \$5c; barjey, 9c to \$100; rye, 99c to \$100; rye, 90c to \$100 price was easy, at \$5.50 to \$6 50 per cwt. The ruling price was \$15 for a fair sample. Veal 5 to \$6c, a lb. by the carcass. Lamb \$2 to \$4.50 a piece. Mut-ton 6 to 7c. a lb. Pork \$5.75 to \$60 per cwt. for medium and light weights (100 to 160 to 16). Good roll butter 23 to 24c. a lb by the basket. Exgs. 10 to 12c per doz. Apples brought \$1.50 a bag. Hay scarce, at \$5.50 to \$8.50 per ton.

Dag. Hay scarce, at \$7.50 to \$5.50 per ton. Toronto, Apr. 12, -Flour-Straight roller, \$2.65to \$2.70; extra, \$2.40 to \$2.50. Wheat-White, 59to \$50; expring No. 2, 60 to \$1e; red winter, 50 to\$60; expose, \$56 to \$57; No. 1 Man. hard, 74e; No. 2,72e, peas, No. 2, 55 to 57; barley, No. 1, 41 to 42e;feed, 35 to 35 e; oats, No. 2, 35 to 43e; baled hay,quiet. Choice Timothy is quoted on track at\$4,25 to 39; 56, and ton lots off car and deliveredat \$10 to \$10,25.

(a).25 to \$9.50, and ton lots off car and delivered at \$10 to \$0.25.
Montreal, April 12. - There was no change in the grain market to day. Wheat-No. 1 hard Manitoba, 77 to 78; No. 2, do. 75 to 76; peas, per 66 lbs. 68 to 70c; oats, per 31 lbs. 40% to 41c; corn, duty path, 60 to bic; barley, feed, 42 to 45c; malt-ing, 50 to 55c. Flour-Winter wheat, \$5.60 to \$5.26; Manitoba patents, best brands, \$5.70 to \$5.26; Manitoba patents, best brands, \$5.70 to \$5.70; straight rollers, \$5.10 to \$5.15; extra, \$2.75 to \$2.00; superfine, \$2.55 to \$5.65; Manitoba strong bakers, 85.50; Manitoba strong bakers, best brands, \$5.50. Jan, \$19; shorts, \$2.0; moullile, \$23 to \$25. Oatmeal-Standard, bags, \$1.25 to \$2; standard, bbls, \$4 to \$4.10; granulated bags, \$2.06 to \$2.10; granulated bbls, \$4.20 to \$4.30; rolled oats, bags, \$2 to \$2.65; do bbls, \$4.30; to \$4.25. Canadian short cut, per bbl, \$15 to \$2; standard, bbls, \$4 to \$10; granulated bags, \$2,06 to \$2.10; granulated bbls, \$10 to 12c; iard, compound, refined, per lb, 75 to \$10; There was a good demand for eggs to day, and the market was fairly active and steady at 10% to 11c; per doz. Beans \$1.15 to \$1.30; per bags. Onions \$2.21 to \$2.50; per barrel. Potatoes 50 per bag in ear lots, and 60 to 65c in a smail way. Latest Live Stock Markets.

## Latest Live Stock Markets.

TOBORTO, April 12.— Butchers' Cattle — Choice to extra choice loads sold from 83.40 to 83.60 and the top price for extra picked lots wa 85c. Medium to good loads sold all the way from 3 to 35c and 3-10c, and inferiors sold down at 24c. Quite a number of good bulls changed hands at 25 to 3c per lb.

number of good bulls changes. Lange the perils. Stockers — One lot of 23 extra choice large frame feeders averaging 1.213 bbs, solid at 35.60.7 The range is from 3 to 3½ of or medium to choice. Hogs-Long lean hogs, weighing from 160 tt 230 bbs, sold, weighed off car, at 81.70 pr ewt. black fats at 84.50; stores at 84.50 to 84.60 rough heavys at 84.25; sows at 84, and stags at set to \$2.50. rough heavys at \$4.25; sows at \$4, and stags at \$2 to \$2.50. Sheep and Lambs—Choice grain fed yearlings were in active demand at \$4 to \$4 to \$6 per 1b., and as high as \$4 70 per cwt, was paid for a fancy lot. Sheep \$4 to \$5 per head, and spring lambs in moderate demand at \$5 to \$5 per head. Calves—Demand fair, at prices ranging from \$4 to \$8, according to quality. One bunch of \$30, averaging 135 lbs, sold at \$5 be ach. Milch Cows and Springers. — The range for medium to fancy was from \$50 to \$50 a head.

EAST BUFFALO. East Buffalo, April 12.-Cattle-Few on sale

East Buffalo, April 12.—Cattle—Few on sale; fair prospects. Sheep and Lamb — Choice to fancy export wethers, 55 to 55.29; good, 84.75 to 84.99; com-mon to choice sheep, s3.25 to 84.09; choice to fancy lamba, \$5.25 to 85.55; light to choice, 84.50 to \$5.15. Hogs.— Yorkers and good to best pigs, \$5.20 to 85.25; packers, \$5.15 to \$5.29.



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

# Mothers

suffering with weakness and emaciation, who give little nourishment to babies, should take



the Cream of Cod-liver O and hypophosphites. It will give them strength and make their babies fat. Physicians, the world over, endorse it.

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C. M. B. A. Resolutions of Condolence, etc., engroused fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

Branch No. 4. London. Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

TEACHER WANTED. A FEMALE TEACHER HOLDING A Athird class certificate wanted, for Catholi Separate School Section No. 7. Gleneig State salary and recommendations. Duttes to begin on Tuesday, March 27. Address J. S BLACK, Secretary, Pomona, Ont. 805-3

PAY YOUR Water Rates Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT

## 0. ELW00D, Secretary.

MRS. SHEPHERD We have printed in fly-sheet form the letter written by Gev. J. A. Mac-donald, Presbyterian minister of St. Thomas, concerning this mischievous woman. Her plan of operation seems to be to go to out-of-the way places, where her character is not known, and by retailing abominable stand-ers against the Catholic Church and its insti-tutions, play on the creduilty of innocent people, all the while reaping a rich harvest of sild cash. These fly-sheets will be useful for distribution in such places. Single copies will be smplied at 2 cents each i by the doz. Jeent each 100 or ever, half a cent each. Address, Thomas COFFEY, Catholic Record office, London, Ont. **REID'S HARDWARE** 

TABLE and POCKET CUTLERY, CARPET &WEEPERS, WRINGERS, BRASS FIRE IRONS. TO Good stock of General Hardware 118 DUNDAS STREET, North Side CONCORDIA VINEYARDS

may prove of permanent value in assisting our Grand Council to decide impending questions in a meaner most conducive to the good of our

cause. In cocclusion permit me, Rev. Fathers and Brothers, to repeat once mere, and if possible with more warmth of feeling, the sentiment with which I began, and wish you, again, a hearty welcome. Mr. BURKE.

strongers, to repeat once more, and if possible with more warnth of feeling, the sentiment with which I begaza, and wish you, again, a hearty welcome. W.M. BURKE. Rev. Father Dominic eaid that, as pastor and Spiritual Adviser of Branch 18, he heartily en-dored the beautiful sentiments of the address to the visitors. He spoke many kind words of encouragement and commendation regarding the association and the good it had accom plabed everywhere, and was glad to know that the beartist co-operation existed between the elergy and the members of the association. The work of the convention was now pro-eded with, and for the usxt two hours the inscussions on the various proposed amend-ments were conducted with marked ability. The Brothers from Hamilton and Toronto tajournment of the debate, and proved them-serves to be elequent and skilful debaters, wowed marked ability and clear judgment in situs ussing the various proposed anest. The more important resolutions had been sub-mitted to the various the sing the treut and the marked ability and clear judgment in the user econducted with marked ability. The more inportant resolutions had been sub-mitted to the various branches in the circular issues by Deputy Quillnam in the middle of February is othat the measures as approved at the convention express the views of the dis-tributer of branches in the work of the associa-tion. On the contrary, the procedure in connec-tion of the resolutions of the convention will greatly increase the lower of the descreased to the resolutions of the convention will be effected by the change. The best discussion the various view of the discussion who the best in the work of the district convention will be effected by the change. The best diverse of branches in the work of the associa-tion. On the convention so if the convention will greatly increase the lower of the best discuss of representatives will be selected; and the discuss of representatives will be selected; and the discust of the work to be obscied in the work of the sour

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tained the expectancy of life, or some specified age-say 70 or 75 years. VI.—Representative Lalor moved, seconded by Chancellor Drago, that Financial Secretaries be empowered to reinstate members within fifteen days after suspension — said members having paid up all arrears of dues and assess-ments and also the usual statutory fine pro-vided to be paid in such cases—the Grand Sec-retory to be immediately notified of such re-in-statements, and the same to be entered in the branch minutes of the next meeting. The Committee rose and reported progress. Deputy Quillinan resumed the chair when Re-presentative Lalor and President Shiels moved that the resolutions as adopted in committee of the whole be now approved. Carried. J. C. WALSIN, Secretary.

### Entertainments.

Entertainments. Waterloo, April 3, 1894. Dear Sir and Brother—I have a nice money maker for any intending entertainments for our church officials or C. M. B. A. branches —a first-class stereoscope and brilliant lime light, with the great Oberammergau or Passion Play Views, also a full set of the Great World's Fair at Chicago. The outfit cost over \$600, so it is really first-class. So far we have had thirteen entertainments with grand success, as we allow a very handsome com-mission to all who undertake to have us come and exhibit. We prefer to exhibit in churches, where we can stretch our canvas twenty-live feet square. The whole exhibits are perfectly moral and also suitable to be seen in any of our churches. Shall be glad to receive any orders.

receive any orders. Yours very truly, A. KERN, P. O. Box 46, Waterloo, Ont.

Baden, April 2, 1894. Baden, April 2, 1894. Mr. Thos. Coffey, Ed. CATHOLIC RECORD: Dear Sir and Brother-Kindly allow us the necessary space in your valuable paper for a report of our grand World's Fair entertain-ment on Friday evening, March 30, for the benefit of onor grand World's Fair entertain-ment on Friday evening, March 30, for the benefit of onor grand World's Fair entertain-ment on Friday evening, March 30, for the benefit of sour sick brothers, under the auspices of Branch No. 100. It was really a financial success, and a grand entertainment was given by Brother Adolbh Kern, of Water-loo, Ont., with bis stereoscope and brilliant lime light outfi, with over one hundred and twenty-five beautiful dissolving World's Fair views, on a very large canvas over twenty-five feet square. Brother Kern, being an old time District Deputy, understands how to lecture and is also a pleasant entertain-ment being perfectly moral in every respect. President, HENRY ARNOLD, Rec. Sec., FRED SEIL.

#### Resolution of Condolence.

At the regular meeting of Branch No. 19 Ingersoll, held on Monday evening, April 2nd, the following resolution of condolence was passed. Martin Fitzgeräld, and,

### OBITUARY.

#### JOHN HEFFERNAN, HENSALL.

JOHN HEFFERNAN, HENSALL. The many friends of the late Mr. John Hef fernan, of the London road, near Hensall, who was one of the earliest joneer farmers of this section, will regret to learn of his death, which occurred at his residence on Monday, March the 26th ult., at the age of seventy-five years. Deceased was a native of Ireland, and came to this country when quite a young man, and by his infustry and economy had accumulated considerable wealth. He was of a kind-hearted, generous disposition, and his cheerful voice and kind words will be missed by his many friends. He was well-informed in Irish history and was a warm advocate of his native land and the redress of its grievances. The remains were taken to St. James' church, Seaforth, where Re-quiem Mass was celebrated by Rev. Father Kennedy, thence to Irishtown cemetery for interment.

#### MRS. JOHN SPURRILL

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The ye r 1893 has been the most suc cessful in the history of this progres sive Company. A handsome gain has been made all along the line.

Summary of Annual Report for 1893.

 New Life Applications received during 1893
 9,539,155,83

 Increase over 1892
 972,698,73

 Cash Income for year ending 31st December, 1893
 1240.483,12

 Increase over 1892
 105,615,51

 Assets at 31st December, 1893
 4,001,776,02

 Reserve for Security of Policy-Holders.
 358,076,02

 Increase over 1892
 3,532,944,57

Increase over 1862 Surplus over all Liabilities, ex-cept capital Liabilities and Capital stock Life Assurances in force Jann-ary 1st 1894

#### Address and Presentation.

On Thursday evening, March 29, a number of gentlemen assembled at the residence of Mr. John Doyle, Centre road, East Williams, and, on behalf of the congregation of St Columba's church, presented Miss Eila Doyle with an ad-dress and a beautiful leather purse containing the androsme sum of \$56. The following is the address, which was read by Mr. John D. McPhee, West Williams :

the address, which was read by Mr. John D. McPhee, West Williams : To Miss Ella Doyle, Organist of St. Columba's Church, West Williams : To as a ource of great pleasure to us to wait on you this evening, on behalf of the congrega-tion of the church of St. Columba, to bear testi-mony of our appreciation of your services as organist in our church. For the past year we have been silent admirers of your zeal and un-tiring efforts to render the choir a success, and we must say your energy has been rewarded by its excellency being fully appreciated by the congregation and the full of the onerous position in such an amiable manner and with so much fidelity that we feel at a loss to know in what way we can give you some tanglible evidence of our appreciation of your efforts, but, for the present, we ask you to accept this pure as a slight token of the high esteem in which you are held by as. In conclusion, we pray that the blessings of Him whose praises you have sung, may bright en your pathway through life and guard and guide you to a golf outs eternity. Signed on behalf of the congregation : J. D. McPhee, D. McCormick, S. McCor-mick, C. J. Currie, D. McCormick, S. McCor-

He who would keep the graze of God let him be grateful for grace when it is given and patient when it is taken away. Let him pray that it may be given back to him, and be careful and humble, lest he lose it.— "Imitation of Christ."

EBNEST GIRADOT & CO Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best in-ported Bordeaux. For prices and information address, E. GIRADOT & CO. Sandwich Opt Perfect Black Socks Two Pairs for 25 Cents Black Cashmere Socks 25 Cents per Pair See our Window

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393 Richmond Street.

Father Damen, S.J.

One of the most instructive and useful pamph-ets extant is the lectures of Father Damen. They comprise four of the most celebrated onew delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any ad-dress on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey. CATHOLIC RECORD Office, London.

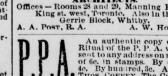
### The Annual Favorite.

WE HAVE RECEIVED A SUPPLY of BENZIGER'S HOME ANNUAL, e delightful book for the Catholic fireside. Price 25c. free by mail. By the dozen \$2.00 Address, THOS. COFFEY, Catholic Record Office, London, Ont.

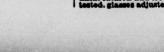
## THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protes-tant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, THOMAS COFFEY, CATHOLIC RECORD Office, London. Ontario.

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D.R. WOODRUFF, No. 155 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Ever tested, glasses adjusted. Hours. 13 to 4





Shan falls a victim to "De Welskins" per-suasions. "Rory," as a defender of "Scrubbs," was a grand personation of what true honor should be ; and the close of the same scene—"The Rescue of the Smugglers"— was very fine. On the whole, the acting, the scenery and the entire manner in which the play was presented to the public, was a complete success ; and it is safe to say that nothing in the way of dramatic talent pre-sented in this town gave more universal pleasure than this drama of "Rory O'More". There was not one weak spot in the whole affair, and many of those present were heard to say that they would willingly have paid a good deal more money for admission rather than have missed such an interesting, humorous and cleverly rendered piece. Great credit is due to the ladies and gentle-men who took part in the play for the interest they displayed in the good work, and the unfailing them. The financial results must be very satis-factory, and we congratulate most heartly the local talent of our town, sincerely hoping that we have seen only the first of many similar treats yet in store.

T. B. MACAULAY, Sec. & Actuary. ROBERTSON MACAULAY, President.

A. S. MACGREGOR. Manager London District, 169<sup>1</sup>/<sub>2</sub> Dundas

A. ROLFE, Special Agent.

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