

The Catholic Record.

"CHRISTIANUS HIER NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, MAY 7, 1887.

NO. 447.

Catholic Record.

LONDON, SATURDAY, MAY 7, 1887.

A MAN WHO HADN'T vs. A MAN WHO HAD THE PAPERS.

Mr. MacNeil, of North Bruce, who opposed Mr. Curran's Home Rule resolutions in the Canadian commons, moved the following amendment:

"That this House desires to repeat the expressions of its deep and abiding interest in the prosperity and happiness of the people of Ireland, and its adherence to the sentiments on the subject of Home Rule enunciated in a joint address to Her Majesty from both Houses of the Canadian Parliament, passed in the session of 1882, and in resolutions adopted by this House in 1886. This House is, however, unable to form or express an opinion as to the merits or demerits of the bill for the amendment of the criminal law with respect to Ireland, now before the Imperial Parliament, in the absence of the measure itself and of the papers and evidence upon which it is based."

The member for North Bruce was unable to express an opinion on the merits or demerits of the Coercion bill without the papers and reports. In this respect he differs from Mr. Labouchere, the eminent English M. P., who with all the papers and reports before him, declared:

"We can only accentuate our opposition by going on protesting against this bill until we have been closed upon every stage, every clause, and every amendment. There are a great many stages. For instance, we can put down instructions to the committee on the second reading; while upon the clauses we can put down a series of amendments, each of them standing on its own bottom, and raising on each a question of principle. I hold that we ought to resist coercion at every stage. It is one of those vital questions upon which, if we could muster a sufficient body of men for so hazardous an enterprise, we ought in the last resort to betake ourselves in arms to the street. But we have no right to take that step unless we have a fair prospect of success; for it is a crime to shed blood uselessly. Well, I regard our action against the Coercion Bill in the House of Commons as a kind of participation in a species of sub-revolution. On the third reading of the bill I consider that English and Scotch Liberals as well as Irish Nationalists ought to be suspended as a final protest against this iniquitous bill."

The Canadian Commons took, to its honor be it said, the same view as did Mr. Labouchere, and condemned the bill.

THE FISHERIES DISPUTE.

The Fisheries' dispute, we are happy to note, nearing settlement, and the American, who were by our handful of ultra-loyal fire-eaters to be coerced and bullied into an acceptance of terms at variance with the real meaning and intent of the treaty of 1818, about to obtain all that they asked for. Salisbury dreading the effect of American condemnation of his Irish policy, has literally humbled himself to the dust in his proposition for a *modus vivendi* to the American government. What in fact is his proposition?

"Her Majesty's government and the government of Canada in proof of their earnest desire to treat the question in a spirit of liberality and friendship, and understanding that the action of the United States is in a great measure due to oblige as being called upon to pay \$1,000,000 under the Halifax fisheries award, are now willing to revert for the coming season, and if necessary for a further term, to the condition of things existing under the treaty of Washington without any suggestion of pecuniary indemnity. This is a proposal which I trust will commend itself to your government as being based on that spirit of generosity and good will which should animate two great and kindred nations, whose common origin, language and institutions constitute so many bonds of amity and concord."

In other words, American fishermen are for the present to have all the privileges for which their government was at one time forced to pay the sum of \$1,000,000 for a brief period of years. How true the opinion expressed on the 26th of March last by the Hon. Wm. MacDoughall:

"No sane man believes that a nation of sixty millions, the most intelligent, the most wealthy, the most unassailable, the most free among the nations of the world, will submit to be told by a subordinate colony of less than five millions, 'you may continue to trade with us, but only on condition that you transport your goods in such vessels and conduct your business by such of your citizens as we approve; you may license vessels engaged in the deep sea fisheries to touch and trade in foreign ports, but if they come into ours and buy or sell anything but wood' will we seize, confiscate and sell their ships and pocket the proceeds."

Believing as we do that Canada has reached the age at which she can make her own commercial treaties, we hope that an end will be put to negotiations on our behalf through the foreign office. It is a humiliation if not a disgrace—at all events a source of constant loss to us

—that we Canadians cannot treat with a kindred people at our own very doors without first having recourse to statesmen of the Salisbury stamp, eager to sacrifice us at the shrine of Imperial exigencies. In his desire to crush out Ireland, Salisbury is ready to do anything to placate America. We loyal colonists will, he believes, bear with anything. He cannot, however, placate the 14,000,000 of Irish exiles in America.

CLAIMS OF MODERN ANGLICANISM.

THE KING'S SUPREMACY IN OPERATION.

We have shown that this doctrine, founded upon circumstances which alone ought to render it suspicious, is opposed to scripture, tradition, and reason. Let us now regard it in operation. A Truth is like the faultless gem. Under whatever light it is examined, its brilliancy and symmetry proclaim its worth. A falsehood, like the gem that has a flaw, may be so set as to conceal its deformity, but there is a light under which, if it be examined, the defect will become visible. The falsehood of the divine right of kings to rule the Church of God on earth, the utter absurdity of this doctrine, is visible under many aspects. Truth can never be incompatible with truth. Hence the propositions of geometry are frequently proved by indirect as well as direct proof. That is to say, a statement is proved to have an absurd consequence, and it is thence inferred that the statement is false. We have, thus, only to look into history to see the results of the doctrine of the royal supremacy, and if any of these results are absurd or false, the principle must be equally so.

There is no doctrine more clearly set forth in Holy Scripture than that there is in Christ's Church a supreme authority existing, to which we are bound to bow in faith and obedience. That Supreme Authority is to teach true doctrine, which we are bound to accept with submission of faith: it is also to prescribe rules of conduct which we must obey with submission of will. We shall not enter here upon a lengthy proof of this, but shall only advance a few testimonies which make this clear, as a necessary preliminary to proper illustration of the first absurd consequence of the dogma of royal supremacy.

The authority of the Church precedes the authority of Christian scripture, as well in point of time as in logical sequence; for the Church was established before a single word of the New Testament was written. St. Matthew's Gospel was written about A. D. 39, and the Apocalypse (Revelation) about A. D. 97, whereas the Church was founded by our Blessed Lord in person. The New Testament, therefore, speaks of the Church as an organization already existing by virtue of the words of Christ. Thus St. Paul in Ephesians iv. tells us that Christ "gave some to be Apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God." The object of Christ's establishment of the Church is, therefore, to preserve unity of faith and the knowledge of Christ. The authority of the Church to terminate controversies of faith could not be more positively asserted. The apostle adds further that Christ has done all this "that we may not be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." To this authority all matters of controversy are to be referred when private admissions do not suffice for their settlement. Therefore, in the course of one of the most solemn and instructive discourses given by our Lord to his disciples He gives this rule for their guidance: "But if thy brother shall offend thee, go and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother, but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican." (St. Matt. xviii, 15-17.)

On what ground could such authority be attributed to the Church, unless the Church should continue to teach His doctrines faithfully to the end of time? So Christ promises that she shall do this. "Teach all nations . . . to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." xxviii, 20. Against His Church, built upon a rock, He declares that "the gates of hell shall not prevail." xviii, 18. St.

Paul declares this Church to be the pillar and ground of truth. 1 Tim. iii, 15.

At the time, therefore, when the Parliament decreed that Henry VIII. was "Supreme Head of the Church," the Church Universal was already a self-governing body, having a supreme authority within herself. We might go further, and say that she had even a Supreme Head, for this is demonstrable, and in the line of reasoning in our Article II is sufficient demonstration of this truth. However, it is here sufficient for our purpose that a supreme authority existed. All acts, therefore, of the Church, or of any section thereof, should be done in accordance with the judgments and decrees of this Authority, otherwise they were a mere usurpation. Was this done in conferring the title of Supreme Head of the Church on Henry? Instead of this, one of the first acts of the new Pope was to appoint Thomas Cromwell his "Vicar-General," a man who, though of undoubted ability, had no theological education. To Cromwell was issued a commission to enquire into the doctrine and discipline of monasteries, universities and other spiritual corporations. Cromwell was empowered to decide upon the dogmas of religion, and to make the most sweeping changes. The king was satisfied with this was enough. The Bible was published under Cromwell's sanction, the edition known as "the Cromwell Bible" with Cromwell's arms on the title page. As the American Encyclopedia tersely puts it, "the articles (of religion) that were adopted by the convocation of 1536 were not acceptable to either Protestants or Catholics, but the government, of which Cromwell was chief minister, was strong enough to enforce them." And enforced they were with vengeance! Cardinal Fisher, Sir Thomas Moore and others were executed for their refusal to acknowledge the King's Supremacy, while Protestants also were executed for not accepting the articles of religion adopted by the new Pope and his Council. Bishops received from this lay "Vicar-General" a royal commission authorizing them to perform episcopal functions, which before could be exercised only by authority derived from the known and recognized successors of the Apostle Peter. Yet we are coolly told by Bishop Cox and other Anglican divines (!) that this English Reformation delivered England from the usurpations and tyranny of the Roman Pontiff! And wherein consists this tyranny of the Pope? Simply in this, that he has always insisted that the doctrines of Christ as delivered to the Apostles are to be preserved in the Church unchanged at the whims of men, princes or peasants; that her discipline must be observed in subjection to the Supreme Head of the church appointed by Christ himself: that the unity of the church required by our Blessed Lord consists in belief in His doctrines unchanged, and obedience to the Supreme Authority which He has constituted.

But the King's Supremacy did not end with the acts we have enumerated. By virtue of it, the members of the new Church of England must believe that two and two make three, yet five at the same time. The first act of Supremacy was to declare the king's marriage with Catharine null, and to authorize him to marry Ann Boleyn. Once the supremacy was established, it was easy to shape the moral law of the New Testament to the king's will; and thus the Reformation, which is supposed to have delivered the kingdom from the thraldom of St. Peter's acknowledged successor, hands over the moral code of Christ to the mercies of a lascivious tyrant, the allegorical history of whom is known to every English-speaking child who has mastered the mysteries of "Bluebeard."

Catharine of Arragon died in 1536. Worthy of the noble race from which she sprang she had lived, and, though separated by Act of Parliament from her lawful husband, she remained till death a virtuous queen, maintaining her own honor and the rights of her offspring, with the unflinching dignity of a heroine. Before she died she witnessed the disgrace of her by whom she had been so grievously injured. Anne was accused of inconstancy, found guilty, and executed. That grand invention, the Royal Supremacy, was ready for any emergency, and by a solemn act of the regenerate Church of England, it was decreed that the marriage of Henry and Anne had been null from the beginning!

Such are the facts by which the doctrine of the thirty-seventh Article of the Church of England is illustrated: that to the Sovereign God Himself as given the prerogative to "rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal," and to "judge all causes ecclesiastical and civil."

Where in the history of the whole

Catholic Church, or of the Pope, can such a record be found, as the page which signalizes the substitution of Royal for Petrine Supremacy? We find throughout the history of the Church the marriage tie constantly held sacred, and no power on earth, no human influence can induce the successor of St. Peter to give consent to the most powerful monarchs to inflict irreparable injury on the innocent. In the ninth century a Lothaire in Lorraine, in the 10th the Anglo-Saxon Edwy, in the 16th the English Tudor, in the 19th the founder of the French Empire, are made to feel alike that "he that will not bear the Church, let him be to thee as the heathen and the publican," whereas the very introduction of the doctrines which are to purify Christ's Church is marked with the most flagrant violations of Christian morality by the church which has the effrontery to say so sanctimoniously in its dogmas of Faith: "The Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith." Art. xix. Is this refreshing equality equalled by the Hottentot who called the Zulu black?

CANADIAN HOME RULERS.

The friends of Ireland's just claims to self-government are subjected to much abuse at the hands of the narrow-minded foes of Irish liberty in Canada. "A Methodist from Ireland, now of Bruce County," lately wrote the Toronto *World* of the Rev. Dr. Burns, of Hamilton:

EDITOR WORLD.—Kindly publish these remarks on the radicalism of a Methodist D. D., suggested on seeing his name and picture in a conspicuous manner in a book called "The Great Irish Struggle," published by T. P. O'Connor, M. P. for Liverpool, England. I fall our Methodist leading men in connection with power were to endorse the principles of Dr. B., very soon there would be a disintegrated church in Canada. The doctor's first latitudinarian wanderings was to endorse the heterodoxy of Dr. Thomas. But he crawled out of that by garbling scriptural inspiration and other Methodist authorities. The doctor's next step was to countenance the actions of the ribbon-men, and the marauding land leaguers and their agrarian outrages in Ireland. "Mr. Hughes of Toronto, styled him correctly, when he said he was a Fenian." Again the next broad step the doctor took was to favor the Socialistic labor movement; he became all things to all men—so as that he might gain popularity—as a Reformer. The doctor's speech in Hamilton previous to the election was on a par with the Socialist Burns of London, England. But, what I have stated is not the worst of his delinquencies. In the book above referred to, the author makes an apology for the Fenian raid on Canada. And what do you think it is? To kill the Canadian settlers and plunder them in order to bring England to time, so as to free Ireland from British rule. Did anyone ever hear of such an infamous apology, to kill and murder innocent people for revenge on England. Dr. B. endorses that murderous act of the American Fenians, when he approves of the exaggerated statements of the book in question. In the third chapter of the same book the author makes another apology for the Irish Rebellion of 1798.

We have nothing to do with the strictures here pronounced on Dr. Burns for latitudinarianism and heterodoxy. Having long since convinced ourselves that no Protestant clergyman in Canada can preach with acceptability unless his rendering of "the word" be strongly tinged with latitudinarianism, unless, in fact, he preach doctrines in accord with the popular tastes, wishes and feelings, and having, besides, very settled opinions on the heterodoxy of Methodism in its every form and color, we see nothing in the strictures of the man of Bruce that could not be applied to the great majority of the clergy of that troubled, uneasy and changing sect. What troubles the "man of Bruce" and others who hold very similar views on the Irish question is that Dr. Burns has risen above passion and prejudice to declare his sympathy with an oppressed and cruelly misrepresented people. The learned doctor has never, in any of his writings or speeches, condoned or palliated agrarian outrages in any form. That he should have deserved the distinction of personal abuse at the hands of Mr. J. L. Hughes, of Toronto, is to us no matter of surprise. Some of the very best of Canadians enjoy with Dr. Burns a like distinction: abuse from such a man is not only no dishonor but a mark of undoubted merit. The "man of Bruce" is certainly hard pressed for ground of attack on Dr. Burns when he accuses him of apologizing for the Fenian Raid of 1866. There is, we think, a slight, though very perceptible, difference between an apology and an explanation. If the spirit animating the man of Bruce had not too long guided England's government of Ireland, no such institution as Fenianism would ever have disturbed Ireland or threatened Canada.

BRIGHT ON COERCION.

John Bright has declared in favor of the Tory policy of repression—and will, it is said, lend the government the aid of his eloquence in securing a majority for their Crimes Act in the House of Commons. What a change! What a falling off in the Bright of the former times who thundered against Irish misgovernment! Lamentable is it to see a life of active and honorable service in the cause of humanity tarnished by treason so dark and so cruel to his fellow-man. We turn with relief from this saddening picture of human perversity to the many utterances of Sir George Trevelyan, a leader of the Unionist party who lately wrote of the Crimes Act, whose passage the government vehemently demands.

"No true Liberal," he says, "ought to entrust such powers to them. When Lord Spencer repeatedly refused to suppress the League no word of remonstrance emanated from the Liberals. It is inconceivable that a Liberal can now support a measure empowering the executive to treat politicians as common criminals. In 1853 3,000 Orangemen on one occasion disturbed a National League meeting, their action leading to bloodshed and necessitating the calling out of troops to preserve the peace. Col. King-Harman and Mr. Holmes actively defended these unwarrantable proceedings. There is not the slightest doubt that in the event of a recurrence of such action the Orangemen would be liable under the clauses of the present bill to punishment as criminals. But the Government has effectually provided against this contingency by proposing to enact that the House of Lords may veto a proclamation by the Lord Lieutenant. The full weight of this terrible, but one-sided measure, is intended to fall and will fall upon the politicians of one party alone. The measure will be administered by those beyond all question who are actuated by the strongest Orange sympathies, and it is calculated to exasperate the people without serving any useful purpose."

These are the expressions of opinion of a statesman who knows something of the Irish question and is ready to offer a solution thereof. But Mr. Bright's action is the outcome of intense selfishness and offended pride—a monumental evidence of vanishing good sense and self-asserting prejudice and inhumanity.

CHAMBERLAIN AND HARTINGTON.

Two men whose names will descend to posterity, with special odium thereto attaching, are the Liberal Unionist leaders Chamberlain and Hartington. Both have ruthlessly trampled under foot all past professions of friendship for Ireland and taken rank with the most extreme Tories in support of the infamous Coercion act now before Parliament. Their course on this question has aroused bitter resentment among the Liberals with whom they still affect to claim connection. In the Dublin *Free Press* of April 9th appears a paragraph specially bearing on Lord Hartington:

"A large and important meeting of the Liberal Council for the Rosendale division was held on Saturday afternoon, Mr. Frank Hodson presiding. Mr. H. Maden, of Baccup, was elected president. Mr. J. Greenwood then moved the following resolution—

That in the opinion of the Liberal Council of the Rosendale Division the Crimes Bill at present being considered by the House of Commons is repugnant to the feelings of all true Liberals, and we trust that every Liberal in the house, who values the traditions of the Liberal party will use all the legitimate forms of the house to defeat its object.

Mr. Martin Barrett, an Irishman, seconded the resolution, and said the Irishmen of Rosendale owed their thanks to the Liberal party.

Mr. Jas. Barlow, of Haslingden, suggested that there should be added to the resolution "and that Lord Hartington be asked to support its prayer."

The resolution was carried unanimously in the form proposed, and copies were ordered to be sent to Mr. Gladstone, Lord Hartington, and Lord Salisbury.

Mr. Barlow moved—

That it be an instruction to the executive at its first meeting to take the preliminary steps for procuring a candidate for the Parliamentary division of Rosendale.

This was also carried.

The noble lord's constituents are evidently giving him very close attention and will not permit his sailing under false colors. No Liberal deserving the name can endorse the savage policy of repression adopted by the Salisbury government. The Liberals of the Marquis of Hartington constituency are clearly resolved to disclaim all responsibility for his extraordinary course on this question and to seek the very first opportunity to protest at the poll against his recreancy to Liberal principles. As for Mr. Chamberlain, his present political position is, we think, very accurately set forth by Mr. Labouchere, from whose interview with a representative of the *Pall Mall Gazette* we take the following extract:

"What do you think of Mr. Chamberlain's position now, Mr. Labouchere?"

"I think that unhappy man is lost. The Whigs can go over to the Conservatives and form a constitutional party with them. But his strength consisted with the Radicals at his back, and the only Radicals that are now with him are a few of his own relations; even the faithful Collings declines to follow him in his coercion career. The best thing for him to do would be to retire for a time from active political life, and devote himself to municipal affairs and the cultivation of orchids. He has entirely ceased to be a factor in politics. The Unionists trust him as little as the Gladstonian Liberals, and even if he could have managed to induce the Gladstonian Liberals to accept his nostrums on land purchase he would have offered no *quid pro quo* beyond his family votes. I regret it, for he is an able man, and it is sad to see one of such promise losing himself through vanity pushed to the point almost of lunacy."

Mr. Chamberlain has, it is well known, taken his present course on the Irish question out of personal feelings of disapproval. He took in the electoral campaign of 1885 a leading part in favor of Home Rule for Ireland, but because Mr. Gladstone in the formation of his Cabinet in 1886 failed to satisfy his vanity he at once rushed into the arms of Ireland's enemies and is to-day neither more nor less than an agent of the titled aristocracy that has so long lived on the repression of the masses in both Britain and Ireland.

A GOOD APPOINTMENT.

We congratulate the Government on its appointment of Mr. J. H. McGuire, Q. C., of the Kingston Bar, to the Supreme Court of the North West Territories. Mr. McGuire will do the position credit, being a clever, upright and consistent gentleman. We wish him long years to enjoy his well won promotion.

EDITORIAL NOTES.

MR. JOHN NIGH will call upon our western subscribers this season, Mr. King being engaged elsewhere in the interests of the RECORD. We will feel thankful to our friends for extending the same courtesies to Mr. Nigh that they always bestowed on Mr. King.

ON SATURDAY was held a meeting of the Liberal Unionists to consider the proposed amendment to the Irish Crimes Act Amendment Bill. The meeting, we are told, was very stormy, owing to the divergence in opinion among the attendants as to many of the details of the bill. Several of those present left the meeting before its conclusion. "When rogues fall out," etc.

WILLIAM O'BRIEN and Mr. Kibride, one of the tenants evicted from the Lansdowne estate, called for New York on the 30th. The Mayor and the Municipal Council of Queens town and various other bodies presented Mr. O'Brien with addresses. A crowd of several thousand persons gathered to bid him farewell and he was called upon for a speech. In the course of his remarks Mr. O'Brien said he carried with him the full approval of the Irish people. He felt that when the liberty-loving Canadians heard a true account of Lord Lansdowne's cruelty to his tenants they would not tolerate being governed by such a man.

GLADSTONE'S EARNESTNESS.

New York, May 1.—The *Sun* has the following from London:—The *Sun* correspondent called on Mr. Gladstone yesterday and says he is looking well. Parliamentary papers and heavy-looking books were scattered all about, and shortly after my arrival Mr. Gladstone came in and added an armful more of books and papers to the big collection through which her husband was travelling. Mr. Gladstone was preparing for a fight against the Coercion Bill in committee, and Mrs. Gladstone was at work helping him to dig out the solid facts which give weight to his crushing speeches. It was an interesting sight to see an inspiring one. A young lawyer and his wife laboring together could not have been more utterly engrossed and enthusiastic. Mr. Gladstone remarked, with a smile, that there would be a lot of talking done yet before the Coercion Bill could possibly be passed. As one in the fight, he did not care to predict the result, but he was glad to say to Americans how much their sympathy and support had done to encourage him. "The kindness and good feeling shown to me by the American people," said Mr. Gladstone, "will always be deeply impressed upon my mind and heart. My great regret is that I shall never have the pleasure of seeing them at home and speaking to them myself." Mr. Gladstone was asked why he could not go over to see us, and whether he had any idea of the reception which awaited him in America. "Ah, that," said he, "is just what I have been afraid of. A quiet journey I might stand, but such a welcome as American kindness has led me to expect is what my physicians, who rule me, would never allow. An old man 78 years old, whose strength is more than needed for his work at home, has scarcely a right to spend it in crossing the Atlantic."

Catholic Record

LONDON, SATURDAY, MAY 7, 1897.

CATHOLIC MISSIONS AND THEIR SOCIAL UTILITY.

Such, according to the Monitor de Roma, is the title of a very interesting article published by the Rassegna Nazionale of Florence, and which the former journal very gladly brings under its readers' notice, because its own views on this important subject very closely coincide with those of the Florentine periodical. La Monitor claims that it has never, since its foundation, ceased to insist upon the importance of the Catholic missions, and that it has never, since its foundation, ceased to insist upon the importance of the Catholic missions, and that it has never, since its foundation, ceased to insist upon the importance of the Catholic missions...

All governments, says this latter journal, even those that combat and persecute the Church, have ever recognized the importance of missions. More especially do they so to day, when rivers of colonial policies and emigration drive so many people from Europe into other parts of the world. We all know how much France has done to extend the Catholic apostolate. It was in France, Lyons, that was founded the Society of the Propagation of the Faith, in imitation of the Propaganda at Rome. During the last few years this association collected about seven millions of francs of which four millions came from France alone. In 1884 there was founded another association for the diffusion of the French language in the colonies and this society, comprising ten thousand members, with an annual revenue of eighty thousand francs, liberally subsidizes the missionaries. Portugal, in the view of extending its influence in the Congo, has reformed the College of Missions, and a governmental department that institution a large pecuniary subsidy. England and the other Protestant powers every year expend large sums to sustain evangelical associations and missions scattered throughout the Colonies. There is but one power, says the Rassegna Nazionale, which permits itself to be outdone in the generous emulation of Christian nations—that is Italy. The law of military service has in Italy measure exhausted the sources of apathy in Italy. A report, addressed in 1878 to King Humbert by Father Giovanni dei Conti, Procurator General of the Province of Hu-Pe, declared that Italian influence was daily diminishing in China, because of the lack of missionaries to fill the places of the sick and the dead. This missionary asked that there should be every year exempted at least twenty-five young men, who would dedicate themselves to the propagation of the gospel truth. This concession, small as it was, was permitted, refused, France alone, and the Rassegna, has profited by Italian official fanaticism to work with success the substitution of its influence for that of Italy's in these regions. And yet it is not wanting many minds in Italy, understand the social and political importance of these missions. Three years ago M. Mancini proposed a measure to aid Italian missionaries explorers. But this measure has unfortunately remained a dead letter, bitter anti-clericalism that now prevails in official circles forbid the hope that it will be revived.

This attitude of the Italian government is all the more regrettable and comprehensible because public men of the smallest clerical sympathies recognize the political advantages that might derive from an efficacious propagation of its missionaries. In a conference held in 1883, at the Manzoni theatre, the Mancini measure, a liberal deputy M. Brunialti, made the following declaration: "I know that there is in Italy a vast field for the work of the missionaries, and that it is largely due to the severest condemnation that our Italian Government. The persecution and spoliation of the religious of the war upon church and convents revived with unaccustomed severity not only a crying injustice, but an anti-national and anti-patriotic act the government could commit."

OTTAWA CLERGYMEN. AN OMISSION SUPPLIED IN THE BIOGRAPHY OF REV. DR. DAWSON. Among the list of Ottawa clergymen recently published by the Free Press following should have been given: REV. ANAS M'DONNELL, DAWSON, L. L. D., F. R. S., was born at Redhaven, Scotland, on the 30th July, 1810. He had an early education and studied the Latin classics at a school in his native place. He studied afterwards at Paris during the pontificate of Archbishop de Quelen, and at the same time as Bishop Guis of Edinburgh, and Mr. Dapenulou of Orleans. He was some time also at Douai in the Benedictine college directed by the learned Bishop Collier, and studied a few months at St. Mary's college, Halifax, Aberdeen, under the direction of the late venerable and Rev. President Sharp. He was ordained priest on the 24th of April, 1835, and labored for nearly twenty years in the Catholic missions of Edinburgh. Before coming to Canada in the fall of 1854 he preached for some time, with great acceptance at St. George's cathedral, St. Mark, London. He was engaged in the mission of the diocese of Ottawa. Relieved from the more heavy labors of the ministry he now officiates at the chapel of Notre Dame congregation, Gloucester street, where a pretty numerous congregation assemble, particularly on Whist nights in session. Dr. Dawson is well known at Ottawa as a preacher and lecturer on a variety of subjects. Mention may be seen of his numerous writings in prose and verse, in H. J. Morgan's Bibliotheca Canadensis. Larasau's Canadian literature, and the Honorable M. Chauveau's work on Education and Letters in Canada. He was appointed a Fellow of the Royal Society of Canada at the time of its institution by the Marquis of Lorne when Governor-General of Canada, and honored with the degree of L. L. D., in consideration of his writings, by the Faculty of the University of Ottawa.

Seven Years Of suffering relieved in as many days. Corns cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Patnam's Corn Extractor that makes it so speedily successful in removing corns. Take no substitutes, however highly recommended. Patnam's Painless Corn Extractor is the best. Safe, safe, and painless.

Nasal Balm. Difficult cases of Catarrh is quickly relieved by Nasal Balm. Headache caused by Catarrh is quickly cured by Nasal Balm.

Froze His Feet. While out skating last winter, G. Varcoe, of Brandon, Man., got his feet badly frozen. He rubbed them with snow, and then applied Hagyard's Yellow Oil, which speedily cured them, and saved him from being a cripple.

THE HAZARD FLESH, pale hollow cheeks and precursors of indigestion, worms. Freeman's Worm Powders will quickly and effectually remove them.

the resolutions which were now before the House. He had had occasion not long ago to take the same stand at a public meeting held in Montreal, and his course had been approved of. Ireland was entitled to justice and she should and must obtain it.

Mr. Poupore was also heartily in favor of the resolutions. All British subjects no matter where they lived were entitled to the constitutional liberties of free men and it was unjust and unfair to deprive Ireland of them. He hoped the resolutions would be adopted without a dissenting voice.

Mr. Owens had sympathy for Ireland and her struggle for constitutional liberties. But he had to be consequent with himself and take the same stand he had already taken, and that was that it was unconstitutional for the Legislature to meddle in matters beyond its jurisdiction. Mr. Owens was several times interrupted by the crowded galleries and the Speaker several times threatened to have them cleared.

Mr. Robbison fully sympathized with Ireland and hoped the resolutions would be adopted without a dissenting voice. Mr. Caugrain also took the same ground in an eloquent address, concluding by the exclamation "God Save Ireland," amid the applause of the House.

Mr. Lareau also delivered a neat and practical address in favor of the resolutions. Mr. Flynn, in an eloquent address, plainly showed that there was no necessity whatever for the present very stringent measures which it was proposed to adopt.

The Hon. James McShane complimented the mover and seconder on their eloquent addresses, and said that it was remarkable that one was a Catholic and the other a Protestant. (Applause.) The whole civilized world was now in favor of granting Home Rule to Ireland, Scotland and Wales had elected men to support Gladstone in his endeavors to give justice to Ireland. The measure would have been adopted but for the action of the renegade Chamberlain Hartington and the Unionists. He was sorry to see that one man had been found to oppose the resolution, and he predicted that such a man would have taken a stand favorable to the resolutions.

Dr. Cameron was in favor of Home Rule for Ireland, and thought that it was a disgrace for the British Government to introduce a coercion measure in this age. He had questioned the constitutionality of the Legislature adopting this resolution, but since the lawyers had spoken he had nothing to say.

Dr. Lussier concluded the debate with an eloquent address in favor of the resolutions, and eulogizing the patriotic love of liberty and courage of the Irish race. The resolutions were then put and unanimously carried amid cheers.

The House ordered that this should be added to Lord Salisbury, Gladstone and Parnell. They were then sent to the Upper House with a request that they be concurred in.

CANADA CONDEMNNS COERCION.

The Legislature of Quebec was the first of our Parliamentary bodies now in session to adopt vigorous resolutions condemning the Salisbury scheme of coercion. The debate on the subject was one of the most brilliant that has ever taken place in a Legislature provincial for its eloquence. We subjoin a rather imperfect summary supplied by telegraph.

Quebec, April 18th. The debate on the anti-coercion resolutions was commenced at 7.30 p. m., and lasted until midnight. The galleries were crowded and much enthusiasm manifested.

Mr. Owen Murphy moved the following resolutions:—"That this House desires to express its opinion on the proposed measure of coercion which has been introduced into the Imperial Parliament, a measure utterly at variance with the spirit of the age and entirely opposed to the rights and privileges of common humanity. This House desires to place on record its strenuous protest against the threatened encroachment on the liberty of Her Majesty's subjects in Ireland and hopes that the arbitrary and unjust measure may be withdrawn. That it is the opinion of this House that it would be a gracious act on the part of Her Majesty's Government, in this year of the Queen's Jubilee, to grant more entire self-government to the people of Ireland, and that it is earnestly prayed by this House that the principle of Home Rule may be conceded to Ireland at the present session of the Imperial Parliament."

In rising amid loud applause to speak to his motion, he said that his first duty was to thank the members upon both sides of the House for the flattering reception accorded to him. He said he hardly knew in what terms to address the House in support of his resolutions concerning the present condition and aspirations of his unfortunate country.

Mr. Gladstone had risen in his place to combat it, and had shown that there was more opinion in England, Wales and Scotland to day than in Ireland. He denounced the bill as cruel and inhuman, and expressed his surprise that so humane a Government as that of Great Britain should have been so inhuman towards Ireland. He could only account for it on the ground that England did not know that the people of Ireland sufficiently well. They had unfortunately regarded Ireland not as a sister, not as an equal, but as an inferior. Ireland had been persecuted for ages past, trial by jury and even the rights of habeas corpus had been suspended. The result had been a continued protest. The Irish people did not know that the people had rebelled, and as long as there was a vestige of the Irish race left in any part of the British dominions, or under any flag that owed no allegiance to the Queen, so long would they continue to protest.

Referring to the question of Home Rule, and to the claim that it is essentially a Catholic movement and calculated to promote Catholic ascendancy, he referred to the fact that most of the modern leaders of the Irish people, including Lord Edward Fitzgerald, Smith O'Brien, Robert Emmet, John Mitchel, Isaac Butt, were all Protestants, and Charles Stuart Parnell the last leader of the movement, and who was destined to lead the people of Ireland to ultimate success, is also a Protestant. He said it was frequently urged that Home Rule for Ireland meant separation from England, and the dismemberment of the Empire, but protested that the people found no place in the hearts of the great majority of the Irish people. He concluded by saying: "This is the Queen's Jubilee year. We marked the event at the sitting of this House on Friday last by voting a loyal and patriotic address to Her Majesty, and I had occasion from the place in which I now stand, only a week ago, in endorsing the resolutions in reply to the Speech from the Throne at the opening of the present Parliament to refer to the event. In the reference I then made to Queen Victoria, as a ruler, a wife and a mother, I was happy to say that in all these particulars the Irish race was wide world over attached to the personal responsibility to the Queen for the injuries done their afflicted country, but were imbued with the kindest feelings towards Her Majesty—her's has been a long reign, her's has been a happy reign. Her relations with the state have never been strained, she has been a constitutional ruler, her domestic life has been the admiration of the world and her court a model intellectually and morally—all of which has had its beneficent effects on the general social tone of the British Empire. There remains the opportunity for the Queen in her Jubilee year to give additional and unexampled pleasure to her Crown and her reign. This she can do by imposing her personal influence, which is equal to the fulfillment of the work, and obtaining the passage of a measure in the Imperial Parliament granting Home Rule to Ireland. Her Majesty should be herself the bearer of the glad tidings. She should summon a royal squadron at Holyhead.

She should, in company with her Prime Minister and the Right Hon. Mr. Gladstone, cross the Irish Channel, the fleet should sail into Kinshannon harbor, the royal standard and the green flag of Ireland's national independence should float together in the breeze. The Queen of a regenerated, a united and happy country should on landing on Irish soil, be welcomed by the idol of the Irish people, Charles Stewart Parnell. Her Majesty, as she passed from Kinshannon to Dublin, would have an opportunity of judging of what is meant by Irish love and loyalty. She has not been permitted to know much of either. Her Majesty should propose to the College Green and in person open the first session of a restored Irish Parliament, with Parnell as First Prime Minister. This would be the crowning event of Her Majesty's Jubilee year. An event which would open up for Her Majesty the avenues to the hearts of the Irish race, not only in Ireland but the wide world over, their prayers would ascend to Heaven in one grand hallelujah for the temporal and spiritual happiness of the Queen, for the stability and permanence of the British Empire, of which old Ireland would shine out as the brightest jewel in the Imperial Crown. (Loud applause.)

Mr. W. Lynch, who rose amid loud applause from both sides of the House, spoke briefly but eloquently in support of the resolutions, and said he thoroughly appreciated not only the idea conveyed in them, but also the significance of the language in which they were clothed. To any one who had ever studied Irish history they were full of significance, because they involved the question of liberty. Irish agitation for ages past had been an appeal from the Irish people to the sympathy of the lovers of liberty the world over. He quoted from clauses of the Coercion Bill and asked if the people of this Province would consent to such a measure. If ever the Minister of Justice introduced a bill to take away the rights and liberties of the people of this Province, he knew the French Canadians well enough to say that they would not stand it for one moment. He referred to the measure of freedom enjoyed by this country under the aegis of its free constitution, and expressed his desire to see the same enjoyed by the people of Ireland. Some members might recall the idea of Home Rule, but in a Province like this, where we enjoy the measure of liberty which here prevails, we can sympathetically desire the same for the Irish people. He referred to what Irishmen had done for England, mentioned a number of illustrious names in the roll of English history, referred to the fact that England's greatest general of the present day (Wolsey) is an Irishman, and referred feigningly to the memory of Robert Emmett. The honorable gentleman alluded also to the visit here of Justin McCarthy and of Michael Davitt. When he had introduced the first mentioned of those distinguished men to the floor of the House—the Legislature, he had not then in his mind, and he was not so surrounded by a galaxy of talent and ability (applause). Mr. McCarthy had said when told that it was here we met to legislate for the Province of Quebec, "Would to God that we had the same conditions of affairs in Ireland. That he took it, was just what he desired and what was asked for by the Irish people. A few months after Mr. McCarthy's visit, we had here Mr. Michael Davitt, and he frankly admitted that he had gone to hear him with something of the same feeling of apprehension with which he would approach dynamite. But he had been surprisedly disappointed, and he was glad to be able to testify that notwithstanding his intense agitation for the rights of his country and his countrymen, Mr. Davitt was indeed a loyal man. The name of Papineau was very properly honored by the French Canadian people, because he was identified with one of the greatest events in the national history, for he would the name of Charles Stewart Parnell be honored by the Irish people throughout all ages. Thank God, the old party lines in this Province which were drawn over the principle of personal liberty had now disappeared for ever. He made an earnest and eloquent appeal for the rights of self-government for Ireland, and said that when Home Rule was granted, the Irish would become a free, a happy and a prosperous people. The question of Home Rule was now being discussed the world over, and he had no apprehension that this House would not unanimously set its stamp of approval upon the resolutions now in the hands of the Speaker, and urge the men who ruled the destinies of the British Empire not to check the ambition and dampen the energies of the people of Ireland. And when that country shall be accorded that Home Rule government which our people now enjoy, he was convinced that in no part of Her Majesty's possessions would there arise a greater measure of rejoicing than from our own Province of Quebec. (Loud applause.)

The Hon. Mr. Morier followed amid applause to heartily concur in the resolution submitted. He remarked that it was a strange sight to see that a deliberative assembly composed of three quarters of French Canadians should busy itself with the affairs of Ireland. There was indeed a strong link between the Irish and French Canadian peoples. Both had suffered injustice and both highly valued the boon of constitutional liberties. It was a noteworthy sight to now see men pleading for the cause of Ireland in the language of French (applause). He was glad in the extreme to have an opportunity of joining his voice with that of his colleagues in asking for Home Rule for Ireland and condemning the coercion act which was now being introduced in the British Commons. Ireland, whose sons had shed lustre on the whole world, was well worthy of the position and standing of a free people. In the name of the people of the Province of Quebec he asked justice for Ireland (applause).

BEN HUR; OR, THE DAYS OF THE MESSIAH. BOOK SIXTH.

CHAPTER III. THE OLD HOME. About the hour dinner, the keeper, made his appearance before the tribune in the hall of Antonia, a pedagogue was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

Ben-Hur looked at the man, and then at the man who was climbing the eastern face of Mount Olivet. The man was rough and stout, and vegetation on that side barred brown, for it was the dry season in Judea. Wall for the traveller to be seen, and the cool flowing garments with which he was clothed.

CONSUMPTION Surely Cured.

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

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Da. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Catholic Record.

LONDON, SATURDAY, MAY 7, 1887. CATHOLIC MISSIONS AND THEIR SOCIAL UTILITY.

Such, according to the *Moniteur de Rome*, is the title of a very interesting article published by the *Espresso Nazionale* of Florence, and which the former journal very gladly brings under its readers' notice, because its own views on this important subject very closely coincide with those of the Florentine periodical. *Le Moniteur* claims that it has never, since its foundation, ceased to insist upon the incomparable services that Catholic missionaries might render to civilization and to governments. It is therefore with pleasure that it views the progress in the public mind of this fruitful idea—a progress to which the discussion of the subject by the Florentine paper bears very full testimony.

All governments, says this latter journal, even those that combat and persecute the Church, have ever recognized the importance of missions. More especially do they so to day, when rival colonial policies and emigration drive so many people from Europe into other parts of the world. We all know how much France has done to extend the Catholic apostolate. It was in a French city, Lyons, that was founded the Society of the Propagation of the Faith, in imitation of the Propaganda at Rome. During the last few years this association collected about seven millions of francs, of which four millions came from France alone. In 1864 there was founded another association for the diffusion of the French language in the colonies, and this society, comprising ten thousand members, with an annual revenue of eighty thousand francs, liberally subsidizes the missionaries. Portugal, with the view of extending its influence in the Congo, has reformed the College of Missions, and a governmental decree grants that institution a large increased pecuniary subsidy.

England and the other Protestant powers every year expend large sums to sustain evangelical associations and missions scattered throughout the Colonies. There is but one power, says the *Rassegna Nazionale*, which permits itself to be outdone in the generous emulation of Christian nations—that is Italy. The law of military service has in a great measure exhausted the sources of apostleship in Italy. A report, addressed in 1878 to King Humbert by Father Gravano dei Carli, Procurator General of the Province of Hu-Pe, declared that Italian influence was daily diminishing in China, because of the lack of missionary recruits to fill the places of the sick and the dead. This missionary asked that there should be every year exempted at least twenty-five young men, who would devote themselves to the propagation of the gospel truth. This concession, small as it was, was peremptorily refused. France alone, adds the *Rassegna*, has profited by Italian anti clerical fanaticism to work with success for the substitution of its influence for that of Italy's in these regions. And yet there are not wanting many minds in Italy to understand the social and political importance of these missions. Three years ago M. Mancini proposed a measure to aid Italian missionaries and explorers. But this measure has unfortunately remained a dead letter. The bitter anti-clericalism that now prevails in official circles forbid the hope that it will be revived.

This attitude of the Italian government is all the more regrettable and incomprehensible because public men with the smallest clerical sympathies recognize the political advantages that Italy might derive from an efficacious protection of its missionaries. In a conference held in 1883, at the Manzoni theatre, on the Mancini measures, a liberal deputy, M. Bruniatti, made the following declaration: "I know that there is in Italy, between church and state, an antagonism that seems insurmountable, but let us not carry this division when unity would benefit both. Let us not abandon the Catholic missions. Everytime that Italy has asked a service from a missionary she has obtained it. Many missionaries have rendered us inestimable services." The report presented in 1880 to the Italian Parliament, on Italian schools abroad, heaps eulogy upon eulogy on the schools of the missionaries, especially those of the Franciscans. "The Franciscans," says the report, "are the most ancient missionaries and educators in the east, and are certainly those who deserve most from Italy. If our language has for a long time been the most widely spread in the Orient, it is largely due to the Franciscans." These words are the very severest condemnation that could be formulated of the course pursued by the Italian Government. The persecution and spoliation of the religious orders, the war upon church and convents lately revived with unaccommodated severity, are not only a crying injustice, but the most anti-national and anti-patriotic mistake the government could commit.

What a contrast with the noble and generous course of Leo XIII, who, unmoved by any political consideration, seeks everywhere to place Catholic missions upon broader foundations! Since the spoliation of the Propaganda by the Italian government, the Pope has endowed that institution with a million francs drawn from his private resources, which is the greater friend of civilization, the Pope, in encouraging and subsidizing Catholic missions, or the Italian government preventing the despatch of missionaries to foreign parts and fighting the Church at home! The answer is not difficult.

RIGHTS OF MINORITIES.

The Ottawa *Free Press* remarks that the Protestant minority of Quebec is as jealous of its rights as is the Catholic minority in Ontario of its own constitutional rights and privileges. Quite true is this statement, in so far as it relates to the vigilance of the Protestant minority of Quebec in guarding the liberties on it conferred by our system of government. We not only do not blame, but highly commend this vigilance, and only wish the Catholic minority of Ontario was equally as vigilant, and as ready, at all times, to sink political differences either in quest of an extension of existing privileges, or in their defence against assault of every character. We were very happy to notice that, upon a recent occasion, the Catholic Premier of the Catholic Province of Quebec—readily acceded to a request asking for augmentation of the Protestant chaplain's salary at the Longue Pointe Asylum, from the beggarly figure of \$100 to the still very modest, and, to our view, inadequate sum of \$300. We regret that the finances of the Province did not permit the Premier to increase the salaries of both chaplains to \$600. We are always happy to chronicle acts of kindness and generosity towards minorities by majority anywhere, but especially in this Dominion, where future altogether depends on mutual forbearance, good-will and fair dealing between majorities and minorities in every Province, but especially in Ontario and Quebec. The minority in Quebec, differing as to language, race, and religion, from the majority, is in a peculiarly delicate position, and we can quite easily understand its uneasiness for the preservation of its constitutional rights to their fullest extent. No one should find fault with the Protestant minority of Quebec if this uneasiness is often unnecessarily manifested. That minority is a worthy and enlightened body—a great tax paying and wealth-producing power in this country—and must be treated with just consideration. As a political power it is on the wane—having in twenty years lost even more strength than the Catholic minority in Ontario has in that time gained. The *Mail*, some time ago, set forth a grievance of which the Protestants of Quebec complained concerning Protestant collegiate institutions in that Province. Referring to the efforts making by McGill College, Montreal, Bishop's College, Lennoxville, and other Protestant bodies to save themselves from the rising waters that threaten the whole English race there, the *Mail* puts the case of the minority thus:

"The Quebec Legislature has in reality destroyed the rights heretofore enjoyed by the Protestant seats of learning in establishing standards of admission to the learned professions. Hitherto the Protestant universities and academies and the Protestant Council of Public Instruction have been empowered to say what courses of study should suffice for the Protestant student who desired to enter one of the professions. But under recent legislation this right has in effect been transferred wholly to the governing body of each profession. That is, the Council of the Bar and the Medical Council, both dominated by Roman Catholics, now control the tests and standards for admission to medicine and law; and make a point of compelling Protestant students to qualify in subjects—a lot of scholastic metaphysics," the *Witness* calls them—that are quite foreign to a Protestant education. Further, certain rights heretofore enjoyed by the graduates of Protestant institutions have been withdrawn. Thus, McGill complains that, whilst graduates in law formerly had their term of apprenticeship to that profession shortened by two years, the Council of the Bar, an examination board but not an educational body, allows the remission of one year only. Similarly, the Medical Council proposes to withdraw from McGill graduates in medicine the privilege of registration without further examination, and to compel them to submit to a test in subjects taught only in Roman Catholic institutions. In like manner the standards for the notarial profession, which is in high standing in Quebec, have been altered so as to discriminate against Protestant students."

In support of these contentions of the minority, as presented by the *Mail*, Sir William Dawson, on the 25th of March, made communication of a very important document to a representative of the Montreal *Herald*, part of which we submit: Extracts from the Report of a Committee on Recent Regulations respecting Professional Examinations, presented to the Corporation of McGill University, January 27th, 1887, and adopted by that body.

The points which appear to your Committee most important in relation to the interests of the University, and of the higher Protestant Schools are the following:—

1. That it is just and expedient that in the case of Protestant candidates for

examination for entrance into professional studies, the Courses of Study prescribed by the Protestant Committee of the Council of Public Instruction, for the highest grade of Academies and those of the Protestant Universities for Matriculation, should be fully recognized as valid and sufficient.

2. That in the case of those who have taken the Degree in Arts of the Universities, this Degree should be recognized as qualifying to enter on professional study without further examination. In all other countries possessing Universities this privilege is given, and it is obviously expedient, as inducing candidates to pursue a thorough preparatory education. It is also submitted in this connection that the Courses of Study in Arts in the Protestant Universities is in every respect adequate, and is equal to that given in other countries, and to which such privileges are there granted.
3. That with reference to the entrance on professional practice, the Protestant Universities have a right to claim, (1.) That their Royal Charters shall be respected, as giving them the right to determine the Courses of Study adequate for professional as well as other degrees. (2.) That under the Confederation Act they can claim the continuance of all educational "rights and privileges," possessed by them before Confederation. (3.) That it is especially unjust that powers bearing on the educational rights of Protestants should be handed over to professional councils, of which a majority must be Roman Catholic, and the whole may be so.

The publication of this document has naturally given rise to a good deal of discussion in the Lower Canadian press. Mr. Pagnuelo, a leading French lawyer, has had, to our mind, the best of the argument in rebuttal of the contentions advanced in Sir William Dawson's document. Still, we do hope that the wishes of the minority there set forth will to the smallest particular be generously met and as generously acceded to. The professions surely will not suffer and the country will be the gainer by concession of these demands, carefully, moderately and very reasonably recited in the report above partially reproduced from the *Herald*. The spirit of the British America Act was to protect the minorities in every Province in the exercise of existing educational rights to the very fullest extent. The minority in Quebec apprehends danger to some of these rights, and as a result of its apprehensions appeals to the majority for a further concession of privileges that will, we trust, be readily made.

IRELAND AND ROME.

We have never yet lost an opportunity to place before our readers what we consider the just view of the relations that subsist and should continue to subsist between Ireland and the Vatican. We have again and again pointed out and proved to our readers, that the Holy See neither endorsed nor misapprehended English misgovernment in Ireland, that the warmest feelings of regard for Ireland filled the heart of the Roman Pontiff—that he was ready to employ every means, to him available, for the redressing of Irish grievances and the removal of Irish wrongs—that without being led into a position of senseless antagonism to the British people, the Vatican favors the concession to Ireland of the blessings of Home Rule—that the envoys and agents of the anti Home Rule elements in Rome have neither influence nor weight with the Holy Father—that the Sovereign Pontiff looks not to Ireland's enemies, but to Ireland's Bishops, for all information that he requires on the religious and political condition of that country—in fine, that the Irish people have not only no reason to look with distrust on the Holy See in its endeavors to promote Irish interests, but have every reason to view with suspicion and dread those mouth-pieces of misrepresentation, veritable enemies of religion, no matter by what name they are called, who would put Rome in antagonism with Ireland.

In the course of our rather frequent treatment of this question, we have had to make allusions to the London *Tablet*. No language of ours condemnatory of that journal is quite as strong as that which lately employed by His Grace the Archbishop of Dublin, in his interview with Mr. Stead of the *Pall Mall Gazette*. His Grace then said in answer to the following question:

"Do you mean to say that the *Tablet*, the organ of the Catholics in England, actually deprives its readers of the benefit of such information as Your Grace now refers to?"

"Yes. Its policy on this point is one of most deliberate misrepresentation, effected by means of wholesale suppression of the truth. I regard the *Tablet* as in this way responsible for practically all the soreness of feeling that now exists to so large an extent between the Catholics of the two countries. I am far, then, from joining in the censures that I hear so freely expressed upon the action of the English Catholics as a body. It is wrong to condemn them. They see on the very front page of that paper as it comes to them week after week, a quotation from a letter received by the editor many years ago from the then Sovereign Pontiff, Pius Pius IX. The words quoted are words of approval of the line taken by the *Tablet* and of exhortation and encouragement to persevere in it. I dare say there are many persons of more or less confused habits of thought who, from seeing this quotation repeated from week to week at the very head of the paper, have come to regard the *Tablet* as a sort of semi-official organ of the Holy See. This bubble would very speed-

ily burst if the *Tablet* had the honesty to put its readers in possession, for instance, of the articles on the Irish question which form so prominent a feature in the editorial columns of the *Moniteur de Rome*."

Mr. Stead then put what we on this side of the Atlantic would term a straight question, a true "poser" in fact. To his question His Grace made a reply equally as direct and in its meaning as in its verbiage unmistakably clear. Here is question and answer:

"May I venture upon what your Grace may deem a strange question? From the general drift of your remarks I gather that you regard the Roman feeling, if I may use this expression, as rather favourable than otherwise to the cause of Home Rule. You know we had it most circumstantially stated that the very contrary is the fact, and that, indeed, your Grace had been made aware of this by certain communications from the Holy See itself. Is it too much to ask whether this is so?"

"It is quite right for you to ask the question. It seems a most pertinent one."

"Then, without wasting words about it, I may say to you in all the statements to which you refer there is not one particle of truth. I do not believe, in deed, that it would be possible to conceive a more absolutely groundless series of fictions."

The representative of the great English journal then followed with another question which gave His Grace an evidently desired opportunity to dispose of another fabrication of the enemy. We cite his exact words, to which we invite the very closest attention:

"Your Grace, I remember, wrote to the *Daily News* contradicting in the most ample form a statement made by the Roman correspondent of the paper as to a communication that had been sent, expressing condemnation of the Home Rule movement and of the favour shown to it by Your Grace and some other prelates?"

"Yes. I wrote that letter, and I am bound to make acknowledgment of the honorable way in which it was inserted, and the utmost prominence given to it, by the editor. But it really had no effect in checking the fabrication of lies, for which for the last four or five years a paper published a letter from a Roman correspondent coolly reiterating the original statement, with just this modification, that whereas the statement I had contradicted was that His Holiness himself had written to me, the letter was now said to have really come from Cardinal Simeoni or some other high official. It was alleged, in fact, that I had taken advantage of this slight inaccuracy to publish a sham contradiction of a statement that was in substance true."

"But, of course, there was no such letter at all."

"Of course not. There was no such letter or communication of any kind."

"Then, I think, we have had it stated that certain instructions have been sent to Your Grace for the guidance of the Irish clergy as regards their interference in political matters?"

"Yes; you are quite right. And it was stated, moreover, by more than one of the 'Unionist' papers that although those instructions were intended, of course, to be communicated to the clergy, I had taken the audacious course of suppressing them."

"All, of course, untrue?"

"Not only untrue, but absolutely groundless and without even the faintest semblance of possible justification, so that I really find it impossible to come to any other conclusion than that the statement thus put forward were wilful and deliberate statements. It is a gross insult to the Holy See to make it the subject of such slanderous fabrications. The case of Ireland is thoroughly understood, and therefore thoroughly safe, in Rome."

"The misrepresentations so freely circulated by so many 'Unionist' papers do not seem, then, to have done much harm there?"

"None whatever. You see they have overhot the mark. Their policy of lying though it may still impose on many simple-minded people in England, and possibly here, was laid bare in Rome by the daring venture of concocting those lies about letters and instructions sent us from the Vatican and Propaganda. Even now, those lies have come under the observation of high officials of the Roman Court, and not improbably under the direct personal observation of the Sovereign Pontiff himself. Our unscrupulous opponents have by their folly succeeded in thoroughly and irretrievably discrediting themselves at Rome."

It was stupid of them, indeed, not to have seen that this was the inevitable result. Possibly they hoped that their lies would not have been brought under the notice of the Holy Father. I can account for their foolish proceedings in no other way."

"I pray you remember," said His Grace, "that in what I have said about the *Tablet* I have been animated by no personal feeling. The *Tablet* has, indeed, treated me personally with every consideration that courtesy and kindly feeling could suggest. It is solely because I deplore the way in which the English Catholics are left in the dark as to the real sentiments of the Holy Father that I have spoken so strongly."

Too much publicity cannot be given to the views here expressed by His Grace of Dublin. We have ourselves met with men—enemies of religion—who, by misrepresenting the attitude of Rome on the Irish question, seek to set Ireland at variance with the Vatican. This one fact of Leo XIII's reign, viz., his appointment, in the face of the strongest English pressure, governmental and otherwise, of Dr. Walsh, to the see of Dublin, is to us and should, we think, to every right-thinking, fair-minded man, not to say every loyal son of the Roman Pontiff, be a convincing, nay, an overwhelming proof of his paternal love for the Isle of St. Patrick. Dr. Walsh's appointment was, apart altogether from his personal merits and claims, made

because of the Holy Father's desire to be represented in the Irish capital by a prelate of the foresight, prudence, sagacity and influence of the present Archbishop of Dublin. Mr. Stead—having questioned His Grace as to the establishment of diplomatic relations between Britain and the Vatican—the Archbishop declared that he preferred not to go into the question in detail, but was able to assure his interrogator, on the very highest authority, that if any such relations should ever be established, such a step would not be taken, at all events during the Pontificate of Leo XIII., without provision of the most effective kind made to safeguard the interests of Ireland from any English interference with the Holy See.

ASCENDANCY GOVERNMENT IN IRELAND.

The friends of the so-called "loyal minority" in Ireland are ever ready to accuse the Nationalist majority of designs on their freedom and civil rights. They tell us of the violence, the intolerance, the injustice of the League, and hold up the representative men of that minority as very paragons of meekness, humility, moderation and justice. For two hundred years the government of Ireland has been in the hands of that minority, and surely no government has been more humane, more generous, more kindly, more less blood-thirsty, less exclusive, cruel, or less repressive! So say the friends of the "loyal minority." We invite the attention of these supporters of a lost cause, the champions of class and sectarian ascendancy in Ireland, who live in Canada, to peruse the following exposure of one of the phases of ascendancy government made by Mr. T. Harrington, M. P., in the debate on the Corrigan Bill. We borrow our report of his remarks from the *Dublin Freeman's Journal* of April 9th:

Mr. T. HARRINGTON said the organization of the Irish National League, for which for the last four or five years he had been almost exclusively responsible, and which grew up under the Crimes Act, as administered by Earl Spencer, and which was established now in almost every parish of Ireland, had been the organization that had been so extensively attacked on the opposite side of the house. He was willing to accept the responsibility of anything that could be brought against that organization, and willing to defend it. He had no intention whatever of disowning his responsibility. He was proud of the course the organization had pursued, and he challenged anyone to make a case against it (cheers). He maintained that there never was a weaker case made in that house for coercion, and there never was a more drastic measure of coercion proposed than this (cheers). It was proposed by this bill to send cases of intimidation and boycotting to be tried before resident magistrates. He would like the house to know the kind of gentlemen these resident magistrates were, and what were the qualifications necessary for their appointment. First, the resident magistrates must have a friend sufficiently influential to beg the position for him from the existing government; he must be in debt and difficulty and be able to make a strong case to procure that position (cheers); and, thirdly, he must have had military training somewhere, or if he had legal training, he must have been unable to make a penny at the bar (cheers). He (Mr. Harrington) had a passion for the collection of autographs, and lately in Dublin he had opportunities of picking up the autographs of some very remarkable personages, some of whom had now passed away, and it so happened that amongst those autographs he found two or three to Lord Lieutenants and Chief Secretaries of the day, applying for this position of R.M. (Opposition and Irish cheers). He would read from the evidence put forward by their own friends, by the landlords of Ireland to beg the position for him, and he would read from a gentleman who was pretty well known in the political world for a time and who made himself particularly remarkable in the bitter hostility which he offered to the land legislation of Mr. Gladstone. He alluded to the late Knight of Kerry. The Knight of Kerry was a champion of the landlords in Ireland, and he would read that gentleman's idea as to the qualifications that fitted a man for the position of resident magistrate in Ireland—the men who were to administer the extraordinary powers under this act. The letter was addressed to Lord Carlisle when Lord Lieutenant of Ireland. It was as follows—

MY DEAR LORD—The kindness which your Excellency has shown me since I have had the honor of being known to you encourages me to apply to you on a subject deeply interesting to me, although I fear it will need all your kindness to excuse the presumption of the application. My brother, Stephen Fitzgerald, having but small provision my father applied to Lord Clarendon, when Lord Lieutenant, for a situation for him, and received an encouraging reply with a conditional reply, but nothing having resulted therefrom, he continued to live an idle life at home (laughter), and fell into habits injurious to himself and distressing to his family (loud laughter), who could but lament to see considerable talent united with an excellent natural disposition completely going to waste (loud laughter). He has latterly, I rejoice to say, been leading a different life, and recently formed an attachment for a most interesting young Scotch lady (loud laughter), one who, especially in point of deep religious feeling, is all that could be wished for, and their union, so desirable, is only delayed in reference to his financial position (laughter). Under these circumstances I venture to ask your Excellency's kind aid in procuring a situation

for him—that of stipendiary magistrate (loud laughter). It is one for which I think he is extremely well qualified (laughter), as he has regularly and very efficiently discharged his duties as a J.P. in this parish and the neighboring district; but, if this post be unobtainable, some one of less value would just now be very acceptable. I really dislike, more than I can well say, thus troubling your Excellency upon such a personal matter; but I feel at least that you can make great excuse for my so doing in a case where more than temporal interests (loud laughter) are concerned.—I have the honor to be, your Excellency's obedient and obliged servant,

P. FITZGERALD, Knight of Kerry. Lord RANDOLPH CHURCHILL—Was he appointed? (Ministerial cheers). Mr. T. HARRINGTON—He was (prolonged laughter).

Colonel KING-HARMAN—I hope the hon. gentleman will give us some proof of the authenticity of these letters (cheers). Mr. T. HARRINGTON—If the hon. and gallant gentleman is acquainted with the writing of the Knight of Kerry I will show the letter to him, and take his word as to its authenticity (loud cheers). He would read another from a nobleman, dated May, 1850. The next letter was from Lord Monck to the Lord Lieutenant. The writer said—

My brother-in-law, who is a captain in the 17th Lancers, is very anxious to obtain some employment which would increase his income. He is unfortunately not on good terms with his father (laughter), and as he has nine children (laughter) and very small means at present, his circumstances are very uncertain (laughter). I understand there are now two vacancies in the office of stipendiary magistrate, and I think he would be very well qualified for that position (loud laughter).

The next was another letter from the Knight of Kerry to the Chief Secretary in relation to the appointment of his brother as a resident magistrate—

I know how best his Excellency must be, but still would venture to ask you at the proper moment to remind him of my brother's application.

The Chief Secretary did remind his Excellency of the applicant, and he got the position (laughter). Then came a most extraordinary application. It was the case of a young gentleman who was recommended by no less a personage than the King of the Belgians. The letter was written by a constabulary officer in Castleconnell, county Limerick, in 1863, and was addressed to the Lord Lieutenant of the day. The writer added—

The increase of salary would be a great boon to be, having a young family to educate.

(Great laughter.)

Mr. W. JOHNSON—Will the hon. gentleman tell us where he got these letters?

Mr. HARRINGTON replied that he had purchased them at an auction (loud cheers). Here was another letter which he would read to the house, dated January 23rd, 1861, and recommending as a resident magistrate Colonel Forbes—

MY DEAR SIR—May I venture to introduce to you my cousin, Major Forbes, late of the 3rd Light Dragoons (laughter), a very distinguished officer. His military testimonials will speak for themselves. He is a candidate for one of the two stipendiary magistracies in Ireland, where his brother, Colonel Forbes, has recently purchased property in Co. Galway.

(Laughter.) The next letter he had was from Wexford, dated 10th October, 1861, and was addressed to the Chief Secretary or Under Secretary of the day. The writer said—

I have been asked by Dr. Craig of this town to solicit your good offices on behalf of Mr. Thomas White, Sub-inspector of Constabulary, who is a candidate for a stipendiary magistracy. He is a cousin of our Ambassador at Athens (laughter), who has already solicited his Excellency, I am ashamed to be boring you this way, but I really cannot refuse without mingling enemies, and all I ask is that you will drop me a line saying a kind word on the matter. He is an influential man here, and it is well to conciliate him.—I am yours, etc.

JOHN GREEN.

The next letter, dated 1859, was from Lord Donegal, and was as follows:—

MY DEAR LORD—First let me offer you my sincere and heartfelt congratulations on your appointment as Lord Lieutenant of Ireland, and then let me beg of you, if you should have it in your power, to appoint a cousin of mine (laughter), Captain Wm. Vernon, of Windsor, Belfast, to some place or other that may happen to fall into your hands, such as a stipendiary magistracy (Opposition cheers and laughter). He is well qualified for anything (laughter); was a long time on the Bench in Wales, and is a magistrate for county Antrim; added to which he has a very large family, and is very poor (renewed laughter). If you can do anything for him you will greatly oblige yours very sincerely,

DONOGAL. (Irish cheers, and cries of "divide" from the Ministerialists). He (Mr. Harrington) could very well understand the impatience of hon. members opposite. He was perfectly sure that the subject was exceedingly distasteful to them (Opposition cheers), but he maintained that it was no waste of time, in view of the fact that the Government were placing their liberties in Ireland at the mercy of men of this description (loud Opposition cheers).

The "constantly tired out" feeling, so often experienced, is the result of impoverished blood, causing enfeebled vitality. Ayer's Sarsaparilla enriches the blood, increases the appetite, and promotes digestion. The system, thus invigorated, feels new strength and energy.

Orin Cattin, 49 Pearl Street, Buffalo, N. Y., says: I tried various remedies for the piles but found no relief until I used Dr. Thomas' Electric Oil, which entirely cured me after a few applications.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Dr. Thomas' Electric Oil, which entirely cured me after a few applications.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

is anything, nor he that watereth; but God that giveth the increase." (1 Cor. 3.) The planting and watering is done to-day by the apostolic ministry, just as in the days of St. Paul; but not that many and no more. All those amongst the congregation who were foreordained for everlasting life believed—the rest went away. We have to save souls and it is by faith in Jesus Christ that we are to be saved. Hundreds of churches profess to have the true faith but only one really has it and the other ninety nine have not. There must be only one true church and it is worth our while to know if we have the faith of Jesus Christ, and if our faith is from Him. If we have the true faith, where do we get it? From those sent to teach it to those who were foreordained by God to enjoy everlasting life? It follows that GRACE IS NEEDED FOR THE PROPAGATION AND SAFE CUSTODY OF THE FAITH, and therefore supernatural preparation is requisite for the Episcopal office, the first of a Bishop being to rear up his spiritual children in faith, which is the original principle of all spiritual life, the "foundation and root of all justice." Faith is not derived from human reasoning, nor is it to be confounded with intellectual conviction. Intellectual conviction may belong to the Jew and heretic as well as to you. They are intellectually convinced as you are, but they are intellectually convinced in error, while the faith of Jesus Christ must be in truth. Faith must have conviction, otherwise it is not faith, but it must be a conviction impressed upon the soul by the grace of the Holy Spirit of God and founded entirely on the revelation of God. The only true and supernatural conviction is that sown in the soul by the grace of God. It was to sow it and water it and nourish it and guard it in the souls of men that Jesus Christ appointed the hierarchy, gave them their everlasting mission and sent them into all parts of the earth filled with the omnipotence expressed in His promise that He would be with them unto the end of time. Its germination in youth, its vigorous development in growing age, its fullness in deeds of self-denying charity, through life, its acceptance also by unbelievers in response to our preaching, these must ordinarily depend on a concurrence of graces flowing through the channels of sacerdotal ministry.

THE AGENCY OF GRACE WORKS IN THE BISHOP AND THROUGH THE BISHOP. Let us examine more closely this divine agency of grace and the manner of its co-operation with the Apostolic ministry for the salvation of the people. God has no need of man's agency. He could accomplish His designs of mercy in His elect without any other agency than His own will. But since He deigns to employ the Apostolic Hierarchy throughout all ages as His instrument for the sanctification and salvation of mankind—"as many as are pre-ordained unto life everlasting" (Acts 13.)—it becomes necessary that He should fit us supernaturally by communication of His own divine power for co-operation with Him in this divine work. For you must not understand the co-operation of God with man and man with God in the work of human sanctification as two separate agencies, one natural and the other supernatural, acting merely in harmony with each other towards the good result. Not at all. Philosophy, equally as Theology, repudiates such a theory. Both agents must of necessity operate in the same supernatural sphere in order to produce a common supernatural result. God and man are indeed distinct agents; but their operation is one, and it is wholly supernatural. It is God working in man and through man by His own divine power and will, and man working upon his fellow-man through the impulse of his own will, it is true, but by the communicated power of God. Remember, therefore, that this agency of divine grace by which the souls of men are saved and sanctified is not an external of the Episcopal hierarchy; it is within them. It is God working in and through man by His divine grace, and so work with God by the communicative power of God upon our fellowmen. The apostle Paul never took to himself the credit of the success of his commission; he never said: "I converted a thousand people in Athens, the seat of Grecian philosophy, or in Rome, or Corinth, or Philippi. He gave the entire credit to God, and only claimed credit for having done his duty faithfully. Writing to these Corinthians he proclaims his own merit in the success of his work only so far as it refers to his performance of his duty. It was by labor, traveling and teaching, by exposing himself to attacks and dangers and loss, and by submitting to the rigors of imprisonment, by preaching in and out of season through day and night, and by giving up all submission to all these that he worked out the salvation of the people, but while he claims credit for himself he gives the glory to God. He says: "I have labored more abundantly than all the other apostles; yet (he adds) not I, but the grace of God within me" (1 Cor. 15 c.). That is a most remarkable sentence. Herein we recognize the two agents, the human and the divine. The good result is attributed to both; to the man ministerially, and to God primarily; to the labors of the Apostle in co-operation with grace, yet much more to grace co-operating with the Apostle, abiding in him, energizing him, and working salvation unto millions through him. It is for the purpose of imparting this Apostolic grace and power to the Bishop-elect of Peterboro, and transforming him into a supernatural instrument of divine agency in favor of his people, that the sacramental rite of consecration is administered to him to-day, as it has been ordained by Jesus Christ and practiced in His Church since the day of Pentecost. So essential is it to the Episcopal office that even the Twelve Apostles, although they had received the signal honor conferred in the appointment, the community in general shared with them in their keen regret at losing the patient, persevering and entirely estimable spiritual father who has ministered to them for so many years.

of the Holy Ghost into fitting agents of the power and wisdom and mercy of God in the spiritual and wholly supernatural order. "Stay ye in the city," said He, "until ye be endued with power from on high." . . . "ye shall receive the power of the Holy Ghost coming upon ye, and ye shall be witnesses unto me in Jerusalem, and in all Judaea, and Samaria, and even to the uttermost part of the earth." (Luke 24c. Acts 1 c.) So also in the case of Saul. He had been filled with revelation by the voice and look of the Lord Jesus speaking to him from out the lightning cloud as he approached the gates of Damascus, and had been declared a "vessel of election, to carry His Divine Master's name before the gentiles and Kings." (Acts 9 c.) Nevertheless he did not dare to go forth to the nations, or undertake to found a church anywhere till the choir of Bishops assembled around the altar of sacrifice, in Antioch, imposed hands on him together with Barnabas, by express order of the Holy Ghost, for communication of Apostolic power and grace fitting them both for their ministry.

BISHOPS IN EVERY AGE ARE SACRAMENTAL AGENCIES. Let it not be said that this transformation of man into a supernatural agency of salvation by the power and grace of the Holy Ghost was needed for the Apostles only, not for the Bishops who succeed them in the ministry. Their commission was given them for all ages to their successors equally as to themselves. The work assigned them is humanly impossible at all times and divine power alone can accomplish in the 19th century as in the first. Therefore the same communication of grace is needed for the successors of the Apostles as for the Apostles themselves. Hence the Catholic Church has administered the rite of sacramental consecration to every Bishop from the beginning. St. Paul consecrated Timothy, Bishop of Ephesus, and Titus Bishop of Crete, and many others, by the imposition of hands, just as himself had been consecrated at Antioch. That grace, and power, and faith, and fortitude, and other hierarchical virtues, were imparted by the consecration, is patent in his letters addressed to two of those bishops. For instance, when he writes to Timothy, "I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands." "Hold the form of sound words which thou hast heard from me in faith." . . . "Labor with the Gospel by the power of God." . . . "Keep the good deposit by the Holy Ghost who dwelleth in us." . . . "Be strong in the grace which is in Christ Jesus, &c." Therefore, brethren, it is not the Bishop's learning or eloquence or zeal that begets faith in his hearers or preserves it in the souls of the children of the church. It is the grace of God in the Bishop and with the Bishop, co-operating in His labors. It is by virtue of the supernatural preparation the Bishop for this agency of grace, through sacramental orders, that the thoughts of his mind and the words of his mouth pass into the hearts of his hearers with divine force and fire of the spirit of God, working in him and through him for illumination of mind and strengthening of will and mysterious attraction of souls to God through his holy word.

THE GRACE OF HIERARCHICAL GOVERNMENT. With the guardianship of the sacred deposit of faith, the government of souls in a great number is committed to the bishop, to conduct them to God. Is not this a work for which the special succor of heaven and grace of divine direction are most manifestly needed? How else could authority based on purely spiritual sanction, and appealing to conscience only for the enforcement of its laws, maintain a discipline of manifold restriction over men of flesh and blood, conquering nature's sensuality and the pride of life? With draw from the hierarchy the divine lights and help promised them by Jesus Christ; let them be God's representatives before men in such manner only as the rulers of this world are, dependent on the general dispositions of Providence for the maintenance of their rule, and, think you, shall they continue long to bind the discordant elements of society in absolute unity of religious belief and subjection to one common law of morality and worship? Impossible. The downward tendencies of nature would more than counterbalance the force of spiritual maxims—the clashing of sentiment and rivalry of parties would evoke a tempest of passion, in whose din the mere human voice of the bishop would be completely inaudible; and thus the Church of the living God, whose divinity of origin is most conspicuously displayed in her undivided unity, would very soon be distracted by schism, and made the prey of heresy and unbelief. Witness what occurs in the sects around her on every side. The dignitaries whom they call bishops are day after day effectually resisted and put to silence on vital questions of dogma and discipline, not through insufficiency of learning or lack of zeal, but because they have no sacramental orders, no hierarchical grace. Would not a similar fate most surely befall the Catholic Church, if her bishops were not divinely assisted, more especially in an age of canonized revolt and in a country where the ablest writers in the press are urged on by blind bigotry to sustain and defend, by every means, how unworthy soever, that has for its object the enfeebling of her authority in regard of her own children. Yes, brethren, among those by whom the episcopal mandate would be challenged, impugned, defied, some might be found whom the Church had reared up with special care for the service of the sanctuary, and who, on bended knees before the altar, in the same moment that they were clothed with the vesture of holiness, placed both hands within those of the bishop, and vowed to him obedience and reverence, ratifying their vow with the kiss of peace. Be not dissatisfied, brethren, if God permits a scandal of this kind to occur exceptionally, and as happily rare intervals, for by men as are plainly convinced how easily the bonds of Catholic communion, like those of purely human organizations, would be broken, did not He Himself protect them in the strength of His right arm upholding the crossier.

"The sure foundation of God standeth firm, having this seal, the Lord knoweth who are his." (2 Tim. 2 c.). The Church

of the crucified shall suffer persecutions and trials from without and from within, even as her Divine Founder did. It was He who said "The disciple is not above his master, nor the servant above his lord. If they have called the good man of the house Beelzebub, how much more his domestics! Therefore fear them not." (Matt. 10 c.) The Catholic Church never loses confidence in Jesus Christ. He said to the Hierarchy of all times, "Behold: I am with you," and she never doubted His word, nor shall she ever. He is with the Bishop, not alone in the teaching of faith and the Baptism of believers and the incorporation of all tribes and tongues and peoples and nations into the unity of her fold, but in the enforcement also of the whole discipline of Christian life upon her children according to the terms of the Apostolic commission, "teach them to observe all things whatsoever I have given in charge to you. Behold! I am with you all days." Some will resist the truth in ignorance, others shall err through infirmity. These the Bishop, acting on the advice of St. Paul to Timothy, will correct with modesty of rebuke, reproof, entreaty in all patience and doctrine. It may happen that some, through pride of intellect or perversity of heart, will now and again stand out in open defiance of Episcopal authority and like the Philistine of old, challenge the captain of the army of God to single combat. This rarely happens, thanks to our good God. But it is not unknown in Canada. It has to be met by the Bishop at the peril of his own safety, for the Bishop takes care to give them special admonition not to tolerate any special defiance of their authority. To Titus he writes "Teach and exhort and rebuke with all authority; let no man despise thee," and to Timothy "Let no man despise thy youth." All else, whether it be ignorance or infirmity or folly has to be dealt with tenderness, but open rebellion against the authority and power and grace of God vested in the Bishop, must be treated as an attempt to wrest the cross from his hand and bring the church under subjection to lawlessness. In such case the admonition given by St. Paul to Timothy for correction of his natural timidity, applies to every Bishop. "I admonish thee, that thou stir up the grace of God which is in thee by imposition of my hands. For God hath not given us the spirit of fear, but of power." . . . "Be strong in the grace which is in Christ Jesus." . . . Labor with the gospel by the power of God." May the Lord save bishops from the painful necessity of sternness in duty; but if the challenge of rebellion should unhappily come, their duty is to hold firm the cross, the symbol of divine authority, the safeguard of religious unity, the weapon of pastoral defence of the flock against the devouring wolf. Let us never forget the word of divine promise, "Behold, I am with you all days."

THE EPISCOPAL POWER OF CONFIRMING AND ORDAINING. Yet another and greater grace must be given to the bishop, to fit him for his office. The choice gifts of the Holy Spirit reserved to the Sacrament of Confirmation are ordained for the preservation and development of faith. Those attached to the Sacrament of Holy Orders are necessary for the perpetuation of the priesthood, in living, visible presence, among the faithful, wherever, in the village and on the mountain-side, as well as in the populous city. To the bishops, the chief rulers of the Church, and successors of the Apostles, the power of administering these Sacraments must belong for the sanctification of God's people. In the exclusive possession of this superior sacramental virtue, the Episcopal is distinguished from the inferior orders of the hierarchy. It is the plenitude of the priesthood of Jesus Christ, whose entire power of sanctification is vested ministerially in the bishop. Wherefore, as Jesus, the Son of Mary, derived all His sanctifying power from the consecration of His humanity by the union of the Divinity in hypostatic union, so also must the bishop be consecrated with divine unction derived from the Incarnation, to enable him to fulfill the whole priestly office of Christ in the Church. And now the Spirit of God, whose breath in life exerts his creative power on the soul of the bishop-elect. When He rested upon the waters of chaos in the beginning, they received a mysterious virtue, enduring throughout all time, for the production of animal life in countless variety and beauty of form. In the creation of a bishop, His operation is upon a nobler subject, the soul of man, for the propagation of a higher life, the life of the children of God in grace. He descends invisibly, and overshadows the soul under the imposition of hands. He rests upon it during the solemn invocation, and announcing with Gabriel, "It is a soul already sanctified; he sanctifies it more. It is a soul already marked with the indelible character of Christ's priesthood; He engraves that character more perfectly upon it, tracing the lines anew in greater brightness and holier unction. Before God and His angels, for time and eternity, the bishop's soul is adorned and hallowed by this uncreated impression engraved with sevenfold grace, denoting his possession of Christ's eternal priesthood in the fulness of the order Melchisedech—his primary title to offer the adorable sacrifice of the new and eternal testament being supplemented by unlimited sacramental power, divine authority as guardian of the sacred deposit, the grace also of government, or hierarchical virtue,—the pledge of special succor from heaven, as occasion may require—in feeding, and ruling, and governing the flock of Christ, by the ministry of the Archbishop celebrant, and his assistant bishops, this change is wrought in the soul of the Bishop-elect. They impose hands upon him, and invoke heavenly benediction and sanctification and consecration. They pour out upon his head the horn of holy chrism, at once a sign and instrument of sacerdotal grace,

infinitely more sacred than that which flowed down the beard of Aaron, the High Priest of the Old Testament. But it is the Third Person of the Adorable Trinity that gives effect to their ministrations. He it is, who, inwardly and in truth, blesses and sanctifies and consecrates the Bishop-elect, in the fulness of sacerdotal unction, and constitutes him a High Priest in the likeness of the great High Priest of the New Testament, Jesus Christ, the Son of God, whom he shall visibly represent henceforth, in power of grace and truth and government, in propitiation and healing, and copious blessing. To hold this power of Jesus Christ over the faithful, with the charge to use it as the Saviour Himself would use it, for the benefit of all, and such unto life everlasting; involve, a responsibility of the gravest kind. Well may the Bishop-elect confide in himself his weakness, and turning to God, like Solomon, in holy fear, invoke the Divine assistance: "God of my Fathers and Lord of Mercy! give me wisdom that I may be able to govern Thy people justly. Send me out of Thy holy heaven and from the throne of Thy majesty, that I may be with me, and labor with me, that I may know what is acceptable with Thee. She shall lead me soberly in my work, and shall preserve me by her power, and I shall govern Thy people justly." And as the holy Scripture relates, that "God gave to Solomon wisdom and understanding exceeding much, and largeness of heart," so may He be pleased to pour out copiously these Divine gifts upon him who shall have chief care of the fold of Peterboro for many years to come; that the sacrament which marks him interlary with the character of Christ's priesthood in perfect image, and imparts to him the power of sacerdotal government, may convey to him likewise the spirit of Christ's rule for the beneficial exercise of his authority. Wherefore, for the Bishop's sake, let us pray, and let us pray also for our own sake (because it concerns us all), that the spirit of Christ may descend on him this day in overflowing benediction, as it did upon the first Apostles in the Cenacle of Jerusalem, and upon St. Paul and St. Barnabas at Antioch, by imposition of hands; and that by faithful co-operation, he may cause it to fructify in all spiritual good amongst us.

Although the choir had not much to do during the service, seldom has there been gotten together in Hamilton a more efficient band of vocalists as occupied the gallery on this occasion. During the ceremony they sang the "Gloria" and "Credo," of MOZART'S Twelfth Mass, and after the Pope's benediction rendered the "Te Deum." It may be stated that there were about seventy-five voices, the choir of St. Patrick's Church having joined that of the Cathedral. Mr. F. L. Cherrier was the leader. Prof. D. J. O'Brien presided at the organ with his usual ability.

It must have been exceedingly gratifying to Bishop Dowling in passing through the church to see so many of his parishioners from Paris, as well as a goodly number from the Diocese of Peterboro. Quite a number of Methodists, Presbyterians, Episcopalians and Baptists were in the congregation. If the ticket system had not been adopted no building in Hamilton could have accommodated the crowds who desired to witness the consecration. The new Bishop's mother, sister and other relatives from the United States occupied a front pew. Mrs. Dowling was the first person to be admitted to the church and the first to congratulate her son after the ceremony. The consecrator and new Bishop fasted all the day previous to the consecration. The ceremony and sermon occupied nearly four hours and a half, but no restlessness on the part of the congregation was observable. After the service the clergy had dinner at St. Joseph's Convent, and Bishop Dowling took advantage of the opportunity to formally reply to the address which the presenters to him on Saturday by the clergy of this diocese, and which was published in the Times. The episcopal party proceeded to Toronto to-day, and will be the guests of the Archbishop at St. Michael's Palace until to-morrow morning, when they will proceed to Peterboro, where the installation of Bishop Dowling will take place, and where public reception will be tendered. His first mass in his Cathedral Church will be on Wednesday morning, the anniversary of Bishop Jamot's death, when he will celebrate a requiem.

Address From the Clergy of Hamilton Diocese. On Saturday morning Bishop Dowling was waited on by a large delegation of priests of the diocese, when the Vicar General Heenan read the following address: To the Rt. Rev. Thos. J. Dowling, D.D., Bishop of Peterborough, from the priests of the Diocese of Hamilton:

As soon as it became known that our Holy Father, Pope Leo XIII., had chosen you as Bishop of the vacant see of Peterborough, we, the priests, your former fellow-laborers of the Diocese of Hamilton, unanimously resolved to manifest our affectionate regard for you and at the same time to give expression to the profound esteem and respect which we entertain for Your Lordship's person and character. It is in consequence of this resolution that we are now assembled, and that we offer to Your Lordship our most respectful and most sincere and cordial felicitations on the exalted position in the hierarchy of the Catholic Church to which it has pleased Divine Providence to raise you. Great and sublime as is the episcopal dignity, it is not above your merits. For many years past those who knew you recognized the piety, zeal, eloquence and learning by which you are distinguished and which have placed you in the front rank of the priesthood of our country. Whilst your best energies were always exerted in laboring for those confided to your immediate care, your talents were ever at the service of your neighbor as often as they were invoked to aid the sacred cause of charity or religion. Knowing that praise would be distasteful to you, we refrain from uttering words that would cause you pain; but we will pardon us for saying that now that the time of separation is at hand your gentle and unassuming disposition, the urbanity of your manners and your uniform kindness and

generosity have endeared you to us all; that your departure will be universally lamented and will create a void that cannot easily be filled. However the interests of the few are of less importance than the general good; even holy affections must be overcome in the performance of duty, and Rome has spoken, the voice of him who sits in the chair of St. Peter has called you to fill the vacant see of Peterboro, to what the pastoral staff that one year ago fell from the dying hand of its first holy bishop. You go to continue the work he began, to emulate his virtues, to imitate his fortitude, zeal and apostolic spirit, and Jesus Christ, who said to His apostles "I am with you all days," will be with you to console and strengthen you, and to enable you to fulfil your mission and accomplish the work He will give you to do. Wishing Your Lordship every happiness, we beg you to accept these episcopal robes and insignia as a souvenir of the affection of your friends, the priests of the Diocese of Hamilton. The address was signed by Vicar General Heenan and Chancellor Keough, of Dundas. The gifts included a pectoral cross inlaid with mosaic of the finest workmanship on pure gold. The chain was in the same classical style as the cross, and the ring was a large emerald set with brilliant. They were made by Tanfani, of Rome, the Pope's jeweller. Accompanying the cross and ring were a full set of pontifical garments and gold mitre. Dr. Dowling was greatly touched with this expression of regard.

Sketch of Bishop Dowling. The following is a sketch of Bishop Dowling's career: Thos. J. Dowling came to Canada when 10 years old in 1831, and entered St. Michael's College, Toronto, in 1855, where he remained 6 years, at the end of which time he was appointed Professor of Classics and taught one year and then went to the Grand Seminary at Montreal where he remained two years and finished his theological course. He returned to Hamilton and was ordained priest on 7th Aug., 1864. He took charge of the Paris mission the following October. Paris Mission which at that time was composed of the town of Paris, townships of South Dumfries and Burford, also Galt, Hespeler, Ayr, Glenora and Paris for a time Preston.

In 1877 he accompanied the Canadian Pilgrimage as a delegate of the Diocese of Hamilton and had an interview with Pope Pius IX on the occasion of his golden Jubilee (50 years as a Bishop, 21 years a Pope). The Pilgrimage had an eventful passage. "The city of Brussels having broken her shaft and was for 23 days unbroken. It took 39 days to cross the Atlantic. On this occasion he visited the principal cities of England, Ireland, France, Spain, and Italy, proceeded as far south as Naples and saw Vesuvius. The first duty on taking charge of the Parish was to pay off the debt of the church, about \$3,000. For that purpose he received generous aid from the congregation and parishioners. He went on a collecting tour to Chicago and Pennsylvania and received material assistance in aid of the building fund. In 1881 he commenced to rebuild the church here (Paris), and to build a \$5,000 church in Galt, and was appointed Vicar General by the late Bishop Crinnon, of Hamilton. On his decease in 1884, he was elected administrator of the Diocese by the clergy of the diocese. In 1885 he was re-appointed Vicar General by Bishop Carr. He also appointed a member of the Bishop's council, and Diocesan Examiner in Theology.

In 1886 he was appointed Bishop of Peterborough by Pope Leo XIII on the recommendation of the Canadian Hierarchy of the Province of Ontario, and the rank of Doctor of Divinity. On looking back over the twenty-two years of his residence in Paris, we find a congregation not without internal divisions, in debt \$3,000. We find to-day, a fine church, a splendid residence, a fine separate school property bought at \$1,600 on which \$2,000 has since been spent, a cemetery of two acres, all long since paid for so that after expending \$20,000, judiciously, he is to leave one of the best parochial residences in the county of Brant. During these years he was persevering in industry and found leading in good works. He established the Ladies Altar Society for the purpose of furnishing and decorating the church, a Father Mathew Temperance Society and circulating Library, a Young Ladies Sodality League, a Temperance and Literary Society for the ladies; also a Catholic Mutual Benevolent Association, an association for the mutual relief of brothers and provision for their wives and families when they are gone.

He was one of the founders of the St. Michael's College Literary Association in aid of which he has founded a silver medal which is given annually for excellency in literature. He has always been ready and willing to give lectures in aid of charitable or educational objects. He is the first student and first priest of the diocese of Hamilton who has his name on the rank of Bishop. The first baptism performed by him was the son of our respected townsmen, Thos. O'Neil, Esq., since then he has baptised 840 others, and married 110 couples. He has an enviable reputation, for sterling worth and integrity, a good citizen, and it will be hard to fill his place.

Farewell Banquet. If anything were wanting to prove the high and universal esteem in which this community holds the genial and talented parish priest who has just been elevated to the Bishopric, the farewell banquet at which his friends entertained the Right Reverend T. J. Dowling, Bishop-elect of Peterborough, in the Town Hall, Monday night, amply furnished it. The Town Hall was filled with an audience representing every class of the citizenry from His Worship the Mayor (who acceptably filled the chair) all around. From the elaborately dressed hall down to the minutest detail of the enjoyable festival, everything done for the occasion betokened the deep love of the people for the departing pastor. The purse which the congregation and citizens and the Sodality subscribed, bore testimony to the substantial interest which marked the occasion; the addresses with which the Bishop-elect was presented breathed sentiments creditable alike to the hearts and

the heads of those who, with mingled feelings of joy, and regret, indicated them; while the cosmopolitan character of the attendance, and the many warm tributes paid to the distinguished guest of the evening by all speakers, nor members of his flock, showed that while joining with the congregation in recognizing the signal honor conferred in the appointment, the community in general shared with them in their keen regret at losing the patient, persevering and entirely estimable spiritual father who has ministered to them for so many years. The Right Reverend guest made an eloquent and feeling reply to the addresses presented to him. He reviewed the years of his labors in Paris, dwelt on the steady growth and prosperity of the Church, expressed his warm appreciation of the treatment he had received as pastor and citizen, and closed with a hearty invitation to his Paris friends to visit him, if in Peterboro, when they would be sure of a hospitable Irish welcome.—Paris Review.

MR. O'BRIEN'S VISIT.

To the Editor of the Catholic Record. SIR,—When first I heard of the proposed visit and mission of our distinguished countryman, the doctor of United Ireland, to Canada, I thought it exceedingly injudicious, undertaken in a misapprehension of the true state of affairs here, and not calculated to advance the cause espoused. One certain result of this visit will be to popularize Lord Lansdowne with a large and influential section of the Canadian people. The Irish inhabitants of the Dominion, appreciating his antecedents, adopted towards that nobleman, representing the Sovereign, the discreet and dignified policy, through virtue of his high office, of letting him severely alone, without any manifestation of good or ill-will. Nor am I so certain that this reserve did not tend to awaken sympathy and popularity otherwise undeserved or latent. I think moreover that it would have been a graceful act to acquiesce in the matured judgment of the venerable and patriotic Archbishop of Toronto, whose wisdom, counsel and fidelity are deservedly esteemed by the great mass of Irish-Canadians, and recognized as the faithful sentinel on the house top who never slept at his post. But I think His Grace will agree with me that the question has assumed a new phase, a phase which it behoves Irishmen not to pass unheeded or unmoved. Mr. O'Brien is threatened through the press and in the legislature by the self-constituted champions of law and order, of freedom of speech and liberty of conscience, with personal violence if he ventures here. Under the altered circumstances I for one would very much regret that he would be dissuaded from coming now. Hereditary bondsmen though they be, the Irish are not easily intimidated. We may be led, we cannot be driven; and those who fancy they can frighten us have read our chequered history to little purpose. I feel convinced that I am voicing the universal sentiment of the Irishman of this country in proclaiming that the hand which smites William O'Brien in Canada must reach its object over the shoulders of a rampart of Irishmen. As to his assailants and the malicious traducer of the Irish race in Parliament a few evenings ago, it would be exalting and dignifying the creature to apply to him the immortal lines of Byron to Castle-rough of happy memory:—

"The miscreant, who well might plunge Erin in doubt, If she ever gave birth to a being so base, If she did, let her long boasted powers be husied, Which proclaim that from Erin no reptile can spring; See the cold blooded serpent with venom fall dashed." It is unnatural, nay, impossible of realization, how any one bearing the proud historic and illustrious patronymic of Brian, the Brave, could fall so low. Evidently there must have been a "finger" on the fence somewhere. Nor must it be forgotten that what are denounced as crimes by the English Government and their abettors here are characterized as virtues of the highest order, not only by the Irish race, but by the whole civilized world uninfluenced by English prejudices, unbiased by the falsehoods and misrepresentations of the English press, and are blessed and sanctified by the unanimous voice of the hierarchy and clergy of Ireland. This is not the first conflict between Divine and English law. Critics will pardon Irishmen if they prefer believing that their devoted and beloved pastors are safer expounders of the moral law than Dabill Castle, with its unsavory brood of sodomites, the legal gibbets, sophistries and hair-splitting of Mr. Dalton McCarthy to the contrary notwithstanding.

I see no special need of a public meeting, as recommended by the Ottawa Ottawa. Those opposed to Mr. O'Brien are not wont to hold forth in the light of day. Their well known ways are ways of darkness, secrecy and obsequiousness, condescended by all laws, human and divine, abhorred of gods and men.

J. L. P. O'HANLY. Ottawa, 23rd April, 1887.

"The Death of Wallenstein."

The students of the College of Ottawa are hard at work upon this classical masterpiece of the great Schiller. The English translator of the tragedy is S. T. Coleridge, and his reputation as a literary man is a sufficient guarantee that the translation is little, if at all, inferior to the original. The piece abounds in magnificent scenes, and in no other tragedy can a finer and more delicate delineation of character be found. Special and elegant scenery is required for the presentation of this play, and several first class artists are now busy painting and arranging it. The musical part of the programme will be the same as used when the play was presented in New York and Boston. The necessary pieces have been received from New York and the College orchestra has already mastered them. The costumes are new, costly and of rich design and it is hoped that this presentation will bring out not only the renowned histrionic talent of the students but also present to the fastidious audience of the Capital a tragedy of merit, in the choice of which the faculty of the Institution have exhibited good taste and sound judgment.

THE CANADIAN COMMONS DENOUNCES COERCION.

CONTINUATION OF DEBATE.

Curran's Resolution Carried by a Sweeping Majority.

Ottawa, April 26. The speaker took the chair at three o'clock.

THE IRISH QUESTION.

Mr. MILLS said there was no doubt that we had no authority to take part in the government of Ireland, but we had the right to advise or make suggestions in this or any other case, where interest or humanity may prompt us.

certain modifications in his resolutions. Referring to the observations of Mr. O'Brien, he said the hon. gentleman came into the world eighty years after his time. He should have been born when men and women were hanged for bad wearing of the green.

Coercion bill, the Cromwellian settlements and martial law; the other by Mr. Gladstone and his proposals to allow Ireland to manage her own affairs.

the more thickly populated Upper Provinces. When, in the course of events, the population of Upper Canada exceeded that of the Lower Province the whole Liberal party of Upper Canada rose as one man to insist that they should have larger representation.

AYER'S PILLS

CURE HEADACHE. Headaches are usually induced by costiveness, indigestion, foul stomach, or other derangements of the digestive system, and may be easily cured by the use of Ayer's Pills.

CURE RHEUMATISM. Rheumatism is among the most painful of the disorders arising from vitiated blood and derangement of the digestive and biliary organs.

CURE BILIOUSNESS. John C. Patton, Lowell, Nbr., writes: "I was attacked with Bilious Fever, which was followed by Jaundice."

CURE INDIGESTION. Ayer's Pills act directly on the digestive and assimilative organs, influencing healthful action, imparting strength, and eradicating disease.

Sold by all Druggists. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

SECOND SUNDAY AFTER EASTER

"Who, when He reviled, did not revile; when He suffered, He threatened not; but entrusted Himself to Him that judges Him justly."

BELL ORGANS AT THE COLONIAL EXHIBITION.

The Marquis de Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN.

W. BELL & Co., GUELPH, ONT.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, N. OXFORD ST., LONDON.

BOOKS FOR MONTH OF MAY

- A Flower for each Day of Month of May, 10 cents; per 100, \$5 00. Flowers for May or Thoughts for Month of May, by Rev. J. E. Mills, 10.

FIRST COMMUNION PICTURES

For Girls or Boys. Size, 6 1/2 x 10 per doz., 20.

Lace Pictures for First Communion.

For Girls or Boys, plain, 2 1/2 x 4, per doz. 25.

CURE FITS!

When any one is afflicted with fits, it is a most distressing and dangerous complaint.

Branch Office, 37 Yonge St., Toronto.

THE NEWEST BOOKS.

- St. Alphonsus' Works, Centenary Edition. Vol. V. The Passion and Death of JESUS CHRIST, 12mo, cloth, net, \$1.25.

CATHOLIC BELIEF, 40 cents.

10 copies, 32 1/2; 50 copies, \$15.00.

BENZIGER BROTHERS

Printers to the Holy Apostolic See, MANUFACTURERS AND IMPORTERS OF VESTMENTS & CHURCH ORNAMENTS.

Mr. DAVIN moved in amendment to the motion that the House should not pass a resolution in favour of the Home Rule Bill.

Mr. GIGAUULT said it was now a well-established principle that where a nation people become sufficiently developed they should be accorded the right of self-government.

Mr. CURRAN said it was his intention to adopt Mr. Blake's suggestions as to certain modifications in his resolutions.

Mr. Brien spoke in support of the resolutions. Mr. WRIGHT said he would vote heart and soul for the resolutions.

Mr. PATTERSON (Essex) hoped no opposition would be offered to Mr. Curran's resolutions, modified as they were in accordance with Mr. Blake's suggestions.

Mr. GIGAUULT said he would vote in favour of the resolutions, modified as they were in accordance with Mr. Blake's suggestions.

Mr. JOHN MACDONALD, who had entered the chamber while Mr. Mitchell was speaking, rose amid cheers and said that he was in favour of the resolutions.

Mr. GIGAUULT said he would vote in favour of the resolutions, modified as they were in accordance with Mr. Blake's suggestions.

Mr. GIGAUULT said he would vote in favour of the resolutions, modified as they were in accordance with Mr. Blake's suggestions.

Ayer's Cathartic Pills are the best that can be employed to correct irregularities of the stomach and bowels.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, 47 St. James Street and Ninth Avenue, New York City.

SECOND SUNDAY AFTER EASTER

Who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself up to Him that judges Him unjustly. — Epistle of the Day.

One of the hardest trials, my dear brethren, to which we can be exposed, indeed, perhaps the hardest one of all, is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who are in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted...

I think, then, that to find a real cure for our headache about matters of this kind, we must take the one which St. Peter gives us in this Epistle of to-day. We must take refuge under the shadow of the cross of Him who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps."

The cross of Christ is the only remedy in the last resort for all the pain and misery of the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, try to hear our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was done on Him, the Saint of saints; on Him who was not merely holy, but holiness itself, the source of all sanctity, the Giver of every virtue that we can have.

Let us consider how He was reckoned with the malefactors, how He was condemned not merely to die, but to the shameful death of a criminal; and how not merely one or two, but the crowds of His own people, whom He had come to save, turned against Him and heaved all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by His essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne His infinite purity and sensitiveness to sin only made these tortures more and more intolerable; physical suffering was little in comparison.

Yes, as the Apostle says: "In this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy, which His sinners are too apt to take, of accusing His accusers."

Let us then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to resist for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every possible excuse for those who have done wrong; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

Ayer's Cathartic Pills are the best that can be employed to correct irregularities of the stomach and bowels. Gentle, yet thorough in their action, they cure constipation, stimulate the appetite and digestive organs, and strengthen the system.

Worms cause feverishness, moaning and restlessness during sleep, Mother Graves' Worm Exterminator is pleasant, sure, and effective. If your druggist has none in stock, get him to procure it for you.

A Fair Offer. For many years the proprietors of Hayward's Yellow Oil have offered to refund the money to all purchasers of that medicine where it failed to give relief in case of pain or painful affections, such as rheumatism, neuralgia, sore throat, deafness, burns, bruises, sprains, stiff joints, neuralgia, and internal or external inflammation.

INCORPORATION OF THE JESUITS.

To the Editor of the Times.

Sir,—In your reply to my remarks on the fierce attack you made against the Order of Jesuits in your issue of April 18th, you say that "I should consider your statements mild when compared with an article which you quote from the Week of March 3rd." I must say that nothing very mild could be expected from Mr. Goldwin Smith when writing of Ireland or the Catholic Church, for the Regius Professor seems to lose all control of his temper and his language when he treats of those two subjects. Yet, how is it possible for me or anyone professing the Catholic faith to consider as mild the following remarks which occur in your editorial of the 18th:—"Jesuitism is a political conspiracy, the most deadly that has ever afflicted a country. No blacker record attaches to any other institution or society. It is the sworn enemy of freedom and everything which modern civilization holds dear. They are well known to the world by their evil fruit. In every country where the Jesuits have had full scope they have sowed the very seeds of the State." Now, sir, you may call this whole a sweeping condemnation of a religious order as mild compared to what Goldwin Smith says, but I hold that not even Satan could formulate anything more unjust or diabolical against even the Turks or the Mormons.

Now, sir, let us hear Mr. Goldwin Smith. He says:—"The Jesuits have a right to one thing only—the exclusion from the national territory as a sworn enemy alike of morality and freedom." If such were the case, how is it that the Jesuits are not excluded from the United States? If they are the sworn enemies of morality and freedom, why are they received with open arms in England? Goldwin Smith and you, sir, as an Englishman, acknowledge the United States and England as the two most enlightened and best-governed countries on God's earth, and yet the Jesuits are welcomed in both countries as aids and abettors, not of immorality, but of science, of purity, of holy faith and of civilization. Were the Jesuits the enemies of morality it is possible that so many Christian families in both those countries should crowd the Jesuit colleges with young men and boys who are expected to be the solace and ornaments of such families, and the pride and glory of their country? In the United States the Jesuit Fathers have sole charge and direction of grand and flourishing colleges in Boston, Worcester, New York, Philadelphia, Maryland, Washington, St. Louis, New Orleans, etc., in almost every State and city on the American continent, and yet the Government of the United States not only tolerates these colleges, but grants charters of university privileges to most of them. In England and Ireland there are 500 Jesuit Fathers engaged in teaching or in missionary work. They are everywhere considered a blessing to the country in which they labor and pray and teach. But you, sir, and Mr. Goldwin Smith would have them banished from every land. I hesitate, sir, to characterize such bigotry.

Again, sir, you state that by Pascal and Paolo Sarpi the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writers can surpass, and from Pascal's Jesuitism received the wound which bleeds forever. Now, sir, I deny that Pascal ever accused the Jesuits of moral infamies, whatever he may have written about social intrigues. But the fact is that his "Lettres Provinciales," in which he attacked the Jesuits, were condemned in Rome and sentenced in the Council of State and Parliament of Aix in France to be burned by the hands of the public executioner. Paolo Sarpi wrote works advocating an odious system of duplicity, oppression and hostility to the authority of the Pope, Paul V. For this he was denounced as a schismatic and a heretic, and he revenged himself by writing ever afterwards diatribes against both the Pope and the Jesuit Fathers. Now, sir, it requires a vast amount of cheek or an unpardonable presumption of ignorance on our part that you should palm off Pascal and Paolo Sarpi as Catholic writers. It would be just as reasonable for you or Mr. Smith to quote Voltaire, John Calvin or Martin Luther as Catholic orators or writers because they had been brought up in the Catholic faith, from which they apostatized.

You say, sir, that the Roman Catholic sovereigns demanded and obtained the suppression of the Jesuits from the Pope. In my previous letter I stated, and now repeat that only the scoundrelous men and women of Europe presented the Jesuits to Madame de Pompadour, the concubine of Louis XV., when she was the incontinent wife of King Herod; John the Baptist. The Duke de Choiseul was her tool. He intrigued with the corrupt Prime Minister of Portugal, a villain called De Pompaal, and between both they influenced the courts of Spain, Portugal and France, that ruled by effect Bourbon princes, to seize upon Jesuit property, to banish them at midnight from their monasteries and drive them without any warning, without trial, without any formal accusation, into foreign lands, where they had to bear every sort of torture and indignity. It is true that Pope Clement XIV. yielded to the clamour raised in those courts, and the threats of kings and prime ministers to leave the Church unless the Jesuits were suppressed. The Pope with tears in his eyes praised the Jesuits for their many great virtues and sacrifices, and signed the order of suppression, but not of condemnation. In a few years they were recalled, and as you may see if you take the trouble of looking up history that the violence brought to bear on Pope Clement XIV. by corrupt Bourbon rulers and the parsimonious and avaricious to obtain the suppression of Jesuits, filled his soul with bitterness. Incontrovertible testimony establishes the fact that he died of a broken heart.

The next charge brought against the Jesuits relates to the revocation of the Edict of Nantes. Your slanderous statement of its originating in Jesuitism and its usual agents a confessor and a mistress, is absurd. Grodious, a Protestant historian, declares that it was revoked by Louis XIV. for the public good and the unification of the national interests, and Simon, a Protestant historian, maintains that Chancellor Le Tellier on his dying bed implored the king to allow him as a

last consolation the honor of signing the act of revocation. The Jesuits are not mentioned in connection with the revocation of the Edict of Nantes in any manner or form, but of course bigotry must distort history no matter who suffers. Again you, sir, or Goldwin Smith, it is difficult to conjecture which, make a general charge against the Jesuits of "having kindled by its intrigues the civil war of the League in France, and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestiferous influence extends." Now, sir, if you had said all this of the Protestant Reformation your statements could be well propped up by facts of history. The civil war that raged in France, for twenty-five years at least, was kept up by Huguenots rebelling against their lawful prince in order to have the child, Claude, a Protestant, proclaimed king. They pillaged cities, ravaged the whole country and after calling in foreign help from Germany and England they engaged in four general battles with the king's troops in which ten thousand or twenty thousand men fell on both sides. In Germany the people, stirred by the fanatics of the Reformation, rebelled against their lawful sovereigns and deluged Bohemia, Wartemburg and Prussia in blood. The Jesuits were not there at all. Volumes could be written of the atrocities committed in those countries through religious fanaticisms, enkindled to a white heat by the infamous Theodore Bzaz and other disciples of John Calvin. But how you can make the poor Jesuits accountable for the immoralities, the atrocities and deluges of blood perpetrated all over Europe by the Huguenots and Calvinists is beyond the range of an ordinary intellect to conjecture. Why do you not say that the Jesuits caused the death of Chancellor Sir Thomas More, the amiable and aged Bishop Fisher, Cardinal York and other victims of the brutality of Henry VIII., who spared no man in his anger or woman in his lust? Do you not know, sir, that Queen Elizabeth ordered the judicial murder of two hundred and fifty Jesuit Fathers during her reign and no charge could be brought against them except the crime of saying mass and carrying the consecration of religion to dying Catholics. Is it not Cabbett, a Protestant historian, who says: "The Reformation was each example of generous forgiveness and fostered in plunder, bloodshed and robbery." If your readers misboud any of my statements in this letter they have but to consult the Protestant historians, Simond, Grodious, Shrake, Ranke, Cabbett; besides Lingard, Rhoebucher, K. Hele, Catholic.

I am, yours very sincerely, for truth and fair play for all, FATHER COOK, St. Thomas, April 28, 1887.

SIDE BY SIDE.

United Ireland.

Who could have dreamt it! Scarcely a year ago there was not on the world's face two peoples who knew each other less or hated each other more than the people of Great Britain and of Ireland; the hatred of the ignorant and bigoted tyrant on one side and the unquarrelled victim on the other. To-day the two peoples stand side by side in a resolute struggle against a common foe.

Never has the world seen a nobler example of generous forgiveness and selfless class for the oppression of their brethren of labour and are filled with righteous indignation against the tyrants that have so long disgraced them. It is the story over again of the malicious dwarf who set the two giants fighting, and wounded and plundered them when they were exhausted by the conflict. The giants have shaken hands now, and the dwarf had best look to himself. It is not the union of the peoples of England and Ireland that the Unionists desire, but their disunion. They are to be chained together that they may fight. Enslaved Ireland has been a bar to England's progress; free Ireland will be an example and an encouragement, Landlords and capitalists, trembling for their selfish monopolies in England, are anxious to maintain their outworks in Ireland. It is for this the savage Coercion Act and the swindling Land Act are designed and combined. The English people, it has long been said, would play the part of the enslaved elephant who is taught to beat his struggling brother into submission. What are this pitiful drove of lords and landlords who constitute the Coercion Government and their tail without the might of the English nation at its back? Mr. Gladstone has established the sovereignty of the people, and they know their own power. The present battle is more England's battle than ours. The grand old Liberal leader has nobly said: "In my opinion, the rejection of this Bill is more needed by England than by Ireland. For Ireland it is a question of suffering, and she knows how to suffer. For England it is a question of shame and dishonor, and to cast away shame and dishonor is the first business of a great nation." We are not afraid of coercion over here in Ireland. "We have been through it all before—eighty-six times before." Eighty-six times we have been beaten coercion to the ropes. The eighty-seventh and final round is not likely to make us nervous. In the days of our tribulation we have learned the stern patience which smiles at tyranny. We must win any way, and we know it. But it was almost worth waiting for our liberty to have the English people side by side with us in this last conflict. When Gladstone's voice rang out the battler—"Justice for Ireland"—clear and strong at the last general election it was as the trumpet of the great angel. The peoples of Scotland and Wales

will not falter when victory is assured. We have held our own against desperate odds; to-day the odds are all upon our side. The English people are with us and the English leaders. G. Atan and O'Connell never flashed their souls out in more magnificent appeals for Irish freedom than Gladstone and Morley. "The time was," as John Morley exclaimed in his glorious speech in London.

When the Irish people, when the Irish peasant, saw no light on the horizon save that which shone upon him across the floods of the great Atlantic; but now he sees a new light nearer home (prolonged cheer). He looks no longer westward alone. He looks eastward too (renewed cheer). He sees a beacon of hope and of sympathy from England which will not be put out (cheer). This ill omened message, which we have begun our campaign against to night (cheer), is a measure for dashing out this beacon light. It will fall (renewed cheer). The light will still shine.

Ay, truly the light will shine, England has caught at last the reflection of the great glow of freedom which gleams so brightly across the Atlantic, and the old forms of tyranny in that new light stand bare and stark, crumbling and falling. The bitter feud of seven centuries is drawing to a close, England and Ireland should be friends, and will be in the good days coming. This battle waged together in a good cause will cement their friendship more than a thousand treaties. It may be the year which has opened with coercion will not close till it has seen two generous nations:

Whose none the great God! So close together in the onward way. No longer slave and tyrant, but free friends.

For Children Starving to Death, On account of their inability to digest ordinary food. Scott's Emulsion can be digested and gives strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Pittsford, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious and that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is not the least startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King Street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

Money to Loan at 6 per Cent. J. BURNETT & CO. Taylor's Bank, London.

Golden Medical Discovery. Thoroughly cleanses the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers. Golden Medical Discovery cures Consumption (which is Scrophulous of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs. For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

HAZARD'S MELLOWING CUBES. FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effective Destroyer of worms in Children or Adults.

GET THE BEST. Books that Agents Can Sell and Every Catholic Family Should Have.

THE PUBLISHERS DESIRE TO CALL attention to the following list of Books made expressly for canvassing purposes, and to sell on the instalment plan. They are all sold in the best manner, and are fully illustrated and printed on fine paper. They are published with the approbation of the late Cardinal MacDonnell and the most Rev. M. A. Corrigan, D. D., Archbishop of New York. Sadler's New Life of Christ, Life of the Blessed Virgin, and the Bible. Lives of the Saints. Standard editions of the Great National History of Ireland, by MacDonnell and Mitchell. Lives of the Popes from St. Peter to Pius IX., Lives of the Irish Saints, Life of Daniel O'Connell, a Popular History of the Catholic Church, by O'Keefe Murray, the Sorrows, Lectures, etc., by Dr. Cahill, The Church of St. Peter's History, her Statutes, her Monasteries and shrines, by Rev. Theo. Walsh and D. Conyngham, Carleton's Works, 10 vols., Bantlin's Works, 10 vols., Gerald Griffin, 10 vols., PRAYER BOOKS—Key of Heaven, Golden Treasury of the Sacred Heart, St. Patrick's Manual, Manual of the Passion, Daily Devotions, Albums, and Soldier's Household Library, the cheapest series of Catholic works published in the world. Agents with small capital can make a good living by engaging in the sale of our publications. We offer liberal inducements. Complete catalogue mailed free. For terms and territory apply to:

D. & J. SADLER & CO., 31 and 33 Barclay St., New York. Pearl Pen & Pencil Stamp, with Name etc. OUR LATEST INVENTION THE PEARL PEN. PENCIL STAMP. WHEN CLOSED IS AS SMALL AS A QUARTER OF AN INCH. PRINTS NAME, ADDRESS, AND SIZE OF COMMISSION. NEW PATENT, NEATLY AND HANDSOMELY OF NEW STYLES. 10c. PER DOZ. BOTTLED AND Labeled. H. L. DUNN, ST. LOUIS, MO., U.S.A. Agents wanted everywhere. Big pay/Circulars free.

Waters' Patent Metallic Shingles. They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are economical in weight of metal. They can be put on by ordinary workmen. A good roof is an important part of your property. Send for circulars and references. Sole manufacturers in Canada, WATERS & CO., Cor. River and Gerrard Sts., Toronto, Ont.

HAYWARD'S PEPPERMINT BALM. CURES COUGHS, COLDS, HOARSENESS, ETC.

NASAL BALM. POSITIVE Cure For GOLD IN HEAD, CATARRH, HAY FEVER, &c. Beware of dangerous and harmful Liquids, Snuffs and Catarrhing powders. Nasal Balm is entirely free from any other preparation. If not obtainable at your druggists, send prepaid on receipt of price. Sole Proprietors, H. W. FULFORD & CO., Brookville, Ont.

St. Catharines Business College. This is a purely a Commercial School, conducted by experienced teachers and practical accountants. Four regular teachers are employed, besides assistants; a Commercial Law Lecturer, who delivers one lecture each week, and excellent lectures at stated periods each term. Pupils are prepared for the University, and about one-third are from Catholic families. Parents are requested to inform the Principal what church they wish their sons or daughters to be placed in communion with while at the College and their wish will be fully complied with. Address: W. H. ANGER, B. A., President.

TO THE CLERGY. The Clergy of Western Ontario will feel assured, be glad to learn that WILLIAM HINTON, General Grocer, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Cartage. First-class Hearses for hire, 202 King Street London, Ontario. Telephone, 254 King Street, London, Ontario.

CELEBRATED COOK'S FRIEND BAKING POWDER. IS A PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success arising from its being intrinsically THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited anxious imitations. Beware of such. No addition to or variations from the simple name: COOK'S FRIEND IS GENUINE. Trade Mark on Every Package.

ELECTRIC AND MINERAL BATHS. Will cure every case of Kidney and Nervous Diseases. The New Medicines, sold at 50 cents a bottle.—J. G. WILSON, Electric Physician, 32 Dundas Street, London, Ont.

Illustrative Sample Free. SELF-PRESERVATION. HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and cure your system with naseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Files only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men, for the next ninety days. Send now or cut this out for you may never see it again. Address Dr. W. L. PARKER, 4 Bulfinch St., Boston, Mass.

MINNESOTA. Cheap Homes on long time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Lands, Best Dairy Land and Best Wood Land in Western & Central Minnesota that are to be found in the world. For full particulars, terms and information, address: P. A. MCCARTHY, President, The Stevens County Abstract & Real Estate Agency, Lock Box 146, Morris, Minn.

MENEELY & COMPANY. WEST TROY, N. Y., BELLS. Favorably known to the public since 1858, Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Pells.

McShane Bell Foundry. Finest Trade of Bells, Chimes and Towers of Churches, Colleges, Towns, Cities, etc. Fully warranted satisfaction guaranteed. Send for price and catalogue. McSHANE BELL FOUNDRY, CHURCH STREET, W. L. VANDUZEN & TIFT, Cincinnati, O.

BUCKEY BELL FOUNDRY. Bells of Pipe Copper and Tin for Churches, Schools, Fire Alarms, etc., FULLY WARRANTED. Satisfaction guaranteed. VANDUZEN & TIFT, Cincinnati, O.

NO ENGLISH STABLE IS CONSIDERED COMPLETE WITHOUT ELLIMAN'S EMBROCATION. FOR SPRAINS, CURBS, AND SPLINTS WHEN FORMING. FOR OVER-REACHES, CHAPPED HEELS, WIND GALLS. FOR RHEUMATISM IN HORSES. FOR BROKEN KNEES, BRUISES, CHAPPED ROCKS. FOR SORE SHOULDER, SORE HAIRS. FOR POOR ROT, AND SORE MOUTHS IN SHEEP AND LAMBS. FOR SPRAINS, CUTS, BRUISES IN DOGS. SPECIMEN TESTIMONIALS. From His Grace The Duke of Rutland, Belvoir Castle, Dec. 1, 1875. "I think it very useful. Rutland. Castle Weir, Kingston, Hertfordshire, Dec. 9, 1875. "Gentlemen,—I use the Royal Embrocation in my stable a couple of times, and have found it very serviceable. I have also used the Embrocation in connection with liniment and poultices for the last two years, and have suffered very little since using it. F. L. ELLIMAN'S ROYAL EMBROCATION. Sold by Chemists, Druggists, and Saddlers, throughout the Kingdom. Prepared only by ELLIMAN, SONS & CO., SLOUGH, ENGLAND.

ELLIMAN'S EMBROCATION. THE SAFEST, QUICKEST, MOST CERTAIN REMEDY. Prepared only by ELLIMAN, SONS & CO., SLOUGH, ENGLAND.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS. Sanctuary Lamps, burn a week without interference. Post free, in a box, which lasts a year. REV. R. W. MEAGER, Weymouth, England.

Written for the Record. "He Giveth His Beloved Sleep."

I had a friend in the long ago, The beautiful dreamer long ago, When sweet with promise, and warm with love...

O. M. B. A.

New Branches. Branch No. 56 of the Catholic Mutual Benefit Association was instituted on Friday at Hamilton by District Organizer John Rossan...

On April 11th, Deputy A. Kern organized Branch No. 55, at St. Agatha. He was aided by Rev. Father Schweitzer...

Resolution of Condolence. To the Editor of the Catholic Record. Guelph, April 26, 1887. Sir, at a regular meeting of Branch 31, O. M. B. A., on the 25th inst., the following resolution was adopted...

Correspondence of the Catholic Record. FROM PORTAGE DU FORT.

A few years ago the zealous parish priest of Portage du Fort, in the Vicariate of Pontiac, taking his good people into counsel, invited them to consider the advisability of providing that prosperous and pleasant little town with a good Catholic school...

devoted to its study. They translate Latin very well. The Inspector (Mr. Gay) pays his annual visit on the 15th of May...

OBITUARY.

Mr. O'Connor, Wright, P. Q. We regret to have to record the death of Catherine Hart, widow of the late Charles O'Connor...

Mr. Wm. Ryan, Halifax. We regret to announce the death of Mr. William Ryan, of Halifax, N. S. It appears the deceased was superintending the building of the new city dock...

On Thursday morning, April 21st, after a brief illness, Mr. James White died at his residence, Howard street, Toronto.

Born in Brandon, Ireland, he came to this country in early manhood, and for more than thirty years lived in Toronto. On the 24th of April, he died at the age of fifty-eight...

ST. THOMAS.

The new altar was dedicated in the church of the Holy Angels, St. Thomas, on the 24th April. Rev. James Walsh, of the cathedral, London, preached on the Gospel of the day, "The good shepherd giveth his life for his flock..."

altar is a massive and elegant piece of workmanship, and not only adds greatly to the appearance of the church, but reflects much credit on the firm of Goodwin & Jennings...

FROM HALIFAX.

MAYOR O'MULLIN. We take much pleasure in recording the election of Patrick O'Mullin, Esq., of P. & E. O'Mullin, as mayor of this city...

LITERARY AND MUSICAL. The concert under the auspices of St. Mary's Y. M. T. and B. society which took place on the 27th at Orpheus hall did not receive the patronage of the very excellent programme...

- 1. Selection—Bohemian Girl.....By Balfe. St. Patrick's Band. 2. Duet (vocal)—"Waverley Hope".....Miss Sheridan and Joyce. 3. Solo (vocal)—"The Weaver's Song".....Miss O'Connell.

- 1. Selection—Remembrance of All Nations.....St. Patrick's Band. 2. Solo (vocal)—"The Weaver's Hope".....Miss Sheridan and Joyce. 3. Solo (vocal)—"The Weaver's Song".....Miss O'Connell.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, softness and richness. It is the only one that is made from the finest wheat flour...

CATHOLIC PRESS.

It is generally understood that in view of the new Crimes Bill a general revision of the list of Irish Resident Magistrates will be undertaken. Why not throw the places open to public competition...

of how to bring the masses and the poor into the churches, but vindicated by the glorious testimony of the truth, not to be disturbed even by an actual count. The masses may be justly said of all our cities. Indeed take away the Catholic element from the houses of worship, would there really be a pretense to call this a Christian land?

As a judge, Lord Avonmore (Lord Chief Baron of the Court of Exchequer in Ireland) had one great fault—he was apt to take up a first impression of a case, and it was difficult afterwards to obliterate it. This habit was at times to Curran a serious source of annoyance...

Catholics should redouble their fervor and firmness in professing by word and action their belief in the omnipotence and omniscience of God, and this in view of the growing indifference in this matter. A certain Professor Starbuck, D. D., writes an article for the New York Independent, entitled "How Far Does Rome Acknowledge Other Churches?"...

A Mr. Smith, a Methodist preacher from Ferguson, complained at the Minister's meeting last Monday that Catholicism was making headway in the outskirts of the city, that he had been fighting Rome "all by himself" and was mighty tired of it. No wonder, poor fellow. A curious circumstance about this matter is that Rome was not aware that the fellow was fighting her at all.

London Universe. The officers of the police told off for the odious task of arresting Father Ryan threw down his arms and refused to play such an ignominious part. "He was not going to be a priest hunter," he said. His name deserves to be handed down for honorable remembrance—Constantine Dorney, of Kiltelly. He is no impulsive youth, but has eleven years' service to his credit and bears a high character.

Writing on the Easter services in Cincinnati the Commercial Gazette of that city has the following to say of the Catholic attendance: "There were several Masses, several occasions of divine worship, both at the Mass and Vespers, had an honest abundance, carefully estimated, not less than seventy-five thousand Catholics attended them during the day in the city and suburbs. It was a glorious tribute to the religious character of the city, not estimated by a spasmodical thousand or four in Music Hall; not calculated by the efforts of a few priests and others, who are continually talking at the problem...

F. C. FLANNERY'S BANKRUPT STOCK STORE LESS THAN COST

NOTE THE FOLLOWING GOODS AND PRICES: All wool, black and colored castors, etc.; many dress goods, 5, 10, 12, 14, and 20c. worth double the money; 15c. damask, table linen, napkins, grey and white cottons, 10c. dentims, shirts and drawers, towels, towelling, shirtings, blankets, cotton bags, etc.

LOCAL NOTICES. Just received at J. J. GIBBONS', for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Cottons, New Table Linens, Towellings and Sheetings, New Ribbons, Lace and Embroideries, New Gents' Furnishings, at bottom prices.

CHARITABLE BAZAAR THOROLD, ONT. FATHER SULLIVAN, of THOROLD, is making a final effort to complete his church of Our Lady of the Holy Rosary, some 2000 some ten years ago. His parishioners are comparatively few, and generally in humble circumstances.

JOHNSTON'S FLUID BEEF. This preparation is justly celebrated for the nutritious and life-sustaining properties which it contains. To the INVALID it is invaluable, as it can be retained and assimilated by the weakest stomach.

HEALTHY. It is sold by all first class Druggists and Grocers everywhere. R. DRISCOLL & CO. REFORM UNDERTAKERS. Open night and day. An attendant always on the premises. THE FINEST HEARSE in the Dominion. Upholstering a Specialty. R. DRISCOLL & CO., 424 Richmond St., London, Ont.

C. B. LANCTOT 1664 Notre Dame Street, MONTREAL, P. Q. ALTAR WINES OF ALL KINDS SILKS, MERINOS, BLACK SATS AND LINENS. Largest assortment of Brocades, Vestments, Calfskins and Clobertines at the lowest market prices. Orders respectfully solicited.

St. Jerome's College. Complete Classical, Philosophical & Commercial Courses. For further particulars apply to REV. L. FURBER, C.E., D.D., President.

NICHOLAS WILSON & CO. 126 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED. P. O'DWYER, WINE & SPIRIT MERCHANT, 152 Dundas Street, London. The choicest goods in this line kept constantly in stock at prices to suit the prevailing competition.

NICHOLAS WILSON & CO. 126 Dundas Street, Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED. P. O'DWYER, WINE & SPIRIT MERCHANT, 152 Dundas Street, London.

CHARITABLE BAZAAR THOROLD, ONT. FATHER SULLIVAN, of THOROLD, is making a final effort to complete his church of Our Lady of the Holy Rosary, some 2000 some ten years ago. His parishioners are comparatively few, and generally in humble circumstances.

JOHNSTON'S FLUID BEEF. This preparation is justly celebrated for the nutritious and life-sustaining properties which it contains. To the INVALID it is invaluable, as it can be retained and assimilated by the weakest stomach.

HEALTHY. It is sold by all first class Druggists and Grocers everywhere. R. DRISCOLL & CO. REFORM UNDERTAKERS. Open night and day. An attendant always on the premises. THE FINEST HEARSE in the Dominion. Upholstering a Specialty. R. DRISCOLL & CO., 424 Richmond St., London, Ont.

C. B. LANCTOT 1664 Notre Dame Street, MONTREAL, P. Q. ALTAR WINES OF ALL KINDS SILKS, MERINOS, BLACK SATS AND LINENS. Largest assortment of Brocades, Vestments, Calfskins and Clobertines at the lowest market prices. Orders respectfully solicited.

St. Jerome's College. Complete Classical, Philosophical & Commercial Courses. For further particulars apply to REV. L. FURBER, C.E., D.D., President.

NICHOLAS WILSON & CO. 126 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED. P. O'DWYER, WINE & SPIRIT MERCHANT, 152 Dundas Street, London. The choicest goods in this line kept constantly in stock at prices to suit the prevailing competition.