

"Tu es Sacerdos in Aeternum"

WRITTEN FOR A PRIZES GOLDEN JUBILEE. Tu es sacerdos in aeternum—words of deepest meaning stamped a seal upon each priest's heart. The signs that the Holy One has printed to seal by His own-few apart.

and those of little faith trembled for the issue. But above the dark clouds rolled away—the rainbow of promise spanned the firmament—and Christ arose and came down to the sea and the waves, and there came a great calm; and when the storm had passed, the banner of the Church is seen triumphantly riding o'er the waves.

THE CHURCH AND CIVILIZATION.

Toronto Catholic Weekly Review.

In the course of his remarks on Sunday evening last at his meeting house on Bond street, "Dr." Wild again gave his hearers a taste of his "prophecy," which, for vapidity and non-sensical egotism, entitled him to a commanding position in the ranks of those who have caused their tortures to be confined within the palled walls of a Government institution.

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"There can be no conflict between the Church and civilization, properly so called, for though it is not the primary office of the Church to labor for the promotion of the secular world, she fulfils a duty of a more exalted and more august nature, and she is the mother of civilization, more or less defiled, more or less deformed, lashed down to the fifth century. That century was, in learning, like the setting of the sun amid the dark, lurid, clouds that presage the fierce, angry storm; it was the fading away of the light of Roman learning and fierce violence of the sword of the barbarian, and scattered fragments of the Roman world.

It is to be wondered at that we Catholics love our holy faith? It is surprising that we value our Catholicity as the most precious gift of our Creator, dearer to us than life itself; and that we hold its institutions and clergy in reverence; giving to them blind obedience and honor, submitting ourselves to them in all things? It is the proudest boast, the highest title, the most honored appellation, are the words "I am a Catholic!"

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Catholic Record.

London, Sat., May 23rd, 1891.

INVOCATION OF ANGELS AND SAINTS.

III.

CONCLUSION.

In our two former articles on this subject we indicated a number of scriptural proofs of the lawfulness and utility of the Catholic practice of asking the saints to pray for us.

It remains that we should show what has been the constant tradition of the Church on this subject.

Let us now see what is the testimony of the other Christian Fathers on the subject, besides Origen.

At the public reformatory on Randall's Island and in certain other public institutions, under pretence of keeping out sectarianism the managers have hitherto not allowed any Catholic services to be held for the benefit of Catholic children.

The chaplain heretofore provided for the institution at Randall's Island is a Methodist, and all the influences exercised over the children hitherto have been of a Methodist kind.

St. Cyril, in a letter to Pope Cornelius, says: "Let us pray for each other, and if any one of us depart let our love continue in the presence of the Lord; and in the presence of the mercy of the Father"

let us not cease to pray for our brethren and sisters."

St. Dionysius of Alexandria says "The angels bring aid from heaven to those who are about to suffer for justice sake."

Speaking of his guardian angel, St. Gregory Thaumaturgus says: "That sacred angel of God feedeth me from my youth."

Eusebius relates that Theodosia requested those who were about to suffer martyrdom "to remember her when they came into the presence of the Lord."

St. Hilary says: "The angels preside over the prayers of the faithful, and continually offer to God the prayers of those who are saved through Christ."

St. Ephrem of Syria prays to St. Basil in his panegyric on that saint: "Intercede for me unto Him who is most merciful, and call me to Thee, O Father, by thy intercession."

We might cite many more passages from the ancient Fathers proving that the usage of the Church was always to invoke the angels and saints of God by asking them to pray for us.

The same is to be inferred from the joy of the angels in heaven "when one sinner doeth penance, more than for ninety-nine just."

The saints of God are the product of God's grace; and as the admiration with which we regard a beautiful picture redounds to the glory of the artist who made it, so the veneration with which Catholics regard the saints of God, far from detracting from the honor which is due to God alone, does honor to God.

FREEDOM OF WORSHIP IN PUBLIC INSTITUTIONS.

The Freedom of Worship Bill, by which Catholics in public institutions in New York State shall in future not be deprived of the right of practicing their religion, has been passed by the State Legislature by a vote of eighty-seven to eighteen.

Before 1859 Sierra Leone was visited occasionally by Catholic religious orders, but in that year a permanent mission was established there, under great hardships and sacrifices, and converts have been so numerous that there is now a Bishop at Freetown, having a cathedral which will accommodate one thousand persons.

Concerning the missions of Central Africa, Mr. Jebson writes recently: "The Protestant missionaries, as a rule, do not seem to have as many converts or friends as the Roman Catholic missionaries."

The Bill has yet to pass the Senate, but it is expected that it will meet with but slight opposition in that body.

THE CATHOLIC CHURCH AND THE NEGRO RACE.

The Rev. Bishop Newman, who was elected to this office at the General Conference of the Methodist Episcopal Church of the United States at the last meeting of that body in New York, lectured last week in Toronto on the "War of Races."

Another instance of inaccuracy is surely to be found in Bishop Newman's description of the journeys made by the descendants of Sem, if we are to take the short synopsis of his lecture which is given by the Mail as correct.

It would, we believe, puzzle the most enthusiastic and daring explorer to perform this feat. It is not our intention, however, to examine critically the points of his lecture which depend greatly upon the imagination; but we may judge from these instances that Dr. Newman's statements are not to be implicitly received on his mere word.

Coming to the question of the present condition of the negroes of the United States and Africa, the quasi Bishop thinks proper to cast a stone at the Holy Father, Pope Leo XIII. He says:

"When Sambo had no home the Holy Father had no respect for him, but when Sambo could shoulder a musket and place a ballot, the Holy Father suddenly had a profound respect for the emancipated slave."

It is with a very bad grace that the Bishop of a Church which actually split into two parts on the question of the fraternity of the negro and white races should thus sneer at the interest which the Catholic Church is taking in the welfare of the blacks.

There is neither Jew nor Greek; there is neither bond nor free. For you are all one in Christ Jesus." (Gal. III, 28.)

In the Catholic Church the case has all along been different. The Catholic negroes were not numerous in the South, in comparison with the Protestants, but they were treated as equals, before God, with the whites.

In Africa Catholic missionaries penetrated the interior of the continent long before the Protestant missionaries preached their gospel there; and though the "bal-lot" had not been introduced into the wilds of the dark continent, the Catholic missionaries did not omit their duty of spreading the light of Christian truth.

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We know also that it was through the zeal and humanity of Cardinal Lavigerie that Europe was made acquainted with the horrors of the African slave trade. The Catholic missionaries did not penetrate the land, with a military escort, scourging the natives for their own aggrandizement, as was frequently the case with others.

It is evidently an insane jealousy which induced Bishop Newman to use the

insulting language above quoted. But we presume he knew that just such talk would be very pleasing to an "enlightened" ultra-Protestant audience in Toronto.

GREEN-EYED JEALOUSY.

Evangelist Moody has brought down upon himself the ire of Fifty Fulton, whose lies and obscenities have been so much admired by Dr. Wild's congregation on Bond street, Toronto, that they made him their temporary preacher during the absence of their pastor for some months.

It appears that the Evangelist is not incalculated with the bigotry of Fulton's Boston followers, and some time since Mr. Moody gave a contribution towards the erection of a Catholic church in Northfield. He also spoke recently in the Park street church, Boston, condemning the spirit of intolerance by which many Protestants are actuated against the Catholic Church.

"It is a gospel of tolerance. We can go to Luke to find out how to treat those who don't agree with us—Roman Catholics for instance. There is much harm done by the way that Protestants abuse them."

The scurrilous and obscene lecturer who has vowed to devote his life and energies to the crusade against Popery could not endure that such talk as this should be heard in Boston, where, under his leadership, bigotry is aiming at supreme political control, and temporarily attained it, so he made Evangelist Moody the special theme of a sermon which he delivered in the Music Hall a couple of weeks ago.

"In the Park street church Moody talked about tolerance. Tolerance, indeed! Would you tolerate small pox? You can't tolerate evil. You must fight it."

Fulton may have discovered by this time that all his fighting has not repressed Catholicism, either in the United States or Canada, though he has done his worst in both countries. He will have to tolerate it whether he like it or not.

The Japanese Presbyterians have cut the Gordian knot which has been so long puzzling the brains of the same body in this hemisphere, the question of revision of the Confession of Faith. As to the "Westminster Confession," the Japanese will have none of it. They have adopted a totally new one which they call the "Presbyterian Confession of Yoddo."

The Westminster Confession makes God a tyrant who has created a large proportion of mankind, denominated the reprobate, for the chief purpose of dooming them to hell. This was John Calvin's favorite doctrine, and on it he built his system of theology, which is the same which was adopted by the Presbyterians of Scotland.

The preterition doctrine is the distinctive feature of Presbyterianism, which has been the cause of so many Presbyterians becoming Unitarians, Universalists and Infidels. It was this doctrine which drove Bob Ingersoll out of that Church, as he seems to have imagined that it was essentially a doctrine of Christianity.

The Japanese, however, while pleased with the semi-democratic form of Presbyterian Church government, recoiled with horror from this doctrine, and struck out a path for themselves. But the amusing side of the matter is that the missionaries, who on this side of the world are obliged to profess belief in the reprobation and preterition dogmas, have fully consented to this Japanese departure, as they are aware that they could not otherwise retain their converts of "the Flowery Empire."

All this reminds us of the case of Bishop Colenso, who was sent by the Anglican Church to Natal to convert the Zulus and other heathens of South Africa, but who became himself practically a Zulu in creed.

Presbyterianism without foreordination and preterition is Hamlet played without Hamlet as one of the dramatic persona.

In the report of the Registrar-General for England and Wales there is given a table of mortality among males of the different professions or occupations between the ages of twenty-five and sixty-five. The death rate of each profession is compared with the annual mortality of all males, this being counted at 1000. According to these figures the mortality among the clergy of all denominations is placed at 556. It appears, therefore, that the clergy as a rule are longer lived than the general population.

The writer in the Evangelical Churchman professes to have discovered that the celibacy of the Catholic clergy is con-

trary to Scripture and nature, because St. Paul teaches that "the Bishop and the deacon must be the husband; (respectively) of one wife."

LONGEVITY OF THE CLERGY.

It is, therefore, St. Paul's belief that marriage is good, but that the state of virginity or celibacy, both for men and women, when it is embraced for God's sake, is nobler and higher.

We must add that Christ Himself, as well as St. Paul, commends the state of celibacy in those who have entered into it "for the kingdom of heaven." (Matt. xix, 12)

It is to be remarked that from the figures of mortality given above, the Anglican clergy stand much lower than the general population. This is because they are not worked nearly so hard as the average layman, and their pay is better.

The name of the Rev. Heber Newton, Protestant Episcopal Rector of All Souls' Church, New York, is well known to the religious world of America.

Among those invited by Mr. Newton was a Unitarian minister, the fixed views of which denomination come nearest among the Protestant sects to Rationalism pure and simple.

But Mr. Newton has just brought down upon himself indignation from an unexpected quarter. The pseudo-Benedictine monk, known as Father Ignatius, has discovered that Mr. Newton's recent sermon on the Resurrection of Christ is a denial of that fundamental doctrine of Christianity, and he has accordingly brought a public charge of heresy against the rector of All Souls.

He then thanks Father Ignatius for his discourse, in which he branded Mr. Newton's teaching as heretical. Father Ignatius adds: "I don't know what is the matter with Mr. Newton. I think his brain must be paralyzed on this subject of the Resurrection, which is one of the fundamental doctrines of the Church. Such words as those I have read seem to me the quintessence of solid blasphemy."

What seems most remarkable about the event is that, from present appearances, it is not the Rev. Mr. Newton who will be punished for his heresy, but rather Father Ignatius, for presuming to call attention to his delinquency.

Mr. Newton's friends are busily at work endeavoring to prevail upon Bishop Potter to revoke the monk's license to preach in his diocese. As he is not a subject of Bishop Potter, he cannot be punished in any other way, but it is probable that this will be the course of action adopted towards him, and many Episcopal ministers of the city are endeavoring to bring him to task in this way.

The whole matter has been further complicated by the news which has just

come to light, that the Rev. Mr. Newton has just been elected to the office of Rector of All Souls' Church, New York, in place of the late Rev. Mr. Newton.

The whole matter has been further complicated by the news which has just

come from the Abbey of Llanthony, Wales, while the entomologist is at its height, and what has happened is not likely to benefit Father Ignatius' case. First we were informed that the Abbot, who was under the monk's jurisdiction, had left the Abbey to become a Catholic, and in hot haste after this startling intelligence, it is said that the great majority, —78 out of 80—of the monks and nuns, have followed her example.

It was reported also that Father Ignatius himself is about to follow the same course which his nuns have taken, but on being interviewed he denied that such is the case. He admits, however, the probability that the report about the nuns is correct. From this we may reasonably infer that before he left the abbey there must have been some marked tendency towards the Catholic Church which he had hitherto succeeded in repressing, but which became irresistible when the restraint of his presence was removed.

THE TWO GREAT FEASTS OF THE BLESSED EUCHARIST.

The sacrament of the Blessed Eucharist was instituted on Maundy Thursday, the evening before the day on which our Divine Lord was crucified. According to the history of this institution as given by the first three Evangelists, Sts. Matthew, Mark and Luke, on the first day of the Azymes, when, according to the Mosaic law, it was commanded to eat the Pasch, the disciples asked of Jesus where they should fulfil this duty. By His order they went into the city and found a man in whose house they made the preparations necessary, and while they were at supper Jesus took bread, blessed and broke, and gave to His disciples and said: "Take ye and eat: This is My body." And taking the chalice He gave thanks and gave to them saying: "Drink ye all of this. For this is My blood of the New Testament which shall be shed for many unto remission of sins."

Christ had already promised, after feeding five thousand miraculously, on five barley loaves and two fishes, that he would give them a food more precious than the manna: "Moses gave you not bread from heaven but My Father giveth you the true bread from heaven, for the bread of God is that which cometh down from heaven and giveth life to the world." (John. vi.) He added: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

Over and over again does He insist in this chapter that He will give His flesh to be our food indeed, and His blood to be our drink indeed, that is to say, in truth, in reality, and not in figure. In this sense the Apostles present at His last supper received His words: that is to say, as a fulfilment of the promise which He had previously made, and which is recorded in the sixth chapter of St. John's Gospel. It is no wonder that in the Church so great a sacrament, the legacy of Christ's own sacred flesh and blood, should be regarded as the greatest of sacraments, owing to the actual presence of our Saviour therein.

For a gift so precious, made to mankind, the Church has always manifested the greatest gratitude to our Blessed Lord, who gives it to us in the banquet which is properly styled the "banquet of love." The Mass of Maundy Thursday is therefore devoted specially to thanksgiving for the institution of the Holy Sacrament of the Eucharist; and St. Augustine in one of his letters tells us that the feast in his day was kept every year as commemorating the "Supper of our Lord."

This festival is evidently of the highest antiquity, and there is no doubt that it comes from Apostolic times. But in the thirteenth century, in expiation of the first direct denial of Christ's real presence by Berengarius, it was deemed desirable to institute a feast which could be celebrated with unmixed joy as a testimony of our gratitude to Jesus Christ for so great a sacrament, and this consideration gave rise to the additional festival of Corpus Christi.

Maundy Thursday, occurring in Holy Week, when the Church is occupying herself with the thought of the sufferings of our Saviour, did not give full opportunity for the joyful celebration of such a festival, and the Blessed Juliana, Prioress of the convent of Mount Cornillon, who was specially devoted to the Holy Sacrament of the Eucharist, made known to the Archdeacon Robert, of the town in which her convent was established, that she had been admonished by a heavenly vision to cultivate devotion to the Blessed Sacrament by keeping a special festival in its honor.

When the Archdeacon became afterwards Bishop of the diocese he instituted the feast of Corpus Christi for this purpose; and later, becoming Pope under the title of Urban IV., he ordained that the festival should be kept throughout the world, and that a special office should be celebrated in honor of so great a sacrament. He did not arrive at this conclusion, however, until moved thereto by a miracle by which the real presence of our Lord was publicly testified, as if specially to refute the heresy of Berengarius referred to above. The miracle which led to this result is attested by several contemporaneous writers.

The office of the Blessed Sacrament which is still recited on Corpus Christi was by request of the Pope composed by St. Thomas of Aquinas, who is called by the significant name, "the Angelic Doctor," from the angel-like clearness with which he treats all theological subjects. The prose *Lauda Sion*, which was part of his work, and which is read at the Mass of the Blessed Sacrament, is a most complete exposition of the doctrine of the Church on the Real Presence.

The Blessed Sacrament is the central object of Catholic devotion. The presence of our Lord in the tabernacle of the altar is the motive why, if we would imitate the spirit of St. Mary Magdalene in anointing the feet of our Lord with precious spikenard, we should seek to adorn the Church, and especially the altar of God, which is Christ's dwelling-place.

There is no devotion better calculated to increase our love for Christ than that to the adorable Eucharist, and it should be particularly cultivated during the whole octave of the Blessed Sacrament, which begins on Thursday next, the feast of *Corpus Christi*, which words are Latin for "the Body of Christ."

The solemn procession which takes place in honor of the Blessed Sacrament in Catholic countries on *Corpus Christi* is one of the observances appointed by Urban IV., as a most appropriate mode of testifying reverence, joy and gratitude.

DISALLOWANCE QUESTIONED

When it was officially announced a few weeks ago that the Manitoba School Act, which virtually annuls Catholic education in that Province, was not disallowed by the Federal Government at Ottawa, we predicted that the French-Canadian element would soon be heard from. We could not conceive the possibility of two millions of Frenchmen lying down quietly while their rights as British subjects were trampled on, and while the very constitution that guaranteed unto them those rights was allowed to be disregarded, if not utterly violated. Nor were we far astray in our estimation of the French character. A cry has been raised from one end of Quebec to the other that the French Canadian minority in Manitoba must be protected from the assaults of bigotry; that the circular signed by one Cardinal, four Archbishops and seven Bishops ought to have as much weight in the councils of state as the firebrand speeches of Dalton McCarthy and a few Equal Rightists; and finally, that the conduct of our present Cabinet in Ottawa must be sustained or condemned by a general and decisive vote in the Commons of Canada.

The French journals in the neighboring Provinces are not mincing matters: even the best and most eloquent supporters of the Government accuse their own chiefs of supineness in not having forfeited their portfolios rather than have submitted to the humiliation imposed on the Catholic minority by the fanatics, who care not if the grand confederation that promises so much be broken up into its original fragments. The *Verde*, the *Courrier du Canada*, which is the organ of the Minister of Public Works, the *La Presse*, the *Etendard* and the *Minerve*, all with more or less vehemence condemn the too easy acquiescence of the Government in the efforts made by fanatics to disturb the whole Dominion by denying to French-Canadians in Manitoba the privileges freely granted to the Protestant minority in the Province of Quebec.

The French-Canadians only ask that the rights always conceded by them to Protestant minorities shall be secured to their fellow Catholics, who just now happen to be in the minority in Manitoba. What sort of Christianity must Protestantism be that is so easily roused to fanaticism, that will listen to the ravings of a disappointed politician, and, at his bidding, refuse to observe the first and most necessary of all the commands, which is the cornerstone of civilization and of peace in this world— "As you would that men should do unto you, do ye also unto them in like manner." Were Protestants in the minority in Manitoba, would they submit to have their children sent to Catholic schools? or would they consent to pay taxes for the support of Catholic schools, and then pay besides for the education of their own children? They certainly would never submit to such unfairness or such tyranny. And how can they expect that Catholics may be found so craven as to tolerate such actual jug-handled legislation on the part of Protestants? They may, rest assured the Catholic

voice of the whole Dominion and the liberal, solid sense of the Protestant electorate will make itself heard and felt before the would be oppressors of Catholic subjects in this country be permitted to smash up confederation and array one half the population in deadly conflict against the others.

Dalton McCarthy may repeat ad nauseam that French language and Catholic schools must be abolished if not by the ballot then by the bullet. Orange Pashas may tell us in their 12th July orations that the battle of the Boyne must be fought over again in Canada. We fear neither. We rely upon the good sense of our Canadian yeomanry, and the proper education of the youth of this Dominion to prevent by humane and wise legislation any such dire and destructive catastrophes.

Mr. La Riviere, member for Provencher, first raised his voice in the House of Commons to give expression to the feeling of dissatisfaction prevalent all through the Province which he has the honor to represent.

He moved for returns of copies of all correspondence, petitions, memorials and all other documents submitted to the Privy Council in connection with the abolition of the official use of the French language and of Separate schools in Manitoba by the Legislature of that Province. He did not at this time intend to make a speech with regard to the matters. He desired that the documents when the motion which would be made would come before it. The official use of French was assured to the French people of the province by the Manitoba Act of 1870, which, being sanctioned by the Imperial Parliament, could not be altered either by the Provincial Legislature or the Dominion Parliament. But the responsibility of the House was still greater in regard to the Separate schools, which Mr. La Riviere stated to have existed systematically and in working order before confederation; and that in the Manitoba Act a clause had been inserted purposely to guarantee to the new province the continuance of those schools. This was a delicate question, but it was one with which the House would have to deal.

There is no doubt whatever about the delicacy and the difficulty of this question. When it was disallowed provisions were made for an appeal to a superior court, the Government allowing all the expenses of the trial. Now the fanatics are moving in the House for an explanation of those expenses, while challenging their justice and the authority of the Government to grant them.

Mr. C. Devlin reiterated the demand made by Mr. La Riviere, and delivered a speech on the occasion which was listened to with rapt attention and will be long remembered as Mr. Devlin's maiden speech.

Ottawa county has every reason to feel proud of its new member; and the Catholics of this Province, whether of French or Irish origin, ought to rejoice in the fact that a champion has been found who is not afraid to boldly assert their rights and stand up manfully as a bulwark between them and the fanatics who would oppress them. Mr. Devlin has begun well and nobly. His maiden speech in the House of Commons is a masterly effort. His style and diction are both forcible and harmonious, and his well-balanced sentences, while bristling with argument, are most pleasing to the ear. Nor has the admirable speech he delivered on last Tuesday evening the appearance of having been written out and committed to memory, yet it flows on so smoothly and grandly as though it required no effort on the part of Mr. Devlin to think as a man and speak as a scholar.

We welcome Mr. Devlin, therefore, not only as champion of justice to Catholics, but as a public orator and rising statesman, who, if he perseveres in the path of loyalty to God and truth he has chosen, cannot fail, while benefiting his fellowmen, to carve out for himself a brilliant and glorious career.

SACRED HEART ACADEMY, LONDON.

On Monday and Tuesday of this week the young lady pupils of this institution, had, together with some invited friends, the pleasure of listening to lectures given by Mr. T. A. Dwyer, of Baltimore, Professor of English Literature. The discourses were of a purely literary character, embracing sketches of the lives of some of the most celebrated writers of ancient and modern days. Selections from their choicest thoughts were given with peculiar charm in his nature. Most instructive, too, was the professor's criticism and explanation of the characteristics of each author. This is a most important feature of convent education, tending as it does to brighten the intellects of the pupils by making them familiar with the beauty and choicest productions in the literary world.

An anti-European riot has taken place at Woo Hoo. The natives attacked and burned the Catholic mission and a number of European dwelling houses. The Europeans have taken refuge upon the hulks anchored in the river. Her Majesty's ship *Inconstant* has been ordered to proceed immediately to the scene of the riot, and to protect the lives and property of the European residents. Woo Hoo is a treaty port of China in the Province of Nyan-Hoi, on the Yang-Tse-Kiang river, fifty miles from Nan-King. The population is forty thousand.

LORD SALISBURY AND THE IRISH EPISCOPATE.

Lord Salisbury took occasion in a speech recently delivered to denounce in no measured terms the so-called undue interference of the Irish episcopate in the politics of Ireland. He professes to foresee a great danger to the Protestant minority if in that thoroughly Catholic country the Bishops and priests be allowed to advise their flocks in regard to the political leader whom they should follow. He maintains that the clergy have no right to interfere in the politics of the country, and that their doing so is a threat against the Protestants, which implies that they will be unjustly dealt with should Ireland ever obtain Home Rule.

This is, of course, the resuscitation of the old cry that "Home Rule" for Ireland means "Rome Rule." It is a direct appeal to the prejudices of the people of England to deny justice to Ireland, because the people of Ireland are Catholics.

There is not the least fear that the Catholic majority in Ireland will tyrannize over the Protestant minority. The readiness with which the most thoroughly Catholic constituencies elect Protestants to represent them in Parliament is sufficient proof of this; and the loyalty with which the people adhered to Mr. Parnell as their leader, while he was subjected to the most villainous conspiracy which was ever concocted against a public man, is further evidence of this, if such evidence is required. It was not until Mr. Parnell's own act, by which he brought the blush of shame to the countenances of his well-meaning and ardent supporters, that he was abandoned by the majority of the Nationalist members of Parliament; but no one can say that this repudiation of him took place because of his Protestantism. The unanimity with which the Catholics of Ireland supported a Protestant leader and his Protestant followers stands in striking contrast with the fact that nowhere in England, Scotland or Ireland is it possible for a Catholic to be elected for a Protestant constituency under almost any circumstances. This being the case we are surely justified in concluding that if Lord Salisbury were honest he should commiserate the Catholics who are politically ostracised on account of their religion rather than the Protestants, towards whom the Catholics have always unhesitatingly shown their willingness to do more than full justice.

The charge of intolerance which Lord Salisbury implies against the Catholic people of Ireland comes with extremely bad grace from the leader of a party which has already shown and persists in showing its extreme intolerance both of the religion and politics of Irishmen.

To sustain his view of the case Lord Salisbury points out the incongruity which would be acknowledged if the Protestant metropolitan of Canterbury or York were to meet with his suffragan Bishops and solemnly to decide upon the deposition of the Conservative leader. We submit that this is not at all a parallel case with the action of the Catholic Bishops of Ireland in regard to Mr. Parnell. The English people are not ground down by oppressive laws, as are the people of Ireland. They are not brought periodically to the verge and even down into the pit of famine and starvation by laws imposed upon them by an alien Parliament, as are the people of Ireland. We need not discuss what may be the duty of the clergy of England in regard to the political questions which are before the country; but it is certainly the duty of every man in Ireland, clergyman or layman, to interest himself in bettering the condition of the people.

The clergy of Ireland have, therefore, a living interest in the present political situation, even if it were to be conceded that it is not proper for a clergyman as such to interfere in questions purely political.

But we maintain that politics are not altogether a matter apart from religion. Politicians often deal with religious matters and matters which affect morality, and it is therefore of importance that the men who make laws should be men under the influence of religious sentiments. It is the duty of every citizen to see that legislation should be at least not adverse to religion; and it is therefore eminently proper that the Irish Bishops and clergy should take an interest in the character of the men who are to be the leaders of the Irish Nationalist party.

The position of the Anglican clergy towards English parties is altogether different. The Establishment is the religion of but a fraction of the British people, and it is, further, the creature, and not the moral guide, of the State. Its relations to English parties are, therefore, entirely different from those of the Catholic Church to the people of Ireland. Lord Salisbury should know this, and knowing it he should recognize that his comparison between the two cases is quite irrelevant.

To all this we must add that above all countries, the battle for civil rights in Ire-

land has been also a struggle for freedom in exercising the rights of conscience in opposition to the ascendancy of an intolerant Protestant faction and for the abolition of penal laws. The Catholic clergy have always been with their people in this contest, and there is no reason why they should not still stand up in the same cause. Catholics still labor under disabilities to which the Protestants are not subjected, and the clergy have a perfect right to have a voice in the selection of leaders whom they can trust. But though the Irish Catholic Bishops will take an interest in furthering the just demands of Ireland, it is altogether wrong to infer that they will favor any injustice towards Protestant Irishmen. They have not done so in the past, nor will they do so in the future. They will not imitate the conduct of those Protestant ministers who throughout the length and breadth of the land thundered out recently their anathemas against all who favored the removal of those absurd disabilities under which Catholics still labor, and which Mr. Gladstone proposed to remove by his recent motion to repeal those barbarous relics of the penal laws which still remain on the statute books of the Empire. Lord Salisbury acknowledged in his speech the undue interference of Protestant ministers on this and similar occasions. He would be more profusely occupied in teaching these persons their duty to the public than in dictating the course which should be followed by the Catholic episcopate.

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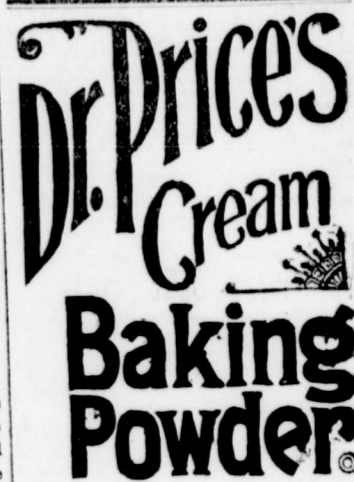
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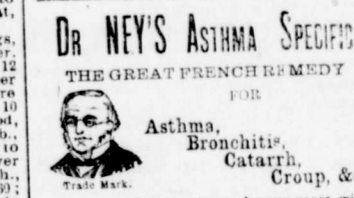
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soldier was rewarded for saving the little Prince, and the Duchess of Kent took down his name and regiment and promised to do something more for him. Five pounds were sent to the man afterwards when on duty in Ireland, but it was not till Nov. 1877 that John M'Clintock found out that the Princess Alexandra when she had saved fifty-six years before was the same lady that had come to be Queen of England.



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The successful experience of many years with numerous patients confirms the N.E.Y. ASTHMA SPECIFIC as the most reliable preparation, but lack of space compels us to publish only a few lines of two of these testimonials.

The Rev. Sister A. Bore, of St. Boniface (Manitoba) General Hospital, says: "As regards Dr. Noy's Asthma Specific, I have used it since I was first attacked, and it has cured me. I never fail to give relief."

St. Boniface, June 28th 1890, SISTER A. BORE.

Dr. G. Desrosiers writes Nov. 12th 1890: "I have used Dr. Noy's Asthma Specific in several cases of Asthma with very good success. I had a particularly bad case of asthma recently. An old man of 73 years of age had been an inveterate asthmatic for the last 15 or 20 years. His sufferings were so severe that he had been in the hospital several times. He had used all the remedies for Asthma, but without success. I gave him Dr. Noy's Asthma Specific, and he was cured. He has not had a return of his asthma since. I cannot but consider this a most gratifying result. I have used it myself upon having tried this most excellent preparation."

St. Felix de Valois. G. DESROSIERES, M. D.

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CHURCH ORNAMENTS

CHARLES, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc. Etc. 1677 NOTRE DAME ST. MONTREAL.

INTERESTING MISCELLANY.

How quickly one generation of men follows another to the grave! We come like ocean waves to the shore, and scarcely strike the strand before we roll back into the forgetfulness whence we came.

A KING OF HEARTS. Mr. Charles Bartram, at a private soiree given before Dr. Walsh, the Archbishop of Dublin, in London lately, presented a pack of cards to His Grace, requesting him to draw one.

PREACHERS' YARNS. "Breddren," said an old colored pastor, "de church am like a ship, an' de pastor, which am yo' 'umble servant, am like de sail dat propels de ship, an' de congregashun am like de sailors on board de ship."

RESPECTABLE SINS. Beware of respectable sin! Not that any sin, however girlishly arrayed or soddily dignified, is in itself respectable; but that some sins are so countenanced by certain classes that they are held to be respectable.

ADMISSION TO "GOOD SOCIETY." Thackeray's satirical remark that "it takes three generations to make a gentleman" is usually treated as nothing more than a smart saying, but it has in it the germ of an elemental truth.

OUR BOYS AND GIRLS.

A NEGLECTED DUTY. We talk much about the duties of parents to children. We want to reverse the question and say a word as to the duties of children to parents.

OUR LADY'S CRIB. It was a warm day in spring. The air blew from the south into the window of a tenement house looking upon an alley, filled with a row of tenement houses.

MARKS OF PATRIOTISM. The old war-wounds of veterans are surely marks of patriotism, and the speedy and permanent relief of such is surely a beneficent act.

THE IDEAL WOMAN MAKES HOME BEAUTIFUL BY HER HANDS AND PRESENCE. The fondest hope that every mother has for the innocent little daughter sleeping on her arm, nestled in her breast, is that she may in good time become the wife of a good man and the mother of beautiful children.

GOOD HUSBANDS ARE RARE. Even men who notoriously defend and stand up for each other admit this much, and for proof refer you to unlighted parlors in scores of homes, to the odor of peace-makers in the one o'clock cars at night, to the Adamless Elms that are everywhere, and they will tell you that the woman who has a good home-loving husband, a man who sincerely prefers to chum with his wife rather than to spend his spare time knocking around clubs, theatres or offices makes the fatal mistake if her home is not the brightest place her self the best society, her friends the most congenial he can desire.

There are young wives who in a year merge all the feminine graces into the easy going slattern whose bangs are in permanent curl papers and whose pretty matronly figure is swaddled in a greasy wrapper. There are young wives who get a notion of shining in something they call society and who are immensely proud if they can set up a reception day, wear a wrapper they call a tea gown and exhibit the pasteboard of a lady whom they call a society woman.

how if the little heart gets to aching over petty jealousies engendered by finer feasts and finer tea-gowns and a more fashionable visiting list than her own? How about John and the supper-table set for two, and the clink of two teaspoons on the tray, and the white apron and the little figure flying down the steps to meet and greet him on his way?

There are young wives who get into the habit of going away from home somewhere every day. They have engagements for the matinee, to shop, to visit, to trot along High street, finding it a very good drawing-room, and who finally find that this sort of excitement has become as essential as air to them.

There are childless women who persist in living in a sort of domestic dry rot who ought to be helping in the world's work; there are others whose children, grown and married, no longer need their constant care, and manifestly the time has come for such women to do their share in teaching, comforting and saving the young, the sick, the homeless and the unfriended ones.

DOMESTIC LIFE NEED NEVER BE A BROW OF SORROW if the domestic queen is all right. Her highest elements are friends, books, pictures, made and the enjoyment that comes from their use.

When Nature falls in her duty to a flower it dies, and when women neglect the duties of love a priest, a clergyman, or the law has planted at her door, it, too, will die.

Every cozy, happy, peaceful home in all this great America is some good woman's monument. Men build houses, but women make homes.

Every duty which the child owes to his parents is a happy acceptance of the favors which their parents give. The father loves more than the child loves. God has so made the parent and the child that the parent's love is stronger than the child's.

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dependence, and upon that development of gentility which comes of conscious power united with kindly feeling and sympathy. Fortune and power are born of these attributes, but the attributes themselves may exist when fortune and power have passed away, leaving the descendants of the man of independence of character still a recognized member of good society, though he may not be a man of personal force or fortune, for it must be observed that good society could not exist but for the underlying strata.

Even in a republic, where all men are supposed to be equal, there are recognized grades of society, higher and lower; but the higher cannot create themselves—they rest upon those beneath them. Men of sufficient moral and intellectual force to assert their independence are constantly rebelling and rising to the upper strata; they prove their fellowship by refusing to yield their independence, but they must do so in the proper manner, not in the brutal way of the French revolutionists, but with the courtesy associated with good nature.

Not until after six o'clock," said Johnny, in a discouraged way; "and baby feels so bad, Sister. I don't know what to do for her." And the tears ran down the little fellow's cheeks.

There was just a moment's pause, and Sister said: "I will rock baby in my arms. I think she will go to sleep sooner than by carrying her. You are not tall enough or big enough to do that," and she smiled as she looked at Johnny, a small boy even for ten years.

The first duty which the child owes to his parents is a happy acceptance of the favors which their parents give. The father loves more than the child loves. God has so made the parent and the child that the parent's love is stronger than the child's.

A third duty children owe to parents is that of appreciation. Common is the remark that children do not appreciate their parents until they become parents themselves. True is the remark as it is common. But each child should do all that is possible to regard with full regard the endeavors of his parents.

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Johnny, the tears coming into his eyes; for our Johnny loved his books. Before the foot was hurt in the machine, which had left his father laid up for months, and taken all the wages laid by to pay for food and meet the rent, Johnny had been told that a Christian education was better than all the money in the world, and to have their son lose his chance for this education was the hardest part of their poverty to Patrick and Annie Deegan. But there was no help for it; and, as they said, it must all be left to God and the kindness of the Blessed Virgin, "Help of Christians."

The Sister took it all in at a glance. Here was poverty, because regular work could not be had. Here was the poor teaching baby, bereft of its mother, and here, too, was the bright little boy, losing all his chances for a good education, perhaps all his ambition for one.

"I see, Johnny," she said, after a moment. "You must take care of baby, just as mother says. I will see that you do not lose any more points than can be helped; and tell mother I will call in a day or two and see her. We will talk it all over then. Perhaps there will be a way for you to go to school as usual. Be very kind to poor baby," she said, caressing the moaning little thing. Then, as if a thought had come to her, "when will mother be home?"

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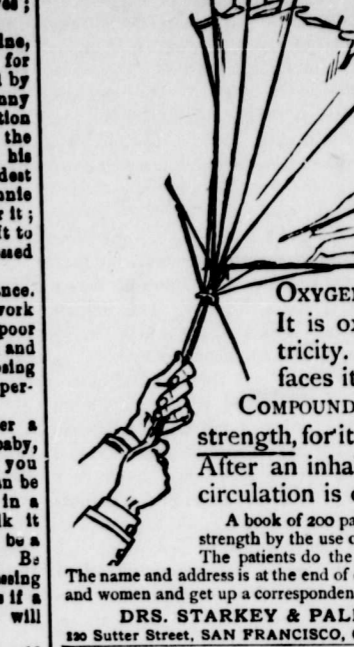
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USED UP Men and Women resort to stimulants sometimes; and they know its wrong. To feel good after a square meal or a lungful of nourishing ozone is all right. This is fuel for the engine. So with COMPOUND OXYGEN. It invigorates because it is food.

But what of our Johnny and Baby Anna? Anna found a reaction, and when she took the white veil of a novice, asked to receive the name of Sister Anna Regina, who had been dead many years, but never forgotten. Our Johnny became a priest, and when some one asked him when he and his sister got their vocations, he said: "When Sister Anna Regina took the baby, pressed the little cheek to her own, and rocked her to sleep."—Bliss Allen Starr.

CATHOLIC PRESS. N. Y. Catholic Review. A correspondent of a secular journal sends word to his paper that the celebration of Holy Week in the capital of Costa Rica "is not calculated to inspire a newcomer with a sense of progress in the country."

At a meeting near Guverne, in Sligo county, on last Sunday the Rev. Mr. Keenan, of Ballinaderena, categorically and emphatically stated that he was authorized to announce that John Dillon had sent out the message from prison that there was no man in Ireland more determinedly opposed to Parnell's leadership than he. That is good to know, although, as it so happens, even if John Dillon were in favor of Parnell's leadership, we should be grieved and disappointed, but it would not affect the issue. Simply a man who admits would forfeit his influence and the weight we had attached to his judgment.

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Advertisement for Compound Oxygen, featuring an illustration of a hand holding a fan and text describing its benefits for health and vitality.

Advertisement for Cook's Friend Baking Powder, highlighting its quality and availability.

Advertisement for Hacyard's Pectoral Balsam, used for curing coughs and colds.

Advertisement for Ernest Girardot & Company, specializing in wine and spirits.

Advertisement for Burdock, a medicine that regulates the stomach and purifies the blood.

Advertisement for Blood, a cure for various ailments including dyspepsia and biliousness.

Advertisement for Bitters, featuring Hartshorn's Self-acting Shaver rollers.

Advertisement for Builders' Hardware, including glass, paint, and oils.

Advertisement for W. K. Murphy, an undertaker and funeral home.

Advertisement for Hacyard's Yellow Oil, a cure for rheumatism.

Advertisement for Freeman's Worm Powders, a safe and effective treatment for worms.

Advertisement for Ontario Stained Glass Works, providing stained glass for churches and public buildings.

