

A Dream of the Sea.

A farmer laid in his private home Lay dreaming of the sea; He never had seen it, but well he knew...

MOONDYNE.

BOOK FOURTH.

THE CONVICT SHIP.

By JOHN BOYLE O'REILLY.

XII.

HUSBAND AND WIFE.

Hideous incidents filled the days and nights as the convict ship sailed southward with her burden of disease and death.

She dried her weeping eyes, to show the Sister her immediate readiness and calmness.

XIII.

WOMAN'S LOVE AND HATRED.

On the later days of Captain Draper's illness he murmured and tumbled restlessly.

around the room. Mr. Wyville remained still and silent.

XIV.

THE DARKNESS OF DESOLATION.

The recovery of Captain Draper was regarded as a good omen by the sailors and convicts.

"Dare" she blessed, "and I will tear the torgue from your cruel mouth!"

XV.

HOW LIFE MAY BE PROLONGED.

Poets and novelists go into ecstasies over what they romantically call "beautiful spring" and "genial spring."

porting arms of the nun she would have fallen headlong to the floor.

XVI.

TO BE CONTINUED.

TO BE CONTINUED. Unspoken Words. The kindly words that rise within the heart, and thrill it with their sympathetic tone...

Makes the Weak Strong

The marked benefit which people in run down or weakened state of health derive from Hood's Sarsaparilla...

Fagged Out

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The Handsomest

A FARMER'S PHILIP. DEAR BOB—Your letter of the 21st of the mail to-day. And so you want to marry, what will you say!

THAT PICTURE SACRED

Anna T. Sadler, in Mrs. Sadler's house. An early Spring had it had touched the buds clothed the trees with green.

THE HANDSOMEST

DEAR BOB—Your letter of the 21st of the mail to-day. And so you want to marry, what will you say!

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DEAR BOB—Your letter of the 21st of the mail to-day. And so you want to marry, what will you say!

The Handsomest Woman.

A FARMER'S PHILOSOPHY.

DEAR SON—Your letter of the 10th came in the mail to-day. And so you want to marry, and you wonder what will say!

THAT PICTURE OF THE SACRED HEART.

Anna T. Sadler, in Messenger of the Sacred Heart.

An early Spring had come to Canada. It had touched the buds into life; it had clothed the trees with a delicate green.

Mary Leonard sat upon the porch of her father's little stone house. Tangled creepers of honeysuckle fell about her.

A brief explanation followed, and Mary mechanically took up an engraved printed card, "The Record of our Lord to Blessed Margaret Mary."

Acting on a sudden impulse, Mary went up to her room and took from a drawer a colored print. It was of no particular value.

After supper Mary Leonard carried the lamp into the sitting-room, where her father usually smoked his pipe.

The picture had been in its place a week or more when Mary surprised her father one evening, standing with a light in his hand, attentively examining it.

"Oh, I don't know; Mary can tell you."

"He has a beautiful, kind face; and there is a lady in the picture. Was it she doing it?"

"If you ever pray, grandpapa?" asked the child earnestly.

Grandpapa growled something. He did not want his young inquirer to learn that for years he had scarcely ever bent his knee.

"If you tell me how, I will," said the child eagerly.

Something like an expression of pain crossed the old man's face, as he rose and left the room.

As the weeks and months went by the picture and Mary's daily offering of flowers before it made a spot of beauty in the house.

Once when Mary spoke of removing the picture to her own room, her father almost sternly bade her "Leave it where it was."

"It had so far worked its way into his hardened and toll worn heart."

tions, and departed. Mary was left alone.

The dusk of an April evening was closing in, and reaching to Mary that other twilight, when, reading her schoolmate's letter, she had resolved to hang up the picture of the Sacred Heart.

"I shall not try," said the stranger, smiling, "to unravel for you the tangled skein of my experiences since we met."

An April evening was closing in dreamily. Sunset was fading from the landscape, a faint breeze was stirring the silences.

One particularly wild and stormy night came about the end of December. Drifts of snow were whirling, blizzards blowing, up and down the road.

THE RATIONALE OF DEVELOPMENT.

The process of the development of Christian doctrine was a very simple and a very natural one.

But at a very early age controversies arose as to that meaning. Then, as now, there were liberals, and judgment men, and fresh thinkers, who, with the ordinate pride of heresy, though oftentimes with remarkable talent and persuasive eloquence, insisted upon an interpretation different from that of the Apostles and contrary to the traditional teaching of the Church.

Ten years had passed away, and again the April blossoms had replaced the Canadian snows.

unpropitious circumstances in order to preserve the integrity of the faith.

The great lesson which we wish to draw from this view of the case is the perfect accuracy of taking the Apostles' Creed as a basis of Christian union.

Don't Feel Well, And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends.

HOW TO BECOME KOSY CHEEKED WOMEN.

The political battle is over, but the battle with disease must be constantly and unceasingly waged.

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Catholic Record.

London, Sat., April 4th, 1891.

THE CRISIS IN IRISH AFFAIRS.

The question now arises among Irish Catholics: Whom are we going to support? Is it right to stand by Mr. Parnell, or should we forget all that Parnell has done for Ireland, and turn our backs on him, now that he is in so much trouble and in need of a helping hand?

Before answering these questions categorically an explanation is needed. If Mr. Justin McCarthy has said or done nothing to forfeit the good opinion we always had of him—if he is still trusted by the great majority of the Irish Parliamentary party—there is no reason why the people of America should withdraw their confidence in his integrity or condemn him on the mere saying of those who would force Parnell's leadership on the party, and claim right divine for the latter to be the uncrowned king of Ireland.

True it is that Mr. Parnell has declared the utter uselessness of Mr. McCarthy for the position of leader. Many others may share in the same opinion; but the fact is that notwithstanding these adverse sentiments Mr. McCarthy has occupied for years positions of trust in the Irish party, first as Treasurer and then as Secretary and Vice-President, and now, by choice of the great majority, he occupies the responsible position of leader of the Irish Parliamentary party.

If the principle adopted by the Irish American League, and always acted on, be the correct one to follow, we should favor the McCarthy branch of the home party, for the principle formerly required by Mr. Parnell, and granted by the American League, was that in all cases of conflict or doubt the home party should decide which course to follow, and that the Irish National League in America should never undertake to dictate to the men in the gap. Now the men in the gap have declared in favor of Mr. McCarthy's leadership; the Irish hierarchy approve of it, and the whole Liberal party in England with Ireland's best friends—Gladstone, Harcourt, Spencer and Morley—are thoroughly satisfied with it and are both willing and anxious to work with it towards securing Home Rule for Ireland.

There is no reason, therefore, why Irish patriots on this continent should oppose Mr. McCarthy's leadership or should give any encouragement to the men who are deputed by Mr. Parnell to transfer to American towns and cities the hatred and public scandals of street rows and open air faction-fights that are now disgracing Ireland in the eyes of the whole world.

support of eighty-six followers, all humble servants to his will and dictation. She gave him, besides, £40,000 to indemnify him for whatever personal sacrifice he made in her behalf; and were he still—what ten years ago he appeared to be—the unselfish, untarnished advocate of her rights, she would stop at no sacrifice short of honor to prove her unwavering allegiance and loyalty to her chosen leader and chief, in whom she so gloried and felt so much pride. The Irish people are by nature attached to their chieftains and will follow them to the death, but the Irish people have deeply imbedded in their nature also the Catholic instincts of "Death before dishonor."

A great French writer and Christian journalist has given Ireland's late defection from Mr. Parnell as an instance of what a truly Catholic nation can do in defence of God's law and Christian morality. Ireland, shocked and scandalized, threw overboard the chieftain for whom, had he not fallen and remained fallen, she would have sacrificed her all. And it is exactly what Mr. Parnell is now calling upon the Irish people to do in order to retain him in the leadership. He is calling upon them to sacrifice all—aye! and what is dearer than all: their faith. He calls upon them to renounce all allegiance to the Church for their fathers lived and died. He scoffs at the authority of priests and primates, of Bishops and Archbishops whose patriotism has been tried, as pure gold, in the crucible of English hate and misrepresentation.

Mr. Parnell declares a stand-up fight between himself and the Bishops whom God Almighty appointed to watch over the temporal and spiritual interests of the faithful flocks committed to their care. And Parnell calls upon the flocks to abandon their heavenly commissioned pastors—nay, to turn against them—in order to follow him in the path of rebellion against God's law and Christian decency. This is surely asking the Irish people to sacrifice something dearer than life itself in order to prop up the pretensions of a man who, though endowed with many great natural abilities and talents, is still but a man whom the people are at liberty to retain as leader and chieftain or cast aside as no longer worthy of the great and delicate trust hitherto reposed in his guidance. Again Mr. Parnell calls upon Ireland to reject all the proffered assistance of those alone who can help her—of those alone who may enable her to reach the goal of that independence and freedom to make her own laws, for which her sons have been sighing, aye, and dying, for centuries.

William E. Gladstone was the first English statesman who had the inspiration and the courage to raise his voice in favor of Ireland's autonomy and remind England of the obligations under which she labors to make compensation to the sister kingdom for the wrongs and injustices done her in the past. Home Rule and justice to Ireland have been of late years the day-dream, and, seemingly, the uppermost thought in the mind of the Grand Old Man. He will converse on no other subject: whether at private reunions or public assemblies, Home Rule and fair-play and compensation to Ireland are his favorite themes. He has won to his side many great and eloquent statesmen, besides a large number of the nobility and the foremost personages of exalted rank in England. With all these men of high position, Mr. Gladstone has won over the whole Liberal party, with a few exceptions, and the masses of the English people tender him ovations and promise him undivided support in his determination to do or die for Ireland.

Yet Mr. Parnell wants the Irish people to be guilty of the madness of rejecting all these profers of kindness on the part of England. He tells them that Mr. Gladstone is an old dotard and "a spider," and thus sinks to the level of a common tarantula. In order, if possible, to cast a slur on the untarnished greatness of a peerless statesman and render odious to the Irish people a man who, above all others in modern times, is entitled to their unbounded gratitude and admiration. Some maintain that Mr. Gladstone was until late years an enemy of Ireland, and that he cannot now be trusted. But it must be admitted that Mr. Gladstone only shared in the feelings of his fellow countrymen and in their ignorance of Ireland's cause and of Irish claims to recognition as a sister kingdom entitled to independence and self government. As long as Gladstone lay under the illusion he was like other Englishmen, but the moment it dawned upon his knowledge and conscience that Ireland was unjustly and cruelly treated for centuries, and that her regeneration would tend to the strengthening and consolidating of the British Empire, he became a true and sincere convert to the belief in Home Rule and peasant proprietorship being the only panacea for all the untold ills under which Ireland has long suffered as a people and a nation. By his statesmanship the franchise was extended to Ireland in spite of determined opposition by the Tories of England and the Orangemen of Ulster. Against the same opposition he carried several Tenant Right Bills, that compelled the landlords to submit to arbitration

DATES OF CATHOLIC DOGMAS.

Our attention has been called to a recent number of the *Ulster Globe*, which professes to give certain dates for the origin of several doctrines or dogmas of the Catholic Church, and we have been requested to give some information on the subject. The writer of the article in question is answering a correspondent who seems to have been calling in question some former statements in the same journal. He says: "We must re-affirm that Peter was not the first Pope of Rome. We have studied the history of the Christian Church from its beginning down to the present day, and we are therefore sure when we say that there was no Pope until Gregory the Great in 590 A. D. Leo I, before him, had aspirations to that title, but they were not realized. You have read but one side of this question, therefore we recommend you to read volume III. of Schaff's History of the Christian Church."

The *Globe* editor is evidently not so profoundly read in this matter as he would have the public believe, and his reference to Rev. Mr. Schaff's one-sided history, written from a Presbyterian standpoint, is sufficient evidence of this. The office and title are two things very different. It is true that the title "Pope" was originally not reserved to St. Peter's successor. Etymologically it signifies Father, and it was given at an early period to Bishops, and even to priests, it being derived from the Greek *papas* or *pappas*, signifying a Father, according to the most accurate authorities. But the name was at a later period restricted to the Pope, who was truly the Vicar of Christ, inasmuch as he was St. Peter's successor. It is, therefore, not by fixing a period when this name was first used that a date can be fixed for the Pope's supremacy. St. Peter was really the first Pope, though that title was not distinctively applied to him or to his immediate successors; still we find that as early as the Pontificate of St. Marcellinus, who was Pope from A. D. 296 to 304, Severus, a deacon, wrote that he had received permission of his "Pope" (Pape), Marcellinus, to open a double tomb in the catacombs.

MR. H. E. CLARKE ON SEPARATE SCHOOLS.

According to the report of Mr. Tall's speech on the budget as given in the *Mail*, Mr. H. E. Clarke made it a cause of reproach against the Government that the Separate schools had progressed so to number and average attendance of pupils during their regime, and especially during recent years. Mr. Tall, in replying, stated that the fault for this was with the Opposition rather than with the Government, as the former party had raised the no-tolerance cry in opposition to the schools, the natural result of which was that Catholics established new schools. It is perfectly true that in a few cases something like this happened, but the progress of the schools generally was the result of the general progress of the country. Surely Mr. Clarke should admit that it is desirable that Separate schools should improve at equal pace with the Public schools; and, if so, why should the Government be reproached for the improvement?

We can understand Mr. Clarke's objection, however, in connection with the policy which his party advocated during the campaign of 1890. It was their avowed policy to introduce such legislation as would cripple the working of the Separate schools, and by thus causing them to deteriorate, to destroy them ultimately. It was this policy which we strenuously opposed during that campaign. The British North America Act not only authorizes the establishment of Separate schools, but also provides that the Local Legislature should legislate to improve their condition; and in case of failure in the performance of this duty it is provided that the Dominion Parliament shall have authority to legislate to this effect.

Mr. Clarke's objection shows a desire to violate the spirit, certainly, and, as we believe, the letter also, of the British North America Act. If it be true that he spoke as represented, it is evidently his desire to prevent Catholics from exercising those rights which we possess under Confederation. But we are placed beyond his control in this regard, and even beyond the control of the Legislature. We refer to the matter merely in order that our readers may be enlightened as to the spirit which animates the ever-wily enemies of Catholic education, and that our friends may be vigilant in maintaining those rights of freedom of education which were obtained not without strenuous efforts, while our adversaries were making efforts with equal energy to deprive us of the liberty of religious education. Mr. Clarke's argument is based on the wrong assumption that Catholics should not be allowed to give a religious education to their children, whereas we maintain that to do this is the natural right of parents, a right of which no popular majority can deprive them in equity.

Mr. Perin has made arrangements in Rome for the lodging of four successive divisions of French workmen, pilgrims of 5,000 men each, in all 20,000, who are to visit the Eternal City this year.

and the rank of the sacerdotal chair was vacant.

Again Cyprian declares: "There is one Cauron founded by Christ the Lord upon Peter for an original and principle of unity."

We need not continue these quotations. It is evident that not Europe alone, but other continents, acknowledged the existence of one Church, with one head, the Bishop of Rome, who occupied his position as St. Peter's successor, who was by Christ Himself made the foundation on which the Church is built. So clear is this that even the ultra-Protestant historian, Mosheim, though unwilling to acknowledge the prerogatives of the headship of the Church, admits that at this period "It is also equally evident that in every province one Bishop was invested with a certain superiority over the rest, in point of rank and authority. This was necessary to the maintenance of that association of Churches that had been introduced in the preceding century."

We may remark here that the unity of the Church was not invented, in the second century, as here pretended, but that it was perpetual from the Apostolic age. But Mosheim continues: "The Bishops of Rome, Antioch and Alexandria . . . had a kind of pre-eminence over all others . . . and the Bishop of Rome is supposed by Cyprian to have had, at this time, a certain pre-eminence in the Church; nor does he (Cyprian) stand alone in this opinion." (Century 3rd, in Mosheim.)

The author then endeavors to minimize this pre-eminence, but Cyprian himself declares that it comes from Peter, on whom in the first place the Church was built. It is therefore a pre-eminence of divine institution, and the Pope of to-day is one of the long line of Christ's Vicars, of whom Peter is the first. The office, therefore, did not begin in 590, as the *Globe* pretends. The authorities we have cited are but few of those which might be adduced, but they are more than sufficient to outweigh Rev. P. Schaff, Mosheim and the learned historian of the *Ulster Globe*. The *Globe* writer also gives dates when he says other dogmas of the Church took their rise. Thus he says: "Prayer for the dead began in 200." We shall merely show the absurdity of such a statement in a few words. The books of the Maccabees, quoted so largely by Josephus, were certainly held as of high authority with the Jews, though only by the Christian Church were they declared to be canonical Scripture. Yet the second book states that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (xii, 46). There is no further evidence needed that prayers for the dead were practiced by the Jews, and that the pious practice was continued by Christians from Apostolic times.

The next assertion of the writer is: "Worship of saints, martyrs and angels began in 300; worship of the Virgin Mary was developed about 431." If by worship this very dogmatic historian means giving to the saints divine honor, we have not yet reached the date of its institution; for there is no such practice in the Catholic Church. We suppose, however, that he means that in these years the Blessed Virgin and other saints were first honored. This Catholics do, but it was done from a much earlier date than that given in the *Globe*. St. Elizabeth honored the Blessed Virgin when she said: "Whence is this to me that the Mother of my Lord should come to me," and the angel Gabriel honored her when sent by the Adorable Trinity to address her: "Hail full of grace, the Lord is with thee. Blessed art thou among women." (St. Luke 1)

So St. Paul declared God's saints worthy of honor when he said: "Honor and glory and peace to every one that worketh good." (Rom. ii, 10) We have shown the ignorance displayed by this pseudo-teacher of Christianity where doctrine is concerned. He displays ignorance still more gross when he numbers among dogmas the wearing of special vestments by priests, beginning A. D. 500—a practice which was commanded by God in Exodus xxiii, and "baptism of bells," which he says was introduced in 965. This baptism is simply a form of prayer to seek the blessing of God upon His creatures in accordance with 1 Tim. iv, 5: "Every creature of God . . . is sanctified by the word of God and prayer." His other dates are equally reliable with these we have mentioned above. The language used by the Church in her liturgy is not a dogma. It is a discipline which the Church adopts for excellent reasons: namely, that Catholics may be able to assist with profit in any country at the Holy Sacrifice of the Mass, and that instead of the doctrines being changeable at the whim of every translator it may be a perpetual testimony to the one faith which the Church believes everywhere and always.

To the supremacy of the Pope he gives a second date, 606. We have shown above that it was always acknowledged, and the same passages show that the infallibility of the Church was equally held from the Apostolic age. Sale of indulgences is another of the *Globe* writer's so-called doctrines. It is a myth, like the rest of his assertions; but

it would occupy too much space to enter into a detailed refutation of them all in this issue of the RECORD.

AN ORANGE POW-WOW.

The Grand Orange Lodge of Ontario West opened its thirty-second session in the Court House, St. Thomas, on Tuesday last. Right Worshipful Grand Master Aid Wm. Nicholson, of Hamilton, took the chair, and about two hundred delegates were present. We have no objection to peaceful gatherings of this kind being held by Orangemen. They have as much right, and no doubt as much reason, to provide for the well-being of their organization as members of other oath-bound secret societies. All secret societies, no matter how legitimate and praiseworthy their object, are not to be encouraged, much less ought their existence be legalized by Acts of Parliament. If the aims and intentions of the society were of a truly honest, legal and charitable character there is no reason why their workings and objects should be shrouded in the secrecy of illegal oaths. But of all secret societies Orangemen must be ranked among the meanest and the most to be dreaded and detested. It must be acknowledged that the most objectionable and hateful of secret organizations are those which openly and professedly declare war against Christianity itself or any of its forms. The Carbonari and Dagger Clubs of Italy and France, which swear death to priests and plot the overthrow of altars and the extinction of religion, are no more dangerous to society and civilization than oath-bound Orangemen, which has no other reason of existence than to make war on Catholicity, the grandest and most venerable form of the Christian religion. Its professions of ultra loyalty to Her Majesty Queen Victoria are an insult to every loyal subject in the realm. Are there no men ready to fall into line when danger threatens but Orangemen? So far history has not credited Orangemen with any unusual display of courage or any amount of loyalty greater than has been scored by Scotch Presbyterians or Irish Roman Catholics. Both these elements occupy a very conspicuous niche in England's military temple of fame. But the chroniclers have naught to say of Orangemen than what is recorded in contemporary journals of attacks made on defenceless women or boys, or of raids made upon houses in back lanes when the male occupants were absent at a celebration or engaged at their daily avocations. The very oath taken by Orangemen is conclusive proof of their intolerance, as it is of their *loyalty*. They swear "to defend the reigning sovereignty of Great Britain and the Protestant religion, the legislative union of Great Britain and Ireland, and the succession to the throne of the present royal family so long as it remains Protestant." The loyalty of Orangemen is therefore but conditional or lip loyalty. They are loyal as long as Queen Victoria upholds "Protestant ascendancy in Ireland," but no longer. Were the Prince of Wales to become a Catholic—were he to turn back to the faith of his forefathers, as Newman, Ripon and others have done—then, indeed, would the belt appear fast sworn foes in Orangemen, to oppose his pretensions to the English throne, and "line the ditches with rifles from Derry to Belfast."

Every applicant who aspires to the honor of membership in an Orange Lodge must swear that he has not one drop of Catholic blood in his veins; and heaven help any Orangeman who has the misfortune to marry a Catholic woman. The rule is that he be forthwith expelled from the order. The Grand Master's report, at the St. Thomas convention, upheld the intolerant prestige of the Lodges. His Worshipful Highness W. Nicholson stated, among other items of intelligence and subjects of self congratulation, that in the last local elections, when Mowat and Meredith stood face to face, "the members of our order threw themselves into the thickest of the fray and fought valiantly in defence of principles so dear to every Orange heart. During that contest the question of the existence or non-existence of Separate schools was much discussed, and as a result of such discussion the public mind is being fast convinced that the interests of our country demand their abolition." It is evident that the conviction has not yet reached the brains of Brother Nicholson or the heads of his brother Orangemen in Ontario West that it was the very question of opposition to Separate schools and of their total abolition that snatched them all under the last Provincial elections. If all the Protestant yeomen of Ontario were as bigoted as Brother Nicholson and his followers no Catholic would be allowed to give a Catholic education to his children; the penal laws of Queen Bess would be renewed in all their medieval brutality, the school-master would be abroad, and no Catholic could own a horse worth more than 25.

Mr. Grand Worshipful Nicholson regretted very much "that victory was not with us; but we have this fact to console us, that the public were so thoroughly

awakened to a sense of their duty, that efforts to unfairly advance the cause of the Catholic Church at the expense of the State will be jealously watched. The Catholic Church is an appeal favor or advantage be guaranteed to her by treaty with North America Act. The Ontario expect no greater than are freely and generously to the Protestant minority in the Province of Quebec. When a minority in that Province of any set of intolerance of Mr. Mercier or the Catholicity it will be time for Nicholson to complain. Being Protestant members of and Protestant Senators do not country in the world is minority so handsomely and justly dealt with as the Province of Quebec. When the ruler, Nicholson and his Orangemen ought to hide their heads for cease to boast of their Progressiveness or Protestantism they are incapable of any shame we know hundreds of thousands who are ashamed of insane bigotry.

DEATH OF ARCHBISHOP CHARBONNEL.

We regret that we have to record the death of the illustrious Right Reverend Archbishop of Lyons, Mgr. de Charbonnel, who will be remembered as the second Bishop of the See of Montreal, the first occupant of the See of Power, who died of typhoid fever, after a long and arduous career, on the 26th of March, 1891, at the age of 74 years.

Mgr. de Charbonnel was born in France, and joined the Order, he came to Montreal, played such devotedness in the fulfilment of his duties, appointed to the See of Toronto, London and Paris. At the end of ten years the See and became a Cardinal Capuchin Order in Lyons, Cardinal Archbishop of its duties. In 1881 he was made a resident he retired from residing in a Capuchin Lyons. His age at death years. His life was devoted to works and especially to the aiding the Society of the Faith. Bishop Charbonnel was beloved and respected in who knew him will regret his Requiescat in pace.

RITUALISM AMONG THE TERIAN.

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The Catholic Church asks for no special favor or advantage beyond what is guaranteed to her by treaty and by the North America Act. The Catholics of Ontario expect no greater privileges than are freely and generously granted to the Protestant minority in the sister Province of Quebec.

DEATH OF ARCHBISHOP CHARBONNEL.

We regret that we have to chronicle the death of the illustrious Right Rev. Mgr. de Charbonnel, who will be remembered as the second Bishop of Toronto.

Mgr. de Charbonnel was a native of Puy, in France, and joining the Sulpician Order, he came to Montreal, where he displayed such devotedness and ability in the fulfilment of his duties that he was appointed to the See of Toronto, which then included the present dioceses of Toronto, London and Hamilton.

At the end of ten years he resigned the See and became a member of the Capuchin Order in Lyons, assisting the Cardinal Archbishop of that city in his duties.

In 1881 he was made Archbishop, and recently he retired from active labor, residing in a Capuchin monastery near Lyons. His age at death was eighty one years.

Bishop Charbonnel was universally beloved and respected in Canada, and all who knew him will regret his decease. Requiescat in pace.

RITUALISM AMONG PRESBYTERIANS.

The Ministerial Association of Toronto, last week, discussed the question of "the Sensuous in Worship." It has for long been one of the greatest bugbears to the so-called Evangelicals among Protestants that the Catholic Church makes use of religious ceremonies in the administration of the sacraments.

Calvin warns his followers against the use of ceremonies of human institution, under the plea that they lead men from the true worship and from the foid of Christ.

The Westminster Confession declares that not merely the Catholic Liturgy, but even the ceremonies which have been retained by Anglicans, which are certainly few in number, if we except those which have recently been introduced by Ritualists, are "unprofitable and burdensome."

But the chief bugbear arose out of the fact mentioned in the Directory of the Westminster divines that "in the meantime, Papists boasted that the book of Common Prayer was a compromise with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them than endeavoring the reformation of themselves; in which expectation they were of late very much encouraged, when upon the pretended warrantableness of imposing of the former ceremonies, new

ones were daily obtruded upon the Church."

It must have been a surprise, therefore, to the very Evangelical clergy who compose the Ministerial Association to hear the Rev. G. M. Milligan, one of the most intense of Calvinistic Presbyterians, declare his belief that the re-introduction of ceremonies into the Churches would benefit the Christian religion by appealing to the senses. This is evidently his meaning when he says:

"While deprecating all extremes, he believed that the sensuous had its province in public worship. The Roman Catholic Church could teach them much in the way of bringing all the people into a worshipful attitude. He did not like Beecher's method of coming out on a plain platform, and severely criticized, as a kindred weakness, the custom of American judges in discarding all insignia of office. He believed that such people as the Mafia would have more respect for justice administered by a judge in robes."

Some of the other clergy were evidently shocked. The Rev. A. M. Phillips would permit the use of ceremonies to those who might fancy them, but they are not needful in his opinion.

Rev. Dr. Hunter thought they were treading on dangerous ground by such a discussion. For his own part he would favor a church choir with simple music, but would reject high class anthems, and to his condemnation he added "operatic singing." Many of the ministers seemed to view matters in a light somewhat similar to that of Dr. Hunter; but when we find such stern Calvinists as Rev. Mr. Milligan advocating the introduction of impressive ceremonies, and others ready to connive at their use, if not to adopt them in their own practice, we cannot help suspecting that the time is coming when the Westminster Confession will be revised in other respects than merely eliminating the Calvinistic doctrines of "Reprobation and Election."

THE REV. MR. HOBBS.

In the Tilsonburg Liberal, of March 12, there appeared a letter signed by J. M. Inglesby, stating that the "Rev. Richard Hobbs, in a sermon delivered on the 7th of March, denounced publicly from his pulpit in the most satirical and severe language, the Hon. Wilfred Laurier as being a rabid blue Papist and a Roman Catholic."

The Globe, very sensibly, expressed regret that any Protestant minister should so forget his own office and the sacredness of his church as to use such language in reference to a French Canadian and Catholic. It reminded the offender that about one-third of the Canadian population are of French origin and that nearly one-half are Catholics, and that both French Canadians and Catholics are as fully entitled to the rights of citizenship as are Protestants.

The Globe also expresses its belief that such sentiments are not entertained by Protestants generally. We fully accept this assurance, but we cannot shut our eyes to the fact that there is a large proportion of the Protestant clergy as full of hatred for Catholics as the Rev. Mr. Hobbs. The pulpits have reverberated during the last three years with similar denunciations, led on by such rabies-stricken declaimers as Dr. Wild, Carman and Hunter; and we are quite aware that there is a large section among the hearers of these defilers of the Gospel of peace who are ready to accept their dictum as if it were the Gospel itself. There are many who see no impropriety in the use of their churches for the purpose of exciting the worst passions of hatred and animosity. We rejoice, however, to find that these firebrands are disclaimed as leaders by the respectable class of Protestants.

In a letter to the Globe Rev. Mr. Hobbs endeavors to justify himself on the ground that his remarks were made at a small meeting of his people. The gentlemen would appear in a better light were he to have allowed the matter to drop just where it was. In the great world abroad he will not be set down as a Christian minister worthy the name.

EDITORIAL NOTES.

The victims of the Faith Cure superstition have been so numerous that it might have been hoped that there would be no one any more to put trust in the impostors who pretend to cure all maladies without making use of those remedial measures which are in the ordinary course of nature necessary for the cure of disease. But from Dubuque, Iowa, the intelligence comes that there were, last week, three new victims in one family to the folly of the pretended Faith Cures.

A man named John Deau, with his wife and three children, visited Springville, where one of the children took sick of diphtheria. Physicians were sent for, but the father, being a believer in the Faith Cure, would not permit them to see the child, but committed it to the care of two old women from Amherst, who undertook the cure. The circumstances went through are stated to have been most inhuman, and the child became steadily worse until it died. The two other children then became sick, and were subjected to the same treatment till they also died. The excitement of the public grew very intense, and some of the citizens proposed to arrest, and others to lynch the two women, who, becoming alarmed for their safety, made their escape at midnight and have not since been heard from.

It is now stated that the conversion to the Greek Church of the Grand Duchess, the wife of Sergius, who is a granddaughter of Queen Victoria and a daughter of Louis of Hesse, is not voluntary, but that she is yielding to a brutal force employed by the Grand Duke to enforce her compliance. She has had a bitter experience of married life, and some few years ago she was on the point of leaving her husband, but she was with difficulty restrained from so doing. Sergius is the recognized leader of the old orthodox Russian party, and is in great favor with the Czar, his brother. He is engaged in the present persecuting movement against Jews, which is also extending against Protestants and Catholics alike, many of whom have been sent to Siberia or to other prisons of the Empire for no other reason than that they will not conform to the Greek schism.

The Italians of Buffalo passed some foolish resolutions at a meeting recently held to denounce the New Orleans lynching. The lynching was undoubtedly an unlawful act, and deserving of the strongest condemnation, but there was no reason why the Italians, who assembled to the number of 2,000, should charge the deed upon Irish Americans. The only two Irish Americans whose names were at all connected with the transaction, as it has been reported, were Chief of Police Hennessy, whom the detestable Mafia society murdered in cold blood—the deed which was the cause of the whole trouble—and Detective O'Malley, who is said to have been hired by the same society to bribe the jury.

WE ARE pleased to notice in L'Etendard of Montreal, a most friendly reference to the celebration of St. Patrick's day by the Irish people of that city. The growing bond of affection between the Irish and French people is a matter for congratulation on every hand, and we trust to see this bond become stronger and closer as the years roll by.

As to the observance of St. Patrick's day, L'Etendard says: "Before having any public demonstration the Irish people prostrated themselves at the foot of the altar, first paying homage to the king of all nations, to Him who holds in His powerful hands the destiny of all mankind. Behold how a nation truly Catholic commence their national feast. That is why the feast of Ireland is always beautiful and always complete."

HOLY WEEK IN TORONTO.

During Holy Week the services in the churches here were of the usual solemn and impressive character. On Holy Thursday many of the priests of the archdiocese attended the blessing of the holy oils at St. Michael's by His Grace the Archbishop. On Good Friday took place the Mass of the Pre-sanctified when Rev. Dean McCann took occasion to give a beautiful and soul-moving sermon on the Passion of our Saviour. The office of the Tenebrae was sung in several of the churches on three evenings, beginning on Wednesday. The eloquence of human love, appeals to me with a hundred tongues when I deal with the relations of Christianity and modern society. Looking down into the vast depths of modern thought, the cries of anguish resound from the deserted souls of perishing under the cruel blows of the fierce conflict. It seems as if civilization were a chosen instrument of punishment, and the chosen ones of the age present the actual condition of society as an indirect argument against Christianity. At first sight it seems as if Christianity had ceased to influence the masses, and that they had lapsed into the condition of the dark tribes of the Zambesi, or as if Christ had never lived and never died. Churches abound, acknowledgment of religion is stamped on our coins, and creeps into forms of law; but how is it with men's lives? Millions are slipping from the grasp of Christianity. It is stated by a celebrated writer in the North American Review that Christianly is a failure. Christian Christianity is a failure. Christian Christianity is a failure. Christian Christianity is a failure.

False lives of false men and women are a curse to the age. Bishop Potter, of New York, says that mission work has hardly touched the fringe of national life. The rich as well as the poor are outside its influence. In Chicago not one in ten goes to any church, and often when they do go it is to please their wives. The temporal destitution of the great cities was awful. Out of 1129 families in East London 875 had only each a single room. One in every 25 was a pauper in England, and one in every 33 depending on some form of charitable assistance. One third of the families in Glasgow lived in a single room. Every variety of complicated misery and helplessness existed, and there was no one to care for the outcast. The old man in the poor

HOLY WORK IN LONDON.

The services in St. Peter's Cathedral, London, during Holy Week were of a most impressive character, and it was edifying to witness the large crowds that assembled thereat, all imbued with the purpose of profiting of the graces and blessings with which the holy season abounds. Devotions were held every night, on Wednesday and Thursday evenings the Tenebrae being chanted in a most solemn manner. On Thursday His Lordship celebrated Pontifical High Mass, at which the holy oils used in the administration of the sacraments were consecrated. On Good Friday the touching ceremony of the veneration of the cross took place after which the Mass of the Presanctified was celebrated by Rev. Father Tierman, Fathers Brennan and Gaban acting as deacon and sub-deacon. The Passion was sung by Rev. Fathers Brady, McGee and Numan. Previous to the veneration of the cross His Lordship addressed the large congregation, explaining the nature of the ceremony. In the afternoon at 3.30 the Stations of the Cross were made, a large number being present. At 7.30 in the evening the same exercises were carried out, after which Rev. Father Ferguson, Professor of Assumption College, delivered a touching sermon on the Sufferings and Death of our Divine Redeemer. On Holy Saturday took place the blessing of the baptismal font and Easter candle.

On Easter Sunday the Cathedral presented a most imposing and gladsome appearance. The Sisters of St. Joseph, with their usual good taste, decorated the altar and sanctuary in a manner worthy the great and joyful feast of Easter. Early Masses were said at 6.30 by Rev. M. J. Tierman, at 7 by Rev. Father Ferguson, at 8.30 by Rev. Father Brennan; and at 10.30 His Lordship the Bishop celebrated Pontifical High Mass. Rev. Fathers Ferguson and Gaban, acting as deacon and sub-deacon. After an ornament of honor, and Fathers Tierman and Numan deacon and sub-deacon of the Mass. After the gospel Rev. Father Ferguson delivered a most eloquent discourse on the Resurrection. In the evening at 7.30 Vespers were chanted by His Lordship, Fathers Tierman and Numan acting as deacon and sub-deacon. After the Magnificat Father Tierman delivered an earnest and practical discourse on the lessons we should lay to heart from what had taken place during the week.

At St. Mary's Church, Hill Street, High Mass was sung by the pastor, Rev. Joseph Kennedy. At Vespers in the evening Rev. Father Gaban preached a very earnest and impressive sermon on the great festival of the day. The music at the cathedral and at St. Mary's church was of an unusually grand and most appropriate character. The collection at both churches amounted to about \$1400.

ST. JOSEPH'S, CHATHAM.

LECTURE BY REV. DR. DOWLING, S. J., AND SACRED CONCERT.

From our own REPORT. This immense building was packed to the doors, last Sunday evening, to hear Rev. Dr. Dowling, President of the Jesuits' College, Detroit, give his lecture on "The Relations of Christianity to Modern Society." The discourse was a masterly and scholarly effort, well worthy of the established reputation of the far famed doctor, and of the distinguished society of which he is so bright an ornament. He brought the vital bearings of his important and difficult subject within the reach of all, and discussed the momentous issues of modern society in a religious spirit, while triumphantly defending Christianity from the reproach of failure in its mission. At the same time he relieved the gravity of the subject matter by appropriate sallies of humor and anecdote, which were highly relished.

We are well aware that the following brief synopsis is a very inadequate reproduction of that which kept the audience spell-bound:

The eloquence of human tears, moving the pity of Divine love, appeals to me with a hundred tongues when I deal with the relations of Christianity and modern society. Looking down into the vast depths of modern thought, the cries of anguish resound from the deserted souls of perishing under the cruel blows of the fierce conflict. It seems as if civilization were a chosen instrument of punishment, and the chosen ones of the age present the actual condition of society as an indirect argument against Christianity. At first sight it seems as if Christianity had ceased to influence the masses, and that they had lapsed into the condition of the dark tribes of the Zambesi, or as if Christ had never lived and never died. Churches abound, acknowledgment of religion is stamped on our coins, and creeps into forms of law; but how is it with men's lives? Millions are slipping from the grasp of Christianity. It is stated by a celebrated writer in the North American Review that Christianly is a failure. Christian Christianity is a failure. Christian Christianity is a failure. Christian Christianity is a failure.

False lives of false men and women are a curse to the age. Bishop Potter, of New York, says that mission work has hardly touched the fringe of national life. The rich as well as the poor are outside its influence. In Chicago not one in ten goes to any church, and often when they do go it is to please their wives. The temporal destitution of the great cities was awful. Out of 1129 families in East London 875 had only each a single room. One in every 25 was a pauper in England, and one in every 33 depending on some form of charitable assistance. One third of the families in Glasgow lived in a single room. Every variety of complicated misery and helplessness existed, and there was no one to care for the outcast. The old man in the poor

house, when asked what he was doing, said, "I am waiting"—waiting for the sorrow of life to cease and for angels to open the mystic gate of heaven. In the time of this nineteenth century Christianity, five families, numbering twenty parable equal of a 1212 foot room, with no separation of sexes and only two beds. Another young family took poison together to be out of their misery. They lived in a law attic, the ceiling of which they could touch with their hands and for which they had to pay \$5.50 per month, in advance.

And yet in that great city there was a society for the diffusion of knowledge in Africa! We had our own Africa and our own Japan, and hopeless misery in our midst. Nor was the condition of a somewhat higher class of toilers very much better. Out of 241,000 railway operatives many had less than \$100 a year, while the average, including some with high pay, was only \$243 annually.

Skilled labor again complained that there was no fair division of money in proportion to the amount of product. They did not deny that they were better housed and clothed than their fathers, but they were not content, because they were better educated than in times past and had studied social science and felt that they were not getting their rightful share of this world's wealth to reward their work.

There was antagonism between labor and capital. The capitalist wanted to get men as cheaply as possible, and he cared nothing for them, regarding them only as part of his plant—nay, less than a lifeless machine, for that costs money, and, if damaged, money would be needed to replace it. The capitalist wanted to get the cheapest labor possible. If he is paying his men an average of \$250 annually, while his rival is giving only \$200 to negroes and Chinamen, he will soon restore the balance by using the latter class of labor.

When the toiler sees the results of his heart and brain thus cheapened he takes the law into his own hands. To the syndicate cheap labor means large dividends, and they can be more effectually reached than the small employer. The toiler can strike a deadly blow by that law. In most cases it is his only remedy, and he is not to be blamed.

Socialism comes in with its remedy—the plunder of all property. This policy the State must crush, and in self-defence. The communist takes different ground. In a sentence his doctrine may be given in the familiar words: "Every man has a right to a living." The Christian Church also admits this right to live as superior to the right to property. A starving man taking food is not guilty of theft, though the law will punish him. Thomas Aquinas says that there are two kinds of laws, natural and human, and that, when in collision, the human law must give way. One kind of communism was practised by Christ and His apostles and for fifteen hundred years in the Catholic Church, among the religious orders of St. Francis, Ignatius and others, where property is in common. But here a strong constraining motive exists, which is absent in secular communism, namely, religious principle and a man's desire to save his own soul and those of others. What is possible in a small community is impracticable on the larger scale.

The great millionaire Carnegie is a communist of a certain kind, and holds that the great duty is the proper distribution of wealth, and that its possessor is only its custodian. So far he agrees with Thomas Aquinas. He holds that a man who dies rich dies disgraced, and his plan is to distribute his wealth during his own life-time. He would spend it in endowing free libraries, beautifying towns and the like; but this does nothing for those who can not get work, and leaves untouched the festering sore of society. Various other plans abound—compulsory insurance, restriction of change of domicile, etc.; but a new element has lately arisen still more to disturb the seething chalice—that is, the Salvation Army.

The lecturer then commented in terms of eulogy on the fifteen years' work of the Army, under General Booth. Its name was beyond reproach, and it had compelled Christianity, sitting in its high places, to listen to its plan of solving the social problem. It recognized not only the right to live, but the coordinate duty of working for a living; and willingness to work was a condition of receiving help. General Booth was not before the ragged man got a crust, so that his self-respect and manhood were conserved. General Booth was no mere social money hunter, nor a wild enthu- siast. Did, however, the Salvation Army give evidence of stability to continue permanent work? Great credit was due to their simple principles of Christianity; but this was mixed with much that was distorted, and even irreverent—with noise, confusion, the experiences of drunkards, and grotesque songs, dancing stamper with sentiment, not backbone. Again, it was greatly to be regretted that the Army that dealt with the poor. Yet Christianity should satisfy the highest intellectual cravings of man. The various panaceas which have been reviewed could not effect this. They could not dethrone the false gods of man's idolatry and substitute a healthy public and private conscience. Nothing but Christianity could do this. If the Apostle Paul, who preached on Mar's hill, were on earth to-day he would cry out that men were blindly worshipping their idols of luxury and sensuality, instead of the true God, unknown to them. Christianity was true progress, and there was no true progress without it. Amid the harvest of books and floods of theories it was the only principle which could give true vitality to society, and rescue it from new born paganism. It alone dealt truly with man, not with his bones and ligaments, wonderful as these were, but with his human spirit and his aspirations for immortality. If the world be regenerated it must be restored to home and family. The pernicious heresy of Matthew must be frowned down. God said "be fruitful and multiply and replenish the world," and the blessed command extended to the brute creation; yet! even the microscopical world, for modern science taught that in a drop of water there were five hundred millions of perfectly organized animalcules, with muscles,

taste and smell, as in the elephant, which swallows them by the billion. But Matthew says "Nay, don't multiply; that causes poverty and over-crowding;" and in obedience to his precept, faintle and billions perish about.

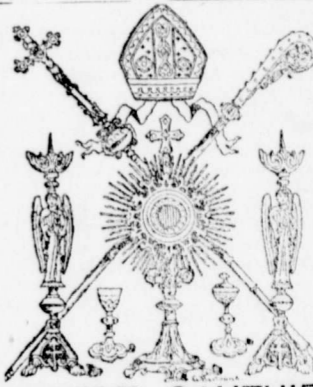
The grand summary of the lecture was that Christianity, raising man to a higher spiritual plane, incidentally helped him in his social troubles, but that the essential business of Christianity was not social and spiritual advancement. The people were highly delighted by this expansion, of which this is a meagre picture.

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