nt interest.

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

VOLUME 8.

LONDON, ONTARIO, SATURDAY, APRIL 10, 1886.

THE DECREES.

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DIOCESE OF OTTAWA.

PASTORAL LETTER

Ais Lordship the Bishop of Ottawa, By which he publishes the Encyclical Letter concerning the Jubilee granted by Our Holy Father, Leo XIII., on the 22nd. December, 1885.

JOSEPH THOMAS DUHAMEL By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

OLY LOID.

DEARLY BELOVED BRETHREN,
The Vicar of Jesus Christ, with whom lies the immense responsibility of all christendom has like his Divine Master, christendom has like his Divine Master, adopted as the ruling principle of his government this consoling maxim: Have est voluntas.......Patris, ut omni quod dedit mihi, non perdam ex eo (John vi, 38). It is the will of the Heavenly Father that I lose none of what has been given to me. It belongs to him to remove dangers, to confirm his brethren in the faith confirmed the street lives (Luke Y.Y.; 132). to lead

frima fratres tuos (Luke xxxii, 32), to lead the Christian army and point out the place and the hour of the struggle, as well as the arms which it is proper to use. It is his care, moreover, before all others, to

is his care, moreover, before all others, to contend against the enemies of the work of Christ, and to command, whenever he may judge it to be useful or necessary, to replace the sword in its scabbard: Mittegladium in vaginam (John xviii, 11). The great Pope who has ruled the Church for eight years, fulfils with as much vigor as mejesty his laborious ministry. He labors with indefatigable ardor. Like a vicilant sentinel, he points out in much vigor as mejesty his laborious ministry. He labors with indefatigable ardor. Like a vigilant sentinel, he points out in an exemplary manner, the dangers which threaten the world on every side; endowed with supernatural power, he stays the nations as they hurry towards the abyss, and, if they will only listen to him, must save them from losing themselves in it; as a father whose paternity is from God, as well as an infallible Pontiff, he offers to all the best means of salvation. According to Divine Providence, he employs all all the best means of salvation. According to Divine Providence, he employs all the human aid arising from his high position, his large mind, his profound knowledge of things and his consummate experience of affairs and of men; but much more still does he avail himself of the assistance afforded him by his supreme authority. Representative of the Divine Instructor, he teaches Christians what it behaves them to do in our days considerhe openly comba's the enemies of the state who are, also, the enemies of Re ligious society, and without allowing this ligious society, and without allowing this solicitude in regard to external things to lessen his zeal for interests that are more immediate and not less important, he wearies not in exhorting Catholic souls, holding to them the language of Divine wisdom, which constantly invites them to the feast of the elect: "Wisdom spreads abroad her teachings," saith the Scripture: "she raises her voice in the midst of mankind in public places, and cries out: hore long will the foolish desire those things that are hurtful? Hove long will the unwise hold knowledge in How long will the unwise hold knowledge in aversion? (Prov. i, 20 22.) Wisdom speak "feed on my bread and drink the wine which I have prepared for you." (Prov. ix, 4-5.) Actuated by this same wisdom the Holy

Father exhorts us all to reanimate our Faith, to renew the virtues of our vocation and the assiduous practice of earnest prayer. In order that we may thus engage more efficaciously, he opens the heavenly treasures, the dispensation of which has been confided to him; he announces to men of good will the glad tidings, tidings of joy and peace and re-conciliation in order that, touched and moved in their hearts, they may raise more in unison and with greater ardour, more in unison and with greater ardour, their vows and aspirations towards Heaven, that they may produce more worthy fruit of penance, and that they may become, in fact as in words, more faithful disciples of God who was crucified for the salvation of the whole human race. For the third time the Holy Father, by an encyclical of the 22nd December 1885, announces a general Jubilee to all the faithful dispersed over the wide limits less, announces a general Jubilee to all the faithful dispersed over the wide limits of the two hemispheres. In this feeling document, he sets forth to us his purpose, together with the motives which have induced him to adopt, once more, this great measure; he lays before us, at the same time, his most serious thoughts, his sub-jects of sadness and his grounds for hope. Let us pause, most Dear Brethren, in

tural things, knowledge which is of infinite value and which it is the lot of the charge and faithful children of God alone to possess. This sublime science, it is the charge and mission of the Vicar of Jesus Christ to teach all nations throughout all time. Leo XIII, has fulfilled this high function with a superiority that deserves to be remembered in every age. His learned Encycliclas, so bright, perspicuous and vigorous, have been borne, in every language, to all the nations of the world. Possessing invincible authority, they have influenced the state of the most exalted potentates, monarchs and chiefs of nations whose power was menaced; they have influenced the state of the most exalted potentates, monarchs and chiefs of nations whose power was menaced; they have influenced the state of the most exalted potentates, monarchs and chiefs of nations whose power was menaced; they have influenced the state of the most exalted potentates, monarchs and chiefs of nations whose power was menaced; they have brought to silence the senseless audacity of scientific pride and repressed its abertations; they have made the most pressing appeals to the Faithful; they have pointed out to all men the only true, certain and possible solutions of each one of the great problems which, at present, agitate human society and shake it to its foundations.

Thus, the Supreme Instructor of nations that they must believe and do, in order to meet the terrible dampers which every day threatens and prepares for them. The light shines in every place, even in the midst of darkness: Ludench and may the soverising goodness crown with a like success! Under Mary's problems which has the beat and may the soverising goodness crown with a like success! Under Mary's problems which has the beat and more comprehenderunt, (John i, 5). Woe to those with the list subject to the few precious moments that remain of life for the nearest the doubt on the few precious moments that remain of life for the eternal benefit of the doubt of the difference of the most

turn away their ears from the word of truth lest it should oblige them to act righteously, who will listen to the teacher of error to follow its ways as passion shall direct: Noluti intelligere, at bene ageret; (Ps. 34, 4), crit emin tempus cum sanama dec trinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros prurientes auribus; ct a verilate quidem auditum avertent, ad fabulas autem convertentur, (II Timoth. iv, 3, 4).

The father of Christians is not satisfied with instructing the nations of the world.

same prayer and in the intimate bonds of charity.

The following means of public salvation, proposed by the Pope, are as conditions of the signal favor which he grants, care that for all the father of Jubileo. In all the faithful of both sexes, viz: indulgence, as regards all their sias. These are the conditions on which may be gained the most precious and solemn indulgence.

10. To make siz visits to the churches designated by the Ordinary of each diowers.

with instructing the nations of the world, he labors also to induce his own followers he labors also to induce his own followers to practice their duties courageously, firmly and exactly: with this view two extraordinary Jubilees have been granted and proclaimed; a great religious order, devoted to the fervent practice of the love of God and penance, has been recommended and proposed to the faithful as their model and rule, in order to reanimate in each one the grace of his ever holy vocation: "I beg of you," says also the apostle, "that you walk, worthily in the vocation in which you are called," (Eph. iv, 1). And, as man left to himself, is impotent for good, unless he be made anew, susfor good, unless he be made anew, sustained and aided by divine grace, and that this perfect gift and this succour from on High is obtained by prayer, the holy Father has, on several occasions, forcibly reminded the Catholic world of the indispensible duty of essidious prayers and the pensible duty of assiduous prayers and the very great need of it at the present time.

And efforts for the salvation of all, Leo
XIII, once more proclaims in favor of his
children, the extraordinary and most
efficacious means of a jubilee. The fre
quency of such great remedies makes well
known to us the extent of the evils which we ought to avail ourselves of this year true penitance, of whom we have record

Truth, far from having the courage to follow it in the tenor of their life; associations, everywhere skilled in the art and science of evil, impose on the people, estrange them from God, hurry them on defilement of the imagination and the to disorderly life and study to snatch from them Divine Faith and its immortal

Considering this deplorable state of things, the Pope desires, once more, even when the guilt of mortal sin and the strongly to admonish, to urge, most earn-estly, every Christian to enter into himself extly, every Christian to enter into himself and take his salvation to heart. He is anxious to awaken men's minds from terrestrial thoughts and direct their aspirator world. Each one reformable that the familiar paslm, "miserere." ing his own conduct, avoiding vice, advancing in virtue, there will result a universal renewal; institutions and pubinc morals will be improved; states, to the great advantage of all citizens, will conform to truth and Christian forms; nations, on the brink of ruin, may be stayed in their fall, be restored from their decadence and return, at last, to the ways of evangelical civilization and true pro-

gress.
Such, dearly beloved Brethren, is the purpose of the Jubilee: the salvation of the world by the salvation of each individual, the conversion and improvement vidual, the conversion and improvement of state and people by the conversion and improvement of each Christian, of each citizen. This is the great end which the Pope himself proposes, in order to stimulate our ardour during the holy year, which he grants to us in order that we may hasten to feast at the sources of mercy.

mercy.
Salvation: such is the end to be at-Salvation: such is the end to be attained. By what means? The holy Father points them out to us: meditation on the word of God, practice thereof, prayer for the assistance of grace, and the receiving of it through the sacraments: these are the benedictions which the Jubilee diffuses over the world with more than ordinary abundance. The Power than ordinary abundance. The Pope en-joins that the word of God be preached

vation; it is the foundation and the root of all justification; it is impossible, without it, to please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlightens, purifies and sweetens, begins by raising us to the knowledge of supernative tural things, knowledge which is of infinite value and which it is the lot of the faithful children of God alone to possess the terms of the property of the motive of God's anger for sin, shewing us the avenging and everlasting pains of hell; or the motive of God's mercy, shewing us the glorious and eternal rewards of heaven, which we forfeit by alone to possess the ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children," (Sees. 6th, ch. 8). This Faith, which enlights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and with delights and thirst-please God and find place among his children, and the fi

cese, and there pray every time, according to the intentions of the Sovereign Pontiff.

BISHOP CLEARY'S BEAUTIFUL DISCOURSE TO THE DELIGHT OF A VERY LARGE CONGREGATION - A BRIEF SYNOPSIS. Freeman, March 31. We regret we have not the coportunity

of giving our readers a full report of His Lordship's discourse of last Sunday evening. It was a most instructive sermon, and was listened to throughout by the Finally, after so many lessons, appeals and was listened to throughout by the and efforts for the salvation of all, Leo attention. His Lordship dealt with conattention. false sages no longer dares to assert the memory caused by sin, especially that of a sensual kind. From these results of sin in the human soul, His Lordship develeternal punishment, which divine justice exacts, have been remitted, and this sorrow especially the familiar psalm, "miserere." Taking up the first four verses of this psalm, His Lordship rendered them by a psalm, his Lordship rendered them by a beautiful paraphrase, and exhibited the bleeding soul of the royal prophet im-ploring with deepest humiliation, and "tireless importunity, the "mercy," and "the great mercy," and "the multitude of the tender mercies" of his Maker; and beseeching the God of all purity to him" daily "more and more from his iniquity," and "cleanse him from his sin;" and making humble and heartfelt confession of his sin, a plea for further remis-sion, and offering to God in atonement this agonizing sorrow that kept the painful vision of his crime always before him, as a spectre of hideousness, guilt and terror.

PERFECT CONTRITION AND SUDDEN DEATHS. The Bishop, moreover, in the conclusion of his instruction dwelt upon the absolute necessity of that which in the language of the Church is termed perfect contrition, as a necessary condition of forgiveness for all persons struck down suddenly and the department of the ministration of thus deprived of the ministration of a priest; and he earnestly besought all to have a right understanding concerning this most important requisite of the act of contrition whensoever the Sacrament of Penance cannot be administered. His Lordship taught that this act of contrition must not only be founded upon super-Let us pause, most Dear Brethren, in order to consider the work of the Pontification order to consider the work of the Pontification in order to reach this term, all must fulfil two fundamental obligations, viz: believe the word of God be preached, it is in order to reach this term, all must fulfil two fundamental obligations, viz: believe the word of God be preached, it is in order that these of preached in the shunning of sin, the repression of passion; and, if he requires that these of preached, it is in order that the sinner must be faithful may be reminded by their pastors, cause God is infinitely good in Him, and that they are strictly obliged to model on it their lives, even in what is most love for His own sake. Whilst, then, the

ment of extreme and humanly unendur-able pain of a transient character; but this is altogether different from the habitual tinuous stupefaction of the sick Christian in ordinary cases within the common sphere of human suffering, Lis Lordship pointed out the sensual, pagan and anti-Christian character of this evil practice; pronouncing it an awful abuse to send a human being with all his accountability, perhaps with grievous guiltiness of soul, to the tribunal of judgnent in a state of sottishness, the same in effect as drunkenness. Death is the inevit able lot of man, consequent on sin. It must be suffered by all; pain is its natural attendant. Christian faith teaches us to unite our pains with those of the dying Saviour, and offer them to the Eernal Father in union with his oblation, and in atonement for our sins, thus sanctifying our pains and converting them into agen-cies of merit and everlasting glory. But how can the soul prepare for that supreme moment in the spirit of faith, exerting all its powers, natural and supernatural, for the exciting within itself of the sorrow of David and Magdalen and all the pentents who have ever sinned and have been forgiven, when all its faculties are dulled and drawed in the same desired and desired in the same desired in th dulled and drugged into powerlessness, and in fact the dying man is sent to his Maker in a state akin to that of drunkenness? Tois practice of stupefying sick persons with opium does not prevail in countries where Christian faith is active. It is an indication of the sensuality ive. It is an indication of the seusuality of our age, and its secularized spirit, which regards pleasure as the main object of life, and pain as the great evil to be dreaded. The Catholic Church exhorts her children to a more spiritual view of human life in conformity with the model presented to us by Him, who came on earth to teach us the way to heaven by Instructor, he teaches Christians what it behoves them to do in our days, considering the circumstances of time, country, conditions and Palers what is calculated to restore to them the stability of order and to establish concord and peace before all men the incomparable before all men the incomparable by Faith. Head of the Church militant, by whist passion is becoming excited the triple effect, which every grievous and to establish concord and peace before all men the incomparable to indust most of the case, and the daty, the proof fund not contribute the necessary min the Holy Scripture,—David, the proof marriage tie being indissoluble, it is obtained the children to amore spiritual view of thus marriage. This being the case, and the weighton the children to associate the children to amore spiritual view of thus marriage. This being the case, and the wignorm marriage. The Catholic Church exhorts of the children to amore spiritual view of thus marriage tie being indissoluble, it is obtained the richler to the case, and the children to a more spiritual view of thus and the thory corner in the Holy Scripture,—David, the proof of the case, and the children to a more spiritual view of the children to a more opinitude. The Catholic Church exhorts in the Holy Scripture,—David, the proof th precious to them, whether on the bed of sickness or on the rack of torture. The prayers and pious aspirations, and acts of

faith, hope and charity, and contrition for sin and self oblation to God in union with the Saviour's oblation, and acceptance of the pangs and weariness of sickness and of the final agony, uttered from the heart of the suffering Catholic, and offered to God the Father in conformity with the Redeemer's passion, and in the love of the Holy Spirit, are, every one of them, a title to increase of grace in the soul, and more abundant mercy at the judgment seat, and gems of brighter glory in the everlasting "crown of justice, which the Lord, the just judge shall render in that day to all who love His coming." Would it not be a crime against religion and charity to deprive a dying Catholic of all these rich treasures of grace and future beatitude by extinguishing the light of his spirit, and the strength of his will, and all the energy of faith within him, through the stupefying agency of opiates in that most solemn hour of immediate preparation for going forth from the prison of the body to meet his Sovereign Judge, and render an account to Him of the things he

A Beautiful Cat'solle Octoroon.

had done in the flesh, from the dawning

of his reason to the moment in which he

drew his last breath?

Congressman O'Harra, of North Carolina, is a member of the coterie of edu cated colored men in Washington. He and his wife are Catholics, and attend St. Augustine's church. Mrs. O'Harra is one of the loveliest ladies in Washing ton, and were it not for the slight trace of negro blood in her veins she would be a leader of white society. Like Mrs. Bruce, who is also beautiful, she is a highly addressed a second blood was a second blood with the second educated and accomplished woman speaks French, plays Beethoven, paints plaques, and is up in art and literature to a degree that would make some of her white sisters blush for envy. Both Mrs. Bruce and Mrs. O'Harra are very nearly white, and it would be difficult for a stranger to detect their relation to stranger to detect their relation to the Africian race. Mrs. O'Harra has a white governess for her children and intends that they shall be as accomplished as herself. These people have their own society, give balls, dinner parties, receptions, and other entertainments.

THE THIRD PLENARY COUNCIL'S DECREES SOLEMNLY PROMULGATED BY ABP. GIB JECTS TREATED BY THE COUNCIL.

The printed volume containing the decrees of the Third Plenary Council of Baltimore appeared last week. The decrees are, of course, in Latin, the language of the Church, and are contained in a volume of four hundred pages. The following is the telegraph summary of the contents of the volume.

The decrees are contained under eleven titles. The opening decree is on Faith, followed by decrees of Ecclesiastical Persons, Divine Worship, the Sacraments, the Education of the Clergy, the Instruction of Catholic Youth, Caristian Dectrine, Zeal for the Souls, Church Property, Ecclesiastical Courts and Ecclesiastical Tribunals. There is a preference whether THE TITLES OF THE DECREES. Tribunals. There is a prefatory exhorting all to faithfully observe the enactments of the Second Pienary Council of Battimore and a final title regarding the promulga tion and publication of these decrees.

Many of the decrees under the first three
titles will be of little or no interest to the public, as they affect the inner workings and organizations of the various dioceses, and refer to the relations existing between the Bishop and his clergy. Special enact ments are made to meet all possible contingencies, and these wise and timely regu-lations will largely contribute to place

the dioceses on a sure footing. DIGNITY OF PRIESTHOOD, Some of these regulations are very elo quent in their expressions on the dignity of the priestly state. The clergy should remember, it says, that this sublime dedication of themselves to a cause which excation of themselves to a cause which ex-cludes thoughts of worldly advancement and power, making them advocates and champions of the doctrines of the Prince of Peace, is that which should save them from even a thought of wrong-doing. Sanctity and science are to be the objects of their labors, and this is to insure them a lasting influence over the flocksentrusted to their care. Since, however, human nature is weak and may at times fail in nature is weak and may at times fail in the proper observance of the duties of one's state, it is earnestly recommended that a special house, in the charge of some religious order, should be erected for the reception of those priests who, having been suspended from the exercise of their functions for serious faults, yet give hopes of correcting their visious inclinations. of correcting their vicious inclinations, that they may have an opportunity of regaining their lost privileges.

DIVORCE AND MIXED MARRIAGES.

One of the most important decrees is that concerning matrimony; for the strength and durability of the Christian Church depends, in a great measure, upon the Christian family, and there can be no Christian family without Caris-tian marriage—that is, marriage entered into according to the teachings of religion and hallowed by God's benediction. Since marriage was raised in the new law to the dignity of a sacrament, it belongs solely to the Church, contract a new union. Against such as infringe these laws severe penalties are to be enforced. No legal divorce has the slightest power before God to loose the bond of marriage and make a subsequent one valid. Even adultery, though it may justify "separation from bed and board," cannot loose the marriage tie so that it has a transfer of the carties and the service of the carties of the carties and the service of the carties of the carties and the service of the carties of the carti either of the parties may marry again dur-ing the life of the other, nor is the legal separation to be obtained without first conferring with the ecclesiastical authori ties. The clergy are frequently to prais those who, following the custom of the Church, contract marriage with the bless-ing of the nuptial Mass. Though the Church sometimes permits the marriage of a Catholic with a non-Catholic, she never does so without the deepest regret, and with the explicit understanding that the children of those parties must be brought up in the Catholic faith.

on secret societies.

Special consideration is devoted to the action and work of the laity, and their combination in associations for the better realization of their work; but all must be mindful of the fact that the laity are members of the Body of Christ, and that their legitimate action and work as Chris-tians must be in entire uniformity with their lawful head. Of the evils which their lawful head. Of the evils which affect these societies the most baneful is that which would persuade members to shun the light, and do their wretched work in the hidden secrecy of individual souls. All secret societies, therefore, which are secret, as the Church understands this term, such as Masonic lodges and other similar confratanties, as not to be similar confraternities, are not to be joined by Catholics. But not only are such secret societies to be shunned, but all are requested to co operate as earnestly as possible in the noble work of those societies which are acting in all things according to the spirit of the Church. COLORED MEN AND INDIANS.

The eight million of colored people in the country are the subject of a vigorous plea for help from all those who would place this important element of the future in its proper place to act for the weal of this republic.

The Indian tribes have also found elo-

money for pious purposes will doubtless surprise most people, for the decisions are explicitly condemnatory of many methods now in vogue. The council directs the pastors to have in every church a free space, and admonishes them from humilisting recoles in rubble if them does space, and admonishes them from humili-ating people in public if they do not exactly keep within the limits of that space. The council also ordered that no clergyman shall ever persecute a layman for money due to the church, even for pew rent, unless he has asked leave from the bishop. Another thing done by the council is the prohibition of picnics and excursions by night, on Sunday or or excursions by night, on Sunday or on other feast days or fasting day. This way of making money for chush purposes will be hereafter forbidden and only allowed by the bishop, with necessary prudence and reserve. The sale of intoxiprudence and reserve. The sale of intoxicating liquors will not be allowed in any case. Fairs, also are are not to be held hereafter without a special permit from the bishop, and not on Sundays, and no intoxicating liquors can be sold by them. Suppers and dinners, social parties and balls given at night, for raising money, are

NO. 391.

CHARACTER OF CHURCH MUSIC. Special attention is to be paid to the music adopted in the churches to add solemnity to the sacred services. Worldly, irreligious and sensual strains are positively to be excluded from church exer cises. Those productions also which mangle the words of the sacred liturgy and which, by indefinite repetitions, ren-der the hymns and psalms meaningless, are not to be tolerated, but the music must be of such a stamp as to elevate the soul and aid it in its efforts to unite itself to the Creator.

MUST ERECT PAROCHIAL SCHOOLS.

The decrees on the education of the lergy voice the sentiments so eloquently expressed in the masterly speech by Bishop Spalding on this subject during the Coun-cil. If we would avoid all intellectual paralysis in Catholic society, our clergy must be provided with every means of prosecuting elaborate courses of study, prosecuting elaborate courses of study, and preparing themselves to meet a false brilliant literature with an equally brilliant true one. Regarding the instruction of the laity, the Council decrees that, since religion can never be divorced from our actions, there is a need of erecting everywhere parish schools, which may so temper religion with science that the two may go hand in hand, so that the intellect be not developed to the prejudice of the moral qualities, but both, equally developed, should result in the formation of true citizens and earnest Christians. To effect this, the Council orders that within two years from the promulgation within two years from the promulgation of these decrees, a parochial school must be erected and started near each church, unless the bishop, for grave reas m, should defer for a time the building of such a deter for a time the building of such as school. Should a priest by his own negligence prevent the successful carrying on of such schools, even after repeated warnings from his ecclesiastical superiors, he is to be judged worthy of removal from such a position.

VIGOROUS MEASURES IF NEEDED.

If, however, the delay or difficulty in having a parish school should arise on the part of the parish, then the bishop must admonish the flock of their bounden duty, and take vigorous measures to into show their interest by frequently visit-ing them and by giving personally the in-structions in church doctrine and sacred history or appointing those to this office whom they know are fully competent to discharge well the duties connected with it. Instructions are also given for the laity who have means to contribute as liberally as possible so as ultimately to found free schools throughout the country. Nothing to Fear.

The Progress National, of Aube, has the

The Progress National, of Albe, has the following pretty anecdote:

At Bordeaux, a commercial agent and a workman entered the same compartment of a railway carriage, and were the only travelers. As the train sped on 'ts way through the Landes, they de-scried a priest, at an intermediate station, who was waiting for an up train, and the 'Monsieur' turning to the man and the 'Monsieur' turning to the man "en blouse" shrugged his shoulders, asking: "What's that thing good for ?'
He then launched into distribes against the clerical, which the workman still listened to unmoved. The train had resumed its speed. The man "en blouse" stood up before his companion with the following words:

"This is a very savage country.

"This is a very savage country, monsieur, the stations are far apart. Suppose I were to throttle you for your money and fling your corpse through the window, there would be an end of it." "But my friend," said the bourgeois-evidently ill at ease, "I have nothing with me; you would gain nothing by it."

"I beg your pardon, sir" said the athletic companion; "before taking the train, I called at the bank, you were there, monsieur, and you withdrew 30,000 francs, which now must be concealed in you wallet of yours. But shudder not, you have nothing to fear; I was educated by 'those priests.' '

Boston Republic.

Goldwin Smith says, all reports to the contrary notwithstanding, he is not going to quit Canada. The Canadians are naturally grieved over this announce-ment, and hope that when Smith goes abroad, as he will in the spring, he will quent defenders among the Bishops, and arrangements have been made for a special yearly collection to be taken up in all churches throughout the country to help in promoting Catholicity among both the colored people and the Indian tribes.

PICNICS, EXCURSIONS AND FESTIVALS.

The decrees about the collecting of citizens of Bocton. iful, they left thee in thy peril and e' sword a-flaming, thy dawn of Across the western main.

O Ireland ! O my country ! he comes to breathy chain ! JAMES JEFFE BY ROCHE.

JIMMY SLOAN'S COURT.

Mr. Samuel Woodworth Cozzens author of "The Marvelous Country," gives the following characteristic sketch of Western life years ago, and which might even now apply to some justices whose "coorts" are not

in the country:
"Riding the Circuit"in early times in the South and West, was a favorite method of practicing law, with thoso whose services were in demand as counsel.

Generally half a dozen or more of the prominent lawyers residing in a circuit would accompany the Judge from county to county, trying the cases that had been brought and prepared by the local attorneys. These trips were generally made in company, upon horseback, and frequently gave rise to many pleasant

The practice was often enlivened by incidents that bordered upon the ludicrous, although it not unfrequently happened that they afforded either amusement nor profit for counsel or client.

To relate some of the personal experiences that occurred during a practice of the law upon the Western frontier from 1850 to 1857 is the object of the following sketches:

The incident narrated occurred twenty one years ago, more or less, when the now well-known city of Council Bluffs was "winter quarters" for a little band of Mormon emigrants, who had selected the "Great Gulch" for their encampment because it afforded them a partial protection from the rude blasts of the winter that had overtaken them on their journey to the "City of Saints."

forming a little settlement that should serve as a kind of "half-way house" to their brethren and sister in the faith, where they might tarry in their long and tedious journeying along the plains.

First among the number who determined to remain behind was one James Sloan, or as he was familiarly called, "Jimmy Sloan."

Now Jimmy was not only an Irishman and a firm believer in the Book of Mormon, but he possessed much of the native shrewdness and cunning of his race, as well as a great deal of obstinacy, an unlimited quantity of brass, and an inordinate amount of self-esteem, combined with a little learning.

him considerable prominence in the new settlement, and no one was surprised when upon the organization of Pottawattamie county, he was found to have been duly elected to the office of County Judge.

Being firmly impressed with his

own importance, he of course greatly der me" sort magnified the powers conferred upon this squelcher. him by his office, nor did he ever lose an opportunity to impress upon others the fact that, in his own opinion, at least, he was of vital importance to the future welfare of the "graat State ov Iowee," and woe to the man who should presume to dare to differ from him on the subject, for Jemmy would then and there pronounce him guilty of "con-timpt" and inflict upon him a fine which in no case was he over known to abate.

Myself a young man, whom love of adventure perhaps as much as anything else had induced to "go west," in the winter of 185- found me in company with a few choice spirits domiciled in a log cabin known as "No. 6." upon the site of what is now the beautiful city of Omaha, in

It was during this winter that I one day received a most urgent request to go over to Council Bluffs and defend a poor fellow who had been arrested and was to be tried for the crime of larceny before Jimmy Sloan.

Notwithstanding my experience at the bar had been somewhat limited, and the prospect for a heavy fee was at the least extremely doubtful. the .norning of the day of trial found me mounted on a pair of snow shoes and floundering over the deep drifts on my way to the little log cabin where justice was supposed to be enshrined in the person of Judge

Upon entering the room in which the court was held I found it to be quite impossible for me to distinguish one object from another, so great was the contrast between the dingy little inside and the beautiful white of the snow-covered ground modestly my desire for a jury.

upon the outside, which was rendered painfully dezzling by the bright light of a December sun, which was shin-

ing in all its glory.

Pausing by the side of the huge box stove, over which I had nearly fallen headlong upon entering the room, I was vainly endeavoring to distinguish some of my surroundings, when I was startled at hearing the deep, sepulchral tones of a man's voice, issuing from a distant portion of the impenetrable haze that sur-rounded me, saying: "Pris'ner, are yez riddy for

thrial?

Never supposing for a single instant that the question concerned me in the slightest manner, I continued warming my feet by the stove, vaguely speculating what I should find in the room after recovering the use of my eyes, without paying the slightest attention to the question, which was immediately repeated, if possible with greater unction than before.

Just at this moment A. C. Ford,

Hsq., a prominent member of the that time, and one of the most genial of Iowa's many genial practi-tioners, touched me upon the shoul-der, at the same time informing me that it was my client the court was

addressing.

Acting upon the impulse of the moment, and still utterly unable to distinguish either court or client, I said, turning in the direction in which I supposed the court to be sitting:
"In a few moments, your Honor."

The only answer vouchsafed to this remark was the question, again repeated in an angry manner "Pris'ner, are yez reddy thrial?

I then briefly informed the court that I had but just arrived, was chilled through with the cold, was quite snow blind, and had had no opportunity to converse with my client as to his defence, but would try and be ready with my case in a

very few moments.

My eyes having by this time become accustomed to the room, I dis covered the court sitting behind an old fashioned four legged lamp stand, upon a little platform at the farther end of the room-a little wizened old man between fifty and sixty years of age, with an unmistakable Hibernian cast of features; a huge pair of iren-bowed spectacles In the spring some one of the band concluded to remain there, thus gratefully receiving the incense that was ascending from the bowl of a very short but very old and black clay pipe that seemed to have been especially intended for a nostril cen-ser, so admirably did it seem to fit

> ornamented Jimmy's face. Quite indignant that the court should have failed to recognize my appearance in the slightest manner, and noticing at the same time that the bench which I supposed to be in rather a premptory tone of voice if a jury had been impaneled, at the same time stating that by the time the jury had been impaneled we ascertain who it was that he had

under the huge protuberance that

been so unmercifully snubbing. For the first time since I had entered the room the court appeared to recognize the fact that I was pre sent, and turning toward me with a most decided "Shoo, fly-don't bodder me" sort of manner, delivered

"Is it a jury ye're afther axin for? You'll hev no jury in case! The coort will inform the gintilman oncet for all, that this coort knows itself sufficiently will to thry inny case that may arize before it, widout the aid ov a jury. Pris'ner, are yez riddy for thrial?"

For a moment I was astounded, utterly speechless; then recovering myself I indignantly demanded that a jury be at once impaneled, enforcing my demand by the remark that he right of trial by jury was one of the constitutional guarantees to every person, and that the statute made it the imperative duty of the court

I was interrupted by a tremend-ous blow upon the stand, and by the court's exclaiming in a loud voice :

"What the divil's the consthtitution got to do with Jimmy Sloan's coort? This coort knows how to thry inny case thet may arise before it widout insthructions from any little pittifoging lawyer that comes from the Tirritories into the Staates and duties, an yer foined tin dollars for yer contimpt ov the coort. The clark'll jist inter that foine.'

"But, your Honor-"You're in contimpt, an' the oort'll not hear another word from yez till the foine is paid. Ye understand that, noo.'

In vain did I attempt an explanation, in vain protest that I had intended no contempt; not one word would the court hear until I had paid

my fine. Fortunately, my friend Ford had

"You're foined \$5 for contimpt agin, and yo'll pay \$5 additional for ivery toime ye spake the word jury. Mr. Clark, ye'll inter that order of the coort."

What was I to do? Never before had I heard of such a proceeding; never before was I so completely at a loss for something to say; how could I extricate myself from the unfortunate position in which I so unexpectedly found myself? I looked from ne member of the bar to another for help, but the smiles and knowing looks that met my eyes on every side afforded me no relief.

In vain did I rack my brain for reported case similar to the one pre-sented, but I could recall no "preceent recorded.

Not knowing what to do, carcely aware of what I did, realizng only the fact that I had not money enough with me to pay the fine, and extremely doubtful if I should be able to borrow it, I hurriedly started toward the Judge's stand, as I did so attempting to remove my overcoat, which I had found by this time to have become incomfortably warm. In doing this was utterly oblivious to the fact that in my confusion I had also re-moved my inside coat, until I heard

the Judge say, in a tone of alarm : "Are yez about to whop

In a second my way was clear; my senses had fully returned, and I answered in a careless but determined tone of voice, as I carefully laid the coats upon a bench : "I am about to have a jury called in this case, even if I resort to unpleasant means to procure it."

This remark brought the order that I had anticipated.

"Mister Clark, ye'll call a jury The coort wishes no unplisintness

Imagine if you can the relief with which I heard this order given. 1 felt that I had conquered; that I had won a victory that would be worth years of hard labor to me, and it was with no little feeling of pride that I took a seat by the side of my client congratulating myself that my difficulties were at an end, and that I had only to walk over the course to enable me to win.

Mistaken mortal! my troubles had but just begun. Jimmy Sloan was on the bench, and when Jimmy Sloan once made up his mind that was the

By the time the jury had been impaneled I was ready to proceed with the defence, but before I was permitted to go on with that I encountered another obstacle in the shape of the fine which was still unpaid.

Nothing that I could say, no apology that I could offer, availed me. Jimmy ruled that "any coort was the sole judge of its own contimptible proceedings, and that the fine must be paid."

I finally succeeded in borrowing used for the jury was vacant, I asked the money to pay the fine, for I was could be taken to the ruling of the court upon that point.

But I have no intention of giving

should be ready to proceed with the you a description of the trial, or to case-mentally determining that narrate the many amusing incidents Honor, Judge Sloan. some half-dozen tallow dips, long ere | instruction upon the defendants. the case went to the jury, when we were obliged to vacate the room and

In about an hour the sheriff called

Jimmy seemed to take a conviction for granted, for, pushing his iron-browed spectacles far up upon the top of his head, and carefully laying his freshly filled pipe upon the stand before him, he carelessly remarked: "Av course ye've found the defindint guilty, Mister foreman ?

To Jimmy's great surprise, the foreman replied in terms that admitted of no misunderstanding, "We found the defendant not guilty.

For an instant the stillness of death reigned throughout the room it was first broken by that peculiar smacking sound that is sometimes heard to proceed from an Irishman's mouth, while endeavoring to procure a little comfort from the lifeless ashes of his "dudeen;" Jimmy was attimpts to insthruct the coort in its for the moment striving to draw comfort from an imaginary pipe, utterly oblivious of the fact that his own lay smoking upon the table before him, while amazement, anger, indignation and contempt seemed striving

for the mastery in Jimmy's face. Turning with a sort of dazed expression to the jury, he smiled a sickly smile as he asked:

"Gintlemin of the jury, did I hear your vardict aright? did yez say, not guilty?"

The foreman bowed as he replied We find the defendant not guilty. "Thin ye've done d—d wrong," angrily exclaimed the court; "and, pris'ner, sthand up and receive the sintince ov this coort."

an unwarranted proceeding; in vain urge the verdict of acquittal just rendered. Jimmy would listen to

ment, scarcely knowing whether he was in the body or out of the body, the prisoner finally stood up in spite his seat, while the court, in terms of illy-suppressed rage, thus addressed

jury ov yer country and found not guilty, but the coort belaves yez guilty, and the coort belaves that if ye're not guilty ov this offinse yer guilty of others aquilly as great. The coort belaves it to be his dooty to sintince yez according to tar, and the coort'll now procade to do it, widout fear ov any mon (casting

triumphant glance at me.)
"The sintince ov the coort is that ye be taken to the Cottonwoods (the jail built of cottonwood logs), where ye'll lie fer ninety days, and at the ind ov ninety days ye'll pay a foine ov two hundred dollars, and if yez don't pay it at the ind ov ninety days ye'll lie there till yez do pay it, and may God Almighty have marcy on yer sowl, for this coort wen't. Mr. Sheriff ye'll take the pris'ner, and adjourn the coort.

springing to my feet I hastily moved the immediate discharge of the prisoner, at the same time threat-ening the Sheriff with an action of false imprisonment if he presumed to detain my client.

The threat was rendered of no

avail, for Jimmy assured the Sheriff. hat such an action brought in "Jimmy Sloan's Coort wouldn't stand ez long ez he was lighting his pipe, and he might rest azy on that

score.

ments that were used before I finally succeeded in securing the discharge of my client.

It was a hard fought battle, which I was obliged to win over and over again, for Jimmy was like our gal-lant old Taylor in Mexico, he didn't know when he was whipped, or how to stay whipped. Through the intervention of the prosecuting attorney, matters were finally adjusted, and the court, lawyers, prisoner, and spectators all adjourned to the grocery to part friends; but the experiences of that in "Jimmy Sloan's Coort" were never forgotten by Jimmy, who many times thereafter caused me to remember with regret the victory that I at once gained by wearing a tight overcoat and

Although it was my fortune to appear many times afterward Jimmy's court, I never succeeded in gaining another victory before him. I regarded this as an offset to the many disheartening defects that I sustained through the rulings, and am sure that my readers will pardor me if I relate one more case here. promising also that I shall end my experiences in practising before his

attempting to remove it in the court

that occurred during its progress; neither do I intend to give you the "Iowee lar" as laid down by the St. Louis, to collect an account judge in the case. Suffice it to say that the day was far spent, and the court room had been "lit up" (?) by papers over to the Sheriff, with

Upon the opening of the term at which the writ was to be tried, I retire to a neighboring grocery, found my case properly entered upo (kept by Jimmy's son-in-law), to the docket, also an appearance i found my case properly entered upon allow the jury to deliberate upon the propria persone filed on the part of the defendant, together with an answer, setting up a counter-claim for us "to come over," and we once more assembled in the hall of justice to listen to the verdict.

to damages on account of the inferior quality of the liquor sold, which far exceeded the amount of indebtedness claimed in my petition.

I smilingly showed the answer to my friend Ford, who somewhat surprised me by informing me that my chance for a judgment was small, the defendant was son-in-law to the

Under this statement of the case I at once asked for leave to withdraw the suit, giving as a reason that at the time of trying it I was ignorant that the court was kith or kin to the defendant. A request that Jimmy peremptorily refused, asserting that f "I wuz ignorant I couldn't take advantage of my own ignorance and plead it as new mather, whin it was a will-ke we fact to iverybody

I immediately filed the necessary papers to entitle me to a trial by jury, and upon the trial beyond any doubt the sale and delivery of the goods; then they rested my case, strong in the faith that I had secured a verdict, and quite disposed to laugh at my friend Ford, whose only com ment was "Wait."

At this stage of the proceedings I was greatly surprised to see court leaving his seat, and, taking his place before the clerk, to hear him say

"Misther Clark, ye'll swear the

coort. As I knew that I could say or do nothing to prevent this new innovation, I possessed my soul with as much patience as possible, and listened to the testimony of the court,

In vain did I protest against such | who very briefly stated "that he wus well acquaintid wid the quality av the licker in question, that it wuz av a most infarior quality, and that the sale av it by the defindint had bin a nothing, his only remark being: sale av it by the definding has only remark being: sale av it by the definding has more damage to his riputation av more than \$300;" then waving his hand with an air of the greatest considerwith and air of the grea ation, he remarked: "Yez can take

the witness now."

But I had no desire to take the witness, and so stated, when once more resuming his seat with the re-

mark, "Az yez plaze," he proceeded to address the jury as follows:
"Gintlemin of the jury, the coort belaves that good licker is a good thing; that good licker is conjucive to the gineral health, power an prosperity av any people to whom it prosperity av any people to whom it is sould; but the coort belaves, on the conthrary, that bad licker is a ban thing, an' is producthive av much want, writchidniss, misery and woe. The coort also belaves that bad licker ought not to be sould, but if it is sould it ought not to be paid for.
"Now, gintlemin av the jury, if

vez belave the witness for the defince, an' the coort tells yez yez may belave the witness, ye'll foind that the licker in question was bad licker, and under the rulings av the coort ye'll foind that bad licker ought not to be paid for if sould: ve'll therefore retire to your room, and afther deliberathing a sufficient length av toime, ye'll return into coort wid a vardict for the defindant.

It can hardly be necessary for me to say that the jury followed the in-structions given by the court, and I paid the costs, for notwithstanding every effort was made by myself to ecure a new trial, Jimmy peremptorily refused to listen to anything squinting toward an opportunity to secure a different verdict, ruling "that any motion to squash proceed ings was tindin' to subvart the powers av the coort and create gineral dissatisfaction wid it.'

To the best of my knowledge and elief, the estate of Barney Fergeson s still indebted to the firm of Thomas & Pappan for the bill of liquors sold, unless there be some method of settlement provided beyond the grave, which we know not of on this earth.

A GRACE OF THE ROSARY.

From the Messenger of the Sacred Heart.

The desire of the Holy Father that the Rosary should be a special devotion of the present Jubilee, recalls to my mind a remarkable instance of the efficacy of the devotion. The fact I am about to relate has happened in our own days, and I have it from the priest himself who received in to the Church the happy favorite of the Ouen of the Rosary.

to the Church the happy favorite of the Queen of the Rosary.

This good gentleman had Catholic servant girls. One of them lost her beads, and the gentleman happened to pick them up. Without accounting for it, he felt glad at having them, but hearing the girls mention they had lost a pair of beads, he showed them, and gave them back. He felt so badly at parting with the beads, that soon after he inquired of the servants where they got those things. At once, he got a pair, and felt it was good to have them.

After some time, it occurred to him that it looked rather foolish to attach so much importance to a thing he knew nothing about. So he ventured to ask nothing about. So he ventured to ask the girls what they were doing with the beads. One answered that he would find it explained in any Catholic prayer-book better than she could do herself. The gentleman asked her to lend him her prayer-book. The poor man searched from the beginning of the book to the end, and found nothing about the beads. Sadly disappointed hereturned the prayer-book. He did not like to confess his disappointment to girls, but went to the disappointment to girls, but went to the Catholic bookseller and asked for a Catholic bookseller and asked for a prayer book where he might find some explanation about the beads. He was disappointed again, and could find nothing about the beads in the book. Thinking about the beads in the book. Thinking it was a mistake of the bookseller,
he requested him to give him another
where he should find something about
the beads. The bookseller took the
book, and showed him a chapter about
the Rosary. When he understood that
the Rosary and beads were the same
thing, he took his book back home, and
began to examine the explanations about thing, he took his book back home, and began to examine the explanations about the Rosary. At once he was amazed, That connection of the Mysteries with the decades, seemed to him marvellous. "Why! those Catholics, when they say their beads, go over the whole Gospel—the whole life of our blessed Lord!" He was lost in admiration. He consistently began, to do himself what he admired so much. And he was not long begging of the heavenly Mother, in the name of the Joys, Sorrows and Glories of her Divine Son, to pray for him, without reaping the fruit of her motherly intercession. No wonder that he became a fervent Catholic, as every one will who practically appre-ciates the Rosary.

What is Needed By every man and woman if they desire to secure comfort in this world is a corn sheller. Putnam's Corn Extractor shells sneiler. Futuam's Corn Extractor anelis corns in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putuam's Paineless Corn Extractor, which is always sure, safe and painless. See signature of Polson & Co. on each bottle. Sold by medicing deplets.

cine dealers. Near Starvation's Door. Mear Starvation's Door.

Mrs. Nelson W. Whitehead, of Nixon, was a chronic sufferer from dyspepsia and liver complaint, and was scarcely able to take the most simple nourishment. Even a swallow of water caused great distress. Two bottles of Burdock Blood Bitters cured her, when all else failed. She heartily recommends this remedy to all sufferers.

NEMESIS. OR WHAT?

Is it indeed "the writing on the wall?"
Has England, one of the greatest powers
and political forces that the world ever and political forces that the world ever knew, been measured, weighed in God's balance, and found wanting? Is her fate presently to be that of Belshazzar and his corrupt Empire? We sincerely hope not, and our readers will not mis-take us. We wish the reform, not the destruction, of England.

and his corrupt Empire? We sincerely hope not, and our readers will not mistake us. We wish the reform, not the destruction, of England.

Great and grievous wrongs has she done to her own subject peoples. There is still left to her the power, the strength, the skill, and the means to undo, and partially, at least, atone for the past. England's past has been a long and wicked mistake of cruelty, intrigue, misgovernment of well-disposed people, and other matters that call for no mention in this article. Her hands are indeed full just now. She is called upon by calm, conservative action and by the consent of a powerful proportion of her own people, statemen and writers, to deal out fair measure of justice to Ireland. Her leading living statesman, Mr. Gladstone, is at the head of this wise movement. The Queen, judging by the speech that was put into her mouth by the Tories of a day of power, power that was given them under false promises by an Irish vote, stubbornly opposed the concession of self-legislation to Ireland, a legislation that is practically equivalent to self-sustenance and self-support on Ireland's native industries, trade, agriculture, and commerce. Who is right and wise in this matter—the worthy Queen of England, or a people subject to famine from year to year in consequence of the restriction on the care of their own business, without any thought of severance from the Empire of Great Britain? Is Queen Victoria and little politicians of the Churchill stamp wiser than the world and the self-denial of great facts? Might the woman, who is the official head of the English nation, take some counsel from a man of Mr. Gladstone's experience? She has proved herself to be of the stubborn and dull blood of the race—out of respect for a woman who in her personal character has helped to redeem the rudest and most contemplied and the r the stubborn and dull blood of the race—out of respect for a woman who in her personal character has helped to redeem the rudest and most contemptible race that ever ruled in England, we omit adjectives. But does she not realize the writing on the wall? Within a week strong hints—to use a mild word—have been hurled at the English throne and Constitution. Mr. Labouchere, himself what England regards as an aristocrat by birth, renewed his anathema against the House of Lords, the peer's privilege of ruling by right of birth, not by free election or personal merit. He came within forty votes of carrying his in forty votes of carrying his motion. Next the Established Church motion. Next the Established Church in Wales was assailed, and escaped

abolition by a vote of twelve members.
"What does this mean in an age and time that are essentially democratic?" As the English laureate, with the foresight and instinct that belong to a true sight and instinct that belong to a true poet, sang to the English people some quarter of a century ago: "The older changeth, yielding to the new." It is for the "new order" now to be wise in its generation. Patient and long-auffering its representatives, the general classes of people, have been in the past. Now is their acceptable time. Let them not become drunk with their new wine of success, but act soberly and reasonably, as "labor" is acting in this country.

as "(abor" is acting in this country,
as "(abor" is acting in this country,
The Irish question all people over
here understand pretty well by this time.
Last week we dealt with the dilatory
action of the English Government to help and relieve the starvation in the west of Ireland. From day to day the cable brings us heartrending details of what the misery and distress mean. Here comes this great, large and free-hearted country to the rescue of people who are starving under the very eyes of England, and whom England has robbed, not of their means alone, but of lives and of all that makes a nation a nation. "What has the very wealthy English Queen contributed to help the starving babes and families?" Not one cent! "Is this queenliness, or the charity of Christian womanhood?" Let the Queen

tian womanhood?" Let the Queen answer.

It is plain to all honest eyes that England is not only assailed from Ireland now, but from its own centre. The attack on the Lords means a revolution of the English land system under the changed times, thought, and conditions that have come upon us. The attack on the established Church in Wales is simply a foregunger, and one that will be ply a forerunner, and one that will be very brief in its coming, of total eccle-siastical disestablishment in the British Empire, leaving churches there as here to support themselves by the faith and action of their adherents. Landlordism is attacked by Englishmen in the House is attacked by Englishmen in the House of Lords; the Church of the minority, that has been so long false to such trust as it had, is attacked by Englishmen. Irishmen clamor for Home Rule. A perishing people emphasizes their demand, and the outer world rushes to their assistance, England and its Queen failing to do their duty. The other day London was possessed by a mass of starving artisans, who had no work, but who might have sacked the city. Lords. starving artisans, who had no work, but who might have sacked the city. Lords, land, labor, Church, Ireland—where is it all to end? It would seem that England is very near the situation of France pre-vious to the Revolution of 1798. Let its authorities wake up. Just dealing all round will allay the impending storm.

Mr. C. E. Riggins, Beamsville writes: A customer who tried a bottle of "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another when I recommended this for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co, Druggists, Dundas street. A Valuable Find.

James Alex. Sproul, of Orangeville, says he has found Burdock Blood Bitters to be the best medicine he ever took for kidney complaint, with which he was long suffering. He declares B. B. B. without a rival.

FREMAN'S WORM POWDERS destroy

FREEMAN'S WORM POWDERS destroy and remove worms without injury adult or infant.

The Pledge

BY CARDINAL MANNING

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I promise Thee, sweet Lord,
That I will never cloud the light
Which shines from Thee within my
And makes my reason bright;
Yor ever will I lose the power u hast set with

Oh, let me drink as Adam drank Before from Thee he fell; Dh. let me drink as Thou dear Lord, When faint by Sychar's well; That from my childhood, pure from sin, Of drink and drunken strife,

MASTERLY DISCOURSE.

FULL TEXT OF ARCHBISPOP RYAN'S SERMON IN ST. PATRICK'S CATHEDRAL OF NEW

The following is the full text of Archbishop Ryan's magnificent discourse in the New York Cathedral, when Arch-

"Holy Father, keep them in Thy Name whom Thou hast given to Me, that they may be one, as we also are. And not only for them do I pray, but for them also who through their words believe in Me. * * I in them, Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me."—St. John xvii., 11—20, 21.
Venerable Fathers of the Hierarchy and Clergy,

Beloved Brethren of the Laity:

The first thought that strikes one on beholding the magnificent scene of this morning, is the strange, impressive contrast it affords to another scene witnessed by most of us in this Cathedral nessed by most of us in this Cathedral a few short months ago. A great priest, who in his day pleased God and was found just; a high priest who, like the high priest Omas, was a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, who from a child had been exercised in all virtues, had fallen by the hand of death. His priests and people met in sorrow round his bier. This great Cathedral which he built, adorned and dedidral which he built, adorned and dedicated, clothed in mourning, seemed to grieve for him, and the grief seemed voiced in plaintive tones of the Mass of Requiem. Requiem.
TWO UNIONS TO BE COMMENTED ON, ON His a

We saw him, still clothed in full Pontificials, with the Pallium, the symbol of the plentitude of power, around his neck, descending into the "house of his eternity," into the Cathedral of Death beneath this sanctuary, where, from his darksome throne, Death rules the former rulers of the Cathedrals of the living. rulers of the Cathedrais of the living.
There he sleeps with his predecessors in this great See. Oh, how true it is that "God alone is great, and how little are individual men in presence of God, death and eternity! To some persons it may, perhaps, appear that these gloomy allusions are inopportune amidst the investment of this great accession. gloomy allusions are inopportune amidst the joyousness of this great occasion. But I do not fear that they shall seem so to the central figure in this day's ceremony. And how is it possible not to revert to him who is gone, when everything around speaks of him, when bishops and priests whom he ruled so long, so wisely, and so gently, are congregated here, when the very marble pulpit in which I stand, and from which the word of God is to day for the first time announced, was his last gift to this Cathedral, and is itself now an appropriate monument to the grace and solidity of his own eloquence. Were this a mere of his own eloquence. Were this a mere earthly pageant, and that an earthly throne, and your new Metropolitan an earthly ruler, I should be silent about the dead; but, as things are, memory adds a salutary impressiveness to this grand scene. Here, between Life and grand scene. Here, between Life and Death—Life essential within the Taber-nacle, and Death beneath the Sanctuary -here, kneeling on the very grave of his predecessor, the successor of the dead Archbishop, receives the symbol of a power which never dies, communicated by the Church of the Living God, which by the Church of the Living God, which shares his immortality. By this symbol is shown forth the unity of the Church through the supremacy of Peter and his successor. For, from the tomb of Peter and the hands of his successor, this badge of the plenitude of episcopal authority has come, and must be sent to every Metropolitan See in the Christian world. It symbolises also another union—that of the new Archbishop and his beloved flock. It is formed of the wool of lambs blessed for this purpose. It is laid upon

PRAYERS GRANTED AND PROPHECIES FUL-FILLED.

There is not, in the entire Scriptures, a chapter of greater interest than the seventeenth chapter of the Gospel according to St. John, which contains the prayer of Jesus Christ to His Heavenly Father for His beloved Apostles, spoken the night before He suffered. Like all the words which He spoke, time has not diminished, but increased, their significance. His words on that occasion were at once prayers and prophecies. Now they are prayers and prophecies. Now they are prayers granted and prophecies fulfilled. The chief petition of that prayer was for unity amongst His followers, and unity as a mark of His divine mission to the world: "I in them, and Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me." Not only did He pray for this union, but in the constitution of the Church itself He provided for its accomplishment. To effect it he sel-ected twelve men out of the world, and ceted twelve men out of the world, and to perfect it He selected one man out of the twelve, in order, says St. Jerome, to render schism impossible. "The primacy was conferred on St. Peter," says St. Cyprian, "to show the unity of the Church." No one has spoken more eloquently on this point than the illustrious Bossuet. The Unity and stability of the Church are the offspring of the Primacy. "The wise man," says Christ, "is he who built his house upon a rock, and the rams fell and the floods came and the winds blew, and they beat upon that house, and it fell not, because it was founded on a rock." Now, He Himself was about to build a house, against which the falling rain and rising

blessed for this purpose. It is laid upon his neck, that he may bear with joy the

lost sheep upon his shoulders and care for the weak lambs of his flock. To these

two unions I desire to direct, this morn

ng your kind attention.

PRAYERS GRANTED AND PROPHECIES FUL-

still nearer to heaven. It was theirs to hold the helm amidst the storms of adversity in the past; it will be yours to steer the vessel in the far more perilous

lambs," still Mine, and only committed to your temporary care, and for which you shall account to Me at your peril.

I need not tell you that whilst you use

all the knowledge, judgment and experi-ence you possess, your watchword must be diffidence in self and dependence on

THE REWARD OF THE FAITHFUL SERVANT.

I feel I but speak the united senti-

blossom with flowers everlasting, and your pallium be changed for the mantle of your royal, eternal priesthood,

and your chair of authority for one of the apostolic thrones from which shall be

idged the twelve tribes of Israel! And

this sanctuary, may your soul ascend and join the spirits of your predecessors in the land of the living! Amen.

LECTURE BY ARCHBISHOP LYNCH.

CONTINUED FROM OUR LAST.

the presence of Irish Catholics and faith ful Germans Catholicity has so increased

that it now forms a most beautiful gem

the commencement of this century there was one Bishop in America, now there are twelve Archbishops, sixty-four Bishops and Bishops Vicars Apostolic, and nearly seven thousand priests, about

and nearly seven thousand priests, about half of whom are Irish or descendants of

Irish; about fifty thousand nuns, and six thousand churches, seven hundred of which are dedicated to St. Patrick, and

which are dedicated to St. Fatries, and the famous Niagara Falls is protected on both sides by churches dedicated to his name. There are also 7,000,000 Catho-lics. Of the Bishops twenty one are Irish born and twelve of Irish extraction.

Of the Catholic laymen 3,500,000 are Irishmen or their descendants. In Can-

ada in the beginning of this century there was only one Bishop, where now there are five Archbishops, twenty six Bishops and Bishops Vicars-Apostolic, about 1,300 priests, and 12,000 nuns, and

2,500,000 Catholics, many of whom are Irish or descendants of Irishmen.

Let us now cite some particular exam

of their ancestors. A most notable one

is that of St. Michael's Church, recently

consecrated in New York. Some thirty

years ago one of these noble, zealous, self-sacrificing, intelligent priests, Father

Donnelly by name, with strong Irish

blood in his veins, undertook to build a

church and form a parish in a place then in the suburbs of New York. A few

poor Irish laborers, mechanics, and shop-people were found scattered here and

there throughout the district. Lands

and rents were then low. The good and zealous priest bought lots on which to erect a church. The finances of the

but they were equal to the emergency, and they contributed their money joy-ously, knowing that they were giving to

God and would be rewarded an hundred-fold. The lot having been secured there

was still a heavy debt remaining. Pro-

friends outside of the parish generously

lent assistance through the instrument-ality of the pastor. Three rickety shan-ties stood upon the lots, they were quickly utilized for a chapel and priest's resid-

ence. This seed sown in poverty pro

duced rich fruits. The good pastor worked on; the congregation rapidly in-creased; the necessity for a large church

soon became evident. The great Arch-bishop Hughes blessed and encouraged

the undertaking. This church again became too small to hold the congrega-tion. There were still a few vacant lots

around the church. Money had to be borrowed, interest paid, workmen's bills

satisfied. The pastor spent many an anxious hour to know what should be

lone to meet demands, but the protec

before him when there was question of saving souls. A magnificent school for

Rome. The daughters of the truly Catholic Irish families of that parish are not wanting in religious vocation, "7" will be found in the Presentation order,

In contrast let us cite now another ex

the Irish saints was always there.

of Heaven and of St. Patrick and

ngregation were heavily taxed,

ples of the rapid strides

n the crown of the Church of God.

But to come to America mainly through

The Pledge.

BY CARDINAL MANNING.

promise Thee, sweet Lord,
That I will never cloud the light
Flatch sinces from Thee within my soul,
And makes my reason bright;
or ever will I lose the power
To serre Thee by my will,
Flatch thou hast set within my heart,
Thy precepts to fuifili.

Oh, let me drink as Adam drank
Before from Thee he fell;
Oh, let me drink as Thou dear Lord,
When faint by Syobar's well;
That from my ohildhood, pure from sin,
Of drink and drunken strife,
By the clear fountain I may rest,
Of everlasting life.

MASTERLY DISCOURSE

FULL TEXT OF ARCHBISPOP RYAN'S SERMON IN ST. PATRICK'S CATHEDRAL OF NEW

The following is the full text of Archbishop Ryan's magnificent discourse in the New York Cathedral, when Arch-bishop Corrigan was clothed with the

pallium.
"Holy Father, keep them in Thy Name" whom Thou hast given to Me, that they may be one, as we also are. And not only for them do I pray, but for them also who through their words believe in Me. * * * I in them, Thou in Me, that the many he made perfect in one Me. * * * I in them, Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me."—St. John zvii., 11—20, 21.

Venerable Fathers of the Herarchy and Clergy, Beloved Brethren of the Laity:

The first thought that strikes one on

The first thought that strikes one on beholding the magnificent scene of this morning, is the strange, impressive con-trast it affords to another scene wit-nessed by most of us in this Cathedral a nessed by most of us in this Cathedral a few short months ago. A great priest, who in his day pleased God and was found just; a high priest who, like the high priest Omas, was a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, who from a child had been exercised in all virtues, had fallen by the hand of death. His priests and procele met if death. His priests and people met in sorrow round his bier. This great Cathedral which he built, adorned and dedi-cated, clothed in mourning, seemed to grieve for him, and the grief seemed voiced in plaintive tones of the Mass of

Requiem.
TWO UNIONS TO BE COMMENTED ON, ON

THIS OCCASION.

We saw him, still clothed in full Pontificials, with the Pallium, the symbol of the plentitude of power, around his neck, descending into the "house of his eternity," into the Cathedral of Death eternity," into the Cathedral of Death beneath this sanctuary, where, from his darksome throne, Death rules the former rulers of the Cathedrals of the living. There he sleeps with his predecessors in this great See. Oh, how true it is that "God alone is great, and how little are individual men in presence of God, death and eternity! To some persons it may, perhaps, appear that these gloomy allusions are inopportune amidst the joyousness of this great occasion. the joyousness of this great occasion. But I do not fear that they shall seem so to the central figure in this day's cereony. And how is it possible not to mony. And how is it possible not to revert to him who is gone, when everything around speaks of him, when bishops and priests whom he ruled so long, so wisely, and so gently, are congregated here, when the very marble pulpit in which I stand, and from which the word of God is to day for the first time announced, was his last gift to this Cathedral, and is itself now an appropriate monument to the grace and solidity of his own eloquence. Were this a mere of his own eloquence. Were this a mere earthly pageant, and that an earthly throne, and your new Metropolitan an earthly ruler, I should be silent about the dead; but, as things are, memory adds a salutary impressiveness to this grand scene. Here, between Life and Death—Life essential within the Taber-nacle, and Death beneath the Sanctuary here, kneeling on the very grave of his predecessor, the successor of the dead Archbishop, receives the symbol of a power which never dies, communicated by the Church of the Living God, which shares his immortality. By this symbol is shown forth the unity of the Church is shown forth the unity of the Church through the supremacy of Peter and his successor. For, from the tomb of Peter and the hands of his successor, this badge of the plenitude of episcopal authority has come, and must be sent to every Metropolitan See in the Christian world. It symbolizes also another union. Metropolitan See in the Christian world.
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FILLED. There is not, in the entire Scriptures, There is not, in the entire Scriptures, a chapter of greater interest than the seventeenth chapter of the Gospel according to St. John, which contains the prayer of Jesus Christ to His Heavenly Father for His beloved Apostles, spoken the night before He suffered. Like all the words which He spoke, time has not diminished, but increased, their significance. His words on that occasion were at once prayers and prophecies. Now they are prayers and prophecies. Now they are prayers granted and prophecies fulfilled. The chief petition of that prayer was for unity amongst His followers, and unity as a mark of His divine mission to the world: "I in them, and Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me." Not only did He pray for this union, but in the constitution of the this union, but in the constitution of the Church itself He provided for its accomplishment. To effect it he selected twelve men out of the world, and to perfect it He selected one man out of the twelve, in order, says St. Jerome, to render schism impossible. "The primacy was conferred on St. Peter," says St. Cyprian, "to show the unity of the Church." No one has spoken more eloquently on this point than the illustrious Bossuet. The Unity and stability of the Church are the offspring of the Primacy. "The wise man," says Christ, "is he who built his house upon a rock, and the rauns fell and the floods came and the winds blew, and they beat stability of the Church are the offspring of the Primacy. "The wise man," says Christ, "is he who built his house upon a rock, and the rains fell and the floods came and the winds blew, and they beat upon that house, and it fell not, because it was founded on a rock." Now, He Himself was about to build a house, against which the falling rain and rising But the tide of Southern barbarism that now surges from within, is still more of of God to barbarism of adying civilization that has known Christianity and affects to despise it, that with the rejection of the superitude it. It is yours to infuse new spiritual blood into the great throbbing heart of this people. Your great predecessors have barbarism the united divine energy of

floods and pelting storms of centuries should beat in vain, and He seeks the great foundation on which it shall stand. great foundation on which it shall stand. Seeing one of his Aposiles, He said: "Thou shalt be called the rock," and subsequently He said to the same Aposite: "Thou art the rock, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And as at the Tower of Babel God confounded the builders by destroying the unity of language, so in building this true Tower of Refuge, He restored at Pentecost the unity lost at Babel, and "each man heard in his own tongue the wonderful works of God."

wonderful works of God."

THE PRIMACY OF PETER.

On the very occasion on which the words of my text were spoken—the night before He suffered—He sat at table with the first Bishops of the infant Church. There was a being who had watched Him and his followers with anx ious and malignant eyes. He had put into the heart of Herod the desire to strangle Him in His cradle, but had failed. Now, he seeks the destruction in its infancy of the institution which he fears. Our Divine Lord, knowing that everything depended on unity, spoke to everything depended on unity, spoke to Peter first and then to the Apostles, ending again with Peter: "Simon, Simon Satan had desired to have you (observe oatan nad desired to have you (observe you in the plural number—all of you) that he might sift you as wheat; but I have prayed for the that thy faith fail not, and thou being once converted, con firm thy brethren."

The rock by name and appointment is made the cause of the unity and stability of the various foundations built upon it —the foundation of the Apostles. In another figure, that of the sheep and the lambs, the same idea is emphatically expressed. On the occasion of another meeting of Christ and His Apostles—a meeting which took place after His re surrection from the dead, when the faith and love of His chosen few were intensi fied by that great event-He addressed the same Peter in these words : "Simon son of John, lovest thou Me more than these?" Peter said to Him: "Yes, Lord, Thou knowest that I love Thee. He said to him: "Feed My lambs.'
Again He asked him "if he loved Him," and after a second profession He said again, "Feed My lambs." A third time again, "Feed My lambs." A third time He asked the same question, when Peter, grieved that He should seem to doubt His affection, appealed to His Omniscience as God, saying: "Lord, Thou knowest all things and Thou knowest that I love Thee." Then Christ said: "Feed My sheep, not only the lambs of My flock but those who feed the lambs,"

pastors and people.

AN APT COMPARISON. This supremacy was not given to Peter himself, but for the benefit of the flock. Like the power to haptize and preach Like the power to haptize and preach and forgive sins, it remains as an essen-tial part of the Christian system. "Christ," says Bossuet, "could have not founded a perpetual Church on a tem-porary foundation." The presidency of this Republic did not die with Washing-ton. The presidency was not instituted for Washington, but he was elected to the presidency, which was instituted for the presidency, which was instituted for the States, and therefore to be perpetuated.

WHAT THIS WONDERFUL UNITY PROVES.
This wonderful unity is the distinguishing mark of the Catholic Church and proves her divine origin. One may imagine a governmental unity where all submit to the same external rule; or even a sacramental unity, where all apply to the same sources of divine e: but in intellectual unity on which men will believe alike—a unity that casts into the same mould all the discordant elements of human minds, is a moral phenomenon that seems miraculous. No religious system possesses it except the Catholic Church, and she possesses it, because she has a divinely constituted them. For they watch as being to give entre and principle of unity in the an

social aspect. Because civilized society never can be perpetuated and preserved from disintegration without religion, and without a certain and united religion, the men of thought in this age who have studied the "signs of the times" look with something of the instinct of selfpreservation to the great united Catholic Church, and hear with respect, if not with respect, if not with reverence, the utterances of her supreme Pontiff. There is still hope for the world, whilst that voice from Christian Rome is echoed throughout the universe. It teaches that authority must be respected and obeyed, and teaches, at the same time, that the people have their rights, which should be recognized—that Christianity accepts all forms of government. binally or reall forms of government—kingly or re-publican—as having power from God to rule, and that God may send His pro-phet with oil to anoint the brows of kings or the foreheads of elected representatives of the people; for "all power is from God." Ungrateful and demoral ized governments in Europe will yet find out that the power which originated and established social and national civilization is the only power to perpetuate it, and will yet turn to Rome to save society from dissolution. In the words of great non-Catholic poet:

Parent of our religion, whom the wide Nations have knelt to for the keys of hea

yen; Europe, repentant of her parricide, Shall yet redeem thee, and all, backward driven, Roll the barbarian tide, and sue to be foreign.

ROME'S GLORIOUS PRIVILEGE. Civilization can only be preserved by religion, because only thus can the passions of the individual man be controlled by a power enough to enforce obedience to reason and religion. That power proved strong enough to stem the tor-rent of barbarism that swept down from the North in the great invasions. It subdued by converting the barbarians, and they in turn sustained religion, and one of these tribes gave its name to the glorious Gothic architecture which you admire above and around you to day. But the tide of Southern barbarism that

the Church shall overcome in time. Recently the world was started when the most Protestant nation of Europe asked the Roman Pontiff to act as umpire in a dispute which might have led to war between two great nations. I believe that this is only the first evidence that in the future the intellect of many now outside of the Catholic Church will recognize her of the Catholic Church will recognize her mission of peace to human society, and like the great Pontiff Pius VII., she will yet triumph over her own degenerate children by the power of those once her enumers by the power of those one her enemies, fulfilling in the prophecy of Ississ: "And the children of strangers shall build up thy walls and their kings shall minister to thee. No weapon turned against thee shall prosper. And the children of them that afflicted thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet and call the city of the Lord, the Son of the Holy One of Israel." Let us hope and pray that a glorious united Christendom will prove the fulfilment of

this prophecy.

Thus shall Rome, as the centre of Thus shall Rome, as the centre of Catholic unity, become glorious as the sanctuary of civilization, as the centre of ocial unity also.
ROME AS THE NIOBE OF NATIONS

Pagan Rome, as the capital and cen-tre of unity of the pagan world, has fallen and no paganism of the nineteenth cen-tury can restore its lost glories. The writer already described this fallen State, and I know no more true description of the Rome of the Papacy than what a contrast with that description can present. He calls her the Niobe of

'Childless and crownless in her voiceles An empty urn within her withered hands, Whose poly dust was scattered long ago."

BUT SHE IS A NIOBE NO LONGER. Not so Rome now, the centre of unity for the great Catholic Church, No "Niobe" is she, changed by pagan deity into a rock from which flowed the rivulet of her tears, as mythology relates, but the rock that sustains the edifice of civilization from which flow living waters of life and joy, to bring fecundity to the whole earth. Not "childless," for over two hundred and fifty millions of children of every tribe and tongue and people acknowledge, love and glory in her maternity. Not "crownless," for, as acknowledge, love and glory in her maternity. Not "crownless," for, as head of the Catholic Church, she bears the nupital crown of the Spouse of Christ, and the crowns of apostles, martyrs, confessors, and virgins, hang as trophies in her shrines. Not "voiceless," for her voice has gone forth to the ends of the earth, and is heard in every languthe earth, and is heard in every language in the universe. It rings in glorious cathedrals and is wafted to the gates of heaven in rapturous holy song! It is heard teaching truth with like authority on the banks of the Amazon and the Mississippi as on the banks of the Yellow Tiber. It is heard to day in the councils of nations invoked by its very enemies of nations invoked by its very enemies to produce to peace. No "empty urn," is hers; for the ashes of the saints—the men who yet "rule us from their urns"
—are ensbrined in gold and silver upon
her alters. No "withered" is hers,
but that strong arm nerved by the communicated energy of God, is still lifted in benediction or averted in malediction —with the anathema that withers or the blessing that fructifies and brings peace

SIGNIFICANCE OF THE DAY'S CEREMONY. The ceremony of the day is significant of the union of the new Archbishop with his beloved flock. It is his office to bear on his shoulders the lost sheep and to take care of the young and weak of his flock. He is the representative of the Good Shepherd, and you, brethien, as the members of the flock, should hear centre and principle of unity in the primacy and infallibility in teaching of the Roman Pontiff.

SECULAR ASPECT OF THIS UNITY,
This unity has also its secular and social aspect. Because civilized society never can be perpetuated and preserved from disintegration without religion, and without a certain and united religion, ount of yo

vesterday, to day and the same forever. DUTY OF THE FAITHFUL TO THEIR PASTOR And you, O priests of God! who min-ister in His name and are the dispensers of his mysteries and the guardians of of his mysteries and the guardians of faith and morality in this vast diocese, you have come to day and kissed in allegiance the ring of your young ruler; you know your duty to him and are ready to perform it. You feel how pure and exalted are his motives of action and how gentle his nature. Stand by your chief in the great battle of the Right against the Wrong. Trust him, for he acts only for God. Be loyal to him, and he shall always be true to you.

THE CHIEF PASTOR'S DUTY.

THE CHIEF PASTOR'S DUTY.

And now, Most Rev. Father in God and dear brother in Jesus Christ, I have only to say to you, in conclusion, to keep your heart fresh and fervent and humble as it beats to day. This is the day and the scene of your triumph, but it is also, know, the day and scene of your inward humiliation and solieitude, "Go forth ye daughters of Sion, and see King Solo mon in the diadem wherewith his mother crowned him on the day of his espousals." To day you are crowned by your mother, the Church, with the plenitude of Episcopal dignity espoused to this great See. But like the wise King of Israel, you are solicitous, and above all honor and dignity you pray for wisdom, that you may rule so great a multitude. From the height to which God has exalted you, look down on this great city committed to your spiritual care. Vast multitudes move through its great thoroughfares, but alas! how few think of the great God who has given wealth and power and happiness! Viewed from the supernatural standpoint, "How doth the city look solitary that is full of people, and the mistress of the nation become as a widow!"

THE NEW ARCHBISHOP'S WORK. THE NEW ARCHBISHOP'S WORK,
It is yours to awake to a sense of religion and gratitude this great people.
With the army of priests who surround
you, you have to go forth in the name
and with the benediction of God to

of this diocese as they did of its Cathedral, It is yours to consecrate, and spiritually, as well as materially, to erect the majestic spires that shall approach wery prominent Protestant lady occurred.

very prominent Protestant lady occurred She commenced a Sunday school, a good gentleman of the village gave land, and a neighbouring priest living 12 miles away undertook to build a little church. steer the vessel in the far more perilous calms and fogs which material prosperity may in the future produce. Remember the account one day to be rendered of your pastoral charge. Our Lord did not say to Peter, "These lambs were Mine, now they are thine; feed them." No! He said, "Feed My learly artill Mine and only committed. He collected means wherever he could. A congregation soon gathered, for, where a church was not the Irish avoided. Now a church was not the Irish avoided. Now they have a church and a very fair congregation; and, at present, have mass every 2 weeks. The first church with its beautiful ornaments, the work of the very talented lady we have already mentioned was burned down; but a Protestant church in the village was for sale and the Catholics bought it. It is pretty for face that the catholics can be condimented. safe from the torch of the incendiary, for it is right in the centre of the town. Let it is right in the centre of the town. Let us now consider the vocations to the religious life. The Celtic mind is a sublime mind. God alone can satisfy it. Hence the great number that enter the sanctuary or become brides of Christ. The very sight of the sanctuary boys has converted hardened sinners. A gentleman came to me apparently in profound grief, "Father," said he, "I am a grievous sinner, I must confess before I return home, I cannot bear myself since I saw ment of this great congregation, and of this diocese and province, of the pre-lates and priests that surround you, when I pray that the benediction of the Most High may descend upon your labors, until that day when the mitre that you wear shall be transfigured into a crown of justice, and the staff that you grasp shall, like the rod of the prophet, sinner, I must confess before I return home, I cannot bear myself since I saw a boy at the altar looking so heavenly and pious at the blessed Sacrament dur-ing the Benediction. In comparing his beautiful soul to my wickedness our Lord struck me with deep sarrow."

Lord struck me with deep sorrow It has been often said by non Catho-lics that the reason why so many Irish have entered the sanctuary is that there are few openings for them in the walks of secular life. This is a calumny. So many young men through the States, of rich and respectable parents, offer them-selves for the altar that the Bishops can hardly find places for them. Some young men of poor parents had so strong a desire to become priests, that they en-gaged in commerce or in other occupations but as soon as they saved money enough to pay their way in a college or seminary, and when the world offered its brightest hopes they turned their back upon them and followed the call of Christ—"Come after me and I shall make you fishers of men." Some have become Bishops and all great missionarios. tions but as soon as they saved money

How have churches sprung up through the country? A few Irish iabourers will settle in a place, they are joined by others; then the anxiety will spring up to have a priest visit them. He may at to have a priest visit them. He has yate first come once in 3 or 4 months. By degrees others will settle, a little church is built, and eventually a priest comes to reside amongst them, though he may have 2 or 3 small stations to attend to and sometimes say mass at churches 12 or 15 miles apart. The labours are superhuman but the reward infinitely great. That children could have preserved their faith in such unfavourable. circumstances, the church and priests residence being sometimes fifteen twenty, or thirty miles away, is almost miraculous. A young student once came to me on an Easter Sunday and said 'Father, this is the first time I ever heard mass on an Easter Sunday and has made through the instrumentality of the resuscitated Irish from the dry bones of their suscitated and their suscitated are the suscitated and their suscitated are their suscitations. have never yet heard mass on Christmas Day. The roads are always too hard in winter and the church is twenty miles

away." That young man afterwards be-came a good and zealous priest.

Children have preserved their faith under the most trying circumstances. Servants, boys and girls, scattered about and living in Protestants' houses have often brought salvation and prosperity to the house as Joseph did to Pontiphar. Many have to suffer for their faith. One little girl nine years of age was hired by a lady to mind her child. The little a lady to mind her child, the little girl only knew the Our Father and Hail Mary and was taught by her mother to love God and His blessed mother and that there was only one true church. With this scant education she was com pelled to earn her bread far away from home, and the mother's care which she required. Her mistress was a very bigoted Protestant and did all she could to change the faith of the child. Father Proulx, in whose mission this child was, heard of her suffering, he visited her and gave her a set of beads as a momento. The child treasured the beads in her bosom as a most precious gift. One day her mistress snatched them from her and threw them into the well so that the child could not get them. The poor child as often as she went to the well shed tears over her beads. Hearing o this I sent for her and obtained for her a respectable situation. What shall we say of the faith of the Irish women and the sacrifices they made to bring up their children in the faith? It is beyond all praise. Some brought their children hundreds of miles to be baptized. In one case children were brought by their good father from the head of Lake Ontario in small boats to Kingston. gave Holy Communion to a good woman at twelve o'clock in the day; she with her child came across the prairies seven miles to La Salle in Illinois where I was children of the parish had none but the common schools to attend. The good pastor did not shrink at the difficulties giving a mission. The poor woman her-self was afflicted with chills and fever, and fearing she might die in one of the attacks, faith gave her superhuman strength and she accomplished the long journey on foot with her child in her arms, though often, indeed, compelled to sit down. In that strong soul there was boys was soon erected, the guis most be neglected, another school for them and the order of the Presentation was brought from Ireland especially for the purpose. All these buildings cost the immense sum of \$1,133,000. The

perfect charity and love of God. the immense sum of \$1,133,000. The church being free from debt was recently solemnly consecrated by the Archbishop of New York. The Spiritual Good was in keeping with the temporal. Bright eyed, chaste, intelligent boys crowded the Sanctuary. Of these, "9" became secular priests, "4" joined religious orders, and "8" are at present pursuing their ecclesiastical studies at Troy or at Rome. The daughters of the truly Catholic Irish families of that parish are If we remember that we are born for eternal life and not for this one, these examples will not appear strange or exaggerated, "for what will it profit anyone gain the whole world and lose his own to gain the whole world and lose his own soul. There are some we must acknowledge, who though not having given up their faith, yet have discontinued its practice, but it is only for a while for they all return again. The world itself despises the apostate Catholic for it knows that the Catholic who does not practice his faith is a hypocrita his life. practice his faith is a hypocrite, his life is a lie. Some Irish Catholics are a dis-Sisters of Charity, "2" as Sisters of St. Joseph, and "1" as a Sister St. Dominick —"17" in all. race to their faith, but the wonder i that they are so few considering their state of former degredation superinduced by persecution and poverty. We shall next speak of the Irish Catholics in

Australia, TO BE CONTINUED.

In contrast let us cite now another example of a small country village in our diocese. People writing home to England were accustomed to boast that there was no Papist in that place. After a few years an Irish Catholic girl was hired into a Protestant family. She brought with her the true faith of Christ in her heart, she loved His blessed Mother and her beads, which she said If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in

FATHER MATTHEW AND THE QUAKER.

There lived in Cork a very eccentric There lived in Cork a very eccentric Quaker who was popularly known as Billy Martin. He kept a provision store in Patrick street, close to St. Patrick's Bridge. He was a fanatic on the subject of teetotalism, and made desperate efforts to get up meetings for its advocacy. But, good and benevolent man though he was, he failed; for, though his mission was in its essence a wise and wholesome one, he did not know how to

wholesome one, he did not know how to hit the instinct of the people.

Yet Billy was something of a wag, though a Quaker, and the Irish like a man who can make a good joke. A person came into his storeone day who had wagered that he would take a rise (to quote the local phrase) out of Martin. But he counted without his host.

"Could you sell me a yard of meat?" he

"Could you sell me a yard of meat?" he

· STANGE

"Assuredly yes, friend," was the reply.
"How much will it cost?"
"A half-crown."

"Here's the money," said the joker, flinging the silver coin on the counter.
"Hand me the yard of meat."

"Hand me the yard of meat."

Billy quietly and coolly put the money into the till. Then, stooping down he produced three pig's feet, and laid them before this novel customer, saying: "There, friend, thou did'st want a yard of meat, thou knowest three feet make a yard."

"Sold, by George!" said the other, making tracks as fast as he could, leaving the witty Quaker time to get into a quiet

the witty Quaker time to get into a quiet corner and laugh at his leisure.

Martin's admiration for Father Mathew was unbounded. He respected the good man's virtues, and noted the wonderful influence which he exercised over the people. And the thought came to him that, if this priest could be induced to join the temperance movement, vast good might be done. So Billy clapped on his broad-leafed Quaker hat, and marched away to Blackamoor Lane, where he found his reverence at home. He opened the ball at once, as was his

"Friend Theobald," he said-(remember that I do not profess to record his exact words at this date)—"thou hast the gift of controlling the people. The demon of intemperance prevails among them. Think what good thou could'st do for the safety of souls and bodies, if thou would'st use thy power to preach the good cause of temperance among

long discussion followed. But finally the good priest said he did not think preaching total abstinence at public meetings was his mission; he had other functions to discharge, and he must de-cline his friend's invitation. So the in-But friend Martin was not defeated.

He returned to charge again and again. The honest enthusiast thoroughly understood the immense power which the noble priest could wield over the people, and he resolved that it should be utilized for the cause which he idonized. Again and again he came to the pres-

bytery in that obscure lane, again and again did he make his appeal there. It was the arch demon of intemperance still; why should not the Father come out and exercise him?

The matter was elenched this time. Daniel O'Connell induced numbers of

the people, in his repeal movement, to make a sort of pledge against intoxicating drinks for one year. This was a strong point for Billy, "Wilt thou join us, friend Theobald?"

he pleaded. "The time has come; do not shrink back from the call that is upon thee."
"Well," said Father Matthew, starting

up, "In God's name, here goes. I am with you in this cause henceforth." The good Quaker was delighted. The priest of Blackamoor Lane went off to a temperance meeting. But he did not dream what a mighty task he had before him. He little thought that from that hour he should be the one great temper-

the eyes of the world should be fixed. Having gone so far, he could not turn tack. Henceforth Father Matthew devoted himself altogether to the total abstinence movement; and what was a teeble flickering glimmer betere, now became a blaze of triumph. Popular enthusiasm was excited in its behalf, and the worthy priest's progress became a triumphal march. The people flocked triumphal march. The people flocked around him everywhere in thousands. The civilized world looked on in amazement. The whole population of Ireland seemed resolved to become a nation of seemed resolved to become a nation of teetotalers. The brewers and distillers took fright, their receipts fell away sadly; and, indeed, Father Matthew's own brother, Charles, a county Tipper-ary distiller, was made utterly bankrupe. But this consideration did not influence the inspired apostle of the new moral the inspired apostle of the new moral

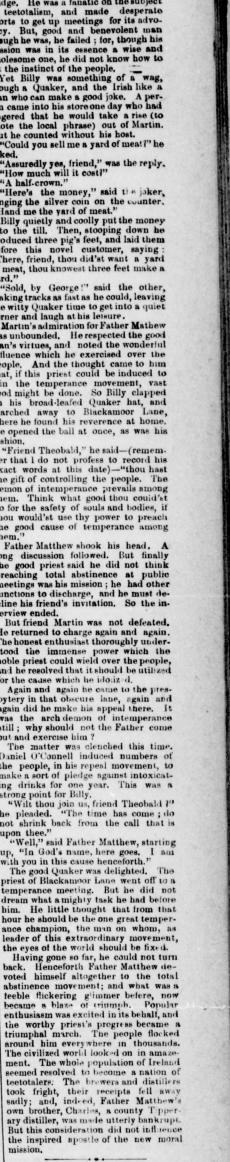
Public Schools Supported by the Pope.

The generosity of the Holy Father in maintaining large numbers of schools, both elementary and advanced, has often aroused among Catholics feelings of wonder and admiration. It is with we are able to announce that these schools not merely compare well in the general examinations with the schools set up by the Italian Government, but that they even far surpass them, both in the number of children in attendance and in the order and dicipline that is preserved amongst them. The strong and persistent efforts of the great Father of Christendom to secure a truly religious education to the rising generation-efforts often made with considerable sacrifice of money which can ill be spared—give a weight to his many exhortations on this subject which cannot be without its effect.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES

Especially Desirable for Children.

A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians first it very beneficial."



THE CATHOLIC RECORD EEV. JOHN P. COFFEY, EL A. LL D., EDITOR fered an intolerable thirst; (8) He was GENERAL AGENTS:

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Argument by the Hisbop of Loudon, and consumerated by the Archbishop of St. Donifico, the Hisbops of Ottawa, Asmilton (inguish, and Peterboro, and leading Cathile Clergy men throughout the Dominion. All correspondence addressed to the Pub-

Catholic Record.

LONDON, SATURDAY, APR. 10, 1886. CALENDAR FOR APRIL.

) STANKE

CONSECRATED TO THE PASSION OF OUR

Off. of Bl. Sac. St. Hugh. Bp. and Conf. The Five Wounds of Our Lord. Feris. Off. of Im. Conp. St. Richard, Bp. Peria: St. Macartus, pp. and Conf.
Passion Sunday.

1 Leo the Great, P., Cf. and Doc. of the
Gh. St. Victor, M.
St. Hermeneglid. Martyr.
St. Thortius and Comp. MM.
Off. of Bi. rac. SS. Basilissa and Comp. MM.

16 Seven Dolors of the B V.M. St. Ben Jos.
Labre, Conf.

17 Off. of Im. Conp. St. Anicetus, P. and

Martyr.

Martyr.
Paim Senday.
Feria. St. Timon, Dea, M.
Feria. St. Jimos, Conf.
Neria. St. Jimos, Conf

THE WOUNDS OF JESUS CHRIST.

On Friday last Holy Church commemorated the Five Sacred Wounds of Jesus Christ-endured for the deliverance of man from the voke and the thraldom of eid. A feast more touching in its significance, more suggestive in the memories it the amendment that it so eloquently to Thee. Thou who art my life preaches, there is not in the whole ecclesiastup, epitomized and embodied the life mission Holy Church ever desires to keep before us, that we never forget the truth that God hath made us acceptable in His beloved Son, in Whom we have redemption through His B'ood for the remission of sins. Speaking of our Divine Redeemer. loaded with His cross and ascending Cal vary, St. Augustine exclaims : "What an impressive spectacle ! In the eyes of im- to show forth the character of His ardent piety indeed a great and cruel derision, love; (5) to display the trophies of his sublime mystery. To the impious the sin and death, (6) to exhibit these mystery of Calvary is a lesson of folly, to adornments of His glorified body recesses of the Canadian Upper Chamber, of command is the wood of His Cross, but His own obedience unto death: (9) His now suffer no contradiction from any figures respecting our city gaols will be the brightest ornament of royal sorrows: (10) to demonstrate that they executioners hasten to despoil Jesus of his as a consolaton for the afflicted: (12) as session cast lots. Tearing without pity for the unfortunate: (14) as a stimulus this covering from His tender and sacred desh, they reopen all his wounds, and the bleed flows in torrents from every pore of His sacred body. Then they extend model for martyrs: (18) as a joy for the Him on the cross and prepare to immolate Mim. O God Omnipotent Father of damned on the last day: (20) as the mankind! Thou who didst arrest the astonishment and admiration of heaven as hand of Abraham ready to sacrifice Isaac, well as the terror of hell and the demons. wilt thou permit the death of thy Divine Son? Stay, O Heavenly Father, stay the THE FOURTH SUNDAY OF LENT. hand of the murderers. But no ! outraged as Thou hast been to an infinite degree by self then to be raised on th ing, stretch the Son of God upon His Cross ! Him up nailed to the Cross-between worded sermon on Contrition.

Jesus Christ endured on that cross ten principal torments, (1) His hands and to the Land League Eviction Fund and Rivers preached the sermon of the day. feet were torn by the nails; (2) All the the Irish National League from the United weight of His body rested on the hands States, Canada, and Australia, amount to and Mgr. Grandin of St. Albert were also and feet thus attached to the cross; (3) \$974,510, while the sums raised for the present. A great concourse of clergy and to that cross; (4) His members were so aggregate \$430,295.

distanded that His bones might be numbered; (5) He was crucified between two thiefs as if their leader; (6) He was given vinegar to quench that thirst ; (9) The blasphemous vociferations of the rabble constantly sounded in His ears; (10) His eyes constantly fell upon His holy Mother standing and weeping at the foot of His cross. Well indeed might the Son of God cry out : O ros omnes qui transitis per viam, attendite et videte, ri est dolor sicut dolor meus

Faithful Cross: above all other, One and only noble Tree! None in foliage, none in blossom, None in fruit thy peers may be: Sweetest wood and sweetest tree! Sweetest weight is hung on these

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigor,
That thy birth bestowed, suspen,
And the King of heaven'y beauty
On thy bosom gently tend. Thou alone was counted worthy
This world's ransom to uphold;
For a shipwrecked race preparis,
Harbour, like the ark of old;
With the Sacred Blood anointed
From the smitter,

"And they shall say to him," declared the prophet Zucharias, "What are these wounds in the midst of thy hands ? And he shall say, with these I was wounded in the house of them that love me." Can

the truly Christian heart contemplate without emotion these wounds, the hands, the feet and the heart of Jesus wounded out of love for us? Will we not at this sight render Him love for love? Will we not bear with our wounds for the sake of His, with our reverses for the sake of His torments, with our death for the sake of His death? The wounds of Jesus are, says St. Augustine, full of mercy and bounty, of sweetness and charity. They offer an assured refuge and safe shelter to all the faithful in their every tribulation and sorrow. There, in truth, may find rest, refreshment and shelter, the burdened with sorrow, the tired by affliction, and the harrassed by care. Say we with St. Augustine: O Lord, it is thy hands that made me, the same hands that for me too were nailed to the cross. Despise not O Lord the work of thy hands. I ask of the Sacred wounds of thy hands to obtain for me the There, in truth, may find rest, refreshment favor of thy merciful regard. Thou hast me. Thy creature sends up his sighs to Thee thou who art His Creator. Create me recalls, more potent in the reflection and O Lord anew. Thy work hath recourse

animate me. I am O Divine Exemplar cal calendar. We have in it, in fact, summed | Thine own image, restore me to Thy likeness. The wounds of Jesus Christ are to nission of Jesus Christ. That life and Him so dear and so precious that in rising from the dead He wished to keep, preserve and show in heaven forever and for many reasons; (1) to evidence His having taken flesh and became man; (2) to recall the atrocities of His passion; (3) to prove His victory over death by His resurrection, His glorified body being the same as that which was crucified ; (4) but in the eyes of piety a profound and victory over the demons, over hell, the Christian a monument of faith. In- as witnesses of his striking triumph: (7.) the faithful recognize for sovereign Him | Sacred wounds thus preserved are preciwho bears that wood, destined to ous monuments of His works and His diadems, and which, although the are the infinite satisfaction for our sins, wicked despise, the saints find glorious." and that in showing them to the Father, Arrived on the heights of Calvary, the He obtains forgiveness for sinners: (11) seamless robe, that they may for its pos- an example of patience . (13) as a refuge to penitents: (15) as a shelter for the tempted: (16) as an encouragement to those striving for salvation: (17) as a

elect: (19) as a source of shame for the

At the 820 o'clock mass on Sunday the sins of men, Thou O God demandest last, the members of the C. M. B. A. in a God for victim to expiate the crimes of this city approached the Holy Table in a men. The blood of Isaac could not have body. His Lordship addressed them and washed the human race of its guilt, not the congregation generally in an earnest even the deluge could have purified the and impressive manner. He eulogized the earth; the blood of Jesus Christ alone association and pointed out the dangers could accomplish its cleaneing and re- it had to contend with. He urged on all demption. Lamb of God pusmit your- to make it, so far as it lay in their Die O power, more and more a thoroughly Jesus! die to redeem a guilty Catholic association. His Lordship likeworld! Since it is thus that wise spoke to the congregation at large, thou must appease the anger of thy exhorting them to put to profit the blessed Father, wisfy his justice, and efface the season of Lent, that they might all reap decree of death against man, open heaven, many advantages from compliance with close hell, overcome death, vanquish and the laws of holy church in its regard. At bind Satan-die. See how the cruel exe- the 10 30 mass His Lordship again cutioners, monsters without human feel- preached, taking for his subject confession, with which he dealt, not only in an Behold them piercing His sacred hands instructive, but touching manner. In the and feet with heavy spikes. Behold the evening at Vespers Rev. Father Dunphy diabolical rage with which they suspend delivered a well reasoned and gracefully

IT IS stated that the total contributions He remained for three long hours nailed same objects in Great Britain and Ireland a multitude of faithful assisted at the

anview and ground and an poster and and an arrange of the

A FEARLESS AND CONSCIENTIOUS

In these days of official infidelity and frequent abuse of trust, it is conso promising and encouraging to find a pub-lic servant ready to do his duty without fear of a vitiated public opinion. The Judge James Fitzgerald, of Cincinnati, as deserving special mention and emphatic ation. Cincinnati, the Journal points out, has for many months held a diagraceful prominence among the cities of the land by reason of the efforts of denkeepers to defy the law. These infamous persons, not content with keeping open all hours of the day and night on week days, have turned Sunday into a day of carnival and crime. Theatres have been opened on that sacred day and the concert halls, resorts of the worst elements of the youthful population of both sexes of the city, kept open in defiance of police regulation and public sentiment. In the efforts made to arrest this deleterious and demoralizing state of things the court presided over by Judge Pitzgerald was more frequently than any other had recourse to, and Judge Fitzger ald the doers of evil and violators of decency found a fearless and conscientious magistrate. The worthy Judge, by his firmness and decision, earned the hatred of the law breakers. This hatred, having found frequent expression in threats, Judge Fitzgerald lately made a declaration of the little value he puts on public favor when put in the balance against the faith. ful discharge of duty :

ful discharge of duty:

"In keeping," said he, "with the oath of office I took, I would sooper have the respect of every person opposed to vice than the admiration of the entire community if it were in favor of that recklessness and license that made this city so prominent in the wrong direction. My religion, my conscience, my nationality and my politifeel that I denounce and oppose drunken ness that destroys home and happiness marked and inscribed me on thy hands, and that I denounce the headlong and read this Thine own inscription and save unbridled license of crime that has so long disgraced this city. I would sooner have those people believe these things of me than have the balance eulogize me

We thank God, very justly adds the Michigan Catholic, that our country has many judges like James Fitzgerald, but we regret judges like James Fitzgerald, but we regret that there are many so called Catholica— with Irish names, too—who prefer pub-lic favor to all else, even the honor of that Church of which they are known as

For our part we must say that although Canada has in general excellent magis trates, we envy our republican neighbors the possession of Judge Fitzgerald, who does honor to his name and race.

A SENATORIAL BEAR GARDEN.

The "leader of the Senate," or, in other words, Sir A. Campbell, 'who so long has so much of his own way as to look fidels mock the king whose only sceptre to testify to our redemption : (8) to attest upon himself as the Senate itself, can mber in that honorable body. In fact, for many years it was not the Senate, but Sir A. Campbell that read, considered and passed every bill sent up from the House of Commons that met his favor. That venerable assembly is now, however, getting somewhat restive. On the 1st of April-fitting day for a comedy-the daily press contained a brief recital of a scene in the red chamber :

"While Mr. McInnes' resolution respecting Provincial representation in the Dominion Cabinet was," says an Ottawa despatch, "under discussion in the Senate last night, Mr. Alexander referred to Sir Alexander Campbell's influence over the Senate, saying that it was almost equal to his influence over the fair sex. At this the Postmaster-General sprang to his feet, charging that he had been grossly insulted, though nobody else could see it. He demanded an instant apology, and Mr. Plumb also took a hand in. The latter howled out "apologize." "apologi howled out "apologize," "apologize," for about five minutes, and when Mr. Alexander rose to continue his speech, Plumb tried to prevent his being heard, insisting upon an apology. The scene was ludi-crous in the extreme. At last Mr. Alex-ander got a hearing, and said that when and earling, and said that when he attempted to apologize for the language he had used in badinage this American boor Plumb, who seems unaccustomed to the society of gentlemen, would not allow me to do so, Mr. Plumb wanted the Speaker to rule that Mr. Alexander's re-

If Mr. Alexander is a "crank," as we in charity must think he is, and J. Burr Plumb a fearful bore, as all know him to be, Sir A. Campbell is a rank despot, that must be put down, whatever the cost.

On Friday, the 2nd inst, took place at St. Cuthbert, P.Q., a solemn Pontifical anniversary mass for the late Father Fafard, O. M. I., who died a martyr of duty on that day a year ago in the North West. His Lordship the Bishop of Montreal officiated. The Bishop of Three His Grace the Archbishop of St. Boniface imposing ceremony.

OUR PRISONS AND REFORMA.

We have on our table the eighteenth they were the previous year. "Could I," annual report of the Inspector of Prisons she says, "not feel that these were really and Public Charities upon the Common no fit candidates for admission, the regret Gaols, Prisons and Reformatories of the above expressed would be misplaced, but Province of Ontario, for the year ending I am sure that there are in the streets of 30th September, 1835. The statistical our large cities and towns many young tables are conveniently arranged for girls who might be saved from ruin by reference, and afford much valuable infor- timely transference from their present mation. One of these shows the number of persons of both sexes sentenced under that this institution were better known each offence during the year. The total to the members of the judiciary throughnumber so sentenced was 7,301, of whom out the Province and to those 6,238 were males and 1,063 females. For endeavoring to rescue the bigamy, two unfortunate males and three and strays of humanity. The Refuge females; for burglary, 29 males and no offers a comfortable home and good train-females; for contempt of court, 93 males ing for those unfortunate children who and 4 females; for drankenness and dis- often through no fault of their own, are orderly conduct, 2,371 males and 490 to be seen growing up about us without females; for embezzlement, 21 males and control or education.' no females; for housebreaking and robbery, 69 males and 1 solitary female; for larceny, 886 males and 141 females; for receiving stolen goods, 17 males and a most valuable report, in the conclusion only one female; for selling liquor without a licence, 29 males and 8 females; for stabbing. 5 males and a single female; for cur. The rev. gentleman gives it as his vagrancy, 1,322 men and 245 representatives of the gentler sex were sent into durance vile for periods required : of more or less lengthy duration. Another table, which is not so satisfactory to us shews the nationalities, religious denominations, social status and hapits of the prisoners committed during the year, This table is not satisfactory inasmuch as it does not specify under the head of each denomination the number of committals for the graver charges, and the number of costly as at first glance would appear.

2nd. A satisfactory pardoning system which, to be perfect, would involve in a second content of the property of the proper the head of nationalities the committals

were as follows : Canadian..... Americans.....

The term Canadian is very vague and indefinite, and here certainly covers multitude of sinners of almost every race and origin. When it is considered that the Irish are nearly one-half the population of Outario, their record , comparatively, not a bad one, but by no means, however, what it should be. The religious denominations of the persons committed for the year ending Sept. 30th last are given as follows:

All these committals of Catholics during vote for it.

Mr. Cameron, of Inverness, spoke at Mr. Cameron, of Inverness, spoke at the past year may be traced to practical abandonment of religion, through the neglect of parents and the perversity of children themselves. The following control of the past year through the themselves. The following the perversity grade will be control of the past year through the past year. The past year through the past year and year through the past year and year. The past year through the past year and year through the past year and year. The past year through the past year and year through the past year and year. The past year through the past year and year through the past year and year. The past year through the past year and year through the past year. The past year through the past year through the past year through the past year. The past year through the past year through the past year through the past year. The past year through the past year through the past year through the past year. The past year through the past year through the past year through the past year. The past year through the past year through the past year through the past year. The past year through the

ound of inter	est:		
PER	SONS CON	MITTED.	
	1883	1884	1885
Belleville	178	178	193
Brantford	216	175	157
Guelph	187	147	118
Hamilton	898	954	1,003
Kingston	153	178	184
London	806	1,004	788
Ottawa	710	713	637
St. Catherin	nes 132	92	97
Stratford	132	155	151
St. Thomas	193	267	208
Toronto	2 633	3 951	2 207

A statement of the population of the above named cities and the counties in which they are situated will enable our HIS GRACE ARCHBISHOP O'BRIEN. readers to judge the extent to which

Calities:	
Belleville, Hastings Co ,	.55.192
Brantford, Brant Co	.32,869
Guelph, Wellington Co.,	.73 53
Hamilton, Wentworth Co.,	.66.959
Kingston, Frontenac Co.,	.29.08
London, Middlesex Co.,	.93,081
Ottawa, Carleton Co.,	.52,10
St. Catherines, Lincoln Co	.22.96
Stratford, Perth Co	.55.08:
St. Thomas, Elgin Co	42 36
Toronto, York Co.,	153,113
There are interesting figures s	ubmitt

in the report concerning the central prison. There were:

Committed during the year. 669	723 761
Recaptured1	723 761
Retransfered from asylum1	1
Commit	ted Total
NATIONALITIES. durin	g commit-
the ve	er mente
Canadian37	2 2 505
Irish	8 1.282
English	8 1.310
United States	8 8
Scotch	7 183
Other countries and unknown 2	2 226
76	1 7.524
RELIGIOUS DENOMINATI	OVE
Church of England	5 0 700
Roman Catholic	1 9 690
Presbyterian	14 700
1 Methodist	
Other denominations, etc	19 410
	10 110

surroundings to the Refuge. I would

chaplain of the Reformatory for Boys at Penetanguishene, submits to the Inspector workings of such institutions readily conopinion that to bring out the maximum efficiency of the Reformatory there is

smilar establishment under control of the Reformatory authorities, but so arranged that its inmates shall be absolutely isolated from the Reformatory proper, to which they can only gain admittance when their conduct gives assurance that they will not be a source of contamination for their

to the Reformatory during the year was 51, of whom 18 were Catholics; the total number in residence on Sept. 30th, 1885, 220, of whom 93 were Catholics.

More than a year ago we pointed out in the RECORD that the time had come when the Dominion sud-idies to the Provinces should be rearranged on a new basis. Everything that since happened in our political world convinces us that these subsidies must, in the interests of peace and progress, be either rearranged or abolished. We read in the daily press that on April 1st :

"Mr. Kirk, member for Guysboro, N.S. than even those outside the fold of truth.

All these committels of Catholics during

rearrangement cannot be guaged by the small vote in favor of Dr. Cameron's motion. That feeling is deep and intense, and no government can afford to trifle with it. We have no doubt that the question is now engaging the attention of the leading minds on both sides of politics.

will soon appear in the German language.
The work has had a very large sale in North America, and now that it has found its way across the Atlantic, no doubt a similarly large sale are its in a thing to the same in the same is a similar to the same is the sa similarly large sale awaits it on the other side as well as a full appreciation of its genuine literary merits. Its translation genuine literary merits. Its translation into German will be only a prelude to a like recognition by other European nationalities, and of course a consequent extended sale. The Italians, whose country and character are so flatteringly por trayed by the author, will likely require only to know the work in order to enthusiastically patronize it."

erful or trenchant pen than His Grace of that the gaunt, hungry-looking men to Halifex. We hope that he may find time be seen on the streets, the women and Herald of the 17th of March, we find the prevailing is constantly on the increase is

His Grace Archbishop O'Brien, in his Pastoral Letter proclaiming the Papal Jubilee in the Arch-Diocese of Halifax,

in residence in the Industrial Refuge for girls was at the same date 35. The matron regrets that its inmates are fewer than

The Rev. Father McBride, Catholi

lst. A suitable House of Correction of

definite sentence, and prompt remission as soon as a boy should show himself thoroughly reformed.

The total number of boys committed

THE PROVINCIAL SUBSIDIES.

moved and amendment to the resolution, the effect of which was to destroy the present basis for subsidy as fixed by statute.

A division was taken and the amendment defeated by 16 yeas to 82 nays. The motion for papers then carried.

The strength of the feeling in faces of the strength of the strength

The strength of the feeling in favor of a

In the True Witness of March 24 we read We learn from the Acadian Recorder of Halifax, that as the result of a request made to Archbishop O'Brien of that city, by a high I terary character of Germany, His Grace's work, "After Weary Years," No man in Canada wields a more pow-

to continue the literary labors to the honor and profit of Canada and the Canadian Church. In the Charlottetown following:

The matron of the Andrew Mercer Reformatory for females reports that during the year ending September 30th last, 142 women were committed to the institution and that of the reference of Halifax, points out some of the prominent evils words, as being well calculated to give us pause in our straining after the "higher civilization" of the age:

"Self-indulgence is the god of modern society, but as every violation of the

their youth, and disgusted with life ere they are well begun to live. Reading everything except what is useful and in-structive—dabbling in sciences, whose first principles they have not mastered, under teachers who do not understand what they profess to expound, the youth of to-day take their place in the world with hearts untrained regarding the duties and responsibilities of life, and with minds too shallow to be impressive, even

minds too shallow to be impressive, even by the grandeur of nature, or to rise from its contemplation to the Eternal Creator. Some think that those who profess to be bored by everything, who say they are disappointed in the grandest scenes of nature—who only see failure and wearisomeness where generations saw sublimity and pleasure, are pretending a disappointment they do not feel. But it is not pretence; they are bored, disgusted, weary. But why? Simply because they are too shallow to be capable of receiving ennobling emotions, because of receiving ennobling emotions, because self indulgence has dried up the fount of pure affections; because, whilst having read much, they have studied none. Hence, too, the senseless prattle in which they in-dulge regarding the end and aim of life, the teachings of Religion, and the action of God, the Creator, in relation to His creatures."
His Grace's Pastoral is dated at Rome.

His Grace's Pastoral is dated at Rome, from without the Porta Pia. It is worth remarking that Bishops, even when so-journing at Rome, cannot date their official documents from within the Eternal City, a privilege reserved for His Holiness alone. Archbishop O'Brien is expected home for Fastor.

His Grace will be gladly welcomed by his devoted clergy and faithful people. We pray that his voyage homewards may be prosperous.

PERSONAL.

The RECORD Office was last week honored by a visit from Mr. and Mrs. H. J. Nolan, of Toronto. Mr. Nolan, who is at present unwell, will, we trust, soon recover his accustomed health and strength. Such is indeed the wish of his many friends throughout the country, and of him it may be said that he has as many friends as he has acquaintances.

We were delighted last week to meet in London Mr. Connor, junior member of the well-known and extensive business firm of Thos. Connor & Son, rope manufacturers, Portland, St. John, N. B. Mr. Connor is a young gentleman of a decided business tact and extensive information that give promise of much usefulness to his Province and to the Dominion.

EDITORIAL NOTES.

AT THE Month's Mind for the late Very Rev. Father Tabaret, in St. Joseph's Church, Ottawa, on Thursday, the 2nd inst., the Right Rev. Bishop Duhamel was the celebrant of the Requiem Mass, and the Rev. Father Whelan, P. P. of St. Patrick's Church, preacher of the day.

IN THE St John, Nfd., Colonist, of March 22, we read : St. Patrick's Day was celebrated with becoming festivity at Carbon. ear. High Mass was celebrated by Right Rev. Dr. Macdonald, and the panegyric of St. Patrick was delivered by Very Rev. Felix McCarthy, Carate of the Cathedral of Harbor Grace.

IT IS stated that during the month of March last nearly seven thousand French Canadians left Bonaventure Street depot. Montreal, for New England and the Middle States. Many thousands are likewise leaving Ontario this spring-many to settle in the Canadian Northwest, but too many also to find homes in the United

SIR CHARLES DILKE, speaking at Pad. dington on Monday night, said that while insistance upon Mr. Gladstone's land purchase scheme threatened to jeopardize the success of his Home Rule project, it would be impossible "ever to revert to the old system of Irish Government. Even if Mr. Gladstone's measure be rejected, some solution must be found of the Irish question."

THE iniquitous Orange government of Newfoundland narrowly escaped defeat on the 20th of March, on its printing jobbery, the vote standing thus: For Tenders. Mr. Bond, Sir A. Shea, Hon, A. M. McKay, Messrs. Kent, Donnelly, Scott, Emerson, Carty, O'Mara, Greene, McDon. ald, Callanan, Veitch, Morris, G. Shea, McGrath, (16). Against Tenders .- Hon. R. Thorburn, Hon. J. S. Winter, Hon. A. Goodridge, Messra, Noonan, Knight, Penny, Hutchi Bradshaw, Watson, March, LeMessur Godden, Rolls, Peters, White, Kane, S. Menny, (17.) FRENCH radicalism has not driven want

and beggary from the metropolis. A Paris correspondence of the 4th inst. points out girls to be met everywhere in looped and ragged attire, tell a sad tale of povertystricken Paris. That the fearful distress apparent, without the aid of merciless statistics. But the latest official figures supplement the cry of suffering humanity. In 1861, just a quarter of a century ago, the number of families requiring relief was 36,713, comprising 90,287. Sixteen years later, in 1877, when the republic had taken the place of the empire, the last, 142 women were committed to the institution and that of these 57 were over thirty years of age. The total number its punishment, we find people old in families, comprising 125,735 members,

depending upon relief. At the beginning of the present year 180,000 persons were known to be in want of assistance. In taken place branch. Department of a second of the present of a second of the present of a second of the present years and the present of the present years are present of the present years and the present years are present of the present years are present years and the present years are present years and the present years are present years are present years are present years are present years. other words, within the last quarter of a century the number of paupers has been doubled, and during the last three years Paris has been depopulated by about 60,000 persons. The misery at present existing in the city constitutes a fruitful source of danger for the capital.

FROM Newfoundland we learn that on Friday, March 12, His Lordship Dr. Macdonald, accompanied by a large number of parishioners from Riverhead, proceeded to the woods by train to Broad Cove Station, for the laudable purpose of cutting tim ber, to be used in the erection of a new Chapel in that part of the Cathedral Parish. On Saturday evening over 400 sticks were on the site of the new building. We learn that the expense of conveying them by train from the woods was borne by the railway employees on the trains running to Harbor Grace.

By a decision rendered a few weeks ago the Austrian Minister of Public Instruction has refused to Anthony Nittel, Old Catholic pastor of Warnsdorf, authorization to give Old Catholic religious instruction in the gymnasium and in the communal industrial school of Leitmeritz and Leips. In consequence of this decision Old Catholic instruction, which had been begun in these schools, must at once have ceased. This decision is all the more significant when we reflect on the efforts ally, their significant when we reflect on the efforts ally, their significant when we reflect on the efforts ally, their significant when we reflect on the efforts ally, their significant when we reflect on the efforts all the more brief spring ally, their significant when we reflect on the efforts all the more brief spring all the more als to galvanize Old Catholicism, and their using it as factor alike against the ministry and the Church.

MGR. AGLIARDI. Delegate Apostolic to the East Indies, is, we learn from Le Moniteur de Rome, obliged through ill-health to return to Europe. In a letter published in the East Indian journals Mgr. Agliardi writes that he hopes after a time to return to his post bringing with him for the Catholics of British India the blessing of Dilke sat w the Holy Father. "Meantime," says the august prelate, "I will be happy to inform the Holy Father as to the condition of the East Indies, to testify to the great liberty enjoyed by the Catholic Church in the Indian empire and to the justice of the laws, of their interpretation without respect of party, and, in fine, to the affability and loftiness of feeling on the part of leading officials, who are convinced that excellent citizens are ever to be found among those who by profession of the Holy Catholic faith are united to the communion of the saints.

A DESPATOH from London dated April 4th says: "The distress in Ireland is constantly increasing, and the Government i preparing plans for a more extensive system of relief than was at first proposed when Mr. Tuke was sent with food to the west coast. A measure is now before Parliament, which will likely be read a third time to-morrow night and be immediately acted upon, which will authorize the Castle Executive to afford relief to the extent of £40,000. Mr. Morley, the Irish Chief Secretary, in explaining the measure, said that since 1862 no person in Ireland in occupation of more than a quarter of an acre of land could receive relief, except in the workhouse, while it is now proposed, subject to certain restrictions, to enable out-door relief to be given where it is needed. This relief will, in every instance, be in the shape of provisions. The reports reaching Dublin Castle, principally from parish priests, show that the distress, amounting in some districts to famine, is widespread. A very remarkable discussion took

place in the Belgian Senate on the vote for the Belgian embassy at the Court of the Quirinal. According to the summary or the debate in the Courier de Bruxelles, Mr. Lammens declared that as a Catholic and a Belgian he had to protest against the spoliation of a sovereignty to which even Protestant Germany had lately rendered homage by seeking its judgment in the Caroline difficulty. Who knows, asked this worthy Catholic representative, but Europe, which fifteen years ago quietly with himself homage by seeking its judgment in the looked on the violent destruction of the temporal sovereignty of the Popes, that for so many ages had endured, is preparing a solid foundation for the thrones now shaken by revolution, through the restablishment of the power in its temporal such that is the quardian and protector of the state right that is the guardian and protector of Christian right and the true principles of forward to solid endurance? M. Van Ockerhout, while prepared to vote for the item, protested against the confiscation of the states of the church. The Catholic spirit in Belgium is evidently still living.

OBITUARY.

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This week it becomes our painful duty to chronicle the death of Mr. William McElheron, which took place at his residence here after a lingering illness of two years. Deceased was a young, unmarried man of thirty, much respected by a large circle of friends and acquaintances. For three months previous to his death he suffered a great deal, but bore his trying affliction with Christian fortitude and patience. Medical skill failed to alleviate the sufferings which death finally brought to an end. He was one of the first mem-

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galleries hold about one hundred and tour de Rome, obliged through ill-health to return to Europe. In a letter published in the East Indian journals Mgr. Agliardi writes that he hopes after a time to return to his post bringing with him for the Catholics of British India the blessing of the Holy Father. "Meantime," says the august prelate, "I will be happy to inform the Holy Father as to the condition of the Holy Father as to the condition of the the Holy Father as to the great liberty."

wasted, and elderly as if the responsibility of unofficial opportunism were becoming rather too much for him. Sir Charles Dilke sat with pencil in had eager to note the numbers and names, looking composed and cool, talking loudly to those around him, and laughing much now and then. Herbert Gladstone, smooth, writes that he hopes after a time to return East Indies, to testify to the great liberty enjoyed by the Catholic Church in the Indian empire and to the justice of the laws, of their interpretation without respect of party, and, in fine, to the affability and loftiness of feeling on the part of leading officials, who are convinced that excellent citizens are ever to be found among those who by profession of the Holy Catholic faith are united to the communion of the saints.

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JUSTIN M'CARTHY'S LETTER.

THE SCENE IN THE HOUSE WHEN BALLOT

ING FOR SEATS. London, April 4.-Justin McCarthy's weekly statement to the press is as fol-lows:—A curious scene, and one quite unweekly stations scene, and one quite unlows:—A curious scene, and one quite unprecedented so far as my knowledge goes, was enacted in the House of Commons on Friday. It was the balloting for the right a seat in the galleries for to give away a seat in the galleries for Thursday next, when Mr. Gladstone will make his speech on Home Rule. So many demands had been made by mem-bers for the admission of friends to the Speaker's

Speaker's

AND STRANGERS' GALLERIES,
that it was found the only possible way of
settling the difficulty was by taking a
ballot. Yesterday the members all poured
into a room used for one of the Grand
Committees, when these now abandoned
devices of Mr. Gladstone were in their
prief suring time or to put it less receive brief spring time or, to put it less poetically, their short swing. The room is a sort of minature House of Commons, and ls to galvanize Old Catholicism, and their sing it as factor alike against the ministry and the Church.

MGR. AGLIARDI, Delegate Apostolic to Tight of Samission to the Church of Samission to the Church of Samission to the Church of Samission to the Callery The

twenty visitors, and nearly six hundred ame members rushed to ballot. Mr. Chamber-lain was among the first, looking thin, wasted, and elderly as if the responsibility

SMILING AND DAINTY;
Mr. Raikes, whose colossal, slightly stoop in figures stands some six feet in height; Mr. Whitbread, a little taller still, but straight as the mast of a ship; T. P. O'Connor, Sexton, and a number of other Irish members. Mr. Parnell was not there. No mortal ever heard of Parnell balloting for a sext in the sext of the sext balloting for a seat in any gallery. I should tell your readers that seats in the

ladies' gallery are

ALWAYS BALLOTED FOR,
the accommodation is so limited, but never until yesterday was the House driven to dispose of seats in the men's galleries by dispose of seats in the men's galleries by process of ballot. Never within living memory was the demand for admission so great as for Thursday next to hear Mr. Gladstone expound his plan for Home Rule. The members soon became as noisy and boisterous as the crowd in the Stock Exchange or the Bourse. As each winner's name was called out, if he was a nonular man it was

popular man it was
RECEIVED WITH CHEERS,
if not, with a growl of dissatisfaction. Mr. Chamberlain was a winner, and his name was received with some cheers and some groans. Sir Charles Dilke was not a win-

UTTER SCHOOLBOY MOOD. At such a time, with such a struggle oming, it seemed like a scramble for nuts by an army just on the verge of battle, or perhaps like Sir Francis Drake and his comrades playing bowls at Plymouth, while waiting the news that the Spanish Armada was in sight. There is too much haste in certain quarters to divide the arms of Achilles, or in other words to

WHO SHALL SUCCEED GLADSTONE who SHALL SUCCEED GLADSTONE when Gladstone is defeated. Archilles is not yet by any means deed, for Gladstone is not yet defeated. Better wait. No doubt there is likely to be a considerable doubt there is likely to be a considerable falling off from his side, but the magic of his influence will begin to reassert itself the moment he opens his mouth to speak in the House of Commons. If he had health and strength enough to stump the country as in the old Midlothian days he would carry all before him and sweep his intrusive opponents out of his path. So far as Ireland is considered it does not matter much if only Gladstone shall commatter much if only Gladstone shall commatter much if only Gladstone shall commit himself and the Liberal party to a really good, genuine Home Rule measure. That point reached ON THE CAUSE MUST GO,

the only question being of a session or two. For myself, I would rather all Whigs and self-seeking opportunist Radicals should fall away than that Gladstone should be prevailed upon to minimize his measure to retain their support. What he brings forward to day some one else will carry day after to-morrow, supposing that for the moment "his great deed prove too great," as Mr. Browning says. Much talk s made about the

Friday to protest against Home Rule, but not one single man of the slightest politi-cal importance took part in the meeting. Sir John Lubbock, a mildly philosophical Radical, who cultivates taste for ants, was the leading spirit. He is a very clever, accomplished man in his own way, but who carries about as much political

AS HIS PET WASP.
Sir Robert Fowler, ex-Lord Mayor of
London, a jovial dinner out—a sturdy,
boisterous old Tory, with no political influence whatever—came next, and most of the others were nobodies. George Potter, an influential leader of the work-



ST. JOSEPH'S CHURCH, STRATFORD.

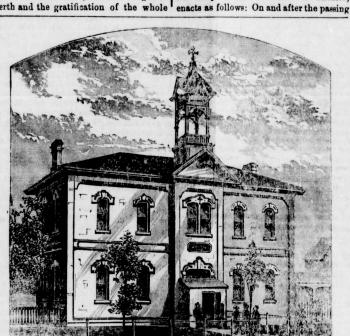
STRATFORD.

THE CITY AND PARISH.

A Noble Record.

The city of Stratford, the youngest and fairest of Ontario's bright civic sisterhood, has its home on the banks of the Avon, in the county of Perth. This fine county, situated in the very heart of the richest agricultural region of Canada, consists of fourteen townships, and is bounded on the north and west by Huron, on the north and east by Wellington and on the south by Middlesex and Oxford. The commercial and business centre of the county of Ontario's civic family to the delight of Assembly of the Province of Ontario, Perth and the gratification of the whole

Province. The preamble of its act of incorporation recited that, "Whereas the corporation of the town of Stratford have, by their petition, represented that the said town contains a population of ten thousand souls, and that the said population is rapidly increasing, and that the said town, by reason of its increased and extensive railway facilities, its large manufacturing and mercantile interests, and its situation in the midst of a rich agricultural district, is now and will continue to be an important commercial center, and whereas the said corporation, by their petition, have prayed that the said town may be erected into a city, to be called "the City of Stratford." Therefore Her Majesty, by and with the Perth is Stratford, which last year entered advice and consent of the Legislative



CATHOLIC SEPARATE SCHOOL, STRATFORD

be and is hereby incorporated as a city, and shall be known hereafter as the corporation of the City of Stratford, and shall enjoy and possess all the rights, powers and privileges which could have been exercised and enjoyed by the said City of Stratford if the same had been incorporated under the provisions of the Consolidated Municipal Act, 1883." Ontario's civic family, of which Stratford is the baby member, forms a thriving and healthful household as a glance at the fol-

lowing figur	es will show	₩:	
	Pop	Pop.	Pop.
	1861	1871	1881
Toronto	44,821	56,092	86,41
Hamilton	19,096	26,716	35,96
Ottawa	14,668	21,545	27,419
Kingston	13,743	12,407	14,09
London	11,555	15,826	19,74
Belleville	6,277	7,305	9,51
St. Catherin	es 6,284	7,864	9,63
Guelph	5,076	6,878	9,89
St. Thomas	1,631	2,197	8,36
Brantford	6,251	8,107	9,61
Stratford	2,809	4,313	8,23

Stratford is the third city situated within the limits of the diocese of London, which has also within its confines the important urban communities of Windsor (pop. 6 561), Chatham (pop. 7,873), Goderich (pop. 4564) and Sarnia (pop. 3,874). But none, it may be safely said, of all the urban communities, city or town, in the Premier Province, give more solid promise of steady, prosperous and lasting growth than the city of Stratford. The growth of its Catholic population has kept pace with its general progress. In 1861 the total number of Catholics in the town was 610. In 1881 the number had reached the handsome figure of 1,549. From the report of the Minister of Education for the colonists (probably Father Downie 1885, we learn that Stratford has two of London). In May of that year Rich there was in 1884 received \$2,589.43, of which \$1950 was expended, making the average cost per pupil on total attendance \$5.74, and on average attendance \$8.33, the former being 340, (185 boys and 155 girls), and the latter 234. The number of teachers employed was six, at an

of this Act the said Town of Stratford shall average salary of \$325. The following information is from reliable local sources.

This parish now embraces the city of Stratford and portions of the townships of Downie, Ellice, North and South

 City
 220

 Downie
 32

 Ellice
 34

 South Easthope
 410

 North Easthope
 7

The first emigrant settlers, as such The first emigrant settlers, as such, arrived in the summer of 1832, and located themselves on the present site of the city of Stratford. They consisted of John Sergeant and his two married sons, William and Thomas, from Clonmell, county Tipperary, Ireland, Mr. Sergeant was an Irish gentleman of good, family, who had become embarrassed, and, with the remnant of a large fortune, sought a home in the wilds of the Huron sought a home in the wilds of the Huron tract for himself and a few of his

friends.

The Sergeants were liberal Protestants, and assisted several of their Cath olic neighbors to accompany them to their new home in Canada. The following are the names of the first Catholi settlers who arrived in 1832:

John Phalen and Mand five sons, Mrs. Thomas Sergea Mrs. John Stinson, Richard O'Donne Mrs. Julia Coffee, Miss Mangaret Anglin, Miss Alica Daily.

Miss Alice Daily.

First Mass was celebrated in the fall of 1832, by Rev. Father Dempsy, who came on horseback from St. Thomas, through the then dense wilderness, to visit some of his friends who had settle in the Huron tract. The same priest visited the settlement again on June 4th 1833, when he married Richard O'Don nell and Julia Coffey, and baptized the first white child born in Stratford.

Edward Stinson.

During 1834 a priest paid a visit to separate schools, for the support of which ard O'Donnell and wife took their son Michael to Guelph to be baptized, the God father and God mother accompany ing them—Patrick Cashin and Miss Alice Miss Daily returned home as

Cashin, to Beachville, stopping at John O'Neil's: then to Egan's and Dunn's, near Woodstock. It was now December, and the snow fell heavily, so the poor priest was almost frozen when he reached Stratford. During the whole visitation he slept in his clothes.

Father Worrath continued to visit the

mission regularly until replaced by Rev. Father Gibney in 1841. There were then in what is now the

liocese of London seven priests, located

as follows:

Rev. Patrick O'Dwyer, St. Lawrence,
London; Rev. Michael O'Donnell, St.
James, Maidstone; Rev. Thomas Gibney,
St. Simon's, Stratford; Rev. Peter Schneider, St. Isidore, Goderich; Rev. John B.
Morin, St. Peter's, Raleigh; Rev. Augustine Ver-vais, St. John's, Amhertsburg; Very Rev. Eneas McDonnell, Assumption. Sandwich.

tion, Sandwich.

From 1841 to 1844 Father Gitney had charge of Guelph and Stratford, and during his administration the first church was built, a frame structure, 40×40, which remained for many a long year unplastered and unfurnished. In 1843 confirmation was administered for the first time in Strat-

ord by Rt. Rev. Dr. Power.
Rev. Peter Schneider replaced Father Gibney in 1844, and continued to visit the mission until 1852, when he was appointed pastor of Brantford, where he remained two years, returning to his old mission in March, 1854. During Father Schneider's absence Rev. John Ryan and Rev. Robert Keleher looked after the spiritual needs of the fast increasing flock. The first resident priest—in 1856— was Rev. P. J. Canney. During his administration the church was very much enlarged, as the building of the Grand Trunk railway brought a large number of families to the village. Father Canney continued to have charge until replaced by Rev. Peter Francis Crinnon, June

6th, 1858.

Father Crinnon governed the mission wisely and well until his elevation to the Bishopric of Hamilton, April, 1874. It was he who established the separate

school, purchased a cemetery, built the churches at Kinkora and St. Mary's churches at Kinkora and St. Mary's and the pastoral residence. The last, but not least, of his good deeds was the building of St. Joseph's church, Stratford—the largest and finest in the diocese of London, except the new cathedral. No wonder that our first Bishop, Rt. Rev. Dr. Pinnsonneault, made him dean of the diocese, and that one of the first acts of our present venerated Bishop was to make him his Vicar Gen-

Father Crinnon will be long remembered in this parish, as a grave, prudent, humble, zealous priest, who devoted his whole time to charity and good works. His example and encourage-ment induced several young men of the parish to devote themselves to the holy ministry. Among those the writer now ministry. Among those the writer now knows are Rev. Fathers McCauly, Lennon, Quinlivan and Scanlon, all devoted priests of many years' standing.

Father Crinnon was consecrated Bishop of Hamilton on the 19th of April, 1874, in his new church.

That was indeed a memorable day for Stratford. Naver before had any town

Stratford. Never before had any town west of Toronto witnessed such a gathering of prelates and of clergy—and on few occasions in the history of the Canalian Charak has there explains the constant of the co dian Church has there ever been such a representative gathering of church dignitaries from all parts of the Dominion and the adjacent states of the American republic. Amongst those present were :

ARCHBISHOP.

His Grace Archbishop Lynch, of Toronto, consecrating prelate.

BISHOPS.
Bishop Walsh, of London; Bishop Horan, of Kingston; Bishop Fabre, of Montreal; Bishop McQuaid, of Rochester; Bishop Gilmour, of Cleveland; Bishop Borgess, of Detroit; Bishop McNeirny, of Albany; Bishop Foley, of Chicago.

of Albany; Bishop Foley, of Chicago.

PRISES.—

Toronto Diocese.—Very Rev. Father Rooney, V. G.; Very Rev. Father Vincent, Superior of St. Michael's.

Loudon Diocese.—Very Rev. Dean Laurent, Rev. Fathers O'Connor, Wagner

Hamilton Diocese.—Very Rev. Vicar-General Heenan, and Rev. Father Lennon, (secretary to Bishop elect.)

Kingston Diocese.—Very Rev. Father

Kingston Diocese.—Very Rev. Father Farrelly V. G., and R v. J. S. O'Connor. Montreal Diocese.—Very Rev. Father Baille, Superior, Seminaire St. Sulpice; Rev. Fathers Hogan, and Therien. Ottawa Diocese.—Rev. Dr. O'Connor. New York Diocese.—Very Rev. Father O'Farrell, St. Peter's, N. Y., now Bishop of Trenton. of Trenton. Albany. - Rev. Fathers Keveny, Han-

Halifax.-Very Rev. Canon Walsh. Haliax.—Very Rev. Ganon Walen.
Portland, Me.—Rev. Father Goodwin.
Burlington, Vt.—Rev. Father McCauley.
Cleveland.—Very Rev. V. G. Hannon,
lev. Father Gauthier.

Rev. Father Gauthier.

Detroit.—Rev. Father Joos.
Chicago.—Very. Rev. Dr. McMullen,
afterwards Bishop of Davenport, Ia.
The sermen for the occasion was
preached by the Right Rev. Bishop McQuaid, of Rochester. It was one of lofty
eloquence, befitting the solemnity of the
occasion, and worthy the ability of the
gifted speaker. Amongst other things,
the learned Bishop said:—"One had been
taken to-day from his brethren in the

daily and gave instructions. This good German priest walked all the way from Wilmot through the dense forest, carrying his vestments on his back. It was late that cold, stormy November night when he reached the Widow Cashin's log hut. The news of his arrival spread like wildfire among the settlers, who were all on hand the following morning to give him a card mille failtha.

From Stratford, (Little Thames), he set out on the 14th of November for Dennis Downie's, Irishtown, accompanied by young William Cashin, who volunteered to carry the sacred vestments. From Downie's he proceeded to Goderich, where he remained two days, and then began his return journey, always on foot, to Irishtown. As the Catholics expected him, there was a great gathering at Downie's during the two days the good priest remained with them. When he reached Stratford he was almost worn out from fatigue. As his clothing was poor and he wore low shoes he suffered intensely from the cold. From Stratford he went with Cashin, to Beachville, stopping at John O'Neil's: then to Egan's and Dunn's. over a widowed Church, and when he goes there the people will lay aside their mourning and hold a great day of rejoic-ing. He will there be a ruler in God's Church, and a teacher of God's truths. He could not go astray when joined, as he had been to-day, with Peter's succes-sor.

It was, indeed, with the hesitancy of true humility that Dr. Crinnon accepted the episcopal dignity, but how fully did he verify the words of the preacher, that he should be a ruler, guide and constant friend to his people? The good people of Stratford, proud as they justly felt at the honor done their pastor, were, however loathe to part from him, whom they had so deeply loved and revered. On the evening of the day of his consecration, after an eloquent sermon had been delivered by Rev. Father O'Farrell, of New York, now Bishop of Trenton, N. Y., Mr. James Corcoran, on behalf of the congregation, presented the newly consecrated gation, presented the newly consecrated bishop with an address and a purse of \$1,300.

"We do not murmur that the Holy See

has otherwise ordained, but with the con-gratulations which we tender our co-religionists of your Diocese we cannot but min-gle our own grief at your departure. You

came amongst us some sixteen years ago, to find us disheartened and crushed with debt. You leave us to-day justly proud of the position to which your pious zeal has raised us, and full of hope for the future. Few of those who then knelt in the humble wooden change where your the humble wooden chapel where you first offered for us the sacrifice of the Mass, dreamed that on its site would so soon arise, "Ad Majorem Dei Gloriam," the grand sacred edifice in which thousands worshipped to-day, and which speaks in its own silent language of the holy rela-tions that existed between you and your

You bequeath us this church as a You bequeath us this church as a memorial of your pastoral love. We will reverence and guard it as did our ancest tors the hallowed cloisters and consecrated temples of Ireland, and when the deep tones of its bell swelling over town, field and forest, summon us to prayer, we will think of and pray for the loving Pastor to whose untiring zeal we are indebted under God for its construction.

We know, my Lord, that you are poor in this world's wealth, for the fruit of your labor has been given to us with a generous hand. We ask you then to accept from our full hearts the modest offering which we present you with these words of farewell, and crave in return your episcopal blessing and a remembrance in your

pal blessing and a remembrance in your pious prayers."

The reply of the Bishop was elequently

The reply of the Bishop was elequently touching and beautiful:—
"In the goodness of your hearts," he said, "you attribute to me the merit of your own praiseworthy deeds, Whatever has been done in this mission in behalf of our holy religion, has been done by you, not by me. I was the mere agent, you were the real actors; and therefore to you the gredit and honer are due. the credit and honor are due.

I was glad to hear you say that you would guard this secred temple as your fathers did the venerable ruins of Ireland. In those memorable days when Ireland was free and happy, great and glorious your forefathers erected magnificent churches, colleges, and monasteries. Their crumbling walls are a living testimony of the faith and zeal of your sainted ancestors. Then their bishops and priests went forth to evangelize Europe, to bring the light of our holy faith to those who sat in nght of our holy faith to those who sat in darkness and in the shadow of death. And it is still the mission of Ireland to send forth bishops, priests, and people to propagate the same holy faith throughout the world. This mission, destined by Providence for Ireland, is an arduous and a sublime one; and you, my dear friends, in the backwoods of Western Canada, are

faithfully fulfilling it.

You say that our separation is painful to you. Let me assure you that to me it is doubly so. I leave you with a sad

don cathedral, was appointed, by Rt. Rev. Bishop Walsh, pastor of Stratford, and still continues in charge. From the Cyclopedia of Canadian Biography we borrow the following notice of Dr. Kil-

Kilroy, Rev. Edmond Burke, D. D., Pastor St. Joseph's church, Stratford, Ontario, was born in Ireland, on the 30th of November, 1830. His parents emigrated to Canada in 1836, and settled near Windsor, Ontario. Father Kilroy, after suitable training, and when in his fifteenth pear, entered the University of Notre Dame, Indiana; and from this institution, graduated in 1852, with high honours. He continued his theological studies till 1854, when he was ordained a priest. From this period till 1856, he was one of the best known missionary priests in northern Indiana and southern Michigan; through what at that time formed the missions what at that time formed the missions which he attended, there are now twenty priests stationed. In 1856, Father Kilroy, was appointed president of the University of Saint Mary's of the Lake, Chicago, Illinois, continuing in this capacity for two years, and giving great satisfaction to all interested. But in 1858, he became all interested. But in 1855, he became pastor of the church in Laporte, Indiana; and shortly afterwards was transferred to the City of Lafayette, where he presided over the most important parish, within the diocese of Fort Wayne, till 1864, when

In bidding you farewell my continual prayer will be, that the God of peace and charity may always abide with you."

On Monday, April 20th, Bishop Crinnon left for Hamilton, where, amid general rejoicing, he took possession of his Cathedral church.

Rev. E. B. Kilroy, then rector of Lon1000

NEWS FROM IRELAND.

rened by the Lord Mayor, M. P., to take necesses for the alleviation of distress riesting in Dublin, was held in the Manton House. The Lord Lieutenant standed, delivered an address, and suborbed 100 guineas. The Lord Mayor, ord Plunket (Protestant Archbishop of Dublin), the Most Rev. Dr. Donnelly, fr. Michael Davitt, the Recorder, Mr. furphy, M. P.; Mr. Martin, and Dr. Cenny, M. P., also delivered addresses. The proceedings were novel of their tind and noteworthy. Men of all shades of political belief gathered together there or the first time in years in pursuit of r political belief gathered together there is the first time in years in pursuit of common purpose. Their mission was me of charity. The Archbishop of publin sent an apology and one hundred guineas. Another communication hat attracted attention was Mr. Thomas that attracted attention was Mr. Thomas attracted attention was an arrangement. Moreover, with characteristic generosity rwarded a request to Dublin that nundred pounds should be set aside his own testimonial for purposes of

The high regard in which the Rev. Patrick Boland, P. P., Hacketstown, is held by his parishioners was strikingly illustrated by the handsome presentation which they made him at the parochial residence, on March 4, and which consisted of a beautiful illustrated address nd a purse of 50 sovereigns. Louth.

The Rev. James Moonan, P. P., Tullyallen, died on March 7, at the parochial
house. The rev. gentleman contracted
a cold in the discharge of his sacred
duties, which he did not heed at the
time. Father Moonan was a native of
Tymullen, near Monasterboice, county
Louth. He commenced his educational
studies in what was known as the "Primate's Semunary"—an aveallent school Seminary"—an excellent school hed by the late Most Rev. Dr. Dixon, and now for many years past defunct. He went through a course in the Diocesan Seminary, Armagh, and from thence he went to Maynooth, where, after finishing his collegiate career, he was ordained in 1866. His

The Sub-sheriff of the county Limerick, Frederick Hobson, accompanied by a force of police, proceeded recently to execute writs. Having received information that one of the men against whom he had a writ had a sum of money secreted in his house, Mr. Hobson forced open a box in the man's bedroom and took possession of £50, the amount contained in the box in question. The sheriff's procedure will, it is stated, be legally contested.

Clare. On March 12th, Judge Warren had before him, the case of Patrick Cunningham
v. Lord Inchiquin, in which the plaintiff,
who resides at Ennis, sought £1,000 damages from Lord Inchiquin for slander.
The plaintiff was a candidate for the office
of caretaker of a reservoir in connection of caretaker of a reservoir in connection with the Ennis Waterworks, which are under the control of the Board of Guardians. Lord Inchiquin, as chairman of the board, spoke sgainst the plaintiff's candidature, the words complained of being dature, the words complained of being—
"I have been told that he belonged to a "I nave been told that he belonged to a society of Invincibles, and was arrested on a charge of shooting. Such a man is not a fit and proper person to hold any position under the board." At subsequent meetings the plaintiff alleged the defendant repeated the slanders. The case now came before the court on an application came before the court on an application by Lord Inchiquin to remit the trial to the County Court at Ennis, on the ground that the plaintiff, who was a laborer, residing in a small cottage, at Mill street, Ennis, was no mark for costs. Judge Warren said no more serious charge could possibly be made against a man's character than in the words spoken by defendant. That was followed up at a subsequent meeting by the defendant stating that having inquired into the matter, he found having inquired into the matter, he found having inclured into the matter, he found that the charges were true. That was a serious aggravation of the imputation originally made, and that imputation, it appeared from the affidavits, Lord Inchiquin was unable to prove. Was it possible to say that this was a sham or vexatious action? It appeared to him (Judge Warren) to be a serious proceeding, deeply involving character, and in which a jury, if they found for the plaintiff, would be likely to award substantial damages. He therefore refused the motion. ages. He therefore refused the motion, believing the case fit to be tried in the

Superior court. Kerry.

At a meeting of delegates of the ten-antry of the Kenmare estate, held in Kill-arney, a resolution was adopted that the arney, a resolution was adopted that the proposed abatement of 20 per cent, made by the trustees, was inadequate, and demanding that 25 per cent should be allowed. It was felt that no settlement should be agreed to unless the tenants who have been existed should be reinstated, and a

deputation was appointed to wait on the agent, Mr. Leonard, in reference to the whole subject.

On March 11, four policemen and two Sheriff's bailiffs proceeded to Fusthane for the purpose of evicting Patrick McCarthy, who owed 558 transch Carthy, who owed £58, two year's rent, to his brother Florence, who originally bought the land from Mr. Palmer, who held it from Trinity College. Horns were blown, which brought about one hundred people together. Patrick Mc. Carthy has a wife and six children, the eldest of whom is eleven years of age. The party found the door barred against them. Patrick's wife was inside with

that he would get him transported if he attempted it again. The door was now broken down, but Florence could not get in even then for a while. The bail iffs now took possession. Florence asked them to assist in putting out the furniture, and while they were effecting this, the wife, helped by her youngsters, gave her brother-in-law a sound beating. Patrick McCarthy, the tenant, was absent from these proceedings. Florence asked the bailiffs to put the woman out, but they would not. Eventually they had to go away, leaving her still inside the house.

Wexferd.

On March 7, the consecration of the Very Rev. Pierce Power, P. P., Dungarven, as Coajdutor Bishop of Waterford, ith the right of succession, was celebrated in St. Mary's parish church, in the pre ence of a vast congregation of priests and laiety, who came from all parts of the diocese to witness the solemn rites.

The Archbishop of Cashel, replying to an address which was presented to him by the townspeople when passing through Lismore on March 6, expressed his belief that before he had another opportunity of visiting the town the great statesman who had already done so much for the country would not only have put a stop to evictions and settled the great land question, but would have secured for Ireland her native Parliament. On his arrival in Dungarvan, his Grace was presented with several addresses from local bodies, to which he replied at much length. He said that the National League was as powerful and as widespread as ever the Land League was, but he advised that it should use its power with prudence. He urged the great importance of supporting home manufacture, and referred at some length to the Gaelic Athletic Association.

Antrim.

Not only is Ulster a small part of Ire-Not only is Ulster a small part of Ireland, but the Orange domain is only a small part of Ulster. The fact is slowly but surely taking hold of the English intelligence. When it is finally grasped, the English will no more hear of an Orange free State in Ulster than the Tories would hear of the few divisions of London which have elected Liberals agitating for annexation to the French Republic. An able paper on "Protestant Ulster," which Professor Galloway Rigg has put in circulation, will contribute much to clear the English intelligence on the subject. He points out career, he was ordained in 1866. His first curacy was in the parish of Clogher Head, and the next in Togher. From thence he went to Ardee, from whence he was transferred to Drogheda. In this town he officiated for some years, arriving here in 1870, and in 1877 he left for Forkhill, and after a short time went to Dromintee. While in this latter place he was appointed by his Grace the Primate to the pastoral charge of Tullyallen, wacant by the death of the Very Rev. M. Kearney, P. P. whose extreme eastern portion is overwhelmingly Protestant in contrast to its western, central, and southern portions, which are overwhelmingly Catholic. The overwhelmingly Protestant division comprises one-fourth of the area and about twofiths of the population and three counties; the overwhelmingly Catholic division comprises three-fitths of the population instead of two-fitths, three-fourths of the area instead of one-fourth, and six counties instead of three." To illustrate the extreme absurdity of representing the inhabitants of Ulster as likely to take up arms rather than to submit to Home Rule, Mr. Rigg points out that if the men of Ulster fight at all, it will not be with the rest of Ireland, but with each other. The men of Antrim, Down and Armagh, before conquering Leinster, Munster and Connaught, will have to take in hand the subjugation of the other six Ulster counties. It seems ages since anybody in Ireland was guileless enough to believe that all to the north of the Boyne was a country blooming with Orange lilies. To get to the north of the Boyne was a country blooming with Orange lilies. To get to the north of the Boyne was a country blooming with Orange lilies. To get to the north bank of the Boyne, not to talk of marching south of it, the "Bloody Shroudsmen" would have to fight their way through forty miles of country where an Orangeman in full regalia, was never beheld in living memory, and where there is a Nationalist population numerous and hearty enough to settle accounts with the entire Orange order, if the soldiers and constabulary were simply to stand aside and make a ring.

Mayo.

Three deaths from famine have oc-

Mayo.
Three deaths from famine have oc-Three deaths from famine have oc-curred near Newport, county Mayo, and it is reported that many persons have been stricken with famine fever, and that all the seed potatoes have been consumed by the starving people. The shopkeepers are on the verge of bank-ruptcy, and refuse credit not only to the peasantry, but to the priests themselves. At Achill numbers would have died of starvation but for the relief fund raised in New York. The destitution next n New York. The destitution next in New York. The destitution next winter will be greatly intensified unless seed-potatoes are forthcoming. The distress at Achill is deeper and more widespread now than what it was in 1880, when so much help was generously given the poor islanders. It has been brought about by the general failure of the potatoe crop, no sale whatever for cattle, and the chronic want of employment. As might be expected, sickness has much increased—out of a population of six increased—out of a population of six thousand not less than 550 are lying on sick beds, and inside the last two months there were sixty deaths. These figures speak for themselves. A relief committee has been at work for some time giving help in Indian meal so far as the giving help in Indian meal so far as the scanty funds would warrant to those most in need. But the real difficulty lies in getting good seed for the hun dreds of poor families who have none, and who have neither the means nor the credit to get any. and who have... credit to get any. Sligo.

One of the most glaring partisan or sectarian "jobs" that ever excited public odium was recently perpetrated by the Sligo Grand Jury, in appointing L'Estrange, Jr. (son of the noted land agent), to collect the cess of Tireraga at a naundaga, in preference to two parts.

agent, to confect the cess of Hieragn at 1s., poundage, in preference to two re-spectable and solvent Catholic appli-cants, Messrs. Tiernan and Gordon, who tendered to collect it at 6d. This act of rabid intolerance will mulet the cesspayers of the upper half-barony of Threragh to the tune of some £80. The last kick of the dying donkey is said to be the worst. Worse might be expected of the Sligo ultramarines, but worse they shall scarcely have an opportunity of doing.

user of the Oran and Donamon branch of the Irish National League, being the unfortunate victim. In consequence of expecting a settlement, the meeting was very small. After the sentence of death was carried out, a meeting of the committee of the Oran and Donamon branch was held in a field, Mr. J. Hanley, president in the chair.

THE CHURCH OF THE MASSES.

"The Romish system is popular with the masses mainly because it is easy," says the Churchman. We are happy for once to agree with the Churchman in a statement, especially in a statement relating to anything "Romish," a name which to the Churchman, is as the red scarf to the bull. The Churchman, like its Evangelical brethren whom in its Christian heart of hearts it detests, can never lose sight or horror of the scarlet woman; and Rome to this journal, which would fain proclaim its sect a branch of the Church of Rome, is still the abomination of desolation. So be it. We, in common with millions upon millions, are in it and of it, and, with God's blessing, will so continue to our last breath. But we find in it everything but desolation; the peace that Christ promised and that Christ alone can give. And so all Catholics feel. Consequently the Churchman is perfectly right when it declares that "the Romish system is popular with the masses mainly because it is easy." It is a joyous religion, a relief and a comfort. For in the Catholic Church alone all feel the truth and the force and the reality of those divine words.

fort. For in the Catholic Church alone all feel the truth and the force and the reality of those divine words: "Come to Me all ye that are weary and heavy laden and I will give you rest.... For My yoke is sweet and My burden light." It is the realization of this divine truth that draws, always has drawn, and always will draw the "masses" to the Catholic Church, and if the Churchman could only shake the scales of prejudice from its eyes and the hardness num could only shake the scales of pre-judice from its eyes and the hardness out of its heart, it would follow the masses to the feet of their Saviour. What a starved and starveling religion

the great, broad, visible, invincible Catholic Church but matter for carp and sneer and hatred and wilful misroperation. sentation. Somebody it seems—a Protestant Episcopal minister, we believe—has been writing in the North American or some other review, on "The aristocratic drift of American Protestantism." Whoever he is, he has made the Churchman very angry. According to our contemporary's presentation of his case, he charges the Protestant Episcopal Church in this country, rather more than the other Protestant bodies, but in common other Protestant bodies, but in common with them, with neglecting the poor, failing to reach the poor, excluding the poor from the best churches, weeding them out of its humbler mission chapels, and finally driving them into utter irreligion and ungodliness. "Contrasted with this," in the language of the Churchman, "is the more Christ-like and successful work done by the Romish Church, which does not exclude, or neglect, or eliminate the poor; wherefore

Church, which does not exclude, or neglect, or eliminate the poor; wherefore its statelier, larger, more magnificent buildings are always thronged with the poor and lowly."

This presentation of the case, according to the Churchman, "lacks the essential elements of veracity and candor." We do not propose quarreling with the Churchman over facts that are open to the eyes of all men. Here in this country, for instance, it is a common accusation, an accusation that to some amounts to a crime, that the Catholic Church is of all the Church of the poor. How of all the Church of the poor. How often have we heard the glorious testimony to the honesty of faith in our poor people conveyed in the foolish sneer that the new St. Patrick's Cathedral, the grandest ecclesiastical edifice in this city or in the whole country, was built up by the pennies of the servant girls! What is this but the repetition of the old story of the ages of faith, when all the people, high and low, went out in common, men and women and children together to assist and take part in the building up of their churches and cathedrals, laboring, generation after generation, to erect a worthy temple to the Most High? It is the same here to-day, only that with andest ecclesiastical edifice in this city a worthy temple to the Most High! It is the same here to-day, only that with the genius of the people and the age we build more rapidly than the Christian builders of old. Beyond question the "statelier, larger, more magnificent buildings," to which our contemporary refers, were erected in large measure by

the poor, and so the poor naturally find a home in them.

One would imagine that all this is beyond question or dispute. But pre-judice is purblind. All the old accusations come up again—superstition, blind-ness, ignorance, and so forth. And yet, in spite of all, what a confession is this: No doubt the practice of religion in the Romish Church is popular and is largely observed by the masses of that commun-ion." Well, what would the Churchman have more? Surely the practice of religion is precisely what is needed of all

things.

And now, without paying any attention to its silly flouts, let us call to the Churchman's mind the fact stated and repeated and deplored in every large conference of representative Anglicans or Protestant Episcopalians, either here or in England, that the masses are not only slipping away, but have absolutely slipped way from their Church's influence both here and in England. What caused the Wesleyan outburst and the consequent great defection from the Anglican body but apathy, sloth and indifference of the Anglican property. difference of the Anglican episcopate and clergy, not to the poor alone, but to the very practice of their profession? And outside of Anglicanism, what is the complaint in the very home and strong hold of Lutheranism to day, but that the Evangelical churches are deserted and the masses have departed from the empty altars where God no longer is? It is not Catholics who make these them. Patrick's wife was inside with her children. Florence broke the door partly with a hatchet, and, after doing this, the wife maide prodded him with boiling water. This exasperated him so much that he tried to light the thatch with a match. Michael McCarthy, another brother, on seeing him do this, cried out

olios are worse than they, how does that mend matters? It is hard to deal patiently with folly of this kind.

The Churchman must know that it is not telling the truth when it states that the assisting at Mass, "with the comfortable assurance that the mere doing of this act of devotion, no matter in what frame of mind and heart, is so meritorious that the rest of the day or week may be given to other things." False and nonsense! "The poor are as widely separated from the rich in those (Catholic) churches as they are in our own." separated from the rich in those (Catholic) churches as they are in our own," False again! "Protestantism is the mother of human freedom and equality." Indeed! Consult the statutes against Catholics and dissenters, against liberty of speech, liberty of worship, and liberty of the press in Protestant countries. Our friend should not allow the bitterness of its heart to obscure its reason and cause it to confuse right with wrong. The Catholic Church is the Church of the poor—the poor in fact as well as the poor in spirit.

A WOMAN'S SUFFERINGS AND GRATITUDE. VOICE FROM AUSTRIA.

GRATITUDE.

A VOICE FROM AUSTRIA.

Near the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink, I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limb. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother brought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd. 1882 and continued not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigle's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighborhood that are amazed. The medicine has made such progress in our neighborhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not adoctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crossed themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought surely it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. Today she adds her gratitude to mine for God's mercies and Seigle's Syrup."

MARIA HAAS.
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78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may
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Flowers for March 10c. each \$6.00 pe	r 100
The Month of St. Joseph—cloth	1 100.
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The Dolorous Passion of Our Lord Jesus Christ, from the Meditations	of Anne
Catherine Emmerich.	
Contemplations and Meditations on the Passion and Death, and on the	Glorious
Life of Cur Lord Jesus Christ.	
considerations and Devout Meditations for every day during the holy s	eason of
Lent	
the Soul on Calvary meditating on the sufferings of Jesus Christ, and f	inding at
the foot of the Cross consolation in her troubles.	0.25

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HOLY WEEK BOOKS
Roan—plain edges. 6.50 Imitation Morocco—red edges. 8.50
Morocco
The Offices of Holy Week, printed in full from the Roman Breviary and Misse with the Psalms, printed for recitation or chanting Officium Heddomadae Sanctae Secundum Missals et Breviarium red and black

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SCHOOL FURNITURE.

CHURCH PEWS.

The Bennett Furnishing Co., of London, Ont., make a speciality of manufacturing the latest designs in Church and Schoof Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set the formal for many years past have been favored with Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been two pressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now, engaged manufacturing Pews for new Chirches in that country and Ireland. Address—

Co Bennett Furnishing Company LONDON, ONT., CANADA.

References: Rev. Father Bayard, Sarnia; Lennon, Brantford; Molphy, Ingersoli; Cor-coran, Parkhill, Twony, Kingston; and Rev. Bro. Arnoid, Montreat.

twelve years in perfecting the business of supplying palms to the reverend clergy. He originated the business. He has built it up so carefully that successful rivalry with him is now practically impossible; but every year persons attempt to jump into the busi-ness without precaution or preparation. Last year the Freeman's Journal, in the intrest of its reverend readers, warned them against the disappointment that would certainly follow on their patronage of mustroom palm-supplying firms. Such disappointment did follow in many cases, and reverend gentlemen who had been deluded by an apparently lower price for palms, had much reason to regret that they had not attended to our warning. We repeat our warning of last year, in good season for 1886,"—New York Freeman's Journal, Jan. 23, 1888

My Palm Circular will be issued, as usual, in Good Time for Palm Sunday.

THOMAS D. EGAN

N. Y. Catholic Agency, 42 Barclay Street, New York. This AGENCY can supply you with Goods in any line as cheaply as the importer or the Manufac-

WIDE OPEN. THE CANADIAN PACIFIC R'Y The New All-rail Route to the

NORTH WEST AT LOWEST RATES. Take the C. P. R. fer Toronto, Ottawa, Mon-treal, Quebec and all points East.

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PILES. Instant relief. Final cure in 10 days
no suppository, and never resurns. No purpet accessed to suppository, press, by addressing C. V. WASON, fill Research St. N. J.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers. reached in their Church of St. Paul to Apostle, Fifty-ninth Street and Nin Avenue, New York.

THIRD SUNDAY IN LENT.

and when he (the unclean spirit) is co findeth the house whence he came ept and garnished.—Gospel of this day

he findeth the house whence he came of swept and garnished.—Gosel of this day.

This is the time of year for house-clea ing. The priest is the house-cleaning. The priest is the house-cleaning. The priest is the house-cleaning time for him to and, I am sorry to say, that like man other house-cleaning time for him to and, I am sorry to say, that like man other house-keepers, he often finds he ha very dirty job on his hands.

It is astonishing what filth some peophave to clean up in this heavenly sprin time, both in houses and souls. The gowoman wonders where it all came from the common wonders where it all came from the common wonders where it all came from the common wonders where it all came from the country in the same from the country in the same from the country in the came from the

broom and the scrubbing brush and pa and at it she goes with courage and a gowill; up on the chairs or tables to rea the dust-covered pictures and curtain and the black cobwebs; and down up her knees to get at the dirt that his away in corners, and under things.

Oh! what a scampering there is cockroaches, Croton bugs and other bug But there is great virtue in soap and h water and a strong elbow, and soon ever thing shines again and smells sweet an clean. And as she sits down to rest whethe work is all done, she exclaims: "Ble me! I never would have believed it is hadn't seen it. Thank God, it is all over I began by saying that the priest w

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to keep it clean, not only for his ow
happiness, but for love of Jesus Chri
the Master, who says, and says truly, th
it is His home, and that He wishes
dwell there. The priest is more like t
virtue of the willing elbow, the scrubbit
brush and the soap and hot water used
help clean up the souls of those peop
into which the bright sunshine of Go
grace is shining during this Lenten sea
and compelling them to see what a dir
place it is, as all the neighbors have se
long ago.

But the sinner who wants a clean so
is not discouraged. He says to himsel
"It has to be done; and, with God's he
I'll begin right away." Off he goes
once to confession, wondering at the he
of filth he has to clear up and hard
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enough—I mean, "wondering," as I he
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He finds, to his joy, that there is plen
of soap and water to clean the filth
house ever seen—that one priest can
solve and impart God's forgiveness
any truly repentant sinner, who mee
business, and really wants to get rid
the thousands of horrid cockroaches a
bugus of immodest thoughts and desiressweep out the profane curses and oa
which are as the dust in number—to br
down the cobwebs of sloth in his religit
duties in the neglect of prayer and goi
to Mass—to cure the everlasting creak
noise of ill-temper and anger by putt
the oil of forebearance and charity on
hinges of his or her tongue—to wash
greasy grime of drunkenness from off
windows of the soul, that their reason m
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those big rat-holes of stealing and cheati
to wash the inside of the cups and pitch
and pans—the acto of their private to wash the inside of the cups and pitch and pans—the acts of their private as w as public life—and not let them tell si lies as they do by being clean only on

Oh! the joy and the comfort of as soul house-cleaning as that! With wa full heart he thanks God that it is over, and that the unclean spirit has go out of him! How sweet and clean soul faels!

soul feels!

Now Jesus Christ may come in, and is anxious to have him come in. He was to receive Holy Communion with delay. Sinner that he once was, and g to keep himself a stranger to Jesus Ch and His divine society; now, when t soul has had a thorough house-clean he is impatient to receive Him and His blessing and kiss of peace, and say Him, "Come in, dear, neglected, forgot Lord; I am not worthy that Thou shou enter under my roof, out only say enter under my roof, out only say word and my soul shall be healed!"

What the Soul Demands. Wherever we see a foundation spring out of the ground, we know that sor where there is a higher source fit which its waters are fed. That source may be invisible; it may be miles aw hidden from human are may be miles as may be invisible; it may be miles aw hidden from human eyes in some I mountain tarn. But, however cloi hidden, we know that it exists; springing water never rises higher t its source. He whose faith has beaken by the quibbling criticism of day may find a similar evidence of existence of Christ in the Christamong Christ's disciples; for goodn-like water, never rises higher than source of supply. Every Christ-soul—pure, loving, merciful, self-sa joing—is a living evidence of One hig —purer, more loving, more merciful, more self sacrificing. Looking u such a Christ-like soul the doubter truly say :

Dear friend, because thou art I know He is.

Let a man realize that truth, and is in a measure safe from skepticism.

IN SEASICKNESS,
Prof. ADOLPH OTT, New York, se
"I used it for seasickness, during
ocean passage. In most of the o
the violent symptoms which characte
that disease yielded, and gave way
healthful action of the functions
naived."

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THIRD SUNDAY IN LENT.

And when he (the unclean spirit) is come, is findeth the house whence he came out wept and garnished.—Gospel of this day. swept and garnished.—Gospel of this day.

This is the time of year for house-cleaning. The priest is the housekeeper of the spiritual chambers of the soul, and you know that especially in this season of Lent it is house-cleaning time for him too; and, I am sorry to say, that like many other housekeepers, he often finds he has a very dirty job on his hands.

It is astonishing what filth some people have to clean up in this heavenly springtime, both in house and souls. The good woman wonders where it all came from. While it was gathering in the dark and

While it was gathering in the dark and gloomy winter weather she did not see it gloomy winter weather she did not see it quite so plainly; but now, in comes the blessed sunshine, and shows it all up. She cannot help but see it now; and she is just as much ashamed of it herself as all her neighbors are disgusted at the sight. But if she has any respect for herself, or love for her husband and children, she plucks up courage, and out comes the broom and the scrubbing brush and pail, and at it she goes with courage and a good will; up on the chairs or tables to reach the dust-covered pictures and curtains, and the black cobwebs; and down upon her knees to get at the dirt that hides away in corners, and under things.

her knees to get at the dirt that hides away in corners, and under things.

Oh! what a scampering there is of cockroaches, Croton bugs and other bugs! But there is great virtue in soap and hot water and a strong elbow, and soon everything shines again and smells sweet and clean. And as she sits down to rest when the work is all done she explains. the work is all done, she exclaims: "Bless me! I never would have believed it if I hadn't seen it. Thank God, it is all over."

I began by saying that the priest was the house-keeper of the spiritual cham-bers of people's souls, I think I made a little mistake there. It would be better to say that everybody is his own houseto say that everybody is his own house-keeper of his own soul, and that he ought to keep it clean, not only for his own happiness, but for love of Jesus Christ, the Master, who says, and says truly, that it is His home, and that He wishes to dwell there. The priest is more like the virtue of the willing elbow, the scrubbing brush and the soap and hot water used to help clean up the souls of those people into which the bright sunshine of God's grace is shining during this Lenten season and compelling them to see what a dirty place it is, as all the neighbors have seen long ago.

But the sinner who wants a clean soul But the sinner who wants a clean soul is not discouraged. He says to himself: "It has to be done; and, with God's help, I'll begin right away." Off he goes at once to confession, wondering at the heap of fiith he has to clear up and hardly believing that there is soap and water enough—I mean, "wondering," as I heard of an old sinner saying: "if one priest could absolve all the sins he had to tell." He finds, to his joy, that there is plenty of soap and water to clean the filthiest house ever seen—that one priest can ab-

house ever seen—that one priest can absolve and impart God's forgiveness to solve and impart God's forgiveness to any truly repentant sinner, who means business, and really wants the house of his soul clean, so that Jeaus Christ, his Lord and Master, may come in and dwell there—who honestly wants to get rid of the thousands of horrid cockroaches and bugs of immodest thoughts and desires—to sweep out the profane curses and oaths which are as the dust in number—to brush down the cobwebs of sloth in his religious duties in the neglect of prayer and going down the cobwebs of sloth in his religious duties in the neglect of prayer and going to Mass—to cure the everlasting creaking noise of ill-temper and auger by putting the oil of forebearance and charity on the hinges of his or her tongue—to wash the greasy grime of drunkenness from off the windows of the soul, that their reason may see straight and clear again—to patch up those big rat-holes of stealing and cheating; to wash the inside of the cups and pitchers to wash the inside of the cups and pitchers and pans—the acts of their private as well as public life—and not let them tell such lies as they do by being clean only on the outside.

Oh! the joy and the comfort of such soul house cleaning as that! With what a full heart he thanks God that it is all over, and that the unclean spirit has gone out of him! How sweet and clean his

soul feels!

Now Jesus Christ may come in, and he is anxious to have him come in. He wants to receive Holy Communion without delay. Sinner that he once was, and glad to keep himself a stranger to Jesus Christ and His divine society; now, when that soul has had a thorough house-cleaning, he is impatient to receive Him and get His blessing and kiss of peace, and say to Him, "Come in, dear, neglected, forgotten Lord; I am not worthy that Thou shouldst enter under my roof, out only say the enter under my roof, out only say the word and my soul shall be healed!"

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Dear friend, because thou art I know He is,

Let a man realize that truth, and he is in a measure safe from skepticism.

Horsford's Acid Phosphate

IN SEASIGNESS,
Prof. ADOLPH Orr, New York, says:
"I used it for seasickness, during an ocean passage. In most of the cases the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired."

SCIENTIFIC TRUTH!

Regarding the Functions of an Important Organ.

OF WHICH THE PUBLIC KNOWS BUT LIT-TLE WORTHY CAREFUL CONSIDERATION.
To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are condusting a Scientific paper, and are unprejudiced except in favor of Truth. It is needless to say, no medical journal of "lode" standing would admit these facts, for very obvious reasons.

H. H. WARNER & Co., Froprietors of "Warner's Safe Oure,"

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the washbowl before us, and examine it for the public benefit.

public benefit,
You will imagine that we have before
us a body shaped like a bean, smooth
and glistening, about four inches in
length, two in width, and one in thicklength, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or severs, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from 65 gallons ance; removing impurities from 65 gallons of blood each hour, or about 49 barrels each day, or 9,125 hogsheads a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they

are!
We slice this delicate organ open lengthwise with our knife, and will

roughly describe its interior.

We find it to be of a reddish brown color, soft and easily torn; filled with hundreds of little tubes, short and threadlike, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo of holding the water to lurther undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work auto-matically, and right here is where the disease of the kidney first begins.

of the kidney first begins.

Doing the vast amount of work which
they are obliged to, from the slightest
irregularity in our habits, from cold,
from high living, from stimulants or a
thousand and one other causes which
occur every day, they become somewhat
weakened in their nerve force.

What is the result? Congestion or

weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed which colling to the colling of the colling to the colling of the collin membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood which is entering the kidneys to be filtered, in massing through this terrible, dispust tered, is passing through this terrible, disgusting pus, for it cannot take any other route!

diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a disease kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to flesh and bone, from your head to your feet. And whenever, from herod-itary influence or otherwise, some part of the body is weaker than another, part of the body is weaker than another, a countless train of diseases is established, such as consumption, in weak lungs, dyspesia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, coming weaker and weaker until come, it suddenly stops and death from appoint "heart disease"

is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, treat them alone, and patients die, for the arterles are carrying slow patients die, for the arterles are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first. But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nour-ishment every twenty four hours to up.

ishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decompaging matter. other decomposing matter.
But you say, "my kidneys are all right,
I have no pain in the back." Mistaken
man! People die of kidney disease of
so bad a character that the organs are

kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is luvking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent, as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long

secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its nowarower the kidney. ful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

Take it when sick as a cure, and never

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

H. H. WARNER & Co.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomæa, from the retention of the effete matter of the skin, suppressed perspiratoxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long

out success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptions and the case. descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

—The Mail.

Bickle's Anti-Consumptive Syrup is a combination of several medicinal herbs which exert a most wonderful influence route!

Stop and think of it for a moment.

Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little that you can have pure blood and little that you can have pure blood and attended with weakness of the digestive organs, or with general debility, seem to vanish under its use. No other remedy vanish under its use. No other remedy acts so readily in allaying inflammation or breaking up a severe cold, even the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of their lungs, croup, quinsey, and sore throat, this Syrup is of vast importance. The number of deaths among children from these diseases is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that will not exclude the poor from its benefits.

"Whoop It Up."

Probably one of the most difficult com-plaints to doctor is whooping cough. When treated by ordinary means the poor victim is left to whoop it up as best he can. Hagyard's Pectoral Balsam gives relief in this as well as in all throat, bron-chial, and lung troubles. chial, and lung troubles. MALADIES MULTIPLY ONE ANOTHER. A

MALADIES MULTIPLY ONE ANOTHER. A simple fit of digestion may—especially if the constitution is not naturally vigorous—throw the entire mechanism of the liver and bowels out of gear. Sick headache follows, poisoning of the blood by bile ensues, and there is grave and serious disturbance of the entire system. Check the threatened dangers at the outset with Northrop & Lyman's system. Check the threatened dangers at the outset with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the medicine that drives every impurity from the blood. Sold by Harkness & Co, Druggists, Dundas street. Ill-fitting boots and shoes cause corns.

Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

Much in a Little.

Hamilton Dowd, writing from Burns, Ont., says he was afflicted with chilblains which were very sore and painful and which nothing relieved until hetried Hag-yard's Yellow Oil; less than one bottle cured him.

Dr. Low's PLEASANT WORM SYRUP— An agreeable, safe and effectual remedy to remove all kinds of worms.

I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. Fer croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Ornha M. Hodge Battle Creek Mich.

Ornha M. Hodge Battle Creek Mich.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eelectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

FOR ROUGH conditions of the Skin, Shampooing the head, Pimples, Eruption and Skin Diseases, use Prof. Low's Sul-phur Soap.

OBSTRUCTIONS of the Stomach, Liver and Bowels, are promptly removed by National Pills.

Last week we requested you to "Watch this Space." Now, if you will send your address to Hallet & Co., Portland, Maine, you will receive, free, full information about work that you can do, and live at home, at which you can earn from \$5 to \$25 upwards daily. Some have earned over \$50 in a day. Capita, not required; you are started free. All is new. Both sexes—all ages. Snuglittle fortunes await all workers.

PAY YOUR Water Rates

BEFORE

THE 15th INSTANT. And save 20 per cent. discount.

P. J. BURKE,

THE DOMINION SAVINGS AND INVESTMENT SOCIETY

LONDON, ONT. To Farmers, Mechanics and others Wishing to borrow Money upon the Security of Real Estate.

Real Estate.

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, it he so desires.

Persons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS,

MARAGEE

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

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Reetings.

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and third Thursday of every month, at the
hour of 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HABTMAN, Pres.. JAS. CORCOREN, Rec. Sec.

TRISH BENEVOLENT SOCIETY —The regular monthly meeting of the Iriah Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. Siffi, President.

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esolution of Condole he regular meeting of the members to 14, held March 24th, the following tions of condolence were unanimous

Whereas, it has pleased Almighty God to Whereas, it has pleased Almighty God to Il to himself one of our most esteemed embers, Bro. Andrew A. Lanigas, and ma smitch the wife and family, Be it resolved, That the members of this much desire to offer their sincerest sym-thy to his wife and family in their sflic-

n, and, tacolved, that a copy of this resolution be to to the wife and family of our deceased wher and also the CATHOLIC RECORD for PATRICK RADIGAN, Rec. Sec.

Brief History of the Association.

Brief History of the Association.

C. M. B. A. Reporter.

The Catholic Mutual Benefit Association, like everything else, has a history. To give a detailed history in this issue would occupy too much space, and probably try the patience of the reader. We have, therefore, concluded to be brief and to the polar. In the earlier part of the seventies a few Catholics in the village of Niegara Falis. N. Y., formed themselves into an organization for the purposs of procuring a neurod with so much ease that the leaders of the society concluded that if one where to did the society concluded that if one where could thus be accomplished, there was no reason why others of much and the society was ally a smoused on the subject of having an erealistation, existing within the folds of far as providing for those depending on an equal footing with those of different below, so far as providing for those depending on an equal footing with those of different below, so far as providing for those depending on an equal footing with these of different business. This proved to be a correct conclusion, and now we are as well prepared for pending emergencies as those of other creads, and our Catholics have no reason to our church.

December, 1876, the church, bell society

creeds, and our Catholics have no reason to attach themselves to societies distasts ful to attach themselves to societies distasts ful to our church.

December, 1876, the church bell society manned the name of the Catholic Mutual Banefi Association, under which title a charter was applied for and granted by the state.

Niagara Falls, the second at Suspension Bridge, the third at Leckport and the fourth at Titusville, Pa. The first Grand Council was the membership had now resched 250, and at this session for the Grand Council a constitution and by-laws were drafted and matter this session in the Barrett, now deceased, of Malina, N. Y., was elected Grand President. The second Grand Council met in the same village that Tit, and 47 branches from New York, Tennsylvania and Canada were represented. T. S. Alberstadt, of this city, now Grand Chancellor, was the first delegate from Eric. He represented Branch No. 45 (now No.) of Eric.

At this session the Supreme Council was organized with Daniel Barrett as Supreme President; Dr. M. C. Dunigan, representing the branch at Titusville, Pa., as Vice-President; J. L. McFarland, of Lockport, N. Y., as Recording and Corresponding Secretary; and Patrick Welsh, of Niagara Falls, as Treasurer. Supreme President Barrett dea abort time after taking his new office, and was succeeded by Dr. M. C. Dunigan, who completed the unexpired term, which ended in 1880.

was succeeded by Dr. M. C. Dunigan, who completed the unexpired term, which ended in 1889. Pennsilyvania now had ten branches with a membership of about 330, and at this season of the Supreme Council it was deemed advisable to establish a Grand Council in Pennsylvania, which was done and the following officers elected; C. B. Friedman, of Titusville, President; J. S. McGarry, of Pranklin, Vice-President; W. C. Shields, of Ortry, Recording and Corresponding Secretary; W. V. Woods, of Union City, Treasurer; T. S. Albertsati, of Erie, Marshal; and Charles Farnicorn, of Meadville, Guard. The entire membership of the Association at this time was about 2,100. The second Supreme Convention was heid at Buffalo, N. Y., and continued in session for three davs. J. T. Kenna, a leading lawyer of Detroit, Mich., was elected Supreme President, and C. J. Hickey, or Allegbany, N. Y., Secretary. There was little done at this convention further than proposing a few amendments to the constitution. The third annual convention was held at Erie, Pa., where the subject of grading the assessments was discussed by leading representatives. The conclusion of this convention was to grade the assessments as an inducement to the young elament. J. T. Kenna was re-lected Supreme President. Pennsylvania was represented by Shields. Woods and Lambing. The fourth convention was held at Buffalo in 1883, when F. J. Riester, a prominant clips and the principal subject and it was so amended that the lowest grade was 51.05 and the highest subject of the principal subject and it was so amended that the lowest grade was 51.05 and the highest convention was held at Buffalo in 1883, when F. J. Riester, a prominant clips and the subject of the principal subject and the saw so amended that the lowest grade was 51.05 and the highest convention was held at Buffalo in 1881, when F. J. Riester as President. The Forne were proposably less changes made in the constitution at this seasion than and the principal subject and the was of amended that the lowest grade wa incumbent, succeeded F. J. Riester as President. There were probably less changes made in the constitution at this session than at any other previous session. The representatives were of the opinion that the Association was in a flourishing condition and that further legislation was unnecessary; the constitution had been so arranged at previous sessions that strict adherence to it would continue to lead the Association in the change of spaces.

the constitution had been so arranged at previous sessions that strict adherence to it would continue to lead the Association in the channel of success.

The second Grand Council of Pennsylvania was held at Titusville in 1889, when J. S. McGarry was elected President, F. G. Schlaudecker First Viee-President, J. T. Kinsler Second Vice-President, W. C. Shields Secretary, W. V. Woods Treasurer, M. Lanning Marshall, and Frank Healy Guard. The year proved to be very successful under the management of the above board. The third annual convention of the Pennsylvania Grand Council was held at Erie in 1881. J. T. Kinsler, of Bradford, succeeded J. S. McGarry as President, T. S. Alberstadt First Vice, P. J. Feeney Second Vice, W. C. Shields Secretary, W. V. Woods Treasurer, M. Launing Marshal. These gentlemen did some noble work and largely increased the membership. The fourth convention met at Meadville, when T. S. Alberstadt succeeded J. T. Kinsler as President, Convention met at Meadville, when T. S. Alberstadt succeeded J. T. Kinsler as President and Treasurer. This board confeccorde and Treasurer. This board confeccorde and Treasurer. This board confeccord and Treasurer. This board of the convention resulted in the election of the present board, which is fully up to the standard of its predecessors.

The death claims paid by the Association in six years have been as follows: 1879, \$21.00; 1883, \$1,00; 1885, \$181,00; making a grand total of \$64,000 distributed among widows and orpans.

The gentlemen who lent a helping hand to the Association in its Infancy are entitled to much credit. They stuck to the ship through thick and thin, with a determination of placing before Catholics an association acceptable to them. The work has been nobly accomplished, and to-day these brothers, whose names we shall meution later, can rest assured that their labors are fully appreciated. Their memory will be cherished by generations to come. We are not sufficiently informed to give the names of all the brothers who deserve equal credit

Be Prompt.

Be Prompt.

Members have one very important mission to perfom, and that is the prompt payment of assessments and dues. The time allowed to comply with the law is certainly leniest, and members can just as well live up to the law as not and assist the executive officers in paying off the claims of the Associations in 50 days, with ease. It seems strange that a very few of our members cannot understand this without their attention being called to the fact. If they have a notice to meet they are sure to be on the control of the

likely to be absent from some meetings, and also that the clause in the constitution relating to the payments will be earried into effect. It would be a good plan for members not to wait for the expiration of the assessment, but to make it a point to pay it as oon after the receipt of the card as possible. By doing this they will always be on the right tide.

Wear Your Emblems.

About one member in every twenty wears the emblem of the Association. They are not expensive, and in our opinion there is no good reason for members not wearing them Our members are not exceptional in traveling, and at most any time they are liable to be overtaken by death in the land of strategew, and is many instances are buried among strangers unknown to relatives or friends. In such cases, should any of the fraternity be so unfortunate, the emblem of the Association would undoubtedly be a source offinformation which would enable the authorities to find the where abouts of the anfortunate. Wear to pins, brothers, and plain in sight, for you my well pride yourself of being a member of an Association that is doing the good that the C. M. B. A. is to-day.

PARISH OF STRATFORD.

he took charge of the mission of Sarnia, Ontario. During the American civil war, Father Kilroy was appointed special sgent of the state of Indiana, by Governor Morton to see after the wounded belonging to that State in the armies of the Cumberland, Mississippi and the Potomac. He readily accepted the position, as it gave him an opportunity of ministering to the spiritual wants of hundreds of Roman Catholic soldiers, who otherwise must have died without the rites of their religion. From 1864 to the present time he has been actively engaged in mission work, in the diocese of London, as pastor of Sarnia, of St. Mary's, as rector of London Cathedral, and as parish priest of the City of Stratford. During 1876 77, he visited Europe and travelled through England, Ireland, Spain, France, and Italy, with the Right Reverend Bishop Walsh, of London. During his stay in Rome, he received from the College of the Propaganda his doctorship in divinity. It need hardly be said that Rev. Dr. Kilroy, is the best known Catholic priest in the province of Ontario. He is an eloquent and effective CONTINUED FROM FIFTH PAGE.

known Catholic priest in the province of Ontario. He is an eloquent and effective preacher, is an able lecturer; eminently sociable and kind in his manner, but above all, is untiring and zealous in his exertions to win men to virtue. This latter he seeks to accomplish by making virtue appear pleasing and attractive. The Church books showed that thirty-five thousand dollars had been expended on the new church—and that there was of this sum eight thousand nine hundred the first condellars due different

and fifty-four dollars due to different creditors. During the years 1875 6-7 the church was adorned, and three beautiful altars built at a cost of several thousand dollars. The brick school houses in Romeo and Avon wards were built in 1878. Early the same year the Jarvis 1878. Early the same year the Jarvis property was purchased for a convent, for eleven thousand dollars, and in August the Ladies of Loretto began their labors in Stratford. The old cemetery proving inconvenient, a new one, containing eight and one half acres, was bought in 1883, within half a mile of the church.

Fathers Dempsy, Worrash, Schneider, Gibney, Ryan, Canney, and good Bishop Crimon, have gone to their reward. May their souls, through the mercy of God, rest in neare. rest in peace. Amen.

The parish church of Stratford having, through the untiring exertions and administrative talent of Dr. Kilroy, been freed from debt, will be, on the 6th of freed from debt, will be, on the 6th of June next, consecrated by His Lordship the Bishop of London. This ceremony, the most august that Stratford will have witnessed since the consecration of Bishop Crinnon, will be the fitting crown of a pastorate at once prudent, zealous, and eminently successful.

ST. PATRICK'S DAY.

Correspondence of the Catholic Record. FROM KINGSBRIDGE.

Mr. D. E. Cameron, of Lucknow, has accepted an invitation to deliver a lecture on "Home Rule for Ireland," in the Kingsbridge School House, on Friday evening, 9th April. Proceeds in aid of the Irish Parliamentary Fund. Mr. Cameron lectured some weeks ago with the acceptance in connection with the much acceptance, in connection with the Church Bazzar in Teeswater, and as his reputation as a speaker stands high, the meeting will no doubt be a great success. We hope it may result in substantial financial aid for the cause of our friends in Ireland, and that the good example of the people of Kingsbridge in arranging this meeting may bear fruit in similar meetings elsewhere.

Correspondence of the Catholic Record.

AT BROCKVILLE. St. Patrick's Day was observed in Brock-ville in a very marked manner this year. The Catholics of the town, very wisely putting aside all desire for a noisy or ostentations street demonstration, cele-brated the anniversary of their national orated the anniversary of their national saint by religious exercises. The multitudes that approached the altar rail and received Holy Communion at each of the two masses, attested that their faith is by received Holy Communion at each of the two masses, attested that their faith is by no means secondary to their patriotism. Grand High Mass was celebrated at 10 o'clock, at which the celebrant, Rev. Father McCarthy, was assisted by two of his former curates as deacon and subdeacon. Judging from the size of the congregation that attended this Mass one would be led to believe that the people looked upon it as a holyday of obligation. In the evening an address was delivered by Rev. Father Kelly, the Secretary of His Lordship Dr. Cleary, to an audience composed of the leading Catholics and Protestants of the town. Though late in reporting this matter, we are not the less sincere in stating that, for eloquence and power and historical accuracy, Ireland has not a grander champion in the Dominion. It was impossible to resist being impressed at times with the pathos of the Rev. speaker's depiction of the sorrows of Ireland, and again with the grandeur of the lofty faith that made her bear and overcome all rather than abandon the teachings of her glorious saint. In every them on bended knee. Has any one come all rather than abandon the teachings of her glorious saint. In every point Father Kelly's address was charming as well as convincing; and the unanimous voice of his audience was that his

remarks were honest and generous testi-monials of a thinking and cultivated

gentleman to the Irish people generally, and Catholics particularly.

The Irish People and Socialism.

M. Y. Freeman's Journal.

There were several speeches delivered at the meetings on St. Patrick's day, which are worthy of note and remembrance. We give Mr. Charles Dana's remarkable speech in another column. He might have used more words, but he could not have put more ideas into them. His speech is an example of elegant condensation. In it the Irish situation is analyzed, and solid basis for hope shown.

situation is analyzed, and solid basis for hope shown.

At the same meeting—that of the Friendly Sons of St. Patrick.—Mr. Chauncey M. Depew, "the representative of the largest employer of labor in this country, with 35,000 to, 45,000 men under his immediate supervision," touched on the subject of Socialism. He said that the entire change in the relations of capital and labor which have gradually taken place have destroyed the sympathy between the individual employer and the individual laborer. "Our social machinery," he said, "is unequal to the tremendous strain that is put upon it, and therefore we have strikes and labor revolutions, You cannot carry on great industries without capital, and capital is absolutely dead without the productive power of labor alongside of it. The only remedy that I can see is arbitration. Let it come voluntarily, if it can; if not, by legislavoluntarily, if it can; if not, by legisla-

Another parsgraph in Mr. Depew's speech was a deserved tribute to the conservatism of the Irish people. Both at home and abroad the Irish people are friends of order and the strong pillars in the social edifice. The impression that they are Utopian, bound hand and foot to demagogues, and willing to follow all kinds of new and foolish theories, ought to be thoroughly effaced. Facts are against it. It is only the enemies of the Irish who thus represent them, using some exceptions to support their calumnies. Mr. Depew's words are true, and time is every day proving them to be true.

proving them to be true.
"In this dread contest," Mr. Depew said, "there rises up the spectre of Socialism, the spectre of Fourierism, the spectre of Communism, through which the Church is to disappear, the home be destroyed, and the whole community in-volved; it has no terrors for me. With 3,000,000 of Irishmen in these United States, Communism and Socialism will never come. The world never saw an Irish Communist. He loves his Church and will die for it. He loves his flag and will die for it. He loves his house and will not yield it up to any vagabond who demands it. The Irish are a people who accumulate property and accumulate land when they can. The Irish believe in the raising in this world of their condition and they want the conditions to exist by which they can rise. No doubt they will get them. They have brains, industry, intelligence, integrity, character, and they ask that they may have the fruits of these qualities when they exercise them?

It must not be forgotten that the virtue that made the Irish martyrs, that keeps them leading clean lives before God and man, and gave them fortitude, and courage, and patience, when effort seemed hopeless, was their devotion to the Church. Mr. Depew, being an obser-vant man, recognizes the fact that with-out religion Socialism and Communism will exist. They are a part of the revolt against God, Who founded the family and society. So long as the Irish people hold fast to the teachings of the Church, the lustre of their virtues will remain undimmed. They are beginning to possess the land; while other races fade away, they increase, and honor and success attend them in every walk of life. But all their virtues would not save them from the influence of a corrupt civiliza-tion, if they should forget the Church.

Bend the Right Knee.

A respected correspondent has requested us to call attention to an error that is committed by many Catholics in the matter of genuflecting to the Blessed Sacrament in the Tabernacle, and asks us to say a few words to help towards correcting it. The error he refers to is, bending the left knee in place of the right. This error has come under our own personal observation more than ones, committed,

too, by some pious Catholics.

There are two kinds of genuflection There are two kinds of genullection used in the Catholic Church. One is, bending both knees, that is, kneeling down. This is the proper genuflection where the Blessed Sucrament is exposed. Yet a great many persons make only the common genuflection, bending one knee, to the exposed Blessed Sacrament. Watch a priest as he passes the altar on which the Blessed Sacrament is exposed and observe whether he knee's or simply bends one knee. It will be seen that he always knee's. Observe the nuns when they enter church during the exposition of the Blessed Sacrament and it will be seen that they kneel.

The other genuflection is, bending one knee. Now, which knee should be bent?

who have not read, and seen pictures, of throned monarchs with subjects before them on bended knee. Has any one ever seen the picture of a subject on his left knee before his monarch?

THE SATHON ORPHODED

both knees—we should kneel; but when we pass the tabernacle in which He is truly and really present, though hidden by its door, we should bend (at least) one knee and that should be the right knee, not the left.—Michigan Catholic.

THE TITLE OF THE CROSS.

THE INSCRIPTION PLACED BY PILATE OVER THE HEAD OF OUR CRUCIFIED REDEEMER.

In the chapel of Relics in the church of Santa Croce in Rome, are preserved many holy objects, among which is the title of the Cross, which was found in 1492. In that same year, the church was restored by the then titular Cardinal Peter Gonsalvi de Mendosa, successively Archbishop of Saville and of Toledo, Primate of Spain and Legate of the Apostolic See raised to the honors of Apostolic See, raised to the honors of the Purple by Sixtus IV., May 7th, 1473. Contemporary witnesses, Laelius Petronius, Stephen Infessura and others quoted by Bosio, Benedict XIV., and M. Rohault de Fleury, relate this event as fol-lows: "On February 1st, 1492, came the great

"On February 1st, 1492, came the great tidings of the victory of Granada gained over the Moors by the King of Spain and of the capture of that city after prolonged siege. The same day Rome witnessed a miracle. Mgr. Peter Gonsalvi de Mendosa, Cardinal of Sante Croce, was repairing and repainting his titular church when the workmen attaining the summit of the arch in the centre of the Basilica near the roof where too small Basilica near the roof where too small columns are still visible, discovered a hollow space which proved to be a niche But the word Judaeorum was not entire, the final syllable "rum" ended with the "" the remaining two letters "um" hav-ing crumbled from age. The first line was in Latin characters, the second in Greek, and the third in Hebrew characters. The whole city flocked to the ters. The whole city flocked to the church; three days subsequently Pope Innocent VIII, came thither in person and ordained the preservation of the relic within its box by covering it with a slab of crystal. Every one was fully convinced of having before their eyes the inscription placed by Pilate on the Cross above the Head of the Redeemer of Manking which St Helera mothers of Mankind, which St. Helena, mother of Constantine had placed in that church at the time of its first construction, and which had been concealed within a wall of the edifice ten centuries previously by the Emperor Placidius Valentinian III, 425-453 to secure it against the depreda-tions of the Goths and Huns, then men-

acing the West."

Fleury adds that on examination of the title and its box in 1492, traces were clearly recognizable of the seal of Cardinal Gerard Cassianemici, created titular of Santa Croce by Callixtus II, about 1123, and himself Pope in 1144, under the name of Lucius II. The fact of the seal of the Cardinal titular would carme test name of Lucius II. The fact of the seal of the Cardinal titular would argue that the relic had been visited and examined at that epoch. The nature of the wood of the title he pronounces either oak, sycamore or poplar, which are capable of resisting the inroads of time and decay; the more so that since 1492 the lettering has successfully been reduced to the centre of the primitive inscription. Nazarenus Re. as was verified in the ex-Nazarenus Re. as was verified in the ex amination thereof in 1648, and as it now exists. The marble tablet of Infessura and others he declares to be terra cotta and the words inscribed thereon merely Titulus Crucis, in antique letters, fifty millimetres in height, and of a good period

How to be a Nun

[A LETTER TO LADY MINNA F. HOWARD] My DEAREST MINNA: So you are seven years old, and you have made up your mind to be a Nun. Well, now, what must you do? Must you put on a strangedress, and cut all your hair off, and go into a convent, and live a bard, hard life? No! not just yet. By and by, with our dearest Lady's blessing, it may be so. But then, as you always, always say—but then I cannot wait so many, many years. Well, Sister Minna of the Infant Jesus! you need not wait. I will tell you how to be a Nun, at once, directly, in the Hotel Bellevue, and with the consent of papa and mamma. Now, I am sure this will both please and Now, I am sure this will both please and surprise you, and it will make V. open her eyes and noisy M. be quiet. How am I to be made a Nun of directly? Sister Minna! listen. To be a Nun is to love no one else but Jesus, and to love Him always and very much, and to love every body else pana mamma sisters how body else, papa, mamma, sisters, Father Wilfrid, and all the world, be esus loves them so much. This is being a Nun. When Sister Minna does not d what she is told, or does it complainingly, then take is not a Nun. When Sister Minna says an angry word, then she is not a Nun. But when Sister Minna loves Jesus, oh, so much, so very, very much; and when she is always asking her dear Mother in Heaven to make her love Jesus more and more, then she is a Nun—a real, real Nun. So you will see you can be a Nun whenever you like. Oh, dear! many questions this letter will make you

ask!
And now good-bye, dearest Minna. I pray the dear little Jesus in Mary's arm to take care of you—the dear little Jesus, who is the great, great God, for all He is so small. Oh Minna! if the huge God could love you and me so much that He could become a little Baby, helpless as Ethel was, for you and me, why do not we love him, ten hundred thousand million times more than we do? Get an answer ready for that question, Minna!

wer ready for that question, Minna!
Yours most affectionately,

F. W. FABER. left knee before his monarch?

The Tabernacle is the throne of the King of kings, the Monarch of heaven and earth. When we see Him face to face, as at an exposition of the Blessed Sacrament, we should put ourselves on

ERNEST RELLO ON S. JOSEPH.

TRANSLATED BY TH. XR K.

great Freuch thinker, now deceased, thus expresses himself:
S. Joseph, the shadow of the Father, he on whom the Father's shadow fell thick and deep; S. Joseph, the man of silence, he whom speech hardly approaches. The Gospel says only a few words about him: He was a just man. The Gospel, so sober in words, becomes even more sober when S. Joseph is concerned. It would seem that this man, enveloped in silence, inspires silence. The silence of S. Joseph makes silence around S. Joseph. Where he is, silence reigns.....

reigns...... In what an inward abyes must the man In what an inward abyss must the man reside who felt Jesus and Mary obey him, the man to whom such mysteries were familiar and to whom silence revealed the depth of the secret of which he was the custodian. When he hewed his pieces of wood, when he saw the Child working under his orders, his feelings, delved into by this unparalleled position, gave themselves up to silence which delved still deeper into them, and in the bottom of the depth where he in the bottom of the depth where he lived with his work, he had the strength not to say to men: "The Son of God is here."

His silence seemed like homage paid to

the inexpressible. It was the abdication of speech before the Unfathomable and

the Immense.

How far had he penetrated into God's familiar confidence? We know not, but we have penetrated amidst the tumult hollow space which proved to be a niche containing a leaden box of the size of two palms hermetically sealed, above which was a marble tablet having graven thereon: Hic est titulus verac crucis—This is the title of the true cross. Within the box was a sheet or slab of wood, a palm and a half in length, partly worm-eaten by time, and bearing in deeply incised characters colored in red the inscription: Jesus Nazarenus Rex Judacorum—Jesus of Nazarents Rex Judacorum—Jesus of Nazareth, King of the Jews. But the word Judacorum was not entire, but the word Judacorum was not entire,

They are surpassed by the loftiness of his function. The jealous God confided his function. The jealous God confided the Blessed Virgin to him,—the jealous God confided Jesus Christ to him and the shadow of the Father fell each day upon him, Joseph, thicker, so thick that spe dare scarce approach.

SEE E. R Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

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line for spring or summer wear.

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In his "Physionomic des Saints," the great Freuch thinker, now deceased, thus

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INSPECTION INVITED. THE UNITY OF THE SPIRIT IN

THE BOND OF PEACE. The Church Catholic knows no tribe, or tongue, or race or color. Jesus Christ, its Divine Founder, commissioned His apos-tles to teach all nations whatsoever He had taught them. Greek and Gentile, as well as Jew, were to be embraced in the new covenant that He Himself came to establish. "Go ye into the whole world, and Nothin preach the gospel to every creature. They going forth preached everywhere." (Mark toleration xvi.) Men of all races and nations were soon counted among the followers of the Crucified. But the Evil One, ever on the alert, ever tireless and vigilant to counteract the good done by the Apostles of ganism Christ, soon sought to foment dissension arms a between Jew and Gentile, Greek and Bar | Said S barian. Again and again does the Apostle also h St. Paul urge the brethren to unity. "I, Himse therefore," says he to the Ephesians, "I to Go therefore, a prisoner in the Lord, beseech But fo you that you walk worthy of the vocation | coveto in which you are called with all humility and mildness, with patience, supporting one another in charity: careful to keep the ity, wh unity of the spirit in one bond of peace." | giving He implores them to be followers of Christ, "even as dear children, and walk unclea in love as Christ also hath loved us, and hath delivered himself for kingdo us." (Eph. iv, v.) The Colossians he warned: "Beware lest any man impose upon you by philosophy and vain every fallacy, according to the tradition of men, whose according to the rudiments of the world; and not according to Christ." (Col. ii.) and sel "You are," said St. Peter, "a chosen genera. very d tion, a royal priesthood, a holy nation, a rot on purchased people; that you may declare quired His virtues who hath called you out of indulge darkness into his admirable light; who in | sary for time past were not a people, but are now the and say people of God." (I Peter ii.) Not less among explicit is the Apostle St. John : "If we of in love one another, God abideth in us, and Homer his charity is perfected in us. . . Let Olymp us, therefore, love God, because God first | the mo hath loved us. If any man say, I love parity

God, and hateth his brother, he is a liar: have h for he that leveth not his brother whom God, " he seeth, how can he love God whom he them seeth not." (I John iv.) The same spirit adulte that was in the primitive Church at work | soever to divide brother from brother within the her, he fold because of difference of race or his he origin, is to-day at work. In fact, it has to off never, for eighteen hundred and more years, from ceased to be at work. The pagan systems | Thee t of old were national religions. Every perish race had its own mythology and its own be cast form of worship. But the pagans of old cause rarely quarreled in the matter of religion. from The evil spirit of dissension was with them one of restricted to national and political issues. | that the Satan and his agents were satisfied with But I every form of polytheism which gool t yielded them harvests so abund them ant that nothing further was to that y be gained by religious feuds and perse- father cution. "The various modes of worship," sun to says Gibbon (himself a dechristianized rainet pagan), "which prevailed in the Roman For if world, were all considered by the people reward as equally true: by the philosopher as even equally false; and by the magistrate as if equally useful. And thus toleration only, produced not only mutual indalgence, but heather even religious concord. The superstition | perfec of the people was not embittered by any fect." mixture of theological rancor; nor was it of Ch confined by the chains of any speculative oppose system. The devout polytheist, though fection fondly attached to his national rites, striver admitted with implicit faith the different from

religions of the earth. Fear, gratitude, and and th curiosity, a dream or an omen, a singular | the bro disorder, or a distant journey, perpetually | In the disposed him to multiply the articles of known his belief, and to enlarge the list of his ment, protectors. The thin texture of the for th pagan mythology was woven with various | racial but not discordant materials. As soon as an abu it was allowed that sages and heroes, who sented had lived or who had died for the benefit stanting of their country, were exalted to a state | phoru of power and immortality, it was uni- name, versally confessed that they deserved, if The po not the adoration, at least the reverence, to clai

of all mankind. The deities of a thousand suprem groves and a thousand streams possessed, associa in peace, their local and respective influence; nor could the Roman, who tion deprecated the wealth of the Tiber, sovere deride the Egyptian who presented of Co. his offering to the beneficent genius less j