he Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, MARCH 6, 1886.

NICHOLAS WILSON & CO. 136 Dundas Street, Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED. ARCHDIOCESE OF ST. BONIFACE.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF ST. BONIFACE, PRO

caander Antoninus Tache, by the Grace of God, and appointment of the Hoty See, Archbishop of St. Boniface, Assistant at the Pontifical Throne, etc., etc.

To the clergy circular and regular, religious communities, and beloved laity of our diocese, health and benediction in Our

Lord.

The Sovereign Pontiff in the accomplishment of His sacred duties, has just given a new proof of the profound wisdom imparted by the divine assistance which guides and enlightens Him.

In His Encyclical Letter "Immortale Dei," dated 1st November, 1885, the Vicar of Christ reminds mankind of the sacred basis on which Society rests and "how much it is to the interest of the civil power to come nearer to Truth and to the Christian model."

In order to set forth His views in their

In order to set forth His views in their full light, as well as to secure for us the graces necessary to the fulfilment of the duties which he recalls to our minds with so much clearness and wisdom, the Key Bearer of the Kingdom of Heaven once more opens the "Treasury of heavenly gifts which he is empowered to dispense." He decrees that in 1886 there be celebrated extraordinarily a sacred year, and this is what is promulgated throughout the whole Christian world by His Encyclical

Letter "Quod auctoritate Apostolica," dated 22ad December last.

The voice of the Universal Pontiff affirms that, to bring about a closer union of the Commonwealth with Truth, it is important "to urge men on to the exercise of Christian virtue, for the State is what the morals of the people make it to

It is necessary that the minds of men who constitute and govern society, should be rightly impressed and that they should act according to Christian rule, as well in

act according to Christian rule, as well in public as in private, if they wish the Civil body to be Christian, for necessarily the State is formed "in the stamp and image of their opinions and morals."

The Visible Head of the Church warns us that in our days "many dangers im-pend on every side. The noble virtues of our forefathers have in great part dis-appeared from amongst us. Opinion appeared from amongst us. Opinion runs wild and strays beyond due bounds farther and farther day by day. Even among the right minded, many are deterred by a certain unworthy shamefaced. ness, from openly declaring their senti-ments. Much more are they loathe to act loyally up to them."

What then is there to wonder at on

its noble end? Is there any cause for astonishment when men who banish God from their minds, from their hearts, from their intercourse with their neighbor, also endeavor to banish the same God from the government of nations? This ex plains the well-known axiom: "With what little wisdom is the world governed!"

The repudiation of Christian influence, the withdrawal from the society "par ex-cellence," founded by the Divine Restorer, leaves ample scope for other influences and, alas! "how many deceitful associa

tions make numerous victims."

The Head and Chief of the Episcopate following the example of His Predecessors, has denounced such nefarious associations. His Encyclical Letter "Huma num Genus," 20th April, 1884, warns th Christian world against the criminal workings and the seduction of secret societies The Apostolic Document was received a might be expected among the enemies o the Faith. Unhappily, among the children of the Caurch, some too easily felt secure against the imminence of the dangers pointed out by the Common Father of the Faithful. Under the mon Father of the Fathful. Under the pretence of a delusive peace, sufficient attention was not given to the energetic protests coming from the Guardian of the Vine of the Lord. Once more the voice of the One to whom the Saviour said "Feed my lambs, feed my sheep," is raised to remind us all that "these baneful associations of men, artful and expert in crimes also impose upon the multipude and seek to impose upon the multitude, and to withdraw as many as they can from

Be therefore on your guard, Dearly Beloved Brethren, against such societies Their adepts come from every quarter; they would fain entrap you in their snares it is so difficult to escape. They aim at seducing you in order to increase the number, already too great, of their un-

happy victims.

Amidst these overwhelming evils, the Physician of souls seek a remedy in the treasures at His disposal and proclaims "The Sacred Jubilee" to all those who, having their salvation at heart, feel the necessity of raising their minds above the things of earth to make them soar towards

ose of heaven. We are fully assured that this holy Jubilee will benefit, not only individuals, but also society at large; for public morals cannot fail to receive a favorable impulse from the progress of individuals to-wards the sanctification of their own souls.

wisdom of the Bishops, to appoint chosen priests to instruct the faithful during the Jubilee. On this point, Dearly Beloved Brethren, we are painfully impressed. Whilst returning thanks to the Author of Brethren, we are painfully impressed. Whilst returning thanks to the Author of all good, for the consolation afforded us by the zeal of the pastors entrusted with the salvation of your souls. We can not be unmindful of the fact that we have not a single priest upon whom We can impose the additional and special service enjoined by the Pastor of Pastors. Help us, Dearly Beloved Brethren, to secure this imperious assistance. Let our joint supplication during the period of the Jubiles, obtain for us to afford to all the people under Our jurisdiction, not only the means indispensable to the salvation of their souls, but, moreover, permit us to add thereto the special assistance desired for these days of extraordinary favors.

God speaking through Leo, referring to the Jubiles, makes mention in the first place of penance, because the habit of self-indulgence is so prevalent in the present age, that it has a peraicious effect on the multitude. Not only is erjoyment eagerly sought for but moreover according to the Book of Wisdom, (Ch, iv, ver. 12) "the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind." Self restraint is exercised only where there is question of pleasing the world but in no way to please God.

where there is question of pleasing the world but in no way to please God, Nevertheless the law of nature as well as the law of the Gospel agree, that self-restraint and the subjection of the pas-

sions is a duty imposed upon every one.

The Apostle of the nations who had been raised to the third Heavens, felt the necessity of the salutary practice of pen ance to calm the dread of his reprobation "I chastise my body and bring it into sub jection, lest perhaps I should become a cast away." (Cor. chap. ix, ver.

After this what should so many faint hearted Christians think of themselves, so strongly bent towards earth that they carefully avoid whatever tends to suffering or privation.

Let us consider the models of self denia

furnished in the lives of the true servants of the Lord, and in obedience to the advice of the servant of God, let us heed more especially the examples of mortifica-tions left by St. Francis of Assisi. Let us appreciate the precious dvantages offered to those who seek the safeguards of the laws pertaining to the Order founded by the Patriarch whose aim it was to reflect the image of Jesus Christ, as well by his innocence as by the austerities of his life practiced to such a degree "that he had the image of Jesus Christ Crucified im-

The Pope also directs that we should pray, and there is every reason to do so. What else is prayer than the elevation of our hearts and souls to God? What better or nobler use can we make of the facul-ties of our mind than to raise them towards the Supreme Intelligence? How can we more safely guard our hearts than by attaching them to the Divine Being by whom they were formed, and in Whom alone they can find the con-tentment they crave for? This age is not an age of prayer, consequently, temporal concerns captivate universal attention, to the detriment of heavenly interests.

What then is there to wonder at on seeing society forget its divine origin and of prayer and as a result a year abounding in heavenly favors: a year of specia graces which will bring about the amend-ment of individuals and the security of society, by the sanctification of the Holy Name of God; a year of graces which shall ennoble both individuals and society. by the advancement of the Kingdom of God; a year of graces, which shall en-lighten and strengthen our will, and that of all men, to such a degree that the will of our Heavenly Father may be done on earth as it is in heaven. Dearly Beloved Brethren, increase your

Dearly Beloved Brethren, increase your devotion to the Holy Rosary, following the impulse proceeding from the Head of the Church, Chief among the Servants of Mary. He assures us, and we all have experience "that it is a part and a most beautiful form of that spirit of prayer" which He prescribes as a remedy for all our evils.

our evils.

The Representative of the God of Charity on earth, exhorts us to peace and concord. He wishes the spirit of discord to cease among the children of the Heavenly Father. He desires that the Bishops "who are the guardians of ecclesiastical discipline and of mutual charity, use their

discipline and of mutual charity, use their utmost endeavors to prevent such discords as "break or at least relax the bonds of charity."

Dearly Beloved Brethren, we have too plentifully tasted the bitter fruits of strife, which has brought dire calamities to our land, for it to be necessary to insist on the obligation imposed on all Christians, to live in peace and narmony. Children of the same Father, who created us in His image and likeness; redeemed Children of the same Father, who created us in His image and likeness; redeemed by the Blood of a common Saviour, whose Heart the real focus of love, is open to all, and whence dart the rays of divine charity which animate His true disciples, let us love one another. Far be it from us to suffer the spirit of hatred to establish its empire amongst us. Let mutual respect in our acts, words, and writings, characterize the devoted sons of the Church. Let the spirit of charity reign in our midst the spirit of charity reign in our midst with such sway, that it may be said of us as of the primitive Christians :

they love one another."

The Divine Victim of love, the God of The Divine Victim of love, the God of charity "at the very approaching moment of His last torment, demanded of His Father, that those who believe in Him should love one another. "That they may all be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us." (St. John, chap. xvii. ver. 21).

Jesus, the God of charity and of mercy, before leaving the earth eath lished His

In the strength of this conviction the Prince of Bishops calls on all His Brethren of the Episcopate "duly and diligently to prepare the people to gather the fruits of the successore intended for them." The True Pastor also makes an appeal to the charity and give to thee the keys of the kingdom of .

heaven and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."
(St. Matthew, ch. xvi. ver 19).

Leo XIII., Vicar of Christ, in virtue of the powers attached to His Sovereign Pontificate, grants and promulgates; in form of a Universal Jubilee, a plenary Indulgence, and remission of all their sins to one and all of the faithful Christians of both sexes, on the conditions laid down, and which we are commanded and empowered to make known to you.

Therefore, after imploring divine assistance we have prescribed and ordain as follows: lst, The Encyclical Letter of our Holy Father the Pope, dated the 22nd December last, is to be read in all the parish churches, or others in which the divine service is publicly performed, and at the chapters of the religious communities.

2nd. At the close of the divine service during which this Pastoral has been read the Jubilee will be proclaimed by the solemu ringing of the church-bells.

3d. In the different parishes and missions there will be given, in connection with the Jubilee, a spiritual retreat or a series of instructions, during three days at least, to prepare the faithful to receive

series of instructions, during three days at least, to prepare the faithful to receive the extraordinary fruits of grace intended for them. The priests entrusted with the care of souls, will confer with Us as to the time of performing the above exercises, the mode of conducting them, and the choice of assistant clergymen.

4h. All the priests of the diocese are approved to hear confessions. In accordance with the faculties granted by the Sovereign Pontiff, the faithful have the right to choose a confessor, and all con-fessors are vested with the same powers and submitted to the same restrictions, as those mentioned in the Apostolic Letter of February 15th, 1879.

5th All the priests of the diocese, appointed during the 1885, as ordinary or extraordinary confessors of nuns, are approved for the same, during the Jubilee, and the Sisters as well as their novices, are at liberty to choose a confessor among them.

6th. The reception of the Holy Eucha rist enj ined for the indulgence of the Jubilee, must be other than the Easter Communion. Confessors have the power of dispensing as to communion in case of children not yet admitted to first Com-munion or other persons who cannot possibly receive it.

7th. The visits prescribed will be made six times by the faithful to the church in the parish or mission in which they reside. In cold weather they may be performed in the place where Mass is celebrated, and where the Blessed Sacrament is kept. The six visits can be made on the same day or on different days. Among the prayers offered for the intention of Sovereign Pontiff, We recommend the recitation of five decades of the Rosary during each of the six visits.

tentiary, dated January 15th, 1886. We authorize confessors to permit the use of milk, butter, cheese and eggs, when cir-cumstances render it too difficult to pro-cure food for strict abstinence.

Alms are also one of the conditions of the Jubilee, and we direct that they be given to the clergy, parish priest or missionary, who will confer with Us as to the use to which they should be ap-

10th. The precept of annual confession and the obligation to approach the tribunal of penance to obtain the indulgence of the Jubilee, cannot be satisfied by

11th. The indulgence of the Jubilee can e gained twice or several times during the year, by repeating twice or several times the conditions prescribed to that effect; but the benefit of the additional favors such as absolution from censures reserved cases, commutations or dispensations can be afforded only once.

12th. The indulgence of the Jubilee ca be gained by complying with the condi-tions in different dioceses, provided the prescriptions of the ordinaries of the places are accomplished, within the limits of their jurisdiction.

13th. Confessors cannot nee the extra dinary faculties attached to the Jubilee, when penitents refuse to fulfill all that is equired to gain the indulgence.

14th. According to the Encyclical Let ter, confessors are empowered to com mute the prescriptions of the Jubilee into other works of piety, but only in favor of such persons as are unable to accomplish them, for cogent reasons.

Dearly Beloved Brethren, let us follow

in the intentions of the Head of the Church and pursue with joy and gratitude the path He directs. May this Jubilee, placed under the patronage of the Holy Virgin of the Rosary, be productive of the fruits of sanctification of which our hearts ave need, and may it obtain for society

have need, and may it obtain for society better and more peaceful days.

The present Pastoral Letter shall be read in all the parish churches and others, where public service is performed, and at the chapter of religious Communities, on the first Sunday after its reception.

Given at St. Boniface, in Our Archiepiscopal Palace, under Our Hand and Seal and the signature of our Secretary, this 2nd day of February, 1886, Feast of the Purification of the Blessed Virgin.

†ALEX Arch. of St. Boniface, O. M. I. By command of His Grace the Archibishop.

J. McCarthy, O. M. I.

THE LABOR QUESTION.

COMPENSATION FOR INJURIES-SUMMARY OF HON. C. F. FRASER'S BILL.

We have great pleasure in laying before our readers a synopsis of the bill introduced into the Legislative Assembly of Ontario, by the Hon. Mr. Fraser, to secure compensation in certain cases to workmen. The bill is a very important one, and will go far to remove certain grievances from which workingmen have long justly complained. It has been well received on both sides of the House and will no doubt become law:

and will no doubt become law:

The Bill to secure compensation to working men in certain cases, introduced in the Legislature by Hon. C. F. Fraser, which was yesterday distributed in printed form to members of the House, is to be cited as "The Workmen's Compensation for Injuries Act, 1886." It is explained that the expression "person who has superintendence entrusted to him" means a person whose sole or principal duty is that of superintendence, and who is not ordinarily engaged in manual labour. The expression "emmanual labour. The expression "employer" includes a body of persons corporate or unincorporate. The expression "workman" does not include a domestic or menial servant, but means any railway servant, and any person who being a labourer, servant in husbandry, journeyman, artificer, handicraftsman, miner, or otherwise engaged in manual labour, whether under the age of twentyone years, or above that age has entered into or works under a contract with an employer, whether the contract be made before or after the passing of this Act, be express or implied, oral or in writing,

A CONTRACT OF SERVICE OR A CONTRACT PERSONALLY

to execute any work or labour.

The word "packing" shall mean a packing of wood or metal, or some other equally substantial and solid material, of not less than two inches in thickness and which, where filled in, shall extend to within one and a half inches of the crown of the rails in use on any railway, shall be neatly fitted so as to come against the web of such rails, and shall be well and solidly fastened to the ties on which such rails are laid.

Section three provides that, Where,

after the commencement of the Act, personal injury is caused to a workman (1) by reason of any defect in the condition of the ways, works, machinery, or plant connected with or used in the business of the employer; (2) by reason of the negligence of any person in the service of the employer who has any superistendence entrusted to him whilst in the exercise of such superintendence; or (3) by reason of the negligence of any person in the service of the employer to whose orders or directions the workman at the time of the injury was bound to conform and did conform, where such during each of the six visits.

8th. Two fast days are prescribed for the Jubilee. This is a strict fast to be observed on days other than ordinary fast days commanded by the Church, but days of abstinence may be selected for that purpose. In all cases the fasts for the Jubilee, exact strict abstinence, which forbids the use of grease, milk, butter, cheese, or eggs. Nevertheless, in exceptional cases, and in virtue of the declaration made known to Us by the Sacred Penitetniary, dated January 15th, 1886. We of the employer who has the CHARGE OR CONTROL OF ANY SIGNAL

POINTS. locomotive, engine, or train upon a rail way; the workman, or, in case the injury results in death, the legal personal representatives of the workman, and ANY PERSONS ENTITLED IN CASE OF

DEATH, shall have the same right of compense tion and remedies against the employer as if the workman had not been a work man of, nor in the service of the employer, nor engaged in his work. WORKMEN ON RAILWAYS.

Section 4 provides that where within the Province personal injury is caused to

a workman on or about any railway,

(1) By reason of the lower beams or
members of the superstructure of any nighway, or other overhead bridge, or an highway, or other overhead bridge, or any other erection or structure over said railway, not being of a sufficient height from the surface of the rails to admit of an open and clear headway of at least seven feet between the top of the highest freight cars then running on such lawer. railway, and the bottom of such lower beams or members; or (2) By reason of the space between the rails in any rail y frog, extending from the point of ch frog backward to where the heads of such rails are not less than five inches apart, not being filled in with packing or, (3) By reason of the space between any wing-rail and any railway frog, and between any guard-rail and any other rail fixed and used alongside thereof as aforesaid, and between all

VING RAILS WHERE NO OTHER RAIL IN-TERVENES save only where the space between the heads of any such wing rail and railway frog as aforesaid, or between the heads of any such guard rail and any other rail fixed and used alongside thereof as afore said, or between the heads of any such wing rails where no other rail intervenes as aforesaid, is either less than one and three-quarters of an inch or more than five inches in width) not being at all

five inches in width) not being at all times during every month of April, May, June, July August, September, and October, filled in with packing; or 4. By reason of the running-boards on the roof of any box car used for treighting purposes on any such railway not being of a sufficient thickness and attempth and at least thirty inches in not being of a sufficient thickness and strength, and at least thirty inches in width, and with proper and safe sup-ports extending the whole length of such car and beyond the end thereof to a point not more than two inches less than that to which the dead-wood or bumpers at each end of such car shall then be likewise extending; such injury

shall be deemed and taken to have been caused by reason of a defect within the meaning of the Act.

EXCEPTIONS Section 5 provides, a workman shall not be entitled under the Act to any right of compensation or remedy against the employer in any of the following cases. (1) Under subsection 1 of section 3, unless the detect therein mentioned arose from or had not been discavered or remedied owing to the covered or remedied owing to the negligence of the employer or of some person in the service of the employer, and entrusted by him with the duty of seeing that the ways, works, machinery, or plant were in proper condition. (2) Under sub-section 4 of section 3, unless Under sub-section 4 of section 3, unless the injury resulted from some impro-priety or defect in the rules, by-laws, or instructions therein mentioned; pro-vided, that where a rule or by-law has been approved, or has been accepted as a proper rule or by law, either by the Lieutenant Governor in Council, or under and pursuant to any provision in that behalf of any Act of the Legislature that behalf of any Act of the Legislature of Ontario, or of the Parliament of Canada, it shall not be deemed for the purposes of this Act to be an improper or defective rule or by-law. (3) In any case where the workman knew of the defect or negligence which caused his injury, and failed within the reasonable time to give or cause.

time to give or cause TO BE GIVEN INFORMATION. thereof to the employer or some person superior to himself in the service of the employer, unless he was aware that the employer or such superior already knew of the said defect or negligence.

COMPENSATION.

By section six it is provided that the amount of compensation recoverable under this Act shall not exceed such sum as may be found to be equivalent to the estimated earnings during the three years preceding the injury of a person in the same grade employed during those years in the like employment within this Province.

Section seven provides that an action for the recovery under this Act of com-

pensation for an injury shall not be maintainable unless notice that injury has been sustained is given within twelve weeks, and the action is commenced within six months from the occurrence

or in case of death, within twelve months from the time of death; provided always that in the case of death, the want of such notice shall be no bar to the maintenance of such action, if the judge shall be of opinion that there was reasonable excuse for such want of notice

By section eight it is provided that no contract or agreement made or entered into by a workman shall be a bar, or con-stitute any defence to an action for the recovery under this Act of compensation for any injury, unless, for such workman entering into or making such contract or making such contracts or agreement, there was other consideration than that of his being taken into or con-tinued in the employment of the defendant; not unless such other consideration was, in the opinion of the court or judge before whom such action is tried, ample and adequate; nor unless, in the opinion of said court or judge, such contract or agreement, in view of was just and reasonable and the burthen of proof in respect of such other consideration, and of the same being ample and adequate, as aforesaid, and that said contract was just and reasonable and was not improvident as aforesaid, shall, in all cases, rest upon the defendant.
It is provided by Section 9 that there

DEDUCTED FROM ANY COMPENSATION AWARDED to any workman or representatives of a workman, or persons claiming by, under, or through a workman in respect of any cause of action arising under this Act, any penalty or damages, or part of a penalty or damages which may in pursu-ance of any other Act, either of the Parliament of Canada or of the Legislature of Ontario, have been paid to such work man, representatives, or persons in re-spect of the same cause of action and where an action has been brought under this Act by workman, or the representatives of any workman, or any persons claiming by, under, or through such workman, for compensation in respect of any cause of action arising under this Act, and pay ment has not previously been made of any penalty ordamages, or part of a pen-alty or damages under any such Act either of the said Parliament, or of the said Legislature, in respect of the same cause of action, such workman, represen tatives, or person shall not, so far as the said Legislature has power so to enact, be entitled thereafter to receive in respect of the same cause of action, any such penalty or damages, or part of a penalty or damages, under any such last men-tioned Act. Full provision is made for form and

service of notice of injury and as to PARTICULARS OF DEMAND. Section twelve provides that upon the

trial of any action for recovery of com-pensation under this Act, before a judge without a jury, one or more accessors may be appointed by the Court or judge for the purpose of ascertaining the amount of compensation, and the remuneration (if any) to be paid to such accessors shall be fixed and determined by the judge at the trial udge at the trial.

Xeuxes, a famous Greek artist of Xeuxes, a famous Greek artist of ancient times, painted so naturally a dish of grapes held by a boy, that birds flew down to the canvas and pecked the fruit. But, while his friends regarded the act as the best compliment ever paid to an artist, Xeuxes sighed, exclaming, "Had I painted the boy as true to nature as the grapes, the birds would have been afraid to touch them!"

Griffin carries with him to his new home the very best wishes of his many friends and old time neighbors.

Com.

It is announced that a certain number of priests and laymen from the districts of Quebec and Chicoutimi are preparing to leave with Abbe Provencher's pligrimage party to the Holy Lund, which they expect to reach during Holy Week

EDITORIAL NOTES.

NO. 386.

THE WAILS of the Loyalist minority in Ireland are fully and unanswerably met by the statement of Mr. Alexander Sullavan : "I would never have opened my lips or raised my hand in the Irish cause if I did not know that the national government of Ireland will be established on the basis of equal rights for all men, without distinction of creed, race, or color. If a temporary arrangement be entered into without the uncon throned restoration of all political prisoners to civic rights, no man and no party on earth. can give guarantee that a chapter of swage retaliation will not be added to the volume of irreparable injustice which all right-minded men must hope is about to be closed "

THE Ottawa correspondent of the Irish Canadian, thus sums up the situation in regard of the Gatineau Valley railroad :-"Straw men control the charter, and they are unwilling to surrender it without a consideration. Prospective stock purchasers object to paying anything to the company, as they truthfully affirm that the members thereof never owned anything but the charter, and that they formed a straw company from the beginning. Meanwhile the people of the Gatineau districts are forced to wait for their oft-promised railway. It is probable that affairs have now reached a crisis, and that Mr. Alonz Wright, M. P., will bring the matter before Parliament with a view of obtaining tardy justice for his constitu-

THE Rev. Joseph Cook has been saying something on Ireland. In the midst of the heaps of rubbish he is reported to have spoken we find a few grains of sense. He said : "Ought Mr. Gladstone to favor the formation of a parliament for Ireland? Yes, but its managers should not be Irishmen educated in the politics of American cities. The chief trouble of Ireland is that it is Ireland Even in England we see changes coming. The sufferage is being broadened and the House of Lords is about to be modified. Nobody knows but that the giving to Ireland of Home Rule will be a precedent cited by other portions of the Empire, perhaps of other parts of the British isles themselves. Imperial federation is the greatest question in the future of the British Empire. The colonies must integrate or be disintegrated. Very soon a majority of the British people will be outside the British isles, and they will never consent to be governed by the minority at home." If the Rev. Joseph could always manage to know what he talks of, or confine himsuch other consideration, was not on the part of the workman, improvident, but anything, he might be of some services anything, he might be of some service to his fellow-men.

> THE craze for wealth is one of the greatest of the many evils now afflicting human society. Yet wealth, rarely, very rarely indeed, brings happiness. An exchange thus aptly hits off the millionaires of to day: "Who is this hard working man? This is the millionaire, the man who wanted to be rich and has got rich, and is getting richer every day. Is he the happier for it? Happy? Bless your soul, he's more miserable, fuller of care and anxieties and harder worked than ever. He is the veriest slave of them all. He is pushed with business and business is pushing him. He has so many irons in the fire that some of them are burning his fingers while others. are getting cold. His present life is rush from this board to that board and thence to some other board. He is onrector in this company and trustee in that and silent partner in another, worries without end, and more coming. He hasn't time to eat and hardly to sleep, and when he does lay his poor head on the pillow he can't stop business plans and schemes, hopes and fears from whirling and whirling through it. He can't take a day to spend in quiet out of town, and if he could he would take all of his ousiness with him into the woods He s a slave and a victim. His millions in oank don't bring him so much erjoy. ment as does a new ten-cent piece given to a boy ten years old,"

FROM ASHFIELD.

The people of Ashfield have learned with regret that their distinguished fellow parishioner, Councillor Griffin, is about to start for Chicago, where Mr. McGarry, a wealthy citizen of the western metropolis and a native of Ashfield, has already pro-cured him a lucrative situation. Mr. cured him a lucrative situation. Griffin carries with him to his new home the very best wishes of his many friends and old time neighbors.

THL CULONEL'S SECRET.

A little more than two years ago when the Jessie James gang and other organized band of train robbers and desperadoes were being wiped out pretty rapidly throughout Mis-souri, I was still, notwithstanding years of conscientious study and ambitious dreams, nothing more than a locally popular stock actor in St. Louis, with little prospect of a sudden, high vaulting advancement in

However, both Mabel and I were il her vow of residing once more ander the long-desolated roof-tree of her family homestead before marry-ing, and I was soon to be the fortu-nate possessor of her hand, as I had long been of her heart.

Mabel was not an actress, though her father, Colonel Dearborn, had made his fortune as a theatrical man ager, and her earliest associations had been allied with the realities and traditions of the stage.

Our marriage engagement had

been a peculiar one.

Five years previously, Colone Dearbora's elegant country seat oc-cupying a commanding but isolated position on the Iron Mountain Rail-road, had, during the family's temporary absence, been attacked, sacked and disfigured by mounted robbers, presumably of the James band. The desperadoes for the time being had full swing, and the communities thereabout were wholly terrorized.

Exasperated at the failure of the authorities to suppress the outlaws and protect law-abiding citizens, the old Colonel had but once revisited Glenwood, as the place was called and then taken up his residence in St. Louis, there to remain until more settled times.

He was accompanied by Mabel, his motherless child, then a lovely girl of sixteen, and by his sister, a maiden lady of uncertain age, who had also been an actress of prominence in the sild days of Ben Debar's New Orleans and S . Louis management. Mabel's mother had died in bringing her into the world, and this lady, Miss Winslow, had nobly and conscientiously

filled the maternal place.
Colonel Dearborn had known me from my childhood, both my father and mother having filled professiona positions under his management. He now welcomed me as a visitor to his city home. I was soon on terms of intimacy with the transplanted household. The latter was further increased about this time by the arrival of the Colonei's Nephew, Clifford Wharton, a young, strolling actor of about my own age, but of cloudy and presumably disreputable antecedents, from somewhere along the Arkansas border.

But the old manager's cherished hope of at last ending his days in the peace and seclusion of his beloved Glenwood was cut short by an interference as seldom provided for as it is vaguely feared. Sudden death by an apoplectic stroke carried him off just as the moral atmosphere of think of returning to his estate.

As a near friend, I was hastily summoned to his death-bed, but reached it, accompanied by his physician, barely in time to receive his last sigh. We found only his daughter present, Miss Winslow being absent on a brief visit. Mabel was teraribly agitated, and had evidently re served some important communica kion from her father before the fatal stircke had deprived him of speech The dying man managed to shake his head hopelessly, as the physician approached, though upon perceiving

me his face lighted up.

By a great effort, he seized his daughter's hand and mine, and joined them together across his body.

"All I leave is hers, and she i yours!" he gasped. "You are executor-you will see to everything ! Then, turning his glazing eyes on Mabel, he said to her faintly but impre-sively, 'Remember!" after which he breathed his last.

My own sense of bereavement was great, for I had come to regard Col had not concealed my growing passion for his daughter, I had not yet ventured to ask him for her hand. once dissipated my doubts, and, as I was already sure of Mabel's heart, led me to believe that she would become my wife after the usual period of

enourning should have elapsed As I led h r, weeping, from the chamber of death, I saw her cousin, Clifford Wharton, cross the passage from the vicinity of another door deading out of the same room. This gave me an impression that he might have been an unperceived witness of the interview between the old manager and his daughter before my arrival with Doctor L-. However, I thought little of this at the fondest hopes, as an escort of my time, for, though I did not like betrothed and her aunt. Wharton, and knew that his uncle had neverfully trusted him. I had no reason to doubt his sincerity. Nevertheless, as he went by us in the passage and down the staircase, without

Mabel having noticed him, he started from his attitude, which had signified so completely that nothing had been both grief and terror, and threw me heard of him for several weeks. a glance of such malevolence and triumph that I was both puzzled and placed on my guard, for it was not unknown to me that he had stronuously essayed to make love to his cousin before her preference for me had been so plainly indicated as to leave him without a shadow of hope in that direction.

I left Mabel at the door of her chamber in charge of Miss Winslow, who had just got back home to learn the sad intelligence. After sending away the frightened servants, who had assembled on the staircase landing, and saying something to soothe their fears, I was returning to the death-chamber, when I met Dr L—coming out of it with something troubled and stern in his face.

"I don't understand Colonel Dearborn's death," said he, taking me into a recess. "It seems that Mabel found him lying speechless on his bed grasping a cup that had held a com-posing draught, which he had kept in readiness to take upon feeling the dangerous symptoms against which he had been frequently warned. He had just drunk off the contents, and was yet past help when you and I were summoned. This is what I do not understand." "Pray explain," said I, anxiously.

"The stroke he received was not secessarily fatal in itself," said Dr. "The composing draught must have relieved it unless"—he looked at me significantly—"anless it may have been tampered with. However, I am not wholly certain of this; but I think you will agree with me that a post-mortem should be had."
"Undoubtedly!" I exclaimed,

astonished and horrified.
"Good! Try to get Miss Dearborn's consent to the examination, but with out exciting her suspicions of foul play. You know how reluctant women are in such matters. In the meantime, I shall neither say nor do

anything. I promised, not doubting my abil-ity to bring Mabel to a proper consideration of the subject, and the physician went away. But in this I was mistaken. Nothing that I could say, or hint, or urge could induce either Mabel or Miss Winslow to con sent to a post mortem examination. Young Wharton, to my surprise, supported me strongly in my efforts to persuade them-though with hypocritical over eagerness, I afterwards thought-but all to no purpose. Their feminine association of such an examination with the idea of desecration of the dead was invincible. They even caused Dr. L—to forego his insistance towards the last; a certificate of death from natural causes was given, and the remains of the old theatrical manager were borne to their last resting place without it being generally known that any-thing mysterious had attended his

death. Now came another surprise for me. Col. Dearborn had left no written will. In this case Mabel was of course his sole heiress, as, indeed, she would the robber-invested interior was have been without the injunction clearing up and he was beginning to embodied in her father's dying words, and which had likewise stituted me his executor. But to my own surprise, and that of nearly every one else, it proved that he had left hardly anything available. He had lived expensively, drawing from time to time upon a large sum of money which he had deposited in two of the St. Louis National Banks. Of this sum only twelve hundred dollars now remained, and as his tarming land about Glenwood had long lain in neglect, it seemed that this modest sum was, for some time, at least, to constitute Mabel's sole fortune. However, she continued to draw upon it with great complacency, after red icing her household considerably, as though in anticipation of a windfall of whose nature she could only hint to me in a mysterious way; having been pledged to secrecy, as she said, by her father before my arrival with Dr. L-at his death-bed. I was so deeply in love that I would have cared nothing for this if she would only have married me without delay. But she had also promised her father onel Dearborn as my best friend. that she would put off her marriage But this sense was relieved by what had just taken place, for, though I lished with safety as the mistress of that she would put off her marriage lished with safety as the mistress of Glenwood.

Well, I had submitted with the best grace I could, and now here at But this closing act of his life had at last, having finished my engagement with the - Theater Stock Company, I was apparently on the threshold of my reward.

It was six months after Colonel Dearborn's death. The organized bands of train-robbers, bank-breakers and horse-thieves were said to have been wholly broken up or scattered. all the southern counties were reported sufficiently safe and quiet to warrant Mabel in resuming the occupancy of Glenwood. Our wedding day was fixed upon, and I was to set out forthwith for the locality that bade fair to see the fruition of my

I should have mentioned that Clifford Wharton, who had been accustomed to absent himself frequently and mysteriously from Mabel's house, in which he still had

Ordinarily, nothing would have seen thought of this. The fellow was a fair actor, especially in sero-comic, foppish parts, if he had cared to exert himself and hold his opportu-nities, and I had twice secured him good engagements at the — Thea ter. He had sacrificed them success ively, through his indolence and dis-sipated habits, and I had grown to regard him as a worthless, ungrate-ful young man, undeserving of fur-ther countenance; but now there came rumors of his having committed a downright forgery, in connection with the signature of Mr. Whitcombe, the Treasurer of the -Theater. It was only to a small amount, indeed, but still sufficient to explain his continued absence, and to ause both Mabel and her aunt mortification and distress, should they come to hear of it.

This, however, I took care to

avoid, as the wedding-day was near at hand, and I was solicitous that no shadow of a cloud should interfere with our happiness; but it was fated to be otherw

be otherwise.

Early on the morning of the day we were to set out for Glenwood, I was breakfasting with Mabel and Miss Winslow, in high spirits. Suddenly Mabel, who had been the first to approximate the morning newspaper, gave an alarmed exclam ation

"What is it?" I cried. She recovered herself, laughed nervously, and, handing me the journal, pointed to a telegram.

It was to the effect that a re-organized band of mounted desperadoes, doubtless composed of the scattered remains of the Jesse James and other gangs, had just made a final raid in he vicinity of Glenwood, where they had robbed and despoiled right and left, even digging up house-grounds and orchards, in the Lope of unearthing hidden treasure, before being once nore dispersed and driven back to the Arkansas mountain line, with a loss of many killed, wounded and captured, by the combined sheriffs' posses of the three counties.

"Why, this amounts to nothing," I said, lightly. "Glenwood mansion could offer little more to the rascals' cupidity, after their ransacking of long ago, and as for any treasure having been baried there, the idea is

Mabel changed the topic, and, by the time breakfast was finished, had quite recovered her spirits.

Bur just then the servant brought her telegraphic dispatch, which she had no sooner read than she seemed ready to faint.
"Oh, oh! read it!" was all she

could say as she threw me the dispatch.

It was from Wharton, was dated Boone Corners, (a village near Glenwood,) and read as follows:
"Robbers have ripped up everything at Glenwood. Could your father

have buried any money there? Entire house-grounds spaded up. Not even your birthday laurel escaped. All sate now, Shall investigate more fully to-morrow."

"Oh, it is gone—gone!" sobbed Mabe', as I looked enquiringly at "All the money-the fortune her. with which I was to surprise you on our wedding-day."

I besought her to calmness, when

she at last astounded me by an

explanation. "This was my father's death-bed revelation to me," she said. "He had a morbid distrust of banks as depositories of great sums. Just before the first sacking of Glenwood he had disposed of all his other property for eash. The sum realized was one hundred and seventy thou and dollars. Twenty thousand dollars of this ha secured here in St. Louis, as a fund to live on until he could dwell once more with safety in our dear old homestead. The remainder-one hundred and fifty thousand dollars. n gold and legal tenders-he secretly buried at Glenwood during his last hurried visit there. The spot was under my birthday laurel—a bush that papa had planted just east of the mansion, in commemoration of my birth, and afterwards attended himsucceeded in imparting this secret to me just before you and Dr. Lentered the room where he was dying. He had at the same time enoined me to retain the secret inviolate until the day of my marriage under the old rooftree, when I was to have it unearthed in the presence of my husband, and present it to him as my unexpected dowry. He feared that I might otherwise be wooed and won solely for my fortune. This unlooked for wealth was to reward the true man who should have loved and married me for myself alone. But now it is gone, gone! Oh, who could have guessed or betrayed the buried tressure's secret? I alone was with my tather when he revealed it. I never talk in my sleep, nor have I for a single instant forgotten his

prehensible!" During Mabel's recital my mind was alert and busy, as you may well believe, and I had gradually recurred to the suspicious circum-

injunction to secreey. It is incom-

said I at last, with a cheerfulness that surprised both Mabel and her "Remember, my darling, that the dowry you were to have brought me is not hopelessly lost until we shall altogether have failed to find its purloiner. Come, hasten with your preparations, and we will be off by the forenoon train, instead of later, as we had intended. While you and Miss Winslow are getting ready, I will take a look through house.'

My decision of manner proved infectious. While they were preparing for the journey I pretended to visit a guest room I had occasionally occupied, but in reality devoted myself to thoroughly searching the one adjoining, which had been Clifford Wharton's when at home, and was still filled with his belongings.

I found that for which I searched, and, excusing myself to the ladies, hurried off to Dr. L-'s office, which was not far distant. It was with a feeling of yet greater satisfaction that I returned to Mahel's house a little later, and we set out upon our journey without further delay.

We arrived at Boone Corners early in the afternoon. Here, while waiting for a conveyance to Glenwood, three miles distant, I sought an interview with Sheriff B—, whom I chanced to know personally, and obtained permission from him to converse with the prisoners captured on the preceding day. But a brief interview with them served to convince me that the robbers had nothing to do with digging up the grounds at Glenwood.

"We only ripped up two or three gardens nearer town," said one of the fellows, "and gained nothing by even that. It stands to reason we wouldn't have bothered with Glenwood. It was out of our plan, and we knew it to have already been cleaned out years before."

When we set out for Glenwood, an hour later, we were accompanied by Sheriff B-- and several of his

The house and grounds were found less devastated than I had expected. though but Mabel and her aunt shed tears at the havoc that had disfigured the stately old place.
Wharton met us in the garden. He

had two or three friends with him, young men of the neighborhood, and I noticed that he was haggard and ill-at-ease; though he strove to dissipate this impression, and at first seemed unaffectedly miserable over the way in which the grounds had been dug up.
"Just look, Mabel!" said he at last,

after conducting us to where the laurel lay uprooted. "What an outrage! The villians have not even spared your birthday laurel!"

Having already made certain observations, I signed Mabel to let me reply to him. It does seem odd, Wharton," said

I, "that the villain or villains should have uprooted this shrub over all

others. "It is old," he admitted.

"Yes," I went on; "for I noticed elsewhere that the grounds have only been comparatively scarred, without so much as a tree or plant having been seriously disturbed. One would suppose the villain or villains had expected to unearth something particularly valuable from under this particular laurel."

"What do you mean?" he cried, for my tone was significant. "Villain-murderer!" I shouted in a voice of thunder—no stage thunder at that; I mean that you are the villain-that you are the thief of the golden treasure that was concealed

under that laurel bush!" Changing from white to red in a flash, he drew his revolver with a hoarse cry, but was quickly disarmed by the sheriff's men.

"Oh, you have wrought cunningly, but in vain, Clifford Wharton!" I but in vain, Clifford Wharton!" I went on; "for the evidence that has come to light, pointing you out as your uncle's murderer, will be equally with words that were calm in their delivyour uncle's murderer, will be equally unerring in tracking you down as the purloiner of his daughter's buried self with care and pride. He had laurel bush! Deny the charge, if you

can, forger-murderer-poisoner!"

Mabel and her aunt suddenly clung to each other, with exclamations of horror, while Wharton's companions and others were scarcely less affected by these startling accusations

"Murderer! poisoner!" echoed Wharton, in a faltering voice. "It is false! You can not prove it! What

"Look! One of the proofs, at least, is here!" I cried, displaying a phial it. And of almost colorless liquid which I had was all c found among other bottles and phials in a small closet in his room, and whose contents I had subsequently submitted to Dr. L—'s critical analysis. "Behold the poison—the hydrocyanic acid-with which you adulterated Colonel Dearborn's composing draught, when you secretly saw him reel into his room under the partial apoplectic stroke which; but for your tampering with the draught,

might not have proved fatal." All this was mere induction and

stances attending Colonel Dearborn's death which had almost escaped my memory.

"Well, there's no use repining," bold conjecture on my part, but, from the 'rightful change that had taken place in the accused, I saw I had hit the mark, and hastened to

push my advantage.
"Dare you deny the truth of my charge?" I went on. "Dare you deny, either, that, after witnessing the effect of the deadly draught, you hid behind the headboard of your victim's bed, where you overheard the secret of the buried treasure imparted by Colonel Dearborn to his daughter with his dying words? What will you say then when I have convinced you that a recent examina tion of your victim's remains has revealed the presence of a poison dentical with the contents of this phial, and that only this morning the truggist was found who sold you this poison, and who is willing to identify you as the purchaser? Speak, wretch dare you dony aught that I have charged upon you?"

His knees were now knocking together, and his conscience-stricken agony was pitiable to witness.
"Mercy! mercy!" he gasped.

s the retribution of Heaven!" "It is not I, or even this poor girl, whom you have so ruthlessly orphaned and robbed, who can accord you mercy!" said I, sternly. you may make some slight amends for your first crime by confessing your last. Speak, for you are the thief! What have you done with the money you unearthed?"
"Under the barn—under the barn,

directions," He was taken in charge by two of the sheriff's men, while his companions shrunk from him in loathing and horror.

The rest of us then lost no time in going to the barn, where, after digging at the spot indicated, the money

was recovered intact.

My strange story is about ended. The exact object of Clifford Whatton in murdering his uncle was never certainly known, for he committed suicide by hanging on the night of that very day, in the county jail; but it has since been thought that he had imagined the old manager to have made a will partly in his favor, and was in hopes of prosecuting his suit for Mabel's hand more successfully with her father out of the way. though the crime had resulted so differently from what he had anticipa-

This, however, is mere conjecture

and we must leave it there. Suffice it to say, in conclusion, that Mabel and I were duly married, that I bade a final farewell to the stage forthwith, and that our union has been one of exceptional happiness. We are still living at Glenwood which has long since been restored to its original beauty and stateliness; and Mabel is still occasionally fond of referring back to the recovery of her buried dowry, while her happy husband as often felicitates himself over the strange events that led up to the Stock Actor's Windfall Chicago Ledger.

Silencing an Infidel.

Years ago, while Cardinal Mc Closkey was yet a parish priest, an incident hapupon the career of another man. An infidel was holding forth with much earnestness at a little social assemblage one evening when old and young met around him to question and applaud. Plain, modest, unassuming Father John Mc-Closkey was not yet distinguished; few people had heard of him outside a certain circle of intimates in the church. The host was an old triend with whom he had been a schoolfellow when he was a boy over in Brooklyn, and it was evident that the priest was finding much more pleas ure in reviving old-time reminiscence than in attending to the attractions of the conversation of the freethinking ora-

tor about whom the greater part of the guests were assembled.

Finally, however, further avoidance was impossible. He found himself addressed directly by name. He offered an evasive answer, and sought to turn the conversation by pleasant comment into happier channels, but the arrogant erance, but volcanoes really in their force. He evaded nothing; he begged no questions; he asked no quarter, and he gave dowry from under the roots of that laurel bush! Deny the charge, if you can, forger—murderer—poisoner!" treated. He seemed familiar with every treated. scientific writer that had won recognit ion; the claims of all the philosophers seemed fully understood by him; the doctrine of every anti Christian teacher seemed familiar to him; history was at his tongue's tip, and words were his that in the end grew from the calm spark into a flame and blaze that fairly scorched and cracked. "Never had I heard anything to compare with it," said afterward one of the listeners. "He spoke as though inspired—as though very life depended upon And when he suddenly ended he was all of a tremble, keenly nervous through mental excitement. He withthrough mental excitement. He withdrew quickly—almost abruptly. He turned from the company, who pressed closer and closer upon him as he talked, and seeking out the host and hostess, he shook their hands cordially, gave to the rest of us only a formal bow, and was gone without a word. The exit was a fittingly dramatic sequel to the most thrilling scene I ever witnessed among intellectual men."

The infield who had invited this thing sat almost stupefied as from point to

public, and within a few years he had disavowed his atheism altogether. He is dead now, but long before he died he became a conspicuous member of the Church. So long as he lived, he and Cardinal McCloskey were firm friends,

Christmas Aud Easter Catholi

It is surprising, but none the less true, that we have Catholics, who only periodically prove by any exterior observance of the Church's law that they are members. And what is still more surprising, those very people are not the worst in the world, they are sober men in every day life, attend carefully to their worldly calling and on the whole, many of them the world, they are sober men in every day life, attend carefully to their worldly calling and on the whole, many of them might be said to be good worthy members of society. They entertain the most profound respect for religion and her ministers, but are slothfully indifferent to any advance in the way of religious perfection. They believe, and would fight for the belief and practices of our Holy Church, but will not inconvenience themselves in the least to go to Mass on Sunday or approach the Sacraments frequently. This condition of religious lethargy is a most deceptive crime, that casts its baneful influence around and entraps others in its sinful meshes. The example given by such Catholics is more sinful in its practice and effects, than they themselves have any idea of, Others seeing their mode of life are led to adopt their course and finally conclude by abandoning the practices of religion altogether. The effect produced on the minds of children, is especially detrenental to their salvation, because parents are careless in the practice of their religion children will quickly excepting the control of their religion children will quickly excepting the control of their religion children will quickly excepting the control of their religion children will quickly excepting the control of their religion children will quickly excepting the control of their religion children will quickly excepting the control of their cases and the case of the control of their cases and the control of the case o ents are careless in the practice of their religion, children will quickly acquire habits that will lead them on the broad and easy road to perdition habits that will lead them on the broad and easy road to perdition, by abandon-ing all semblances of religion. We say such easy going Catholics are criminally guilty before God and religion, because of not employing the means of salvation, instituted by Christ, and because of the

Instituted by Christ, and because of the bad example they give others, who follow in their wake and are thus led to become morbid in their religious duties. Is there any Catholic so lost to reason and common sense as to falsely imagine that he complies with his duties, when he goes and receives the Sacraments of the complex twice a way and searching. once or twice a year and scarcely per-forms another single act of Catholicity during that period? No, the very members who thus live know and believe they are not doing their duty to God, to they are not doing their duty to God, to themselves, or to their families; and yet they live on, in a kind of religious drag, a trouble to themselves, the pastor, and the congregation at large. If ever they take a notion to attend Mass on Sunday, this generally happens for a few Sundays after Christmas and Easter, they come late and disturb the services and while n church they feel out of place because they are not accustomed to it. We fear this class of Catholics would feel out of place in Heaven as well as in church, and hence God doubtless will give them their merit by refusing them admitt-ance. Straggling, half way good and half way bad Catholics would have no business in Heaven, they never learned to love God, and death will not teach

to love God, and death will not teach them; their cold indifferent hearts would destroy the joy of the Angels if they were permitted to associate with them. Would it not be well for this class of whom we speak, to arouse themselves and show their faith by their work, "as the body without the spirit is dead, so also faith without good works is dead." also faith without good works is dead." One confession and communion in the year will scarcely keep your accounts straight with God, especially if you become neglectful as not to attend Mass on Sundays and refuse to pay your just debts to the Church. If all followed to the Church. such a sad life, then the Church, or priest or Bishop or teacher could not be maintained, and chaos in religion would prevail.—Church Progress

One Dark Spot.

"A drop of ink in a vessel of pure water may not be seen; but it is there and the water is less pure and transparent. A dark spot on your character may not be visible to the eye of man, but it has the tendency to corrupt the but it has the tendency to corrupt the mass of mind around you, and helps to contaminate the pure and healthy atmosphere of the wide world. That drop dark and corrupting on your mind, may be a profane word, a lie, or deception. But no matter what it is, while it remains uneffaced by repentance and the sunshine of virtue, it is spreading and deepening and by degrees, corrupting the whole heart and changing the whole atmosphere around you.

atmosphere around you.

Beware of one vice—one sin—one error. Weak at first it may be, and productive of no visible effects; but alas; it soon grows and strengthens, till it becomes a giant, too strong to conquer. There is no safety but in virtue—in strict integrity. 'I'll sin but this once,' was the language of all who penshed ignobly. It has peopled perdition. 'How can I commit this crime?' is an inquiry that has led multitudes to happiness and houor. Beware then of the first dereliction from duty—the first whisper of error.
—the first breath of the destroyer—the first touch of the finger of corruption. In on other way will you be secure and receive the approbation of Heaven."

Scott's Emulsion of Pure

OD LIVER OIL, WITH HYPOPHOSPHITES, Almost a Specific for Consumption. The thousands of testimonials we have eceived from sufferers who have been

permanently cured by Scott's Emulsion atisfies us that it will cure consumption in its early stages, and alleviate if not cure in its latter stage.
In Good Repute.

James McMurdoch, writing from Kin-sale, says:—"B B.B., as a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experience as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

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' Eclectric Oil, and the effect sat almost stupefied as from point to point the arguments of the future great prelate went. He was never heard was cured in three days. Song of the Night Bird.

The following be-utiful poem, copied from an old history of California, has been gindly sent us by Mr. Thomas King of Alameda, in that State. You have heard my boy of the One who died Orowned with keen thorus and crucified, And how Joseph the wealthy—whom God reward. Cared for the Gorpse of the martyred Lord, And plously tombed it within the rock And closed the gate with a mighty block.

"Non close by the tomb a fair tree grew With pendulousieaves and blossoms of blue And deep in the green tree's snadowy breast. A beautiful singing bird on her nest, Which was bordered by mosses like mala. And held four eggs of an ivory white.

"Nor when the bira from her dim recess Beheld the Lord in his burial dress And looked on the heavenly face so pale And the dear feet pierced with the cruel Her he art now broke with a sudden pang, And out of the depth of her sorrow she sang,

"All night long till the moon was us, she sat and sang in her moss wreathed A song of sorrow as wild and sbrill
As the homeless wind when it roams the hill; So full of tears, so loud and long That the grief of the world seemed turned to

"But soon there came through the weeping a night A glimmering angel clothed in white, And no rolled the stone from the tombour away.

There the Lord of the earth and the heavens And Christ arose in the cavern's gloom And in living lustre came from the tomb. ' Now the bird that sat in the heart of the

tree
Beheld the otlestial mystery,
And its heart was filed with a sweet delight,
And it pured a song on the throbbing
night.
Notes citimbing notes, still higher, higher,
They shoot to heaven like spears of fire. Whan the glittering white-robed ange

heard the sorrowing song of that grieving bird, And heard the following chant of mirth, that hail'd Christ risen from earth. He said, sweet bird be forever blest, Thyself, thy eggs and thy moss-wreathed "And ever my child, since that blessed night.

I death bowed down to the Lord of night.
When death bowed down to the Lord o
light
The eggs of that sweet bird change their hu
And burn with red and gold and blue,
Reminding mankind in their simple way
Of the holy marvel of Easter day,"

CONFESSION.

The Proof that Our Divine Saviou Instituted the Sacrament of Pen ERED BY THE CELEBRATED JESUIT MIS SIONARY, REV. ARNOLD DAMEN, S. J.

II. I might, my dear Christians, give you many more texts from the Bible, in orde to prove that confession is an institution of our Lord and Saviour Jesus Christ that our Lord and Saviour has given to th that our Lord and Saviour has given to the Apostles, and to their successors in the ministry, the bishops and priests of the Church, the power of forgiving sins. The words of Christ that I have quoted, are splain, so explicit and so expressive, that is impossible for any man who believes it the Bible to doubt them. "Whose sing you shall forgive," says the Son of thirting God, "they are forgiven them. There is no other meaning to them, but that he gave them the power of forgiving sins.

sins.
"Well," said my Protestant friend, 'suppose the Apostles had the power of for giving sins;—that is plain from the Bible but how do you get that power?" Wel now, when our Divine Saviour establish His Church here upon earth, tell me, d He mean that the Church which h established was to last only during the lives of the Apostles? Was it to die wi

"Oh! no," says my Protestant frien "Of course not; it was to last forever, for if it were not to last forever we would than be very badly off." the Apostles?

Well, then, it was to last forever, yo say. Was it the intention of our Divin Saviour, that the Church which He estal lished, should continue, as He had estallished it, without any change?
"Well, I suppose so—I guess that w. His intention."
Well, then, as He establised it with the

Well, then, as He establised it with the power of forgiving sins, therefore, the power must remain in the Church; the necessarily follows. If you admit the conclusion. Christ established the conclusion. Christ established the conclusion in the power of forgiving sing and He wished His Church to remain the established it; therefore, He wished that power to remain in His Church, the end of all time. He wished that pow which He had given to His Apostles, which He had given to His Apostles, be communicated to their successors, the end of time. Hence, we see that t

Apostles gave the power to St. Paul.
You all know, of course, that St. Pawas not one of the twelve original Apotles. I say, you all know that, but t tles. I say, you all know that, but 't fact is, my dear Protestant friends, yo who are talking so much of the Bib know very little about it. Do you real know, now, that St. Paul was not one of t twelve original Apostles? That is a cle fact, from the Bible. St. Paul was a psecutor of the Church established by Jes for a long time. He was a Jew, and very zealous Jew; but, by a miracle God, he was converted, and after he we converted, having been baptized by A anias and received into the Church was consecrated a bishop of the Churcas you see in the xiii. chapter of the A he was consecrated a bishop of the Churas you see in the xiii. chapter of the A of the Apostles. Then St. Paul was co secrated by the other Apostles, a bishop the Church,—St. Leo, epist S1. Ther fore, St. Paul was not present when o Divine Saviour said to His Apostle "Receive ye the Holy Ghost, whose si you shall forgive, they are forgiven then Hence, St. Paul did not receive fre Christ himself the power of forgivisins. He received it from the other Aptles, when he was ordained a bishop of Church.

Church.

And St. Paul consecrated Timothy, a Titus, and so on. These St. Paul concrated bishops of the Church, and gave them the power of forgiving sins in t name of God, and by the authority of Gojust as He received it Himself.

Now, I will rot quote any more terfrom the Holy Scriptures, because would occupy too much time. I will not however, give quotations from the eawriters of the Church, those who lived the very days of the Apostles themselved whe received all their Christian

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Song of the Night Bird.

The following beautiful poem, copied from an old history of California, has been gindly sent us by Mr. Thomas King of Alameda, in that state.

You have neard my boy of the One who died frowned with keen thorus and crucified, and hew Joseph the wealthy—whom God reward.

And now over the martyred Lord, Cared for the Corpse of the martyred Lord, and plously tombed it within the rock And closed the gate with a mighty block.

"Non close by the tomb a fair tree grew With pendulousleaves and blossoms of blue And deep in the green tree's snadowy breast,
A beautiful singing bird on her nest,
Which was bordered by mosses like mala.

And held four eggs of an ivory white.

"Nor when the bira from her dim recess Beheld the Lord in his burial dress And looked on the heavenly face so pale And the dear feet pierced with the cruel Her heart now broke with a sudden pang, And out of the depth of her sorrow she sang,

"All night long till the moon was ue, the sat and sang in her most wreathed

"But soon there came through the weeping A glimmering angel clothed in white,

There the Lord of the earth and the heavens And Christ arose in the cavern's gloom And in Living lustre came from the tomb. ' Now the bird that sat in the heart of the Beheld the celestial mystery; And its heart was filled with a sweet de-light. And it poured a song on the throbbing

Notes climbing notes, still higher, higher, They shoot to heaven like spears of fire. Whan the glittering white-robed angel heard
The sorrowing song of that grieving bird,
And heard the following chant of mirth,
That hail'd Christ risen from earth.
He said, sweet bird be forever blest,
Thyself, thy eggs and thy moss-wreathed

"And ever my child, since that blessed "And ever my cand, since that blessed heighth bowed down to the Lord of light. The eggs of that sweet bird change their hue And ourn with red and gold and blus, Reminding mankind to their simple way Of the holy marvel of Easter day,"

CONFESSION.

The Proof that Our Divine Saviour Instituted the Sacrament of Pen-

ERED BY THE CELEBRATED JESUIT MIS-SIONARY, REV. ARNOLD DAMEN, S. J. 11.

I might, my dear Christians, give you nany more texts from the Bible, in order to prove that confession is an institution of our Lord and Saviour Jesus Christ; that our Lord and Saviour has given to the total confession. many more texts from the Bible, in order to prove that confession is an institution of our Lord and Saviour Jesus Christ; that our Lord and Saviour has given to the Apostles, and to their succesors in the ministry, the bishops and priests of the Church, the power of forgiving sins. The words of Christ that I have quoted, are so words of Christ that I have quoted, are so plain, so explicit and so expressive, that it is impossible for any man who believes in the Bible to doubt them. "Whose sins you shall forgive," says the Son of the living God, "they are forgiven them." There is no other meaning to them, but that he gave them the power of forgiving sins.

sins. "Well," said my Protestant friend, "I suppose the Apostles had the power of forgiving sins;—that is plain from the Bible; but how do you get that power?" Well, now, when our Divine Saviour established His Church here upon earth, tell me, did He mean that the Church which he established was to last only during the lives of the Apostles? Was it to die with the Apostles?

the Apostles?

"Oh! no," says my Protestant friend,
"of course not; it was to last forever, for if it were not to last forever we would than be very badly off."

"Oh! no," says my Protestant friend, ago, that they must either confess their sine or be condemned. In the same century, lived Tertullian, who has written a whole book on confession.

Well, then, it was to last forever, you say. Was it the intention of our Divine Saviour, that the Church which He established, should continue, as He had established it, without any change?

"Well, I suppose so—I guess that was
His intention."

Well, then, as He establised it with the Well, then, as He establised it with the power of forgiving sins, therefore, that power must remain in the Church; that necessarily follows. If you admit the premises, you must consequently admit the conclusion. Christ established His Church with the power of forgiving sins, and He wished His Church to remain as He established it; therefore, Hs wishes that power to remain in His Church, to the end of all time. He wished that power which He had given to His Apostles, to which He had given to His Apostles, to be communicated to their successors, to the end of time. Hence, we see that the

Apostles gave the power to St. Paul.
You all know, of course, that St. Paul
was not one of the twelve original Apostles. I say, you all know that, but the tles. I say, you all know that, but the fact is, my dear Protestant friends, you, who are talking so much of the Bible, know very little about it. Do you really that St. Paul was not one of the know very little about it. Do you really know, now, that St. Paul was not one of the twelve original Apostles? That is a clear fact, from the Bible. St. Paul was a persecutor of the Church established by Jesus for a long time. He was a Jew, and a very zealous Jew; but, by a miracle of God, he was converted, and after he was converted, having been baptized by Ananias and received into the Church, as you see in the xiii. chapter of the Acts he was consecrated a bishop of the Church, as you see in the xiii. chapter of the Acts of the Apostles. Then St. Paul was consecrated by the other Apostles, a bishop of the Church,—St. Leo, epist SI. Therefore, St. Paul was not present when our Divine Saviour said to His Apostles, "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them." Hence, St. Paul did not receive from Christ himself the power of forgiving sins. He received it from the other Apostles, when he was ordained a bishop of the Church.

Church.

And St. Paul consecrated Timothy, and Titus, and so on. These St. Paul consecrated bishops of the Church, and gave to them the power of forgiving sins in the name of God, and by the authority of God, just as He received it Himself.

Now, I will rot quote any more texts from the Holy Scriptures, because it would occupy too much time. I will now, however, give quotations from the sarly

however, give quotations from the early writers of the Church, those who lived in the very days of the Apostles themselves, and who received all their Christianity

of the Church of God, and afterwards became one of the successors of St. Peter, as Pope. St. Peter was the first Pope, and St. Clement was the fourth. Of St. Clement, St. Paul says, in one of his Epistles: "That the name of Clement is written in the book of life." S. that the Bible testifies that Clement is a saint of God Now, Clement ays in his first and second epistle to the Corinthians:
"Blessed Peter has taught that the

epistle to the Corinthians:

"Blessed Peter has taught that the faithful are bound to confess their sins to the priests of the Lord. If, therefore, any one of us has conceived in his heart, A song of sorrow as wild and strill
As the homeless wind when it roams the
hill;
So full of tears, so loud and long
That the grief of the world seemed turned to
song.

This is the language of a disciple of St.

This is the language of a disciple of St. Peter the Apostle, written eighteen hundred years ago, when Catholicity was in its very; cradle.

In the same century, lived Dionysius, the Areopagite, who was a convert of St. Paul, and we read of his conversion in the Bible. There we read, that when St. Paul went to Athens to preach the Gospel, Paul went to Athens to preach the Gospel, and we read these books, and they find that sixteen hundred years ago, the many became converts to the faith, and Paul, and we read of his conversion in the Bible. There we read, that when St. Paul went to Athens to preach the Gospel, many became converts to the faith, and among those converts there was a very eminent judge—a great philosopher—Dionysius, the Areopagite, (Act xvii.) and when St. Paul had instructed him, he baptized him, and after more thorough instructions, St. Paul consecrated him bishop of Athens. Afterwards, Dionysius was transferred from Athens to Paris, France, by Clement, and he became the first Catholic bishop of Paris. Well, Dionysius had in his diocese a certain priest, called Demophalus, and another priest, having the misfortune to fall into sin, went to his brother priest Demophalus, and confessed his sin in order to obtain absolution; but Demophalus comalus, and confessed his sin in order to obtain absolution; but Demophalus comparing the sacred office and functions of the priest with his sin, upbraided and reproached him, and refused him absolution, thereby driving the priest into despondency. In his despondency and despair, the priest wrote to Dionysius, complaining of the harshness of Demophalus, who refused him absolution for his sin. And then it was that Dionysius wrote his Eighth Epistle to Demophalus, in which he said.

"We have received the keys of the king dom of heaven to pardon the repentant

of his sins."

Hence, from this, you see, that at that time (eighteen hundred years ago), not only the laity, but the clergy, confessed their sins, in order to obtain absolution.

In the conditions

In the second century, namely, over seventeen hundred years ago, lived Irenaus, who was a disciple of Polycarp, and the Polycarp, was a disciple of St. John the Apostle. Now, Irenaus mentions that some women came to the church and publish; confirmed their size, but others. publicly confessed their sins, but others were converted with much difficulty they spent their lives in holiness, confess ing their sins, but others renounced the faith. Why did they renounce the faith? Because they had not the courage to confess their sins, and they knew that the true faith would not save them, unless they did confess their sins; and as they had not the courage to do so, they abaudoned the faith. Such was the conviction

In the same century, lived Tertullian, who has written a whole book on confession, and that book is called "De Peniter tia." In that book he enters into all the particulars of the subject; how confession particulars of the subject; how confession must be made; what preparation must be made for it, and what are the dispositions we must have in order to obtain the par-don of our sins. No one can read that bock, written seventeen hundred years ago, without being thoroughly convinced that confession was at that time believed by the whole Christian world. Hear Tertullian; speaking of confession. (Exomo-

"But most people, more attentive to their present comforts than to salvation, neglect this confession of their sins, and put it off from day to day, like a man who put it off from day to day, like a man who has contracted some secret disease, which he is ashamed to expose to the eye of the physician, and prefers to perish rather than make it known." Tertullian inveighs against that false shame, and says: "If thou drawest back from confession, consider in thine heart that hell-fire, which confession shall quench for thee; and first imaging to threat the practures of the imagine to thyself the greatness of the future punishment, that thou mayest not doubt concerning the adoption of the remedy . . . When, therefore, thou knowest, that against hell fire, after the first protection of baptism, ordered by the Lord there is yet in confession a sec-ond aid, why dost thou abandon thy sal-vation? Why delay to enter on that which thou knowest will heal thee? Shall the sinner, knowing that confession (ex-omologis) has been instituted by the Lord, for his salvation, neglect it?"

for his salvation, neglect it?"

St. Cyprian, after having spoken of the necessity of doing penance and of confessing our sins to the priests of the Church, (Faith of Catholics, III, volume, page 51,) says: "I beseech you, most dear Brethren, let each confess his sins, whilst he that has sinned is among the living, while his couffession can be admitted, while the satisfaction and the remission or pardon made through the priests are pardon made through the priests are pleasing before the Lord." St. Cyp: page

And so it was, my dear people, believed by the whole Christian world, up to the time that Protestantism came into the time that Protestantism came into the world, namely, in the year 1520—three hundred and sixty-six years ago. Until then the whole Christian world, without any exception, ell believed in the doctrine of confession. I might go on giving quotations upon quotations by which I would keep you till to morrow morning, if I were to give all the quotations of those who have written on the subject of confession, in the first, second, third and fourth centuries; but if I were to do this,

from the Apostles. I will quote from their writings, to show, that in their days, eighteen hundred years a_{μ} , the doctrine of confession was preached as much as it is preached now.

The first one from whom I will quote, The first one from whom I will quote, is St. Clement. St. Clement was a disciple of St. Peter the Apostle, and he was baptized and instructed by St. Peter in all the doctrines of the Catholic Church. He also was ordained by St. Peter, a bishop of the Church of God, and afterwards became one of the successors of St. Peter, as Pope. St. Peter was the first Pope, and St. Clement was the first Pope, and St. Clement was the first Pope, and St. Clement was the fourth. Of St. Clement was the first Pope, and St. Clement was the fourth. Of St. Clement was the first Pope, and St. Clement was the fourth. Of St. Clement was the first Pope, and St. Clement was the first Pope

and said:

"Brother, when you get through, will you be kind enough to lock the door?"

Well, I would not care to be treated in this manner, and so I will try not to commit the same fault. I will therefore pass over the quotations I might give from the early writers of Christianity; but it is the reading of these Fathers of the Church—by the Fathers of the Church we do not mean the early priests, but we mean those mean the early priests, but we mean those who lived in the primitive days of Christianity, who were distinguished for their learning and for the sanctity of their lives Now, I say it is the reading of these Fathers of the Church which has been of late were much except and in Fathers.

the keys of the meeting house, the sexton walked up to the desk of the preacher, and said:

to the Catholic religion; within the last thirty-five years nearly a hundred preachers have been converted to the Catholic faith every year, and many of these are Catholic priests now in England, in Germany, and in America. The late Archhadron, and the Archiver was a Protestant; Mgr. Preston, of New York, was a Protestant, Mgr. Doaney, the Vicar-General of Newark, was a Protestant, and the fact is, that I only begin to enumerate all of those who are now Catholic priests, in this country and in England, and who were once

Protestant ministers.

What induced these men to come over to the Catholic religion? Almost all of them had to lose a great deal, had to sacrithem had to lose a great deal, had to sacrifice a great many things, such as the loss of large salaries, influencial friends, etc, etc. They came over to our Catholic Church, because they were well convinced that it is the only true Church of God.

You have heard of the conversion of the Bishop of Carolina—Bishop Ives. When he was a Protestant Bishop, he probably had a salary of twelve thousand dollars year, and many perquisites besides. Wall

year, and many perquisites besides. Well, when he became a Catholic, he had nothing whatsoever, and he had to teach a little school in Manhattanville, which gave him \$50 per month, in order to support himself and his wife. His wife also became a Catholic. Afterwards he was became a Catholic. Afterwards he was head of the Catholic Protectory of New York. He lost everything by his conver-sion. He was not only cut off from all his former friends and society, but suffered his former mends and society, but suffered the loss of an immense salary and a very comfortable living. See what a sacrifice it was. What caused him to make this sacrifice, my friends? Nothing but a strong conviction that the Catholic religion is the configuration of God.

is the only true religion of God.

And so it was with all these preachers who became convinced that they were on the wrong track, and must change their course, and turn back to the right one if they wanted to save their souls. But

they wanted to save their souls. But there are many other preachers who are thoroughly convinced that the Catholic religion is the true religion of God, but who have not the manliness, who have not the courage, to become Catholics. I have heard from Bishop Ives himself when he was invited to St. Louis, to de-liver some lectures there, that while he was on his way from New York to St. Louis three Protestant clergymen who Louis three Protestant clergymen who had formerly been under him, called to see him. They came to ask his advice.
"Well, Bishop, we are thoroughly convinced that we stand on quick sand, that is,

that we are in the wrong religion, and we know where the rock is. What do you advise us to do?"

advise us to do?"

"Why," said the Bishop, "of course I advise you to get out of the quicksand, and get on the rock of the true Church of God."

"But," said they, "what shall we do; we are married men, and bave families, and how shall we support our families if we become Catholics?"

"Well," said the Bishop, "I have nothing to say to that; you have a soul to

ing to say to that; you have a soul to save, and by all means you should save

hat soul. Well, these men never became Catholics

Well, these men never became Catholies; they continued preaching in the Protestant church, although they had acknowledged that the Catholic Church is the only true Church of God.

On one occasion a certain minister of the Presbyterian church came to see me, and introduced himself as such a minister. I at once commenced reasoning with him, to prove that the Catholic religion is the only true religion, but he interrupted me only true religion, but he interrupted me "Do not reason with me at all; do not speak to my intellect. I am as thoroughly convinced that the Catholic religion is the

only true religion, as you are yourself; so, do not reason with me; but give me the courage to become a Catholic."

I gave him all the encouragement I could; but it seemed to have no effect. He wrote to me frequently, and in all his let-ters he told me he was thoroughly con-vinced that the Catholic religion is the only true one, and the only one in which he could save his soul; and yet he kept on

ne could save his soul; and yet he kept on preaching Presbyterianism all the time and finally died a Presbyterian.

Bread and butter, my dear people, are powerful things to a hungry man, and they kept him back. Now, these are facts, and I might tell you many more such facts in regard to Protestant minis-

in all charity and love, for I feel for you, do not be guided by such men; but follow your own convictions. You believe in the Bible, then I say to you, follow that Bible; real it without prejudice, without preconceived notions. preconceived notions; pray fervently to God that He may enlighten you, and you will come over to the Catholic faith.

Again, it has been said that confession is an invention of man. That is what some of our Protestant friends say. Well, if that be so, surely then they ought to be able to tell us the man that invented it, where it was invented. where it was invented, when it was invented, and in what country it was invented. I defy all the preachers of the world—I defy them all to tell me the name of the man who invented confession, to give me the name of the place where it was invented, and the date when it was invented. I defy them all. For the last three hundred years, ever

since Protestantism came into existence, ministers of all denominations have gone through endless research and investigation in order to find out when, where, and by whom confession was first introduced; and after three hundred years of labor and investigation, they have not been able to find it out. And why not? Because there is no other institutor of confession than the Lord Jerus Christ—the Son of the Living God. There is no other date of the institution of confession than the year 33—eighteen hundred and fifty three years ago—when the Son of God, breath

years ago—when the Son of God, breathing upon His Apostles, said:
"Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven

Then and there alone, in the Holy Land, sanctified with the blood of Jesus Christ, then and there confession was instituted by the Son of the Living God.

Many ministers have acknowledged that confession is an institution of God, and they have tried of late years to introduce it. duce it among themselves. You are aware that the High Church Episcopalians are preaching confession now in England, in America, and all over the world, and there are probably thirty d fferent Protestant Courches where they are preaching confession now. After three hundred and fifty years, they have finally come to the conclusion that they have been wrong, and are now convinced that confession must be an institution of God, and they are therefore inviting all to go to confes sion; but they do not get much custom yet. (Laughter). What is the reason that they do not get much practice? It is be-cause they are married men perhaps, and people do not like to go to confession to a married man, for fear he might tell their secrets to his wife, and the Lord save them if the wife knows it. (Great laughter). Whether that is the reason or not, I cannot say, of course, but at any rate, they are not much troubled with

rate, they are not much troubled with confession.
When I was giving a mission in Thirty-seventh street, in the Church of the Holy Innocents, a Protestant lady came and said she wanted to make her confession.
"Are you a Catholic, madam?" I asked.
"No, sir." she said, "I am an Episcopa-lice."

lian."
"Well, then, why do you not go to confession to your own minister?"
"Why," said she, "he is a married man."

This shows my dear Christians—the very preaching of these men shows—that they themselves are convinced that confession is of Divine origin.

Again, they say that confession demor-

parties who go about preaching are as a general thing, very immoral men and women, and impose upon the people. women, and impose upon the people. They know what suits the taste of the people, and they tell them that confession is an institution of immorality; but here is the criterion by which you will find out whether confession promotes immorality or not. You will find that Catholic fathers, and Catholic mothers, who have been enjugate confession all the who have been going to confession all the days of their lives are very anxious that their children should be very exact and regular in going to confession. They are always contented in their minds when they see that their children attend regu-larly to confession. Do you think if that father or that mother knew by experience, that confession produced immorality, they would be anxious to see their son or they would be anxious to see their son or their daughter go to confession regularly every month? Why is it then, that Catholic fathers and mothers are so anxious that their children should attend to their confessions? It is because they know by their own experience that the confessional is the most powerful of all means to preserve the morality and purity, in an especial manner, of the young, to preserve them good and holy. When Catholic fathers and mothers see that their sons and good and holy. When Catholic fathers and mothers see that their sons and daughters go regularly to confession, they are freed from all uneasiness; they they are freed from all uneasiness; they know they are all right, and say to themselves: "that is a good boy;" "that is a good girl," for they know they are doing right. They would not go to contession if they were not honest and good. They know that, and hence the good. They know that, and hence the good. good. They know that, and hence the Catholics who know, by experience, what Confession is, know also, that it is the most powerful of all engines to promote the control of morality, purity, benevolence, charity,— in a word, to promote a Christian life, to promote a Curistian character.

THE END

Corn Sowing Is a process conducted by the agency of tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure pop corn cure. Putnam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.

A Great Awakening. There is a great awakening of the sluggish organs of the human system when ever Burdock Blood Bitters are taken. I ever Burdock Blood Bitters are taken. It arouses the torpid liver to action, regu-lates the bowels and the kidneys, purifies the blood, and restores a healthy tone to the system generally.

THE "TABLET" AND IRELAND.

"It is therefore the more incumbent on "It is therefore the more incumbent on the Catholic Press, which alme is swayed by the eternal principles of justice, to raise us voice on behalt of the poor and the oppressed." So writes the Tablet, a "prinoppressed." So writes the Tablet, a "principal organ (as it calls itself) of English Catholic opinion," of its own duty; and surely bitterer satire on its own conduct could not be penned. Never was proud vaunt followed by more miserable performance. It has failed all round not only to rise to the standard it has set but even to show any intention of delices. only to rise to the standard it has set but even to show any intention of doing so. It has failed in its treatment of every public question demanding frank profession of Catholic principles, but in our regard its failure has been most conspicuous. By the sentence quoted the Tablet stands self-condemned. In every phase of our struggle its voice has been against us. our struggle its voice has been against us, not in fair argument or honest discussion, but by every wile of sophistry, by every false and fraudulent perversion of fact. Admitted that there is in non-Catholies as regards the magisterium of the Church and the non-essential truths she teaches a and the non-essential truths she teaches a possibility of inculpable ignorance, this cannot be granted of things within the cognisance of reason, and demonstrable by clearest evidence. Much less can we admit that an English publicist can, without grievous default, nay, without danger of the awful crime of "impugning the known truth," adopt towards the Irish cause and people the ordinary hostile attitude of his countrymen. The book of Irish history is open to him; the Ireland of to day is before his eyes; he knows, or he ought to know, that the connection of the two countries is made up of enormous, unceasing, persistent wrong on the one side, and of unparalleled suffering on the other. He knows, or he ought to know, that the one country represents historic ally and ideally the highest form of Christian civilization, and that the other is leader in the revolt which has reduced Christendom to impotence and confusion. Christendom to impotence and confusion. He knows, or he ought to know, that for three centuries Ireland has suffered persecution mainly because she was Catholic. He knows, or he ought to know, that in this persecution England has incurred a guilt greater than that of old Rome. And in the face of all this, the English Catholic publicist joins with his fellow Britons in pursuing with the persecution of in pursuing with the persecution of slander all the world over, and the persecution of unjust laws at home, the nation to which he owes his own immunity from The habitual aversion of the English

Catholic mind for everything Irish is not cathone mind for everything first is not only wholly wrong, is not only abominably unjust, but phenomenal in its intensity. Its genesis is this.—A craven lot, bred in slavery, incapable of either fighting with vigor or suffering with constancy. When Emancipation reached them they are the properties. stancy. When Emancipation reached them they turned at once to curry favor with their late persecutors. Knowing the with their late persecutors. Knowing the bitter prejudice existing against everything Irism, they saw that the readiest way of earning some contemptuous favor was to go beyond their non-Catholic neighbors in vilification of their Irish Catholic brethren. Community of faith having put them under suspicion, they were obliged "to curse and swear that they knew not of these men." So far the English Catholic laymen. The English secular pricet, being from his office still more liable to the suspicion of being pro-Irish, was comsuspicion of being pro-Irish, was com-pelled to be more emphatic in his obtestations, and in the English regular priest the climax of anti Irish fervour was and the climax of auti Irish fervour was and is reached. In many examples which have come to our knowledge it amounts to something not far removed from mono mania. God alone knows what multitudes of souls have been lost through this horrible, unnatural feeling. The Irishman born will always, no matter how he may live, endeavour at his death to secure known numbers. "Why don't you go to Mass?" said a missioner lately to an Irish-man in a northern English town. He replied, "Would your reverence have me go hear my country abused from the very altar?" The ordinary Sunday morning's prelections of his pastor were flavoured with remarks on the "dirty Hirish." These formed thirty to one of his congregation, and though he banished numbers of them and though no vanished numbers of them a handsome living. "Another of our priests dead; another valuable life sacrificed through attending a filthy Irish family," said the rector of a regular church in a great city lately. He must have had in his mind the *Times*' description of the "filthy and felonious multitude." It took "filthy and felonious multitude." It took very active intervention on the part of a certain popular Irishman to save the church of the speaker from being boycotted. "I would rather," said one of the principal ecclesiastics of an Euglish diocese when asked to join a certain movement, "trust the Government and the School Board than unite with the Irish party for any nursee whatever." And party for any purpose whatever." And so on through many other examples which come to mind.

In policy this mental attitude is one of those blunders which are worse than crime. In morals its quality as regards the indi-vidual it is not ours to decide. But in the general we hold ourselves free to declare and to prove that it is not only anti-Irish, but anti-Catholic and anti-Christian. The Catholic Church of Eugland is in

ruins," wrote Lord Edward Howard many years ago. He was entitled to speak, for he had done a man's work in endeavoring its reconstruction. The Catholic Church of England is in ruins Catholic Church of England is in ruins to day—more, it is in danger of destruction, because the English Catholic body had not the virtue to assimilate nor the power to guide the Irish immigration. Our people, flying by tens of thousands from a famine not made by God's Providence, but by English law, found scant welcome from their English correligion. ists. They were regarded too often as a nuisance and a calamity. And though they repaid hard usage by severest toil in public works, and generous assistance to everything charitable and religious, they have never been forgiven their forced in trusion.

Had English Catholics then or since, the Had English Catholics then or since, the true Catholic spirit they would have j y-fully cast in their lot with their Irish brethren. They would have been prompt to use the added atrength the latter would give, and grateful for the opportunity of some portion of the terrible reckoning

which God's justice will vet exact for a sum of national crime greater than any nation of ancient or modern times ever nation of ancient or modern times ever heaped up. They would have used to unknown advantage the numerical strength, the docility, the devotion of those who would have been their best allies. The numbers were wasted, the docility abused, the self-sacrifice rejected to the loss of souls innumerable, and to the stagnation or decay of Catholic life in England. Grand churches are built, and noble and gentle couver's are made; but for one soul, one "temple of the Holy Ghost" gained at the

"temple of the Holy Ghost" gained at the higher end of the social scale ten are lost at the lower. For any movement indica-tive of Catholic spirit or courage or self-sacrifice, the Tablet and its aristocratic friends might as well be non-existent or friends might as well be non-existent or dead. They seem struck with mental and more paralysis. The most vital interests of the Church are perilled day after day because not a man of this effete clique is fit to do a man's work in public life. Their "Catholic Union," "stuffed with lords," is a pitiable example of inca acity! It exists on condition of doing athing, save in obstructing. It prevented as far as it could, the registration of Catholic voters lest the hated Irish should gain power. These noble lords and their gentle following hate a zeal which is a regentic following hate a 2-al which is a re-proach to their own tepidity; they are eager in preventing others doing the work they neglect themselves; and they are not ashamed to show to the world the spectacle of rank degraded and position sacrificed by ignoble timidity, by loss of great opportunities and abuse of enormous powers. To cite one example. The most unjust law passed, in our day, the one most iniquitous in principle and most ruinous in results to Catholic interests, is the School Board Act. This enables of taxes in the distribution of which Catholics cannot participate. It does worse; it provides that no Catholic school shall be eligible for Governmental support in a locality where its own godless instruc tion is provided. It uses in opposition to Christian schools a practically unlimited amount of public money. One English Catholic of ability and energy in either house of Parliament could have prevented the passing of this most obnoxious law, at least in its present iniquitous form, and that one man was not found. It is beside the mark to say that no English M. P. existed, as no English constituency would elect a Catholic. A suitable man or a doz n of them could have got seats in freiand, and in point of fact more than one English Catholic did at that time sit for Irish Constituences. But they were mice, not men, and the English Catholic schools are now threatened with ruin because in their hour of danger they found no advocate nor defender. As to the serene members of the Upper House it was altogether too much to expect that they would trouble themselves with the interests of such creatures as "the low lrish" who "infested the slums of our great cities" These men would re enact the statute of Kilkenny passed by their fathers five centuries since, and never re-pealed in spirit. But by their conduct now they are turning that un Christian law against themselves. They are justifying the excommunication they will compel us to declare against them in the day of our power. For there is no law human or Divine which would oblige us to extend Catholic Communion to men who have in principle and practice sided with our enemies. The day of their power is over we shall look with calmness on their destruction, for they have ceased to represent any interest which we can desire to preserve. Mr. Chamberlain and his "lambs" will make short work of them "iambs" will make short work of them before long. If they were not fatuous they would see the handwriting on the wall and make some preparation for the evil day. Independent of the unsound condition of English society, of the envious and hungry eyes with which the Pro-Again, they say that confession demoralizes the people; that it is an institution of corruption and immorality. Those parties who go about preaching are as a general thing, very immoral men and general thing, very immoral men and who should be a midst other influences, are lost in unknown numbers. "Why don't you go to the privileged classes, nothing can be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera that the condition of English society, of the can be conditionated to be clearer the services of a price of the services of a price o life have grown too hard to permit of any community supporting an aristocracy like the English, large in numbers, monopo-lists of the land, farmers of the Empire for their own purposes; consumers, not producers, wasting the national weshib, and which, no matter how estimable in individual instances, in the mass corrupt individual instances, in the mass corrupt and corrupting. If at any time an here-ditary aristocracy subserved any good social or political purpose it has long since ceased. It is becoming daily more and more evident that such territorial monep-olists as the Dukes of Satherland and Bedford, and Devonshire, and Westmin-Bedford, and Devonshire, and Westmin-ster, with their enforcement of every feudal right, and voidance of every corresponding duty, have become incom-patible with the progress, or even safety, of society. All that can be hoped for, then, is that the progress of legislation will avert that violent "removal" which the French practiced on their arist-cracy a century see.

This Tablet, this aristocratic English faction, stand in peculiar darger. They have rejected with contumely our offer of alliance; they have no footing or back in their own country. They have made themselves one with the world accursed themselves one with the world accurated of God; and, even supposing (what is lamentably contrary to fact), that Eugland was shaping towards a re acceptance of the Faith, they would be rather stumbling blocks than aids to a consummation so ardently to be desired. They withstand our demand for justice because they fear it would lead to the destruction of their own monopoly; while they cannot for give us for retaining not only the form, but the spirit of Christianity, which either they never had or have abandoned. We cannot forget that their chief, the "Premier Duke," marshalled his noble friends to vote the rejection of the "Compensa-tion for Disturbance" Bill, which, as Mr. Gladstone truly declared, was intended to prevent the unroofing of thousands of Irish homes, and the eviction of tens of thousands of his humble fellow-Catholics. It has been asked before it may be asked again, if his own roof tree is the stronger or his own fireside the happier for this attempt to quench the hearths and make bomeless wanderers of multitudes of people brought to the verge of destruction by evil land laws? It is said that he regrets this callous and inhuman act. If so, let his atonement be as public as the outrage by which he stained his name. This blindness, this it justice, on the part of English Catholics are so indefensible in their nature, and

so calamitous in their results that it is most desirable to have their origin. The Tablet and its friends have adopted to the full the great British ides. Now the Great Britain, with many admirable and excellent qualities (which we do not in the least desire to depreciate or deny) has an insular narrowness of view which prevents his seeing any interest but his own. People and countries beyond his own borders he has a radical incapacity to do justice to when they conflict in the least degree with his interests. In addition to this judicial defect, his view of Ireland is largely leavened with national prejudice of ancient growth, with trade jealousy, and sectarian malice. Of proof of all these we can point to the Times passim, whose stream of malignant lying has been at flood for months, and the volumn and depth of which have never been equalled. Happily not all Englishmen are so blinded. Splendid examples of fairness are given by such men as Ru-kin and Labouchere, and John Morley, and above all by Joseph Cowen. What they, all non-Catholics, see and say, we claim that the Tablet could also see and say if it washonest. Its essential, intentional dishonesty is shown more by sins of omission than commission, though the latter are far from being wanting. An ordinary Englishman might read the Tablet for ever without getting a glimpse of the real nature of the struggle between the countries, without suspecting that there existed here an ancent Catholic nation, with the strangest and most tragic history that the world has known. He would

existed here an ancient Catholic nation, with the atrangest and most tragic history that the world has known. He would never imagine or find out "from this principal organ of English Catholic opinion" that this nation had found religious freedom for it and its friends, and that it was yet struggling to obtain for itself the most ordinary and elementary rights of civilized men from the countrymen of the Tablet, and in spite of its opposition.

civilized men from the countrymen of the Tablet, and in spite of its opposition.

This Great British narrowness—this incapacity to see any interest but its own-leads to an idiotic blindness and inconsistency where "British interests" are concerned. Those for the Tablet are more than the Decalogue and the whole moral law. At the bottom of the great Briton's mind is the conviction that England is mind is the conviction that England is the hub of the universe, and himself the centre and sum of creation. Irish or Indians, Egyptian or Burmese may pos sibly in this view have some rights natural or acquired but that these should for a moment "stay the march of our Imperial power," or 'hinder the advance of British civilization," are propositions too preposterous to be discussed. If the Tablet was Catholic it would not permit itself to be blinded by this Pagan settlement, but by no other is it more apparent. by no other is it more openly avowed. Generally a weak echo of the Jingo Pr. ss, it now and again becomes rapidly ur just. "Whatever," it says, "be the true character of Arabi, ringleader of a meet character of Arabi, ringleader of a meet ing, or representative of whatever there be of national life in Egypt, can matter nothing to the people of this country... Traitor or hero, Arabi must go the way of sail the enemies of England. Certainly, why not, for all that makes for England is sight, and all against her wrong. These are ethical principles very agreeable and convenient, for the Great Briton, but hardly so good for the rest of mankind, and, as far as we know, not to be found in and, as far as we know, not to be found in the teaching of the Catholic Church. And so for the slaughter of thousands at Alex andria-of "a people with whom we are not at war," or for the murdering of tenof thousands in Upper Egypt of "people" rightly struggling to be free, the Tablet has no word of condemnation! This is the 'Catholic" journal which is bound to take at all hazards "the defence of the

met by a smile of calm superiority. The thister Sunday this year failing on the "we" of the Spectator so keenly satirised to by Mr. Freeman, is common to the race, and your interlocutor replies, "Oh, yes, I see that is your view; but you are Irish, you know. We are English, and we have our own view, which we mean to keep," the voice of the pastors of the Church. No doubt too that many will during that anissed with a smile of conscious super-cerity. Such, perhaps, as the English resident feels for the native Hindoo or the Briton everywhere for all of whom he is not atraid. It is within our knowledge that some of the most eminent ecclesiastics in Ireland have again and again exclaimed against the course the Tablet was pursuing, with no greater fablet was pursuing, with no great effect than that of exciting some jocularity in the editor's effice. That any men, Irishmen of high or low degree, lay or ecclesiastic, should think of influencing "Our" view of changing "Our" conduct, was altogether absurd. Some conduct, was altogether absurd. Some surprise might be excited at the strange ness of Irish perversity, but that "We" were to be dislodged for a moment "Our" ordinary condition of completons cell were to be dislodged for a moment "Our" ordinary condition of complacent self-sufficiency was not to be thought of. And so "we" dismiss with lofty contempt all ideas different to "ours." ideas different to "ours."

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Nevertheless, we declare once again that the Tablet as at present conducted, is destructive of Catholic unity and ctarily, and opposed to the best interests of the Church, all which and much more we hope to prove in subsequent articles.—Dubling BISHOP'S VISIT TO ALVINSTON.

Freeman's Journal

CATHOLIC NOTES.

It is said that Cardinal Manning desirous of resigning his diocese on ac-count of his advancing age and the heavy duties of his office. The Pope, it is under stood, will send Monsignor Stonor to London, to confer with Cardinal Manning

The Rev Father Macarius, a member of the Capuchin Order, is organizing a great pilgrimage of Austrian Catholics of Lour-des. It will take place in August next. Many persons of high rank have already aguified their intention of joining in the devout undertaking.

Archbishop Tache, of St. Boniface, la week baptized 29 Indians confined in the penitentiary there for rising against the Government. Poundmaker was one of the

Negotiations have been concluded by which the Christian Brothers will pur chase a lot of land on Sherbrooke street, Montreal, for their new scholastic insti-tution, which it is expected will cost \$300,000.

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Catholic Record.

LONDON, SATURDAY, MAR. 6, 1886.

CALENDAR FOR MARCH.

1 88 Albinus and David, Bps and Confs.
2 8t Simplicius. P. and Conf.
3 8t. Oanegundes, Empress.
3 8t. Oanegundes, Empress.
4 8t. Sasimir, King and Conf. St. Lucit
P. and M.
6 8t. Orian, Bp. and Conf
6 88. Victor and Comp. MM.
7 Quirquagesima Sunday, St. Thoms
Aquinas, Conf and Doct of the Ch.
8 8t. John of God, Conf
9 8t. Frances of Rome, Widow.
9 8t. Frances of Rome, Widow.
9 4sh Wednesday. Beginning of Lent.

it John of God, Conf.
it. Frances of Rome, Widow,
sak Wednesday. Beginning of Lent.
sak Wednesday. Beginning of Lent.
seria. 88. Cyril and Methodius, C.s.,
loat Sacred Passion of Our Lord.
it. Gregory the Great, P., CY. and Dr. of
the Ch. (Mar. 12.)
it Sunday in Lent.
seria. 85. Longinus, M.
eria. 85. Finlan the Leper.
T PATRICK, Apostle of Ireland. Embors.
T PATRICK, Apostle of Ireland.

Day.
St. Gabriel, Archange!.
St. JOSEPH, SPOUSE OF THE B. V. M.,
Pat. of Univ. Ch. Ember Day.
Most Holy Crown of Thorns. Ember Day.
(Mar. 19)
2nd Sunday in Lent.

the Ch. ia. St. Simon, Martvr. nunciation of the B. V. M. Holyday of Obligation.

Most noly Lance and Nails.

Ferla. St. Robert, Bp. and Conf.

3.d Sanday in Lent. St. Sixtus III., Pop and Conf.

Ferla. St. Cyrillas, Deacon. M.

Ferla. St. Amedeus, Conf.

Ferla. St. Guy, Abbot and Conf.

DIOCESE OF LONDON.

The following are, by order of His Lordship the Bishop the Lenten regula-tions to be observed in the diocese of

1st. All days of Lent, Sundays excepted, re fast days.

are fast days.

2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tue-days, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the ame time is not allowed in Lent. The following persons are exempted from abstinence, viz.:—Children under from abstinence, viz.:—Children under from abstinence, viz.:—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labors, or some other legitimate cause, cannot observe the law. Lard may be used in preparing fasting food during the season of Lent, as also on food during the season of Lent, as also on all days of abstinence throughout the year by those who cannot easily procure

holy time strive to gain the indulgence of the jubilee, and thereby greatly add to their stores of graces and merits. Those who really desire to put the Lenten time to profit should begin on the first day by atering into themselves with all sincerity, in order to know their weaknesses and their dangers. These known, advancement is, to honest and sincere souls, comparatively easy. They must also from the beginning cultivate not only a spirit of mortification, but one of prayer, to abide with them throughout life. We exhor our readers to lose no opportunity during the holy season about to open, to strive for such an increment of grace from on high as will enable them to conquer every

On Saturday last His Lordship the Bishop of London, accompanied by the Rev. Father Flannery, visited Alvinston, village situated on Big Bear Creek, on he C. S. R., thirty five miles from St. Thomas. His Lordship's visit was to make personal enquiry into the spiritual inter sts of the scattered Catholic population of that section, and to give some attention to the financial standing of the church erected there some years ago. At Mass on Sunday morning the Bishop addressed a large congregation, half of which were Protestants, in a lucid and touching disourse on Catholic doctrine and practice, closing with earnest exhortation to all present to live according to God's will and aw. His Lordship after mass held a meeting of the Catholic heads of families, and with them transacted pressing and im-portant business in regard of the Church debt. In the evening the Rev. Father Flannery preached to a large audience.

DEATH OF THE VERY REV. FATHER and upholding the gospel in the north-TABARET, D. D., O. M. I. ern half of North America, and whose

Words cannot express the emotion that filled our heart when the following mesage, flashed from the Dominion Capital, vas placed on Sunday eyening last in our ads: "Father Tabaret died to-day. Funeral Wednesday. A. Pallier, O. M. I.," nd again when this was supplemented early on Monday morning by another : "Fathe labaret, Superior of College, died of hear sease yesterday at one p. m." The en sense of lose, the profound feeling of sorrow that agitates us in penning the lines are, we know, felt by thousands throughout this and the adjacent country, who, like us, recognized in the deceased priest, not only a trusted and unchangin friend, but a father whose affection wa ep and tender. As we pause in sadness contemplate the suddenness of the low that has fallen upon the congregaion of which he was one of the patrirchs, the institution of which he was the patron and sweetest glory, the city of which he was so distinguished a citien, and the cause of education, of which he was the devoted apostic, indeed forcibly and feelingly reminded indeed forcibly and feelingly reminded of the truth that in the designs of God shere is always matter for meditation ver deeper, for discovery ever ampler, nd for admiration ever holier. But a w weeks have passed since we saw Father Tabaret, at the dedication of St. Patrick's Church, Ottawa, and not for years had we seen him so cheerful, nimated, and seemingly healthful. At the solemn opening of St. Peter's Cathedral, in this city, on the 28th of June ast, he was one of the honored visitors, filling during the ceremony the position of chaplain to the Bishop of Hamilton But now he is no more. The God in whose service he had so long labored hath in His inscrutable wisdom called him o his reward, and to the decrees of that risdom we must bow our heads and incline our hearts. With the city and col lege of Ottawa was Father Tabaret so ong and so closely identified that we may here be permitted to repeat that which in June, 1883, we wrote. After reference to the College we went on to

"That institution was the first Bishop of Ottawa, late venerated Dr. Guigues who was consecrated in his episcop city, then called Bytown, in July, 1848. The foundation of the College was one o the very first purposes to which this levoted prelate applied himself. Placng the infant seat of learning under the harge of the Oblate Fathers of Mary mmaculate, to which congregation the worthy Bishop himself belonged, Dr. uigues had the pleasure and satisfaction of witnessing its rapid growth and won lerful success. Before the close of hi poor and the oppressed I'

This utter upprincipledness is not consistence with any one of the favoured nation. You bring forward every principle of justice, every fact of history, svery motive of policy and wisdom, to make an overwhelming case for Ireland. You are met by a smule of calm superiority. The motive of the Spectator so keenly satirised seems that the college of Ottawa had taken a front rank among the educational establishments of the Dominion that the position of the Spectator so keenly satirised seems that the college of Ottawa had taken a front rank among the educational establishments of the Dominion of existence when the Legislature of the united Canadas raised it in 1866 to the trank and dignity of a university. This was indeed a signal honor for the College. episcopate, the College of Ottawa had indeed a signal honor for the College, but it was an honor merited by faithful nd unremitting service in a noble cause. It is an honor, too, that has, since ts bestowal, been borne with dignity and a just appreciation of its responsibilities, known and acknowledged throughthe Dominion of Canada, out the Dominion of Canada. The College has kept pace with the growth of our metropolitan city and with that of the entire country. In 1847, at the time of Bishop Guigues' appointnent to the See of Bytown, that rising ourg contained a small and straggling population of about five thousand souls. Fen years later that number was more han doubled, and at the time of Bishop durgues' death, in 1874, the city of ttawa could not have contained fewer han 25,000 people. At the present ime the Dominion Capital, with its suburbs on both banks of the Ottawa, an lay claim to a population of fully orty thousand souls. For years after ts foundation the College could never count on its rolls as large a number of tudents as one hundred. And in 1866, when chartered by the Parliament of old Canada as a University, the College had out few more than that number. Today, however, the number has risen to figure that the best friend of the instituion would not in 1866 have dared to pre liet for this year of grace, 1883, for there are now on the College rolls the names of nearly four hundred students. To whom is this marvellous success due It is due under God to the zeal and devotedness of a faithful and venerated priest, the Rev. Father Tabaret, who since 1853, has been intimately connected with the College, holding, with some slight intermissions, during the long period since elapsed, the post of Pre sident of that institution. In the Harp for August, 1879, we find a brief bu pointed and interesting sketch of this

distinguished priest. "The Rev. Joseph Henry Tabaret, now in his fifty second year," says the writer in the Harp, "is a member of the Missionary order to whose devoted seal is confided the laborious task of spreading

devotion to the Immaculate Mother of God is indeed congenial to the Land of Mary, as America may well be called. From the Santa Maria Christianity first hailed the New World, and now the Oblate Fathers of Mary Immaculate push the Christian conquest of the great Col-umbus even into the frozen domain of the benighted Esquimaux. America we the first foreign mission of the Oblate Order founded in Catholic France, the radle of so many missionary orders, by truly apostolic man, the Right Rev. Charles J. E. de Mazenod, Bishop of Marseilles. Devotion to Mary Immaulate, his predilection for the Oplate's est cherished virtue, charity, and an ardent desire to devote himself to missionary labor, led the youthful Tabaret to seek admission into the Oblate Order. His religious and missionary training began in the novitiate Notre Dame de L'Osier, a miraculous Sanctuary and Pilgrimage of Our Lady in the Department of L'Isere, not far from his native place, and was completed in the Scholasticat or Theological Seminary of the Order, at Marseilles. After receiving ordinatio at the hands of the venerable Bishop of Marseilles, the zeal of the youthful misionary being found equal to the sacrifice of quitting home and country, and all that he held dear, to win souls to Christ, he was sent to the American mission. This mission of the Oblate Fathers, which now extends from the coast of Labrador to beyond the Rocky Mountains, and from the Gulf of Mexico to the extrem north, was then chiefly centered in Canada. The diocese of Ottawa, whose first bishop was an Oblate, the late Right Rev. Dr. Guigues, had the good fortune to enjoy, almost exclusively, the valuabl ervices of Father Tabaret. There h labored for several years evangelizing the scattered population of varied rac and tongue and color of that vast diocese. In 1853 he became permanently attached to the College of Ottawa, oundation of his order destined to open to the Catholic youth of the Oltawa district the avenues to the sanctuary and the various liberal professions. Sinc then, thanks to his able management as President, its sphere of usefulness has vastly extended, and now the Catholic youth of the United States, as well as hose of the several provinces of the Dominion, prize the solid and varied dvantages which the chartered College Ottawa affords them, and so flock nither, and there love to remain under the paternal, enlightened away of the beloved President, to whom that institu tion chiefly owes its progress and sucsess. In 1874 he introduced a new Programme of Studies, of a higher and more comprehensive scope than the old one, and not inferior to those of the most advanced educational institutions of the Dominion, such as to meet the requirements of the youth of every class, whether destined for commerce or the iberal profes ions. It wisely aims at practical utility, as well as thoroughness and approved method, in the several courses. At the same time he also in eaching-giving to each professor a ecial branch, which is far superior to he system previously followed, in which the professors had each the sole and entire charge of a class, and so taught various branches; a system yet in vogue in many of our colleges. The new method ensures more perfect knowledge on the part of the lecturer, and the more rapid and solid progress of the disciple. This is unanimously admitted by those who have seen the two systems at work, In an audience of His Holiness, Leo XIII, in January, 1879, the Bishop of Ottawa submitted the Pro-

gramme of Studies adopted by the Col-lege of Ottawa to the Holy Father, who approved of and blessed it, and as a mark of his appreciation of the valuable services rendered to Catholic education by the President of the College, delegated His Lordsnip to confer upon him the exalted title and privileges of Doctor of Divinity. That title and these privileges were onferred on Father Tabaret by His Lordship on the 18th of June, 1879, in the presence of the students and alumni of the College. The latter had then sembled for the first time in a re union the success of which reflected credit on

its originators. Their re-union was taken advantage of to present, on their behalf. the Rev. Father Tabaret with an oil por trait of himself. The presentation this portrait suggested to one of the alumni some beautiful lines from which we take the following: Painter, stay thy hand a while,
study well the one before thee;
Mark the father in the smile;
As he's bending, artist, o'er thee!
Mark the brow so large and high!
Mark each feature mind revealing!
Mark the flashing of the eye—
When the heart is touched to feeling.

If thou nobly doest thy task,
If thou fillest well thy outy,
Painter, nothing more we ask,
Grand shail be thy work of beauty
We shall see the mind and heart
Every noble passion swelling;
We shall read the hidden chart
We shall read the hidden chart
Where the glowing thoughte are dw

Painter, strength be in thy hand.
Let thine eyes be true in tracing:
Thou hast got a subject grand.
Thousand spienders interlacing,
Painter, do thy duty well,
Fame will crown thy great endeavor;
Let the future ages tell,
How thy name will cound forever!

In the address then presented to Father Tabaret, on that oc alumni said :

alumni said:

We hailed with joy the announcement of this reunion, which affords us an opportunity of presenting to you, Very Reverend Father, the most fitting testimonial of gratitude and affection our hearts could desire and artistic excellence portray, of manifesting our appreciation of the many great qualities of mind and heart that have never failed to min for you the extern and devoted. mind and heart that have never failed to win for you the esteem and devoted attachment, not only of the students whose happiness and signal advantage it is to have been under your wise, able, and paternal direction, but also of your professors, and of all those to whom your modest excellence becomes known. The high honor of Doctor of Divinity which has just now been formally conferred upon you by His Holiness Pope Leo XIII., through the lowing hands of the wenerable prelate, who, like ourselvas upon you by His Holiness Pope Leo XIII., through the loving hands of the venerable prelate, who, like ourselves, calls you Dear Director and father, is a striking proof that the fame of your modest, sterling merits has spread far beyond the limits of this city and dio cese. What a happy coincidence that the common Father of the Faithful, through his worthy representative, to day unites with us in doing you honor, by bestowing upon you a most distinguished mark of esteem for your eminent learning and ability, a fitting reward for your great services in the noble and holy cause of education! Pray allow us to say, for this also redounds to your honor, your great services in the noble and holy cause of education! Pray allow us to say, for this also redounds to your honor, how delighted we are to learn, that from the lips of the Holy Father came words of satisfaction, praise, and encourage ment, when we heard from the most reliable authority, and saw evident proofs of the advanced, complete and excellent course of studies here successfully followed. This, we say, redounds to your honor; for who ignores that to you especially this institution owes its past success, and will doubtless chiefly owe its further development? Many of us have been agreeably surprised to see the magnificent proportions this our college home has attained since we left, and to find that corresponding progress has been made in its course of studies and professorial staff. This augurs well for the realization at no distant day of our earnest desire to see this chartered College of the capital of a vast Dominion exercise all its chartered powers, to witness the inauguration of its faculties of law and medicine, which will complete and give prestige to its university course—a course now partially established, for the faculty of arts and science (the most important, the essential university faculty) is now, we are happy to see, in important, the essential university faculty) is now, we are happy to see, in very successful operation. It is doubt very successful operation. It is doubless a source of joy to you, Very Reverer Father, to see the success many have attained in different careers. have attained in different careers. You see in our ranks many learned and worthy priests, several of whom, while imbiding here ecclesiastical knowledge devotedly co-operated with you in our instruction. You see among us some whom public confidence has called to whom public confidence has called to legislative honors. You see the bar and the press ably represented. You see those who have already won a reputation of skill in medicine, and others more youthful who hopefully aspire to the same reputs. In fine, you see many trusted members of the civil service, and means account here. trusted members of the civil service, and many successful business men. Our success we gratefully attribute to the wise direction, and practical, excellent training the students of this College receive at your hands, and from those whom your able lessons have formed to the important and difficult task of educating youth.

wher, continues the writer in the Harp, the hero of the feast arose to reply he received a perfect ovation. He tried in vain to conceal his emotion; it was betrayed by the tremor in his voice and by two his terms that stole down his betrayed by the tremor in his voice and by two big tears that stole down his cheeks. The reply was characteristic of the man—full of gratitude, full of affection, and forgetful of self. The College, he said, was the creation of the Congregation of which he was an unworthy member; under God, its success was due to the direction of his superiors and the devotion of his brothers in religion, to the encouragement and support of the late Bishop and of his worthy Successor. To them belonged all credit and honor for the good that had been done. This was his theme, and, as he proceeded, a stranger, entering the hall, would have supposed it was the discourse of an Alumnus, who had been nurtured and reared and made what he was by the College, and not of the Founder and President, who had borne, for the most part alone, the labor and anxiety of its institution and administration. But his children knew him

To be of worth, and worthy estimation :" and they rejoiced, as well they might, that the fame of his merits had reached the Centre of Catholicity, and that the Sovereign Pontiff united with them on that day in doing honor to whom honor

We cannot forbear giving our readers an extract from the eloquent speech of the member for Montreal Centre delivered on the same occasion, for here Mr Curran spoke the sentiments of all who knew the late Father Tabaret :

"If our meeting," said he, "has had its joys, it had its sorrows. Whilst we have inted with pride to those of our fellow. students, who, for their learning and plety, have been called, like your Lordship, to xalted positions in the Church, to those who have fought their way to prominence n public life, in the liberal professions, in mmerce and every branch of industry, we have had to shed a tear over the fate of those on whom the merciless hand of leath has fallen, or whose bright prospects have been blighted through misfortune. Rejoicing, however, in the main has triimphed, gladness has vanquished sorrow, but amidst all our causes for gratulation the one thing that above all others has afforded us pleasure and grateful emotion s, that we meet not to revive old friend. hips, but to witness the acknowledgment by the great centre of Catholic authority, of the superior merit, the irreproachable

the promotion of learning, whose name can never be disassociated from this institution, who has been a father to us all, and to whom not only this College, but the country, owes a debt of gratitude which, if it cannot be repaid, will at all vents be cheerfully acknowledged. Need I mention the name of the reverend, the evered and beloved Father Tabaret ?"

Never again will this worthy, kind nd true-hearted priest welcome to Coland true-hearted priest welcome to Col-lege Hall, with pleasant smile and hearty greeting, the alumni whom he loved and whose course through life he so tondly followed. Father Tabaret has, however, left in the missionary and educational annals of the Dominion educational annals of the Dominion a name that will live as long as truth and justice are revered by men. His was truly a noble character, his a truly illustrious life. In his relations with other men, whatever their position, however unfortunate their lot, he bore in mind that truth enunciated by Carlyle: "Before we censure a man for seeming what he is not, we should be sure that we know what he is." And in the great work of Christian education in which his very heart was centered, and his every thought, feeling and sympathy enlisted, he sought to inculcate that which De

Mark his maj stic fabric! He's a temple Sacred by birth, and built by hands divine; His soul's the delty that ledges there; Nor is the pile unworthy of the God,

CATHOLIC JUDGES.

In the Ottawa Free Press of the 24th ilt. we read :

"Mr. Thompson, minister of justice, who is reported as having, at the St. Columba meeting, charged Mr. Mackenia columns meeting, charged Mr. Macken-sie with never appointing a Catholic judge during his term of office, writes to a Tory contemporary correcting its report as follows:—Mr. Editor,—Permit
me to make a correction in your report
of my remarks at St. Columba last evening. I am represented as saying that Mr. Mackenzie had never appointed a Mr. Mackenzie had never appointed a Catholic judge. The abbreviation of the report gives the statement too general an application. I was speaking at the time of the mode of dispensing patronage in my own province by the two parties of the Dominion, in order to show that Sir John Macdonald's govern-ment was not justly accused of dealing unjustly with Catholics at the dictation of their opponents, J. S. D. THOMPSON."

The minister certainly could not have ade the statement attributed to him that Mr. MacKenzie had appointed no Catholics to the bench, but he had right on his side when he complained that the late Premier did not act justly by the Catholics, of some Provinces at least, in promotions to the bench. Mr. Mac-Kenzie did not do that which, by every consideration that should in such cir-cumstances have weight with the leader of a government, he should have done, call any Catholic to the bench of the Superior Court of Ontario. We may, however, remind the hon. gentleman, present Minister of Justice, that there is now a vacancy on the bench of Ontario caused by the death of the late Judge Morrison, and that the Catholic minority of Ontario look to him to fill it with a Catholic, We have already named one Catholic gentleman, Hugh McMshon, Esq, Q. C., Toronto, as eminently fitted for the position.
Will Mr. Thompson overlook him? Let the hon. gentleman, who has our best wishes for success in his position, now do that which Mr. MacKenzie did not dogive the Catholics of Ontario adequate representation on the Bench. To at east two places thereon they are entitled. With anything less they will not be satisfied.

AN EXTRAORDINARY LETTER.

There appeared in the columns of our respected contemporary, the Pilot, in its sue of the 27th ult, a letter dated from New York on the .3th of the same month, dealing with Canadians in general, and Irish Canadians in particular. The production is one of the most extraordinary we have ever perused, extraordinary in its mendacity, extraordinary in its wilful misrepresentation, extraordinary in the absence of even the semblance of truth from most of its assertions. We may deal with it fully in our next issue.

WE BEG to return thanks to Mr. Edward Pinard, Collector of Water Rates for the city of Ottawa, for a copy of the Annual Report of the Water Works comvirtue, the scholarly attainments of one mittee of the city of Ottawa for the year-who, I may say, has sacrificed his life for ending Oct. 31, 1885. THE CHRISTIAN GUARDIAN THE SEE OF PETER. The Christian Guardian (Method

dulges in some pious blackgu anent the Archbishop's letter to tants, a document prompted by C zeal, conceived in kindliness of hes couched in language to which th fastidious advocate of civic harmon not object. The Guardian rakes u long-ago exploded calumnies concertain of the Popes, as if any man of living, no matter what his p can be alleged as proof against the ness of sound principles or a tes against truth. Human nature accompany men to the highest po and most exalted offices. But the dynasty, viewed as one whole for inception at the installation by Himself of Peter in the primac supremacy over His church, till the present moment, offers the im mind a spectacle of continuous h of unbroken stainlessness of life, exampled fidelity to duty in proand in adversity, nay, of an unpar heroism in every circumstance, vici and trial of its long and varied h that must convince the believer supernatural, and in the effica Christ's promises, that this dynasty work of God and not of man royal or imperial line of ancte modern times can for a moment be pared to the Papacy, in its en bleness of character. Macaulay hi who affected to look on the Churc mere human institution, the wo man's own hands, is forced to say post reformation Popes :

"The Roman Pontiffs exhibited is own persons all the austerity of the anchorites of Syria. Paul the brought to the Papal throne the sar yent zeal which had carried him in vent seal which had carried him in Theatine convent. Pius V., und gorgeous vestments, wore day and the hair shirt of a simple friar, to barefoot at the head of processions, even in the midst of his most pavocations, time for private prayer regretted that the public duties of him were unfavorable to growth it ness, and edified his flock by innuminatances of humility, charity, an instances of humility, charity, an giveness of personal injuries, while same time he upheld the authority See, and the unadulterated doctri his church with all the stubborness a hemence of Hildebrand. Gregor Thirteenth exerted himself not or imitate, but to surpass, Pius, in the virtues of his sacred profession."

Catholics are, of course, ever grie

notice infidelity in high places.

grief," says Father Weld, in his 'Suppl of the Society of Jesus, "such grie fill all those who feel for the Chui love that children owe to their moth there is nothing here that ought t prise them. Priests and religious u ful to their calling have at all time one of the scourges by which G allowed His church to be afflicted have only to remember that Arius priest, Nestorius a patriarch, and an apostle. The miserable sin disciple did not make the eleven le to the Divine Heart, or the institut Jesus Christ less holy. The abande of duty of a few does not dimin purity of the Church, which do depend on them for its holines would have imparted sanctity to they had not refused its influence.' faithful ecclesiastics, of whom we history, were not always robbers wh to steal and destroy the flock, no hirelings who sought to enrich then but shepherds who had not weigh the charge they had taken in hard, hearts sank in fear when they brought face to face with dange with trials of which they had thought. Often, too, they were men on the Church, whose wisdom

reject them as unworthy of the san

Of the Popes of the Primitive (

nearly all of whom sealed their their self-sacrifice, and their piet their own life's blood, we need n speak. No man, however sats spirit or purpose, has dared assa memories, impugn their motiv belittle their characters. In re to the mediæval Pontiffs we de say a word or two by way of cau not of enlightenment, to our r One of the curses of the feudal was its fruitful production of p factions, each imbued with an an and unscrupulousness against i that can only be described as mu and diabolical. These factions many cases very powerful in n and influence, enlisting the mos agencies and potent interests behalf. To better defeat or circ their enemies, they frequently so countenance, approval, or even as of the Holy See. This count approval and assistance was ever any faction or party that had not for end the defence or exaltation Church and the propagation Faith. Hence, in the minds of their party leaders, and of cours minds of their followers, were so seeds of hatred to the sovereign that has found expression in tudinous libels of their characte and motives, forming the basis umny after calumny upon men THE CHRISTIAN GUARDIAN AND to their trust as ever breathed the breath THE SEE OF PETER.

The Christian Guardian (Methodist) indulges in some pious blackguardism anent the Archbishop's letter to Protes tante, a document prompted by Christian zeal, conceived in kindliness of heart, and couched in language to which the most fastidious advocate of civic harmony could not object. The Guardian rakes up some long-ago exploded calumnies concerning certain of the Popes, as if any man's mode of living, no matter what his position, can be alleged as proof against the sound ness of sound principles or a testimony against truth. Human nature, will accompany men to the highest positions and most exalted offices. But the Papal dynasty, viewed as one whole from its inception at the installation by Christ Himself of Peter in the primacy and supremacy over His church, till the very sent moment, offers the impartial mind a spectacle of continuous holiness. of unbroken stainlessness of life, of unexampled fidelity to duty in prosperity and in adversity, nay, of an unparalleled heroism in every circumstance, vicissitude and trial of its long and varied history, that must convince the believer in the supernatural, and in the efficacy of Christ's promises, that this dynasty is the work of God and not of man. No royal or imperial line of ancient or modern times can for a moment be compared to the Papacy, in its enduring nobleness of character. Macaulay himself, who affected to look on the Church as a mere human institution, the work of man's own hands, is forced to say of the post reformation Popes :

"The Roman Pontiffs exhibited in their own persons all the austerity of the early anchorites of Syria. Paul the Fourth brought to the Papal throne the same ferrought to the Papar throne the same fer-vent zeal which had carried him into the Theatine convent. Pius V., under his gorgeous vestments, wore day and night the hair shirt of a simple friar, walked barefoot at the head of processions, found, even in the midst of his most pressing even in the midst of his most pressing avocations, time for private prayer, often regretted that the public duties of his sta-tion were unfavorable to growth in holi-ness, and edified his flock by innumerable instances of humility, charity, and for giveness of personal injuries, while at the same time he upheld the authority of his See, and the unadulterated doctrines of his church with all the stubborness and ve hemence of Hildebrand. Gregory the Thirteenth exerted himself not only to imitate, but to surpass, Pius, in the seven virtues of his sacred profession."

Catholics are, of course, ever grieved to notice infidelity in high places. "Such grief." says Father Weld, in his 'Suppression of the Society of Jesus,' "such grief must fill all those who feel for the Church the love that children owe to their mother, but there is nothing here that ought to surprise them. Priests and religious unfaithful to their calling have at all times been one of the sceurges by which God has allowed His church to be afflicted. We have only to remember that Arius was a priest, Nestorius a patriarch, and Judas an apostle. The miserable sin of one disciple did not make the eleven less dear to the Divine Heart, or the institutions of of duty of a few does not diminish the purity of the Church, which does not depend on them for its holiness, but would have imparted sanctity to them if they had not refused its influence." Unfaithful ecclesiastics, of whom we read in history, were not always robbers who came to steal and destroy the flock, nor even hirelings who sought to enrich themselves. but shepherds who had not weighed well the charge they had taken in hard, whose hearts sank in fear when they were brought face to face with dangers and with trials of which they had never thought. Often, too, they were men forced on the Church, whose wisdom would

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reject them as unworthy of the sanctuary. Of the Popes of the Primitive Church, nearly all of whom sealed their faith, their self-sacrifice, and their piety with their own life's blood, we need not here speak. No man, however satanic in spirit or purpose, has dared assail their memories, impugn their motives, or belittle their characters. In reference to the mediæval Pontiffs we desire to say a word or two by way of caution, if not of enlightenment, to our readers. One of the curses of the feudal system was its fruitful production of political factions, each imbued with an animosity and unscrupulousness against its rival many cases very powerful in numbers and influence, enlisting the most active agencies and potent interests in their behalf. To better defeat or circumvent their enemies, they frequently sought the countenance, approval, or even assistance of the Holy See. This countenance, approval and assistance was ever denied any faction or party that had not clearly for end the defence or exaltation of Holy Church and the propagation of Holy Faith. Hence, in the minds of many of their party leaders, and of course in the minds of their followers, were sown the

of life.

How would the Guardian like it, if we filled our columns, as fill them we easily could, with the record of Methodist ministerial fallings from graces during the past year?—with elopements of holy men, the very pillars of Israel?—with the covetings and the stealings of other men's wives, by men whose voices awakened the echoes of many a camp meeting grove? Why, our celestial friend would turn his eyes in horror to heaven and bitterly denounce our course. But we may with sincerity say that we would corn to have recourse to any such mode of attack on Methodism. which in its own inherent monstrosities and contradictions carries its own refutation. Methodism needs no assaults on its preachers or their lives to convince the fair minded of its fallacy. It is a modernized Pantheistic paganism covered with a very thin and quite trans. parent veneering of Christianity, but pearing not the slightest substantial resemblance to the Church of the Living God, founded by Christ Himself on the everlasting rock of Peter. It is sensuous emotionalism, with its divisions, its discords, its rebellion against God and conscience, its degradation, its spiritual aridity and ruin of souls. The Guardian singles out St. Pius V. for special vituperation and emphasized misrepresenta tion. Yet of him Ranke, the Protestant historian, in the review of whose "Lives of the Popes" Macaulay expresses himself in the terms above cited, says of St. Pius : "When Pope," he says, "he lived in

all the austerity of his monastic life.

fasted with the utmost rigor and puncti

ality; would wear no finer garments than before, . . . arose at an early hour in the morning, and took no viesta. If we doubted the depth of his religious earnestness, we may find a proof of it in his declaration, that the Papacy was unfavorable to his advance in piety; that it did not contribute to his that, but for prayer, the burden had been too heavy for him. The happiness of a fervent devotion, which often him to tears, was granted him to the end of his life. The people were incited to enthusiasm when they saw him walking in procession, bare-footed and bare headed, with the expression of unaffected piety in his countenance, and with his long snow-white beard falling on his breast. They thought there had never been so pious a Pope. They told each other how his very look had converted heretics. Pius was kind, too, and affable; his intercourse with his old servants was of the most confidential kind At a former period, before he was Pope, the Count Della Trinita had threatened to have him thrown into a well; and he had replied that it must be as God How beautiful was his greeting to this same Count, who was now sent as ambassador to his Court! 'See, said he, when he recognized him, 'how God preserves the innocent.' This was the only way in which he made him feel that he recollected his enmity. He had ever been most charitable and bounteous; he kept a list of the poor of Rome, whom he regularly assisted according to their station and their wants." The writer, after proceeding to condemn what he considers his severity, ends thus: he considers his severit mode of thinking exercised an incalcul-Jesus Christ less holy. The abandenment able influence on his contemporaries, and Church, of which he was the head. After so many circumstances had concurred to excite and toster a religious spirit, after so many resolutions and measures dominion, a Pope like this was needed, not only to proclaim it to the world, but also to reduce it to practice. His zeal and his example combined produced the most powerful effect."

The Guardian may assail bishops, belie popes, and revite the teachings of Christ, but it can never shake the unalterable faith in and devotion of Catholics to the See of Peter. That faith, that devotion, that implicit confidence borne by Catholics towards the Roman Pontiffs, is so well expressed by Cardinal Newman, that we cannot refrain from giving his ipsissima verba. "In the midst," says this illustrious man, "of all our difficulties. I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism, which supports me, if I begin to despond, and to which I ever come round, when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See; St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust that can only be described as murderous him. He is no recluse, no solitary student, and diabolical. These factions were in no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world: he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable and has been happy in his anticipations, whose words have been facts, and whose com mands prophecies, such is he in the history of ages, who sits from generation to generation in the chair of the Apostles, seeds of hatred to the sovereign Pontifts as the Vicar of Christ and the Doctor of that has found expression in multi- his Church. . . He came first upon an

soon gathered out of all classes of society, the slave, the soldier and the high born lady, and the sophist, material enough to form a people to his Master's honor. sobered them, and backed them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children than the older populations which they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as

the Hun, yet in him they found their

match, and were shattered and he lived

on. The gates of earth were opened to the east and west, and men poured out to take possession, but he went with them by his missionaries to China, and Mexico, carried along by zeal and charity, as far as those children of men were led by enterprise, covetousness or ambition. Has he failed in his successes up to this hour? Did he in our fathers day fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater man, and his dependent kings, that, though in another kind of fight, he should fail in ours? What gray hairs are on the head of Juda, whose youth is renewed like the eagle's, whose feet are like the feet of narts, and underneath the Everlasting

Arms?" (Idea of a University, p 13). Thus of Peter hath spoken the greatest living writer of the English tongue, and thus feel the Christian millions that listen to, reverence and obey the voice of the Roman Pontiff. Never, we may safely say, was the heart of the Catholic world bound so tenderly to the teaching, nor its every affection so closely intertwined with the fortunes of the Holy See, as in this last quarter of a so. called enlightened, but really scoffing and unhappy age.

THE IRISH QUESTION.

Mr. Justin McCarthy, in his letter of last week to the American press, says that it was amusing to hear the burst of ironical cheering with which Lord Randolph Churchill was received by the Irish members in his first speech since his return from Ireland. The noble but untruthful firebrand looked around as if astonished or abashed at this singular demonstration. Only the other day an outspoken advocate of Home Rule, nay, more, a close ally of the Nationalists. he fell prostrate during his late visit to Belfast before the Orange Moloch, and invited his hearers not only to participate in, but to provoke civil war. He no doubt did his utmost to get the late government to go in for Home Rule, but, having failed. resolved to drop all advocacy of the principle. His speech was to the Orangemen of Belfast, accustomed as they are to the blood and thunder of local spitfires, dull, tame and moderate. The member for Longford declares that Mr. Gladstone is working hard on his Home Rule scheme. He will not proceed by mere resolution, but will at once introduce a full and comprehensive scheme. Mr. Morley has thus far given satisfaction to the Irish party. He has shown a determination to see things for himself, and will suffer none of the rule or ruin dictation of the Catholic officials. Mr. McCarthy states that the event of the week in Parliamentary circles was the speech of Sir Thomas Henry Grattan Esmonde. "He is a descendant of Henry Grattan, is very young and handsome, an aristocrat and landlord, who throws in his lot with the National party. His speech was singularly quiet and modest, almost monotonous in its subdued accents. The language was remarkably clear and good, and it contained several bright hits. The house listened with much interest. It always likes a young aristocrat, whose father and grandfathers were members in their day—especially if he begins modestly. Sometimes Sir Thomas Esmonde will astonich the House by his resolute outspoken Nationalism : then the House will groan at him and try to put him down. The House will not succeed in this. The firm lines in his handsome face tell anydown.

The member for Longford also transmits the pleasing intelligence that the Irish party has formed a committee to take special charge of the question of national education in the schools and universities. On the committee, among others, are Messrs. Parnell, Dillon, Sexton, Sir Thomas Esmonde, Mr. Gray, and the two Mc-Carthys. Mr. Gladstone's hands will be greatly strengthened by the result of the Cardiff election, wherein Sir Edward James Reed, Lord of the Treasury, was bitterly opposed, but succeeded in defeating Mr. Llewellyn, his Conservative opponent, by a majority of 5,708 to 4,845.

The people of Irel and are hopeful of justice from Mr. Gladstone. Mr. Morley's speeches to the electors of Newcastle pespeak a statesmanlike treatment of the Irish problem by the new government. The right hon. gentleman, in one of his

election addresses, said: that has found expression in multitudinous libels of their characters, lives
and motives, forming the basis for calumny after calumny upon men as true

| Concession, gentlemen, is either right
or wrong. If concession is right we need
no thanks, and if it is wrong we deserve no
fertile in the resources of his cruelty, he

have a different system of government in Ireland from that which we have in Eng-land? Why should we shrink from a different system of Government in Ireland? to form a people to his Master's honor.

The savage hordes came down in torrents from the north, and Peter went out to meet them, and by his very eye he sobered them, and backed them in their ernment; above all, your 50 or 60 coercion acts made a difference which you would do well not to leave out of sight. Theredo well not to leave out of sight. Pherefore, why should you be shocked by proposals which recognize the fact of this difference, and only insist that we should
begin by facing the facts as they are, by
not contenting ourselves with the old
alovenly, shilly-shally policy of half meas
ures, but at last grapple with the problem
in all its difficulties, facing every fact that
is to be met, and making whatever sacrifice
may be necessary, either of our time, our
energies or our thought, in order to put
an end to a state of things which has ought so much wrong and sorrow to Ire land, that has brought so much humilia-tion and danger to England? I do not conceal—there is no harm in saying it—I do not conceal that I approach the Irish question, as I do all others in politics, from he point of view of a citizen of a great state. It is not merely because we wish to bring peace to Ireland, but because we see need of giving strength to England."

This is language becoming a statesman and a minister. It is language calculated to banish ill-feeling on the one hand, and lack of confidence on the other. The government, if it bring in a comprehen sive scheme of Home Rule, may not indeed succeed, but it will, at all events, have demonstrated an honest desire to heal a festering sore and remove the greatest weakness of the Empire. The perpetuation of the existing arrangement being an impossibility, either concession, such as Mr. Morley seems to advocate, or the Cromwellian policy, supported by our own Mr. G. Smith, must be adopted. If the latter be chosen, woe betide Britain.

WASHINGTON'S BIRTHDAY.

We are pleased to notice that Americans never fail to do honor, on this glad anniversary, to the memory of the patriot first president, who won for them independence, and for liberty a glorious inheritance. In Catholic institutions throughout the country, the day, Feb. 22nd, was this year celebrated with enthusiasm. From the Irish World of the 27th we learn that the commemoration of Washington's natal day in Manhattar College was altogether worthy the stand. ing and merit of that great metropolitan institute of learning, and in every respect calculated to keep green in the hearts of America's youth the recollections of patriotic self-sacrifice and ennobling love of country, associated with the name and the flag of Washington:

The College Hall of Manhattan College, Manhattanville, New York City, could not, says our N. Y. contemporary, hold more than half of those who sought admission to the exercises on Washing ton's Birthday. Brother Justin, that most zealous of educational workers acting principal, had his hands full, add his large corps of assistants did his large corps of assistants, in endeavoring to make things pleasant. "We will have to have an addition to the College next year," was the unanimous verdict that bespoke the popularity of the institution. American flags hung all over the stage and hall. A programme of oratory and music was in the hands

All interest centred in the oratorical contest, and when Brother Justin announced the names of the judges the excitement was intense. The judges were as follows:—Hon, Zachariah Montgomery, Assistant Attorney General of the United States; Judge Eilis, of Yonkers; Commissioner Edward C. Donnelly, of the Emigrant Industrial Savings Bank; Gen. Michael Kerwin, of the Tablet, and Patrick Ford, of The Irish the Tablet, and Patrick Ford, of The Irish World. While the audience and competitors were awaiting the verdict Brother Justin called upon one of the old college boys, Rev. Father Lavelle, of St. Patrick's Cathedral, who made a witty speech, in which he told of other days in that hall, and how the utterance of those addresses that der had teached of those addresses that day had touched the patriotic emotions of his heart and brought tears to his eyes. The judges awarded the prizes in order to Messrs. Garland, Elliot and Murray amid applause.

In the Buffalo Courier of February 23rd, we read a very interesting report of the celebration at St. Joseph's College in that city, an institution, like Manhattan, under the control and management of the Christian Brothers, and conone at a glance he is not a man to be put sequently occupying a foremost place among the many famed seats of learning of which our republican neighbors are so justly proud.

Washington's birthday was, says the Courier, a gala day at St.
Joseph's college. The American
flag waved its bright folds from flag waved its bright folds from the cupola of the building, and bade cheery defiance to the wintry sky. All the morning the young men were in high spirits, which even the destruction at noontide of that ill-fated fowl, vulgarly known as the gobbler, could not damped But this was not the only feast of th only feast of the day; there was one of the intellect, too, one that had been eagerly awaited. It was the oratorical contest for the gold was the Graterical contess of the Rt. Rev. S. V. Ryan, Bishop of Buffalo. A happy feature was that all who wished might speak, and thus no hidden Demosthenes was "left to bloom unseen." As a natural result of the privilege thus accorded to all, the number of applicants accorded to all, the number of applicants was so great that only the members of the commercial department appeared at this entertainment, those of the collegiate awaiting for a future day. Moreover, exclusive attention was not bestowed on those of natural ability to the detriment of others whose industry merited no little praise.

was a pleasant relief to the speaking.
The efforts of the young contestants were warmly applauded, and
awoke a lively interest in the approaching decision of the judges, who are the Rev. James J. Quigley, D. D., '70; the Rev. Christopher O'Byrne, A. M., '75; Edward C. W. O'Brien, M. D.; John A. Hoffmeyer, M. D., '68; John W. Sonnick, Ph. G., '69, and Martin A. Laux, LL.B., '71

While these were weighing the merits of the speaker, the president of the col-lege introduced Father Angelus O'Con-nor, O. S. F., pastor of St. Patrick's. He dwelt at length upon the pleasure he felt in the work of the students, upon the benefits of a Christian education, and upon the wide-spread labor of the brothers. Then turning to the young men he expressed his high appreciation of their efforts and reminded them that, while this contest was worthy of them, they should never lose sight of those loftier aspirations that make the life and warmth of every noble soul. Dr. O'Brien, chairman of the judges, announced that, though the task was no easy one, they had decided the following the most worthy: Joseph H. Boyle, John F. Mur-phy, William C. Murphy, James A Mc-Govern, Alexis C. Deutner, John H. O'Brien and John F. Bertles.

OPENING OF PARLIAMENT.

The long looked for session of the Dominion Parliament was opened on the 25th inst., at Ottawa, with the usual speech from the throne. Unlike other speeches from the throne, this one was awaited with great interest by both political parties, and by the impartial public-On North West affairs His Excellency was very guarded :

"Since the suppression of the insurrec-tion in the North-West territories, peace and order have been restored and now prevails. After so serious an outbreak some disquiet and apprehension of the recurrence of those disorders may naturally be expected to linger, and it will be duty of my Government to make such precautionary arrangements as will assure the present inhabitants, as well as intending settlers, of efficient protection against all disturbance."

He then, with good reason, we think, ongratulates the country on the completion of the Canadian Pacific Railway-but is evidently devoid of any well-grounded hope of an early and satisfactory settlement of the fishery question. His Excellency promises the North West an Dewdney. Among the measures promised by government this session are Bills for providing for a better mode of trial of claims against the Crown; for regulating Post Office Savings Banks in British Columbia and the North west Territories : for expediting the issue of patients for Indian lands; for the administration of the rights of the Crown in the foreshores of the Dominion; for the establishment of an experimental farm; and for the amendment of the Chinese Immigration

The address in reply to the Queen's

speech was in the Senate moved by Mr. Battleford, we gladly publish: Battleford, we grady puonsi :

Ottawa, 2nd Feb., 1886,
look upon the choice of the latter for this
honor as another insult deliberately flung
by Sir A. Campbell, leader of the Senate,
in the teeth of the Catholic body. The Cathin the teeth of the Catholic body. The Cathin the teeth of the Catholic body. The Catholic place hunters and boneless sycophants, of whom there is legion at Ottawa, may not subscribe to our view of Sir A.

Campbell and Mr. F. Clemow, but their disapprobation we covet, and their good opinion and applause hold in dread.

We speak the honest sentiment of the Catholic masses, of every Catholic of standing in the land, who thinks for himself and loves his creed and self and loves his creed and perity in your work amongst the Indians, Believe mr. Dear Sir, yours very faithcountry, when we say that we want to see the Senate of Canada fully, placed on reputable footing, not made a THE amounts to be paid for liquor hangman's cave or a den of perjured licences over and above the duties heretothieves, as it must become if made sub- fore imposed by license acts, duties imservient to Orange influence. In the posed by municipal laws will be as fol-Commons, the mover of the address was lows: Mr. Everett, the new member for the Wholesale license—In cities over 20,000, City and County of St. John, and the \$150; in othe places \$100. seconder Mr. Ward, who has succeeded Col. Williams in the representation of over 20 000, \$150; in cities of less than Col. Williams in the representation of East Durham. Both of these gentlemen acquitted themselves of their difficult task with much tact and success. Mr. Blake \$170. made a lengthy review of the speech, and to be imposed in case of beer and wine dealt in much sarcasm and banter at the expense of the ministry. His declaration in regard of the Northwest difficulty was received with approval on both sides of the House.

"He trusted that respecting the execution and the sentences following the North-west rebellion, the Government would lay before the House full informa-

The parents and friends of the students, both lay and clerical, attended in such large numbers that they filled the college hall before the time appointed for the speaking to begin. large numbers that they filled the college hall before the time appointed for the speaking to begin.

A glance at the programme shows the character of the pieces chosen to be serious, and a little reflection on the time and care necessary on the part of each student for the due preparation of his speech, will convince the readers that an exhibition of this kind is a powerful agent in moulding a babtt of pure and useful thought. The authors, too, from whom the selections were taken, are among the most eminent minds of church and state. Although the contest was not intended as a celebration of Washington's birthday, yet such names as Henry, Adams, Franklin, Webster and Everett form a noble guard to the "Father of His Country." However, the opening number, "The Day we Celebrate," was a beautiful tribute in flowing verse to the first president of the United States. The music, both vocal and instruments!, under the direction of Professor Fleck, was a pleasant relief to the speaking. took the leave to deprecate such a proceeding. Let the Minister produce the papers, and then the subject could be fully and fairly discussed."

Sir John Macdonald condemned the speech of the leader of the Opposition as calculated to set section against section, individual against individual, and man against man. Sir Richard Cartwright and Hon. Messrs. Davies and Mitchell criticised the course and policy of the government, and the debate ended, without the turmoil and excitement by so many expected. Is this peaceful beginning the prelude to stormy days in the near future?

BALLYKILBEG AND THE BISHOPS.

The impudence of some men is really amusing. They give it out not in alternate blocks, but in continuous township measure every time. Witness the following from the Ottawa Citizen of Feb. 23rd :

"In the Jesuits' Church, Montreal, on "In the Jesuits' Church, Montreal, on Sunday, the Rev. Father Reubens, in strong terms, denounced the so-called National Society, organized by the Riel agitators. The reverend gentleman's position is similar to that taken by the bishops and other clergymen. The 'movement' is almost dead. Any sparks of life that are in it are kept alice by of life that are in it are kept alive by the Rouge leaders and the few Bleus who do not see their way clear to backing out of the position they took after the execution. In a few months it will have died a natural death.'

The Jesuit Church is an institution, and the Jesuit Society a body, in which our friend is evidently deeply interested. Now we venture to demur to his statement of Father Reuben's discourse, not that we would find the least fault with the good father if he did so express him. self, feeling certain that he would do so only through profound conscientious conviction. But the very summit of the ludicrous, the acme of the farcical is reached, when our little Ballykiibeg assumes the right of telling us what the Bishops say. He has, we know, such regard for them, and for the Roman See, from which they derive all authority and jurisdiction, that they may have taken him into confidence. Who knows that he may aspire to the position of canonist in the Seventh Provincial Council of Quebec, whose convocation, for the improved judiciary and representation in 30th of May next, we announced in our Parliament, but wisely says nothing of last issue? Wonders will, of a truth.

SOLDIERLY GRATITUDE.

It affords us much pleasure to give publicity to an act of kindness on the part of the officers and men of the Governor-General's Foot Guards' Company, which served in the late troubles in the North. West, that does more real honor to that gent'eman and his brave brothers in arms, than could any achievement, however brilliant, on the field of battle. The foilowing letter addressed by Major Todd to the Rev. Father Cochin, O. M. I., of

ciation the Company entertain of your kind services rendered in connection with the recovery of the body of Osgoode, from Cat Knife

Believe me, Dear Sir, yours very faith-ally, S. Hamley Todd.

20,000, \$100; in towns, \$70; in incorpor-

One fourth of the above additions are

There are three lessons I could we Three words as with a golden pe In tracings of eternal light Upon the hearts of men.

Have hope! Though clouds envi And gladness hides her face in s Put thou the shadow from thy br No night but hath its morn.

Have faith! Where'er thy bark i The calm's disport, the tempest Know this, God rules the hosts of The inhabitants of earth!

Have love! Not love alone for on But man as man thy brother ca And scatter like the circling sun, Thy charities on all.

Three Lessons

MEWS FROM IRELAND.

It is not easy to imagine what objection can be raised to the Bill which Mr. T. P. O'Connur, M. P. has framed to allow of the manufacture of tobacco in Ireland. Tobacco has been long before now successfully and profitably grown in Ireland, and it is believed that it may still be made a manufacture of profit in that country. The growth of tobacco in Ireland was prohibited years ago in the interests of colonial tobacco growers. The "mere Irish" and their manufactures were of course at time matters of no conseof course at time matters of no conse-quence when the British interests were in-volved. Tobacco is only one and an insignificant one of the Irish manufactories which have had to give way on the same

"The Ark," formerly the residence of Mr. David Davis, has been purchased by the Right Rev. Dr. Brownrigg. King's County .

King's County.

Captain Maxwell Fox, and Captain Waller Fox, his brother, the landlords of the Roscore estate, in the vicinity of Tullamore, have entered a heartless course of warfare against their poor tenantry for the recovery of a half year's rent, which they offered to pay, subject to the reasonable concession 15 per cent., a concession refused by the landlords, although the lands are among the poorest in King's County, while they are rented, in some cases, at 60 per cent. over Griffith's valuation. On Jan. 30, the Sheriff's bailiff selised a springer cow and a horse belonging to two orphan children named Brien, to meet the half year's rent, and since then the cattle of several other tenants have also been seized, it being the intention of the landlords to seize and auction the cattle of every tenant on the estate to the last.

Queen's County.

Queen's County.

Mr. Stephen O'Mara, Mayor of Limerick, who has been elected to fill the vacancy in the Ossory division of the Queen's County, was asked by Mr. Parnell and the Irish Parliamentary Party to offer himself as a candidate at the general election, but was unable to do so owing to his business arrangements. These difficulties have, however, now been removed, and he is at liberty to join the Irish ranks, and give a constant attendance at Westand give a constant attendance at West-minster. Mr. O'Mara's successful resist-ance to the police tax levied upon Lim-erick by Lord Spencer will be remembered as one of the turning points in Irish his-

On February 1st a sheriff's sale which created more than ordinary interest was held in Mullingar. About eight head of young cattle were driven down the town by the owner and his friends, and were preceded by the Rathowen brass band and preceded by the Rathowen brass band and a National League banner. The processionists which followed were decorated with laurels, and continued cheering through the streets. On arriving in the court-house yard the cattle were put up for auction by the sub sheriff, Mr. Thomas Murray, and after some annoyance at the commencement of the proceedings they were knocked down to the tenant for the sum of £37 ls., being the amount of rent due. Two Emergency men were in sum of £37 ls., being the amount of rent due. Two Emergency men were in attendance, and bid up to £37. They were loudly hooted by the crowd. The seizure was made on behalf of John Malone, Esq., D. L., on a farmer named James Fagan, of Ballynacargy, about nine miles from Mullingar, for non payment of rent amounting to £37. The bands rent amounting to £37. The bands paraded the town after the sale playing national airs. It may be mentioned that one of the animals seized had a board across her forehead with the words "rackrent" painted on it. The proceedings passed off quietly.

Louth,

The following resolution was passed at the meeting of the Drogheda Independent Club on Feb. 4: "That this club express its delight on the return of Mr. T. P. Gill, M. P., for South Louth, from the land of

M. P., for South Louth, from the land of the free and the home of the brave, at the call of duty, to do battle in an alien Parliament, for the land of his birth, and to work with Mr. Parnell and the Irish Party for Ireland's National Independence." The resolution was proposed by Father Anderson, seconded by Mr. C. Tighe, T.C. On January 31, a demonstration under the auspices of the National League, was held at Kilworth, five miles from Mitchelstown, to protest against the treatment of the Collis tenantry, who have been served with writs by the landlord, who refused concession, whilst the landlords of all the neighboring properties have been giving concession, whilst the landlords of all the neighboring properties have been giving adequate abatements. Contingents, with bands, attended from Mitchelstown, Fermoy, Ballyporeen, Castlelyons, &c. Mr. Horgan was moved to the chair.

Writs are now served on four tenants on Lieut. Col. Hillier's Moycollop estate, by posting the documents on the wall of the police barrack. A sum of £25 has been subscribed for the defence fund. Kerry.

Evidently the Government are bound to do something with regard to stopping evictions, or at least if they do not pass an Act of Parliament they should not be too eager to grant the Queen's forces for evic tion work. In Kerry matters are assum-ing an awful aspect. Mr. Sam Hussey, it seems, could not have the heart to stand it, and abandoned the Kenmare agency to his fidus achates, Mr. Leonard. This gentleman will, no doubt, be found a willing tool of the London mortgages, and between himself and George Sands, half Kerry will be "cleared" unless something

on it enough boiling water to moisten it; then put it on the eye warm; keep it on all night erney, of Lesheens, near Kilkee, to effect ther eviction out of her holding. The cattle of the woman were sold by the sheriff the previous day at Kilvish. The seizure and eviction was at the suit of the securities of Mrs. McInerney's son, who until recently acted as income-tax collector, and his liabilities in costs and arrears amounted to over £200. Mrs. McInerney, who is a very old woman, realizing her position, fell almost dead, and was about to be removed in a bed out of her house by the sheriff's order, when the parish priest of Kilkee came on the scene, exhapting the men to desist that the woman Oa February 31, the sheriff's officials that the eye had become closed, and the tor, and his liabilities in costs and arrears amounted to over £200. Mrs. McInerney, who is a very old woman, realizing her position, fell almost dead, and was about to be removed in a bed out of her house by the sheriff's order, when the parish priest of Kilkee came on the scene, exhorting the men to desist, that the woman was actually dying. Father Qainlivan then made proposals for settling the case,

and with this object it is supposed that the reverend gentleman himself and Very Rev. Dr. Dinan, of Kılrush, and Mr. Kelly, solicitor, will settle the matter.

Armagh. Avmagh.

Monsignor Kirby, titular Archbishop of Ephesus and Rector of the Irish College, in a recent private audience laid at the feet of the Pope £830 15s. as Peter Pence from the Archbishop of Armagh, Primate of all Ireland, being his Grace's annual offering for 1886

On Jan. 29, the Sheriff's deputy accompanied by contingents of the R. I. C., from Bailinsgh and Cavan, arrived in Drumeow, parish of Kilmore, when an old man over 80 years of age, his wife, and two daughters, were evicted for non-payment of rent. They were admitted as caretakers. Much surprise was manifested at the imposing display of armed power which was made on the occasion. The landlord is a Mr. De Burgh, a grinder of pupils formerly, but now a grinder of the faces of the poor. Cavan.

Denegal.

The death is announced of the Very Rev. Monsignor Stephens, P. P., Killy-begs, diocese of Raphoe. The venerable clergyman died at the residence of his relatives, Ballyshannon, on Jan 31. Monsignor Stephens was a distinguished ecclesiastic, known to fame far beyond the limits of the diocese. He was signally honored by the late Pius IX., on the occasion of a visit to Rome.

occasion of a visit to Rome.

Galway.

The Rev. Michael Burke, Ballyduggan Castle, Loughrea, died on January 29, aged seventy two years. As a clergyman of the Protestant religion (retired for many years,) as a landlord, as a neighbor, he enjoyed himself amongst his tenantry and laborers, and went amongst them simple as one of themselves; he always assisted them, and on his estate those scourges of the tenantry of our country—rack rents and evictions—were totally unknown.

Mrs. Ruttledge Fair, of Cornfield, Holy-mount, has lately received a memoria from the Scardane and Lieduff tenants asking her for a reduction in her rack-rents. Her reply was a blank refusal; she should get her "pound of flesh" or know why.

she should get her "pound of flesh" or know why.

John Geraghty, Mr. Walter Blake's bailiff, who took part in the recent evictions at Doonbeg and Ballinastak, died at Ballyglunin on Feb. 1. Geraghty having no alternative but to assist or be thrown on the road side, went with Mr. Blake to execute "the death sentence," and received in the scenes enacted such a shock that he never recovered from its effects.

Roscommon.

that he never recovered from its effects.

Rescommen.

On Feb. 1—a day memorable for the most inclement weather—the death sentence of extermination was executed on the property of Colonel Chichester, at Runnamoat. His agent and the representative of the Sub Sheriff, guarded by a dozen of the rifled, belted, spiked helmeted veterans of the R.I.C., visited the house of a poor man named John Hanson, who lived on a cut-away bog, to perform the dirty work of eviction. Three gentlemen on behalf of the tenant proffered to pay the rent, with costs, to the agent, who declined to take it, saying "the law should take its course." After a stubborn resistance on the part of Mrs. Hanson, herself and young family were thrown out on the roadside.

For the Family Scrap Book.

Never let the tea boil. For rough hands use lemon juice. Strong lye cleans tainted pork barrels. Tepid milk and water clean oil cloth

without soap.

Turpentine applied to a cut is a preventtive of lockjaw.

A hot shovel held over furniture re-

moves white spots.

Sprinkle sassafras bark among dried fruit to keep out worms. Pop corn is a good lunch for Sunday nights with milk for drink.

nights with milk for drink.

A handful of hay in a pailful of water neutralizes smell of paint.

To make a carpet look fresh, wipe with a damp cloth after sweeping.

In sewing and winding carpet rags double them with the right side out.

Clean tea or coffee cups with scouring-brick; make them look as good as new.

Remove ink stains on silk, woolen or cotton by saturating with spirits of turpentine.

pentine.

Washing pine floor in a solution of one galwashing pine nor in a solution of one pund of copperas dissolved in one gallon of strong lye gives oak color.

Remove flower pot stains from window stills by rubbing with fine wood ashes and rinse with clean water.

A paste of equal parts of sifted ashes, clay, and salt and a little water cements cracks in stoves and ovens.

Mixtures of two parts of glycerine, one part ammonia, and a little rose water whiten and soften the hands.

Cover plants with newspapers before weeping. Also put a little ammonia in sweeping. Also put a little ammonia in the water given them once a week. Corn husks braided make a serviceable and handsome mat. The braids to be sewed with sack needle and twine.

Oil of winter reen, mixed with an equal quantity of olive oil, when applied ex-ternally to inflamed joints affected by acute rheumatism, is maintained to be, on high therapeutic authority, a means of instant relief from pain. At any rate, its introduction to the sick chamber is uno jectionable, if only for the agreeable Mr. Henry Marshall, Reeve of Dunn.

odor it imparts to the atmosphere.

STYE ON THE EYELID—Put a teaspoonful of black tea in a small bag, pour on it enough boiling water to moisten it; then put it on the eye warm; keep it on

"What!"
"He kills a hog worth two dollars."
"You don't say! Well, that man ought to be made to understand that he doesn't own this county. What an outrage! Have you demanded pay."
"Oh, yes, and he said he'd like to shoot ""." "Is it possible? Why, he's a dangerous

man, very dangerous."
"I came to ask you if—if—" "I came to ask you if—if—"
"Why, of course you have the best kind
of a case against him, and it is your duty
to push it."
"Yes, I want justice, but how much
"!""

"Oh, the cost will be nothing. Just leave me \$5 as a retainer and we'll make

Skinner sweat. I haven't heard such an outrage for years. He probably reasons that you are chicken hearted and afraid of him."

"Well, he'll find that the Whites have

as much grit as the Skinners."
"And as much to law with?"

"You bet!"
"That's the talk! We'll make him a very sick man. Your case appeals to me as a citizen as well as a lawyer. Now, we'll secure a warrant as a starter." Skinner visits the other lawyer in the same village, and the conversation is about the same. White gets a warrant for Skinner, and Skinner gets a warrant for

First year -Two adjournments, a dis-First year—Two adjournments, a disagreement, twenty-four days lost time, and a cash expense of \$58 to each farmer.

Second year—Three trials, one disagreement, four adjournments, one appeal, and a cash expense of \$150 to each farmer. Time lost, thirty five days.

Third year—Two trials, two appeals, two decisions, and two farms pass into the hands of two lawyers.—N. Y. Sun.

Dangers of Delay.

If we were allowed to look into the future and see the fatal consequences that follow a neglected cold, how differently would our course be; could we realize our danger, how speedily we would seek a cure; but with many it is only when the monster disease has fasonly when the monster disease has fas-tened its fangs upon our lungs that we awaken to our folly. What follows a neglected cold? Is it not diseases of the throat and lungs, bronchitis, asthma, consumption, and many other diseases of like nature. It is worse than madness to reglect a coid, and it is folly not to have some good remedy available for this frequent complaint. One of the most efficacious medicines for all dismost efficacious medicines for all dis-eases of the throat and lungs, is Biokle's Anti-Consumptive Syrup. This medi-cine is composed of several medicinal herbs, which exert a most wonderful influence in curing consumption and other diseases of the lungs and chest. It promotes a free and easy expectora-tion, soothes irritation and drives the disease from the system.

A Source of Great Trouble. Probably the most prolific source of chronic ills is indigestion or dyspepsia, causing unhealthy blood. Yet taken in time it is positively curable. Burdock Blood Bitters has cured some of the worst cases known, even of 15 years' duration.

If troubled with indigestion try it. A lady writes: "I was enabled to re-

Mr. Henry Maishall, Reeve of Dunn. writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia."
This medicine is making marvellous cures
in Liver Complaint, Dyspepsia, etc., in
purifying the blood and restoring manbood
to full vigor. Sold by Harkness & Co., Druggists, Dandas St.

DR Low's WORM SYRUP has removed tape worm from 15 to 30 feet in length. It also destroys all kinds of worm.

PROF. LOW'S SULPHUR SOAP is highly

most cases of lock jaw. Cold turpentine is also recommended as an application to recent cuts and bruises.

REMEDY FOR PAINFUL WOUNDS.—Take us unawares, Many persons have pains

most cases of lock jaw. Cold turpentine is also recommended as an application to recent cuts and bruise.

REMEDY FOR PAINFUL WOUNDS.—Take a pan or shovel with burning coals and spinikle upon them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed and recovery proceeds rapidly. In my own case a rusty nail had made a bad wound in the bottom of my foot. They pain and nervous irritation was severe. This was all removed by holding it in the smoke for fitteen minutes, and was able to resume my reading in comfort. I have often recommended it to others with like results. Last week one of my men had a finger nail torn out by a pair of ice tongs. It became very painful, as was to have been expected. Held in sugar smoke for twenty minutes, the pain cased, and it promises speedy recovery.

In the Country Lawyer's Office.

He wanted justice. You could see that in his eyes afar off. He didn't want a little bit of justice weighed out in a gingerly manner and done up in coarse brown paper, but he wanted justice by the car load and at wholesale rates. He hitched his old white horse and dilapidated buggy in front of the drug store, mounted the stairs running up outded to the second story, and his eyes brightened as they rested on the tin sign on the door: "George Boxem, Attorney at Law." The lawyer was in. So were a two dollar desk, two fifteen cent chairs, a huge cuspidor, and a ruty store.

"Morning"

"Morning"

"Morning"

"Morning"

"Morning"

"Good! I like a mun of spunk."

"Ash!"

"Skinner jines farm with me. His steers got into my corn. I want damages, but he laughs at me. I turn my hogs into his 'tater patch."

"You don'! I like a min of spunk."

"And he kills one of 'em."

"He kills a hog worth two dollars."

"He kil

time. Seigel's Curative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following etters from chemists of standing in the community where they live show in what estimation the article is held.

John Archer, Hartbill, near Sheffield:

John Archer, Harthill, near Sheffield:—
I can confidently recommend it to all who
may be suffering from liver or stomach
complaints, having the testimony of my
customers, who have derived great benefit
from the Syrup and Pills. The sale is
increasing wonderfully.

Geo. A. Webb, 141 York Street, Belfast:—I have sold a large quantity, and
the parties have testified to its being what
you represent it.

you represent it.

J. S. Metcalfe, 55 Highgate, Kendal:—
I have always great pleasure in recommending the Curative Syrue, for I have never known a case in which it has not relieved or cured, and I have sold many Robt, G. Gould, 27 High Street, Aud-

Root, G. Gould, 27 High Street, Andover:—I have always taken a great
interest in your medicines and I have
recommended them, as I have found
numerous cases of cure from their use.
The Cheapest medicine in use is Dr.
Thomas' Eclectric Oil, because so very
little of it is required to effect a cure. For
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.

Susceptible to Flattery.

Susceptible to Flattery. She answered the ring at the door to She answered the ring at the door to find a strange man on the steps. "Any fly screens?" he asked. "No, sir." "Any fly-papers?" "No sir." "Any powders for making lemonade?" "No, sir." "Any painting or whitewashing to do?" "No, sir." "Want some Paris green to kill garden insects?" "No, sir." "Got any old clothes to sell?" "No, sir." "Got. any coal to put in or wood to split?"
"No, sir?" "Couldn't you spare me—"
"What's that, sir?" "Oh, never mind.
My wife is barefoot, and I was going to
ask for a bare of old shoes, but it would ask for a bare of old shoes, but it would be no use. You have got such a dainty little foot that my wife couldn't get her big toe into one of your shoes." When he left he had an old coat on his arm, a quarter dollar in cash in his pocket, and there was a square meal stowed away be hind his vest.—Detroit Free Press

What is Catarrh? Caterri is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent 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 gent poison of symbils mercury. blood, the blighted corpuscie of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspira-tion, badly ventilated sleeping apart-ments 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 horseness, usuring the proper street. rowing in the vocal chords, causing hoarseness; usurping the proper struc-ture of the bronchial tubes, ending in pulmonary consumption and death. Many ingenious specifics for the cure

of catarrh have been invented, but withof catarrh have been invented, but without 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 descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.

Have you tried Holloway's Corn Cure? It; has no equal for removing these troublesome excrescenses, as many have testified who have tried it.

NO ONE BUYS A "PIG IN A POKE"-in

LONDON BUSINESS UNIVERSITY

AND TELEGRAPHIC AND PHONOGRAPHIC INSTITUTE, NITSCAKE BLOCK, CORNER DUNDAS AND WELLINGTON STREETS, LONDUA.

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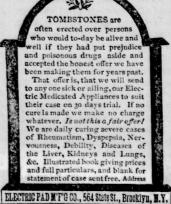
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POPULAR CATHOLIC BOOKS

OF THE DAY.

importance whatever what po may occupy in the world— matter whether he be Mayor o

City or President of the Unit whether he be a liquor selle picker—if he is not serving mere idler. Well, the house to these idlers, and taking co their wretched condition, m him for the day he will give t just. To this they agree, a them into his vineyard.

Now, this represents exact tion. We have been admit vineyard of the Lord—that i our part, but in view of t which we shall receive let

Horsford's Acid Pho FOR OVERWORKED PROFES DR. CHAS. T. MITCHELL, N. Y., says: "I think it a g of brain force or nervous ene

There is no one remedy of fering humanity whose use Yellow Oil, for rheumatist colds, sore throat, deafness, bago, and aches, pains, lamer ness of all kinds, when inter

Every household should ready remedy at hand for pasudden attacks of inflamma dental injuries. Such a refound in Hagyard's Yellow nal and external use. It of

FIVE MINUTE SERM FOR EARLY MASSE

By the Paulist Fathe

SEPTUAGESIMA SUNDAY

"The kingdom of heaven is householder who went out ear morning to hire laborers into yard." Words from to day's Gos You have no doubt aready n dear brethren, that the Church dear breihren, that the Church a change in the outward app her services. The purple vestme priest and of the altar will have that the time for joy and gladneing to its end, and that the moarning and sorrow is approathe Church, like the householde our Lord speaks, is ever bring from her treasure things new at the glorious feasts of Christme Epiphany, which she has been less than the second of Epiphany, which she has been librating, she has called upon us with her in the new glad tid birth of our Lord and Savious calls upon us to turn our thoug which in the beginning brought the world and all our woe—the the world and all our woe—the sin. Hence the change in the sapest of her services; and if profit by all the teaching of twe must be ready and willing a keep with joy her feasts and realso to observe to the best of the less pleasant seasons of pmorification. In short, Len fasting and abstinence, will so and it will be our duty to do keep it well.

and it will be our duty to do keep it well.

Now, why does the Church her children to fast and abslong a time? For many rea haps, however, the principal iteach us the importance an of mortification. In order to must, as you all know, faithful Commandments of God. Wohonest, chaste, sober, indust must respect our neighbor's rigon. Now, in order to fulfil so of different kinds, we are under the fact of sity of bringing into subjection ing in subjection, many strong ruly desires which would, if listen to them, compel us to br of God. All without excepti enter upon and maintain the Some have a very hard and but all have to fight more or le in order to bring this truth that the Church commands a

That the life of the Christia life of conflict, and conseque and labor, is taught us very cl Gospel which the Church ha Gospel which the Church has for this Sunday. In this Gost holder— that is to say, Almig represented as going out to hinto his vineyard. He finds in place a number of men st The idlers, of course, representations of the properties of the course, representations of the course, who are not serving God, for importance what the course of the tract with them that if they v

strong enough, and every or way or other, to observe the

have been received into Church, have been made part graces and privileges, and are of wonderful appears and are of wonderful supernatural rigers. It is indeed a vineyar have been admitted into as But, and this is the point I w your attention and which is lesson for us to learn to-day, into this vineyard not mere grapes and to drink its wine, to "bear the burden of the heats," to mortify our unrulness. This is the condition sion, and to remind us of the the Church calls upon us to son of Lent. Let us not be

There is Nothing Li

ternally used. Handy to Have

ism, sore throat, croup, ne

Three Lessons.

There are three lessons I could write, Three words as with a golden pen, In tracings of eternal light Upon the hearts of men.

Have hope! Though clouds environ round, And gladoess hides her face in scorn, Put thou the shadow from thy brow, No night but hath its morn.

Have faith! Where'er thy bark is driven, The calm's disport, the tempest's mirth, Know this, God rules the hosts of heaven, The inhabitants of earth!

Have love! Not love alone for one, But man as man thy brother call; And scatter like the circling sun, Thy charities on all.

Then grave these words upon thy soul.

Hope, faith and love, and thou shait find
Strength when life's surges maddet roit,
Light when thou else wert blind.

FIVE MINUTE SERMONS FUR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York. SEPTUAGESIMA SUNDAY.

"The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard."—Words from to day's Gospel.

You have no doubt arready noticed, my dear brethren, that the Courch has made a change in the outward appearance of

her services. The purple vestments of the priest and of the attar will have told you that the time for joy and gladness is drawing to its end, and that the season for mourning and sorrow is approaching For the Church, like the householder of whom our Lord speaks, is ever bringing forth from her treasure things new and old. In the glorious feasts of Christmas and the Epiphany, which she has been lately celebrating, she has called upon us to rejoice with her in the new glad tidings of the birth of our Lord and Saviour, and His manifestation to the world. Now she calls upon us to turn our thoughts to that which in the beginning brought death into the world and all our woe—that is to say, sin. Hence the change in the outward aspect of her services; and if we wish to profit by all the teaching of the Church, we must be ready and willing not only to keep with joy her feasts and testivals, but to observe to the best of our ability the less pleasant seasons of penance and mortification. In short, Lent with its fasting and abstinence, will soon be here, and it will be our duty to do our best to

low, why does the Church command her children to fast and abstain for so long a time? For many reasons. Per-haps, however, the principal reason is to teach us the importance and necessity teach us the importance and necessity of mortification. In order to be saved we must, as you all know, faithfully keep the Commandments of God. We must be honest, chaste, sober, industrious. We must respect our neighbor's rights, and so on. Now, in order to fulfill so many duties of different kinds, we are under the necessity of bringing into subjection, and keep ing in subjection, many strong and un-ruly desires which would, if we were to listen to them, compel us to break the law of God. All without exception, have to of God. All, without exception, have to enter upon and maintain this contest. Some have a very hard and fierce fight, but all have to fight more or less, and it is in order to bring this truth home to us that the Church commands all who are strong enough, and every one in some way or other, to observe the holy season

That the life of the Christian must be a life of conflict, and consequently of toil and labor, is taught us very clearly in the Gospel which the Church has appointed Gospel which the Church has appointed for this Sunday. In this Gospel, a householder—that is to say, Almighty God—is represented as going out to hire laborers into his vineyard. He fields in the market—While suffering thus I received a call The idlers, of course, represent all those who are not serving God, for it is of no importance whatever what position a man may occupy in the world—it does not matter whether he be Mayor of New York City or President of the United States, or whether he be a liquor-seller or a rappicker—if he is not serving God he is a mere idler. Well, the householder goes to these idlers, and taking compassion on their wretched condition, makes a contract with them that if they will work for him for the day he will give them what is

Now, this represents exactly our posi-tion. We have been admitted into the vineyard of the Lord—that is to say, we have been received into the Catholic Church, have been made partakers of its graces and privileges, and are in possession of wonderful supernatural rights and powof wonderful supernatural rights and powers. It is indeed a vineyard which we have been admitted into as our field of labor, not a coal mine or an iron foundry. But, and this is the point I wish to call to your attention and which is the special lesson for us to learn to day, we are called into this vineyard not merely to eat its grapes and to drink its wine, but to labor to "bear the burden of the day and the heats," to mortify our unruly passions, to bring forth the fruits of virtue and holiness. This is the condition of our admission, and to remind us of this condition the Church calls upon us to keep the season of Lent. Let us not be wanting on our part, but in view of the good pay which we shall receive let us do good

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FOR OVERWORKED PROFESSIONAL MEN Dr. Chas. T. MITCHELL, Canandaigua, N. Y., says: "I think it a grand restorer of brain force or nervous energy."

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A TERRIBLE CONFESSION.

A Physician Presents Some Startling

CAN IT BE THAT THE DANGER INDICATED IS

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers

To the Editor of the Rochester (N. Y) Demo

SIR: -On the first day of June, 1881, I Sin:—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncomments strong and healthy. been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at time or stekness were. Very many people who will read this statement realize at time they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first begsn. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. myself accordingly. But I got no better. I next noticed a peculiar color and order about the fluids I was passing—also that there were large quantities one day and

and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually. I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand! I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia, another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of

very little the next, and that a persistent

froth and scum appeared upon the surface, and a sediment settled. And yet I did not

oram; and so on turouga a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was sheadily growing worse. My condition had really become pitiable, The slight symptoms I at first experienced were developed into terrible and constant dis symptoms I at first experienced were developed into terrible and constant dis orders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiscoughs constantly! My water was filled

place a number of men standing idle. from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our lest interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitpromised I would waive my prejudice. I began its use on the first of June, 1881. just. To this they agree, and he sends them into his vineyard.

and took it according to directions. At first it sickened me; but this I thought first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My biccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 nounds in flash months. months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condi-tion wholly to Warner's safe cure, the

Since my recovery I have thoroughly re investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paryalysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and the other common complaints, when in reality it is from Bright's disease of the kidneys. Few physiciaus, and fewer people, realize the extent of this disease or its dangerous and insidious nature, It dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the com-

monest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Indicated of common symptoms it. aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, rom convulsions, apoplexy or heart disease.

As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford

to hegical the signest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences. J. B HENION, M. D Rochester, N. Y., Dec. 30.

"What is good for a cold?" is a question often asked, but seldom satifactorily answered. We can answer to the satisfaction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists.

Worms derange the whole system. other Grave's Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs twenty five cenis to try it and be convinced.

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1 20 pm, 5 00 pm; due for delivery 8 00 am,
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8 00 am, 1 00 pm.

Blenheim, close 5 00 am; due for delivery 800 am. 1 00pm.
Mt. Brydges, close 5 00 am, 1 20 pm; due for delivery 6 30 pm. Newbury, close 5 00 am, 1 20 pm; due for delivery 12m Windsor, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 12 am, 5 00 Sarnia Branch-G. W P.

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Glanworth, close 6 00 am; due for delivery 2 45 pm

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dianworth, close 600 am; due for delivery 245 pm
Witton Grove, close 600 am; due for delivery 224 pm
Loop Line Railway, close 600 am; due for delivery 245 pm
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell, close 600 am; due for delivery 245 pm
Aylmer, close 600 sm, 1 20 pm; due for delivery 245 pm
Aylmer, close 600 sm, 1 20 pm; due for delivery 300 pm, 245 pm
C.S.R. West of St. Thomas, Essex Centre, Ridgetown and Amherstburg, close 600 am, 200 pm, 500 pm; due for delvery 24 pm
St. Clair Branch Railway P.O. Mallse-Courtwright to St. Thomas, close 600 am, 200 pm; due for delivery 245 pm, 08 pm
St. Thomas, close 600 am, 200 pm; due for delivery 245 pm, 08 pm
London, Huron & Bruce—All places along line, and Seaforth. Kincardine & Lucknow, close 700 am; due for delivery 1130am630 pm
London, Huron & Bruce—All places along line, and Seaforth. Kincardine & Lucknow, close 700 am; due for delivery 1130am630 pm
London, Huron & Bruce, only to Centralla, Credition, Hensall, Lucan, Ezeter, Cilnton, Blyth, Wingham, Lucknow and Kincardine, close 400 pm; due for delivery 80 am, 20 pm; due for delivery 80 am, 50 pm. 63 pm
W. G. & B. South Extenso n, close 600 am;

W. G. & B. South Extens p., close \$00 am, 400 pm; due for delivery 500 pm B. L. H. West of Stratford, close 630 am; due for delivery 5 0 am d. T. R. West of Stratford, close 630 am; due for delivery 500 pm G. T. R. between Stratford and Toronto, close 100 pm; due for delivery 500 pm Georgian Bay and Lake Erle Division, close 630 am; due for delivery 100 pm St. Mary's and Stratford, close 630 am, 100 pm, 500 pm
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belton, Thorndale, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday), close 1 00 pm; due for delivery 5 00 pm Thro Bass—The Grove and Seaforth, close 5 00 pm; due for delivery 1 00 pm Thro Bas—Parkhill, close 6 30 am; due for delivery 1 00 pm

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The Mails for Sandwich Islands will leave San Francisco on the lst, 1th and 15th. The Mails for China and Japan leave gan Francisco on the lst, 1th and 25th. Letters should be posted ten days previously.

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thorough and practical. Educational advantages unsurpassed.
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For further particulars apply to the Euper-or, or any Priest of the Diocese.

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TRISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish 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. Sipri, President.

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future be the property of John Garvey, and payable to him. All accounts against the above firm on account of the said London business will be settled by him. We trust the patronage so liberally extended to us to the past will be extended to Mr Garvey, whom, we feel satisfied, will use all his forts to give the public every satisfaction

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ecretary of Branch No. 29, C. M. B. f Canada, cheque No, 156392 of First mal Bank, dated Hornelleville, N. Y., 11th, 1886, for two thousand dollars, my late husband's, A. J. St. 1878, Beneficiary, in said C. M. B. A. FLORA ST. PIERRE. (tnesses,—F. R. E. Campeau, J. Eug.

Branch No. 41, St. Ann's parish, Montreal, was organised on the 25th in St. Ann's hall, by Grand Deputy T. J. Fiun, assisted by the officers and members of Branch 26, who attended in a body. This branch starts with a membership of thirty, and promises in the near future to be one of the largest branches in the Dominion. The following is a list of the officers:—President, J. D. Quinn; first vice-president, C. J. Doherty; recording secretary, M. J. O Donnell; assistant recording secretary, John Hoobin; treasurer, John Gallery; financial secretary, E. Cummings; marshal, H. F. Thompson; guard, J. McOarthy; trustees, J. Griffin, L. McDonneld, Thos. Davis, Ben. Oldroyd and W. Davis; representative to the Grand council, C. J. Doherty. W. Davis; representative council, C. J. Doherty.

CATHOLIC FRESS.

Boston Pilot.

Here is a little anecdote going the rounds of the papers, which finally illustrates what is called Catholic bigotry:—

Jerry Thomas, the inventor of Tom and Jerry, narrowly escaped death at the hands of an infuriated congregation in Mexico. Herode into a church during the service and began to light a cigar at one of the altar tapers when the natives attacked him for his sacreligious conduct, and he was only saved from death by the intercession of the British consul, to whom he field for protection." When will Mexico learn to grant freedom of conscience and conduct to auch pioneers of civil zation as Mr. Jerry Thomas, Anglo-Saxon missionary?

Lord Randolph Churchill is trying to incite the Orangemen of the North of Irelard to deeds of violence so that the Government may be forced to proclaim martial law, and so postpone or prevent the passage of any bill looking to the settlement of the Irish question. In other land to deeds of violence so that the Government may be forced to proclaim martial law, and so postpone or prevent the passage of any bill looking to the settlement of the Irish question. In other words, the Tories propose to use violence and murder, if they can, to prevent justice. A desperate, dangerous, devilish game to play, my Lord Randolph. In comparison with such cold-blooded villainy, dynamite is a temperate argument, and assassination another name for moral quasion. It will be a bad day for the lords and lackeys when the appeal is made to brute force.

when Mr. Gladstone was in Ireland in 1877 he visited the Churchyard of St. Michan's, Dublin, where lie the bones of many nurdered patriots, and when the summarized Toby, M. T., of Panch, are stands the silent, unlettered and significant tomb of Robert Emmet. In the unmuzzled Toby, M. T., of Panch, are stands the silent, unlettered and significant tomb of Robert Emmet. In the vestry of the old church—St. Michan's is nearly 866 years old, built by a Daily Nora. See a special corresponding to the Irish bishop when the Danes held temporary sways in Ireland—Mr. Gladstone some of which came out of the patriot brothers who were "hanged come the most Conservative in Europe, drawn and quartered" in '98. Such are the properties of the soil in the come are as perfect are on the day of their receipting of the come in the possession of his holding the patriot brothers who were "hanged the come into possession of his holding on terms fair to all sides, will one that any type the patriot brothers who were "hanged the come time of the patriot brothers who were "hanged the properties of the soil in the cemera as perfect are on the day of their executed rebel powers to the grave of another executed rebel of '98. Oliver Bond, and read the work, in the state of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the Carpol the grave of another executed rebel of '98. Oliver Bond, and read the work, in the threat are Platonic; but their is perfectly true. As for the clarged whire the spoils of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the clarged whire the spoils of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the clarged whire the spoils of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the clarged whire the spoils of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the clarged whire the spoils of the Spanish Armada. Hewest are Platonic; but their is perfectly true. As for the clarged "God's noblest work, an honest man!"
He stood by the grave of William Jackson, who was tried for patriotism, convicted, sentenced to death; but while the
judge was still pronouncing the awful
doom, the mangerew faint, and in a few
minutes fell down dead. He had swalminutes fell down dead. He had swallowed poison on hearing the verdict from the jury. Mr. Gladstone looked on a ghastly group of heads, all '98 men, which are reverently preserved in this church. He saw on one of them the piece of hangman's crape, as it had stuck in the wounded neck as the horrible knife of the executioner severed it from the trunk. And last, Mr. Gladstone stood by the grave of Robert Emmet, and in his heart he said, as all men must say who look upon that stone: "Let no man mark my tomb until my country takes her place among the nations of the earth." Mr. Gladstone stood beside the rough, unchiselled granite slab, that bore no unchiselled granite slab, that bore no name, no date, no word of sorrow, no word of hope! He saw that the stone was chipped and backed, for men and women come from all quarters of the earth to this churchyard to take back with them to their homes a piece of the tomb of Robert Emmet. Mr. Gladstone stood silent and sad by the grave, the Irishmen of the party standing with bare heads, silently observing him. Then he turned away without speaking and left the place.

At the dedication of a church in Cleve land on a recent Sunday, Bishop Gil-mour rebuked nationalism in religion. He said: "I have heard of a little objection to the name of the church—St. Edward—because he was an English saint. ward—because he was an English saint. I object to that line of thought. I object to any line of thought that draws national lines within the Catholic Church. The Catholic religion is not built on nationalities. The Catholic Church is not governed by nationality. The Catholic Church embraces all nationalities, but no nationality is large enough to embrace the Catholic Church. I say, and I say very emphatically, there is no nationality in the United States essential to the Catholic Church. And

ulated themselves that they were safe from the vicissitudes of the Parisians, cannot, fortunately, be twisted into an Irish demonstration. It was an English crowd. Will Her Majesty Queen Victoria suggest coercive measures for the protection of her loyal subjects in London? The police appear to have behaved with the most delicate discretion. Had a Dublin mob given one-tenth the provocation of this London rabble, cannon would have swept the streets, and a pretext made for putting back Ireland into deeper slavery. The New Zealander of Macaulay, who, like the Wandering Jew, has done good service in literature, has been regarded by Englishmen as a figure of speech; but they may yet gase at the ruins of magnificent London. People in England, we are told, are becoming alarmed at the increasing immorality in English society of the English sort. Corruption and cynicism in high places, discontent and irreligion in low places, brought about the French Revolution. The disturbances in London are signs of what may come "when wealth accumulates and mendecay." Nothing could better show the different ideas of justice which are held by the authorities in England and those in Ireland. A London mob is almost coaxed to subside. It is treated with great tenderness. No lives are taken, because the ire of a mob is not aggravated. But, let an Irish peasant defend himself and his home in some far off Irish county, he is shot down, and the telegraph informs the world how fiendish and intractable the Irish are!

London Universe.

There is a wealth of real fun floating about Dublin still. The Claimant made his appearance at Lowry's Music Hall on Monday as a natural pheromenon. The shrewd Dubliners laughed at and ironcally cheered him until one stentor called out, "Boys have more respect, plase, for a mimber of the British aristocracy!" Poor Sir Roger collapsed.

There are a dozen agricultural labourers and mechanics in the new Parliament—all Englishmen. Joseph Arch came to the House in his rough working suit. That was "bad form," and reminds us of a classical anecdote. "Thus I trample on London Universe

the new editor of the Daily News is Mr. Henry W. Lucy, a Warwickshire man, a great friend of the late A. M. Sullivan, and a dreaded castigator of Lewis, "the it that sits for Derry." A white waistcoat is the oriflamme of Lewis the unmagnificent. cent:

What it conceals and yet reveals
Is paunchy, prime, and juicy,
An inert mass that never feels,
Save when it's pricked by Lucy.

That self-sufficient old potterer, Goldwin Smith has been blowing his penny trumpet again from the banks of Lake Ontario. He says Mr. Parnell is "the sworn enemy of great Britain." Smith forgets that Mr. Parnell has taken the oath of allegiance like every other member of Parliament. He continues that "British greatness is inseparable from righteousness," China to wit, and Egypt. He adds that Mr. Parnell has inaugurated "a rebellion of murder and terrorism in Ireland." Smith lies in his teeth. He concludes by asserting that Mr. Parnell concludes by asserting that Mr. Parnell "cannot draw subsidies much longer from this side of the water." Unfortunately for Smith's reputation as a seer, in the identical copy of the paper in which his letter is printed, the following telegram

The Irish Parliamentary Fund which is being raised here continues to receive fresh additions daily. Smith should not prophesy unless he knows, and he knows about Ireland—just nothing.

Catholic Review.

One reason why so many Catholics are lukewarm in the work of converting Protestants to the faith is their experience of the extreme difficulty of inducing them to follow their conviction. We presume nearly every intelligent Catholic must have had more or less experience of the hesitancy, the vacillation, the practical inconsistencies, the fast and loose game which a great many Protestants play in reference to the Church. There are at this moment thousands of Protestants, and unfortunately they are the more thoughtful, moment thousands of Protestants, and unfortunately they are the more thoughful, moral, and well-disposed class, who have lost faith in the religion in which they have been educated, and have become convinced of the superiority of the Catholic system to all other so-called systems of Christianity, and yet they have not the moral courage to follow up their convictions and declare themselves Catholics. We were not long since informed of a certain priest who was, one evenward—because he was an English saint. I object to that line of thought. I object to that line of thought. I object to that line of thought that draws national lines within the Catholic Church. The Catholic Church. The Catholic Church is not governed by nationality. The Catholic Church is not governed by nationality. The Catholic Church is a great mistake catholic Church. I say, and I say very emphatically, there is no nationality in the United States essential to the Catholic Church. I say, and I say very emphatically, there is no nationality in the United States in this country to be setting up and I say further that it is a great mistake in this country to be setting up and I say further that it is a great mistake in this country to be setting up and it is easeful to the Catholic Church. The catholic Church is not good the catholic church and I say further that it is a great mistake in this country to be setting up and it is the catholic Church. The catholic Church is not good the catholic church and I say further that it is a great mistake in this country to be setting up and it is the catholic Church. The catholic Church is not good the catholic church and is the beam educated, and have been envised to foreign nationalism is mistake. There is no nationality outside of our American citizenship, Any assumption contrary to ours is contrary to our size contrary to our size contrary to our size contrary to contr

step she was about to take, and if she was really in earnest and prepared to enter upon the investigation with a determination to persevere and to courageously follow out her convictions, he should be pleased to see her at his study, when he would be only too glad to render her all the aid in his power. Whether, like the rich young man in the Gospel, she went away sad and sorrowful, the priest never knew, for she never came to him again. This is by no means an exceptional case, for we believe there are very few priests, who have not had similar experience. No doubt there is more or less of romance connected with such cases, but the very fact of their being willing to take such a step shows not only that they are dissatisfied with their religious status but they have a more or less strong and well defined conviction that the Catholic Church is the true home of the soul and they have a mysterious longing to enter its portals.

FOR SWEET CHARITY.

THIRTY THIRD FESTIVAL OF ST. MART'S ORPHAN ASYLUM.

Hamilton Times, Feb. 26. the Sisters of St. Joseph is an old institution. Its work is well-known, and the regular annual entertainment to assist in providing for the orphans has always been well patronized. In the history of these festivals no public hall has ever been too large for the gathering of friends and benefactors of the asylum. The thirty-third festival was held last evening in the Grand Opera House, and the crowd was so great that several hundred persons could not find seats. The musical programme was excellent. The instrumentalists, Mrs. Wigmore and Mr. Littlehales and his talented family, are not strangers to the music-loving people of the city. They opened the programme with a march by Tours, for piano, 'cello and violins, and also introduced the second part with a selection from Mozart's concerto No. 6. Both pieces were capitally executed and well received. Miss M. E. Nolan's highly cultured voice was heard to splendid effect in the solo. "Nobil Signor," by Meyerin providing for the orphans has always instrumentalists, Mrs. Wigmore and Mr. Littlehales and his talented family, are not strangers to the music-loving people of the city. They opened the programme with a march by Tours, for piano, 'cello and violins, and also intro duced the second part with a selection from Mozart's concerto No. 6. Both pieces were capitally executed and well received. Miss M. E. Nolan's highly cultured voice was heard to splendid effect in the solo, "Nobil Signor," by Meyerbeer, and again in the always welcomesongs of Tom Moore, "The Meeting of the Waters," and "The Ministrel Boy," and in response to an encore "When the Tide Comes In." Miss Maud Hare, of Grimsby, was recalled by vociferous applause after an excellent rendition of the difficult "Staccato Polka," and she appeared in the second part in the charming "Master and Scholar" duet with Mr. J. F. Egan, Miss Hare has a voice of great sweetness and compass, and improves with every public appearance. Mrs. McCulloch immediately installed herself as a warm favorite by her delightful singing of "The Angel's Whisper," and had to respond to an encore. Again in "Within a Mile o 'Edinboro' Toon" she captured the audience and asserted her claim to a position in the front rank of ballad singers, a class in which her superior is hardly to be found in this country. The

and P. Lennon, Brantford.

Ilst of Donations.

Owing to the length of the programme that was presented as the curtain rose and showed the 150 little children for whose support the great gathering had assembled was sufficient of itself to repay every patron of the festival. The bright faces and wondering eyes of the neatly-dressed, happy-looking boys and girls, who, but for the home of the asylum, would be homeless indeed, brought them sympathy on all sides. Some of the lads more curious than others, amazed stother unwonted surroundings, would have examined the footlights with their hands, and some tried to pick the leaves from the painted trees about them. One or two after surveying the crowd in front of them, sat down on the stage and proceeded to discuss their strange posithat was presented as the curtain rose and showed the 150 little children for whose support the great gathering had assembled was sufficient of itself to repay every patron of the festival. The bright faces and wondering eyes of the neatly-dressed, happy-looking boys and girls, who, but for the home of the asylum, would be homeless indeed, brought them sympathy on all sides. Some of the lads more curious than others, amazed at their unwonted surroundings, would have examined the footlights with their hands, and some tried to pick the leaves from the painted trees about them. One or two after surveying the crowd in front of them, sat down on the stage and proceeded to discuss their strange position. The children sang a couple of songs very nicely and a bright lad named Robert Welsh delivered the following address with all the confidence of a address with all the confidence of

young orator:

MY LORD, REVEREND FATHERS, LADIES
AND GENTLEMEN.—At this, our thirtythird annual festival, the increase in the
number of our friends seems to keep
pace with the growth of the burden they
have so generously undertaken to bear.
For, dear benefactors, as you no doubt
perceive, St. Mary's Orphan band has,
even in one short year, greatly increased
in numbers; and, oh! dear frieads, what
a subject for sorrowful reflection is this!
In one short year have been severed, by young orator:

the dim future our lot may be cast, distance shall not be able to sever the ties of gratitude that bind us to our dear benefactors of Hamilton, nor 'Time's effacing fingers' blot out the memory of what they have done for us in our help less childhood. May the good God bless you abundantly! And when at length for you life's ebbing sands shall have been numbered, may He bestow upon you the crowning gift of a holy death, followed by an eternity of happiness!"

From a proscenium box occupied by himself, Mayor McKay, Rev. Father Brennan, of St. Michael's College, Toronto, and Mr. Geo. M. Barton, of Dundas, Bishop Carbery addressed the audience. He said: "As the spiritual guardian of the helpless and interesting group that you see before you, I thank you, ladies and gentlemen, for your presence here to night, showing your interest in the little orphans and continuing what you have been doing since the foundation of the institution, generously disbursing for their support and education. We must thank the good Sisters whose lives are devoted to the care and the help of those who cannot help themselves. It is pleasant to find the friends of St. Mary's Orphan Asylum good citizens of every class and creed, and it is pleasant to see the care with which all the orphanages of the city are watched and guarded. It is a great and important work, and it takes a great deal in a year to clothe and feed and house 170 children. During the year many citizens have shown their generous disposition to assist the

plause and said that of all the festivals he had attended none gave him so much pleasure as this. The festival had the support of all creeds, and he trusted that nothing would ever occur to mar the good feeling now existing between all sections of the community. When he visited the institution, though previously aware of the grand work it was doing, he was surprised at the perfection of detail shown in the asylum. The Mayor sat down after returning thanks for the reception given him.

Mr. Geo. M. Barton, a few words from whom have now become as much a feature of the festival as is the orphans' address, congratulated the audience on

THE HOUSE OF PROVIDENCE, TORONTO.

The Lieutenant Governor, Hon. A. S. Hardy, and the following members of the Ontario Legislature, visited the House of Providence at noon yesterday:—G. W. Badgerow, S. White, D. McKenzie, W. H. Hammill, R. Mulholland, H. P. O'Connor, George Hess, P. Baskerville, Thomas Murray, Dr. Widdifield, and John Blythe. Capt. Geddes and D. A. Sullivan also accompanied the party. The visitors were received at the House of Providence by His Grace, Archbishop Lynch, Bishop O'Mahony, and Rev. Father Laurent, V. G., and several of the Sisters in charge of the institution. After

ter and gathered a great quantity of provisions for the institution. The farmers
could not afford to give money, but they
contributed nearly sufficient meat, vegetables, butter, &c., to keep the House
during half the year.

The Sisters generally suffered very
much from the cold during these trips,
as they were made in the winter, that
season being the most convenient. The
Sisters also went around the city to collect subscriptions for the Home. The
Ontario Government and the city contributed liberally towards the maintenance of the institution. If all the people
who were kept by the institution were
turned out to be supported by the Government and by the city they would find
it very embarrassing.

The visitors then left the institution.

it very embarrassing.

The visitors then left the institution.

—Globs, 23rd.

ABOUT OURSELVES.

John McDonald, Esq., Weights and Measures Department, Hamilton:—
"Enclosed please find my subscription for the Record for the ourrent year. All I have to say in commendation is, if I did not like it, and approve of it as an exponent of sound Catholic doctrine, ably and energetically conducted, I would not subscribe for it."

John McCann, Esq., Pembrooke:—"I am highly pleased with the Record, and wish it every success."

John Healy, Esq., Monkton:—"I am proud we have so able a defender of our holy religion as the Catholic Record."

Nicholas Lynnett, Esq., Richmond Hill:—The Record should find its way into every Catholic family."

Jas. A. McCarthy, Esq., Norwood:—
"In acknowledgment of my appreciation of the Catholic Record, I renew my subscription, with much pleasure."

subscription, with much pleasure."

D. A. E. Macdonell, E-q., N. W.
Mounted Police, Battleford:—"I am
very much pleased with the CATHOLIC

RECORD."

A. P. McArthur, Esq., Carlsruhe:—
"Please find enclosed the sum of five dollars, being three dollars on my account of arrearage and two dollars as subscription to the RECORD from David Schwan, Carlsruhe, to which address you will kindly send the paper at once. I will send you my renewal shortly, as I would not be without it upon any considwill kindly send the paper at once. I will send you my renewal shortly, as I would not be without it upon any consideration, and, indeed, no Catholic family should allow a day to pass without subscribing for the best Catholic newspaper in the Dominion."

Alexander Chisholm, Esq., Antigonish, N.S.—"Vour pener is a good one."

N.S.—"Your paper is a good one."

Michael Casey, Esq, Niagara Falls
South:—"I am delighted with your
paper and wish it every success."

Timothy Raile, Esq, Wallaceburg:—
"I think the Record is a splendid

DIED. At Cambray on the 19th, inst., Maggie, third daughter of Thos. Bourke, Esq. of Cambray, in the 19th year of her age.

paper."

LOCAL NOTICES.

Special cheap sale of Dry Goods at J. J. Gibbons'. This season's stock reduced to cost price for cash.

For the best photos made in the city ge to EDY BROS., 280 Dundas street. all and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

FINE ARTS.—All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London.



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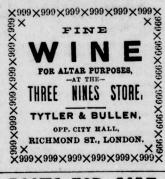
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VOLUME 8.

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FINE AND MEDIUM WOOLL A SPECIALT

INSPECTION INV PASTORAL LETTER O

We are happy to be enabled fore our readers the Lenten P His Lordship the Bishop of Kin is a document well worthy pe membrance, and preservation. ship never deals even with familiar truths or the most discussed subjects except in a lucid, original and inviting

The learned bishop after laying Lenten regulations for his dioce to say : FAITH ALONE IS INSUFFICIENT VATION.

"Faith," says the holy C.
Trent, "is the beginning of hvation, the foundation and r justification" (Sess. 6, ch. 8).

the soul what respiration is to the soul what respiration is to it is God breathing upon man of life," whereby he becomes, t frre acceptance of the inspirati-ing soul" in the supernatu (Genesis 2 ch.) By faith we li (Genesis 2 ch.) By faith we li in heaven; without faith we a God, and the sort of life we liv-earth, earthly" (I Cor. 15 ch.) great Apostle of the Nations h "The just man lives by faith' ch); and again, "Without fait possible to please God" (Het and the Saviour has declared, doth not helieve, is already doth not believe, is already (John 3 ch.). By respiration may inhale the pure air that life into healthful action, or th that vitiates the fountains of hi and kills the body. So also the be nourished and strengthened everlasting by the true work which came down from heave sanctuarized in the bosom of Catholic Church, or it may be unto death by erroneous doctr tuted for the word of God b tuted for the word of God b teachers or by well-mea sons who have had the tune of being reared of belief repugnaut to the one t our Lord Jesus Christ. Again respiration is a primary essen tion, it is not, of itself, sufficier maintenance of bodily life, food and sleep and exercise being alse So likewise in the spiritual ord

and steep and exercise being also So likewise in the spiritual ord tence, faith is only "the be-human salvation;" it is not salv nor does it confer or lay hold of it is not salvation by itself alon when "it worketh by charity," took care to remind the Galat The theory of justification by having been invented as early time of the Apostles by carns James was directed by the Holyrebuke it as follows: "What fit, my brethren, if a man say he but hath not works? Shall for to save him? Faith, if it bave is dead in itself. For, as the bout the spirit is dead, so also out works is dead" (James 2 the pen of another Apostle, the Spirit teaches that a man may strong enough to "move is but, "if he have not charity, he (1 Cor. 13 ch.). Wherefore, let content with his possessions of faith in idleness and neglect of faith in idleness and neglect of of Christian life. False religie worse than useless; but to be a profession and not to live in with the rules of Catholic life ave our souls. The believin will not fare better than the datic on the last day. To all m Saviour has said, "Not ever saith to me, Lord, Lord, shalt the kingdom of heaven; but h

ven" (Matt. 7 ch.) To a rich
of high position He said, "If y
enter into life, keep the comm
(Luke 18 ch.) And to his
disciples His word of affection
ition was, "Ye are my friends,
things that I command you FAITH WITHOUT PENANCE IS Among the things comman Lord Jesus Christ, the first as Lord Jesus Christ, the first as dispensible is penance. "Un penance," said He, "ye shall (Luke 17 ch.). It behoves us well this precept; for Lent is of penance for all the child Catholic Church. The Savio down the law in general form;

the kingdom of heaven; but h

the will of my father, who is he shall enter into the kivgdo ven" (Matt. 7 ch) To a rich

prescribes the time and ma fulfilment. Penance may be considered rament of the New Law, w committed after Baptism are the contrite and confessing through the juridical absolutio through the juridical absolution in virtue of the divine of "Whose sins ye shall forgive forgiven them" (John 20 chalso be considered as a Virtue pfor the remission of actual ein before or after Baptism, and demanded of every sinner Mosaic Law and before the d Christians under the law of the In this sense it is defined to knatural virtue moving man to natural virtue moving man to of his sins, and firm purpose o his life and punishing hims