# Catholic Record.

'Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME XIV.

EDITORIAL NOTES.

THE Dominion general election, which

was held last week, was carried on with

great warmth in all the Provinces, and

resulted in the sustaining of Sir John

Macdonald's government by a reduced

majority. Amid the conflicting account

given by the papers of the different

parties respecting the side to which

several of the Independents who have

been elected will incline, it is impossible

to compute the exact majority which

will sustain the Government, but it is

probable, taking all things into con-

sideration, that they will command

a majority of about 30 in the new house,

determination with which the battle was

fought may be judged from the fact that two men bers of the Cabinet were defeated: Hon. John Carling in London, by a majority of 183, and Hon Mr. Colby in Stanstead P. Q. The majorities were in most cases large for whichever party was successful in the various constituencies, though in a number of instances.

uencies, though in a number of instances they were exceedingly small,

THE Rev. Father O'Brien, who de

livered recently an address on "Pre-

judice" in the Unitarian church of

Detroit, cited from an Infidel journal of

New York, entitled the Truth Seeker, an

oft repeated calumny which has been

made against the Catholic Church. The

repetition of this calumny in that journal

shows the ironical nature of the name of

the journal, which in a recent issue stated

that as penance for the commission of cer

tain sine the following are the payments

which must be made to the priest : for

"swearing, 25 cents; cursing, 15 cents;

lying, 50 cents; disobedience to parents,

a Protestant, 10 cents." It will be ob-

served that according to this scale Catho-

lics must hold the reading of the Bible to

satisfactory to the concoctor of the dismal

catalogue. Father O'Brien remarked

that from the prices asked we must judge

rev. lecturer also mentioned other false-

hoods which are frequently made sgainst the Church as that the Pope is anti-Christ,

that he directs the politics of America by

some kind of arrangement with Tammany

Hall of New York, and that he is coming

over some day to put to death every one who is not a Catholic. Our Canadian

Equal Righters are as fertile in making such inventions as are the Know-Nothings

of the United States We notice with pleasure that Father O'Brien was listened

to with great respect and attention by his audience, consisting almost exclusively of

calumny the spirit of fair play is growing in the United States; and the case stands

THE Presbyterian Revision Committee

at private until the meeting of the Gen-

eral Assembly next May. It has been

stated that the Committee were unani

changes can be important if they do no

in some way modify the doctrine, and it

is more than suspected that the auster

dectrines of Calvinism will be practically

lieve in them, and it would be supremely

farcical to make a show of retaining then

under such circumstances. The state ment that the doctrines will remain un

changed certainly seems to the disinter

An attempt was made by the city

authorities of Passaic, N. J., to collect

taxes on the parochial schools inssmuch as

they are private institutions. Taxes had

several years past they had not been paid,

toxes, but the court has decided that the

of the committee to be a mere blind.

eliminated. Presbyterians no longer be

in about the same way in Canada.

the Catholic faith.

# LONDON, ONTARIO, SATURDAY, MARCH 14, 1891.

schools are exempted under the law of Catholic Record the State, inasmuch as they are open to all children who choose to attend them. London, Sat., March 14th, 1891. Thus an effort has been defeated to impose

Le Courrier du Canada, Quebec, on Monday announced, on what it considers the best authority, that Sir Andrew Stewart, ex . Chief Justice Superior Court, Quebec, has embraced

WITHIN the last three or four month there has been a large exodus of Mormons from Utah into the State of Chihushus, Mexico. It is estimated that not fewer than two thousand families will have immigrated into this new home by July 1st. They are settling on a tract of territ ory one hundred and twenty five miles long and fifteen miles wide. It is to be hoped into Mexico those features of Mormonism ing to shoulder the troubles of her powerwhich, it is expected, will meet for the ful neighbor. transaction of business in April. The

THE Liberta Cattolica of Naples states that when a number of Italian stsff officers called upon the Duke of Cumberland after the interview which the latter had with Leo XIII., the Duke said to them : "You have expropriated the Pope : it is the greatest mistake you could have committed. In the same way, you will end by expropriating King Humbert also." There is a truth contained in these words. The destruction of the highest spiritual authority, and the substitution of individual judgment in its place, undoubtedly tends to destroy all respect for civil authority likewise. There is a current rumor diplomatic relations between the British Government and the Holy Sea, but, of course, it would be premature to put such step, but the undeniable influence of the 37 cents; reading the Bible, \$1; killing be the greatest of sins and the killing of a Protestant the least. There have been many such tables of prices published by Protestant controversialists, which differ from each other immensely as to the prices charged for various sins, but these tables generally agree in making the killing of a Protestant the smallest sin on the list, as this way of representing the matter invariably shocks the nerves of the Pro-Government now recognizes the fact. testant reader to a degree which is very

HIS EMINENCE CARDINAL GIBBONS has given his opinion on the subject of estabgiven his opinion on the subject of establishing a Oatholic political party in the lishing a Oatholic political party in the United States, a matter which has been talked of by the press. His Eminence subjected to the vexations which he was a model Catholic matron, placing infinite subjected to the vexations which he was a model Catholic matron, placing infinite our midst it has received 3124 patients, be glad if it came to morrow. Mr. that this was a closing out sale. The United States, a matter which has been Father, and that he will no longer be says that it would be inopportune, injudicious and hurtful to Catholic interests. The discussion of the question in the Catholic press has been all on one side, as they have almost unanimosely ex pressed the same opinion as the Cardinal.

Notwithstanding rumors to the conby the Italian Government press, the of the United States have resolved to keep the conclusions they have arrived mous in the changes which they will recommend, but we are told that the changes are important though they do not in any way impair the doctrinal system which is taught in the Westminster with the robust tones of his voice. Confession. It is difficult to see how the

(Presbyterian, we believe,) recently declared that "among the chief relics kept in the Duomo of Milan (the Cathedral Church) are the black bones of Judas Iscariot." The Liverpool Times, in mentioning Mr. Finlayson's assertion, gives it

"The story having reached Milan, it is promptly contradicted by the administrator of the cathedral under the Archi piscopal seal, who states that no relic Iscariot has ever been there or could be kept there. The only wonder is that anybody, not to say a clergyman, could not be the control of the could be control of the could not be c have fallen into such an error. formerly been levied on them, but for are preserved for veneration, not for ex-Tuere are caskets of relics in nearly all the old cathedrals of Italy, but it would be astonishing to learn that in the whole record of collections anybody as the parish priest of St. Nichclas' school elaimed exemption for schools under the ever sought for a bone of Judas Iscariot State laws. The civic authorities, however, recently claimed the accumulated

to enshrine it."

an additional fine upon supporters of Catholic education.

THE Toronto Mail will be represented in the House by two Equal Righters. The new party is not, indeed, a very formidable one, and quite likely before the session is far advanced it will become absorbed in one of the regular political

that they will not be allowed to introduce which made them such undesirable settlers in the neighboring Republic. Mexico has troubles enough of her own without hav-

that this visit of the Duke to the Holy Father is a preliminary to the renewal of a construction on the occurrence. The extremely Protestant element in England would be violently opposed to any such a Catholic Church throughout British dominions makes it evident to all reason ing politicians that the interests of the British Empire suffer from past nonrecognition of the Pope as one of the most important factors in controlling the sentiments of British aut jacts. Fanatics may howl as they will, but the fact will remain that the divinely given authority of the Pope has its potency, not only in the domain of Great Britain, but in every kingdom on which the son shines; and in spite of old anti-Catholic legislation the

trary which are being constantly circulated health of the Holy Father is good, though of course his age, eighty-one years, must leave its effects upon his frame. P. L. Connelan, the able Roman correspondent of the Boston Pilot, giving an account of the anniversary Requiem Mass offered on the 7th of February in the Sistine chapel for Pope Plus IX., declares that Pope Leo XIII. seemed on this occasion to be stronger and more active than when on the 5th of June last be bestowed the red bat on the Cardinals invested in the same chapel. While chanting the absolution, his singing filled the chapel, and every one was impressed

A MINISTER, Rev. Arthur Finlayson, the quietus in the following fashion :

The Times need not wonder that (Pro-

testant) clergymen should make such Northampton ought to be deprived of personal knowledge he can assert that there are in Rome five legs of the ass on but upon being brought to task he was forced to acknowledge that he is not aware of the existence of even one of

THE Christian Guardian, in making reference to the views of the New York Cathohe Review that a Catholic party should be established in the United States, draws the following conclusion from the discussion to which the article in the Review gave

"No doubt it would be a prac-tical solvent of most of the difficulties which arise between Protestant govern-ments and the Roman Catholic Church if, on great political questions, the latter did not act as one. It may be that lines of political division may be growing more distinct among Roman Catholics; but Protestants will, until the clearest evidence is given them, cling to the belief that such lines will be easily effaced at the call of the Vatican. That is the safest position to assume.

The Guardian evidently is of opinion that the Catholics of the United States are thinking seriously of putting the Review's ideas into actual operation, is not dictated by the Vatican. If we were to produce such evidence we would be only giving color to the folly of those who pretend to think that such is the case. Would it not be more reasonable for the Guardian and the ex-Bishop who is constantly bringing forward through the columns of the Toronto press accusations of this same kind if they would adduce some proof that their statements are true? We must say we have too high an opinion of the good sense of the Protestants of Canada to think that, as a body, they give any credence to the ranters who are always warning them to put themselves on guard against Romish aggressions. We see no necessity, therefore, to furnish the proofs which the Guardian asks for. We might just as reasonably ask the Methodists to give clear proofs that their ex-Bishop or General Superintendent, whose cacoethes scribendi has made him so notorious. We do not choose to be brought to trial at the demand of every ranting agitator.

THERE is good reason to believe that the new Italian Government will adopt a obliged to endure under Orispi's regime. Orispi himself seems to have become convinced of the folly of his line of conduct, and it is stated that he has made advances to the officials of the Vatican with a view of securing their opposition to the present Government, so that he may return to nower, in which case he promises to treat the Holy Father with deference. But very little confidence is placed is the promises of either of these leaders of anti-Catholic thought. The most that is expected under the present regime is that there will be a partial cessation of the annoyances which were constantly and ostentatiously inflicted by Signor Criepl. The Holy Father, in his address to the priests and Bishops who are preaching the Lenten sermons in the various churches of Rome, spoke most feelingly of the evils which are being done to religion by the connivance of the Government, and indeed by its direct encouragement, and he requested the preachers to do all in their power to preserve the faith of the people through their instruc tions given in the churches during the

penitential sesson. WHILE so much horror is being ex ressed by the English Tory press, and by the anti-Irish press on this side of the Atlantic on account of the disruption of the Irish Nationalist party, and the disturbances, which were not after all very serious, at the Kilkenny election, it is somewhat interesting to find that at the English Northampton election an organized and successful attempt was made to break up a Conservative meeting in that constituency. The scenes were most turbulent and violent, and free fights were carried on during the whole night. Tais is all looked upon simply as a small incident inseparable from elections, where men of so many opinions and temperaments come into contact with each other, but no one dresms of saying that the people of fully.

statements. These are just the people the franchise because of such occurr who are accustomed to fabricate such ences. But when such things occur in stories. A few weeks ago a Baptist Ireland, and especially in Kilkenny, minister of Baltimore published a they are paraded as an evidence that book in which he pretends among a Ireland is not fit to govern herself number of similar stories that from his Brawls are frequent enough in Belfastbut no one imagines that Belfast should

be disfranchised. But Belfast is an which our Saviour entered Jerusalem, Orange city, and of course Orangemen must be allowed to have their way.

DIOCESE OF LONDON.

BISHOP O'CONNOR VISITS AMHERET. Special to the CATHOLIC RECORD. On the first Sunday of the month His Lordship paid his first pastoral visit to Amberstburg. The immediate occasion of his visit was to consecrate a new alta to St. Joseph and to bless a group of statues. The altar is the gift of a member of the parish, Mr. Ouelette, while the Young Ladies Sodality presented the group, "Our Lady of Pity." At the eight o'clock Mass all the societies of men attended in a body. It

of men attended in a body. It was an editying spectacle to see three hundred men approach Holy Communion together. The Bishop said the Mass, and afterwards spoke strong words of advice and encouragement to the societies present. Immediately the societies present. Immediately before the High Mass His Lordship, clad before the High Mass His Lordship, clad in full pontificals, accompanied by Rev. P. Ryan, pastor, Rev. D. Cushing, Superior of Assumption College, Rev. Fathers Feiguson, Brennan and Reynaud, pro-ceeded to the new altar, which was solemnly dedicated to the worship under the patronage oseph. The statues were the Review's ideas into actual operation, whereas the truth is that they have been spoken of by the Catholic press only to be rejected with singular unanimity. The Guardian also, for the satisfaction of Protestants, desires Catholics to produce the clearest possible evidence that the policy followed by them in Canada and elsewhere is not dictated by the Vatican. If we have the satisfaction of the day, he said, gave him his subject. The altar and the statue has not dictated by the Vatican. If we held an important place in Catholic worship and Catholic devotion. These were the two points of a very eloquent sermon. At Vespers the Bishop delivered a powerful discourse to large congregation on their duties as would seem to be in a flourishing condi-tion, and its beautiful church is now one of the best equipped in the diocese.

THE LATE MKS. QUINN.

On the 2nd instant Mrs. Bridget On the 2nd instant Mrs. Bridget Quinn, of London West, departed this life, in the 78th year of her age. She was always a most devoted wife and affectionate mouner, as well as a sincere and pious Catholic. One of her sons is Rev. Father Quinn, a distinguished measher of the Dominican order The funeral took place on the 4th instant from St. Peter's Cathedral, where a Solemn High Mass was celebrated for Solemn High Mass was celebrated for Methodists to give clear proofs that their politics are not dictated to them by the Tiernan, Rev. Father Connolly of Bid Tiernan, Rev. Father Connolly of Bid dulph acting as deacon and Rev. Joseph Kennedy sub-deacon, His Lordship the Bishop assisting at the throne. After Mass the Bishop addressed the large number of people present and spoke in feeling terms of the many Christian virtues possessed by the good lady waose remains were about to be value on the things pertaining to the life everlasting. Toe remains were life everlasting. The remains were taken to Biddulph, where they were interred in the family plot. May her soul rest in peace!

WHO SAID THIS ON IRELAND?

What is the reason that a people with so bountiful a soil, with such enormous resouces (as Ireland), lag so far behind the English in race? Some say that it is so be found in the character of the Celtic race; but I look to France and I see a Celtic race there going for ward in the path of prosperity with most r pid strides-I believe at the presen moment more rapidly than England herself. Some people say that it is to be found in the Roman Catholic religion; be found in the Roman Cattonic rangini, but I look to Belgium, and there I see a people second to none in Europe except the English for industry, singularly pros-perous considering the space of country that they occupy, having improved to the utmost the natural resources of that country, but distinguished among the peoples of Europe for the earnestness and intensity of their Roman Catholic Therefore I cannot say that the cause of the Irish distress is to be found in the Roman Catholic religion. honest friend near me says that it arises from the Irish people listening to dem I have as much dislike to demagogues as he has, but when I look to the northern states of America, I see there people who listen to demagogues, but who undoubtedly have not been wanting in material prosperity. It can not be demagogues, Romanism or the Ceitic race. What, then is it? I am afraid that the one thing which has been peculiar to Ireland has been the nment of Eogland." urprise Mr. Chamberlain and Lord Hartington and the other notable perone who are just now trying to awaken religious animosity in Ireland, to know that these words were spoken in the House of Lords in November, 1865, and that the speaker was the present Lord alisbury ?- London Speaker.

Congregational singing has been intro-duced as a feature in St. Agnes' Church, Brocklyn. It is working very success

DIOCESE OF HAMILTON,

Every Sunday evening during this holy season lenten sermons are de-livered at the cathedral and in St. Patrick's and St. Lawrence churches. Special services are also beld in each of these churches on Wednesday and Fri FRAST OF ST. THOMAS, THE BISHOP'S

PATRON On Saturday morning, the festival of St Thomas Aquinas, His Lordship cele-brated Mass in the cathedral and addressed the children of the city schools, who afterwards went to confession as a preparation for their Easter duty. The and St. Joseph's and in the evening gave benediction at Loretto.

ST. JOSEPH'S GERMAN CHURCH.
On last Sunday the feast of St. Joseph
was celebrated in this church with great was celebrated in this Mass, Coram Episcope, was celebrated by Rev. Father Huchey. Father Halm read the gospel in German and the Bishop preached on the gospel

of the day.

ST. VINCENT'S SCHOOL.

On Monday morning His Lordship, accompanied by Father Coty, local superintendent, visited St. Vincent's school intendent, when the Ladies of where he was received by the Ladies of Loretto and the children, who presented bright boquets in honor of the feast of the Bishop's patron saint and the following address, to which His Lordship gave a long and affectionate reply, complimining the califren on their beautiful surroundings and the special advantages they enjoyed of re-ceiving an excellent Catholic education. RIGHT REVEREND AND BELOVED LORD

-With joyous welcome we greet you, our well-beloved Bishop, on the happy anniversary of your holy patron, and our hearts unite in deepest gratitude for the great honor conferred on us by Your Lordship's presence in our happy little

How often during the past months have we longed for the happiness of this hour that Your Lordship's blessing might sanctify the labors of the scholas

by being worthy children of your flock, and may He who loves the prayers of little ones hearken to those we have offered for you to-day, and which we beg of Your Lordship to look upon as a tribute of our filial affection for you,

our beloved bishop.
YOUR DEVOTED CHILDREN OF ST. VIN-

A PROTESTANT CLERGYMAN'S TRIBUTE.

This well merited tribute to the Car ney Hospital, South Boston, is from a sermon recently delivered by a Protest ant clergyman, Rev. Albert Banks, pastor of St. John's Methodist Episcopal feeling terms of the many Christian virtues possessed by the good lady waose remains were about to be consigned to the tomb. She had given to the Church a priest worthy of that great honor and this summary of this kind. During the of which 2674 were healed. Of these patients 581 only paid in full, 609 paid in part and 1934 were both admitted and treated gratuitously. Besides these 14 228 were treated as "out patients." While this is a Roman Catholic institu tion it is entirely non-sectarian in its treat-ment of patients and charitable service least one member of this church was admitted to the hospital, and for several weeks received as kindly and generous treatment as he could possibly have received in an institution of our own.

AN ADVANCED STEP IN CONGRE. GATIONAL SINGING.

N. Y. Freeman's Journal N. Y. Freeman's Journal.

It is just a year since the Paulists
started their now popular and crowded
Sunday night services, consisting of the
common recitation of English prayers, and the singing of English bymns by the congregation, without the presence or aid of a special choir. A short sermon is preached, and the Benediction of the P<sub>7</sub>x is given to close the service, at which English prayers are said, and hymns sung, while the door of the tabernacle remains open. This little service of Adoration of the Blessed service of Adoration of the Blesse Sacrament is used as the Solemn Bene liction is given at the afternoon Vespers During these services all the seats in the vast nave are filled; and now, during Lent, the great aisles are also crowded. The people have taken up this new service with extraordinary enthusiasm,

and their singing is remarkable for its power and correctness of tone. In the same church a month's mission has just closed, a week being given separately to married and single and women. It was a matter of no little surprise to many that during their own services both married and single men took up the singing with great heartiness, and with their more powerful

been so successfully conducted, acting as a sort of precentor or leader in the pulpit. Without a word of exhortation or direction the people joined at once with full voice in all the prayers and hymns. This devout method of assisting at Low

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Special services are also held in each of these churches on Wednesday and Fri day evenings, the Bishop conducting the exercises of the Stations of the Cross at the cathedral.

FEAST OF ST. THOMAS, THE BISHOP'S

and notable success.

We learn the Paulists are also introducing congregational singing at their missions generally, at which the people, even in places where such an attempt apdressed the children of the city schools, who afterwards went to confession as a preparation for their Easter duty. The same day the Bishop visited the Da La Salle Academy of the Caristian Brothers and St. Joseph's and in the evening gave and St. Joseph's and in the evening gave mission exercises with this additional stimulus given to them by the people themselves singing appropriate hymns on these occasions can bardly be over-estimated.

IRISH AFFAIRS.

THE ANTI PARNELLITIES. Successful meetings were held by the anti-Parnellities at Hilltown and Lislea, Ireland, last Sunday. At the former place Messrs, McCartan, Knox and Pukplace Messrs. McCartan, Knox and Pinkerton, M. P.'s, made spectnes, and at the latter Timothy Healy and Deasy spoke. At Dundalk the populace unyoked the horses and dragged Mr. Healy's carriage through the town and part of the way to Lisles. Mr. Parnell, on returning from Newry, through Bundalk, was grouned and hooted at by the people, and the crowds becoming so violent that the police had to go to the rescue. Arch bishop Croke has sent to the National Press, the new McCarthylie paper, a letter in which he strongly opposes the letter in which he strongly opposes the retention of Parnell as the leader of the

TROUBLE AT QUEENSTOWN.

The steamer Etrura, which sailed from
Queenstown to day tor New York, bad
among her passengers James O'Kelly,
John Redmond, John O'Conner and Henry Harrison, members of Parliament, who go to America to raise money as representatives of Mr. Parnell. Thouflock are especially dear to your fatherly heart, since you have given so many proofs of your deep interest in their spiritual and temporal welfare by your zealous labors for the furtherance of Catholic education and Catholic piety.

May we always prove ourselves grateful for the blessings so liberally bestowed by being worths. four attempts which they made to present an address to the delegates proved ineffectual. The disorder culproved ineffectual. The disorder cul-minated in the Paraellites attacking their opponents with blackthorns. The police intervened, and the Parnellites were finally enabled to present their address. Delegate O'Connor's speech of thanks for the address was interrupted

PARNELL'S CAMPAIGN. While speaking from the window of a railroad carriage on Sunday to a crowd at the Drogheda station, while he was en route to Newry, Parnell vehemently threatened to drive the secoders from his ranks, from out of Parliament and out of the country. In several short speeches made by Mr. Parnell, at stations where his train stopped on the way to Newry, he said he was confident that Ulster was as sound for him as the other where he encountered a hostile reception.
On arriving at Newry, however, he was greeted by a friendly concourse of people, and was escorted from the railway station to his hotel by a torchlight procession. In replying to addresses from fifteen branches of the National League Councils of this congegation were treated as "out patients" during the last year, and at least one member of this church dastardly means had been employed to stifls public opinion." He next attacked Justin McCarthy for traducing the memory of John Mitchell in his history. After his usual references to what should be the land and police provisions of the Home Rule Bill, Mr. Par-nell said that owing to the comparative absence of industries in Ireland, Irishmen were precluded from a leading part in the great labor movement, but could join hands with British workmen to secure needed legislation, and thus show that the "brotherbood of nations" as regarded the working classes was solid between England and Ireland. An open air meeting attended by crowds carrying banners and escorted by bands followed, The meeting passed a resolution of confidence in Parnell. In the speech which he made in response to the honor done him, Mr. Parnell reminded his hearers that the Liberal party had been as active coercionists as others.

Most Rev. Barteolomew Woodlock, Bishop of Ardagh and Clommacnoise, who has been preaching at Athlone, exhorted his hearers to shun secret societies, as an immediate attempt was being made to entangle young men in the renewal of plottings which have been the curse of Ireland. He was grieved to have to state that certain Catholics of his diocese had broken into a meeting house while services were being held, and had insulted and assaulted the minister who was conducting the services. The Bishop of Cork denounces the promoters of the proposed Parnellite meeting to be held in Cork on St. Patvoices surpassed the women.

A new step in advance has now been made by the Paulists in the introduction of congregational prayers and singing at the nine o'clock Low Mass. This was first attempted last Quinquagesima Sunday merning; the Rev. Father Elliott, by

IRISH BISHOPS SPEAK



MOONDYNE.

BY JOHN BOYLE O'REILLY.

KORO AND TEPAIRU.

"Now," said Mr. Wywille, communing with himself, as he walked from Draper's house, and entered his cab at the end of Horton atreet. "the elements are moving.

May good if fluences direct them."

At his own house he dismissed the cab,

and, entering, with unusual gravity greated Mr. Hamerton, who was awaiting him

"You said in your note that you had an important business communication to make to me," said Hamerton, without appearing to notice Wyvilte's mental dis

Mr. Wyvilie did not answer, but paced the room to and fro clowly, suck in deep thought, his arms crossed on his breast. "Tuese results may follow," he said at

"Ruese results may follow," he said at length, ovidently thinking aloud; "but there is need of an intelligence to make them inevitable. Mr. Hamerton," he said, stopping before his friend, and fixing bis eyes upon him, "I have a trust to offer you that involves a heavy responsibility. Will you undertake it, for my sake, and, the served of what have a proposition of what have a court of the proposition." in case of what may come, carry out my desire to the letter?"

"If it lie in my power, I will. If it lie beyond me, I will do my best to the end,"

enswered Hamerton.

"Yes, I am were of it. I am very grateful?" Mr. Wyville took his hand, and pressed it wasmiy, with still the same grave look. He then went to a small but assive iron safe in the room, opened it, and from a drawer took two large sealed

"Here," he said, "are two envelopes that coatain all my wishes and all my power. They are mine, so long as I am alive, with freedom to control my actions. Please remember well my words. In case of my death or disappearance, or—other events to impede my action for those who death or my these packets belong to you. depend on me, these packets belong to you, to open, and read."

to open, and read."
"Have you written full instructions
thereto which I am to follow?" asked

Mamerico.
"No; I will not instruct you, because I trast you as I would my own soul. You will understand, when you have read; and you will act for the best. Do you se me this ?"

"I do, most solemnly; but, Mr. Wyville, anppose I should be unable—suppose I should die before your trust were carried out—is there any one else to whom I may I should be unable - suppose !

M W, ville locked the safe, and handed M. W. ville locked the safe, and handed the key to Humerton.

"I shall send the safe to the yacht be-fore we sail," he said. "Now let us in-form the children."

Mc Wyville struck a bell, and Ngarra jil stiently entered. A word in his own language from his master sent him out as In a few minutes Mr. Wyville and Mr. Hamerton went upstairs and entered a large and richly draped room, in which the entire furniture consisted of of low and soft divers. of low and soft divans, lounges, cushions, and furs, the effect of which was very extraordinary, but very baautiful. The room seemed to have no occupant, as the gentlemen walked its length toward a deep

"Wo-are-here!" said a low voice, in distinctly measured syliables, as a difficient child might slowly strike three notes of an air, and then there were two laughs, as clear and joyous as the sound of silver bells, and the light sound of hand clap.

The gentlemen, smiling, turn ed to the The gentlemen, smiling, turned to the draped recess, and there, half shaded by the curtains, peeped the dark, laughing faces of the Australian elsters, Koro and Tepairu, the grandchildren of Te-manaros, the King of the Vasse. That Mr. Hamerton had become familiar to the girls was evident from their natural and unrestrained condust.

unrestrained conduct.

A residence of several years in a northern climate had arrested in the sisters the immature development so common in warm countries. They had matured slowly; and while preserving all that was charming and natural of their woodland restraint of another and a graces, the restraint of another and a gentler mide of life covered them like a delieste robe. They were so outlandish and beautiful, in their strange and beauti-ful room that they might be mistaken for

rare broz s, were it not for their fishing eyes and curving lips.

As they sat in the curtained recess greeting the gentlemen with a joyous laugh, there entered the room a very old Australia : woman, followed by two young men, bearing trays with several dishe These were set down on a low square divan. The old woman removed the the black men to place cushions

The convicts below never fired of looking upward through the bars, they could to Mr. Wy ville. They took each a corner to Mr. Wy ville. They took each a corner and sails, and at night the beautiful sky of the divan, seating themselves on the eachtons placed on the floor, Mr. Wyville and Hamerton taking the opposite cor-

The food, to which each helped himself. ras a savory meal of boiled rice, yams, and rich stews, of which the Australians are very fond; and, following these dishes, a varied supply of delicious fruit, among which were mangoes, guaves, and the ambrestal mangyte or honey-stalk of Wastern Australia.

Western Australia.

The conversation during the meal was wholly in the language of the sisters, so that Mr. Hamerton remained silent. Koro and Topairo had evidently been studying E glish; but they could by no

means converse in the strange tongue.

As if instinctively aware that something unforseen was about to happen, Tepairu, the younger but braver of the sisters, had

asked Mr. Wyville to speak. "You are soon to leave this country," he said, in their tongue, looking from stater to elever; "and return to your own beautiful Vasse."

anything but surprise; yet a close observer would have discerned a subtending line akin to doubt or fear.
"Are you not glad?" asked Mr. Wy-ville, with a smile of astonishment at their states.

"Yes," they softly answered, in one "Yes," they softly answered, in one breath, after a pause, but not jayously. "Yes; we shall see the good old Te manaros, and we shall find the emu's nests on the mountain. We are very glad."

The old woman who had remeined in the room, chuckled audibly, and, when the others looked round at her, laughed outright in uncontrollable joy at the thought of returning to her beloved life of freedom in the forest. More rapidly than a skilled musician could evoke notes, than a skilled musician could evoke notes, she ran from treble to base in voluble gratitude and benediction. Then she slid off to carry the j yous word to the other duskey members of this extraordinary

duskey members of this canada household.

"You will be happy in your old home "You will be happy in your old home."

"You will be happy in your old home in the yacht," continued Mr. Wyville; "and this friend, my brother and yours, will take you in his care till we see Temans ros and the Vasse."

As Mr. Wyville spoke, the hidden fear became plain in Tepsiru's face. She looked only at Mr. Wyville, her large deer-like eyes slowly filling with tears Her sister, too, was distressed, but in a lesser degree: and her eyes, instead of lesser degree; and her eyes, instead of being fixed on Mr. Wyville, passed on to Hamerton, and rested.

"You are not coming with us to the Vasse?" at length said Tepsiru. in a slow, monotonous voice. "You will remain

here"
"No; I, too, shall go, and even befor

you. But we voyage on different ships."
"Why does not your brother and ours
go on the other ship, and let you come with us?"

Mr. Wy ville looked troubled at the recep

tion of his news by the sisters. Tepsiru spoke, in the last question, face became exceedingly grave, as if he could never again smile. The sisters saw the shadow, and were troubled also. Mr. Wyville, without looking at them,

spoke :"Children, you should trust that I will do what is best; and I know the world better than you Tepairu, I am acting wisely. Koro, I am sure of your confi

Before the words had dled, Koro, with Before the words had died, Koro, with awimming eyes, had risen and taken Mr. Wyville's hand, which she klassed, and placed upon her head. The act was full of effection and faith.

Tepairu, on whom the reproof had fallen like a blow, sat just as before, only the light had faded from her eyes, and her head the period taken.

bosom heaved visibly. Her sister went and sat beside her, throwing her arms round her, as to give comfort. Tepsiru

allowed the embrace, but did not move a muscle of the face or body.

Mr. Wyville rose and walked to the window, glanced out for a moment, then, turning, looked at the sisters. He approached and laid his hand with inexpressible centleness on Tenatur's head as pressible gentleness on Tepairu's head, as he had done on Koro's. The proud but sensitive nature yielded at the touch, and with one quick look of sorrow and appeal, she buried her face in her sister's bosom, and sobbed unrestrainedly.

The woman, who had re entered, began an excited and guttural remonstrance against this unreasoning grief. Mr. Wyville chose this moment to depart. He knew that the brief season of cloud would soon pass, and let the sun shine again; that the reflection following petu-lance is often the purer for the previous

VI.

THE CHILD'S GRAVE. The Eouquemont, chartered by the Gov.

The Hougamont, chartered by the Government to carry the convicts to Western Australia, lay in Portiand Roads. She rode within the dark shadow of the gloomy cliff, upon which is built one of the greatest of the English imperial prisons. She was a large, old-fashioned merchant ship, of two thousand tons burden, a slow sailer, but a strong and roomy vessel. She was fitted in the usual way of con-

vict ships. Her main deck and her lower deck were divided into separate compart. ments, the dividing walls below being heavy and strong bulkheads, while those on deck were wooden barriers about nine feet high, with side doors, for the passage of the sailors while working the ship. At each of these doors, during the entire voyage, stood two soldiers, with fixed bayonets on their loaded riffes.

The hatch coverings opening to the lower deck, where the convicts were confined, were removed; and around each hatchway, reaching from the upper deck, or roof of the convicts's room, to the lower deck or floor was one immene grating, formed of strong iron bars. This arrangement gave plenty of air and a good deal of light, the only obstruction

being the bars. Seen from below, on the convicts' deck, every hatchway stood in the centre of the ship like a great iron cage, with a door by which the warders entered, and a ladder to reach the upper deck.

and the stare.

In the forward and smallest compart ment of the ship between decks lived the crew, who went up and down by their own hatchway. In the next, and largest compartment lived the male convicts, three hundred in number. The central compartment was the hospital; and next to this the compartment for the female convicts. The after compartment between decks was occupied by the sixty

tween arcas was occupied by the sixty soldiers who kept guard on the ship. The main or upper deck was divided as follows: the after part, under the poop deck, was occupied by the staterooms for cofficers and passengers, and the richly fur nished cabin dining-room. Forward of this, beginning at the front of the poop, was a division of the deck to which the female convicts were allowed at certain hours of the day. The next section was the deck where the male convicts were

allowed to exercise, one hundred at a time, throughout the day.

The fore part of the main-deck, runbeautiful Vasse."

The girls answered, as if they were a ringle thing of nature, by a silent and radiating took. It was hard to read the pleasure or pain to their faces, or continues bars, thicker than a man's arm,

The fore part of the main-deck, running out to the bowsprit like a A, was consequently on Alice's head, and withdrew quietly.

It was many minutes before Alice man is drowned!"

The strongling swimmer, spent with provious exertions, had been struck by a

like those around the batches, and within these bars, in sight of the male convicts on deck, were confined the malefactors or

ule-breekers.
This triangular section was the punish. ment cell of the ship. It was entered by a ponderous door, composed of bars also. Its two rear walls were the acute angle of he ship's bulwarks; its front was the row

the ship's bulwarks; its front was the row
of bars running from side to side of the
vessel, and facing aft on the main deck.
The evil doers confined here for punish
ment had neither bed nor seat; they sat
upon the deck, and worked at heavy tasks
of oakum picking. They could not
shirk, for a warder kept sentry outside the cage.
As these refractory ones looked through

their bars at the deck, they saw, strappe their bars at the deck, they saw, strapped to the foremest, a black gaff or spar with iron rings, which, when the spar was lowered horizontally, corresponded to rings screwed into the deck. This was the triangle, where the unruly convicts were triced up and flogged every

morning.

Above this triangle, tied around the formast, was a new and very fine hempen rope, leading away to the end of the fore yard. This was the ultimate appeal, the law's last terrible engine—the halter which swung mutineers and murderer out over swing mutineers and murderer out over the hissing sea to eternity.

The Houguemont had taken on board her terrible cargo. From early dawn the chains had been marching down the steep

chains had been marching nown bill from Portland Prison, and passing on the where the convict tugs to her deck, where the convict officers unlocked their chains, called their rolls, and sent them below to their berths.

Last of all, the female convicts had

come, fifty in number, in five chains.

As they stood huddled on the deck of the transport, answering to their numbers, there were hysterical sounds and wild eyes among them. At last, their chains were unlocked, and the female warders handed to each the number of her berth,

and sent her below.

Toward the end of one of the chains stood a prisoner with a white face and s strangely calm air. She did not stare around in the dazed way of her unfortunate sisters; but remained on the spo where they bade her stand, motionless. She only turned her head once, with a smile of silent comfort to some unhappy one near her who had made the hysterical Woen the key came to her link of the

chain and unlocked it, and she stood un shackled, another warder thrust into her hand a card, and pushed her toward the hatch. She tottered beneath the rough and needless force, and would have fallen down the open hatchway, had she railen dow'd the open natcaway, nar and not caught at a swinging rope, and saved herself. As she recovered, she gave a kind of pitiful short cry or moan, and looked round bewildered, the tears spring. ing to her eyes. The rough and busy warder again approached her, and she

shrank aside in terror.

At this moment she felt a soft hand take her own, and hold it tightly. The touch restored her confidence. She turned and met the sweet face and kindly smile of Sister Cecilia. The warder at the same moment respectfully saluted the

nun.
"This is my hospital assistant warder," said Sister Cecilia, still holding Alice's hand, "She is to be allowed to go to my

"All right, ma'am," said the warder who, in reality, was not bareh, but only rude and hurried in manner; "pass on, Number Four. Here!" she shouted to the next on the chain, "take this card and down you go, quick!"

And as Alice stood aside with a great

sense of relief and thankfulness, and

sense or relief and thankfulness, and with
swimming eyes, the warder whispered to
Sister Cecilia: "I'm glad she's not going
among 'em—we're all glad on it."
Sister Cecilia, holding Alice's hand, led
her along a narrow boarded way, at the
end of which was a door opening into a
pleasant room, one add of which was pleasant room, one side of which was covered with a large medicine-case, and off which lay two bright little sleeping rooms.

When the door was closed, Sister Cecilia took Alice's white face between her hands the contrary direction, toward the island, though a strong tide was setting in took Alice's white face between her hands

"Thank God, my child!" she cried,
"you are safe at last!"
Alice could not speak; but she controlled herself, and kept from sobbing

She looked around wonderingly.

"This is my room, Alice," said Sister Cecilis; "my room and yours. This narrow passage is for us alone. It leads straight to the female compartment and the hospital; and no one can come here but you and I—not a soul for the next but you and I—not a soul for the next four months. Just think of that, child!
Look out that pretty little window, and say 'good-by' to gloomy old Eugland and her prisons. We'll be all alone till we had been supposed in a few seconds. The shouts had followed each other as the firing. At the second shot,

attending the sick."
Alice Walmsley did not answer words — her heart overflowed, and the kind little nun led her into the pleasanter leeping room of the two, and left her. saying that this was her own room for the

When she had gone, Alice sank on her knees with such a flood of feeling as seemed to melt her very heart. With eyes drowned in tears she raised he hands toward the frowning cliffs of Portland, while her quivering lips moved in yearn

ing words. She was saving farewell not to Eng land, but to that which was greater to her than England—to the little spot of earth

where lay the body of her dead child.

O, true heart of motherhood, that never changes, never forgets, never loses the sound of the maternal music, once the immortal key has been struck.

"Good by, my darling! O, if I had only one single withered blade of grass to cherish!" cried the poor mother; and as she spoke she saw clearly in her mind's eve the little neglected and forgotten grave. "Good-bye, my darling,-for ever

She buried her face in the bed, and wept bitterly and long. Sister Cecilia came twice to the room softly, and looked in at the mourner, but did not disturb her. The second time she came, Alice was weep

ing, with bowed head.
Sister Cecilia leant over her, and placed beside her hand a little box, covered with white paper, on which lay a sealed letter. Having done so, the Sister laid her hand

saw the let'er. She did not heed it at first, thinking it was Sister Ceellia's. But another instant, and she had read her own name—" Alice Walmaley"— written on the letter, and in a hand that was strangely familiar. The written name itself was not more familiar than the handwriting

not more familiar than the handwriting Something thrilled her as she took the little box in her hand, and opened it. She found within a piece of soft mould, in which some sweet young grass was growing, and on one side a fresh wild flower,

that must have been pulled that day.

As she looked, with blurred sight, the
meaning of the blessed gift poured into
her heart like balm, and her thought rose up to beaven in an ecetacy of gratitude.

She did not need to look at the letter; she divined its contents. But at length she took it, and broke the seal, and read the few words it contained:—

" DEAR ALICE,-The grass and flower were growing this morning on your baby's grave. The wild flowers have covered it for years. I have arranged that it shall never be neglected nor disturbed.
Yours faithfully,
"WILLIAM SHERIDAN."

An hour later Sister Cecilis entered the outer room, purposely making a noise to distract Alice's reverie. But she bad to come at last and touch her arm, and take the box and the letter from her hands, be-fore Alice residued the revelation that had fore Alice resilized the revelation that had come to her. She did not see it even then as a whole; but plece by piece in her mind the incredible happiness dawned upon her, that she actually had with her the precious grass, with young life in it, fresh from her darling's grave.

And later on, slowly, but by sure de-

grees, entered another thought, that rested like a holy thing beside this pure affec-

The last words of the letter repeated The last worse of the letter repeated themselves like a strain of distant music in her ears: "Yours faithfully — yours faithfully,"—and though the sense that was touched had in it a tone of pain and reproach that emote her, it roused her from further dwelling on her own un-

THE SAILING OF THE HOUGUEMONT. The last convict had been sent below. The barred doors in the railed batchways were locked. The hundreds of cooped riminals mingled with each other freely for the first time in meny years. The sentries had been posted at the hatches and passages on deck. The sailors had shaken out the sails. The capstan had been worked until every spare link of cable was up.

The Houguemont was ready for sea, She only awaited the coming of her com-

Mr. Wsville walked to and fro on the poop deck, casting now and again a search ing glance at the pier and the steep cliff ing giance at the pier and the steep clim road. At length his pace became less regular, and his usually imperturbale face betrayed impatience. It was two hours past the time when the captain had en

gaged to be board.

As Mr Wyville stood looking landward. with a darkened brow, the chief warder in command of the prison officers, rapidly approached him, with an excited air, and

uted in military fashion.
Well, Mr. Grav," said Mr. Wyville turning, " what is it ?" "One man missing, sir! not on board
—he must have slipped overboard from the soldiers, and attempted to swim

"When did he come on board ?"

"With the last chain, sir."
"Then he must he in the water still. He would strike for the mainland, not for

As he spoke, a soldier who had run up the rigging shouted that there was a hamper or backet floating a short distance

astern of the ship.

Mr. Wyville asked one of the ship's

He lowered the as with a saddened air "Poor fellow!" he murmured, shutting the glass, irresolutely. He knew that the abconder, finding the floating hamper, had placed it over his head in order to escape the eyes of the guards. As he laid down the telescope, a rifle shot rang from the maintop, and the water leaped in a jet of apray within a foot of the backet. Next instant, came two reports, the basket. was knocked on its side, and all on deck of the convict ship planly saw a man swimming in the sea. One of the bullets

rapidly as file firing. At the second shot, Mr. Wyville looked at the soldiers with a face aflame with indignation. As the third shot rang out, he shouted to the soldiers; but his voice was drowned in the

Next moment, he saw the levelled rifle of another soldier, and heard the officer directing his aim. Without a word, Mr. Wy ville selzed the long and heavy marine telescope, which he had laid on the rack, and, balancing himself on the poop for an instant he hurled the glass like a missle

from a catapult right into the group of soldiers on the top. The missle struck lengthwise against the mast, his weapon going off harmlessly in the air. Consternation selzed the others, and the young officer began an indignant and loud demand as to who had dared assault his men.
"Come down, sir," said Mr. Wyville,

sternly, "and receive your orders before you act The subaltern came down, and joined Mr. Wyville on the poop, saluting him as

he approached.
"I was not aware, sir," he said, "that I was to walt for orders in cases of mutiny or escape."
"This man could be overtaken," said

Mr. Wyvilie; "your guards allowed him to escape; and you have no right to kill him for his crime." As he spoke, he brought the glass to bear on the unfortunate wretch in the

water, to whom a boat was now sweeping with swift stroke.
"My God! he said, putting down the

bullet in the shoulder; and though the wound was not mortal, it rapidly spent his remaining attength. Before the boat had reached him the poor fellow had thrown up his arms and sunk. His body was found and taken to the ship.

During this arms. Cantain, Deaper had

During this scene, Captain Draper had During this scene, Captain Draper hall come on deck, unobserved. He had passed quite close to Mr. Wyville as he spoke severely to the military officer. A few minutes later, when Mr. Wyville stood alone, the captain approached him. "Am I supposed to command this ship, or to take orders also?" he asked, not offensively, but with his usual hybrid amile.

Mr. Wyville remained silent a moment as if undecided. The recent shocking event had somewhat changed his plans.

event had somewhat changed his plans.

"You command the ship, sir," he said, slowly, and fixing his eyes ou Captain Draper's face, "under me. So long as your duty is done, no interference will be possible. It may be well to understand now, however, that there is a higher authority than yours on board."

Captain Draper howed: then turning Captain Draper bowed; then turning to his chief officer, who had heard the conversation, he gave orders for sailing.

TO BE CONTINUED.

RAYS FROM BETHLEHEM.

There are some whom the lightning of ortune blasts, only to render holy. amidst all that shatters from their life its verdure, smites to the dust the pomp and summit of their pride, and in the very summit of their pride, and in the very heart of existance "writeth a sudden and etrange defeature," they stand erect—riven, not uprooted; a monument less of pity than of awe. There are some who pass through the lazar house of Misery with a step more august than a Causar's in the hall. The very things which, seen alone, are despicable and vile, associated with them become almost repressible and divine; and one ray, how venerable and divine; and one ray, how ever dim and feeble, of that intense holi ness which in the Infant God shed majesty over the manger and the straw, not denied to those who in the depth of affiction cherish His patient image, illings over the meanest localities of earth an emanation from the glory of heaven —Lord Lytton.

WHEN DEATH COMES

The father of Gambatta dled recently He was given the grace of having a priest at his bedside in his last hours. After he had received that last Sacrament, he embraced the priest in his joy. stands out in striking contrast to the account of the death of that bitter enemy of the Church, Leon Gambetta himseif.
Who does not remember how when he called for the priest, physical force was used by false friends to hold the priest out of the dying man's room, and how his last words were the awful ones-" Ton est perdu" (a'l is lost). How wonderful are the ways of God! Paul Bert, one of Gambetta, called for a priest on his own dying bed and made his confection — Cathelic Home.

THEY COULDN'T SEE THE JOKE.

From the Philadelphia Press. Three members of the Episcopal con-gress sat in a corner of the Lafayette writing room talking over some import ant subject. All were men ranging from fifty to sixty five years, all were dressed in black, and the face of each wore a look of intense interest. Those who noticed were discussing some important church question, and nobody heard what they said but one young man who appeared

to have fallen asleep in a chair near by.

As he half opened his eyes the western bishop gravely said:
"Gentlemen, I wish to ask a question."
The others drew nearer as the bishop, carefully adjusting his spectacles, con tinued: "Gentlemen, why is grim death like a tin can tied to a dog's tail?"

A silence ensued. The two clergymen thus addressed mused for a while and then shook their heads. "Give it up,"

A grim smile spread over the bishop's A grim smile spread over the bishops face as he added, "Grim death is like a tin can tied to a dog's tail because it's bound to a pup." Then he burst into a roar of laughter, and the others made feeble efforts to join him and appreciate

the joke.

Late that evening the three met again in the Lafavette corridor, and the bisuop, a little embarrassed, said : "Gentlemen, told that story wrong this afternoon What I really meant was this: Grim death is like a tin can tied to a dog's tail because it's bound to occur-not to

The others laughed this trip,"

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Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise. AN INACTIVE OF Torpid Liver must be aroused and all bad bile removed. Burdock Pills are best for old or young.

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of these old it he religious animosities."

The above was a reply to a correspondent who declared, because Catholic parents are obliged to send their children to parochis! schools, that "Roman Catholicism is a serious menace to the stability of our institutions"—New York Swn.

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we also accumulate poison and germs of disease from breathe, we eat, or we drink, nothing clusively than the power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of scrofula or salt rheum, removes the taint which causes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system.

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AN IRISH FI WHAT JOHN BO Among O'Railly rious study of

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MARCH 14,

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SCHOOL

AN IRISH FELON'S RECORD. WHAT JOHN BOYLE O'REILLY BAID OF HIS BRITISH PRISONS.

Among O'Railly's MSS, is the following fragment written several years ago—a curious study of prison life from the in-

Oue meets strange characters in prison, characters which are at or ce recognized as being natural to the place, as are bats or owls to the cave. Prison characters, like owis to the cave. Prison characters, like all others, are seen by different men in different lights. For instance, a visitor passing along a considor, and glancing through the iron gates or observation-holes of the cells, sees only the quiet, and, to him, sullen-looking convict, with all the crime-suggesting bumps largely developed on his shaven head. The same man will be looked upon by the officer who has charge of him as one of the best, most obedient, and industrious of the prisoners, which conclusion he comes to prisoners, which conclusion he comes to by a closer acquaintance than that of the visitor; although his observations are still only of exteriors. No man sees the true nature of the convict but his fellow convict. He looks at him with a level glance and sees him in a common atmos phere. However convicts deceive their prison efficers and chaptains, which they do in the majority of case, they never

deceive their fellows.

I was a convict in an English prison four years ago, and, before the impres-sions then received are weakened or rubbed out by time, it may be of interest to recall a few reminiscences. First, let me remove all fears of those who are thinking that where they least expect it, they have fallen among thieves. I was not in the true sense of the word a was not in the true sense of the word a criminal, although classed with them and treated precisely the same as they were. My offerse against the law was political. I had been a soldier in a cavalry regiment, and had been convicted of being a Republican and trying to make other men the same; and so, in the winter of 1867, it came about that I the winter of 1807, it came about that it occupied Cell thirty-two in Pentagon five, Millbank prison, London, on the iron barred door of which cell hung a small white card bearing this inscription,

"John Boyle O'Reilly, 20 years."

Some people would think it strange that I should regard that cell—in which I that I should regard that cell—in which I spent nearly a veer of solitary confinement—with affection; but it is true. Man is a domestic animal, and to a prisoner with "twenty years" on this door, the cell is home. I look back with fond regard to a great many cells and a great many prisons in England and Australia, which are associated to my mind in a way not to be wholly understood by any one but myself. And if ever I should go back to England (which is doubtful, for I seasoned from prison in Australia in 1869. escaped from prison in Australia in 1869, and so permanently ended the twenty years), the first place I would visit would be one of the old prisons. Remember, my name and many a passing thought are scratched and written on many a small place within those cells, which I perfectly well recollect, and it would be a great treat to go back some day and read them. n, during the time I was in prison, I got acquainted with thousands of pro-fessional criminals, old and young, who will be the occupants of the English jails for the next treater will be the occupants of the English julis for the next twenty years; and I confess it would be of great interest to me to go back and walk the corridor with all the brimming respectability of a vicitor, and stop when I saw a face I knew of old, and observe how time and villainy had dealt

CONVICT "NO 9843." One day O'Reilly was summoned by the efficer in whose immediate charge he was, who said to him, "You will go down to the vessel (mentioning her name), and deliver the articles named in this bill of hading; read it."

Arrived there he was assigned to one of the road parties, and began the hard toll of a convict, which, however, was relieved from the utter woe of Milbank's colltary days, or the revolting cruelties of Chatham and Dartmoor. Still it was bad enough. Among the criminals with whom he was forced to associate were some of the most degraded of the human kind—murderers, burglars, sinners of every grade and color of vice. They were the poison it wer of civilization's corruption, more deprayed than the eavage, as they were able to mis-use the advantages of superior knowledge. They were the overflow of society's cess-puol, the irreclaimable victims of sin—too often the wretched fruits of hereditary environment. Happily for the young, generous, clean-minded rebel, who had been doomed to herd with this prison scum, God had given him the instincts of pure humanity; and ill fortune, instead of blighting, had neurished their growth. He looked upon his fellow-sufferers with eyes of mercy, seeing how many of them were the victims, directly or indirectly, of of cruel, selfish, social conditions. In the Australian Bush he saw humanity in two naked aspects; the savage, utterly ignor-ant of civilized virtues as of civilized vices and the white convict, stripped of all social hypocristes, revealing the worst traits of depraved humanity. Buth were "naked and not ashamed." For the savages, so-called, he entertained a sincere and abiding admiration. "Why," he said, years afterward, "I found that those greatures were men and women, just like and the white convict, stripped of all creatures were men and women just like the rest of us; the difference between those poor black boys and the men of the Somerset Club was only external. I have good friends among those Australian savages, to day, that I would be as glad to meet as any man I know."

A CONVICT CONSTABLE We know from his own "Mocndyne," and other works how tenderly and how charitably he regarded even the lowest of his convict associates. It would be worth much to a student of human nature could we know how they regarded him. How strange a sojourner in their loggingcamps and prison cells must have been this young, handsome, daring, generous, kindly poet, who wore their convict's garb, toiled beside them with are or shovel, and dreamed dreams, while they cursed their hard fate or obscenely mocked

He soon won the respect of the officer

under whose immediate charge be was, a under whose immediate charge he was, a man named Woodman, who, appreciating O Reiliy's ability, gladly availed himself of his help in making out his monthly reports and other clerical work. He also appointed him a "constable," as those prisoners were called, who, for good conduct, were detailed as aids to the efficer in charge of each working party. The constable wears a red stripe on his eleeve, as a badge of his office; he is employed to carry dispatches from station to station, and is usually sent to conduct to prison any convict on the road gang who may any convict on the road gang who may prove refractory or mutinous. The con-stables must not be confounded with the stables must not be confounded with the ticket of leave men. They were under no legal or moral parole; on the contrary, they were held to the strictest account, and punished more eeverely than ordinary criminals if they failed in their duties. O'Reilly had good reason to know this, as a slight involuntary breach of the rules once brought down upon him a most

once brought down upon him a most heartless and inhuman punishment. At one of the stations to which he was At one of the stations to which he was occasionally sent with messages there was an overseer, warden, or watch-dog of some sort, who chose to be an exception to all human kind, by conceiving, at sight, a bitter dislike to yourg O'Rielly. On their very first meeting he looked hard at the new-comer, and said:

"Young may you know what you are

new comer, and said:

"Young man, you know what you are here for;" adding, with an oath, "I will help you to know it." From that time on he watched his victim sharply, hoping to catch him in some infraction of the many regulations governing the convict

settlement. At last his time came. O'Reilly, one At last his time came. O Reilly, one day, was a few minutes later in making his trip. He found the overseer waiting for him, watch in hand. "You are late so many minutes," he said; "You are reported." Among the penalties of being "reported," one was that the offender should not be allowed to send or receive a letter for six months. A few days after this incident the overseer called O Reilly into his office. He held in his hand a letter, heavily bordered in black, which he had just perused. O'Reilly knew that his mother, at home in Irelaud, has been dangerously ill for some time. The letter probably bore the news of her death, but it might contain tidings of a less bitter probably bore the news of her death, but it might contain tidings of a less bitter loss. Nobody in the place, except the overseer, knew its contents. He said, "O'Reilly, here is a letter for you." The prisoner said, "Thank you," and held out his hand for it. The overseer looked at him for a moment, then tossing the letter into a drawer, said, "You will get it in six months!"

When at the end of six months he re-

When at the end of six months he received the letter he found that it con-firmed his worst fears. The mother whom he had loved and idolized was dead.

he had loved and idolized was dead.

Listening to this story, years aftarward, from the lips of its victim, I asked him why he had never published the name of the cold blooded wretch, for the execration of humenity. He smiled and said that he did not bear the fellow any malice; that a man who would do a deed of that lind must be inseen and irresponsible—a being towards whom one could not cheish animosity. To a request that the name might be given to somebody of less magnanimous soul, he replied, "I do not know his name now; I have forgotten it." For that reason the name does not appear in these pages.

appear in these pages.

THE SUNNY SIDE OF CONVICT LIFE

But life in the Bush was not all made
up of tragedy, or even of misery. To the
poet there was consolation, and almost
happiness, in the glorious open air, amid
the grand prin zeral trees and the strange
birds and beasts of the antipodes. The
land about him lay at the world's threshold. Strauge monaters of pre historic hold. Strange monsters of pre historic form still peopled the forest, monsters of

enjoyed all the delight of communion with nature, his joy and love were personal pleasures. They formed no part of the sermon which it was his mission to preach. The text of that sermon was Humanity. To that he subordinated every impulse of mere sentiment. This long preface to a short story is excusable, because the criticism has been made, and with justice, that O'Reilly's poetry is atrangely wanting in the purely poetry is strangely wanting in the purely descriptive element. The only long poem to which that criticism least applies in his "King of the Varse," in which are many wonderfully strong and beautiful pictures

of nature.

It happened that a road-gang with which he was working, in following the course laid out by the surveyors, came upon a magnificent tree, a giant among its fellows, the growth of conturies, towerits fellows, the growth of conturies, tower-log aloft to sky and spreading enormous arms on every side. The wealth of an empire could not buy this peerless work of nature. The word of an unlettered ruler of a convict gange was potent for its destruction; for it lay right in the middle of the surveyed road. The order was given to cut it down. O'Reilly argued and pleaded for its prervation, but in vain. servation, but in vain. All he could obtain was a rejuctantly granted reprieve, and appeal to a higher power. He wen'—this absurd poet in a striped suit—to the communder of the district, and pleaded for the tree. The official was so amused at his astounding audacity that he told his wife, who, being a strip had a sool share surreys and a woman, had a soul above curreys and rights of way. She insisted on visiting the tree, and the result of her visit was a phenomenon. The imperial road was diverted, and a grand work of nature etands in the Australian forests as a monu-ment to the convict post.—Life of John Boyle O'Reil'y, Cassell Publishing Company.

SERMON BY CARDINAL GIBBON -- " IF MARVELS OCCUR IN THE NATURAL ORDER, WHY NOT GREATER ONES IN THE SUPERNATURAL?"

His Eminence Cardinal Gibbons reached as the Cathedral in Baitimore last Sandsy morning on "The Invocation of the Saints." It was the opening sermon of a series of the Sanday mornings of Lant. He spoke from the Gospel of the day,

He spoke from the Gospel of the day, descriptive of the occasion when Christ was tempted by the devil. "Jesus Christ was tempted by the devil; the Son of God was tempted by a fallen augel. This fact we cannot doubt," said His Eminence, "since it is recorded in the pages of the Gospel; and if God permitted His only tegotten Son to be thus tempted, surely we cannot escape a like ordeal, for the Scripture tell us that the devil goes about like a roaring iton seeking whem he may devour. Now if God permits the angels of darkness to tempt u, He not only per mits but commands the augels of light to help us in the path of victue. As the help us in the path of virtac. As the royal prophet says: 'He hath given His angel charge over thee to guard thee in all thy ways, lest thou dash thy foot against a sione.' I will now assert another proposition connected with the foregoing position connected with the foregoing— namely, that not only do the acgels com-mune with us, but that we may commune with them in prayer, and that it is profit-able for us to invoke the intercession of the just made perfect, and this is what we mean by the words of the creed, 'I be-lieve in the communion of saints.'

"It would be a great mistake to suppose that the blessed reigning with God see and hear in heaven as we see The Holy Mass is therefore offered up in and hear on earth, or that knowledge is communicated to them as it is imparted to us. We see and hear through the Every hour, every moment, the Immacumedium of our senses as long as we are confined in the prison of the body, and somewhere or other of the inhabited globe. confined in the prison of the body, and hence our power of vision and hearing is very limited compared with the spirits of the just. We are like a man confined in a darksome cell, through which a few rays of light dimly pene trate, but when the righteous soul is released from the prison of the body, like a bird freed from its case scaring heaven. leased from the prison of the body, has a bird freed from its cage soaring heavenward, its vision and knowledge are marvelously enlarged. 'So long as we are on earth,' says the apostle, 'we see through a glass darkly, but in heaven face to face. Now I know in part, but then I shall know even as I am known.'

"The facility we have in our day of

then I shall know even as I am known.'

"The facility we have in our day of communicating with our brettren at a distance is almost marvelous. I can send a message from my room to a friend in London or Rome, and in a few moments I receive a reply. If a hundred years ago you had predicted to a friend that a message would travel ten thousand miles in a few moments it would have been message would travel ten thousand miles in a few moments it would have been thought impossible; but in saying so you would not have been a fool, but a prophet. If marvels occur in the natural order, why If marvels occur in the natural order, why not greater ones in the supernatural? If science has made such revelations, how much greater ones are reserved for faith? How true are the words of the poet, there are more things in heaven and earth than are dreampt of in our philosophy, Horatic.' But our faith, or our belief in the invocation of angels and saints, rests on higher proof than these inferences; rests on the holy Scripture. You will readily believe that it is profit able for us to invoke the intercession of the blessed spirits if you are convinced able for us to invoke the intercontrol the blessed spirits if you are convinced that they can hear your prayers, that they are able to assist you, and that they are they are appropriately welfare. We are able to assist you, and that they are zealous for your spiritual welfare. We have repeated assurances in Holy Scripture to show that the spirits of God are acquainted with our petitions. The patriarch Jacob effered up the following prayer in behalf of the grand-children. was said to him, "You will go down to the vessel (mentioning her name), and deliver the articles named in this bill of lading; read it."

O'Reilly read it. If called for the delivery, in good order and condition, of three articles, to wit: One convict, No. 9843, one bag, and one hammock or bed. OR silly was No. 9843; his destination was the convict settlement of Bunbury, thirty miles along the coast, west of Freemantle. repenteth.' Now repentence is a charge of beart, an interior operation of the will, and the spirits of God know when such a change occurs. Of course we cannot explain how this knowledge is acquired. These remarks apply, it is true, to the angels, and not to the saints, but as our Saviour declares the blessed shall be like the angels in heaven in knowledge and happiness, we may apply the same truth to the one as well as to the other. When the friends of Job asked forgivenness of God. friends of Job asked forgivenness of God for their foolish and hypocritical profes slops of friendship, God said to them, 'Go to My servant Job, and he will pray for to My servant Job, and he will pray for you, and his prayers will I accept.' And are we not accustomed daily to pray for one another, and did not St. Paul invoke the prayers of his brethren? Now, if we, though sincers, may help each other by our prayers, how much more efficacious are the prayers of the saluts in heaven!"

are the prayers of the saints in heaven!"

After dwelling on this subject, His Eminence met some popular objections. He said, "It is asked, do we not dishonor God in praying to the saints and angels? Do we not make void the mediatorship of Christ? Do we not put the creature on a level with the Creator? We would dislevel with the Creator, we would use honor God, indeed, and be guilty of biss-phemy were we to concuit the saints inde-pendently of God. But we would abhor such a practice. Gud is the Giver of all bless. such a practice. Gud is the Giver of all good gifts. He is the source of all blestugs, the fountain of all goodness, and whatever inflaence, or power, or virtue the saints possess is all derived from the blood of Jesus Carist; and as the moon borrows her light from the sun, so the saints borrow their light from Jesus Carist, the eternal sun of justice. But in vain do we invoke the six of God's spirits if we do

we invoke the aid of God's spirits it we do
not endeavor to lead pure and holy lives.
No man is saved by vicarious plety.
"But do the saints and angels take an
interest in us? Have they a fellow feel
ing toward us, or has death been to them
like the waters of Larke blotting out all A Natural Filter.

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Ing toward us, or has death been to them like the waters of Letche, blotting out all memory of the past? Are they so much absorbed in the contemplation of God and in the fraition of heaven, as to be entirely unmindful of us? Fat from us such a sentiment! Heaven is the congenial home of charity. Faith and hope genial home of charity. Faith and hope are there absorbed in the contemplation of faith and plety will of the past? Are they so much absorbed in the contemplation of God and in the fraition of heaven, as to be entirely unmindful of us? Fat from us genial home of charity. Faith and hope genial home of charity. Faith and hope genial home of charity. Faith and hope are there absorbed in the contemplation of faith and plety will in the fraition of heaven, as to be entirely unmindful of us? Fat from us genuine when purchasing.

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INVOCATION OF THE SAINTS. prompt her to pray for you in her ab sence, and if she crosses the narrow sea of death and enters the shore of starcity why should she not pray for you there? For what is death but the separation of the soul from the body? The soul has not ceased to think, to remember and to large. The earthly dress of sin has been love. The cartilly dress of sin has been consumed in the salutary fires of contrition, and nothing remains but the gold of pure charity. Her love for you is intensified and elevated."

THE MASS.

From the Mylapore Catholic Register. It seems impossible for any religious function or service to possess a preroga-tive more excellent than the Sacrifice of the Mass. As we said before, this is no mere copy, but one original with the Similize of the Cross. Its super-excellence is further enhanced by having for its priest is further enhanced by having for its priest none other than Ged Himself made man. How marvelous is the grandeur of this greatest of mysteries. The priest who offers is God; the victim offered is G.d; the offering made is to God. The true celebrant is not so much the human priest as the adorable person of Jesus Christ. He is the primary offerer, He transubstan tiating the bread and the wine into His own most sacred body and blood. The human priest is but the visible agent of the invisible Great High Priest, the Redeeuer Himself. The goodness or Redeemer Himself. The goodness or badness of the human priest can in no possible or conceivable way affect the sac-rifice, which is ever and always a spotlers im moiation, ever and always agreeable to God every clime and country from the rising of the sun to the going down thereof and there is no space of time, however in finitesimal, in which Jesus is not renewing the sacrifice of Calvary by the anointed hands of His pricets upon earth. On, who does not see the greatness and excellence of this vast, immense, boundless treasure—this fund of inestimable riches posse sed by the Church of God! If Catholics could

by the Church of God! If Catholics could but assist at all the Masses that are daily celebrated on earth, what a store of rewards would they not possers! What an accumulation of grace in this life and treasury of glory in the next life would be the !rait of so loving an attendance!

And yet how indifferent are not most Catholics in respect to attending and bearing Mass! With the exception of Sundays and other days of precept, how small is the number of those who assist at this days and other days of precept, how saids at this Holy Sacrifice on the other days of the week! Our churches, whereld the Holy of Holles continually resides and dwells shut up in our tabernacles, seem to have but little attraction for her mem bers, and are left abandoned and deserted.
Where is the Catholic who makes it his duty to go to Mass every day? Where are they to be found who visit the Lord in His own house even once a day? When we observe the coldness, and indifference, we observe the coldness, and indirection, the apathy of our people, we are forced to exclaim: They know not God, they have not the faith, they heed not, they believe not the Secred Presence of our balleve not the Sacred Presence of our saviour in the Most Holy Sacrament of the altar! How, then, is their disregard to be interpreted? If they verily believe, why then do they not daily go to assist at the Mass, by means of which they can obtain grace and blessings for themselves more than by the performance of almost any other relitations act especially should any other religious act, especially should they have the happiness of receiving into their hearts the sacred and spotless Victim there offered up for their salvation? Do there offered up for their saivation? Do they not know, too, that whenever they discharge the duty of attendants at Mass they themselves become offerers and obtain a right to the title of priests? The offering up the sacrifice Hence, he says we not all be whenever we assist at Mass, where the angelic choirs, inhabitants of the heavenly Jerusalem, are present and stand trembling in mute astonishment at the contemplation of this most stupendous

mystery ! THE TRUCE OF GOD.

In 1095, Pope Urban II., with wisdom laid down the rules relating to the Cru-sade for the recovery of the Holy Sepulchre, to break the power of the Turks and the false religion of Mohammed, which was threatening Europe with war and carnage He used his authority to extend the 'Truce of God" by forbidding fighting during Lent. One of his decrees was confirmed a year later by the Council of Rouen. It was that all acts of war must stop from Ash Wednesday till the Monday following the Octave of Pentecost, on all feasts of the Blessed Virgin of the Aposties, and during the latter part of the week as given before. Thus all Caristian nations showed their respect for the holy time of Lent during the Middle Ages.

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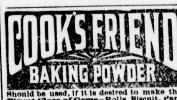


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### Catholic Record

London, Sat., March 14th, 1891

ST. PATRICK'S DAY.

Oace more as years go by the Irish for itself the title " Island of Saints."

Patrick amid the most bitter persecu tions which have been inflicted upon the Roman Empire during the first three preached Christ in all quarters of the even in England and Scotland, the Oatholic Church is flourishing and vigorous,

To say nothing of what has been done in the past for religion by the Irish mis Church, wherever the English language zeal and devotedness, and to the devotedness of the Irish people to the Caurch of God. Ireland being the land of the nativity of by far the largest proportion of English speaking Catholics scattered throughout these countries, or at least of the nativity of their sires and grandsires.

We have said above that all this has occurred in spite of dreadful persecution under which the people of Ireland have suffered. We have still to regret that this persecution, though much relaxed during the last fifty years, is continued, and it will continue until Ireland become a self governing

In Ireland, the harbors which would make the country suitable for commerce are among the finest in the world. The soil is fertile, the people are active, intelligent and industrious. They have every quality which should make them prosperous and happy. Yet there are no manufactures, no agriculture to create products with other countries, and the people are cousequently poverty stricken, to that extent that the youthful and vigorous part of them are forced to abandon their country in order to carn their living or to amass fortunes. In other countries they succeed in doing this. Why should they not succeed in their own land? We have not far to seek for the reason. It is because they have been oppressed by bad laws, made by their foreign rulers who will not allow the country to prosper.

Last St. Patrick's day there was gleam in the sky which indicated that a blaze of light was about to pour its refreshing rays on the land. It was then thought that the day of redress was at For the first time in seven hundred years the people of the sister king doms were on the point of granting to Ireland that self rule by means of which alone she can attain prosperity.

Recent unfortunate occurences, how. tion in the ranks of Irishmen themselves, and in the present situation of affairs it is to be feared that the day for the realization of Ireland's hopes will This ought not be the care. Justice

should be done, even though dissensions exist in Ireland. Such dissensions will arise in any country in the world, but it is in the nature of things that while union begets a strength which cannot be resisted disunion produces a weak ness, of which those who are hostile to the demand for justice will take advan tage to delay granting the claim.
We hope that the day of dissension

will soon pass away, and even if the deliverance from oppression be delayed by what has occurred it must come at last. We have hopes, too, from the fairness which has been shown by the most patriotic leaders of English political opinion, that the deplorable occurrences of the last few months may not defer for lishme to her desires.

HIGH AND LOW CHURCH POLEMISTS.

It is amusing to witness the frantic efforts of sensational writers and lecturers to raise an excitement in the public mind against the Jesuits. It was Senator Blair who asserted not long sgo that there is a Jesuit conspiracy against him, and that in every important newspaper office in the United States there is a Jesuit who controls the editorial departments. Last week we had occasion to make some remarks on a "political eermon "delivered by Rev. ex-Bishop Carman in which it was asserted that "the Jesuit vote" controls the Government of Canada, and the Toronto Mail of the 4th inst. publishes a letter in which there is a most alarming series of state. ments concerning what the writer calls the crafty and active influence of the Jesuit Society."

According to this saplent litterateur it is an undeniable fact that the Tractarian movement in the Church of England had its orgin from the Jesuits. It is well known that this movement, of which Dr. Pusey, and His Eminence Cardinal Newman, while the latter was a minister of the people are about to celebrate the festival Church of England, were the leaders, arose of the great Saint Patrick who planted out of the study of the ancient fathers of in Ireland the Catholic faith, which has the Church in Oxford University. In the ever since remained firmly rooted in her search for knowledge the Oxford gradusoil, producing so fertile a crop of saints ates began to enquire into the belief of the and martyrs that the green Island earned | early Christians, and when they found that the Real Presence, the Sacrifice of the Mass. During the fifteen centuries which the respect to and invocation of saints, have elapsed since Ireland became Chris- prayers for the dead, the celibacy of the tian and Catholic, not only has she her- clergy, and other doctrines and practices of self remained true to the religion of St. | the Catholic Church of to day were those of the primitive Church, they very natur. ally drew the conclusion that Protestants any nation, since the tyrants that ruled had gone too far in rejecting them as modern innovations. It was only by centuries endeavored to extirpate the degrees that these conclusions forced them Christian name, but she has sent forth | selves upon a large section of the Anglican hundreds of missionsries who have clergy, but at last the conviction became so strong that the High Church element is globe. It is in the greatest measure due now too powerful to be suppressed; and to these Irish missionaries that in North in the conflict which the Low churchmen and South America, in Canada equally are endeavoring to excite it is more than with the United States, in Australia, and | probable that the latter will be obliged to succumb. But it is simply an absurdity to pretend that the movement which originated among the Anglican clergy themselves is the work of the Jesulta. It sionaries in the various countries of may be supposed, however, that the influ Europe, the progress of the Catholic ence of general Catholic literature had some weight in the controversy, for ceris spoken, is due almost entirely to their | tainly Catholic writers have not ceased at any time from bringing forward the testimony of the Christian writers of the primitive ages to prove that the Catholic Church of to-day is identical with that of Sts. Augustine, Jerome, Basil, Ambrose, Irenaus and Clement. But there is no resson for singling out the Jesuits as having influenced the Tractarian movement, except the fact that the Jesuit O:der has always since its establishment

> fenders of Catholic truth. The correspondent of the Mail says that the Ritualists, in " reviving what they are pleased to call Catholic doctrine, but what is really Romish error, cast to the winds their ordination vows and their plain obligations as honorable men."

furnished a large proportion of the de-

It is, undoubtedly, the habit of the Low churchmen of the Church of England to assert that their Church is essentially Calvinistic; but there is positive proof that its doctrinal standards were composed on the compromise principle, and were In the same issue of the Herald which of priestly influence and the abolition of the lower part of the city, and Father purposely made indefinite. This want of defiulteness makes it possible for the High churchmen to say that their Low Church opponents are the men who "cast to the winds their ordination vows and plain obligations;" and they have certainly at least as good ground for their statement as their adversaries have.

It is not for us to interfere in the on in the public journals between partizans of the High and Low Church parties as long as they keep their quarrels to blows at the Catholic Church, while pretending to fight each other, we sometimes cannot resist the temptation to show up their absurdities. We may therefore remind the belligerent correspondent of the Mail that the Low Church clergy are quite as ready as the Ritualists to violate "their ordination vows and plain obligations." Who but the Low churchmen, in spite of the plain laws of the Church, are ready to admit ministers who have not received Episcopal ordination to officiate in their churches? Who but they discard the use of the ecclesiastical vestments which are prescribed in the Book of Common Prayer to be worn during the recital of the Morning and Evening Prayer? Who but they repudi ate the authority to forgive sins, which is claimed for the priesthood in the order for the visitation of the sick? Who but they deny that Angels " succor and defend us on earth," as they are said in the Prayer Book to do in the Collect of St.

Michael's day? We would remind those belligerent Ritualists as wishing to introduce " Romish

are much less definite than the Westminster Confession. The reason for this is given by Lord Macauley, that the compliers of the Prayer Book wished to conciliate all shades of belief. This the Prayer Book itself states in language education is found to work to the which, though veiled, is sufficiently clear satisfaction of all, whether Catholics or to the intelligent reader :

most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of plety and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church."

The purpose was evidently that every one would find in the Liturgy what he wished to be there.

IN FAVOR OF FAIR DEALING.

Mr. J. A. Palmer, in the Boston Sunday Herald of the latinst., makes some sensible remarks on the question of Public, Parochial, and Private Schools. He finds that there are points of excellence in them all, and that in all there is an intensely patriotic spirit, which is also progressive, as far as their educational features are concerned. Mr. Palmer's remarks are as applicable to the schools of Canada as to those of the United States. It cannot be denied that the solution of the school question, which should be based upon his views, is the only one which is both peaceful and fair to all parties. He has examined the working of the three different kinds of schools, and this is the conclusion he

" Each has its mission to the community, and any one of the three classes offers to the parent more than the commonwealth can reasonably demand in the education of its youth. To the parent, therefore, belongs the prerogative of choice There is room in our social economy for all systems of education. Each is a stimulus to its neighbor. From either, the commonwealth is sure to receive its chilstandard far higher than that bitherto attained by any generation of the American people.

The educational question is not merely a question between secular and Catholic echools or between godless and religious education. It is a question whether any liberty is to be left to parents in the choice of the circumstances under which the children are to be edacated. Some are quite satisfied with the Public schools and with all the associations with which their children may be thrown into contact therein. Other parents are of opinion, and they freely express that opinion, that in private schools they can secure conditions which will ensure a more suitable training for their children than if they were brought up amid the indiscriminate associations which are inevitable in Public schools. Others again, whether they prefer Public or Private schools, feel the importance of uniting religious with secular teaching.

Catholics are not alone in the desire of dvirg a religious teaching to their children. There are denominational schools all over the country, in which the different denominations are deeply interested, and there is no reason why the fullest liberty should not be granted to parents to adopt whichever of these three systems of education they deem most appropriate to their condition or religious convictions.

contains Mr. Palmer's sketch on the three kinds of schools which he describes there is an editorial article wherein it is stated that private schools have become very numerous throughout the country. the contributors towards the establishment of which in many cases protest against the unequal burden they are made to pay by being taxed for the supdebates which are so persistently carried port of Public schools while they are pro viding an efficient system of education for their own children. The Herald reminds people of the State that there was themselves. But when the disputants a time when the State voted to Protest. take the undue liberty of aiming their ant colleges large sums of money, because these institutions filled the place of public educational institutions which it would have been needful to establish if they had not existed. It argues that as many similar institutions exist now a public policy should be adopted which to harmonize all interests should recognize the existence of Private as well as Public schools, and that the fact of a school having a curriculum which includes religious teaching should not shut it out from receiving State aid. It continues :

to set aside their prejudices and take up the Public and Private schools as institu-tions that have come to stay, and can be brought into a fair working agreement which is not inconsistent with the American ideas of free and uniform education.

When we find such sentiments as these being advocated by thoughtful Protestants, men who will certainly not be suspected of entertaining sentiments hostile to public education or to the Public school system, there is reason to hope that the time is not far distant when the claims polemists who are so fond of attacking of Catholics to be allowed full liberty to have religious teaching in their schools of the last lew months may not defer for long Ireland's day of prosperity and peace. Let us hope that Ireland shall have attained Home Rule before next St. Patrick's Day, or, at least, that she shall then be on the eye of the accom

each State for the purpose of education There are towns in which this right has

already been recognized, and the plan of payment on the basis of results in secular Protestants. It may, in fact, be said that "Our general aim, therefore, in this undertaking was not to gratify this or that party in any of their unreasonable demands; but to do that which to our best understandings we conceived might against it is that which fanatics make. because they are dissatisfied to see that Catholics have any freedom at all in educational matters.

THE WAR IN CHILI.

The civil war now raging in Chili would not, at first sight, seem to have much in-terest for the readers of the CATHOLIC RECORD. But when the grave questions now raised and discussed and fought over in that southern republic are considered it strikes us that a responsibility rests on us of giving to our subscribers all the information we have gained on the subject.

Chili is one of the Catholic republics in South America. It extends from Bolivia on the north to Patagonia on the south and is divided by the Andes Mountains from the Argentine Republic, which extends east to the Atlantic. It is washed in its entire length by the waters of the Pacific Ocean, baving for its chief city and capital Valparaiso. The population of Chill numbers about 2 000 000, all of whom are, by profession at least, members of the Catholic Church. The climate is delightfully soft and balmy and all kinds of fruits and cereals are produced in great abundance. The form of government i Republican, in some manner resembling that of the United States, having a Congress elected by almost universal suffrage and a President, who is chosen by recommend. ation of the out going President and ratified by Congress. His term of authority lasts five years.

The cause of the present civil war in Chill is; the unpopularity of its President, Don Jose Emmanuel Balmaceda. He was inaugurated as President is 1886, and during his reign manifested a disposition to retain power much longer than the time allotted. He constantly sought to make bringing about eventually a total separafriends for himself by a liberal distribution of Government funds among his political adherents and of grants of moneys; and favors to the officers and rank and file of the army raised a few years ago for the subjection of Peru.

Balmaceda, the actual President, is a progressist without faith or any strict sense of moral obligations. As a leading member and shining light of the Masonic frateruity, he made it his duty, all through the five years of his administration, which have just expired, to annoy and hamper the Bishops and priests in the fulfilment of their clerical duties. Very like his friend and Masonic brother, Crispi of Italy, he gained notoriety and prominence by his audacity in attacking the prelates and clerics who had the confidence of the lawabiding and Christian portion of the inhabitants. Unfortunately, as in Italy, the men of action in Chili-the agitators and turbulent spirits anxious for change and chafing under religious restraint-are always ready to applaud the public men who devote their talents to the overthrow he godless system of education, emulating speaks French very fluently. the work of Bismarck, and succeeding at tire population.

Before his term of office expired Balmaceda nominated as his successor a shrewd politician named Sanfuentes, s ekeptic and an unbeliever in clerical or Christian education. The Chilian Congress have refused to accept the nominaion; while the party of progress and Masonic infidelity entirely approves of the succession. The ostensible reasons advanced by Congress for its refusal are that Balmaceda received pecuniary aid from Sanfaentes, and that both are corrupt and have forfelted the good opinion and confidence of the Republic. At any rate it is admitted by all that Balmaceda got the money, and that his nominee is not a fit person to cccupy the responsible position of governor or president of an independent republic.

But Balmaceda is another Oliver Cromwell in his way. He dismissed his cabinet and formed a new one with Sanfuentes at its head, and closed Congress.

When Parliament assembled last June Balmaceda found bimself in an unpleasant minority, and Congress took pains to let him know his position by passing a severa vote of censure and want of confidence in his administration. The new Cabinet did not resign, however, but held on to its office and steadily pushed forward the candidacy of Sanfuentes. The supplies were all voted down and refused by Congress. But in Chili the actual President controls the mint and the banks. The Government had on deposit some \$50 000,000. subject to a call in thirty days. Balmaceds called for the whole sum, and used it to make himself solid with the army. much less positive about condemning cutton to nearly a million of Catholic Catholic doctrine and practice than they generally suppose to be the case. They

n consequence, and much bloodshed and destruction of valuable property have been the fatal results.

Since the days of the Pretorian Guards in Pegan Rome, or of the First Consul in revolutionary France, such a scene has not been witnessed as that of a selfappointed dictator terrorizing a whole nation, and, with the aid of bribed officers and a well-paid army, overriding and overswing the people and its legally constituted representatives. In the extraordinary course of events

now happening in that ill-fated republic, the meaning usually attached to the name of insurgents and of Government forces is no longer the same. The insurgents are the people's representatives and the legally constituted authorities, while the Government forces are paid janissaries of an ambitious and blood. thirsty usurper. When we hear then of a victory being obtained by the insurgents, let us not bewall the event as one to be deplored, but rather as a triumph of right over wrong, of legality over usurpation and of Christianity over the powers of darkness.

Balmaceda, whose time of office has expired, but who is determined to hold power and govern the country by an armed force, was born in Santiago in 1840. He comes from one of the oldest and wealthiest families in Chili. Like many others who turned traitors to the religion of their fathers, he received a liberal education and was originally intended for the Church. Fortunately he did not receive holy orders : and scarcely had he left college when he threw himself into politics. He became an attache and secretary of ex President Monat in a special mission, and joined the anti clerical party. In 1870 he was elected member of Con gress and five years later was appointed Minister of Foreign Affairs by his friend, President Santa Maria, who afterwards raised him to the highest official position n the Chilian Cabinet.

Throughout Santa Maria's term of office Balmaceds was a staunch supporter of his policy of repression, and did much to secure the passege of laws that were vexatious and inimical to the interests of Catholicity, and which were simed at tion of Church and State.

The civil war now reging between the army of Balmaceda and the outraged masses of the people with their choser representatives as leaders must soon decide whether law, order and Christian morality will bless that country in future or whether it be cursed for years to come with the presence of armed tyranny and a reign of terror.

MARONITES IN NEW YORK.

An interesting feature of Catholicity in New York will be the permanent establishment of a special Mass and Church services for the Maronites, who now form a numerous body among the Catholics of that city. A young priest, Ray. Joseph Yezbek, an Arabian, has been just ordained who will officiate at present as curate in the Church at 127 Recter street. He will celebrate Mass according to the Maronite rite, to which the Arabians have been accustomed in their own country. There is a large colony of Ostholic Arabiane in Yazbek will labor amongst th youth. Balmaceda introduced in Chili not yet learned to speak English, but he

The Maronites are a body of Arabs last, as Bismarck did, in disgusting the en- whose Christianity dates from a very early period. Their principal abode is at Mount Libanus and the other mountainous parts of Syria, and it is claimed by some that they have maintained their Christian ity since the time of the Apostles, and that they derive their present name from the celebrated anchorite St. Maro, who lived in the faurth century in Ansmes. The celebrated Oriental scholar, Simon Assemani, however, who was himself a Maronite, maintains that the name is of much more recent date, and that it was given to those Christian tribes in the twelfth century, being derived, not from St. Maro himself, but from the monastery which bears the name of that saint in the diocese of Apames.

The opinion which seems to be best founded, however, is that these Maronites derived their name from the mountains on which they dwelt, and that the word simply means mountaineers, being derived from the same root, Amar, whence comes the Scriptural name Amorite. The most authentic historical accounts of these mountaineers show that they were converted to the faith in the middle of the fifth century by St. Simon Stylites, but that they soon after fell into the Nestorian and Eutychian errors, but in the sixteenth century they returned to the Catholic faith under Popes Gregory XIII. and Clement VIII., since which time they have persevered in their submission to the Holy See. Notwithstanding their aberration for so long a time they preserved their ancient liturgy incorrupt, as well as their old doctrinal books, and they are permitted to use their liturgy, which stands as a testimony to the unity of doc-

participate in the appropriations made by of Congress. A civil war has broken out Syriac language, which is substantially the language used by our Blessed Lord while on earth. It is a modernized Hebrew.

The Maronites are a devout and industrious people of excellent morals, and they have fertilized the mountains on which they dwell, making of them fruitful

A SENSATIONAL NOVELIST ON CHRISTIANITY.

Oalds, who is the authoress of a batch of novels which are a disgrace to the civilization of the age, has published in the North American Review for February a sensational article under the title "Has Christianity Falled?" No one would doubt for a moment, from the character of Oaida's previous writings, what answer she would give to her own question. She argues that because men break the precepts of Christianity that religion is a failure, holding no sway over the intellect and affections of man. There is, it is well known, much of selfishness, cunning. avarice, and unscrupulousness in the conduct both of individuals and nations, but while Christianity does not profess to take away human passions, or freedom of will to do evil, religion has exercised great control over them ; and the writings of such as Oulds have contributed greatly to the fact that the teachings of Christian. ity have not been obeyed.

Oulds dwells upon the evil which men perpetrate, and makes Christianity responsible for it. This is a most false statement of the case. If the precepts of Christianity were obeyed these evils would be corrected : but if the world has so much wickedness in it still it is because so many of mankind refuse to obey. God has placed before man 'life and death, blessing and cursing" without taking away his freedom for good and evil. If there is so much of evil, even with Christianity existing, that evil would be vastly more prevalent without religion, and religion is, therefore, not to be called a failure. It is not Christianity which has been a failure, but such dubious moralists as Ouida are certainly a failure of the worst kind. The testimony of Montes. quien in his last moments, unbeliever as as he was, will be regarded as that of a thinker, and it is of more weight than that of the flippant Oaida:

"I have always reverenced religion. The morality of the Gospel is most excellent and is the grandest gift which God could

Even Voltaire has acknowledged the power of the Christian religion in such terms as the following :

"We have witnessed that idolatry disappeared at the moment of the preaching of the Gospel, and the same ligh has been the cause which drove bloody sacrifices out of the entire world. Christianity has corrected jurisprudence, it has driven out magic and sorcery, and abolished slavery. It need not be said that reason would have sufficed to destroy these evils. Reason never succeeded in destroying idolatry, nor has it been any more effectusl against pretended sorcerers than to in flict punishment upon them."

To these powerful testimonies we may add that of Jean Jacques Rousseau, who admits in his " Lettres de la Montagne :"

"Christianity has made men just and moderate, friends of peace, and has been of very great advantage to society."

The only way in which Christianity could have entirely eradicated the vices enumerated by Oulda would have been by the destruction of human liberty to do evil. And if Christianity had done its work in this way, men would be mere machines for operating good works, and the occasion of merit by the free service of God would be destroyed. The Scripture tells us that the just man attains eternal glory because "he was able to transgress and bath not transgressed, to do evil and hath not done it." The purpose of Christianity is to elevate human nature. and to bring man nearer to God by instructing his intellect in the truth, and influencing his will by the noblest motives which can touch his heart and affections. Hence, besides the general good which has been effected by the spread of Christian principles throughout society, the individual man has been elevated both intellectually and morally by the sublime teachings of the Gospel. We can only express surprise that respectable periodicals can emblazon in their pages such mischief. creating essays as that of Quida and other writers of the same class.

THE Dake of Norfolk, Tory as he is, has expressed his disgust with the Salisbury Government for their opposition to Mr. Gladstone's Bill to remove the Catho-Re disabilities, which still remain as a remnant of the penal laws of past ages. He says in a letter written to the London Times :

"Waen Mr. Gladstone comes forward "When Mr. Gladstone comes forward to wipe out these lingering records of evil days it is impossible that we should not feel deeply pained, and, I must add, honestly indignant, at the opposition which the Government have offered to his just measure. To many of us who throughout these last years of conflict and anxiety (referring to the Home Rule con flict) have been eager to serve our country by supporting that party (the Tory party) which we believed most likely to

no doubt also in oth where people are anxi character and peculia land's first reformer. a great amount of inte feeted by the Methodi the rebellious career o and colleges are name probably the life and rector of Lutterwort very little known to as a champion of Pro him among the mart; their blood their faith Last week Dr. D. sion the reporter stat reviewed the life of and showed the great accomplished, though sition from all sides." It is true that W

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#### WY CLIFFE.

The R.v. Dr. Dawe, of Detroit, has been delivering a course of lectures on Wycliffe, in several towns through this diocese, and no doubt also in other parts of Canada where people are anxious to learn of the character and peculiar teaching of Eog. land's first reformer. In these latter years a great amount of interest has been mani feeted by the Methodist body especially in the rebellious career of Wycliffe, and halls and colleges are named after him. Most probably the life and teachings of the old rector of Lutterworth (Lincolnehire) are very little known to those who claim him as a champion of Protestantiem, and class him among the martyrs who sealed with their blood their faith in Christ.

Last week Dr. Dawe lectured in Mc-Lachlin Hall, St. Thomas, on which occasion the reporter stated that the lecturer "reviewed the life of the martyr Wycliffe, and showed the great amount of good he accomplished, though meeting with oppoattion from all sides."

It is true that Wycliffe, during the course of his chequered and stormy life. was forever getting himself into trouble with the authorities, both temporal and clerical; true also that by his audacity in resisting Popes and Bishops, and by the violence of his unprovoked and uncharit. able onslaughts on the characters and lives of pious and God-fearing ecclesias. tics, he deserved a hundred times over the severest punishments. Yet he always escaped by the subtlety of his arguments when possible; and when lame excuse or argument could not be conjured up, then by abject submission.

The admirers of Wycliffe's life and methods cannot claim for him the glory of martyrdom. In the year 1360 his name was first brought into public notice by a trial in which he was engaged before the Papal authorities, to whom he appealed sgainst a decision of Langham, Archbishop of Oxford.

Buring the unavoidable absence of Father Wodehall, warden of Canterbury Hall, Wycliffe, who was in holy orders and attached to the institute, obtained for himself the appointment to the wardenship from the old Archbishop Islip, then in his dotage. Father Wode ball, on returning from his journey, was denied admittance to the wardenship by Wycliffe, who closed the Hall against him and his fellows,

Archbishop Lungham succeeded to Mgr. Islip. He maintained that Wycliffe's appointment was made in opposition to the charter of foundation, and obtained at a time when his predecessor was, from age and sickness, in a state of mental imbecility. He, therefore, commanded Wycliffe to submit and make place for the old warden, who had never resigned. Wycliffe refused point blank, and appealed to the Sovereign Pontiff. When the trial came off both contending parties made their respective statements; but at the next sittings Wycliffe refused to appear, either in person or by proxy. Two adjournments were made to give him time to appear, and finally judgment was given in favor of Wodehall.

King Edward III., who then reigned ratified the decision of the Sovereign Pontiff, who at that time resided at Viterbo : and Wycilffe had to yield. But It was with bitter resentment he accepted breast all through life. The contem poraries of Wycliffs attribute to this source all those bitter and envenomed invectives with which he afterwards assailed the Court of Rome as well as the

monastic orders and other ecclesiastics. Notwithstanding his refractory spirit and want of obedience to ecclesiastical authority, the Archbishop appointed Wycliffe to the parish of Fylingham, which he afterwards exchanged for Lutterworth, and retained till the day of his death. He continued, however, to lecture at Oxford, and made use of his natural abilities as an orator to inveigh against those who had triumphed over him in the courts. All monks and friers were to him an abomination. No matter now distinguished for learning and plety they were, he lost no occasion to revile them and hold them up to public contempt. But violent men, once launched on the downward path, know not where to stop. From the friars he changed his invectives to curates and rectors of parishes; then he opened the batteries of his indignation against Blehops: nor did the Popes even escape the lash of his bitter and envenomed tongue. All clergymen, he declared, who owned property or were clad in decent apparel "were choked with the tallow worldly goods, and consequently were hyprocrites and anti-Christs.' By lapsing from grace, or falling into any sin, they became traitors to God, and forfeited the emoluments of their cures. " In such cases it became the duty of laymen, under pain of damnation, to withhold from them their tithes, and to deprive them of all they possessed."

To disseminate these and similar principles he collected a body of fanatics, whom he distinguished by the name of 'Poor Priests." They went barefoot, like himself, and were clad in gowns of the coarsest russet, and undertook the holy life, and brenning devotion full calling of itinerant preachers, without much, and neet hands, most pleaseth

license of their bishop and even in opposition to episcopal authority.

Wycliffs wrote a treatise on clerical poverty and showed several reasons why priests should have no benefice or emoument of any kind. He managed, however, to retain possession of his own little snug rectory of Lutterworth, to which he retired for solitary comfort and a quiet rest after his rude combats and ne popular commotions he and his "Poor Priests" stirred up against every dignitary and Bishop in the land,

Summoned to present himself before the Primate and Bishop of London, he appeared, but walked into court between wo of the most powerful subjects in the kingdom, the Duke of Lancaster and Percy the Lord Marshal. With the aid of two such bodyguards it does not appear he was very ambitious for the crown of martyrdom. His two powerful friends and abettors resisted the author ity of the Archiepiscopal court. A vehe ment alterration ensued and so violent was the language and bearing of Lancaster that the court broke up in disorder, and the populace rose in defence of their Bishop, who had to interfere to prevent violence being offered to his reviler ; and though the Duke escaped, his palace of the Savoy was pillaged in the tumult.

In 1379 eighteen propositions taken from the writings of Wycliffe were laid before the Court of Inquisition under Gregory XI., who directed the Bishop of London to proceed against him for heresy. At his examination he began by professing his readiness to submit to the correction of the Church, and to revoke whatever was in his writings contrary to the teachings of Christ.

"He then proceeded (says Lingard, the historian,) to notice the several proposi-tions, which he explained, defended and qualified by making use of quibbles and evasions, which seem unwortny of a senible or an honest man."

He was dismissed with an order to shatein from the use of language so calculated to perplex and mislead the gnorant.

Many cruel things are cast up by the pigots of our time and day against the Roman Prelates and Popes of the middle ages, who then exercised almost unlimited power; but we venture to say that if a Methodist or Presbyterian preacher of this enlightened century were known to be guilty of the heresies and calumnies and unbeliefs proved home against Wycliffe and his " Poor Priests" he would not escape condemnation and loss of his temporalties as easily as did Wycliffe in the fourteenth century. Neither can we discover the reasons for which Methodists and others claim Wycliffe as an apostle of Protestantism. Several of the propositions for which he was condemned are as much opposed to Protestantism as to any other form of Caristian-

ity. Whatever he is known in history to have retained are, to this day, and have always been, with some modifications, the teachings and belief of the Catholic Church.

Two years before his death he sub mitted, apparently in good faith, to the authority of the Church, and made his onfession of faith in the presence of the Primate and the Bishops of Lincoln, Norwich, Salisbury and Hereford. It was while assisting at Mass, celebrated by his curate, that at the moment of the expired on the last day of the year 1384.

His principal work, "The Triology," contains most of the blasphemies and neresies which he afterwards pretended to retract. In book IV., p. 22, 33, he maintained that at the expiration of the tenth century the Dragon of the Apocalyse was loosed; and the first use he made of his liberty was to spread his agents, the religious orders, over all parts of Christendom. Then faith, morality and discipline disappeared. In fact for the time being, Carist failed in His promises to be with His Church-until Wycliffe and his "Poor Priests" were raised up to save the world from apos tacy and utter darkness. He main tained that every sin is treason against God, and must be punished by forfeiture of all goods and property that even the king lost all right to his crown the moment he committed one mortal sin, and that his subjects had a right to rebel, sword in hand, against his authority; that no man is free but impelled by necessity to do good or evil, and that the idea of our being free is a perpetual illusion; that God had determined all things, and necessitates the actions of the elect as well as of the damned. He admitted the seven sacraments and praying for the souls in purgatory, but entertained contradictory notions about the Holy Eucharist, which heafterwards admitted to be the real body and blood of Christ, and of matrimony, which he declared was in all cases null and void. Tae usual contract, he said, in which the man says, "I take thee to wife," contains a falsehood, because it is said before the woman consents. In his manuscripts, quoted by Lewis, page 131,

Wycliffe writes: "Tae seyin of Mass with clemess of

God Almighty, and profiteth to Chrissouls in purgatory."

Wnatever he may have said or written against the doctrine of Transubstantia. tion he apologized for it afterwards, since we find in the confession of faith he made before the Primate of London, two years before his death, the following declaration :

"The sacrifice of the Kirk is maad in two things togidre: that is the visible species, elements, and invisible fische and blood of our Lord Jhu Christ, sacrement and thing of the sacrament . . . The bred is the Body of Christ." (Wycliffe's Apology, page 47.)

The Council of Constance, held in 1415, condemned in globo three-hundred and five articles found in the writings of Wycliffs, that is to say, forty-five propositions named in the decree and two hundred and sixty that are only indicated. Tae Council forbade all and every one, under sentence of anathema, to preach, approve, or even quote, his doctrines except in view of condemning them. The decree launched against his infidel and erroneous teachings was confirmed in the fifteeth session of the same Council.

INDIAN SCHOOLS IN THE

GREAT WEST. Mr. James King, of New York, Secretary of the National League for the Protection of American Institutions, has issued a protest against sectarian appropriations for Indian education, and especially sgainst the increase of such appropriations. This protest is addressed in the form of a petition to the Congress of the United States. Mr. King expresses his surprise and indignation at the amount of moneys awarded each year to the different religious denominations which undertake the uncongenial and laborious task of bringing together the wild and undisciplined children of the Montana and Idaho regions, of civilizing those children and educating them to habits of morality and of Christian prayer and worship. The Jesuit Fathers, who are the principal Catholic missionaries of the West, have by far the largest number of these young Indians under their charge, and, in consequence, receive larger amounts of pecuni ary awards from the Indian Bureau at Washington. Evidently Mr. James King is not pleased at this state of things. He would rather see the Methodists, or the Friends, or the Mennonites, conducting large schools and receiving generous ap. propriations; but because everything does not happen as he would wish he arrives at the conclusion that the whole thing is wrong. The fact is, as statistics show, that both Methodists and Mennonites are away down on the scale of lists of education ists among the Indian tribes of the West. The average number of pupils attending

the Methodist school, in those Indian Agencies, for the year 1890, was 62, and for 1891 it was 65 The Mennonities had on their roll 29 for 1890 and 35 for 1891, whereas the Presbyterians were credited with 320 and 440; the Episcopalians with 212 and 295, and the Catholics with 3,113 for 1890 and 3,353 for 1891. It is plain that more funds are re-

quired to educate 3400 children than to run a school with only 40 or 50 pupils. But because of the successful denomination not being of the true blue stripe, Mr. King protests against all such aids to educating and civilizing elevation of the Sacred Host a stroke of the Indians of the Rickies. The his humiliation. It stung in his vengeful apoplexy deprived him of the use of Chicago Citizen has a very telling edi-

torial on the subject, and says : "The earliest civilized friends of the red man on this continent were the French esuits and their co-laborers of other races. They were virtually about the only white people who did not rob the Indian in some form. In fact, the only success that has been achieved by this republic of ours nas been achieved by this republic of ours in attempting to civilize the Indian has been accomplished by the Catholic mis-sionaries. They have treated the poor savages like human beings, and not like wild animals. They have ministered to their spiritual and also to their material wants. Every Indian agent, who is not a knave or a bigot, will confess that the Catholic missionaries have achieved more fuccess in dealing with the wild wards of the nation than all the ministers of the

other creeds comblued." There was a cry raised some time ago in this province that our Catholic institutions of charity were drawing more money from the Government than all the other denominational houses doing similar work; but then it was explained that money was granted to each institution in proportion to the amount of work done and of patients relieved and orphans gathered in and cared for and properly trained and educated. Educational grants are made by Congress to the devoted religious who teach the red men of the forest how to worship God, how to practice every rule of Christian morality, and how to depend upon his own individual industry for a living and a competency.

The Jesuit Fathers were in the field of nissionary work among the savage tribes long before Methodism came into existence, and it is but reasonable that, with their intimate knowledge of the ways, the manners, the language and habits of the Indian, they should obtain access to his confidence and his attachment more quickly and more enduringly than socalled Christian ministers of the denominations who are entire strangers to him.

The tragic scene at Wounded Knee

Father Craft for protection, and clung his now famous toast to the officers of the to him with cries of "save me," is an instance of the unlimited trust every converted Indian has in the devotedness and fatherly protection of the Catholic

Mr. James King says :

"We protest egainet the legalized friction with the present rational and American theory of the Indian Bureau for Com-mon school and industrial education among Indians with a view of preparing for self-supporting citizenship by appropriations for sectarian caused by appropriations for sectarian instruction, which, in many notable instruction, which, in many notable instances, has kept the tribes among whom it has prevailed helpless dependants." All the facts of history prove the con

trary. The only Indians in the United

States who are self supporting are those who have been taught Christianity by the Catholic missionaries. Macaulay describes the Jesuit Father in the wilderness first pointing the way to Heaven, and then, spade in hand, teaching the Indian how to procure food and independence for himself and his children. Wherever the Common or Godless school system has been tried among the aborigines of the West indolence and vice have been the unfailing result. In Paraguay for fully two hundred years the Jesuit missionaries had unmolested liberty to fashion the Guarant Indians to habits and practices of Chris tien life and Catholic devotion. Never in the annals of Indian lore has there been recorded so signal and so tri umphant a success of Christian ethics moulding the character and changing the morals, customs and habits of a whole nation. Under the guidance of their priests, the Paraguyans established an independent republic, in which order, good government and peace prevailed, and in which all the simple but ennobling virtues of the early Christians were universally practice The whole state was divided in missions built in uniform style, with grand square or plaza in th centre, and here were erected the church, college, arsenal, stores, and worl shops for carpenters, smiths and weaver all, as the historian says, under the imm diate care and supervision of a Jest Father. Once a week the male inhab ants went through military difil, priz being given to the best marksmen. Chur ceremonies were performed every day the children, beginning with morals prayer, followed, after sunrise, w Mass, at which the whole popu tion attended. Baptisms took place

The schools and workshops were adm ably managed and the wood carving the artisans still elicits admiration. Mr. James King and the Ameri bigots who have signed the petit against further grants to denomination effort to civilize the Indians have dently no other object than to imp and, if possible, destroy, the good work happily begun, and that, according to Bareau statistics, is proven to be progress. ing most favorably year by year. They certainly will strain every effort to prevent the Jesuit Fathers from completing the work of civilization and from bringing about among the Brules, the Sioux, and the

Umatilias the same happy and glorious results as obtained among the Paraguyans during the seventeenth and eighteenth centuries. The Chicago Citizen declares Catholic system of teaching makes the Indians dependent is absurd on the face of it, and will provoke a smile among those who are familiar with life on the frontier. latter know that the Catholic or

great West."

CARDINAL LAVIGERIE AND THE ROYALISTS.

Cardinal Lavigerie has issued a pastoral letter to the clergy of the diocese of Algiers, in which he ordains that prayers be offered for France on the occasion of the opening of Parliament.

He advises all Catholics to unite on the following principles : lat, to accept unreservedly the Republic as the Government now fully established in France : 2 adly, to defend the cause of religion against those who attack it : 3:dly, to separate Catholic action from that of the old parties who would abuse the authority of religion in order to perpetuate opposition to the Government, and subserve purely polit ical interests which are opposed to those of the Republic: 4:hly, to support free Catholic institutions. He says that by following this course Catholics will eminently serve both their country and religion. He adds :

" For France these principles will facili. tate the return to a political unity which is more than ever requisite in the present condition of the world's nations; for the Church, they will put an end to the perse-cution which now presses so heavily upon her. They will arrest this persecution by acting upon public opinion, and by the changes which public opinion will effect in the election of Christian men, or, at least, men of good sense and justice, whereby the policy of the country as expressed in Parliament will become reason-able and equitable."

These sentiments of His Eminence are in full accord with those which he ex-Fight, where the Indian boy rushed to pressed last November when he proposed Bt.

French Navy, and they will undoubtedly have great effect in making the situation of the Church in France much more satisfactory than it has ever yet been under the Republican regime.

It was to be expected that the R vallet and Imperial factions would be displeased at the plain utterauces of His Emisence, for such is the way with those who place their politics above all other considerations, and think that all should fall in with their opinion; and indeed, at a recent meeting of Royalists, Comte d'Haussonville was instructed to convey to the Cardinal their sentiment that they recognized his authority in religion, but not in politics. His Eninence, however, never attempted to dictate to them their political course, nor does he advise the Catholics of France to do anything beyond what prudence itself dictates. In tendering this advice he merely used his liberty as a French citizen, though as a leader of Catholic sentiment he points out that the hurch should not be tied to the charlot wheels of any political party. The besides France, and sensible people the world over will recognize the proworld over will recognize the pru-dence of the advice, as many of the French Bishops have done already.
The course recommended by the Cardinal has also been fully approved by the Pope. Cardinal Lavigerie's last utterance may be aken as his auswer to the representations

#### THE ELECTIONS.

Below we give a table of election returns copied from the Globe. Until the House meets it will not be known for certainty what is the actual strength of While the Globe claims a majority of only twenty for the Government the Conservative papers state that it will have about double that number. The Mail puts the Conservative majority

but ennobling virtues of the early	The Man pais the concertance
Christians were universally practiced.	at about thirty:
	Ontario.
The whole state was divided into	LIBERALS ELECTED.
missions built in uniform style, with a	Mal
1 as also in the	Addition Dawson 62
grand square or plaza in the	
centre, and here were erected the	Brant, N-Somerville
church, college, arsenal, stores, and work-	Brant, N = Some vine
church, contege, arachai, stores, and works	Banco W_Rowand
shops for carpenters, smiths and weavers ;	
all, as the historian says, under the imme	
all, as the meterial says, asset the man	Eiglin, W - Casey, 846 Eisex, N - McGregor 846 Eisex, 8 - Allen 66
diste care and supervision of a Jesuit	
Father. Once a week the male inhabit-	
ants went through military dill, prizes	Huron, 8-McMillan. 50 Huron, W-Cameron 37
being given to the best marksmen. Church	
ceremonies were performed every day;	T bton W-I.ister 00
Caremonies were performed every day,	
the children, beginning with morning	tingoln-Gibson
prayer, followed, after sunrise, with	London—Hyman. 15 Middlesex, S—Armstrong. 50
Mass, at which the whole popula-	ar Decum
Mass, at which the whole popula-	Martaly N_Charlion 11
tion attended. Baptisms took place in	Northumberland, W-Hargrait
the afternoon; Vespers were sung every	Ontario, S—Dayloson
the attentions, respect to the standards	Oxford, N-Sutherland
evening; and holidays or festivals were	
chosen for the celebration of marriage.	Peel—Featherstone. Perth, N—Grieves.
The schools and workshops were admir-	
100 schools and workshops were some	Decreott - Pronit
ably managed and the wood carving of	Daniel Edmards
the artisans still elicits admiration.	Sumcoe, E – Spohn
Mr. James King and the American	Waterloo H_Livingston
Mr. James King and the American	
bigots who have signed the petition	Welland-German
against further grants to denominational	Wellington, 8-11108
against further grants to describe	Wallington N-McMullen
effort to civilize the Indians have evi	Wentworth, N-Balo
dently no other object than to impede,	Wentworth, 8-Middleton York, N-Mulock.
and, if possible, destroy, the good work so	York, E-Mackenzie.
and, it possible, destroy, the good work so	101k, E-Mackobate
happily begun, and that, according to the	Total Liberals45
Bareau statistics, is proven to be progress-	CONSERVATIVES ELECTED.

Brockville—Wood..... Bruce. N—McNeill.... Cardwell—White..... Carleton—Hodgins.... arleton—Hodgins... orn wall—Bergin ... onndas—Ross... ogrham, E—Craig Halton-Henderson.... Hamilton - McKav... Ryckman. Hastings, N-Bowell... Hastings, w —Corby... Kingston—Macdonald Lambton. E—Monerifi Lanark, N—Jamieson. Lanark, S—Haggart... Lesds, S—Faylor Ferguson. semi Catholic Indian is about the only aborigine who is self-supporting in the Middlesex, E.—nais Muskoka—O'Brien. Norfolk, S—Tisdale Northumberland, E—Cochian Ontario, N—Maoill Ottawa—{ Kobillard. Wackintosh. Peterborough, W-Stev Peterborough, E-Burn Prince Edward-Miller N-McCarthy S-Tyrwhitt.

ronto, r-Cockbura.... ronto, E-Coatsworth ronto, W-Denisoa..... ctoris, S-Fairbairn ... ork. W - Wallace.. Total Conservatives. Prince Edward Island. LIBERALS ELECTED.

Prince - Yeo ..... Queen's - Davies. Welsn . Total Liberals .... CONSERVATIVES ELECTED. King's - | Maclean .... Total Conservatives.

Quebec.

LIBERALS ELECTED

Argenteuil—Curistie... Beauce—Godbott... Bellechass—Amyot... Berthier—Beauveleil... Bonaventure—Fauvel. Cnambly—Prefontaine Cnarievolx—Simard... Cnambly—Prefontaine
Cnarlevolx—Simard
Cnateauguay—Browr
Cnicoutini and Saguenay—Savard
Dorchester—Valliaucourt...
Drumm nd and Arthabaska—Lavergne
Gaspe—Joncas.
Iberville—Sechard...
Kamouraska—Jarroll
L'assimption—Gauthier.
Levis—Gasy
Lothiniere—Rinfret...
Maskinouge—Legree,
Montmagny—Choquette...
Montmagny—Choquette...
Napierville—Monet
Nicolet—Leduc...
Ottawa Co—Devlin.
Pontise—Murray.
Portneuf—Delis e ...

Quebec Co-Fremon Quebec, C-Langelle Quebec, E-Laurier.

Cossesvatives
Ragot-Dupont...
Besuharnois-Bergeron. Total Conservatives..... LIBERALS ELECTED hgysboro'—Fraser... laysboro'—Fraser... ling's—Borden... luceo's—Forbes.... armouth—Fiint.... Total Liberals....
CONSERVATIVES ELECTED.
Annaphis, Mills
Antigoulest, Tampson...
Caps Breton | McKeen... Colchester, Patterson. Cumberland, Dickey Hants, Pataan Inverness, Cameron Lunenburg, Kaulbach Dieton McDougail. Pictou McDougati...
Richmond, Gillies...
Snelburne, White...
Victoria, Macdonald. Total Conservatives .... New Brunswick IIBERALS ELECTED.
estigouche. McAllister (1)....
tristog Colter....
ariotte. Gillmor.....
ueen's, King..... Albert, Weldon .... Gloncester, Burns ... York, I'empie. Total Conservatives..... LIBERALS ELECTED. Total Conservatives .... North-West territories. NOTH WEST 'EFFILOFIES.

CONSERVATIVES ELECTED.
Alberta, Davis.
E. Assteinola, Dewdley.
W. Assinitona, Davin.
Sassatchewan, McDowall.

Total Conservatives.....

CONSERVATIVES ELECTED.
Cariboo, Barnard.
New Westminster. Courbold.......
Vancouver, Gordon......

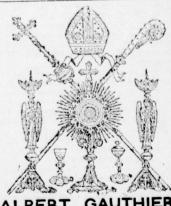
Total Conservatives.

British Columbia.

Summary.

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Manufacturer of Statues, Stations of the
Cross, Paintings, Decorations, Banners,
Flags, Bagges, Etc., Etc.
1677 NOTRE DAME ST. MONTREAL.

INTERESTING REMINISCENCES OF NORTHERN PATRIOTISM IN THE LAST CENTURY.

THE BELFAST OF TO-DAY AND THE BEL-PAST OF 1798-GREAT PROGRESS IN MANUPACTURING PURSUITS-THE REAL BEASON OF THE CITY'S PROSPERITY-IN BLORE DAYS-THE VOLUNTERS: United Ireland.

United Ireland.

Towards the end of the last century Belfast was described by a member of the Irish Parlisment, more or less obscure, and we have no reason to doubt the truth of the description, from the honorable member's point of view, as a "nest of traitors and rebels;" by another individual in a manner equally complimentary, as "a community whom no king could govern and no God could tlesse;" while others, with no less truth, averred that govern and no God could please;" while others, with no less truth, averred that "all Ireland took its tone from the spirited, independent and just thinking volunteers and inhabitants of Belfast;" that "for forty years the politics of Belfast were the politics of Ireland;" while another writer, referring to it later on, pathetically yet proudly observes that "here the foundations of Ireland's freedom were laid by a few master spirits, and were laid by a few master spirits, and although they now rest in death their memory can neither die nor be run down." In what words may it be described to day? Its inhabitants delight to refer to its its inhabitants delight to refer to its material prosperity, and one can easily pardon their vanity, though sometimes a little vulgar, in doing so. No city in Great Britain or Ireland has made the same progress within the last fifty years, resembling, indeed, as it does in this respect more the margallans growth of respect, more the marvellous growth of American communities than anything that can be found in the comparatively lazy atmosphere of the old world. From a pop-ulation of 80,000 or so in 1860 it had run unation of 50,000 or so in 1850 it had run
up to one considerably over 200,000 in
1881. It has and has had for a considerable time a factory the largest of its kind
in the world, some business houses that
rival the palatial "stores" of New York
in magnificance, and a shiphyliding conin magnificence, and a shipbuilding con-cern which has turned out some of the cern which has turned out some of the finest ocean steamers (float, and (respectfully be it said) it has also the greatest number of churches of any city of its size in Europe. All these wonders

THE INTELLIGENT TORY

will tell you, and tell you with a degree of emphasis that is almost appalling in its solematty, are due to "No Popery and the Union." The scarcely less-intelligent Whig, who prides himself upon the sup resistion that though born in Ireland. position that, though born in Ireland there is nothing really Irish about him will inform you, with a pomp and windi-ness which are intended to overwhelm or bewilder meaner mortals, that they are due to the "Anglo Saxon" energy of its people, and their appreciation of the fact that Britannia rules the waves, and that Britons, on no consideration whatever, legal or otherwise, will ever consent to be slaves; while, now and again, perhaps you will meet with some sepulchral philosopher, who whispers in your ear that the above are both wrong, and that the pros-perity of Belfast does not depend upon either of these causes, but upon some either of these causes, but upon some theological doctrine, more or less startling, such as perhaps a vigorous belief in that phase of fatalism known as predestina-

The Tory, however, talks nonsense when he attributes Belfast's prosperity to the absence of Popery, for there are at least 75 000 distinctly marked and strictly observant "Papists" among its popula-tion, some of them in the foremost rank of trades; and he talks no less nonsense when he attributes it to the Union, for Belfast was a rising and thriving community before the Union was thought of, and, from an intellectual point of view, far superior before that event to anything it has ever been since; while the gaseous old Whig who finds in his ethnological

of faith. The fact is that Belfast is pro perous because it has had opportunities of becoming so which no other town in Ire-land has had; but whatever its opportun-ities, or from whatever complication of causes its prosperity may have arisen, were Ireland as Ireland should be, and were she not so systematically robbed in almost every instance of the honor which is her due, the elements of Irish industry and genius would not be disregarded in

looking for an explanation.

It is not, however, of the overgrown, wealth-ridden, tuft hunting Belfast of the present that I desire to speak. I prefer fancying myself in the Belfast of one hundred years ago, when the "city" of to day, with its 250,000 inhabitants, was only a small town with little more than 12 000; when wealth was less abundant than worth, and when the name of Ire. land was honored in it as it was honored in no other town in the land, when hopes which made them heroes for the time were swelling in the hearts of its people, and their sonly were expanding under the divine impulse of a new national life. I take a walk down a narrow laneway, known then and known still, as "Sugarhouse Entry," to an old-fashioned tavern where in a small room, sit four men tu deep and earnest conversation together.
One of them is Wolfe Tone; the others are Henry Joy McCracken, Samuel Nelson and Thomas Russel. Look into that little room now-it is almost in the same condition as it was one hundred years ago — and you could hardly imagine that within its narrow limits was created and planned one of the greatest and and noblest national organizations that ever adorned and dignified the history of any people. For this is the birthplace of

THE SOCIETY OF UNITED IRISHMEN; from this dingy retreat was first promulgated the gospel of Irish redemption in the great doctrine of the brotherhood and union of Irishmen of all classes and creeds, and flashed forth over the country, like a divine revelation, from the Cauesway to Cape Clear, the vision of an independent Ireland soon to be realized. Here, on a certain evening in the year 1791, sat Wolfe Tone and his three comrades, laying, as they fendly thought, in the new How near they were in doing so some of the grandsons of the Belfast people of a hundred years ago, whose first steps in the cqualled."

It acts immediately on the liver. As a Dyspensis remedy I don't think it can be equalled."

way of polite culture are to put off or dis-

way of polite culture are to put off or disguise everything in themselves that they
suppose to be Irish, and to assimilate them
selves in all things as far as they can,
in accent, attitude and attributes,
to the true standard of Britannia
metal, would now almost chake in
their West-end boots to think of. But
they were near it all the same, and I question if even the great heart of Tone himself, grandly hopeful and heroic as it was,
expected that the narrow circle of four
who sat that evening around the table of
that little room would have expanded so
gloriou-ly, or embraced such an area of
patriotism and courage as it soon afterwards did. Within a brief period of the
formation of the society, the number of
United Irishmen in Belfast alope amounted
to 2639, well supplied with arms and amto 2639, well supplied with arms and ammounted to 2639, well supplied with arms and ammountion; and in county Autrim to 23 000, proportionately well-accutred. These items are sufficient to justify the eulogy passed upon Belfast by one who has written in a loving and regretful spirit

of what it and the men who dwelt in it were in those days: "Towards the close of the last century, Belfast was the advanced guard in Ireland of political progress." To Belfast is also due the origin of THE VOLUNTEERS. Here they first assumed an organized

military form, and here, in the possession of one of its citizens, a sacred treasure, the roll of the first regiment, dated March 17, 1778, is still preserved. The Volunteers arose in this way. In the beginning of that year Belfast Lough was visited by the famous American privateer. Paul Jones, that year Belfast Lough was visited by the famous American privateer, Paul Jones, and the town had a narrow escape from pillage, if not distruction, at his hands To provide against any similar contingency, the Government were applied to for troops to defend the town; but between America and France the troops of Greet, Britain was fully essential and the Great Britain was fully occupied, and the Government could do practically nothing for its liege subjects in Belfast. There upon, says McNevin, in his "History of the Volunteers," the armed Protestantism of Ireland arose." It should be mentioned that none but Protestants were at first admitted to their ranks; but this restriction was very shortly re-moved, and so purged of everything like sectarian feeling did they become that we find the Belfast volunteers, who

that we find the Baltast volunteers, who were chieff Presbyterians, for the purpose of showing their sympathy with their Catholic brethren, attending Mass on Sunday, May 30, 1784, where, it is recorded, they were entertained with a sermon by Rev. Dr. McDonnell, the distinguished author of the toast, "Religion Without Priesters III besteraft". gion Without Priestcraft." In 1791 Balfast celebrated, by what was in those days, and for a place at that time so small, a monster demonstration, the anniversary of the "glorious French revolution;" and in the same year we find that the town was so little in favor with the authorities that Mr. Balfour's "don't hesitate-to-shoot" was anticipated in the directions given to a troop of soldiers about to be quartered there, "not to spare leg, arm or life" There is noting new under the sun, even in the annals of official

CARDINAL GIBBONS ON THE FUTUKE OF THE NATION.

cruelty.

Cardinal Gibbons answers, at the instance of the Philadelphia Press, the appended questions:—

1, Whether our R public would last

one hundred years longer; 2, What was the greatest peril that confronts us, and 3. Whother we were in danger of being bought up by foreign syndicates, and through such influences the form

and through such influences the form of government changed
The Cardinal says: "To your first question I reply, I not only fervently trust but also firmly believe that it will. You ask: 'What is our greatest peril?' I answer, a departure from those Caristian principles upon which our very laws and institutioners based. As long as it has ever been since; while the gaseous old Whig who finds in his ethnological theories a solution for every social mys tery, is little less away from the real explanation than the theological Roslerus who can decide everything by an expressions of Eternal Law, will compare the explanation that the theological Roslerus who can decide everything by an expressions of Eternal Law, will compare the expressions of Eternal Law, and the expressions of Eternal Law, will compare the expressions of Eternal Law, and the expressions of Eternal Law, will compare the expressions of Eternal Law, and the expressions of Eternal Law, will compare the expressions of Eternal Law, and the expressions of Et mand our respect, and therefore our loyal obedience. On the other hand, every departure from those Caristian principles upon which our social fabric rests, especially in respect of the marriage tie and the freedom of popular suffrage, tends to loosening of the foundation stones of the

Republic One of the most admirable features of our system of government is the happy balance of Federal power with State autonomy, and so long as this golden mean is observed we shall possess strength, liberty and indestructibility as a great nation. In my judgment we need have no fear of foreign capitalists and foreign syndicates. Those who invest in our public lands and our busi-ness enterprises will naturally be brought into closer acquaintance with our republican form of government, and there is little doubt that our institutions and our laws will gain upon closer

acquaintance.

Moreover, the present influx of capi tal cannot in the nature of things con tinue. The venders will themselves soon be in competition with foreign in vestors, so as to obtain, in their turn, profitable investments. This influx of capital is, according to my view, a posi-tive benefit rather than a peril to large areas of our undeveloped continent."

To the purification of your blood, for at no season is the body so susceptible to the benefits to be derived from a good medicine, as in March April and May. Hood's Sarsaparilla is the people's favorite spring medicine. It stands unequalled for purifying the blood, curing scrofula, salt rheum, etc., regulating the kidneys and liver, requisiting pays tissues, extentibuning and etc, regulating the kidneys and inverse repairing nerve tissues, strengthening and invigorating the whole body, as well as checking the progress of acute and chronic disease, and restoring the afflicted parts to a natural, healthy condition. If you have never tried Hood's Sarsaparilla for your "spring medicine," do so this season.

Mcs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about 33 years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried Northrop & Lyman's Vegetable Discovery, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude.

ENGLISH PROPLE all the great theologians came from Spain. The Italian mind was a wonderfully theological mind, and if he were dealing with these people he would have an easier task to fulfil than be had when dealing with Englishmen. Three hundred years of hereay had so eliminated the Oatholic sense from amongst Englishmen that it was almost impossible to teach them theology. He had heard a priest once say, throwing up his hands, "I perfectly despair of getting the faith into some of the lower orders of the people." He would ask them, then, to try and look into that matter with him, and to use the common sense they had when dealing with the world in following him. Englishmen were generally tired at evening; their labors were very heavy, and he did not Sunday. English people had another characteristic, and that was, that they world for the kink that they could come and human time to the ford flistening but not fond of practising. Let them not think that they could come and human will of men all over the world of flistening but not fond of practising. Let them not think that they would put before them, then, to ray and look into detail, and they would be able to bring the wonder of that into greater relief. The difficulties before the Christian religion were these, taking them in the abstract. The City of God was to establish the common deal to establish the world in following him. Englishmen to overcome. What, then, was the aggregate human will of men all over the world? How could Hessay, "I command world? How could Hessay, "I command to show the many difficulties which our Lord had to encounter in teaching His doneit? Father Robinson then proceeded to show the many difficulties which our Lord had to encounter in teaching the world in the first the City of Men, he said if men told him that reason alone and human experience could account for that establishment he would before them, then, the world in the first the City of Men, he said if men told him that reason alone and human experience could account for that establishment he logical mind unquestionably, and almost all the great theologicals came from Spain. The Italian mind was a wonderfully theo-logical mind, and if he were dealing with

and hear the word of God, and go away without responsibility. He would put before them, then, true would put a two wondersul studies of History He would call the first the City of Man, and then show them what a feat it was for the City of God to establish itself in its place. They knew that 4,000 years at least had elapsed before the time of our Lord's arrival upon the earth. Why did such a weary long time elapse before the coming of Christ? He could not answer that question fully. It had not been revealed, and therefore it was impertinent for any one to try and give a full answer revealed, and therefore it was impertinent for any one to try and give a full answer to it. God, in His wisdom and fore-knowledge, wished man's human intellect and will to do its best against Him. Why should man's will act against Him? Becuse human nature was fallen. How ever, he (the preacher) would not go into that matter. The human intellect was prone to error, and the human will was prone to vice. Let them take the Roman Empire, which was pre-eminently the City of Man, as distinguished from the City of God. They could not, as students of God. They could not, as students of history in all antiquity, find an empire equal in its splendor of Rome. Let them look at that beautiful city. He had beard it said that it was the first city to live in, and that Oxford was the second. But, alas! it was only the other day that be

was reading a letter from a dear frierd, and he said, "Don't come to Rome. They have spoiled it; they have taken away I do not know how many antiquities." Anyhow it was the most interesting city of antiquity. Was there any power so perfect or absolute as
THE UNDISPUTED POWER OF CESAR?

not to be compared to it. The laws were talked of absolute monarchies. There was not a singe reign on her that had not been one of tyranny, and would not be again. Men talked of pulling down the possessors of wealth and dignity, and of putting the people in their place. Tyranny would never pass from the earth. But the tyranny of Rome was tyranny over the slave. Rome at one time had more slaves than free mea by scores. A woman was called the chattel of the household, and was treated as such. God waited for the perfect establishment on earth of that great, mighty, self-assertion of human nature. Then, and not till then, in the fulness of time, did Ho come. What was it that usurped dominion over the city of man, and planted itself in

ITS STREETS AND WAYS, and eventually obliter-ted it, notwith standing its force? What was it that played upon the great assertion of human nature, and caused it to pass away, and live but as a memory in history? A poor Child was born of a minard's Liniment cures Dandruff.

DEFICIENCIES OF ENGLISH
CATHOLICS.

REDEMPTION OF ROME.
London Universe.
On Sunday evening after Vespers the Rev. Walter Croke Robinson began a course of sermons in St. John's Church, Duncan Terrace, Islington. Dealing with the doctrine of the continuance of the Catholic Church, he said that that night they had to speak of Almighty God's greatest miracle. The Catholic preacher in England had always before him a tremendous difficulty, and it was this: The English mind was not a theological mind.
ENGLISH PEOPLE

woman in the darkest, most semote, and obscure corner of the Roman empire. That Child grew up and lived for thirty years an absolutely secluded live as a village carpenter. He went forth be fore the world and preached for three years, and was placed as the scorned of men on the bitter cross, and died a shameful death. He was put into a grave, He arose again and went to the went to death. He was put into a grave, the arose again and went to will year the foreign of the world and preached for three years, and rothing more was seen of Him. That was the foundation of the city of God.

WHY SHOULD HE GO FURTHER?

Could they not see, if they put away prejudice, that that was literally a state ment of the two forces, the one the city

why should he go further?
Could they not see, if they put away
prejudice, that that was literally a state
ment of the two forces, the one the city
of God, with its trifling and almost could do business well, they were uncomed monly sharp, and had a great deal of common senre, and knew a good shilling with its splendid series of prophecies from a bad one as well as any people under fuffilled—the outcome of three empires the sun. However, they could not have everything. Perhaps theology was not a national gift. The Spanlards had a theological mind unquestionably, and almost jetted of men, He had triumphed over little great theological series for specific that went before it. They had had the fact alreadly that a Child was born of a poor woman; that, crucified and readly the specified of men, He had triumphed over little great theological series for Spanlards. Cover and had made him as a dead fact alreadly that a Child was born of a poor woman; that, crucified and rejected of men, He had triumphed over Cesar, and had made him as a dead thing. Let them look into detail, and they would be able to be into the control of th

KICKED, CRUSHED, AND BANDIED ABOUT, but not torn. Human nature, muscle, and faculty had tried its best to destroy it, and men learned they could not do it. Having dealt with the invasions against the Church he saked, Where was Protestantism at the present time? Where was the Catholic Church? Protestantism today was all sixes and sevens. They had had plenty of it before them in England What about the Law Court and the poor Bah ip who was brought before it, and what about the pronouncement of the so called head of the Church? Did Protestants believe that pronuncement? They believed it if it suited them, but they had not yet made up their minds about truth. Protestantism was a mere pandemonium. There was a bit of bigotry in England still against the Catholic Chusch and the Gorgenster. Obnrch, and the Government would have no more support from him after what it cid the other day. There were a great many other people, too, who would not forget what the Government had done.

LET MEN GO ANYWHERE OVER THE FACE OF THE FACE OF

THE EARTH and they could not get away from the Catholic priest and the Catholic altar. Was it not wonderful, then, notwithstanding the terrible persecutions egainst the Catholic Church, that there was a shred of Ther undiscrete Power of Casari Catholic Church, that there was a street of the imperial army of Rome. Even that great army—the German army—was not to be compared to the marvellous discipline of the Roman army. The jurisdiction was just and equitable. Even the foundation of modern jurisdiction was about for nineteen hundred years, and yet about the compared to it. The laws were it was triumphant. He called that God's greatest miracle, and if she had surpassed all these difficulties was it likely that any thing in the world would overcame her?

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THAT CONTAINS IT, BY HEAT. YOU PUT IT IN A TIN
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RETAIN THIS INVIGORATING NOURISHMENT. THE RETAIN THIS INVIGORATING NOURISHMENT. THE CHEST EXPANDS, STRENGTH RETURNS--BEST OF ALL STRENGTH REMAINS. A BOOK OF 200 PAGES WILL TELL YOU WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH BY THE USE OF COMPOUND OXYGEN. THIS BOOK IS FILLED WITH THE SIGNED INDORSEMENTS OF MANY WELL KNOWN DIVINES, COLLEGE PRESIDENTS, AND OTHER PROFESSIONAL MEN AND WOMEN.

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E. MIALL, Department of Inland Revenue, Ottawa, April 18th, 1889.

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N. Y Catholic SHORT SERMONS PEOPL BY THE SECULA

MARCH 14, 1

THE OBSERVANCE Preached in St. Patrick's Third Sunday in Lent. Rut all uncleannes let it not so much as you, as beneath saints."

It would do you meloved, to read the en Paul to the Ephesians, s have quoted from the poet read at Mass to day. chapters of it the gre upon a profound expla itual benefits received nation of Christ, and portion he outlines who tians should be. In ch of the Epistle for the

good she expect us to do pression of impunity a the giving of thanks. He should pass the I almsgiving, the direct the control of the sh and in prayer, which is All this is concisely Hymn of the Matins come so effeminate. the necessity of fasting a hard saying." I tested, early and vig rigorous laws concessionence. We of the shathence. We of the protest just as vigorous yet in act. It is an numbers who are di automatic action or be proper authority. The days can feel the true mark that the person dispensation breathes ful that be has esc There are many withe precept of fasti sharply outlined in annually: the infirm

not attained their g

character ; women in

are nursing infants; are enfeebled by of many more who are they come under these

These must seek a doubt from a priest

of granting a dispense sation may be gran law or from part of should be careful to sense of the dispe guish also between fa dispensation from ensation from th anderstand the protein matter of fast grant you dispensati declare such and su is your business to the judgment of th you will understan with the care of y their business as to advise you anything which in te weaken your b you also that it is morning to es a morning to ea smieldal to go out for heated church for perfectly appallog of dicease germs, no conjure up before tion. If they had the Church won altered. However, clear heathern, to dear brethren, to it fasting (I mean wexposure to the ing to Mass and As you walk along the luncheons or hardworked labor that they do not a tions. The pries tenements perceived on that dispen there. The confe seek dispensations and then for the tion is, properly, exemption. But that those who o the most numerou dispensing facult spin, whose life at fie the worm o

> Part, the amusem The words of our ears: "Unless shall all likewis showed us the ne by His example Sertain kinds of impurity—can be and fasting. The was not sufficient St. Paul, who w the flesh, chasti into subjection. which are a con Our Lord, are fi fasting. We m special revelation fasting. Certs understood its many of us car us it would be against the Four my bretheren, ance and as fe penance. The evereating at meals—hygienitinal: do withou meals - by tel morning, for in —manage to of feet? Then We have beech

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N. Y Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

BY THE SECULAR CLERGY.

THE OBSERVANCE OF LENT. Preached in St. Patrick's Cathedral, N. Y.

Third Sunday in Lent. Eph. c. v., v. 3. "But all uncleanness or covetousness let it not so much as be named among you, as beneath saints."

It would do you much good, dearly beloved, to read the entire Epistle of St. Paul to the Ephesians, a verse of which I have quoted from the portion assigned to be read at Mass to day. In the first three chapters of it the great Apoetle enters upon a profound explanation of the spir-tual benefits received through the Incarnation of Christ, and in the remaining nation of Christ, and in the remaining portion he outlines what the life of Chris-tians should be. In choosing this portion of the Epistle for the lesson of this Sun-day the Church would have us know what good she expect us to derive from a strict observance of the Lent: ramely, the sup-pression of impunity and avarice, and the fiving of thanks. For, dearly beloved we should pass the Lent in fasting, and we should pass the Lint in fasting. and almsgiving, the direct result of which is the control of the above-named vices; and in prayer, which is "giving of thanks." All this is concisely expressed in the Hymn of the Matins to day. We have become so effeminate, dearly beloved, that the necessity of fasting has become indeed. the necessity of fasting has become, indeed, that the necessity of fasting has become, indeed, "a hard saying." The Reformers protested, early and vigorously, against the rigorous laws concerning fasting and abstinence. We of the nineteenth century protest just as vigorously, if not in word yet in act. It is amusing to find the yet in act it is amount to numbers who are dispensed either by automatic action or by application to the proper authority. The confessor nowadays can feel the truth of the clever reduced a second of the clever reduced a second of the clever reduced as a second of the clever reduced of the cl mark that the person who has secured a dispensation breathes more freely, thank-ful that be has escaped some grievous injury at the hands of the Church.

There are many who are excused from the precept of fasting, and these are sharply outlined in the regulations read annually : the infirm ; those who have not attained their growth; those whose duties are of an exhausting or laborious duties are of an exhausting or laborious character; women in pregnancy, or who are nursing infants; and finally all who are enfeebled by old age. There are many more who are in doubt whether they come under these exemptious or not. These must seek a settlement of their doubt from a priest who has the faculty of granting a dispensation. This dispen-sation may be granted from the whole law or from part of the law only, and we should be careful to ascertain the exact sense of the dispensation because we should not extend it further than the cause alleged requires. We must distinguish also between fasting and abstinence: guish also between fasting and abstinence:
dispensation from one does not imply
dispensation from the other. We should
anderstand the province of physicians in
this matter of fasting. They can not
grant you dispensations. They can only
declare such and such to be facts; and it
is your business to submit such facts to
the judgment of the priest. Physicians the judgment of the priest. Physicians you will understand are concerned only with the care of your bodies; and it is their business as well as their interest to advise you strongly against anything which in itself has a tendency to weaken your bodies. They will tall te weaken your bodies. They will tell you also that it is injurious to go out of a morning to early Mass; that it is saided to go out fasting and remain in a heated church for a long time. It is perfectly appalling to consider the myriads of diezase germs, microbes that they can conjure up before your heated imagination. If they had their way the laws of Church would have to be much altered. However it will console you, dear brethren, to learn that deaths from festing (I mean voluntary fasting), and exposure to the early morning air in going to Mass and especially in receiving the luncheons or dinners taken by the hardworked laborers you will conclude that they do not apply for many dispensa tions. The priest on sick calls in the tenements perceives from unmistakable caos that dispensations do not abound The confessors know that domes tics, scarcely ever overfed at beet, do not seek dispensations except for grave cause and then for the most part the dispensation is, properly, only a declaration of exemption. But it is a matter of regre that those who ought to know better are the most numerous to take advantage of dispensing faculty. Those who, like the filtes of the field, toll not, neither do they spin, whose life is an incessant effort to ailments are mostly the result of meuta indigestion and moral torpor, are mo

indigestion and moral torpor, and moral ingenious in suggesting pleas for the exercise of the dispensing power.

I said above the granting of dispensations was amusing. But when we reflect, dearly beloved, on the necessity of bodily mortification, of which fasting is the chief part, the amusement becomes ams zement. ords of our Lord are ringing in our The words of our Lord are ringing in our cars: "Unlesses ye also do perance, ye shall all likewise perish." He Himself showed us the necessity of bodily penance by His example, then by His preaching Scream kinds of devils—the demon of the period of the state of the wertain kinds of devils—the demon of impurity—can be cast out only by prayer and fasting. The prayer of the Apostics was not sufficient—prayer and fasting. St. Paul, who was troubled by a sting of the flesh, chastized his body to bring it into spinistion. The Lieux of the Scientific and the Scient into subjection. The Lives of the Saints, which are a commentary on the Life of Our Lord, are filled with recitals of their facting. We moderns have received no special revelation about the abolition of fasting. Certainly the saints clearly understood its necessity. It is true that many of us can not fast. For many of us it would be a crime to fast — a sin against the Fourth Commandment. But, my bretheren, we must do some pen-ance and as far as possible some bodily penance. The unnecessary and ruinous overeating at meals, the snacks between meals—byglenizally absurd if not criminal: do without them in Lent. Then could we not, by a different order of meals—by taking our collation in the morning, for instance, instead of at night—manage to observe the substance of the fest? Then as in the matter of sleep. We have become through the property of the substance of the fest? Then as in the matter of sleep.

ing and oversleeping a nation of dyspep tics! Cut your sleep down to at least hygienic limits. Seven hour's sleep is enough for any one in good health, more than eight is injurious to any except chil-dien. Spend the time thus exved in going to Mass or in reading some spiritual book. Spend in charity the money you save in your table expenses during Lent. Let the crumbs from Dives' table feed the hungry L-zarus. Dress more plainly and more soberly; and spend in the same manner the money thus saved. See that some poor people, for whom the year is continual Lent, have at least the one full meal allowed during this time at your

expense. One word of warning, my brethren There is an indefinable though real con pection between fasting and spiritual pride. Remember the Pharisees fasted more than you are ever called upon to do; yet they were condemned as hypoorites. Let not your soul be possessed of the feeling of self satisfaction at the sight of your own goodness in achieving a last and your consequent superiority over an unfortunate fellow-creature who has not attained 'the same spiritual heights as yourself. Fasting after all is a relative precept. It is not even a virtue of the highest order. St. Thomas ranks obedience and, I think, humility is above it. Be mindful of the lesson con above it. Be mindful of the lesson con veyed in the Gospel of to day: "When a strong man armed keepeth his court; those things are in peace which he pos-sesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. (Luke xi, 21, 22). Fasting you are strong and armed against your passions; if pride comes and proves stronger all you ment and the fasting in which you trusted will fly away and leave your heart esolate and unprotected.

#### HE SAW HIMSELF.

"You must excuse me gentlemen, for I cannot drink anything," said a man who was known to the entire town as a

"Tais is the first time you ever refused a drink," said an acquaintance. "The other day you were hustling around after a cock tail, and in fact you even asked me to set 'em up."

"That's very true, but I am a very

different man now."
"Preachers had hold of you?" 'No, sir; no one has said a word to

"Well, what has caused the change?" "I'll tell you. After leaving you the other day I kept on bustling after a cock tail, as you call is, until I met a party of friends. When I left them I was about half drunk. To a man of my tempera-ment a half drunk is a miserable con-dition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remem bered that there was a half-pint of bered that there was a half-pint of whiskey at bome, which had been purchased for medicine purposes. Just before reaching the gate I heard voices in the garden, and looking over the fence I saw my little son and daughter playing. 'Now you be ma,' said the boy, 'and I'll be pa. Now, vou sit here, and I'll come in drunk. Wait, now, till I fill my battle.'

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the playhouse, nodded idiotically at the girl, and sat down with

out saying anything. The girl looked up from her work and said:—
"'James, why do you do this way?"
"'Wizzer way?' he replied.
"'Gettin' drunk?'

" Who's drunk ?"

"'Who's drunk?"
"'You are, an' you promised when
the baby died that you wouldn't drink
anymore. The children are almost
ragged, and we haven't anything to eat
hardly, but you still throw your money
away. Don't you know you are breaking

me, gentlemen, I cannot drink again.

#### BLESSINGS IN DISGUISE.

trouble, because God subjected Hts own Mother to that trial. Men are filleted by scarcity, sickness, sorrow and shame; and the Blessed Virgin had to endure three of these offictions. All her life she was poor. Her husband

was a poor carpenter. Her Child was born in a stable. After the death of the Lord, she was dependent on the charity of

Whether or not she was tried by sickwhether or not sine was trite of start to the start of record or tradition, but her cup of sorrow was big and full. She lost St. Joseph, to whom she was tenderly attached. Her Divice Son left her in His thirtieth year to attend to His Father's business, and her grief was crowned when He was betrayed, when He was scourged, when she met Him on His way to be crucified, when she stood by the cross on Calvary. "O all ye that pass by the way, look and see if there he any sorrow like unto my sorrow!" And for twelve long years thereafter she awaited with pathetic patience the time for the reunion of the Holy Family in

Heaven.

She was not even spared the grievous test of shame. When all Jarusalem went forth from the city to see Jesus nailed to the cross, Mary was pointed out to the jeering crowds as the mother of the Malejeering crowds as the mother of the Male-factor who had been condemned to a felon's dealt. No doubt the Pharisees as they passed her heaped contumely upon her. The ignominy of her Son was a re proach to her, and she tasted all the bit terness of unmerited dishonor. If the Lord, who loved His Mother with a perfect fillal love, and who did nothing for her but what was for the best, sent her so many and such polgaant trials, surely

so many and such polgrant trials, surely, surely, they must, be good to undergo.— Catholic Columbian.

Please Don't Forget It. That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remediatively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$5.50. Craddeck & Co., Proprietors, 1082 Race Street, and the part of the

REFECTS OF INDULGENCE. Indulgence, though it may not give rise to petty vices, greatly promotes their de velopment, whether it is the indulgence that the individual offers to himself or that which parents or other relatives allow out of sympathy and love. Opposed to it is that severity which deprives one of the pleasures of life, out of fear of the effects of indulgence. It is difficult to maintain of ladelgence. It is difficult to maintain the happy medium that shall make one's life agreeable and yet not put upon it too great a strain of temptation. A fond mother indulges her child in every whim, and soon fluds that the little one has rown selfish and becomes peevish when the slightest check is put upon desires or enjoyments. The indulgence is born of love and should induce a loving return, but very often has the opposite Those who have had experience in the rating of children know that the "spoiled" child is usually the least grateful, the word spoiled being applied to one whose every whim has been consulted and for whom the greatest sacrifices may have been made. It is inexpressibly painful to observe at times the evil effects of over-indulgence. Many a parent since Shakespeare's day has repeated, in mind at least, Lear's exclamation, "How sharper than a serpeut's tooth it is to have a thankless child." Yet the very means that are employed unwisely to gratify and please a child are often the means that have devel-oped its selfish dispositions and made it thankless or ungrateful. Sometimes it is a sister who is indulged. She is petted and cared for, until she begins to accept homage as a matter of right; when she is indisposed she must be indulged in he tostes and treated with the most tender care; when she is well all laterests must vield to her imperious will. As long as she is not opposed she may be agreeable; indeed, it is her gracious good-nature, under such favorable circumstances that awakens the love of her attendants. But after some years of such training, when she has become filled with the tues that she is some kind of superior being, to whom all natures must bend, some change of circumstances or associates throws her into contact with those who assert their equality and refuse to yield to her whims. They may be entirely reasonable and kind, but she resents this interference, and then develops the other side of her selfish nature, becoming peevish, obstinate, dis-contented. Even those who lovingly indulged her at one time become hateful to her when for any reason they change their demeanor. When they upbraid her she resents the kindly-meant reproof and perhaps seeks the society of those who con tinue to indulge her in her selfish whims and ways. Gratitude is unknown to her disposition. She does not remember the days or weeks when her elder sister sacrificed sleep and other comforts to nurse her through a serious filness; she forgets the through a serious illness; the forgets the economies practiced ungrudgingly that she might gratify her taste for dress and for pleasures beyond the proper reach of of the family purse; all that she thinks of is that now she is deprived of some momentary gratification; that the one who has indulged her for so many years, now deales her some pleasure. She seeks for no reason or expuse, listena to ne ex for no reason or excuse, listens to no ex planation. It is enough to know that she cannot have what she wants, and for this she will sacrifice the proper fruits of years of loving care and seek other friends who, for a time at least, may be more industry gent. The picture is not a plassant one to contemplate, and it has for its subjects sons and brothers as well as daughters and sisters-nearly always those who have been spoiled by over indulgence. Reason as well as sympathy, and love should guide those who have to do with the training of the young. Boys and girls need to be very early and at all times taught that their desires must sometimes yield to the lesires of others; that in this world sicrifices must be made by everybody, not by the parent alone, for the child, or one brother or elster for another. With that lesson well-taught, the child will exposure to the early morning air in going to Mass and especially in receiving my heart?"

Holy Communion are comparitively rare. We have about noon these Listien days and observe playing in the garden You must excuse playing in the garden You must excuse the latter of the playing in the garden You must excuse the playing in the garden You must excuse the latter of the playing in the garden You must excuse the playing the garden You must excuse the playing in the garden You must excuse the playing the garden You m when by some charge of circumstance he shall be called to make the escrifices he has been accustomed to graciously receive those special disabilities which crush and has been accustomed to graculusly receive from others. It is worth while to try to make children happy, to give them ad vantages of all kinds that the parent may never have enjoyed; it is pernicious to do so in such a way as to develop the It must be good for us to pass through alo so in stein a way as to develop the selfish feelings so strongly that the chil-dren are made ungrateful. That is the tendency of indulgences that are not con trolled by reason. All who have to do with the development of character in the young, whether as guardians, teachers or parents, are required to be on their guard in this matter, because it seems so natural and commendable to make great sacrifices for the benefit of loved one, and to defor the benefit of loved one, and to de-mand no return. But such indulgence yields to the subject only ephemeral happiness, while sowing in him the seeds of a selfish disposition that "grows by what it feeds on." Substantial and con-

#### au indulgence. THE TRIALS OF LIFE.

tinuing happiness comes only to those who

have learned to control their desires when

need arises therefor, to appreciate the

to be ready on their own part to make

acrifices for others whom they love, when

We are advised in the Bible not to look upon the trials and afflictions of life, however severe, as if "some strange thing had happened" to us. Teey are the common lot of the race; and it will be our own fault if they do not bring bless-ings, as well as sufferings, with them. God often sfflicts His spiritual children for their good, because they need it, and because this is morally the best thing to he done under the circumstances, He always knows what is best, and never fails to do it.

Every tissue of the body, every bone, muscle and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

Baparilla.

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have ever sold. I consider it the only
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A CASE OF TIT FOR TAT.

THE CZAR TELLS THE QUEEN TO EMANCIPATE HER CATHOLIC SUB-JECTS. The following address from the Holy

Synod to Russia to the Queen seems to have been called forth by the address presented by the Lord Mayor of London to the Czar on the subject of the persecuted Jews in Russia :

The Czar of the Russias in effect says to the Queen, "emancipate the people of Ireland before charging us with injustice to the Jews."

A Humble Memorial of the Chief Pro-curator of the Most Holy Synod to the Queen of England.

MAY IT PLEASE YOUR MAJESTY-We. the members of the Holy Synod, respect-fully approach your Majesty and humbly beg your gracious leave to plead the cause of the sillicted. Complaints of inequalities have reached

us from thousands of penaltzed English-men in your vast Empire; and we, Russians, with pity in our souls for all who suffer from injustice, turn to your
Majesty to implore for them your
sovereign aid and clemency.
Seven millions of your Majesty's sub-

jects groun beneath the yoke of excep-tional and restrictive laws. Rapresenta-tives of a creed which is the mother of our religion and yours-men who cling with all devotion to their ancient faith and forms of worship-these Catholics are in your kingdom subject to such laws that under them they cannot rise to the high places which are the natural rewards

of a prudently ordered civil career.

Those laws, built up in bygone times when intolerance was the rule in almost every State, have been emphasized by recent responsible action of your Majesty's Government, and weigh as grievous burdens on the Catholic subpets of your Majesty, raising a barrier between them and their fellow subjects, Obristian, Hebrew, Mohamedan, and Hindu, making them spariah caste, de-graded as if an accuract race, Restrained by nerrow limits of grudged

emoluments, and even within those limits forced to compete against every orm of interest and ambition ; forbidden the liberty, granted originally to all, of striving for the loftiest civil positions; hedged by restrictive laws; forbidden either to sit on the woolsack or to re present Your Gracious Majesty in a land requiring all the liberality their religion bestows, their political life has become such as to deprive for them the civil career of its crowning g ory.

No wonder if, struggling against such disabilities in the fierce strife of political and civil life, their faults, - when they may happen to win such high promotion as the exile land of India affords—should come uppermost, obscuring their many virtues.

For they have virtues. These Catholics suffering under penal laws are patriots still. They serve in certain regiments beyond their due proportion; they fight with zeal and valor in England's battles, and shed their life blood for their coun try's cause. Ever loyal to your Majesty they strive to obey the law, and, obedient to the dictates of the Pontif, they pray (in English churches) for the welfare of your throne and home.

Your Majesty, saving the vital importance of essentials, we have learned to tolerate all creeds. Over such matters as the Western Procession, the triple Hallelujahs, the shape of the Cross, we could not, of course, permit a different opinion; but all minds will not he slow to perceive that such points are be slow to perceive that such points are of the gravest necessity in securing the unity of our Empire. But, these things apart, we, who have learned to tolerate all creeds, deeming it a part of true religion to permit religious liberty—did we not tolerate Mr. Pashkoff and Lord Radstock, and the transference with consultant tolerate with consultant tolerate. until their interference with ourselves became to gross?—beseech your Majesty to order the repeal of thase laws that effict the Oatholics. In every land where Catholics have equal rights the nation

cow your Catholic subjects.

And, mighty Queen, permit the sunshine of your Koyal grace to brighten their penalized homes, and let them feel the warmth of your maternal favor. As every passing year Your Majesty's vast Empire widens and grows, so enters a new sphere of conquest, proclaimed by their emancipation, Queen of seven million hearts swelling with gratitude.

Madam, your Imperial brother, our Emperor (whom God preserve) bases his throne on filial love of his people, making their happiness his own. Ab, Madam, what a paternal government is there! And how is each infant subject of his Majesty put in the place, as it were, of a child of the Imperial nursery! There is no grief of the vilest Moujik which is not echoed in the caverns of the Imperial breast! So may your Majesty learn a lesson, and begin to gain the filial love of all your subjects, our Monarch teach you by example how kindness shown to them by others, and truly to be the mother of all! Taus your mighty Empire will grow mightier still, rendering your throne firm and occasion demands that they shall yield up impregnable, reaping new blessings for use and home Signed on behalf of the Holy Synod:

POBEDONESTCEFF, Procurator.

#### The Spring Medicine.

The popularity which Hood's Sarsaparille as gained as a spring medicine is wonderhas gained as a spring medicine is wonderful. It possesses just those elements of health giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla, It purifies the blood and makes the weak strong.

the weak strong.

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An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a staple vegetable remedy for a speedy and permanent cure of Consumption. Bronchitis, Catarth Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful ourative powers in thousands of cases, has feit it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper W. A. NOYES, 810 Power's Block, Rochester, N. Y.

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or taints, from the system, whether or nature. and kindred affections—in fact the good you get.

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make a specialty of association separation and as a page and as a page as a

Branch No. 4, London, Meets on the 3nd and 4th Thursday of every month, at 8 o'clock, at their half, Albion Block, Richmond street, P. F. Soyle, President; Wm. Corcoran, Rec.

Dominion C. M. B. A. Directory. Beminien C. M. B. A. Directery.

Bro. T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Dominion of Catholic Mutual Benefit Association in the Benefit Association in the Benefit Mutual Benefit Association in the Benefit Mutual Benefit Association of Catholic Mutual Benefit Mu

O. M. B. A.

Assessment No. 8 has been issued. It calls for the payment of 26 beneficiaries:
13 deaths in New York State; 5 in
Miobigan; 5 in Pennsylvania and 3 in
Canada \$26,000 goes to New York,
\$19,000 to Michigan, \$9 000 to Pennsylvania and \$5,000 to Canada.

Canada has now a greater number of Branches than New York State. The ership in Canada is a little more than one-fifth of the membership in the

A meeting of the Grand President and Board of Trustees of the Grand Council of Canada was held in the Rossin House, of Canada was held in the Rossin House, Toronto, February 24, 1891. There were present, Grand President Dr. John A. MacCabe, Grand Secretary S. R. Brown, Grand Trustees Rev. P. Bardou, Rev. M. J. Tiernan, E. J. Rielly, T. P. Tansey, Grand Chancellors D. J. O'Connor and Rev. J. P. Molphy, and District Daputy Rev. H. J. McPhillips. The Grand President called the meeting to order at 3 p. m.

at 3 p. m. emmunication from members of Branch 39, Neustadt, Oat., was read, requesting permission to have said Branch located at Oarlsbrue instead of organized in Carlabrue.

A communication from Branch No. 9,

was received. The council decided that the association could not be responsible for what is termed "Sick Benefit," but that in accordance with section 1, article 10, page 87, constitution, any Branch may, at a regular meeting thereof, appropriate such sum out of its General Fund as the Branch may deem proper for relief of a member or members requiring such.

Branch No. 112 submitted certain

questions regarding the re-admission of repented himself." alled members into the An expelled member wishing to rejoin the association would have to do so the same as a new applicant; that is, make "application," get "examined etc.," just the same as if he never had been a mem-

Certain questions regarding the workanches 15 and 85 were discussed, resolutions adopted, and Die-trict Deputy Rev. H. J. McPhillips, requested to have said resolutions carried

Grand Secretary S. R. Brown and Grand Deputy T. P. Tansey were authorized to draw up a circular explainauthorized to draw up a oricular explaining the sims, objects, etc., of the C. M. B. A.; said circular to include every thing necessary, and to have printed, both in English and French, the number of copies they consider necessary.

The Grand Secretary was also in-

structed to supply the Deputies with the number of letter heads he considered requisite for their work.

The contract for C. M. B. A. supplies

for the Grand Council of Canada was awarded the CATHOLIC RECORD office, excepting the forms required to be printed in French, and this was left in the hands of the Grand Secretary to

Among other important matters were discussed the changes in the constitution lately made by the Supreme Coun cil. All present seemed much dissatis-fied with the action of Supreme Convention regarding section 15 Beneficiary Fund article, section 5 Reserve Fund article, section 1, article 8, and section 3, article 12 Supreme Constitution.

DRINKING.

From New York Truth.

In a letter recently received here from one of England's wittlest men, this para graph appeared relating a lately deceased

pal:
"Drinking is a fine art—a fact he did
"Drinking is a fine art—a fact he did not know or grossly misur derstood; thus it led to his ruin, then his death. Dink, when done artistically and with taste and when done attistically and with taste and discrimination, is a most attractive past time. Never attempt to combine it with anything else; it is in its nature a thing apart. Drinking and business are a mistake. Drinking and gambling are suicidal. So you see the secret is never to attempt So you see the secret is never to attempt it in conjunction with any other career you may have in view. If you propose to make it your whole existence, it is wonderful how short and useless your life may be at a very small expense."

AWFUL AND THRILLING TRUTHS.

Meditate every day upon the fall of those who began well. Once perhaps they set out with as fair a hope of eternal life as we have. Their childhood and youth were, it may be, holier and nearer to God than ours. A bright sunshine and a fair morning gave promise of a noontide of ripeness and an evening of peace. Perhaps they perserved as long or longer than we have yet, and that against many dangers and temptations. At last they fell. Their beginning was like ours, and our end may be like theirs. An awful and thrilling truth. It is good to have it always before our eyes. For instance, the fall of the angels may teach us that no gift or perfection of grace will avail us if we lack stability. They were created in excellence of knowledge and strength, both natural and supernatural; but they ainned. And what was their sin but pride, of which we have been guilty a thou and times? They desired to be as God; not that they aspired to His immensity or infinity or eternity, for the angelic intelligence is too perfect and too luminous for such folly; but they desired to be independent of God. They contemplated their own proper excellence till to be independent of God. They contemplated their own proper excellence till they became enamored by self love. They they became enamored by self-love. They sought to be happy in themselves by their own proper and natural beautitude; to suffice to themselves, and to be bliesful without God. This was their sin; and what is it but the pride which is the sin of the world, as St. John calls it—"the pride of life?"

of life?"

We may also meditate on the fall of Judas, whose example is nearer to us than we are wont to imagine. The greatness of his sin deceives many. We believe ourselves to be in no danger of such a guilt, and we forget that the sin of Judas had once a beginning as fair as the sin we may be committing at this hour; and in the end we may fall from God as deliber ately as he did. It is a very awful and touching thought that Judas was once an innocent child like as we were; that he was the object of a mother's love as tender as ever we have known; that as tender as ever we have known; that perhaps in boyhood he may have lived in the holy fear of the God of Israel more watchfully than ever we lived in the light of the Holy Trinity; the days of his youth were as blameless perhaps as ours; morning and evening came and went, as to us, with their joys and their sorrows, their fears and their hopes of manhood and the works of life. All that we know is that he was called to be an Apostle — that he obeyed the call. So, far, perhaps, he did more than we have done in corresponding with grace. In this grace be persevered, in the fellowship of Jesus, sharing in 'its In the reliowantp of Jesus, anaring in 'lie toil and weariness, hunger and thirst, shame and contradiction. He heard His parables and saw His mighty works of power. What could we have done more? "He having the purse, carried the things that were put therein;" and the sin of covatousness arrang up in him. But the that were put therein;" and the sin of covetoueness sprang up in him. But the seeds of it are also in us. His office led him into the occasions of sin. He was tempted and feil, and should we have stood firm? He was living in the midst of all that ought to have sanctified him, without help of another him. without being sanctified by it. All with-out was holy and ministered grace to him; but within there was a heart-sin at Neustadt. A communication opposed to this was also read. The Grand Council decided to leave Branch 39 at Neustadt, but to allow a new Branch to be out the habit and the design and the daring by which he fell. He had seen his A communication from Branch No. 9, Kingston, Ont., regarding a "Sick Benetit" in connection with the C. M. B. A. it is no hand on Him. He had seen Him no hand on him. He had seen him do works of mighty power; how could he doubt that He could protect Himself from the Pharisees? What harm to make money where no ill could come? Jesus could protect Himself, and so he sold Him for thirty Himself, and so he sold him for thirty pleces of silver; not doubting, perhaps, that the priests and the Pharisees were deluding themselves. For we read that "Judas, steing that Jesus was condemned, repented himself." It was a new and repented himself." It was a new and unexpected result. He went and made restitution, "casting down the pleces of sliver in the temple." He himself con fessed that he had sinned in "betraying innocent blood." Have we done as much in many a fall? Aud, driven to despair at the unforeseen horror, "he went and hanged himself." Judas is an example how a soul once innocent may be slowly changed into the worst sin, and even at last fall, with little intention of commit-

ting the whole evil which follows from its act.

But if the example of Judas be far off from many of us, the fall of Demas is near to us all. We read the pathetic words of St. Paul: "Demas hath left me loving St. Paul: "Demas hart left me loving this world." He was weary of the apostolic life; of journeying by land and by water; of having no fixed dwelling-place; of perils among the heathens and perils among false brethren; of labors, watchings and fastings. Why should he be the companion of Apostics? I was a life, of coursels the life of the Comlife of counsels, the life of the Com-mandments was enough for such as he. How fair and reasonable all this appears how like the reasoning and the lives of many at this day! But the Apostle saw deeper. The Holy Ghost reads the heart. Demas "loved this world;" therefore, and for no other reason, he forsook the servants of Jesus Christ, and departed to Thessalonica. Of his end who knows, who can know, till the day when all falls shall be revealed? We shall then know what the Apostie said with tears: All seek the things that are their own, not the things that are Jesus Chr ist's." Let us, then, meditate often on these

things, and remember that falls are not always by grosser sins which the world takes count of, but by spiritual sins, subtle and secret, which leave no stain upon the outward life, yet are perhaps more deadly because more satanic—that is, more like the fall of a gels.—" Love of Jesus to Penitents," Cardinal Manning.

A melancholy man can never be more than a convalescent in the house of God. He may think much of God, but he worships very little. God has rather to wait upon him as His infirmarian, than he to wait on God as his Father and his King .- Faber's " Bethlehem."

We can not honor Christ without honoricg Mary, if we try; nor honor her as His mother without honoring Him. Such is the inimate relation between the Mother and the Son, that whatever honor we render to Him as young friend on his success.

her Son—that is, as come in the flesh—will overflow and extend to her.—Dr.

LATEST CATHOLIC NEWS.

Some wealthy Catholics in Sydney, Australia, have provided the means for the erection of a stained glass window in St. Mary's Cathedral as a memorial of Cardinal Newman.

Cardinal Newman.
Rev. P. J. Hurth, C. S. C., president of
St. Edward's College, Austin, Texas,
opened the present legislature of that
State with prayer, the first time such an
office was performed by a priest in that

The Catholic Conservative Ministry of Spain has been completely sustained at the recent elections. The oppositionists of all parties only secured 154 seats as against 289 secured by the supporters of the Ministry.

on the 3rd ult. the sachem of the Oneida Indians was baptized at Freedom, Wis., together with several others of the tribe, by Rev. Father Lochman. The Catholic Oneidas are preparing to build a church and school-house, and for this purpose are collecting logs and hauling them to the sawmills.

them to the sawmills.

Pope Leo XIII. celebrated, on 2nd March, his eighieth birthday. In an address to the Cardinals he expressed his gratification at the progress the Catholic faith had made in England, and said that if God spared him till his Episcopal jubilee he would devote to the suppression of alavery part of the offerings he might then receive.

On account of the insecurate contains

A large number of pilgrimages are being organized to visit Rome during 1891 One will come from Switzerland in June, one will come from Switzerland in June, one from Spain and another from South America in July. Austria, Hungary and France will send large numbers of plous visitors to the Eternal City in September and October to pay their reverence to the Holy Father and to visit the sacred spots

Holy Father and to visit the sacred spots of the Eternal City.

The Archbishop of Dublin, the Most Rev. Dr. Walsh, is expected to visit Rome in order to preside at the inauguration ceremonies of the temporary Church of St. Patrick, which will be dedicated on the 17th inst, the festival of the patron saint of Ireland. The work of the new church, which is to be one of the recognized national churches of Rome, is being rapidly carried on. rapidly carried on.
Mr. Joseph H. Chandler, of San Fran

cisco, who is a Chinaman, and was for merly named Chang Wong, is about to publish in book form a history of his con-version, under the title "From Confacina to Christ, or through Protestantism to the Catholic Church." He was at one time a Protestant missionary, but is now a zealous Catholic. He knows several Chinese

dialects, and speaks English fluently.

It is understood, that notwithstanding the close relationship of the Duke Cumberland to the Queen, and the high position which he holds, being commander-in-chief of the British forces, his recent visit to Rome had no diplo matic significance. It is the general opinion that the Duke is not such a man as would be entrusted with a diplomatic mission of any difficulty, though he is the Queen's cousin. He was received by the Pope with great cordiality, and with the honors due to the royal family. He was much pleased with his visit to the Pope, and expressed himself as having been much impressed by the intimate acquaintance which the Holy Father has with all the important events of the

WELSH CATROLIC FOLK LORE.

Among the innumerable relies of Catholic times which survive in the popular sayings of Welsh people, none are more touching and significant than those which touching and significant than those which hear witness to the ancient devotion of Wales to the Blessed Virgin. We learn from a Catholic Welshman that he remembers hearing, when a child, old people in the Cardiganshire village recting the "Hall Mary" in Welsh, though neither they nor their parents were Catholics The ancient popular rhyme, of which we are about to give a translation, is even yet familiar to aged people in most parts of Wales, and is used as a charm against sleeplessness and night-mare. A writer in the "Arct 20-logia Cambrensis" of 1865 says that about a century ago the Welsh people were generally in the habit of teaching their children the Pater, the Creed, and the Breudd wyd Matr" (Dream of Mary). We present this rhyme to our readers in a more complete form than was ever before given to the public; we have collated a number of different versions gathered from various places in the principality and printed in seven different books. The original commences: "Mam wen Fsir, a wyi ti'n huno?" The translation is as

wyi the masses
follows:
"Blessed Mother Mary, art thou sleeping?
I am not, my dear Son; I am dreaming.
Blessed Mother Mary, what is toy dream?
That I see Thee hunted, and captured, and
persecuted.

persecuted, And put upon the cross, and the whi'e wand In Thy hand, and a crown of thorns on Thy And the black, blind bailiff coming from the

hall
To mock Thee
Putting the point of his spear into thy right

And the dear blessed blood streaming True is the dream. Blessed stother Mary, Across a mountain, and a cold mountain, I saw Mary, with her head on a pillow. Makirg a space between each soul and hell. Dlitgent search in the remote rural parishes of Wales would probably bring to light many similar ancient Catholic sayings. But unless such search be made within the next few years, these relics of former times will have died out with the few old peasants who remember them, and will be lost to the antiquary forever.

Jas. S. O'Higgins, son of Joseph P. O'Higgins, grocer, Dundas street, London, has received from the New York World, a prize for being the best little artist who contributed to the columns of

AN ANGLICAN FARCE.

A recent event in Anglican circles in Eugland calls attention rather sharply to to the fact that while to all outward appearances the Church is governed by its own officers, as a matter of fact it is but a Government bureau. A vacancy occurred in the See of Winchester, and the election of a Bishop was ordered to be held in due form. It is the unbroken custom in such cases for the Queen to send to the dean and chapter a document of great proportions and vast dimensions decorated with seals and hieroglyphics. This document is known as the conge d'live or permission to elect. But it contains more than permission. It names the person who must be elected,

under heavy pains and penalties.

A certain ecclesiastic with a "pull" at court, his name was Thorold, had been selected for the vacant bishopric. The dean and the chapter met. Prayers were offered in the usual form, petitions sent up for the intervention of the Holy Spirit in guiding the suffragans in their choice. Why this form is observed when divine guidance has nothing what ever to do with the election, and when the voters would be subjected to royal censure should they disobey the demands of the crown, is not clear. After the prayer the dean opened the papers and found therein the permission to elect, but the name of the person whom they expected to be ordered to choose was omitted. Here was a chance to rely upon divine guidance and select a bishop. It was not accepted. A telegram was sent to London asking direct bishop. It was not accepted. A tele-gram was sent to London asking direct permission to elect Dr. Thorold, and on receipt of the reply the formal election

What a farce! If the crown insists what a farce! If the crown insists upon its prerogative in the choice of Bishops, why go through the mummery of prayers and an election? Do the Anglican divines imagine that they can humbug God as well as the British public? But the English like to be cheated in the former and corrected. the forms and ceremonies connected with royalty, and why not in matters affecting the conduct and management of the Church establishment? — Boston

A NOBLE TRIBUTE TO THE

Mr. Gladstone has never been accused Mr. Gladstone has never been accused of lack of loyalty to the Protestant religion or of displaying an abundance of love or respect for the faith or practices of Catholice. His writings teem with fervid eulogies of the English Church, and they have, onmore than one occasion, breathed a strong spirit of antagonism to Rome. Around him now is concentrated the great non-conformist forces and elements of Great Britain, while some of the leading Catholics are in the Tory camp. But Mr. Gladstone is ever willing to do justice even to an opponent, and to acknowledge his error when he discovers it.

We quote from his recent great speech upon the Disabilities Bill the following manly tribute to the efforts and achievements of the Catholic Church, and com mend it to our zealoue friends at Music

Hall and Tremont Temple.
"Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven harnessed to its chariot as the horse of a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its genius, the genius of the world; its great-ness, glory, grandeur and majesty have been almost, though not absolutely, all

ship, literature and theology are finding to day their natural home and haven within the pale of the Church of Rome.—

Boston Republic

TO CURE THE TASTE FOR LIQUOR.

THE CAUSE OF THE THIRST—A SIMPLE REMEDY SUGGESTED A correspondent of the New York Sun, in answer to the question, "Can anyone give me a cure for drunkonness?" says: "Indulgence in spirits after a while, which is longer or shorter according to the constitution of the person, produces irritation, inflammation and fever of the stomach, hence the craving for drink; and the greater the fever the greater the craving. As spirits act also on the nervou system and on the brain, the nervous system becomes impaired and the brain weak-ened. Who can depy that a person alling in these several ways is laboring under a serious disease? He has then no will power to exercise, because the seat of the vill is in the nervous centers, and when these are imparted or destroyed so is also the will power.
"Here is the cure: Let the person have

"Here is the cure: Let the person have; within his reach a small vial of the best kind of tincture of Peruvian bark and when the craving for liquor comes on him let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor to destroyed, and destroyed while indulging in it, for tincture of Peruvian bark is spirits into which has been drawn wit the substance of Peruvian bark. rawn all the substance of Peruvian bark. t is to be found in every drug store, but t should be of the very best.

"Peruvian back is a tonic. It is also the best, if not the only cure known for fever. It is from Peruvian back that quinine is extracted, and, moreover it is auti-periodic. It is by these three agencies that it destroys the craving for liquor. Anyone wishing to be cured of that ail ment can be in the way I have described : but there are few drunkards, indeed, who wish to be cured.

It frightens us to think of Jesus and It frightens us to think of Jesus and Mary as our examples. In Our Lord's case we take refuge in His divinity; in Our Lady's case we magnify her exceptional greatness, and thick we do her virtues homege by putting them beyond the reach of our initiation. If we will but he as faithful to our little graces as she was to her great ones, we shall at last draw near to her, or what we may call near, by following her example in this one respect.—Faber. one respect -Faber.

The Bermon of St. Francis.

BY HENRY W LONGFELLOW. Up soared the lark into the sir, A shaft of song, a winged prayer, As if a soul, released from pain, Were flying back to heaven again.

St. Francis heard, it was to him An emblem of the serapnim; The upward motion of the fire, The light, the heat, the heart's desire.

Around Assisi's convent gate, The birds, Gud's poor, who cannot wait, From moor and uners and darksome woo Come it oking for their dole of food.

"Ob, brother birds." St. Francis said,
"Ye come to me and sak for bread,
But not with bread slone to day
Shail ye be fed and sent away.

"Ye shall be fed, ye happy birds, With mauna of celestiat words, Not mine, though mine they seen to be; Not mine, though they be spoke by me.

"Oh, doubly are ye bound to praise The great Crestor in your lays; He giveth you your plumes of down, Your crimson hoods, your cloaks of b

With finiter of swift wings and songs, Together rise the feathered throngs, And, singing, spattered far apart: Deep peace was in St. Francis' heart,

His homily had understood; He onl, knew that to one ear The meaning of his words was clear.

Special to the CATHOL: C RECORD. On the occasion of a recent visit to this flour'shing northern town on the C. this flourishing northern town on the C. P. R. I had the pleasure of attending a meeting of Branch 67, C. M. B. A. and was received with the usual fraternal greetings for which our association is noted and in which regard the Pembroke and in which regard the Pembroke and in which regard the Pembroke and in which we have the procession. ings for which our association is noted and in which regard the Pembroke Branch is not behind. On the occasion referred to five new members were initiated and four balloted for and approved. The Pembroke Branch now numbers about eighty, with prospects of increase to a hundred in a short time, as the members are workers and take an active interest in the prospects of the Branch.

IMPROVEMENTS AT THE CATHEDRAL.

Since the occasion of my last visit very important improvements have been made in the cathedral. A new vestry—a chapel in itself—then in course of construction, has been completed, the basement chapel enlarged and beautifully frescoed and painted. The church has also been frescoed, painted and otherwise beautifully decorated in a most wise beautifully decorated in a most in the dissociation and expectation of the dissociation that he knew to be introducted in the classical of the wiselount of the dissociation and expectation of the dissociation and expectation of the dissociation that he knew to be introducted in the classical of the dissociation of th

wise beautifully decorated in a most lavish and tasteful manner. The fresco-ing is the work of Mr. F. E. Meloche, of Montreal, and reflects great credit on that artist, and is considered one of his best efforts in church decoration, for which he is so famous. The work must be seen to be appreciated. The eye fairly revels in the rich and elaborate coloring—the bold yet harmonious contrasts, the variety of detail, all the various style of interior decoration being repre-sented, and beauty of finish, combine to make one of the grandest church interiors in the Province. The exterior of the cathedral is of plain and unpretentious design with a tower, and, being built of stone, presents a very substan-tial appearance. Both cathedral and tial appearance. Both cathedral and chapel are heated by steam.

On one side of the cathedral is situ-

on one side of the Catheria is structure to the bishop's palace, a fine structure built of stone, and on the other side is a very fine convent of the Grey Nuns; near by is the Separate school, a neat and substantial structure. There is also

world; its art, the art of the world; its genius, the genius of the world; its genius, the genius of the world; its greatness, glory, grandeur and mejesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of."

Mr. Joseph Cook and his co-religioniste, and the fanatics who rave and rant about the dangers to civilization and free government which they profess to see in the growth of Cathonistry, should ponder over these words. They should also reflect that the best minds in English statesmanhlp, literature and theology are finding nothern limits of the same Province. also includes the county of Renfrew, part of the counties of Hastings, Addington and contenac, a large part of the Districts of Appleing, Algoma and Parry Sound.

Pembroke March 2, 1891.

FROM OSCEOLA.

Special to the CATHOLIC RECORD. The material for the erection of the new church at Osceola, in the county of Renfrew, is on the ground. The con-tractor is having the timber prepared, and work on the foundation will begin as soon as the weather permits. The church is to be of beautiful design, built of stone. The site selected is a very suitable one, situated in the centre of the village. Rev. Father Devine is the pastor.

Osceola, March 3, 1891.

The number of Christian Beothers in the world engaged in the work of educa-tion is 15,000 The mother house of the



Neuralgia, Sciatica. Lumbago, Backache, Headache,

Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

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A WORTHY ORJECT.

Belle River, March 7, 1891. To the Editor of the Catholic Record, London,

DEAR SIR-A successful bazzar took DEAR SIR—A successful bazzar took place during the first week of February last at Belle River, according to previous announcement, in aid of the erection of a residence for the Sisters of St. Joseph, in that village, and resulted in realizing the handsome amount of over \$700, notwithstanding the very unpropitious state.

Many of our charitable patrons having failed to send in due time the return of tickets for the great drawing of prizes, the committee of management have come to the conclusion of adjourning this important event to the 30th and alstinst.; and whilst thanking the generous public for past favors, they invite respectfully both L berals and Conservatives to make another Big Push on the above dates and give a fair trial to Free Trade and full reciprocity in favor of our excellent school teachers, the noble Sisters of St. Joseph.

OBITUARY.

Mr. Patrick Lynch, Adjala. Mr. Patrick Lynch, Adjala.

On the 21st instant, after a lingering illiness borne with Christian heroism, sied Mr. Patrick Lycch, in his fifty-sixth year. The deceased was the eldest son of Mr. Mortimer Lynch, who settled in the town-hip of Adjala over sixty years ago.

The sutject of this brief sketch spent all his days in this community, and was known for singular upropheness and integrity. The disease which proved fatsi was an internal tromble, the real nature of which seemed to haffle the eminent physicians who were called in inconsultation.

When informed that his days were to be but few it was an edifying sight to witness his submission to the Divine will ad his caim religious contemplation and expectation of the dissolution that he knew to be impending.

here for over sixty years, and their lives have been irreproschable: what more need be said?
Their parents, by strict economy and untiring industry, made much property, and their children have added to it, so that today they are all in very comfortable, not to say affluent, circumstances. The deceased was well off in the possession of this world's goods, out of which he made a orquest of \$500 to Archbishop Waish and a like amount to his cousin, Dr. Dowling, Bishop of Hamilton, to assist in educating clerical students. He was married, but leaves no family. His mother, who is a very old woman, had lived with him for many years. She enjoys wonderful health for her years. She deeply mourns because of the death of her son, and she and the affilted relative have the sympathy of the entire community.

Communicated.

C. C. RICHARDS & Co. C. C. KICHARDS & CO.
GENTS,—My horse was so afflicted with
distemper that he could not drink for four
days and refused all food. Simply applying MINARD'S LINIMENT outwardly

cured him, CAPT HERRERT CANN.

C. RICHARDS & Co. C. C. RICHARDS & CO.

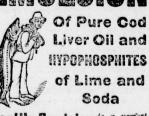
GENTS — 1 have used your MINARDS

LINIMENT for bronchitis and asthma
and it has cured me. I believe it the best.

MRS. A. LIVINGSTON.

Lot 5, P. E. I.





Scott's Emulsion is a perfect is a wonderful Flesh Freducer. It is the Best Remedy for CONSUMPTION, Scrofula, Broachitis, Wasting Discases, Chronic Coughs and Colds. PALATABLE AS MILK. FALATABLEF AS SECURITY SERVICES Equision is only put up in salmon cold wrapper. Avoid all imitations or substitution Sold by all Druggists at 52c, and \$1.00.

SCOTT & BOWNE, Belleville.

A Favorite - unual.

Benziger's Cathone Home Almanac for 1891 has been issued. It has a beautiful frontispiece of the Sacred Heart, in colors. The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that will render the volume a treasure in every Catholic home. The price is twenty five cents. Orders sent to his office will be promptly

VOLUM Cathol

London, Sat., EDITOR

Briggs, who has to the chair of 8 Presbyterian Uni of New York, op alistic view on th tion of the Scrip expected that t Presbyterlan cle influences, will with the same this view, the S except in a sen that human int That the faculty accord with Pro dent from thei student named man was accuse information to Professor's un Hastings insiste apologize to Pro young man ref diemiesed from Comb states the confidential inf only what was lie; and he views because

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