

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 14, 1891.

NO. 647

VOLUME XIV.

Catholic Record

London, Sat., March 14th, 1891.

EDITORIAL NOTES.

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 the Catholic faith.

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 accounts 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 consideration, that they will command a majority of about 30 in the new house, which, it is expected, will meet for the transaction of business in April. The determination with which the battle was fought may be judged from the fact that two members 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 they were exceedingly small.

The Rev. Father O'Brien, who delivered recently an address on "Prejudice" 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 certain sins 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, 37 cents; reading the Bible, \$1; killing a Protestant, 10 cents." It will be observed that according to this real Catholic must hold the reading of the Bible to 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 Protestant reader to a degree which is very satisfactory to the concoctor of the diabolical catalogue. Father O'Brien remarked that from the prices asked we must judge that this was a closing out sale. The rev. lecturer also mentioned other falsehoods which are frequently made against 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 Rights 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 Protestants. This proves that in spite of calumny the spirit of fair play is growing in the United States; and the case stands in about the same way in Canada.

The Presbyterian Revision Committee of the United States have resolved to keep the conclusions they have arrived at private until the meeting of the General Assembly next May. It has been stated that the Committee were unanimous 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 Confession. It is difficult to see how the changes can be important if they do not in some way modify the doctrine, and it is more than suspected that the austere doctrines of Calvinism will be practically eliminated. Presbyterians no longer believe in them, and it would be supremely farcical to make a show of retaining them under such circumstances. The statement that the doctrines will remain unchanged certainly seems to the disinterested outsider who is not in the secrets of the committee to be a mere blind.

An attempt was made by the city authorities of Passaic, N. J., to collect taxes on the parochial schools inasmuch as they are private institutions. Taxes had formerly been levied on them, but for several years past they had not been paid, as the parish priest of St. Nicholas school claimed exemption for schools under the State laws. The civic authorities, however, recently claimed the accumulated taxes, but the court has decided that the

schools are exempted under the law of the State, inasmuch as they are open to all children who choose to attend them. Thus an effort has been defeated to impose an additional fine upon supporters of Catholic education.

The Toronto *Mail* will be represented in the House by two Equal Rights. 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 camps.

Within the last three or four months there has been a large exodus of Mormons from Utah into the State of Chihuahua, 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 territory one hundred and twenty-five miles long and fifteen miles wide. It is to be hoped that they will not be allowed to introduce into Mexico those features of Mormonism which made them such undesirable settlers in the neighboring Republic. Mexico has troubles enough of her own without having to shoulder the troubles of her powerful neighbor.

The *Liberta Cattolica* of Naples states that when a number of Italian staff 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 that this visit of the Duke to the Holy Father is a preliminary to the renewal of diplomatic relations between the British Government and the Holy See, but, of course, it would be premature to put such a construction on the occurrence. The extremely Protestant element in England would be violently opposed to any such step, but the undeniable influence of the Catholic Church throughout British dominions makes it evident to all reasonable politicians that the interests of the British Empire suffer from past non-recognition of the Pope as one of the most important factors in controlling the sentiments of British subjects. 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 sun shines; and in spite of old anti-Catholic legislation the Government now recognizes the fact.

HIS EMINENCE CARDINAL GIBBONS has given his opinion on the subject of establishing a Catholic political party in the United States, a matter which has been talked of by the press. His Eminence 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 unanimously expressed the same opinion as the Cardinal.

NOTWITHSTANDING rumors to the contrary which are being constantly circulated by the Italian Government press, the 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 Pius IX., declares that Pope Leo XIII. seemed on this occasion to be stronger and more active than when on the 5th of June last he bestowed the red hat on the Cardinals invested in the same chapel. While chanting the abolition, his singing filled the chapel, and every one was impressed with the robust tones of his voice.

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

"The story having reached Milan, it is promptly contradicted by the administrator of the cathedral, who states that no relic of Iscariot has ever been there or could be kept there. The only wonder is that anybody, not to say a clergyman, could have fallen into such an error. Relics are preserved for veneration, not for execution. There 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 ever sought for a bone of Judas Iscariot to enshrine it." The *Times* need not wonder that (Pro-

testant) clergymen should make such statements. These are just the people who are accustomed to fabricate such stories. A few weeks ago a Baptist minister of Baltimore published a book in which he pretends among a number of similar stories that from his personal knowledge he can assert that there are in Rome five legs of the ass on which our Saviour entered Jerusalem, but upon being brought to task he was forced to acknowledge that he is not aware of the existence of even one of these relics.

The *Christian Guardian*, in making reference to the views of the New York *Catholic 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 occasion: "No doubt it would be a practical solvent of most of the difficulties which arise between Protestant governments 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, whereas the truth is that they have been spoken of by the Catholics press only to be rejected with singular unanimity. The *Guardian* also, for the satisfaction of Protestant, 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 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 British 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 politics are not dictated to them by the ex-Bishop or General Superintendent, whose *coactus scribens* 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 conciliatory policy towards the Holy Father, and that he will no longer be subjected to the vexations which he was obliged to endure under Orsini's regime. Orsini 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 power, in which case he promises to treat the Holy Father with deference. But very little confidence is placed in 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 Orsini. 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 instructions given in the churches during the penitential season.

While so much horror is being expressed 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. This 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 dreams of saying that the people of

Northampton ought to be deprived of the franchise because of such occurrences. But when such things occur in Ireland, and especially in Kilkenny, they are paraded as an evidence that Ireland is not fit to govern herself. Brawls are frequent enough in Belfast—but no one imagines that Belfast should be disfranchised. But Belfast is an Orange city, and of course Orangemen must be allowed to have their way.

DIOCESE OF LONDON.

BISHOP O'CONNOR VISITS AMHERSTBURG.

Special to the CATHOLIC RECORD. On the first Sunday of the month His Lordship paid his first pastoral visit to Amherstburg. The immediate occasion of his visit was to consecrate a new altar to St. Joseph and to bless a group of statues. The altar is the gift of a member of the parish, Mr. Oaelette, while the Young Ladies Society presented the group, "Our Lady of Pity." At the eight o'clock Mass all the societies of men attended in a body. It was an edifying 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 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 Ferguson, Brennan and Reynard, proceeded to the new altar, which was solemnly dedicated to the worship of God under the patronage of St. Joseph. The statues were next blessed, and the procession returned to the sanctuary. Solemn High Mass *coram pontifice*, with deacon and sub-deacon, was sung by Father Reynard. The sermon, as usual, was preached by Father Ferguson. The ceremonies of the day, he said, gave him his subject. The altar and the statue held an important place in Catholic worship and Catholic devotion. These were the two points of a very eloquent sermon. At Vespers a large congregation on their duties as Catholics. The parish of Amherstburg would seem to be in a flourishing condition, and its beautiful church is now one of the best equipped in the diocese.

THE LATE MRS. QUINN.

On the 2nd instant Mrs. Bridget Quinn, of London West Reg. Reg. died in the 75th year of her age. She was always a most devoted wife and affectionate mother, as well as a sincere and pious Catholic. One of her sons is Rev. Father Quinn, a distinguished member 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 the repose of her soul by Rev. Father Flynn, Rev. Father Connolly of Bidolph 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 whose remains were about to be consigned to the tomb. She had given to the Church a priest worthy of that great honor, and this fact alone would prove that she was a model Catholic mother, placing infinite value on the things pertaining to the life everlasting. The remains were taken to Bidolph, 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 resources (as Ireland), lay so far behind the English in race? Some say that it is to be found in the character of the Celtic race; but I look to France, and I see a Celtic race there going forward in the path of prosperity with most rapid strides—I believe at the present moment more rapidly than England herself. Some people say that it is to be found in the Roman Catholic religion; but I look to Belgium, and there I see a people second to none in Europe except the English for industry, singularly prosperous considering the space of country that they occupy, having improved to the utmost the natural resources of that country, but distinguishing among the peoples of Europe for the earnestness and intensity of their Roman Catholic belief. Therefore I cannot say that the cause of the Irish distress is to be found in the Roman Catholic religion. An honest friend near me says that it arises from the Irish people listening to demagogues. 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 be demagogues, Rumanian or of the Celtic race. What, then, is it? I am afraid that the one thing which has been peculiar to Ireland has been the government of England." Would it surprise Mr. Chamberlain and Lord Harrington and the other notable persons 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 Salisbury?—*London Speaker.*

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

DIOCESE OF HAMILTON.

Every Sunday evening during this holy season Lenten sermons are delivered at the cathedral and in St. Patrick's and St. Lawrence churches. Special services are also held in each of these churches on Wednesday and Friday evenings, the Bishop conducting the exercises of the Stations of the Cross at the cathedral.

On Saturday morning the festival of St. Thomas Aquinas, His Lordship celebrated 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 same day the Bishop visited the De La Salle Academy of the Christian Brothers and St. Joseph's and in the evening gave benediction at Loreto.

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

On Monday morning His Lordship, accompanied by Father Coty, local superintendent, visited St. Vincent's school, where he was received by the Ladies of Loreto and the children, who presented bright bouquets 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, complimenting the children on their beautiful surroundings and the special advantages they enjoyed of receiving an excellent Catholic education.

RIGHT REVEREND AND BELoved LORD BISHOP. 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 school.

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 scholars year and help us to employ well the golden days of youth.

We feel that the little ones of your flock are especially dear to your fatherly heart, since you have given so many proofs of your deep interest in their spiritual and temporal welfare. The 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 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. VINCENT'S SCHOOL.

A PROTESTANT CLEGGYMAN'S TRIBUTE.

This well merited tribute to the Carney Hospital, South Boston, is from a sermon recently delivered by a Protestant clergyman, Rev. Albert Banks, pastor of St. John's Methodist Episcopal Church, South Boston: In South Boston our most attractive public building is the Carney Hospital, which cannot justly be overlooked in a summary of this kind. During the thirty years in which it has existed our midst it has received 3124 patients, of which 2674 were healed. Of these patients 561 only paid in full, 609 paid in part and 1954 were both admitted and treated gratuitously. Besides these, 14228 were treated as "out patients." While this is a Roman Catholic institution it is entirely non-sectarian in its treatment of patients and charitable service rendered. Quite a number of the members of this congregation were treated as "out patients" during the last year, and at 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 CONGRESSIONAL SINGING.

N. Y. Freeman's Journal. It is just a year since the Paulists started their new popular and crowded Sunday night services, consisting of the common recitation of English prayers, and the singing of English hymns by the congregation, without the presence or aid of a special choir. A short sermon is preached, and the Benediction of the P. 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 Sacrament is used as the Solemn Benediction is given at the afternoon Vespers. During these services all the seats in the nave have been 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 men 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 voices 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 morning; the Rev. Father Elliott, by

whom the Sunday night services have been so successfully conducted, acting as sort of preacher or leader in the psalms. 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 Mass will no doubt be recognized as a great boon, and we venture to predict that it will spread rapidly throughout the country. All question of its feasibility is at once settled by this instance of prompt 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 appeared to offer but little promise, have succeeded after one or two of the mission services, in singing with great satisfaction both to themselves and to the missionaries. The deeper moral effect produced by the mission exercises with this additional stimulus given to them by the people themselves singing appropriate hymns on these occasions can hardly be over-estimated.

IRISH AFFAIRS.

THE ANTI-PARNELLITES.

Successful meetings were held by the anti-Parnellites at Hilltown and Lislea, Ireland, last Sunday. At the former place Messrs. McCartan, Knox and Pinkerton, M. P.'s, made speeches, and at the latter Timothy Healy and Denny spoke. At Dundalk the populace annoyed the horses and dragged Mr. Healy's carriage through the town and part of the way to Lislea. Mr. Parnell, on returning from Newry, through Dundalk, was groaned 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 McCherilte paper, a letter in which he strongly opposes the retention of Parnell as the leader of the Irish party.

TROUBLE AT QUEENSTOWN.

The steamer *Etruria*, which sailed from Queenstown to day for New York, had among her passengers James O'Kelly, John Redmond, John O'Connor and Henry Harcourt, members of Parliament, who go to America to raise money as representatives of Mr. Parnell. Thousands of persons came by train from Cork to express their farewells and good wishes to the delegates, among the visitors being the Mayor and Councilmen of Cork, who accompanied the delegates on board the steamer. The Parnellite crowd met with a hostile reception from the anti-Parnellites at Queenstown. The efforts of the former encountered so much resistance that four attempts which they made to present an address to the delegates proved ineffectual. The disorder culminated in the Parnellites attacking their opponents with blackthorn. 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 throughout.

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 seceders 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 provinces. He did not expect a general election for a year, but would be glad if it came to-morrow. Mr. Parnell was unable to speak at Dundalk, 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 and other organizations, he dwelt on the significance of the presence of deputations "from districts where every dastardly means had been employed to subvert 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. Parnell 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 "brotherhood 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 coercive as others.

IRISH BISHOPS SPEAK.

Most Rev. Bartholomew Woodcock, Bishop of Ardagh and Clonmacnois, 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 denounced the promoters of the proposed Parnellite day to be held in Cork on St. Patrick's Day. He says he will not administer to the needs of the souls of his people unless they protest against the desecration of the holiday, as the demonstration would be an insult to the apostle of Ireland.

AN IRISH FELON'S RECORD.

WHAT JOHN BOYLE O'REILLY SAID OF HIS BRITISH PRISONERS.

Among O'Reilly's MSS. is the following fragment written several years ago—a curious study of prison life from the inside:— One meets strange characters in prison, characters which are at once recognized as being natural to the place, as are bats or owls to the cave. Prison characters, like all others, are seen by different men in different lights. For instance, a visitor passing along a corridor, 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 by a closer acquaintance than that of the visitor; although his observations are still only of exterior. 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 atmosphere. However convicts deceive their prison officers and chaplains, which they do in the majority of cases, they never deceive their fellows.

I was a convict in an English prison four years ago, and before the impressions 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 criminal, although classed with them and treated precisely the same as they were. My offences against the law were 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 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 spent nearly a year 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 the associates of the cell, who were a great many 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 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, more depressed and more 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. And then, during the time I was in prison, I got acquainted with thousands of professional criminals, old and young, who will be the occupants of the English jails 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 blameworthy respectability of a visitor, and stop when I saw a face I knew of old, and observe how time and villainy had dealt with it.

CONVICT "NO 9943." One day O'Reilly was summoned by the officer in whose immediate charge he was, to be taken to the vessel (mentioning her name), and deliver the articles named in this bill of lading: read it. "O'Reilly read it. It called for the delivery, in good order and condition, of three articles, to wit: one convict, No. 9943, one bag, and one hammock or bed. O'Reilly was No. 9943; his destination was the convict settlement of Bunbury, thirty miles along the coast, west of Freemantle. 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 Millbank's solitary 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, slayers of every grade and color of vice. They were the poison sewer of civilization's corruption, more depressed than the savage, as they were able to misuse the advantages of superior knowledge. They were the overflow of society's cess-pool, 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 these pestiferous scum, God had given him the instincts of a pure humanity, and all fortune, instead of blighting, had nourished their growth. He looked upon his fellow-sufferers with eyes of mercy, seeing how many of them were the victims, directly or indirectly, of cruel, selfish, social conditions. In the Australian Bush he saw humanity in two naked aspects: the savage, utterly ignorant of civilization's virtues as of civilized vices; and the white convict, stripped of all social privileges, revealing the worst traits of depraved humanity. Both 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 these creatures were men and women just like the rest of us; the difference between those poor black boys and the men of the Southern Club was only external. I have good friends among those Australian savages, to day, that I would be glad to meet as any man I know."

A CONVICT CONSTABLE. We know from his own "Moondyne," 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 logging-camps and prison cells must have been this young, handsome, daring, generous, kindly poet, who wore their convict's garb, tolled beside them with axe on shoulder, and dreamed dreams, while they cursed their hard fate or obscenely mocked at their enemy, Markland!

He soon won the respect of the officer

INVOCATION OF THE SAINTS.

SERMON BY CARDINAL GIBBONS—IF MARVELS OCCUR IN THE NATURAL ORDER WHY NOT GREATER ONES IN THE SUPERNATURAL?

His Eminence Cardinal Gibbons preached at the Cathedral in Baltimore last Sunday morning on "The Invocation of the Saints." It was the opening sermon of a series of the Sunday mornings of Lent. 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 angel. This fact we cannot doubt," said His Eminence, "since it is recorded in the pages of the Gospel; and if God permitted His only begotten Son to be thus tempted, surely we cannot escape a like ordeal, for the Scripture tells us that the devil goes about like a roaring lion seeking whom he may devour. Now if God permits the angels of darkness to tempt us, He not only permits but commands the angels of light to help us in the path of virtue. As the royal prophet says: 'He hath given His angel charge over thee to guard thee in all thy ways, let thou dash thy foot against a stone.' I will now read the angelic proclamation connected with the foregoing; namely, that not only do the angels commune with us, but that we may commune with them in prayer, and that it is profitable for us to invoke the intercession of the just made perfect, and this is what we mean by the words of the creed, 'I believe in the communion of saints.' It is a great mistake to suppose that the blessed reigning with God see and hear in heaven as we see and hear on earth, or that knowledge is communicated to them as it is imparted to us. We see and hear through the medium of our senses as long as we are 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 penetrate, but when the righteous soul is released from the prison of the body, like a bird freed from its cage soaring heavenward, his vision and knowledge are far more extensive than those of us who are on earth." So long as we live 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 faculty we have in our day of communicating with our brethren 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 you had predicted to a friend that a 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 not greater ones in the supernatural? 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 dreamt of in our philosophy, Horatio.' But our faith, or our belief in the invocation of angels, rests on higher proof than that of science; rests on the Holy Scripture. You will readily believe that it is profitable for us to invoke the intercession of the blessed spirits if you are convinced that they can hear your prayers, that they are able to assist you, and that they are zealous for your spiritual welfare. We have repeated assurances from the Holy Spirit to show that the spirits of God are acquainted with our petitions. The patriarch Jacob offered up the following prayer in behalf of his grand-children, the sons of Joseph: 'May God, in whose sight my fathers, Abraham and Isaac, walked, God that feedeth me from my youth until this day, may the angel that hath delivered me from all evils bless these boys; and let the Lord Himself declare that there is joy in heaven among the angels of God upon one sinner that repenteth.' Now repentance is a change of heart, 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 patriarch declares the blessed saint 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 forgiveness of God for their foolish and hypocritical professions of friendship, God said to them, 'Go to My servant Job, and he will pray for you, and his prayers will I accept.' And you, and not accustomed daily to pray for one another, and did not St. Paul invoke the prayers of his brethren? Now, if we, though sinners, may help each other by our prayers, how much more efficacious 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 mediocrity of Christ? Do we not put the creature on a level with the Creator? We would dishonor God, indeed, and be guilty of blasphemy were we to confer the saints gratuitously of God. But we would not dishonor God. He is the Giver of all good gifts. He is the source of all blessings, the fountain of all goodness, and whatever influences, or virtues the saints possess is all derived from the blood of Jesus Christ; and as the moon borrows her light from the sun, so the saints borrow their light from Jesus Christ, the eternal sun of justice. But to vainly invoke the spirits of God's saints if we do not endeavor to lead pure and holy lives. No man is saved by vicarious piety. 'But do the saints and angels take an interest in us? Have they a fellow feeling toward us, or has death been to them like the waters of Lethe, blotting out all memory of the past? Are they any more absorbed in the contemplation of God and in the fruition of heaven, as to be entirely un mindful of us? Far from us such a sentiment! Heaven is the congenial home of charity. Faith and hope are there absorbed in love, and how could they have loved and yet be un mindful of their brethren in the flesh? If they have one desire more than another, it is that we might share in their bliss. If you enter across the Atlantic, the instant of faith and piety will

THE MASS.

From the Mysapore Catholic Register.

It seems impossible for any religious function or service to possess a prerogative more excellent than the Sacrifice of the Mass. As we said before, this is no mere copy, but one original with the Sacrifice of the Cross. It is a sacrifice further enhanced by having for its priest more than God Himself made man. How marvelous is the grandeur of this greatest of mysteries. The priest who offers to God; the victim offered is God; 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 transubstantiates 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 Redeemer Himself. The goodness or badness of the human priest can in no possible or conceivable way affect the sacrifice, which is ever and always spotless and immaculate, ever and always accessible to God and pleasing in His divine sight. The faith of Jesus Christ is thus diffused everywhere. The Holy Mass is therefore offered up in every time and country from the rising of the sun to the going down thereof. Every hour, every moment, the immaculate Lamb is immolated on our altars, somewhere or other of the inhabited globe, and there is no space of time, however infinitesimal, in which Jesus is not renewing the sacrifice of Calvary by the anointed hands of His priests upon earth. Oh, who does not see the greatness and excellence of this vast, immense, boundless treasure—this fund of inestimable riches poised and held 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 possess! What an accumulation of grace in this life and treasury of glory in the next life would be the fruit of so loving an attendance!

And yet how indifferent are not most Catholics in respect to attending and hearing Mass! With the exception of Sunday and other days of precept, how small is the number of those who assist at the Holy Sacrifice on the other days of the week! Our churches, wherein the Holy of Holies continually resides and dwells, shut up in our tabernacles, seem to have but little attraction for her members, and are left abandoned and deserted. Where is the Catholic who, in general, feels the 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, 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 Sacred Presence of our Saviour in the Most Holy Sacrament of the altar! How, then, is their disregard to be interpreted? If they really 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 religious act, especially should they have the baptism of receiving into their hearts the sacred and spotless Victim there offered up for their salvation? Do they not know, too, that whenever they discharge the duty of attending at Mass they themselves become offerers and obtain a right to the title of priest? The celebrating priest is, as it were, the public minister of the Church. In general, the intermediary between the faithful who present at the sacrifice, and the invisible priest who is Christ Himself. He is not alone in this holiest of functions; all who assist at Mass concur with him in offering up the sacrifice. Hence he says to them: "Pray, brethren, that mine and your sacrifices may be acceptable to God." By this we are given to understand, that the celebrating priest, as the principal minister, the faithful present are offerers of the immolation with him. How recollect, then, how attentive, how full of devotion and love, ought we not all to be whenever we assist at Mass, where the angels choir, inhabitants of the heavenly Jerusalem, are present and attend trembling in mute astonishment at the contemplation of this most stupendous mystery!

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The Catholic Record.

Published weekly at 484 and 486 Richmond street, London, Ontario.

Price of Subscription—\$2.00 per annum.

REV. GEORGE R. NORTHBRAVER, Editor.

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Approved by the Archbishop of Toronto and the Bishops of London, and recommended by the Archbishop of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterborough.

Correspondence intended for publication, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

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Catholic Record.

London, Sat., March 14th, 1891.

ST. PATRICK'S DAY.

Once more as years go by the Irish people are about to celebrate the festival of the great Saint Patrick who planted in Ireland the Catholic faith, which has ever since remained firmly rooted in her soil.

During the fifteen centuries which have elapsed since Ireland became Christian and Catholic, not only has she herself remained true to the religion of St. Patrick amid the most bitter persecutions which have been inflicted upon any nation, since the tyrants that ruled the Roman Empire during the first three centuries endeavored to extirpate the Christian name, but she has sent forth hundreds of missionaries who have preached Christ in all quarters of the globe.

In the past for religion by the Irish missionaries in the various countries of Europe, the progress of the Catholic Church, wherever the English language is spoken, is due almost entirely to their zeal and devotedness, and to the devotedness of the Irish people to the Church 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 grandires.

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 nation.

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 an exchange of products with other countries, and the people are consequently poverty stricken, to that extent that the youthful and vigorous part of them are forced to abandon their country in order to earn 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 a gleam in the sky which indicated that a blast of light was about to pour its refreshing rays on the land. It was then thought that the day of redress was at hand. For the first time in seven hundred years the people of the sister kingdom were on the point of granting to Ireland that self rule by means of which alone she can attain prosperity. Recent unfortunate occurrences, however, have interfered to cause a disruption 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 be delayed.

This ought not to be the case. 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, dissension produces a weakness of which those who are hostile to the demand for justice will take advantage 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 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 eve of the accomplishment of 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 ago 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 sermon" 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 statements concerning what the writer calls "the crafty and active influence of the Jesuit Society."

According to this sapient literature it is an undeniable fact that the Tractarian movement in the Church of England had its origin 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 Church of England, were the leaders, arose out of the study of the ancient fathers of the Church in Oxford University. In the search for knowledge the Oxford graduates began to enquire into the belief of the early Christians, and when they found that the Real Presence, the Sacrifice of the Mass, the respect to and invocation of saints, prayers for the dead, the celibacy of the clergy, and other doctrines and practices of the Catholic Church of to day were those of the primitive Church, they very naturally drew the conclusion that Protestants had gone too far in rejecting them as modern innovations. It was only by degrees that these conclusions forced themselves upon a large section of the Anglican clergy, but at last the conviction became so strong that the High Church element is now too powerful to be suppressed; and in the conflict which the Low churchmen are endeavoring to excite it is more than 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 Jesuits. It may be supposed, however, that the influence of general Catholic literature had some weight in the controversy, for certainly 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 St. Augustine, Jerome, Basil, Ambrose, Irenaeus and Clement. But there is no reason for singling out the Jesuits as having influenced the Tractarian movement, except the fact that the Jesuit Order has always since its establishment furnished a large proportion of the defenders of Catholic truth.

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

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 purposely made indefinite. This want of definiteness 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 debate which are so persistently carried on in the public journals between partisans of the High and Low Church parties as long as they keep their quarrels to themselves. But when the disputants take the undue liberty of aiming their 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 repudiate 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 Angela's "suecor 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 polemicists who are fond of attacking Ritualists as wishing to introduce "Romish errors" into the Church of England that the standards of the Anglican Church are much less positive and condemning than Catholic doctrine and practices than they generally suppose to be the case. They

are much less definite than the Westminster Confession. The reason for this is given by Lord Macaulay, that the compilers of the Prayer Book wished to conciliate all shades of belief. This the Prayer Book itself states in language which, though veiled, is sufficiently clear to the intelligent reader:

"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 understanding we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of evil 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 1st inst., 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 draws:

"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 children for matured duties, educated to a standard far higher than that hitherto attained by any generation of the American people."

The educational question is not merely a question between secular and Catholic schools 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 educated. 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 giving 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.

In the same issue of the Herald which 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 support of Public schools while they are providing an efficient system of education for their own children. The Herald reminds people of the State that there was a time when the State voted to Protestant 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:

"It is time for the wise men among us to set aside their prejudices and take up the Public and Private schools as institutions that have come to stay, and 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 of Catholics to be allowed full liberty to have religious teaching in their schools will be recognized, and that the Catholic schools, which are affording an adequate education to nearly a million of Catholic children throughout the United States, will be acknowledged as having a right to

participate in the appropriations made by 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 education is found to work to the satisfaction of all, whether Catholics or Protestants. It may, in fact, be said that this is the method which is in operation in the two most important provinces of Canada, and it works without injury to any public interest. The only complaint 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 CHILL.

The civil war now raging in Chili would not, at first sight, seem to have much interest 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, having for its chief city and capital Valparaiso. The population of Chili 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 is 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 recommendation of the outgoing President and ratified by Congress. His term of authority lasts five years.

The cause of the present civil war in Chili is the unpopularity of its President, Don Jose Emmanuel Balmaceda. He was inaugurated as President in 1886, and during his reign manifested a disposition to retain power much longer than the time allotted. He constantly sought to make friends for himself by a liberal distribution of Government funds among his political adherents and of grants of money 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 fraternity, 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 law-abiding 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 of priestly influence and the abolition of the religious element in the education of youth. Balmaceda introduced in Chili the godless system of education, emulating the work of Bismarck, and succeeding at last, as Bismarck did, in disgusting the entire population.

Before his term of office expired Balmaceda nominated as his successor a shrewd politician named Sanfuentes, a skeptic and an unbeliever in clerical or Christian education. The Chilean Congress have refused to accept the nomination; 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 Sanfuentes, and that both are corrupt and have forfeited 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 occupy 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 himself in an unpleasant minority, and Congress took pains to let him know his position by passing a severe 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. Balmaceda called for the whole sum, and used it to make himself solid with the army. And appearances go to prove it, for while the army adheres to Balmaceda, the whole population and the navy are on the side

of Congress. A civil war has broken out in consequence, and much bloodshed and destruction of valuable property have been the fatal results.

Since the days of the Pretorian Guards in Pagan Rome, or of the First Consul in revolutionary France, such a scene has not been witnessed as that of a self-appointed dictator terrorizing a whole nation, and with the aid of bribed officers and a well-paid army, overriding and overawing 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 bloodthirsty usurper. When we hear then of a victory being obtained by the Insurgents, let us not bewail 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 Montal in a special mission, and joined the anti clerical party. In 1870 he was elected member of Congress 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 in the Chilean Cabinet.

Throughout Santa Maria's term of office Balmaceda was a staunch supporter of his policy of repression, and did much to secure the passage of laws that were vexatious and inimical to the interests of Catholicity, and which were aimed at bringing about eventually a total separation of Church and State.

The civil war now raging between the army of Balmaceda and the outraged masses of the people with their chosen 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, Rev. Joseph Yazbek, an Arabian, has been just ordained who will officiate at present as curate in the Church at 127 Rector 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 Catholic Arabians in the lower part of the city, and Father Yazbek will labor amongst them. He has not yet learned to speak English, but he speaks French very fluently.

The Maronites are a body of Arabs 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 Christianity since the time of the Apostles, and that they derive their present name from the celebrated anchorite St. Maro, who lived in the fourth century in Apamea. 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 Apamea.

The opinion which seems to be best founded, however, is that these Maronites derived their name from the mountains on which they dwell, and that the word simply means mountaineers, being derived from the same root, *Amar*, whence comes the Scriptural name *Amarite*. 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 Pope 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 doctrine between the Catholic Church of to-day and that of ancient times through all parts of the world. The liturgy is in the

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 gardens.

A SENSATIONAL NOVELIST ON CHRISTIANITY.

Ouida, 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 Failed?" No one would doubt for a moment, from the character of Ouida'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 will away human passions, or freedom of will to do evil, religion has exercised great control over them; and the writings of such as Ouida have contributed greatly to the fact that the teachings of Christianity have not been obeyed.

Ouida 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 Montesquien in his last moments, unbeliever as he was, will be regarded as that of a thinker, and it is of more weight than that of the flippant Ouida:

"I have always revered religion. The morality of the Gospel is most excellent, and is the grandest gift which God could make to man."

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 high 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 effectual against pretended sorcerers than to inflict 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 Ouida 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 hath 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 by 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 mischievous essays as that of Ouida and other writers of the same class.

The Duke 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 Catholic disabilities, which still remain as a remnant of the penal laws of past ages. He says in a letter written to the London Times:

"When Mr. Gladstone comes forward so 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 conflict) have been eager to serve our country by supporting that party (the Tory party) which we believed most likely to promote its true interests, it is an ungrateful surprise to find our claims for justice sacrificed to the noisy declamations of heated bigotry."

WILL

The Rev. Dr. Dawe, delivering a course of lectures in several towns through out the country, has no doubt also in other places where people are anxious to see a great amount of intelligence and piety in the land's first reformer.

a great amount of intelligence and piety in the land's first reformer. The rebellious career of and colleges are named probably the life of the rector of Lutterworth very little known to us as a champion of Protestantism among the martyrs of their blood their faith.

Last week Dr. Dawe lectured in Hall, St. Thomas the reporter stated "reviewed the life of and showed the great accomplishments, though slight from all sides."

It is true that Wye course of his cheque was forever getting with the authorities, clerical; true also the resisting Popes and violence of his unprovable onslaughts on lives of pious and G. lives, he deserved a the severest punishment always escaped by arguments when plain excuse or arg conjured up, then b

The admirers of methods cannot claim of martyrdom. In name was first brought by a trial in which the Papal authority appealed against an Archbishop of Oxford.

During the unhappy Father Woodhall, Hall, Wycliffe, who and attached to the for himself the wardenship from Ialip, then in his denial, on returning denied admittance Wycliffe, who closed and his fellows.

Archbishop Lang Ialip. He maintained appointment was the charter of foundation at a time when his age and sickness, in bedlity. He, therefore, refused to submit as warden, who had refused point blank Sovereign Pontiff. off both contented respective statements sittings Wycliffe in person or by agents were made and appear, and finally in favor of Wodeham.

King Edward raised the decision Pontiff, who at Viterbo; and Wycliffe was with bitter his humiliation. boasts all through present of Wycliffe source all those inventives with mailed the Court monastic orders.

Notwithstanding and want of ob authority, the Wycliffe to the pro he afterwards or and returned till continued, however, and made use of orator to inveigh triumphed over monks and friars tion. No matter learning and pi occasion to revile to public contempt launched on the where to stop changed his in rectors of parishes battles of parishes Bishops; nor did the lash of his tongue. All cloaked property apparel "were of worldly gain were hypocrites By lapsing from any sin, they forfeited the crown. In such cases laymen, under withhold from deprive them

To disseminate principles he collected whom he called "Poor Priests like himself, the coarsest calling of this

WYCLIFFE.

The Rev. 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 England's first reformer.

Last week Dr. Dawe lectured in McLehlin 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 opposition 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 uncharitable onslaughts on the characters and lives of pious and God-fearing ecclesiastics, he deserved a hundred times over the severest punishments.

The admirers of Wycliffe's life and methods cannot claim for him the glory of martyrdom. In the year 1380 his name was first brought into public notice by a trial in which he was engaged before the Papal authorities, to whom he appealed against a decision of Langham, Archbishop of Oxford.

During 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 Illip, then in his dotage.

Archbishop Langham succeeded to Mgr. Illip. 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.

King Edward III., who then reigned, ratified the decision of the Sovereign Pontiff, who at that time resided at Viterbo; and Wycliffe had to yield. But it was with bitter resentment he accepted his humiliation. It stung in his vengeful breast all through life.

His principal work, "The Trilogy," contains most of the blasphemous and heresies 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 Apocalypse was loosed; and the first use he made of his liberty was to spread his agents, the religious orders, over all parts of Christendom.

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 properly trained and educated.

The Jesuit Fathers were in the field of missionary 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 Indians, they should obtain access to his confidence and his attachment more quickly and more enduringly than so-called Christian ministers of the denominations who are entire strangers to him.

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

Wycliffe wrote a treatise on clerical poverty and showed several reasons why priests should have no benefice or emolument 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 the popular commotions he and his "Poor Priests" stirred up against every dignitary and Bishop in the land.

Summoned to present himself before the Primase and Bishop of London, he appeared, but walked into court between two 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.

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 Lisgard, the historian) to notice the several propositions, which he explained, defended and qualified by making use of quibbles and evasions, which seem unworthy of a sensible or an honest man.

He was displeased with an order to abstain from the use of language so calculated to perplex and mislead the ignorant.

Many cruel things are cast up by the bigots 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 temporaries as easily as did Wycliffe in the fourteenth century.

Two years before his death he submitted, apparently in good faith, to the authority of the Church, and made his confession of faith in the presence of the Primase 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 elevation of the Sacred Host a stroke of apoplexy deprived him of the use of his tongue and of most of his limbs.

He expired on the last day of the year 1384.

His principal work, "The Trilogy," contains most of the blasphemous and heresies 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 Apocalypse 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, Christ failed in His promises to be with His Church—until Wycliffe and his "Poor Priests" were raised up to save the world from apostasy and utter darkness. He maintained 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 he afterwards admitted to be the real body and blood of Christ, and of matrimony, which he declared was in all cases null and void. The 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:

"The saying of Mass with cleanness of holy life, and burning devotion full mouth, and neat hands, most pleaseth

God Almighty, and profiteth to Christian souls in purgatory."

Wastever he may have said or written against the doctrine of Transubstantiation he apologized for it afterwards, since we find in the confession of faith he made before the Primase of London, two years before his death, the following declaration:

"The sacrifice of the Kirk is made in two things to-day: that is the visible species, elements, and invisible fiasche and blood of our Lord Jhu Christ, sacrament and bread of the sacrament." The bread 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 Wycliffe, that is to say, forty-five propositions named in the decree and two hundred and sixty that are only indicated. The 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 fifteenth 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 against 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 uncongential 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 pecuniary awards from the Indian Bureau at Washington.

Evidently Mr. 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 appropriations; 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 educationalists 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 Mennonites 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 required to educate 3400 children than to run a school with only 40 or 50 pupils. But because of the successful domination not being of the true blue stripe, Mr. King protests against all such aids to educating and civilizing the Indians of the Rockies. The Chicago Citizen has a very telling editorial on the subject, and says:

"The earliest civilized friends of the red man on this continent were the French Jesuits 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 in attempting to civilize the Indian has been accomplished by the Catholic missionaries. 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 success in dealing with the wild wards of the nation than all the ministers of the other creeds combined."

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 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 missionary 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 Indians, they should obtain access to his confidence and his attachment more quickly and more enduringly than so-called Christian ministers of the denominations who are entire strangers to him.

Father Craft for protection, and clung 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 priest.

Mr. James King says: "We protest against the legalized friendship with the present rational and American theory of the Indian Bureau for Common school and industrial education among Indians with a view of preparing them for self-supporting citizenship, caused by appropriations for sectarian instruction, which, in many notable instances, has kept the tribes among whom it has prevailed helpless dependants."

All the facts of history prove the contrary. 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 planting 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 unflinching result. In Paraguay for fully two hundred years the Jesuit missionaries had unmolested liberty to fashion, the Guarani Indians to habits and practices of Christian life and Catholic devotion. Never in the annals of Indian lore has there been recorded so signal and so triumphant 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 Paraguayans 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 practiced. The whole state was divided into missions built in uniform style, with a grand square or plaza in the centre, and here were erected the church, college, arsenal, stores, and workshops for carpenters, smiths and weavers; all, as the historian says, under the immediate care and supervision of a Jesuit Father. Once a week the male inhabitants went through military drill, prizes being given to the best marksmen. Church ceremonies were performed every day; the children, beginning with morning prayer, followed, after sunrise, with Mass, at which the whole population attended. Baptisms took place in the afternoon; Vespers were sung every evening; and holidays or festivals were chosen for the celebration of marriage. The schools and workshops were admirably managed and the wood carving of the artisans still elicits admiration.

Mr. James King and the American bigots who have signed the petition against further grants to denominational effort to civilize the Indians have evidently no other object than to impede, and, if possible, destroy, the good work so happily begun, and that, according to the Bureau statistics, is proven to be progressing 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 the among the Brules, the Sioux, and the Amantillas the same happy and glorious results as obtained among the Paraguayans during the seventeenth and eighteenth centuries.

The Chicago Citizen declares "The statement or implication, that the 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. The latter know that the Catholic or semi Catholic Indian is about the only aborigine who is self-supporting in the 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: 1st, to accept unreservedly the Republic as the Government now fully established in France; 2dly, to defend the cause of religion against those who attack it; 3dly, 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 political interests which are opposed to those of the Republic; 4thly, 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 facilitate 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 persecution 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 reasonable and equitable."

These sentiments of His Eminence are in full accord with those which he expressed last November when he proposed

his now famous toast to the officers of the 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 Royalist and imperial factions would be displaced at the plain utterance of His Eminence, 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 Eminence, 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 Church should not be tied to the chariot wheels of any political party. The same may be said of other countries besides France, and sensible people the world over will recognize the prudence 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 taken as his answer to the representations of the Royalist meeting.

THE ELECTIONS. Below we give a table of election returns copied from the Globe. Until the House meets it will not be known for a certainty what is the actual strength of the two parties. 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 at about thirty.

Ontario.

Table of election results for Ontario, listing Liberal and Conservative candidates and their respective vote counts across various constituencies.

Conservative Elected.

Table listing Conservative elected candidates in Ontario, including names like Brockville-Wood, Bruce-McNeill, and others, with their respective vote counts.

Prince Edward Island.

Table of election results for Prince Edward Island, showing Liberal and Conservative candidates and their vote counts.

Quebec.

Table of election results for Quebec, listing Liberal and Conservative candidates and their vote counts across various constituencies.

Table of election results for Nova Scotia, listing Liberal and Conservative candidates and their vote counts.

Nova Scotia.

Table of election results for Nova Scotia, listing Liberal and Conservative candidates and their vote counts.

New Brunswick.

Table of election results for New Brunswick, listing Liberal and Conservative candidates and their vote counts.

Manitoba.

Table of election results for Manitoba, listing Liberal and Conservative candidates and their vote counts.

North-West Territories.

Table of election results for North-West Territories, listing Liberal and Conservative candidates and their vote counts.

British Columbia.

Table of election results for British Columbia, listing Liberal and Conservative candidates and their vote counts.

Summary.

Summary table showing the total number of Liberal and Conservative votes across all provinces and territories.

Advertisement for Dr. Prices' Cream Baking Powder, featuring a large illustration of a woman in traditional dress and text describing the product's quality and availability.

OLD BELFAST. INTERESTING REMINISCENCES OF NORTHERN PATRIOTISM IN THE LAST CENTURY.

THE BELFAST OF TO-DAY AND THE BELFAST OF 1793—THE GREAT PROGRESS IN MANUFACTURES—PURITY—THE REAL REASON OF THE CITY'S PROSPERITY—THE ELDER DAYS—THE VOLUNTEERS AND UNITED IRISHMEN.

United Ireland. Towards the end of the last century Belfast was described by a member of the Irish Parliament, 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 patriots and rebels," by another individual, as "a community whom no king could 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 laborers of Belfast."

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, and the town had a narrow escape from pillage, if not destruction, at his hands. To provide against any similar contingency, the Government were applied to by the volunteers to defend the town; but between America and France the troops of Great Britain were fully occupied, and the Government could do practically nothing for its liege subjects in Belfast. Thereupon, 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 shortly removed, and so purged of everything like sectarian feeling did they become that we find the Belfast volunteers, who were chiefly 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 treatise, "Religion Without Priestcraft."

CARDINAL GIBBONS ON THE FUTURE OF THE NATION.

Cardinal Gibbons answers, at the instance of the Philadelphia Press, the appended questions:— 1. Whether our Republic would last one hundred years longer; 2. What was the greatest peril that confronts us; and 3. Whether we were in danger of being bought up by foreign syndicates, and through such influences the form of government changed.

The Cardinal says: "To your first question I reply, not only fervently trust but also firmly believe that it will. You ask: 'What is our greatest peril?' I answer, a departure from those Christian principles upon which our very laws and institutions are based. As long as these Christian principles are maintained our institutions will, under God, survive and flourish. Our laws, which are only expressions of Eternal Law, will command our respect, and therefore our loyal obedience. On the other hand, every departure from those Christian 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 any 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 business enterprises will naturally bring 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 capital cannot in the nature of things continue. The vendors will themselves soon be in competition with foreign investors, so as to obtain, in their turn, profitable investments. This influx of capital, according to my view, a positive benefit rather than a peril to large areas of our undeveloped continent."

DEFICIENCIES OF ENGLISH CATHOLICS.

REDEMPTION OF ROME. London University. On Sunday evening after Vespers the Rev. Walter Crooke Robinson began a course of sermons in St. John's Church, Duncaun Terrace, Lillington. 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 could do business well, they were uncommonly sharp, and had a great deal of common sense, and knew a good shilling from a bad one as well as any people under the sun. However, they could not have anything. Perhaps theology was not a national gift. The Spaniards had a theological mind unquestionably, and almost 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 as easier a task to fulfil than he had when dealing with Englishmen. Three hundred years of heresy had so eliminated the Catholic 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 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 fuller answer to it. God, in His wisdom and foreknowledge, wished man's human intellect and will to do its best against Him. Why should man's will act against Him? Because human nature was fallen. How could 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 history in all antiquity, find an empire equal in its splendor of Rome. Let them look at that beautiful city. He had heard 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 he was reading a letter from a dear friend, 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 power of Caesar?"

There never was seen an army equal to 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 not to be compared to it. The law was just and strong for the redress of every grievance, and most extraordinary to say there was a great toleration of religion. Rome tolerated all religions but one. That was then the bright side, the glorious side of Rome—the great city of man. Let them look at the dark side of it. Man talked of absolute monarchies. There was not a single religion on her that had not been one of tyranny, and would not be again. Men talked of nullifying 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 men by scores. A woman was called the chattel of the household, and was treated as such. God willed for the perfect establishment on earth of the great, mighty, self-sustaining of human nature. Then, and not till then, in the fulness of time, did He come. What was it that usurped dominion over the city of man, and planted itself in its streets and ways, and eventually obliterated it, notwithstanding its force? What was it that played upon the great assertion of human nature, and caused it to pass away, and live but a moment in history? A poor Child was born of a

DEFICIENCIES OF ENGLISH CATHOLICS.

woman in the darkest, most remote, and obscure corner of the Roman empire. That Child grew up and lived for thirty years an absolutely secluded life as a village carpenter. He went forth before 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 heaven, and nothing 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 statement of the two forces, the one the city of man, the other the city of God, with its triumphant beginning, and the other with its splendid series of prophecies fulfilled—the outcome of three empires that went before it. They had had the fact already that a Child was born of a poor woman; that, crucified and rejected of men, He had triumphed over Caesar, and had made him as a dead thing. Let them look into detail, and they would be able to bring the wonder of that into greater relief. The difficulties before the Christian religion were three, taking them in the abstract. The City of God was to establish a control over man. It was to subject the human mind to the obedience of the faith—that was to say, to forbid the exercise of private judgment, and to submit the intellect to teaching and authority of Christ. The self-will of that man, which was almost impossible to overcome. What, then, was the aggregate human will of men all over the world? How could He say, "I command you to give Me your will," but He had done it? Father Robinson then proceeded to show the many difficulties which our Lord had to encounter in teaching His doctrines. Passing on to the establishment of the City of God instead of the City of Man, he said if men told him that reason alone and human experience could account for that establishment he would not believe it. No child of the faith would believe it. Sometimes as he read that beautiful study, the Church history, he thought of that game which young men now a days played—football. God Almighty let His Church down amongst men to by

crucifixion, crushed, and handed 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 asked, Where was Protestantism at the present time? Where was the Catholic Church? Protestantism today was all sizes and seven. They had plenty of it before them in England and in the United States. He had heard the poor Bishop who was brought before it, and what about the pronouncement of the so-called head of the Church? Did Protestants believe that pronouncement? 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 Church, and the Government would have no more support from him after what it did 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 EARTH and they could not get away from the Catholic priest and the Catholic altar. Was it not wonderful, then, notwithstanding the terrible persecutions against the Catholic Church, that there was a shred of it left. But it was spread over the world at the present time in such vigor and life as it has never known before, and there never was a Pope who had such influence over people as the present one had. The Catholic Church had been kicked about for nineteen hundred years, and yet it was triumphant. He could think of no greater miracle, and if he had surpassed all these difficulties was it likely that anything in the world would overcome her?

WORM SYRUP.

DESTRUCTION OF ALL KINDS OF WORMS IN CHILDREN OR ADULTS. SWEET TASTING. THE MOST DELICATE CHILD.

NOTICE. Weights and Measures. TRADERS, Manufacturers and owners of Weights, Measures and Weighing Machines generally, are especially requested to send to the undersigned, for the purpose of verification, the following instructions and seal accordingly:— 1. The Weights and Measures Act provides for a regular official inspection of all Weights and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any person who refuses to produce the same, or who refuses to produce the whole of his Weight and Measures for inspection when called upon to do so by an Inspecting Officer. 2. Every maker, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to inspectors or Assessor Inspectors of Weights and Measures for verification, is entitled to, and is especially requested to demand from the officer who makes the invoice, an official certificate ("Form O") with the words "Original for the Trade" printed at the head thereof, property filled out and stamped and also at same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value, the amount of cash paid. 3. Traders are requested to bear in mind that certificates of verification are of no value unless they are stamped covering the full amount of fees charged as attached. 4. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and to order to secure their safe keeping it would be advisable to place them in their places of business in the manner in which they are distinguished by the words "ORIGINAL FOR THE TRADE" printed on the certificates, when asked to do so by an Inspector or Assessor Inspectors, may, in all probability, have to pay over again their verification fees.

DR. STARKEY & PALEN TOOK THE OXYGEN OF NATURE, CONDENSED IT, AND VITALIZED IT WITH CHARGES OF ELECTRICITY FOR THE RESTORATION OF HEALTH AND STRENGTH, THEY PUT A NOBLE THING TO A NOBLE USE.

COMPOUND OXYGEN RESTORES HEALTH BY MAINTAINING STRENGTH. IT IS NOT ONLY VITAL IN ITS COMPOSITION, BEING A CONCENTRATION OF OZONE, BUT IT IS CHARGED WITH ELECTRICITY. WHEN YOU INHALE IT YOU MUST RELEASE IT FROM THE SIMPLE APPARATUS THAT CONTAINS IT, BY HEAT. YOU PUT IT IN A TIN CUP OF WARM WATER AND SIMPLY BREATHE-AT ONCE A GENERAL GLOW PERVADES THE SYSTEM. DISPERSED AIR CELLS OPEN UP TO RECEIVE AND RETAIN THIS INVIGORATING NOURISHMENT. BEST OF ALL STRENGTH REMAINS. A BOOK OF 200 PAGES WILL TELL YOU HOW TO BE RESTORED TO HEALTH AND STRENGTH BY THE USE OF COMPOUND OXYGEN. THIS BOOK IS FILLED WITH THE SIGNED ENDORSEMENTS OF MANY WELL-KNOWN DIVINES, COLLEGE PRESIDENTS, AND OTHER PROFESSIONAL MEN AND WOMEN.

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NO SOIL DESTROYING THE FINEST, RICHEST FARM CHEAP. PISCICURE FOR THE BEST CURE FOR GOLD BY BROODING EVERYWHERE CONSUMPTION. THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time cures, restores, and builds up the system. BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, DRYNESS OF THE SKIN, DROPSY, DIMNESS OF VISION, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCORFULA, FLUTTERING OF THE HEART, NERVOUSNESS, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

My Medical Discovery seldom takes hold of two people alike. Why? Because no two people have the same weak spot. Biting at the stomach it gets seeping through the body for its hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right out, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled some where, ready to light. The Medical Discovery begins the light, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

DE LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET TASTING. THE MOST DELICATE CHILD.

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TESTIMONIAL. Messrs. Castle & Son have put in stained glass in all windows of our church. These windows present a most beautiful sight and greatly to the beauty of our temple. It would be very difficult to better what we have seen by Messrs. Castle & Son. The figures placed in the six windows in the Transept are perfect. The best workman in Europe could not give a better job. We are all very much pleased with the work done by Messrs. Castle & Son. We should pass the L.A. CHATELAIN, Curate of St. Theresa.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time cures, restores, and builds up the system. BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, DRYNESS OF THE SKIN, DROPSY, DIMNESS OF VISION, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCORFULA, FLUTTERING OF THE HEART, NERVOUSNESS, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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MENEELY & COMPANY. WEST TROY, N. Y., BELLS. Favorably known to the public since 1848. Catalogue sent free. Fire Alarms and other bells, also, Chimney and Tomb

N. Y. Catholic SHORT SERMONS (PEOPLE)

BY THE SECULAR THE OBSERVER

Prached in St. Patrick's Third Sunday in Lent. "But all uncleanliness let it not so much as you, as beneath estate." It would do you in beloved, to the epistle, Paul to the Ephesians, have quoted from the p. be read at Mass to day, chapters of it the great upon a profound explanation benefits received, satisfaction of Christ, and portion he outlines what tious should be. In the of the Epistle for the day the Church would be good she expect us to do observance of the Lent, proffer of impunity at the giving of thanks. We should pass the L.A. CHATELAIN, Curate of St. Theresa.

There are many who are disappointed in the present dispensation because they do not see the fruits of it. They are not aware that the present dispensation is but a preparation for a more glorious one. They are not aware that the present dispensation is but a preparation for a more glorious one. They are not aware that the present dispensation is but a preparation for a more glorious one.

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

BY THE SECULAR CLERGY.

THE OBSERVANCE OF LEANT.

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 these."

There are many who are excused from the precept of fasting, and these are sharply outlined in the regulations read annually the Lenten fast. Those who have attained their growth; those whose 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.

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EFFECTS OF INDULGENCE.

Indulgence, though it may not give rise to pious vices, greatly promotes their development, whether it be the indulgence that which parents or other relatives allow out of sympathy and love.

Indulgence, though it may not give rise to pious vices, greatly promotes their development, whether it be the indulgence that which parents or other relatives allow out of sympathy and love.

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 drunkard.

A CASE OF TIT FOR TAT.

THE CZAR TELLS THE QUEEN TO RECAPITULATE HER CATHOLIC SUBJECTS.

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.

Complaints of inequalities have reached us from thousands of penalized Englishmen in your vast Empire; and we, Russian, with pity in our souls for all who suffer from injustice, turn to you with justness to the Jews.

Those laws, built up in bygone times, when intolerance was the rule in almost every State, have been supplanted by the present responsible action of your Majesty's Government, and weigh as grievous burdens on the Catholic subjects of your Majesty, raising a barrier between them and their fellow subjects, Christian, Hebrew, Mohammedan, and Hindu, making them pariah caste, degraded, and even within those limits forced to compete against every form 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 wool-stock or to represent Your Majesty in any high promotion, and requiring all the liberality which their religion bestows, their political life has become such as to deprive them of the civil career of their own country.

And, mighty Queen, permit the sunshine of your Royal 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 vast sphere of conquest, proclaimed by their emancipation, a Queen of seven million hearts swelling with gratitude.

THE TRIALS OF LIFE.

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. They are the common lot of the race; and it will be our own fault if they do not bring blessings as well as sufferings, with them.

EDUCATIONAL.

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Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid education.

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The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'Connell, President.

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Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FENCKEN, C. R., D. D., President.

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Offices - Rooms 28 and 29 Manning House, King Street West, Toronto. Also in the Gerrit Block, Whittby. A. A. Post, B. A. A. W. HOLMES, ARCHITECT. D. R. HANAVAN, SURGEON TO "D" ROYAL SCHOOL OF INFANTRY. Office and residence, 329 Bloor Street, second door from Dundas.

LOVE & DIGNAN, BARRISTERS, ETC., 415 TAYLOR STREET, LONDON. Private funds to loan. FRANCIS LOVE, R. H. DIGNAN. DR. WOODRUFF, 10, 185 QUEEN'S AVENUE. Defective vision, impaired hearing, neural catarrh and troublesome throats, chronic bronchitis, etc. Eyes treated, glasses adjusted. Hours - 11 to 1.



The picture of the Pied Piper of Hamelin, playing upon his magic pipe, while the entranced rats of the town leave their holes and flock after him into the sea, reminds one of the speed with which the diseases and impurities of the blood leave the system when Dr. Pierce's Golden Medical Discovery is taken.

It removes all humors, poisons, or taints, from the system, whether manifested in the common pleurisy, or eruption, or in boils, carbuncles, eczema, salt-rheum, fever-sores, white swellings, hip-joint disease, and kindred affections - in fact anything and everything resulting from impure blood.

DEVOTIONAL AND INSTRUCTIVE BOOKS.

- For the Season of Lent and Holy Week. Lenten Manual, 20th... 50. Lenten Meditations... 60. Meditations for Holy Season Lent... 70. Elevation of the Host to God... 75. Reflections on the Passion... 80. Month of March Books. A Flower for Each Day of the Month of March, 10c each or \$6.00 per hundred. Month St. Joseph, cloth... 60. The Power of St. Joseph, cloth... 70. The Crown of St. Joseph, cloth... 75. Devout Client St. Joseph, cloth... 80. Life St. Joseph, paper... 85. Life St. Joseph, cloth... 90. St. Joseph: Short Meditations for March... 95. Novena to St. Patrick... 100. Holy Week Books. With Instructions when to Stand and when to Kneel - cloth 50c, colored edge 70c. French Morocco... 1.00. All or any of above sent free by mail on receipt of price.

D. & J. SADDLER & Co. Catholic Publishers, Booksellers & Stationers. Church Ornaments, Vestments, Stationery and Religious Articles. 123 Church St. 1659 Notre Dame St. TORONTO. MONTREAL.

BURDOCK'S PILLS.

A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES.

Altar Wine especially. Only Native Altar Wine used and recommended by His Eminence Cardinal Fachon. Specially recommended and used by Rt. Rev. Archbishop Lynch and Bishop Walsh. We also make the best Native Altar Wine on the market. Send for prices and circular. The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, and that the wine they sell for use in the Holy Sacrifice of the Mass is of the highest quality. We, therefore, by these presents recommend it for altar use to theology of our diocese. JOHN WALSH, Bp. of London.

GEO. C. DAVIS, DENTIST. Office, Dundas Street, four doors east of Richmond. Vitalized air administered or the painless extraction of teeth.

IRISH SOX, hand knit by Dinegal peasant; pure Wool, very warm, durable and comfortable. Twelve pairs sent post free for Five Dollars. Men's long knickerbocker Hose, 8 pairs sent post free for 5 or 6 Dollars, according to quality. Post Office Orders payable to G. E. McFUGH (Limited), 250 Queen Street, Toronto.

C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty card...

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

Assessment No. 3 has been issued. It calls for the payment of 26 beneficiaries: 13 deaths in New York State...

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

A meeting of the Grand President and Board of Trustees of the Grand Council of Canada was held in the Rossin House, Toronto, February 24, 1891.

A communication from members of Branch 39, Neustadt, Ont., was read, requesting permission to have said Branch located at Carleton Place.

A communication from Branch No. 9, Kingston, Ont., regarding a "Sick Benefit" in connection with the C. M. B. A. was received.

Certain questions regarding the working of Branches 15 and 25 were discussed, resolutions adopted, and District Deputy Rev. H. J. McPhillips, requested to have said resolutions carried into effect.

Grand Secretary S. R. Brown and Grand Deputy T. P. Tansey were authorized to draw up a circular explaining the aims, objects, etc., of the C. M. B. A.

Among other important matters were discussed the changes in the constitution lately made by the Supreme Council.

DRINKING.

From New York Truth. In a letter recently received here from one of England's wisest men, this paragraph appeared relating a lately deceased pal:

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.

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.

Mr. Joseph H. Chandler, of San Francisco, who is a Chinaman, and was formerly named Chang Wong, is about to publish in book form a history of his conversion, under the title "From Confucius to Christ, or through Confucius to the Catholic Church."

It is understood, that notwithstanding the close relationship of the Duke of Cumberland to the Queen, and the high position which he holds, being com-mander-in-chief of the British forces, his recent visit to Rome and his diplo-matic significance.

WELSH CATHOLIC FOLK LORE.

Among the innumerable relics of Catholic times which survive in the popular sayings of Welsh people, none are more touching and significant than those which bear witness to the ancient devotion of Wales to the Blessed Virgin.

A melancholy man can never be more than a conversationist in the house of God. He may think much of God, but he worships very little.

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.

The Catholic Conservative Ministry of Spain has been completely sustained in the recent elections. The Conservatives 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 Leebman.

Pope Leo XIII. celebrated, on 2nd March, his eightieth 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 slavery part of the offerings he might then receive.

An account of the inaccurate reports of audiences which many journalists persist in giving, the Holy Father has given orders to his Major Domo, the Archbishop of Patra, and to the Prefect of the Palace, to exercise caution, so that aud-iences may not be given in future except to persons of official position, or such as are engaged on some known authentic mission.

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 Catholics.

AN ANGLICAN FABCE.

A recent event in Anglican circles in England calls attention rather sharply 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.

THE SERMON OF ST. FRANCIS.

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

A WORTHY OBJECT.

Belle River, March 7, 1891. To the Editor of the Catholic Record, London, Ont.: DEAR SIR—A successful bazaar 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 unpromising state of the roads and weather.

FROM PEMBROKE.

Special to the CATHOLIC RECORD. On the occasion of a recent visit to 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 Branch is not behind.

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.

A NOBLE TRIBUTE TO THE CHURCH.

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 Catholics.

TO CURE THE TASTE FOR LIQUOR.

A correspondent of the New York Sun, in answer to the question "Can anyone give me a cure for drunkenness?" 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."

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 contractor is having the timber prepared, and work on the foundation will begin as soon as the weather permits.

ST. JACOBS OIL.

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 drunkenness?" 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."

THE GREAT REMEDY FOR PAIN.

RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Scott's Emulsion is a perfect remedy for all the above mentioned ailments. It is the best remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

OBITUARY.

Mr. Patrick Lynch, Adjala. On the 21st instant, after a lingering illness borne with Christian fortitude, died Mr. Patrick Lynch, in his fifty-sixth year. The deceased was the eldest son of Mr. Morrison Lynch, who settled in the town of Adjala over sixty years ago.

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VOLUME.

Catholic.

London, Sat.

EDITOR.

We had constant columns a few weeks ago, to the chair of St. Presbyterial Union of New York, opalistic view on the tion of the Scrip expected that Presbyterial cler influence, will with the same this view, the Scri except in a sense that human int That the faculty accord with Pro dent named a man was accuso information to Professor's un with having or Hastings inducte apologizes to Fre young man refe dismissed from Combastes the confidential inf only what was to in the New Asylum has been from the State titles of the Asy Legislature to his lives in propos of the prose clause he gran titles to acad children. His Catholic child not permitte their Church. of the propos duction of M was carried by Mr. Stewart orly. The amended.

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Rev. Fat Ingersoll, is, to the of grand-d about to Church. She embrtines of most part Catholic that posit the chan Greek C without the ultra should amongst tribes abundant Protestan matter expedie

Benjamin's Catholic 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 this office will be promptly filled.

Advertisement for Scott's Emulsion, featuring an image of a man carrying a large fish on his back. Text: "SCOTT'S EMULSION. Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. Scott's Emulsion is a perfect remedy for all the above mentioned ailments. It is the best remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds."

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