

Down on the Irish Coast.

Th' man 'an' Dick? but there it is, the sea on the night of Ireland! God's angels lifting the night's black veil! From the fair, sweet face of my airmaid! On Ireland, the grand you look! Like a bride in her rich coronet, And with all the pent up love of my heart, I did you the top of the mortal!

CARROLL O'DONOGHUE.

CHAPTER VI. A NEW HOME.

All Father Meagher's tender, priestly heart prompted him to make the two orphans welcome and happy in his humble, but neat and cheerful home; and both girls having repaired to the little chapel, and there laid their griefs at the foot of the sacred altar, returned to the priest's house, at least quiet resigned, if not comforted. There were no more tears on Nora's lovely face, and Clara's brightened color again betrayed her excited thoughts.

else place to dispatch a messenger. Cease your alarm; God, who has so well sided and protected him thus far, will not abandon him now. Pray, my dear child, and all will be well!" There was hardly need of the admonition, for her heart was incessantly sending up petitions for him about whom every fiber of her being had wound itself, and now, as she turned away that her fear might not communicate itself to Clara, her lips were faintly murmuring: "O, my God! I save him."

CARROLL O'DONOGHUE.

CHAPTER VI. A NEW HOME.

The listener in the back of the church stood erect, behind his seat, as if he had more surely the words which floated to him; but she was silent after that burst, and in a few minutes she left the chapel. The strange man walked forward to the altar; with that peculiar, quick, half-bend of the body with which the Irish peasant recognizes the presence of the Blessed Sacrament, he bent his knees as he neared the humble little altar rail, and began to strike his breast.

"My own boy! home again. Thank God!" The escaped convict was folded in the priest's arms close to the heart that beat with all a father's love for the young fellow so full of generous impulses and noble daring; he could feel the tears of the tender-hearted clergyman as for an instant their faces touched, and his own eyes were misty when he turned to embrace his sister. Nora still modestly lingered in the rear; indeed, her trembling limbs would scarcely bear her forward; but Carroll, impatiently to greet her, released himself from Clara and advanced to her with outstretched arm; in that long, warm clasp of hands, in that gaze of each into the other's eyes, though no word was said, their souls spoke, and Nora's full heart could have sobbed itself out in very joy, while Carroll would have braved again all his past hardships for such a moment of happiness.

CARROLL O'DONOGHUE.

CHAPTER VI. A NEW HOME.

There was a sudden exclamation of terror from Moira, and she pointed excitedly to the window. She had been standing close beside it, listening with a pretty readiness to Tighe's tender speech, and she averred that she saw a form flit by; she could not say whether man or woman, but she was sure that the shadow of some one had crossed the panes. No one else had perceived it, but no one else of the party had been looking in that direction. Alarm became immediately visible on every face, and Nora shrunk closer to Carroll's side, as if she would strive to protect him, while Tighe seized his hat, which he had thrown on the floor on his entrance, and thrust it upon his head.

a heavy step. "Open, or we'll break the infernal thing in!" shouted a grog voice, and the menace was accompanied by a shower of blows that threatened to demolish the door itself. "Aisy," answered Tighe, as he proceeded with provoking leisure to make several feints of opening to the soldiers. "It's a queer one of right you come breaking into the clergy's house," he continued, "like a set of scoundrels as ye are that river know what it was to be master here, I'd give you the right about with a blessing that mightn't mane good luck to you."

CARROLL O'DONOGHUE.

CHAPTER VII. MACHINATIONS.

The storm continued, growing each moment in fierceness; torrents of rain accompanied the shrieking wind, and as the storm grew fiercer, the elements seemed to have conspired to perform, and I beg you in calmer moments to think more kindly of me." They departed, Tighe a Vohr following in their wake.

an accent of intense scorn—"The intrusion for which you made so humble an apology; and you prayed to have no enmity between us as individuals;" her voice quivered with sarcasm, "you deplored the suffering entailed upon us poor victims of your country's oppression. This act shows how deeply you deplored it."

CARROLL O'DONOGHUE.

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"Sit down, man, and don't be so unreasonable. Give me time to think, and tell me how you succeeded—but no; I'll not hear a word from you, and I'll not speak one word to you, until you take that to keep out the cold you'll get after this wetting. Take it, Rick." He held the glass almost to the miserable creature's lips and spoke in a coaxing tone. It was a tone so foreign to him, and it was assumed with such awkward grace, that he to whom it was addressed laughed in mockery.

CARROLL O'DONOGHUE.

CHAPTER VII. MACHINATIONS.

"You're making matters worse for me," he whispered to Clara; "let me go." She obeyed him, and threw herself sobbing into Nora McCarthy's arms. Carroll knelt at the feet of the clergyman. "Bless me, father." The priest's voice shook with emotion. "God bless you, my brave boy! May He ever bless you, and give you strength to do the right."

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. MRS. M'DONNELL DAWSON. LL. D., F. R. S. PART II. GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME. It afforded much consolation to Bishop Geddes at this time, to receive a congratulatory letter from Monsignor Carter, by which the worthy prelate shared his friendly recollection of his school-fellows who were now in Scotland. He desired to be recalled to the affectionate remembrance of Bishop Geddes and prayed him, when he should see Bishop Hay or any of his comrades, to express to them his wishes and compliments.

CARROLL O'DONOGHUE.

CHAPTER VII. MACHINATIONS.

He set the glass down where the tempting foam could ascend into the face of the poor, half-famished wretch, and folding his arms, stood back in a resolute attitude. The temptation was strong to one who had not tasted food for hours, on the rack of the liquor which he lit up the glass, and its stimulating odor, conquered Rick of the Hills. He raised the tumbler and quaffed its contents at a draught. Morty Carter smiled; then he stepped forward with alacrity, and resumed the chair he had left.

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Catholic Record.

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THE PRESS AND THE JESUITS.

The agitation, just now in full blast in this Province, about the Compensation Bill, passed in the Quebec Legislature in favor of the Jesuits, is participated in by all the penny-a-liners engaged in writing up sensational articles for the wire pullers of every shade of politics. The Tory press excuses Sir John for not disallowing the bill, because the terms of the British North America Act place it out of his power to meddle with the people of Quebec in the distribution of their own monies. The Reform journals maintain that Sir John should have ridden over all acts and constitutional guarantees before allowing any Canadian legislature to bestow so large a sum on the hateful, intriguing Jesuits.

The Toronto Globe of Tuesday declares that it is now evident "Quebec is becoming every day more thoroughly Catholic," and that if the Protestants of Ontario cannot stomach the allowance to the Jesuits they may as well face the truth like honest men, and acknowledge that they really do not think the Confederation worth preserving. In other words, and in a similar strain, the Globe's editorial claims that rather than stomach the fact that Quebec, a Catholic Province, should vote any sum of money for Catholic purposes, Ontario should secede from the Canadian confederation at once quietly, and not wait for a disruption attended with riot and bloodshed.

The London Free Press throws all the blame on the Grits—says they have been the parents of it (the Compensation Bill), and, no doubt, they have their reward in gaining the support of those intriguing who have no second in that business. With this slap imparted on the Jesuit face does the Free Press atone to His Orange readers for the support it gives Sir John in allowing the bill to pass. Has the Free Press gone over to the fanatical party of the Toronto Mail? Why go out of its way to insult the Jesuit Fathers, while excusing Sir John for allowing them to take up the sum of money allowed them by the Provincial Legislature of Quebec? What proof can our neighbor adduce to show that the Jesuits are intriguing? What does he know about the Jesuits anyway? They came to this country about the year 1620 and spread the knowledge of the gospel of Christ among the savage tribes that roamed between lakes Huron and Ontario. Several of them laid down their lives martyrs to the holy faith—among them Fathers Lallemand and Breton—two who were the martyr-pioneers of civilization and Christianity in the land now occupied by fanatics who hate the name of Jesuit, because in their stolid ignorance they know not who the Jesuits are? Nor are the editors of such papers as the London Free Press, or the ministers of Protestant worship, who must know their history, willing to tell the story of the Jesuits to the dupes who give bread and butter to both.

All historians, both Protestant and Catholic, tell us the reasons for their expulsion from France. King Louis XV, rejected his own pious, amiable queen, Marie Leszczynka, for a bedizened Jewess, called Madame Pompadour. The king resigned over a nation of Catholics. He was obliged by the rules of the Church and the force of public opinion to approach the sacraments once a year at least, as is the rule and obligation to this day in every Catholic community. The Jesuit Fathers were the most eminent ecclesiastics at that time in France, and they are yet the most eminent churchmen in the world. Some of the members of their order were chaplains at the court of King Louis. His Majesty tried to pass counter with the rest of the court, and approached the holy table. We are told that Ambrose, at the church door in Milan, stopped the Emperor Theodosius because of his public sin. "Them," said the bishop, "as thou hast imitated David in sin go now and imitate him in doing penance." So the Jesuit Father refused the sacraments

to King Louis until he would do penance, and prove his sincerity by dismissing Madame Pompadour, with her lascivious train of female attendants, from the French Court. Then commenced the intriguing of the Duke de Choiseul, who made use of Pompadour to advance his own interests and to enrich his family. He advised the king to suppress the Jesuit order and seize upon all their papers, as plots and conspiracies of the most atrocious character were being hatched against His Majesty's crown and the safety of the kingdom. Envoys were despatched to the Pope with messages to the same effect, concocted by De Choiseul and his ladyship Pompadour. A cry of terror and alarm for the king's safety was easily gotten up and echoed all over France. The Jesuits were banished from France, and the order suppressed by Pope Clement XIV. In a moment of alarm, but never did mortal man regret a rash act so deeply as the Pope grieved for having been deceived and enjoined into signing the act of suppression. It should be mentioned that not a word was found in the papers seized to criminate the Jesuits or discredit their loyalty.

Now let the impartial readers of history say who were the intriguers. The Jesuits were certainly the victims, but they, being followers of the maligned and suffering Jesus, easily consoled themselves, remembering His words: "When they persecute you in one city shake off the dust of your feet against that city and go to another." The French people were easily imposed on, at that time, into believing that the Jesuits were the intriguers. But since then history has vindicated the honorable and noble part played in the drama by the fearless and God-fearing Jesuits, and a very black spot attaches to the base intriguers De Choiseul and Pompadour. France paid dearly for its expulsion of the Jesuits and its retention of Pompadour. A terrible revolution broke out in the following reign. Louis XVI was beheaded, the guillotine erected, and erring France was deluged with blood.

But history, common sense, or common justice are not heeded by the political mugwumps of our day. When blame must attach somewhere—when Sir John cannot be reached or the Grits proved guilty—why, pitch into the Jesuits, call them intriguers, and Orange hate will be satisfied, and fanatics of every shade will stop howling. The action of the Free Press reminds us of the fable of the ass and the animals sick of the plague. When pestilence broke out once in the animal kingdom, a great meeting was held to discover which among them had committed sin, and thus provoked the anger of the gods. The lion presided, and called upon the animals to confess their sins, one by one. The fox admitted having taken some fowl, but it was too feed his young whelps. The wolf confessed to having committed worse depredations, but had his excuse ready. King lion acknowledged that he had taken and fed on some sheep, and occasionally even dined off the shepherd. The ass appeared and said: "I confess that once passing by a glebe field belonging to the monastery, the grass was very luxuriant, and, tempted by hunger, and I suppose the devil also urging me, had the misfortune to bite up a mouthful of grass." "O horror, O sacrilege," exclaimed all the animals at once, "down on him! Let him be slaughtered to please the gods!" The poor, harmless ass died. The villains escaped punishment.

It was a wise and just decision of the Dominion Government not to disallow the Act of the Legislature of Quebec, making partial restitution to the Jesuits for the confiscation of their extensive estates in that province. It is not denied that the Jesuit order were justly possessed of their demesne, that the original grant from the French Crown was a valid one, and that the order fulfilled the purpose for which the grant was given, which was for the education of Canadian youth. The original property was improved and rendered valuable by the buildings erected on them by the Jesuits, and its confiscation by the Crown was not only a gross injustice to a learned and zealous body of men, but it was a direct injury to the youth of Canada, for whose improvement the property was used.

It was long an eyesore to the people of the city of Quebec to see a beautiful pile of buildings standing in their midst with the story of their dedication to religion and education built into the very walls, used as a barrack for troops, and for purposes still less worthy. And while this was the case, while property so valuable was diverted by Government from the purpose for which it was intended, the supremely censorious class who are now raising such an outcry against the restitution of part of the property to its original purpose, were the very persons who were loudest in proclaiming the backwardness of the Province of Quebec in educational matters. The devotedness of the Jesuits to the cause of education is exhibited by the numerous colleges and institutions of learning which have sprung up under their auspices all

over the continent of America, and even in Canada, notwithstanding the fact that their large property had been unjustly taken from them.

The Government of Canada has been frequently reminded in the past of this injustice, but until, by the Confederation Act, the Province of Quebec was granted self government, no effort was made by any Canadian Government to do justice to the Jesuits. The late act of the Quebec Legislature, it is acknowledged, does not make full restitution, but is a compromise. There is certainly no reason why the compromise should be rejected on such ground as some journals state, that if the claim of the Jesuits be good, the Government, the present holder of the estates, should pay the debt in full. It is true, the debt should be paid in full. Still, as it appears to be impossible to obtain full payment, the Jesuits, or their lawful representatives, are not to be blamed if they yield part of their right for the sake of obtaining a settlement. Such settlements are frequently made between debtor and creditor, and no one imagines that the creditor should forfeit his whole claim, merely because the debtor is unable or unwilling to make the liquidation complete. It is only because the enemies of the Jesuits are in a straight to find valid arguments for refusing payment that they have recourse to so flimsy a plea.

The Quebec Legislature, with most remarkable unanimity, passed the Bill for the settlement of this question. One journal says that it was "too unanimous." It is certainly hard to please some people. If it had not been passed with unanimity, if the Protestant members of the Legislature had opposed it strenuously, their opposition would have been made a reason why the people of Ontario should stand by their co-religionists of the Province of Quebec; but as the Protestants of Quebec, equally with the Catholics, have agreed to the settlement of this long vexed question, we are abundantly told that the settlement is too unanimous. The fact is many people in Ontario are altogether too middlemoss. The whole anti-Catholic element of Ontario are opposed to the Bill, not because it is unjust, but because they consider spoliation of Jesuits to be a meritorious act. These are the people who pretend that Jesuits maintain that no faith is to be kept with heretics, that evil may be done when the object is the aggrandizement of the Church or the Jesuit order, an accusation which has no foundation in fact. They themselves are ever ready to perpetrate any injustice, however gross, if Catholics be the object of it. This is the secret of the opposition of the Mail, the Presbyterian Review, the Christian Guardian, the Witness, etc., to the settlement of this question.

The Mail publishes day after day letters from the most intolerant quarters, the whole purport of which is that the Jesuits are a society dangerous to the peace of the country; that Catholic nations found it necessary to expel them, owing to their dangerous political machinations, and that, as one writer in that journal states, "the legislation that confers \$400,000 of public money upon the Jesuit Society to aid them in their operations in Lower Canada cannot fail to exercise a most disastrous influence upon the interests of that unprogressive section of the Dominion, and indirectly an influence of a similar character upon the interests of any other Province in the Confederation."

There is some truth in the statement that what is done in one Province of the Dominion has an indirect influence on the other Provinces, for the connection between the Provinces is undoubtedly very close; but if this is to be a reason why one Province is to be constantly intermeddling with the affairs of its neighbor, adieu to the Confederation of Canada. The Act of Confederation was not especially sought by the people of Quebec; but they were quite able to take care of themselves when Confederation was agreed upon rather to accommodate Ontario than Quebec. It was the Ontario majority that complained that under Legislative Union Ontario, on account of its own internal dissensions, was practically ruled by Lower Canada. The establishment of separate legislatures, giving to each Province a perfect autonomy in local matters, was proposed and adopted as an effectual remedy for the evils of which Ontario complained. It is evident that Quebec had no desire to intermeddle with Ontario's local concerns, and so Confederation was agreed upon for the express purpose of letting Ontario manage her own affairs—provided Quebec were also left to manage hers. And now we have Ontario complaining—rather a large section in Ontario complaining that Quebec is "too unanimous." The deg in the Ontario manager will not, or cannot, nibble its own bone of perfect unanimity, so he is not content to let the deg in Quebec nibble his bone in peace and quietness. But the people of Quebec are not so spiritless as these Ontario demagogues would wish them to be. Ontarians, not at all choice in the way of expressing their contempt for the people of Quebec, call them an unprogressive, ignorant, priest-ridden

population. But in spite of these hard words they are able to hold their own. And now the Mail, finding itself unable to stir up even the Protestants of Quebec to join the fanatics of Ontario in the crusade against the Lower Canadian Catholics, does not even exempt its own co-religionists from a share in the abuse which it is lavishing upon the former. The following is from an editorial in the Mail last week: "The Act, we are told, passed the Legislature without a division, not a single Protestant member being found to vote against it. What does this prove? It proves that the politicians of both parties and in all the Legislatures... are deterred from doing their duty as representatives of the people... The Protestant minority is hopelessly weak, politically down-trodden, and filled with a presentiment of its impending doom. Those who should naturally be its leaders, the commercial magnates of Montreal, are before all things commercial... But a few years, in all probability, will pass before we see Quebec, and very likely the eastern part of Ontario with it, thoroughly organized as an exclusively French community under the auspices of the Jesuit."

This is a little too much for our gravity. We all know very well that neither the English-speaking nor the French-speaking population of Canada is likely to absorb the other. If the country is to progress in peace this will not be attained by the exciting of sectional feuds, or feuds of race and creed. The people of Canada should show mutual toleration for those differences which must continue to exist, and should labor with one accord for the material and social welfare of the Dominion.

The boast of which we hear so much, that the Jesuits have been plotters against the peace of various countries in Europe, which were compelled in self-defence to expel them, has been refuted in our columns before now. It is not long since we proved by unexceptionable evidence that in every State of Europe where they had a foothold, they labored successfully for the progress of the community. In this country they are laboring as parish priests or teachers in our colleges, and the good work they have done is known to the people wherever a Jesuit establishment exists. They are known to be zealous priests. They have at heart, undoubtedly, the interests of the Catholic Church; but what body of clergymen have not the interests of their Church at heart? If Catholics and Protestants are to live together in Canada, at peace with each other, Protestants should be satisfied not to persist in hounding down and persecuting a body of the clergy whom Catholics reverence and love. The enemies of the Jesuits in Canada take great pleasure in exaggerating the number of Jesuits in the country. We would be glad to see them much more numerous than they really are, and the country would be benefited if this were the case.

THE REV. MR. HILL IN TROUBLE.

Protestants are forever finding fault with their Catholic neighbors for being too submissive to the Church. They reproach them with being priest-ridden, with bowing down before the Papal shrine, etc. But is it not far preferable that the people should listen to the Church than that the Church should be dictated to by the people? It was not only the advice but the command of our Blessed Lord: "hear ye the Church." "Hear ye the Church," "Hear ye the Church," teach all nations and preach to every creature, etc." Unfortunately for themselves, Protestants are in the habit of dictating to the Church. Instead of hearing and allowing themselves to be taught, they allow themselves more enlightened than the apostles, who are sent to teach them all things. At least all this unchristian confusion and disordered state of affairs seem to prevail in the Church of St. John the Evangelist, London. Rev. Mr. Hill, the incumbent, has been lately assailed by some of his congregation and accused of too much ritualism. The poor gentleman had the temerity to preach in the name of the Father and of the Son of the Holy Ghost. He had also the misfortune to recite a silent prayer before going up to preach in his pulpit. This silent prayer is named the collect, and smacks too much of High Churchism to suit the taste of Mr. Isaiah Danks and a few other persons who are in a disturbed state of mind, and threaten mutiny if Mr. Hill does not come down from his High Church stilt and walk on the level plane of Evangelical Low Churchism. Just before his sermon on last Sunday he made a short address on his grievances, and said he could not see how any Christian could object to his preaching in the name of the Father and of the Son and of the Holy Ghost. "He would discontinue the collect, however, to please those who objected. Nor would he any longer insist on their singing during the presentation of alms, to which some few objected, but out of respect to their Maker, he must ask them to rise." He was determined, however, to listen to no further complaints. "If they had any to make they should take the first to translate the bible into the

Huron." We extend our heartfelt sympathy to Rev. Mr. Hill, but we venture to ask him in all seriousness if the Catholic Church is not more orderly, and more in accordance with the spirit of God's law, and the clearly-expressed wishes and prescription of the Divine Author of Christianity? He defies the chief and duty of the Church, when He says, "Teach all nations, preach to every one," and when He says to the people, "He that will not hear the Church let him be unto thee as a heathen and a publican." Such easy-going and too yielding preachers are to be pitied when the pews are occupied by such obstinate people as Mr. Isaiah Danks, and there is apparently no remedy for it. The Protestant ministers would hold their own much better and preach as "men having authority," just as courageously as Catholic priests, but the authority is lacking. Having no valid ordination they have no jurisdiction, and, therefore, experience a want of authority and settled purpose, which would enable them to enforce the laws of their Church, and thus shut up the mouths of the cranks and the Danks.

WHO AND WHAT ARE THE JESUITS?

Some people have very incorrect, not to say very hazy, notions about the Jesuits. A few words as to their origin and works may not be out of place at this present juncture, when the Bill passed in Quebec granting them \$400,000 is so warmly and so widely discussed. St. Ignatius of Loyola was a captain in the Spanish army, when about the year 1520, he was wounded in battle at the siege of Pampeluna and conveyed to an hospital, where he was converted to a life of penance and holiness by long and deep meditation and by the reading of good books. In order to become a priest he came to Paris in France, and entered college as a pupil in the very lowest Latin class. Far from being ashamed to mingle with the small boys who studied with him, he considered himself fortunate in having an opportunity to humble himself, and by his sincere piety and through his great loving heart he won the affections of all the little fellows who looked upon him as a father. In 1568 he formed the design of establishing a religious order, and for this purpose associated himself with six fellow students of the university in Paris, whose names afterwards became famous in the annals of the Church. They were Peter Lesievre from Savoy, Francis Xavier, Diego Laynez, Alonso Salmeron, Nicolas Alonso de Bobadilla, all Spaniards, and Simon Rodriguez de Azavedo, a Portuguese. With these great and holy men he founded the order of Jesuits. At first their number was limited to sixty members, but this restriction was removed later on. The members are all priests who live in community, never less than five in one house. They bind themselves by solemn vow to perpetual chastity, poverty, obedience, and renunciation of all honors and dignities. During the bloody reign of Queen Elizabeth, when 250 priests were executed, after horrible tortures, for the crime of being popish priests, the Jesuits bound themselves by vow to go to England when ordered, and expose themselves to like torture and death, in order to say Mass privately and administer the sacraments to those of the English who had remained faithful in their allegiance to the Church. There are some laymen also attached to the order, but these are employed in the garden or in housekeeping, cooking, washing etc., etc. No female is ever allowed within the enclosure or beyond the threshold of any house belonging to the Jesuits. The actual parent house is in Rome, where the president or general lives, and from him orders are issued to the members who are engaged in missionary work in all parts of the world. St. Ignatius of Loyola was elected the first general. He sent, at the Pope's request, some of the first members to Ireland to help the poor victims of Henry the VIII and Elizabeth's fury and sustain their courage in the death struggle for national life and holy faith. St. Francis Xavier was ordered to Lisbon, Portugal, whence he should sail for the East Indies. The life and works of this great apostle of the Indies is most marvelous and reads like a romance. He converted to the Christian faith whole provinces in the empire of Japan and baptized with his own hands over two millions. After his death the Borzas or Pagan priests were so jealous and so infatuated with diabolic suggestion that they caused a bloody persecution to be proclaimed against all bearing the Christian name. Thousands of martyrs perished for the faith, and no priest was ever allowed to enter Japan until about the year 1860, when some Irish sailors belonging to the American navy erected a chapel with a cross above it, and to their amazement found twenty thousand native Christians in one city, Nangasaki, who, without priest or bishop, had inherited the faith of their martyred forefathers, and recognized each other by the sign of the cross. In 1611 the Jesuit Fathers established their first mission in Canada, and were the first to translate the bible into the

Huron dialect. Fathers Lallemand and Breton died martyrs to their zeal under the faggot and tomahawk of the fierce Iroquois, in the district of Penetanguishene, near the waters of Georgian Bay. In 1666 they landed in Florida, and Father Marquette navigated our great lakes, discovered Niagara Falls, preached the gospel to the Illinois, and, pushing on to the interior of the American continent, first discovered the Mississippi. He traced out the first maps of this great continent and was the father of Christianity and civilization in this Western world. All India, Cochin China, Tonquin and Siam, were next visited by the Jesuit Fathers and the converts were counted by hundreds of thousands. Paraguay, in South America, was Christianized, the converts among the Indians reaching the number of 200,000 souls.

The total number of Jesuits at the last census given amounts to 9,266. In England and Ireland they have charge of several flourishing colleges and parishes, their number being for England 383, and for Ireland 183. Their colleges in the United States are Boston College, South Boston; and College of the Holy Cross, Worcester, Mass.; New York, Fordham College; St. Joseph's, Philadelphia; Loyola, Baltimore; Gonzaga, Washington; Santa Clara, Cal., and several others too numerous to mention.

In the year 1764 they were suppressed in France, because their members, who were chaplains to King Louis XV., refused the sacraments to Madame Pompadour, who lived scandalously with the king, while his virtuous queen, Marie Leszczynka, was banished from the court. The Prime Minister of Portugal, named De Pombal, instigated a persecution against them also because they advocated the rights of the Portuguese Indians. These latter had been civilized by the Jesuit Fathers and lived contented and prosperous until their happy homes were invaded by the Portuguese. De Pombal swore eternal hatred to the Jesuits for daring to raise their voice against his usurpation and cruelties. He accused them of being privy to a plot to assassinate Joseph Emmanuel, king of Portugal. In one night all the Jesuits were seized in their different monasteries, and forcibly put on board Spanish vessels that landed them on the coast of Italy. All their books, papers and manuscripts were seized, but nothing in them was ever discovered to criminate the persecuted missionaries. The united influence of the courts of France, Spain, Portugal and Austria was brought to bear upon the new Pope just elected, named Clement XIV. He very reluctantly consented to their suppression on July 21st, 1773. Strange to say, Russia opened its arms to the good Fathers and the Zarina, Catherine II, patronized them, as did also the king of Prussia, Frederick II. The Emperor especially urged Pius VI. to recognize the order in her realms. The Pope consented and the order was finally restored by a Papal Bull in 1814.

The English government, which had just conquered Quebec in 1760, took advantage of their suppression in France and Portugal to seize on their property in Quebec, where the Jesuit Fathers owned a flourishing parish and college. This property, now occupying the centre of Quebec city, became escheated to the crown. Many loud were the complaints raised in Quebec against the confiscation of this fine Church property, and the expulsion of the Fathers from their Catholic supporters and beneficiaries. But it was not until Quebec became an independent Province, after confederation, that it became possible for the people of that Province to make some compensation to the Jesuit Fathers for their losses. The actual Prime Minister, Mr. Mercer, was determined this long-vexed question should be settled. The Quebec Legislature, by his direction, passed a bill of compensation granting the Jesuit Fathers, not indeed the millions which the property is now valued at—but 400,000 dollars as a finality. As the property had been originally bestowed for educational purposes, the Pope, being consulted in the matter, has decided that Laval University, which is a Catholic institution in Quebec city, should receive one-half and the Jesuit Fathers the other moiety. Last there should complaints arise, however, from the Protestant inhabitants of the province, the Quebec Legislature granted them a donation of 60,000 dollars for educational purposes. All in the province of Quebec, Protestants and Catholics, are perfectly satisfied with this arrangement; no one is heard to complain but the fanatics of Ontario, whom it does not concern in the least, and the sore heads and mugwumps who want to make political capital at the expense of Mr. Mercer and Sir John A. McDonald.

A Unionist meeting at Bristol, on the 14th inst., broke up with cheers for Mr. Gladstone.

A British Colonel, Henry J. Woodward, has received from the Holy Father the distinguished honor of the full insignia of a Knight of St. Gregory the Great. The Colonel served as a Pontifical Zouave, and was recommended to the Pope for the distinction by the Right Rev. Bishop Butt, of Southwark.

A BOO

The appetite probably has been delivered to Lindsay, Fleming in the county of Warden, a valid Ontario man with the reputation of the county who the mendacious led redemptorist. Sa "has been cured for Church of Rome. Itics were forbidden. The fact that the lying apostate churches of Lindsay, as we have seen generally know the degrade themselves going to hear the Chiniqui and Ful Chiniqui's lecture but the fact that abuse and recom the most respecta of Lindsay, for Importer, lets the proves that the enough, and we other sources that

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A BOOMERANG.

The apostate priest, C. F. Chiquet has been diverting anti-Catholic lectures in Lindsay, Fenelon Falls, and other places in the county of Victoria. The Victoria Warder, a rabid Orange sheet, published in Lindsay by Sam Hughes, is very indignant with the respectable Protestants of the county who refused to countenance the mendacious lecturer by attending his redemptive. Sam says that Chiquet "has been cured from the pulpits of the Church of Rome, and that Roman Catholics were forbidden to attend the lectures."

Every one who takes the trouble to compare the columns of the Mail of to-day with the Mail of three or four years ago will see that its claim of consistency is a farce, and there are very few who will believe that its change of opinion is the result of honest conviction, but an able rival has supplanted the Mail, namely, the Empire, and in the winding down of its circulation it has found that the way of the transgressor is hard. Hinc illa lacryma.

By the way, we notice that in Monday's Mail the usual anti Jesuit matter with which that journal has been daily feeding its innocent readers is not forthcoming. Indeed, the only notice given to the Jesuits is a letter from a correspondent exposing the forgery of an oath which that journal pretended the other day was taken by Jesuits. Is this a bid to be restored to the good graces of the Conservatives? We do not like great sinners, but when there are such we are glad to see them penitent.

its course. If individual Catholics did this, they foredo the truth.

The Mail complains that Sir John Macdonald in a speech at London formally repudiated all responsibility for the Mail's utterances in regard to the ecclesiastical system of Quebec.

In Saturday's jeremiad that journal endeavors to convince the Conservatives that the charge made against the Mail that it was guilty of treachery in turning against the party that created it, is a false charge. It claims that its principles are the same that they ever were.

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MORE DEMAGOGISM.

Mr. James L. Hughes, public school inspector of Toronto, has issued another manifesto in furtherance of his plan for the eradication of the Catholic religion from the Dominion. The subject on which he writes is again the theme of Jesuit demagogues, and he makes a frantic appeal to the Orangemen to rally around the standard he has erected for the purpose of "removing the curse of Jesuitism from our country."

His appeal is especially to Orangemen, but he tells all Protestants that they should join the ranks of Orangemen with this purpose in view. He admits, however, that he is engaged in an almost hopeless cause. He says: "Unfortunately there are thousands of Protestants, earnest and true men, who are so prejudiced against Orangemen that our advocacy of any cause makes them antagonistic to it."

This leads him to give covertly the advice to Orangemen to be wary in their conduct so that they may trick the Protestants into following the Orange standard, without knowing it. He continues thus: "If the Orangemen constituted themselves the leaders in a political movement they would place a weapon in the hands of demagogues opposed to the movement."

He then informs us that the French Canadians, and the Roman Catholics generally, would vote against any measure to which the Orangemen are favorable. Therefore:

"It is clearly their (the Orangemen's) duty to avoid any course that will in any way tend to disunite Protestantism. We know it would be perfectly proper for us to lead the opposition, but we know also that at present a great many would not follow our leading."

It is well for Canada that such is the case. Orangemen was once a huge political power, and it used its power for purposes of persecution. When Orangemen was rampant in Canada it knew no other means to exercise its power than by fire and faggot. Many a time the streets of Toronto, and of other towns, were drenched with the blood of the victims of Orangemen, and yet no punishment was inflicted upon the perpetrators of these enormities. It is to be hoped, indeed, that the bulk of the Protestants of Ontario have no sympathy with such an association. Orangemen has never done anything for Canada except create dissension, and though Mr. Hughes informs us that Catholics need only to know that Orangemen are in favor of a measure to induce them to oppose it, it is well known that Orangemen have only to know that a measure will annoy or harass Catholics to induce them to favor it.

We can very safely defy Mr. Hughes and the other small fry of Orangemen to name a single measure which was for the good of the country which Catholics ever opposed for the sake of being on the side opposite to Orangemen. But the measure which the Orange lodges are now advocating, that is to say, the interference of Ontario with the concerns of Quebec, is one which must end in the breaking up of Confederation unless the Protestants of Ontario have good sense and patriotism enough not to suffer themselves to be dragged after the Orange flag.

We are glad to see that Professor Grant, a staunch Presbyterian, has positively refused to lend the sanction of his name to the efforts of the disunionists to create sectional and creed animosities. Dr. Sutherland, however, has joined the ranks of these agitators. We presume that the celebrated third party which the Dr. originated has proved an abortion. It augurs well for the country that the new movement can only find for its supporters men in whose hands every project fails.

ST. MARY'S CHURCH, TORONTO

DEDICATION OF THE EDIFICE ON SUNDAY-EVENING, FEBRUARY 18, 1889. BY BISHOP WALSH OF LONDON.

The new St. Mary's church, on Bathurst street, was dedicated yesterday morning. High Mass was sung at 10.30. Tickets had to be issued in order to provide against the over-crowding of the building, while every inch of space was utilized to admit as many as possible. The ceremony was imposing in its character. Bishops and priests from various parts of the province were present, while the music was supplied by a fine orchestra and a choir of fifty voices. Citizens of different denominations were present.

The following gentlemen formed the committee of arrangements: W. A. Lee, chairman; W. J. Looney, secretary; John Clarke, Martin Burns, Robert Thompson, Wm. Carke, George Clarke, Louis P. Walsh, John Sully, Fred L. Lee, Walter McKeown, T. Baill, Joseph Power, Frank P. Lee, J. Barry, T. K. Rogers, J. Johnston, J. Burns, J. Byron, D. Carey, J. Carroll, Herb. A. Thos. Mulvey, J. J. Cosgrave and J. Conlan.

The church is a beautiful structure, and a brief description of it will be appropriate here. The dimensions are 100 feet by 100 across the transept, and about 56 feet ordinary width. With the spire the height will be 180 feet. From the interior the church is composed of the nave, choir, transept, and chancel, with a side aisle, and a choir chapel. The morning chapel, to the right, is fitted in the same style as the principal one, having recesses in the walls for confessionals. The nave is supported by polished granite pillars with caps of Ohio sandstone and bases of Queenston lime stone. The roof is dressed with polished granite, and is in the gothic architecture of the Middle Ages. The church can seat 1,500 people, and is perfectly lighted, ventilated and heated. An illuminated road screen over the altar surmounted with a large gothic cross supporting a representation of the sacred hearts of Jesus and Mary, each surrounded with a nimbus, embraces the inscription: "Ego sum via et veritas et vita." The parish office is the successful completion of the church to the venerable and zealous pastor, Vicar General Rooney. The architect was Mr. Joseph Connolly.

Prominent among the congregation that witnessed the dedication yesterday were: Hon. Frank Smith, Hon. John Beverley Robinson, James Cooper, H. H. Cook, George W. Kiley, Colonel G. D. Denton, Eugene O'Keefe, Major James Mason, Charles Smith, Laurence Bolster, Hon. T. W. Aglin, R. B. Caldwell, J. P. Murray, T. McConnell, Hugh McIntosh, James G. McKeown, M. P. P., ex-Ald. Pells, Ald. J. E. Verral, and Ald. George Verral, Ald. John Ritchie, Ald. Carlyle (St. Andrew's), Ald. Macdonald, D. O'Sullivan, P. Boyle, Ald. Frankland, Dr. McConnell (Brookton), C. Cahman, R. J. Dowdall (Almonte), ex-Ald. John Woods, A. Watkins John Mallon, Edward Sack (Mimico), Wm. Waise, John Canavan, Wm. Mitchell, John Kennedy, D. Kennedy, R. Disette, James Bonner, E. Madisson, Chevalier Ginnell, Ald. King D. Dicks, Peter Clarke, B. B. Hughes, W. J. Woods, C. L. Mahoney, T. P. Wier, C. P. Doherty, Joseph Golding, Chas. Rogers, W. T. Kelly, Joseph Connolly, H. W. P. McKinnon, J. M. Quinn.

The ceremony of dedication was performed by Bishop Dowling, of Hamilton. The mass chosen for the occasion was Gounod's mass. The choir was composed of St. Mary's and St. Basil's, and comprised some of the most talented soloists known in the churches of the city. The director was Father Chalandard, of St. Michael's College, and the organist Miss Nellie Clark. Mrs. Caldwell sang the solo Gloria in Excelsis, accompanied by a closed lip chorus. Miss Clark sang the solo of the Agnus Dei. Miss Walsh sang the second solo of the Benedictus. Mr. J. J. Ward sang the solo of the Sanctus and the first solo of the Agnus Dei. Mrs. J. J. Smith, Mr. Robert Thompson, Mr. J. D. Kirk and Mr. J. G. Kelly also took solo parts. The principal in the choruses were: Messrs. Louis P. Walsh, Chas. Caron, John Lee, J. MacNamee, Frank Ward, Brother Olo, and C. G. Coonan. Bishop-elect of Peterborough; Father Klerman, St. Mary's; Father Henan, Vicar-General of Hamilton diocese; Very Rev. Father Rooney, administrator of the Toronto diocese; Father Doherty, P. I. Gaelpe; Father Flannery, rector of the cathedral, St. Thomas; Father Vincent, St. Michael's College; Father Cusheg, superior of St. Michael's College; Father McEvoy, Peterborough; Father McGinley, Upergrove; Father McCann, St. Helen's, Brookton; Father Hand, St. Michael's cathedral; Father Carduka, St. Patrick's; Father O'Reilly, Desileville; Father Cruise St. Mary's; Father Murray, Father Chalandard, St. Basil's, and others.

The following were the clergymen who officiated in the mass: Bishop Cery, Kingston, celebrant; Very Rev. Father Laurent, assistant priest; Father Camp; Father Davis, Dixie, sub-deacon of the mass; Father Vincent, Provincial of the Basiliens, deacon of honor; Father Gibbins, St. Mary's, sub-deacon of honor; Father P. Ryan, first master of ceremonies and Mr. Carberry second master of ceremonies.

The following clergy assisted: Bishop Walsh, of London; Bishop Dowling, Peterborough; Father O'Connor, Bishop-elect of Peterborough; Father Klerman, St. Mary's; Father Henan, Vicar-General of Hamilton diocese; Very Rev. Father Rooney, administrator of the Toronto diocese; Father Doherty, P. I. Gaelpe; Father Flannery, rector of the cathedral, St. Thomas; Father Vincent, St. Michael's College; Father Cusheg, superior of St. Michael's College; Father McEvoy, Peterborough; Father McGinley, Upergrove; Father McCann, St. Helen's, Brookton; Father Hand, St. Michael's cathedral; Father Carduka, St. Patrick's; Father O'Reilly, Desileville; Father Cruise St. Mary's; Father Murray, Father Chalandard, St. Basil's, and others.

The sermon was preached by His Lordship Bishop Walsh, of London, who spoke as follows: "In the name of the Father and of the Son and of the Holy Ghost, amen."

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Words of Christ recorded in the Gospels. "All power is given to me in Heaven and on earth; so you, therefore, and I am with you in all days, even to the consummation of the world." Words of Christ, and the Apostles recorded in the 28th chapter of the Gospel according to St. Matthew.

occasion that calls us together to day is not an ordinary occasion. It may have a deep and abiding interest for the people of this parish. We have you here to witness the dedication of your beautiful new church to the service of God and for the purposes of religion. This spacious and beautiful temple reflects the greatest honor on all concerned in its construction; it reflects immortal honor on your great zeal and devoted labor, whose long priestly life has been crowned with good fruit; it reflects honor on the accomplished architect, whose noble conception inspired by religion we see embodied in this structure; it is a noble erection, a monument to the faith, the piety and the devotion of the faithful of this parish, who have given of their means so abundantly to raise this magnificent temple to the roof top. God will have been adored in spirit and in truth; the holy sacrifice of the new law will be offered up for the living and the dead; the sacrament of Christ, the fountain of the salvation of the people; the precious blood of Christ will plead here before the mission of human guilt and the alleviation of human sorrow; the prayer of faith will ascend like a sweet incense before the throne of God, and the immortal soul, made to the image of God through the precious body and blood of Christ, will be rescued from the slavery of Satan and restored in the liberty of the Son of God. Therefore I say you have done a great and a virtuous work, because you have built a house, not for man but for God; not for the comfort of the perishable body, but for the greater comfort of the imperishable soul. As this temple in its solidity, in its costliness and beauty, in its deep foundations and in its height is but a manifestation and image of God's institution, which is the Society of His people, it will not be out of place with the occasion that calls us together if we pass from this consideration of the temple and its use to that of the great living Church of God, which Christ built upon the foundation of the prophets and apostles, and of which He Himself is the head and the life. The parish office is the successful completion of the church to the venerable and zealous pastor, Vicar General Rooney. The architect was Mr. Joseph Connolly.

Human monuments are perishable; the greatest structures and the greatest institutions conceived by human genius and constructed by human power will one day crumble into ruin. In this world of change and decay, the image of which, says the apostle, is passing away even as the clouds that shade away summer fields; in such a world there is but one institution that is unchangeable, but one institution that is indestructible, and that is the holy Catholic Roman Church, and the fact of its indestructibility proves that it is a divine institution. At this time, dear brethren, when the most sacred truths are questioned and assailed; when a false science is doing its utmost to sap the foundations of Christian repose, and when it is sought to substitute a cold, barren, cheerless unbelief for the truth and the grace, and when the minds are drifting away from the moorings of revealed religion and venturing out without chart or compass on the dark ocean of unbelief; at a time when modern forms of Christianity, based on human origin, are fast losing their hold on the intelligence and on the conscience of the age, it is encouraging, it is inspiring to behold the holy Catholic Roman Church so courageously resisting the attacks of false sciences, despising the destructive agencies of time and the influence of decay and death; standing erect with divine light as the strong image and reflection on earth of the eternal God, with no shade or shadow of alteration. The life which the Church was destined to lead on earth was to be the interpreter of that which is the life of God; the life of truth; the life of conquest and of victory. "O that rock I will build my Church, and the gates of hell shall not prevail against it." For nearly 2,000 years the Church has been in the world doing the work of the Divine Master, and for 2,000 years she has stood the test. Let us, dear brethren, at some of the trials which the Church encountered in the flight of age; let us consider for the moment the condition of the infant Church, the unnumbered obstacles which stood between her and accomplishment of the divine mission. Who were the apostles that illiterate fishermen, without education and without social distinction? They were the inhabitants of a despised province of the Roman Empire. The doctrines they preached were offensive to the pride of the Romans, because they soared far away above the flights of human intellect. They incited contempt of the world, of riches, luxury, honor and distinction. They taught love of poverty, chastity and forgiveness of injury, and denounced as a wicked superstition the religion of the empire that had been associated with the habits, traditions and family ties of the people. Surely, there was nothing in this to attract, but a great deal to deter. What was the condition of the country? In a political and social sense it was a barbarous and uncivilized mankind. It was then the richest and highest power of the world, its capital, intoxicated with glory, revelled in luxury and wealth. There, in elegant ease, philosophers discussed various moods of human thought, which came down uninitiated to our day. There immorality and corruption spread over the face of the empire. That empire, with its shining, untroubled surface of civilization, was steeped to the lips in avarice, and the moral degradation of its rottenness at the time when the Apostolic mission began, and yet before this austere religion, preached by One who met the death of the martyr, and preached by illiterate men, the pride of the empire three hundred years after began to melt away as the sun melts the summer snow. Here was the greatest moral re-education; a revolution most truly complete, each; a revolution most truly complete, it did away with the past; it changed the basis of human history; the current of

human thought; it introduced new principles of government; a new system of civilization. Dear brethren, it was not a human institution that could accomplish this; it was the Saviour's great almighty arm, "Behold I am with you in all days, even to the consummation of the world." Human reason and human experience tell us that every work performed by man can be destroyed; every monument, no matter how great, no matter how impressed by human power, can be destroyed by human power. If, therefore, we find an institution on earth that cannot be destroyed by human power that institution cannot be of man. We find such an institution in the holy Catholic Roman Church. Let us glance for a moment at some historic facts that show exactly the nature of what I say. The greatest power that ever existed on earth up to that time was the Roman Empire; it was the iron power fortified by Daniel because the greatest of other institutions were smashed down before it; there was never human power before it that did not crumble down. That power began to persecute the Church, declared war upon its teachers, passed laws were passed by magistrates declaring war upon Christians. They seized upon Christians, beheaded them with tar and set fire to them in the streets of Rome, to light the Eternal City; they took the sword of the tongue as well as the sword of steel; their writers ridiculed the Christian religion as superstition—the religion of foreigners, the religion of ignorance—the religion of slaves, listening them to the anti-Popery lectures of today. Tacitus, the mighty historian, called the Christians enemies of the human race. The persecuted Christians retired into the catacombs, often hearing the howlings of the battle reverberating round them. And yet, shortly after the victory of Constantine, the religion that had been persecuted by the empire for three hundred years with more or less intermission became the religion of the empire. The Christians came forth from the catacombs dripping with the blood of martyrs and set to work to build up great temples and legislation for the civilization of mankind. Is this a human institution? We see the finger of God here; we see the work of the Church; it might well withstand external causes; that it could stand itself together with a power of resistance to all external oppression, but it could not withstand internal dissensions. Scarcely had the sound of oppression ceased than the Church had to deal with an awful heresy. It is known to history as Arianism. It sprang up in the early part of the fourth century; it denied the divinity of Jesus Christ; His equality with the Father. It dealt a blow at the very heart of Christianity. The Church condemned it at the council of Nice; it progressed; it lurched and it spread like contagion; it was espoused by the great and noble, it was defended by barbarian kings. As it became strong it began persecuting; it persecuted heretics, it had its liberty on its lips presentation in the council of Chalcedon; it was strong; it banished into exile and substituted its own friends instead. At last it claimed the Christian world as its own. Sometimes even now we are told that the Catholic religion scarcely admits the divinity of Christ; that it lifts up the blessed Virgin; that if there is a witness of the belief in Christ to day that witness and protector is the Catholic Church. But Arianism perished and the Catholic Church shone out again more powerful than ever. I am simply leading you along what I may call the milestones of history. Scarcely had this heresy died than dark clouds gathered towards the north. Barbarians—from the north—descended from the northern clime and pressed down upon the empire like an inundation. Before that heading advance Rome fell back. This mighty race of men swept like a torrent over civilization, destroying everything in the Roman Empire between the Euphrates on the east and the Atlantic on the west. Monasteries, institutions of learning, cities and towns disappeared as trees disappear before a tornado; nothing remained of the empire but the Eternal City itself—a marble wilderness. One institution stood erect amidst the ruins. She went abroad the genius of Christianity; she breathed upon them the breath of life and up rose Christendom. Soon as a Mahometan conquered the world, sweeping like a wave over Asia and the north of Africa, meanwhile Christianity in Europe was engaged in an internecine war, threatening destruction in itself. The voice of the Supreme Pontiff called upon the sons of the Church to rally round the standard of the cross. At the battle of Lepanto the aggressive power of Mahometanism was destroyed forever. These are the facts of history, indisputable facts. Then came the so-called Reformation of the sixteenth century, making a tremendous assault on the divine institution of the Church. It robbed the Church of nearly all of Northern Europe. It enacted penal laws; it seized upon the churches of the country; it abolished monasteries and Catholic institutions of learning. But the Church drifted back into Europe again, and, as a Protestant writer says, "it has now more of the new world than it had lost." So you see the Church reconquering the country she had been expelled from, returning and gathering together the scattered stones of the olden sanctuaries. Then came the famous French revolution. It swept over France, over Europe; thrones fell down before it; kings became its vassals. But as it had been said of the great autocrat that his arms would fall off, so did it result. In the retreat from Moscow the arms of his soldiers literally fell off, and while the autocrat was imprisoned in an obscure prison on the arms of victorious Europe. Our human institution can be torn down, but the holy Catholic Roman Church cannot. So the promise of Christ has been verified in history. The Catholic Church is not subject to the law of decay and death; she has seen the rise of false religions, their prosperity, and their decay; she has seen the rise of systems of philosophy, their hold upon the human mind for a time, and their disappearance, while she finds herself soaring above ruin. Like the pillar of Hope in the Roman forum the Catholic Church stands as vigorous and beautiful as ever. Two thousand years have passed away and she has suffered no

essential change in her constitution, in her worship or in her condition. During twenty centuries she has sent abroad her prophets, apostles, martyrs, confessors and virgins; today she sends forth her missionaries as she sent forth Patrick to Ireland, Boniface to Germany and Augustine to England. She has seen Napoleon lose his power; she has seen the Turkish Empire perishing; schism strong in Anglicanism, some admitting the real presence and confession as a divine institution, others contending against both. To day millions are converted to the piety of our Church; standing erect in the populous city, in the open field, at the corner of the street, on the highest mountain; a religious organism, above all others independent of Governments; supreme in its own order; supreme in works of mercy; sanctifying human souls; wiping away tears of sorrow as Veronica wiped away the sweat and blood from the face of the Divine Master; and on the last day she will assemble her saved children at the right hand of the Son of God. Let us be proud of this Church of the living God; the Church that walked with Jesus and heard His last sigh on the cross, that received His holy spirit at the Pentecost; let us be proud of the Church when she is persecuted and misrepresented by people who know nothing about her.

On this spot three churches have stood within the memory of living men. I was here with the first, and for a time with the second, and now after three long years, during which I have been absent, I return to dedicate the third. His Lordship concluded with a fervent blessing on the church and its congregation.

SPECIAL TO THE CATHOLIC RECORD. BISHOP DOWLING IN CAMPBELLFORD.

DEAR SIR.—On Sunday evening, February 10th inst., the people of Campbellford had the unexpected pleasure of listening to the Right Rev. Dr. Dowling, Bishop of Peterborough, who lectured on the subject of "The Church and the Bible." In the audience was a good proportion of Protestants who, no less than their Catholic friends, were delighted with His Lordship's eloquent discourse. The lecture was not so much an exposition of Catholic teaching in regard to the Bible as an answer to the objections which we hear so often repeated, that many outside the pale of the Holy Roman Church. The Bishop, in clear and terse terms, showed that the great friend, the true preserver, and the watchful guardian of Holy Scripture was the Catholic Church. She was the only witness of the facts of the New Testament and the only authorized interpreter. She collected and defined the Canon of the Scriptures. Her care for them protected them against Jew and Gentile. Neither the power of Roman imperialism nor the destructive hordes of the barbarians could wrest them from her. For their preservation many of her children gave up their lives and it to day the Written Word of God is in the world the thanks of the world are due to the Holy Roman Church. Altogether the lecture was such as to leave on the minds of all the impression that there are in this Province but few, if any, more eloquent exponents of Catholic doctrine than Dr. Dowling.

It is with sincere sorrow that the people of this vicinity have learned that our Holy Father, in recognition of his abilities, has called him to a wider field of usefulness, in the diocese of Hamilton. We grievously feel our loss. To know him is to love and admire him. The sense of our loss is indeed intensified by the knowledge that the very qualities for which he is most admired have deprived the diocese of Peterborough of his administration. No portion of the diocese will regret his departure more than the parish of Campbellford. We are, however, assured that our Holy Father has not forgotten and will not leave us orphans, that he has already given us a worthy successor to our loved Bishop in the present Dean of Barrie, Dr. O'Connor. Yours etc., Com.

Campbellford, Feb. 14th, 1889.

THE SPECIAL COMMISSION.

Mr. Parnell was present at the session of the Commission on the 14th inst. It is to be hoped that the doctrine and irrelevant matter which has been hitherto brought up in evidence will end at last, as the Times has reached the subject at issue, the forged letters attributed to Mr. Parnell.

Mr. Somes offered in evidence a schedule of all the signatures of Mr. Parnell that he possessed. He said Mr. Parnell's writing varied considerably, and produced a letter in which Mr. Parnell's name was written in six ways.

Justice Hannan ordered that the letter be photographed.

Witness denied that he had heard that Piggitt and the League clerk he interviewed in Ireland had a grievance against Mr. Parnell. Piggitt, he said, had made a statutory declaration that Solicitor Lewis had offered him £1,000 if he would swear that he had forged the letter said to have been written by Mr. Parnell. The Times said Piggitt only £40 or £50. Witness had Piggitt watched, and traced him into the company of Mr. Labouchere. He had Houston, the secretary of the Irish Royal and Patriotic Union, altogether £3,000.

A sensation was caused by a statement of Piggitt that Mr. Labouchere had endeavored to bribe him with the offer of £1,000 if he would swear that he forged the letters in question. Of course no one believes the statement.

Mr. Somes said that Piggitt told of the interviews he had with Solicitor Lewis and Mr. Labouchere. The latter sent Piggitt several £10 notes. One of these was forwarded to Ireland, and there re-directed to London. Witness produced a copy of the letter which accompanied it. It had never occurred to witness to ask Piggitt how he acquired the letter, neither had he asked Houston. Piggitt showed witness a letter from Lewis, accusing Piggitt of having admitted he forged the letters.

Mr. Labouchere will have nothing to say concerning the accusations of Mr. Somes until he enters the witness box.

The Dead Nymph.

Flora, the nymph, is dead,
Gilding at eve long.
She of the downy head;

Never again will she
Be seen to smile and sing.
The moon's white radiance burns;

Yet, in his dreams and songs,
She is not dead to him;
Not all in vain he lingers;

RATHER HUMOROUS.
Our esteemed contemporary, the
Courier des Etats Unis has a very amusing
notice of Bishop Cox's new enterprise.

Therefore, oh vindictive man, do you
wish to have a reputation for bravery,
and be able to master him who does you
harm?

Think of the neglected "crackers" of
Georgia, the murderous ravages of the
mountains of Tennessee and Kentucky,

INTERESTING MISCELLANY.

Baron Hirsch, who has just given \$400,000
at one stroke of the pen to the
poor Jews of Russia, Poland, Hungary

THE DEMON DRESS.
It is not too much to say that most of
the horrible crimes that are committed
have their origin in demon drink;

APPEAL AGAINST INFIDELITY.
It is easy, very easy to be an
infidel. It is easy to be a deceiver of
youth to jibe at the religion of the

THE CATHOLIC NEWS PAPER.
The Press is a most powerful engine
for good or for evil. It is fully and
energetically acknowledged by our Holy

WELL ANSWERED.
A train from Pittsburg was approaching
Chicago. On board was a quiet, well
dressed, copper-colored young Indian,

RATHER HUMOROUS.
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THE LONDON MUTUAL.

A Prosperous Company's Annual Meeting.

The 29th annual meeting of the London
Mutual Fire Insurance Company of Canada
was held at the head office, Richmond street,

WM. O'BRIEN'S ESCAPE.

A correspondent of the Press Association
telegraphing on Sunday night, says:
"I was in Carrick-on-Suir yesterday,
and had an interview with one of the young
men who assisted Mr. William O'Brien,

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All of which is respectfully submitted.

Accountant J. B. Vining presented the
financial statement as follows:

Table with columns for Cash Account, RECEIPTS, and DISBURSEMENTS. Includes items like Balance from 1889, Received from agents, and various expenses.

Capital Account.

Table with columns for ASSETS and LIABILITIES. Includes items like Amount available on premium bonds, and various bank balances.

HOSPITAL REMEDIES.

To meet a demand for a line of reliable
remedies of unquestionable merit, the
Hospital Remedies Company obtained the
prescriptions of the celebrated hospitals of
the Old World—London, Paris, Berlin and

THE DOMINION
Savings & Investment Society
LONDON, ONT.

To Farmers, Mechanic and others wishing
to borrow money upon the Security
of Real Estate:

The First Symptoms

Of all Lung diseases are much the same:
feverishness, loss of appetite, sore
throat, pains in the chest and back,

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

"MISTAKES
OF MODERN INFIDELS"

New Book on Christian Evidence and
Complete Answer to Col. Ingersoll's
"Mistakes of Modern Infidelity" Highly recommended
by Cardinal Taschereau of Quebec, Archbishop
Ryan, Philadelphia, and 14 other
Catholic authorities.

MYRTLE
CUT and PLUG
SMOKING TOBACCO

See
J & B
IN BRONZE
on EACH PLUG and PACKAGE.

BURDOCK
BLOOD BITTERS

FOR BILIOUSNESS, CONSTIPATION,
INDIGESTION, DIZZINESS, SICK
HEADACHE, AND EXHAUSTION OF THE
STOMACH, LIVER AND BOWELS.

In Memoriam.

T. LOUIS M. KENNA.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

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In Memoriam.

T. LOUIS M. KENNA.

Drowned at North Sydney, November 3, 1888.

"What I do, thou knowest not now, but thou shalt know hereafter."

Not here, dear mourners, may the veil be lifted that hides the working of God's way, unknown to us.

But, rest assured, thy loved one's barque has drifted safe through the Harbor where God guides His own.

Though sorrow's sea, in dark mysterious billows, O'erwhelms your trembling souls, be not dismayed!

Hear the sweet voice above your tear-wet pillow, "Beloved, 'tis I, be not afraid!"

"I, from his blameless life, in love, have called him;

The brave young heart, in which your hopes were bound;

Ere yet the passions of the world entrained him,

Or his ailments compassed him around!

"Near to My Heart, are those I wound and chasten;

O children of My Love, believe it true!

Sweet to My Ears, their sighs and resignation,

Like Heavenly music, falling through and through!

"Therefore, be comforted and leave your treasure Safe in My Arms that to the cross were nailed;

Where was My Mercy known of bound, or measure?

When has My help in sorrow ever failed?"

"We have loved him in life, let us not forget him in death!"

Thus do they speak of him who knew him best,

"And none knew him to love him!"

"Pure as the critic above him!"

"Where sorrow, death, and partings cease,

Lord Jesus, grant Thy servant—peace!"

"Of 'spotless fame'—to every duty true;

Unstained, generous hearted!"

The "Fruit" and "Flower" of all those who knew,

The bright brief life departed,

Where sorrow, death, and partings cease,

Lord Jesus, grant Thy servant—peace!"

"Friend of the friendless," sweeter title, none than this, is known in Heaven!

There unknown loving deeds, are known to God,

And recompense given.

"Where sorrow, death, and partings cease,

Lord Jesus, grant Thy servant—peace!"

Bright "Sunshine" of a happy Christian Home;

"A Mother's Son and Brother"

O Mother Dolorosa, come

And comfort his loved Mother!

Whose tears and prayers that never cease,

Pray—"Jesus, Master, grant him Peace!"

Dear Mother, Sisters, Brother, missing so His happy smile, and laughter,

Believe—"What I do, you know not now—"

Yet, you shall know—Hereafter!"

Wield Life's long Peace-enclosed, and its grief and pain;

Your son and Brother, shall be yours Again.

JEAN E. U. NEALIS.

NEWS FROM IRELAND.

Dublin.

Mr. John O'Connor, M. P., was recently presented with a purse of six hundred sovereigns, at the rooms of the Grocers and Vintners' Association of Dublin.

The Irish papers announce the death on January 21st, of Mr. Nicholas Reynolds, solicitor of Beaulieu, near Brixton, who died suddenly, of heart disease, while hunting with the hounds at Naul.

The same papers announce the death, at the advanced age of eighty year, of Dr. Alexander Stoker, which occurred January 20th, at his residence forty-six Rutland-square, Dublin.

Wicklow.

The death of Mr. Willie Byrne, of Milltown, which occurred on January 15th, has removed forever from the National life of Wicklow its most prominent and devoted adherent.

Wexford.

The news of the death in Dublin of Thomas Connolly, on the 13th of January, will be received by many here as well as at home with feelings of sadness. The deceased, who was born and resided in Enniscombe, at a very early age joined the Nationalist ranks, and whether in New York, London, or Dublin, never wavered from the principles which he espoused in his youth.

Some years ago the deceased emigrated to New York, where he remained until '86, when he returned to his native land. On Saturday, January 19th, the mortal remains of Daniel Kavanagh, of Tomcoyle, who died on the previous Thursday, were interred at Kilmuir, the old burial place of the Kavanagh family.

King's County.

On the evening of January 24th, an attempt was made to upset the 5.30 train from Clara to Banagher. Huge stones were placed on the rails near Shannon Harbor Bridge. A few passengers were in the train, including Mr. Mercer, R. M. of Tullamore, who was proceeding to Parsonstown to hold a Quarter Court there next day, with Mr. McSheehy. Happily no one was hurt. As soon as the shock was felt the driver brought the engine to a standstill. One of the stones was about half hundred weight.

Cork.

On January 24th, the ceremony of turning the first sod of the new line of railway between Mitchelstown and Fermoy was performed at Mitchelstown by the Very Rev. Dean O'Regan, who has been the most active promoter of the scheme. Mr. Wm. M. Murphy, M. P., who has already completed some railways constructed under the Tramway Act, has been appointed contractor for the making of the line.

All the tenants (numbering 26) on the estate of Mr. S. Butcher of Dublin, at Kilmekrane, near Kanturk, have executed their agreement at the office of Mr. Beaght, solicitor, Kanturk, for the purchase of their farms under Lord Ashbourne's Act, the term being fourteen years. All arrears had been wiped out. Mr. Purcell, Dublin, has instructed his solicitor, Mr. Beaght, to negotiate with the tenants on his property near Newmarket, to purchase their farms under this Act. If negotiations progress successfully, Mr. Beaght is instructed to have all arrears wiped out.

The father of one of the political prisoners now in Cork jail, from Mac-

room, who is blind and infirm, and whose only support was his imprisoned son, is in the most destitute circumstances. His name is Moynihan. He is about to enter the workhouse with his aged wife if not assisted.

The news published in our Irish obituary column, of the death of the Rev. John Fius Prendergast, who was well known as a prominent member of the Dominican Order, will be received with regret by many. Father Prendergast was a native of Cork, and was for several years connected with the churches in Dublin.

Kerry.

At the opening of the Tralee Quarter Sessions, on January 24th, County Court Judge Curran congratulated the grand jury on the peaceable state of their division of the county. There were only ten or eleven cases to go before them, and these were cases of ordinary crime, such as might be expected to crop up in any county, however peaceable.

An old woman, 104 years of age, named Mary Sullivan, was buried in Chalice-green graveyard on January 22nd. She had perfect health until very recently.

Limerick.

The Very Rev. Father O'Connell, Rector of the Redemptorist Order at Limerick, died suddenly on Tuesday, January 22d. The rev. gentleman, who was yet in the prime of life, was engaged all the morning in the Confessional of the Redemptorist Church. Towards noon he got a stroke of apoplexy. He was at once removed into the convent adjoining the church, and Drs. Kins and Malone were promptly in attendance, but he expired at five o'clock that evening. The greatest regret is experienced at the sad death of the rev. gentleman, who was very popular in the city.

Over four hundred emigrants, bound for Buenos Ayres, left Limerick, on January 22d, by special train for Queenstown, where they were to be joined by as many from other parts of Munster. The emigrants from Limerick were accompanied to the railway station by several Catholic clergymen, a band and a large crowd of relatives and friends. The scene at the station was very painful. A large number of the working population turned out to bid adieu to the emigrants, who are mainly of the laboring class. As the train left wild cheers were raised for the voyagers.

Clare.

Mr. Michael Mahony, of Milltown-Malbay, died on Saturday, 5th January, at the ripe age of seventy-eight years, after a long illness. He was much respected throughout the district.

Tipperary.

On Monday, January 21st, were interred in the chapel of Leigh, the remains of the Rev. Canon Morris, P. P., of Ballydoonagh, who died on Saturday, 17th inst. He was a native of Tipperary, and was much respected throughout the district.

Down.

On the evening of January 17th, Mr. John Dillon, M. P., arrived in Newry from Dublin, on a visit to Mr. William Mitchell and Mr. John Martin, of Abbey Yard, previous to his departure for Australia. Mr. Mitchell is a brother of the late John Mitchell, and Mrs. Martin is the widow of the late John Martin and sister of Mr. Mitchell. The visit was of a strictly private nature, and Mr. Dillon returned to Dublin the following evening.

Tyrone.

A religious reception took place at the Loreto Convent, Omagh, on the 10th of January, when Miss Annie Kelly, in religion Sister De Sales, and Miss Mary Manley, who takes the name of Sister Francis, made their vows. Sister De Sales is a pious daughter of Mr. James Kennedy, J. P., Mount Kennedy, Stranmillis, and Sister Francis is a daughter of Mrs. Manley, Northumberland-avenue, Kingston. The Rev. B. McNamee, P. P., performed the ceremony.

Donegal.

On January 12th, the Very Rev. Hugh McCadden, parish priest of Donegal, received a sealed order from the Local Government Board appointing him chaplain to the Donegal workhouse at a salary of £50 a year, and the Donegal Guardians received intimation of the fact in like form. Guardians have hitherto refused to elect a Catholic schoolmistress, and on the nomination of the parish priest, in consequence of which the chaplain resigned. The Local Government Board then requested the board to appoint a Catholic catechist, and on their refusal have now appointed a chaplain at double the salary he formerly received.

Galway.

On the night of January 11, a dastardly outrage was perpetrated in the parish of Durus, Kilmara, when a large quantity of hay, and all the out-offices belonging to Mr. John Quinn were completely destroyed by fire. The people of the parish were exceedingly indignant, and the usual notices have been posted, informing the ratepayers that he will apply for a sum of £300, for loss and injury. The local branch of the National League passed resolutions condemning the outrage.

The great missionary work which distinguished Ireland in her "Golden Age" is perpetuated in our day by many striking examples of the indomitable courage with which the Irish missionaries bear the lamp of faith to distant lands, and by none more than by the members of the Third Order of St. Francis. At Mount Bellew, in Galway, a Franciscan monastery has been established, but if yet young men have already done work likely to bear memorable results. The object of the pious monks who preside over the monastery is to train novices for the much-needed work of Catholic education in America, and already a large number have gone to take part in the glorious task, but the demand has not been nearly met, and the Superior is desirous of receiving applications from young men who are prepared to take an active part in the mission of the Community.

Mayo.

At Castlebar, on Sunday, January 13th, fortified by the consolations of religion, Mr. Michael Beirne departed this life, aged seventy-three years. Deceased, who was a respectable, gentle-minded old man, went home, some time ago,

from Canada (where he had resided for forty years), in connection with some family legacy; but he did not survive to see the legal litigation ended, or receive his portion. He expired after a comparatively brief illness, and leaves in the hands of his adopted family, a wife and family to mourn his unexpected demise.

The New Earl of Loran has intimated his intention of wiping out all the arrears of rent due by his tenants on payment of one year, and this satisfactorily ends the dispute.

CATHOLIC PRESS.

Cleveland Universe.

The Methodist Bishop Andrews of New York dedicated a church at Mill-kill, O., on last Sunday. The Massillon Daily Independent mentions "the mellow light dependent through stained glass windows of marvellous beauty." We remember when our good Methodist friends would have stated a preacher's eyes and nose had been proposed such a "Popish debauch" as stained glass windows in a Methodist meeting-house.

Back of Balfour and William O'Brien see the skulking Liberal deserter and traitor, Joseph Chamberlain, the malignant soul who betrayed and befell his party, and who, by his desertion to the enemy, prevents the Liberal majority of England from doing justice to Ireland. If any harm comes to Ireland, it will be done by Joseph Chamberlain's door.

Our esteemed contemporary, the Boston Advertiser, says that William O'Brien is "a very hot colic for the Englishman to handle," but adds that, if Balfour can get him into his power for six months, "there is little doubt that he would be sufficiently silenced." Nobody doubts Balfour's willingness to compass the murder of William O'Brien, but everybody knows that he lacks the hardihood to do so while the murder of MacDeville is so fresh in the public memory.

The killing by an excited congregation of a police officer in Ireland on Sunday last, will be held up to the world as a proof of the lawlessness of Irishmen. Not a word said about the scores and hundreds who are bayoneted, bludgeoned and otherwise outraged every day by the officers of the Cordon law. If Irishmen had not a patience that was phenomenal there would be a weekly list of victims on both sides.

Another victim of "Rumish" aggression has been found in Boston. Mr. Hiram Armas Butler, who is an "estate-plotter," complains that the Catholics are opposed to him and that "some of the priests practice magic and have used their arts on me. I have felt it," he adds solemnly, "waiting right here in this very room." Mr. Butler should carry his case to the Pauline Propaganda, but meanwhile he could make it stronger by breaking one of his own windows, or writing himself a few threatening letters, or Falloon or Bradbury can most him on how to become a martyr inexpensively.

N. Y. Freeman's Journal.

A reverend correspondent asks us to tell him something about "Bishop" H. C. Riley of Mexico. We know very little about the gentleman mentioned. He has been travelling all over the United States for the past fifteen years with a magic lantern, a pair of brass cheeks, and a collection hat, abusing the poor Mexicans one moment for being the "ignorant slaves of Rome," and the next moment lecturing his hearers by telling them that all the Mexicans are eager to join his fold.

For Mr. Riley has a "church" of his own, and he is evangelizing shakelike to feed the souls of the "Bishop" of Mexico. We venture to say that the phrase as genuine as were "Mick McQuade's" dumplings, wherewith he fooled the "scoundrels" of the Liverpool Anti-Popery Society, and that sum of a half-million dollars is as real as the diamonds that strolling actresses are always losing—in the daily papers. However, it is a passable show, well advertised, and we suppose the magic lantern pictures and the "bloody cross bones" inducements are worth a quarter.

There never was a time when it more behooved a high spirited young man of Ireland to be calm and prudent, to be kept well in hand. The Tory game is up. The white-lipped Balfour, who grins at the Irish people from behind a hedge of bayonets, knows this as well as any one, and it is his cruel and malicious that drive him to acts that are exciting the horror of the world. But then think of William O'Brien torn and lacerated by this human wolf. William O'Brien, gentlest, most tender of men! Think of him beaten and bruted by Balfour's creatures, stripped, choked, by his orders, lying naked in his cell during the long winter nights, during a winter one of the coldest ever known in Ireland! We live in the nineteenth century, and it is an age of humanity, regard for human life, civil and religious liberty, prison reform, and what not! We shudder at the lonely state of the prisoner of Chillo, the victims of a cruelest time. Many of our contemporaries expressed their disbelief in the statement of obnoxious Wilfred Swann Blunt that Balfour had told him nonchalantly, "between the walnuts and the wine" of his intention to kill the Irish leaders in prison. They can hardly be skeptical any longer. The Irish murderers did wrong to despise Balfour. Perhaps it was the scorn that made him show he could be dangerous when he showed he was a tiger, as they supposed. He, the jackal of his uncle, as they said, now understand why an eminent senator of the United States said, during the discussion on the Extradition Treaty, that England was outside of the pale of civilization, and that, until she came within it, it were best not to make any treaty with her.

N. Y. Catholic Review.

It is a noticeable fact that Protestantism in this city, as represented by its churches,

follows the tide of wealth and fashion. In the quarters where the poor abide few or no Protestant churches are to be found. When wealth and fashion desert a straitly desert the Church and the ministers desert it also, for the simple reason, to state it in the rough, that there is no more money in the Gospel business round about there. It is in this fashion that the poor have the Gospel preached to them. What earthly use is there to such pastors of poor souls who cannot afford to pay their way and the pastor's way in this world and the next heavenward in purple and fine linen? No earthly use whatever; and, as for heaven, let heaven look after its own. It is a Protestant Episcopal minister the Rev. W. S. Ratcliff, of St. George's, who thus rebukes the worldliness and moral cowardice of his brethren in the ministry and their abandonment of the poor: "Who ministers to these increasing multitudes of poor folk south of Fifteen street? We must answer without hesitation, chiefly the Roman Catholics. We don't, for my own part, I owe to an impatient spirit when I hear, as I often do, some heaped on the Roman Catholic Church of New York. She has her faults—they are not few, but she does what Protestantism has failed to do; she stands her ground in the face of the inrush of immigration; its tide of ignorance, of vice, of utter poverty, does not discourage her; and within her walls may be seen thousands of that class of working people who are so scantily found with us."

Did not know 't was Loaded

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of biters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, of E. Canton, Mass., writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of fatigue, headache, dizziness, and indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood, and induced her to take Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time re-established her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

J. Castlight, Brooklyn Power Co., Brooklyn, N. Y., says: "As a Spring Medicine, I find a splendid substitute for the old-time compounds in Ayer's Sarsaparilla, with a few doses of Ayer's Pills. After their use, I feel fresher and stronger to go through the summer."

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ per bottle.

Allen's Lung Balm

Did not know 't was Loaded

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

It contains no OPIUM in any form.

DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

Cambell's Cathartic Compound

Everybody needs a spring medicine. By using Ayer's Sarsaparilla, the blood is thoroughly cleansed and invigorated, the appetite stimulated, and the system prepared to resist the diseases peculiar to the summer months. Ask for Ayer's Sarsaparilla. Take no other.

A Useful Article.

"I can certify to the great usefulness of Haggard's Yellow Oil. We use it for burns, bruises, cuts, sores, rheumatism, sore throat, croup, etc., and recommend it to all as an excellent remedy." T. W. Appleby, Wingham, Ont. All medicine dealers sell Yellow Oil.

Victoria Carbolic Salve is a great aid to internal medicine in the treatment of profuse sores, ulcers and abscesses of all kinds.

An Apt Quotation

From a letter by Mrs. Sullivan, 121 West Ave., Hamilton, Ont.: "After trying a number of medicines for liver complaint, from which I suffered for years, I bought two bottles of Burdock Blood Purifier, and found it a complete cure. My house is never without it."

Exalt the Worms by using the safe and reliable anthelmintic Freeman's Worm Powders.

Poison Ivy Eruption.

For poison ivy eruption and for all burns, sore throat, rheumatism, etc., Mr. C. W. Wood, of Hall's Bridge, Ont., advises the use of Haggard's Yellow Oil, which has been in use in his family for years. He regards it as a perfect cure.

National Pills are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

The Field of Chateaugay.

From this historic ground Mr. Frank Corlette writes that he was greatly afflicted with constipation, together with pain and swelling of his body. "I tried Burdock Blood Purifier, and it gave me immediate relief. I can now sleep well, and can eat heartily without any ill effects."

FREE

Electricity, Mollere Baths & Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES

TO THE CLERGY.

McShane Bell Foundry.

Did not know 't was Loaded

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National Pills are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

The Field of Chateaugay.

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