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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 22, 1878.
 DEAR MR. COPPEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COPPEY
 Office of the "Catholic Record."
LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 13th Nov. 1882.
 DEAR SIR.—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting material for Sunday readings and help the young to acquire a taste for pure literature.
 It is pleased if my Rev. Clergy will condescend your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAR. 30, 1883.

REFLECTIONS FOR EASTER TIDE.

I.
 We have just now seen the termination of the holy season set apart by the Church for prayer, meditation and the special exercise of mortification. We have now once more entered on the bright days of Easter tide with all their soothing and cheering gladness, with their wondrous and mysterious commemorations, setting forth the omnipotence of God and foretelling the unmingled joyousness of his eternal kingdom. If we spent the holy Lenten season as to free ourselves from the bonds of sin, as to make peace with God, whose vengeance overhangs the guilty soul like an angry cloud, we may indeed hail with gladness the rising of the crucified Christ. But if sin yet asserts supremacy over our souls, if we are yet bound to the triumphal car of Satan, the rising of the Man God must be unto us, instead of joy and blessing, condemnation and perdition.

If we gave but momentary consideration to the enormity of sin, if we reflected for a time ever so brief upon the appalling consequences of sin in heaven, in hell and upon earth, we should at once and forever abandon that path of iniquity where we have so long vainly sought happiness but have ever met disappointment, dark, dismal and cheerless. Sin is a rebellion against God. Now, if we revolt from the sway of a mild, just and beneficent sovereign is ever branded upon earth with lasting opprobrium, what term of reproach and reprobation can be employed to designate the ingratitude, the base criminality of rebellion against that Sovereign who is goodness and justice itself. Of such a character is the rebellion of sin—it is base, it is filthy, it is loathsome. Sin has robbed heaven of the brightest and purest spirits that once adorned its courts and worshipped its God. It has caused upon earth all the evils that have from the day of its entry into the world, subverted nations, afflicted families and ruined individuals. When, reader, with heart bursting with grief, you kneel on that which is to you the dearest spot on earth, where the cross of Christ overshadows and protects the remains of the mother who nurtured you in the helplessness of infancy, guided you in the turbulence of boyhood, cheered you in the struggle of manhood, ask yourself what has caused this great sorrow? Or when you think of the other dear departed, the fond sister who perished like the lily in the face of a wintry blast, the noble mother snatched from life like the sapling torn from earth by the angry tempest, or the friend with every fibre of whose existence, with every chord of whose feeling your own were intertwined ever like unto the clustering vine and the timid honey-suckle that luxuriate in the same sunlight and adorn the same streamlet, if you asked yourself who and what introduced Death

into the world the answer would be that Satan and sin had brought this foul monster on earth. What a progeny from an alliance of hate and horror!

The moment that mortal sin crosses a family threshold, witnesses the decadence of that family, for disgrace and disaster are its invariable attendants. The honor and the happiness of families are not only imperilled, but actually subverted, wherever this hellish monster lurks by the fireside. It may for a time lie in the hideous helplessness of torpor, but sooner or later its fangs will grind the limbs and its fiery tongue lap the blood of its victims.

History bears ample and emphatic attestation to the fact that as often as the nations have forgotten God, they have been abandoned to humiliation and ruin. The total subversion of the kingdom and the lasting obliteration of the people of Israel are a conspicuous proof of the destructive power of sin. The dispersion of the Jewish race throughout the world, and the preservation of its identity to-day, in itself the direst and severest of Providential visitations, is a hundred tongued manifestation of the enormity of sin. Sin is the death of the soul, for grace being the principle of spiritual life, its extinction causes absolutely and necessarily the cessation of that life. Now, if men can not tolerate for any length of time the presence in their midst of the dead bodies of their dearest friends, if they hurry to consign to the saddest of earthly tenements the remains of those dearest to them on earth, how is it that sinners, whose souls are dead to grace, putting in the corruption of crime, can suffer the constant companionship of and profanation which ensues upon death from the most loathsome of diseases, how is it that they make no haste to free themselves from its contact, but seem to rejoice in its hideous and disgusting noisomeness. Like the beasts of the field that wallow in mire, we men endowed with reason, we Christians seem to eschew purity of heart and soul and delight in the pollution and abomination of iniquity.

If one mortal sin be in itself so dark and foul a deed in the sight of God, as to cause the forfeiture of divine grace and eternal glory, as to neutralize, if not to contravene the infinite mediation of Christ's passion and death as applied to the soul stained with its guilt, what shall we say of the effects of the multiplied transgressions of divine law—the daily repeated outrages offered to the majesty of God by so many men—the wrecking pollution, the rank and blasphemous iniquity that characterizes humanity? If one mortal sin caused the bright angel Lucifer and countless hosts of ever-glorious spirits to sink into the bottomless abyss of woe, should we not tremble, weak and miserable creatures as we are, in reflecting that our souls bear the guilt of unnumbered sins, each as grievous as that sin which depleted heaven of spirits that had stood before the throne of the Most High joining in harmonious jubilation, ascending from creatures of God's own love, filling the mansions of the elect with melody and delight?

SECRET SOCIETIES IN SPAIN.

The Spanish peninsula is afflicted just now not only by the loathsome presence but the cruel activity of secret organizations. In the Cortes the government was a short time ago questioned as to the existence of secret societies in Andalusia. The Minister of the Interior replied that he had for a year known of the existence of an organization known as the "Black Hand," and that the matter had been referred to the judicial authorities. A band of masked men, very probably members of some secret society, lately effected entrance into farm houses at Puerto Zurano, in Andalusia, murdered the men, outraged the women and destroyed everything. Many plantations have been in part destroyed by other lawless bands in the same Province. At Malaga thirty-eight arrests were made, including that of an ex-mayor of the city, for alleged complicity in these deeds of violence. The Spanish government owes to itself and to the highest interests of civilization to

put an immediate term to the existence of these secret organizations, or if this cannot be effected, so restrain them as to prevent such deeds of violence as have lately occurred in Andalusia, and which may through laxity on the part of the authorities, break out at any moment elsewhere.

FRENCH SCHOOL BOOKS.

Some time ago the sacred congregation of the Index condemned four works published in France especially designed for the use of schools. What books can work more evil than school books, if they contain propositions opposed to the doctrines of revealed religion? It cannot, therefore, be a matter of surprise that the sacred congregation of the Index lost no time in condemning those manuals of civic instruction wherein many holy souls had already discovered not only errors of the most dangerous character, but a professed hatred of the church and its institutions.

At the first opportune moment after the receipt of the condemnation of these books the bishops of France hastened to make it known to their flocks.

The Bishop of Anney (Haute-Savoie) was one of the first to solemnly publish the condemnation in the form of a pastoral letter. This devoted prelate concluded his pastoral in the following terms: "Our Holy Father the Pope has ordained to be inscribed on the list of works which the faithful cannot read the following, (1) Moral and civic instruction; man; the citizen, for the use of primary schools, by Jules Steeg; (2) Elements of moral and civic instruction, by Gabriel Campagne; (3) Moral and civic instruction for young girls, by Mme. Henri Greville; (4) Civic instruction at school, by Paul Bert. The consequences of the condemnation pronounced by the Holy Father are these: (1) Whosoever purchases one of these books, or having purchased it previous to its condemnation keeps it in his possession is guilty of mortal sin; (2) Whosoever causes any of these books to be read by any one else is guilty of mortal sin; (3) Fathers and mothers and all others who have received from God the charge of watching over the education of children are bound by a duty, at once sacred and absolute, to prevent by every means in their power the reading or studying of these books by their children. If parents do not do all that within them lies to prevent such evils they commit sin, mortal in itself, sin which must bring on themselves and their children the most terrible consequences. Before all things, above all things, no matter what the consequence, Christians should have at heart the preservation of faith, the service of God, and the salvation of souls. It is by this motive of supreme interest in holy faith and eternal salvation that I now, my dear Brethren, speak as I do. On the day of my consecration, this prayer was pronounced over me: "May he love truth; let neither praise nor fear prevent his speaking the truth. May he never call that good which is bad, nor that bad which is good." I shall be judged by God himself most certainly soon, mayhap this very night, on the accomplishment of the duty which pertains to every bishop to speak the truth to the faithful confided to his care. For this reason, in view of the judgment of God which we all await, I have made known to you and again declare it, that you are obliged in conscience and under pain of mortal sin to prevent any of the books condemned by the Church being placed in the hands of your children in school." No sooner had the government become cognizant of the tenor of the pastoral letter of the Bishop of Anney than he was informed that it should be submitted to the council of state. At the same time the prefect of Haute-Savoie sent a detachment of police to every *cure* with an order prohibiting the reading in church of the bishop's pastoral, under penalty of forfeiture of the government allowance.

While most of the *cures*, paying no attention to this insolent and unjustifiable order, read the pastoral, some few, alarmed by the threats of the prefect, telegraphed the bishop for

instructions. The latter replied in the significant word "Wait," and on the following Sunday read the pastoral himself in his cathedral church. The following day the bishop was made the recipient of hearty popular congratulations on account of his courageous conduct and fearless vindication of the rights of the Church. Other bishops, following the example of this illustrious prelate, took occasion in their Lenten pastorals to make known to their flocks the decision of the Holy See in reference to the books above mentioned. For this action they have been summoned before the council of state, with what result remains yet to be seen.

THE ORANGE BILL.

We have before us the Hansard Report of the debate on the Orange Bill in the House of Commons on the 19th inst. We do not now propose to enter into lengthened discussion on the subject, but the speeches of Messrs. Hawkins and Dawson on that occasion call for some brief notice at our hands. Both gentlemen claim to be Catholics and yet undertake the advocacy of Orange claims to legal recognition. As Catholics both should have known that no Catholic can lend countenance or assistance to secret associations seeking incorporation. They should have further known that Orangemen, besides being a secret society, and therefore objectionable to Catholics, has a certain avowed public purpose, and that is, the very effacement of Catholicity and its institutions. Mr. Dawson went so far in his shameless recency as to intimate that the Catholics of Ontario are not represented according to their population because Catholics have refused fair play and justice to Protestants. Mr. Dawson surely knows better than this. He knows, for every Catholic in Ontario knows it, that organized fanaticism represented by Orangemen and other associations, has been the largest factor in the excluding of Catholics from Parliament. We will not deny that Orangemen have occasionally supported Catholics for Parliament, but are not prepared to go on lended knee to its "Grands" and "Deputy Grands" for doing what they could not well help. Mr. Dawson will surely admit that Catholics should not be as such rejected at the polls by their Protestant fellow countrymen. And we can tell this to Mr. Dawson, that the Catholics of Ontario could, if it came to the worst, in spite of Orangemen and Protestant fanaticism, enjoy as large a representation as they do to-day. Better by far, however, have no representation than such as Messrs. Dawson and Hawkins afford us. The speech of the latter gentleman is one of the most peculiarly unfortunate we have ever read. It must have made every honest Catholic in the House blush for shame. Mr. Hawkins evidently forgets two things that he should bear very clearly in mind, viz., that the election of a Catholic by any constituency, be it ever so Protestant, should not blind him to his obligations as a Catholic, and that the position of a member of the House of Commons is not higher than that of membership of the Catholic Church. Comparisons are generally odious, but one more odious than that made by Mr. Hawkins in likening the case of the Orangemen seeking incorporation, to that of Catholic brotherhoods and sisterhoods seeking the same privilege, it has certainly never been our lot to notice. Mr. Hawkins states that the Orangemen are loyal. That may be; their loyalty has never yet been tested. But when he tells us that the Orange Association has not been illiberal towards Catholics he tells us that which is notoriously not a fact. The Orange Society stands pledged by public resolution to the destruction of our Separate schools, to the effacement of Catholic institutions. Mr. Hawkins asks why as a Catholic he should raise his voice and vote against the bill? Sweet, lamb-like innocence! thou art surely amiable! With as much reason might the honest gentleman have asked why should he not become an Orangeman himself. But the most objectionable part of Mr. Hawkins' inconclusive and unfortunate discourse is its termination. The opinions of Mr. Hawkins, or any other particular individual, do not, in a grave public controversy, amount to a great deal. But Mr. Hawkins implies that on the Orange question he speaks the views, wishes and feelings of the Catholics of Ontario. He does nothing of the kind. The Catholics of Ontario are made of different stuff from what Mr. Hawkins thinks. They have heart, conscience, and fidelity to religion, and, cannot, therefore, countenance anything so unpatriotic and so un-Catholic as Orange incorporation. The bill now before Parliament is not only a menace to Catholics throughout the Dominion, but an assault on the liberties and autonomy of the great Catholic province of Quebec. *La Verite* voices the sentiment of the French press and people when it says:

"This bill is not only an insult to the Catholics of the Dominion but a serious attack on the rights of the Provinces. Two Provinces, Ontario and Quebec, have refused to recognize the society. The Province of Quebec has even declared it illegal. And now a desire is manifested to place the Federal Parliament in conflict with the two principal Provinces of the Union. Take care; this is a dangerous game."

ACKNOWLEDGMENT.

We have to acknowledge with thanks the receipt from Mrs. Aaron Workman, Postmistress of Hereford, Compton Co., Que., of a copy of the Coleraine Chronicle and North of Ireland Advertiser. The copy of that journal so kindly sent us contains a letter specially marked by the sender, we presume, written from London by a Mr. Alexander. The letter bears the formidable title of "Wesley and his sects and Popery," quite enough to take one's breath away. We have much pleasure in informing Mrs. Workman that we have read the letter and really must say that while we always looked upon Mr. Wesley as the victim of self-delusion, we never thought him so bad as Mr. Alexander would make him. That gentleman disposes of Popery, as he terms it, in "a few words." These few words consist of a column of incoherencies and misrepresentations too vile and too absurd to be noticed in these columns. If Mrs. Workman sent us the Coleraine paper for our enlightenment we are happy to inform her that it has effected that purpose, but probably in a sense very different from that which she intended. It has indeed enlightened us on the groundlessness of the claims to divine origin of the so-called "Church of Ireland," as set forth by Mr. Alexander. If she really shares the views of that gentleman we commend to her earnest study "Batler's Catechism," compiled for the use of children, but invaluable to all in quest of enlightenment on matters connected with Christian faith and true evangelical practice.

ARCHBISHOP LYNCH.

It is with the heartiest feelings of gratification that we announce a steady and rapid improvement in the condition of His Grace the Archbishop of Toronto. His Grace's illness was of the very severest character, and at one time fears were entertained that its results might be fatal. The danger is now, however, passed, and all join in thankfulness to God that this honored and illustrious prelate has survived the assaults of disease, and the hope is echoed in every Canadian heart and home that His Grace may for many long years be spared to the Church and to the country upon which his labors and merits reflect so much credit, and to the people amongst whom his ministrations have effected so much good.

MR. PARNELL'S SPEECH.

We give our readers in this issue a full report of Mr. Parnell's speech in reply to the bitter attack of ex-secretary Foster. The Irish leader never spoke to better advantage. He completely vindicated his party and himself from the outrageous assaults of the disappointed placeman and fixed the responsibility for Irish crime on the heads whereon responsibility should rest.

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THE TRAPPISTS.

A member of the Italian chamber of Deputies recently demanded the suppression of the agricultural colony of the Three Fountains, near Rome, under the control of the Trappists. His demand was met by a reply from Signor Bonnacchi, who held that the colony had been founded to the satisfaction of all, and that its results had won universal approval. A visit to the abbey of the Three Fountains is not to-day, he said, a mere poetic promenade; the place is visited by thoughtful men anxious to admire its workings and derive instruction therefrom. The monks, inspired with a true love of humanity, have taken every measure necessary to protect the health of the prisoners condemned to labor under their charge. In a moral sense these prisoners conduct themselves so well, that the Superior was enabled lately to say that they could not complain even of a theft of fruits on the part of any of them. Whenever it is proposed to transfer them elsewhere they refuse, saying, "Here we are well placed in regard of health." The climate has been improved by plantations of eucalyptus, olives and vines, and there is every reason to believe that the neighborhood of the abbey will become thickly populated.

The Minister, Signor Bacelli, fully concurred in and confirmed the statements of the deputy Bonnacchi. He further added that the works to which the prisoners are bound, besides their intrinsic utility, are those for which they have the greatest aptitude. He declared that the hygienic condition of the establishment was good, praised the activity, intelligence and discipline of the Trappist fathers, and concluded by stating that the government, instead of removing them, looked on it as a duty to contribute to the development and further success of their good work.

HOLY WEEK.

The solemnities of Holy Week were observed with all due impressiveness in this city. On Holy Thursday His Lordship consecrated the Holy Oils. During this ceremony he was assisted by the city clergy and by Fathers Flannery, St. Thomas; Bayard, Sarnis; Peron, Strathroy; and MacIsaac, Goderich. The repository was decorated with rare skill and effect, and throughout the day large numbers of people visited the Blessed Sacrament.

On Good Friday took place the adoration of the Cross, in which a large congregation participated. Father Tiernan spoke both earnestly and effectively in explanation of the ceremony. The Mass of the Presanctified was celebrated by the Rev. Father Peron.

On Holy Saturday Father Tiernan conducted all the services at the Cathedral, which were unusually well attended. From Holy Thursday till Easter Sunday inclusively fully one thousand persons must have approached the Holy Table in London.

EASTER IN LONDON.

The great festival of Easter was observed with becoming solemnity in London. There were Masses in the Cathedral at 7, 8.30 and 10.30. His Lordship, the Bishop, celebrated first Mass and gave Holy Communion to fully three hundred persons. The congregation which assisted at this Mass was one of the largest ever gathered within the walls of old St. Peter's. At 8.30, Mass was celebrated by Rev. Father Tiernan in presence of another crowded congregation. At 10.30 High Mass was sung by Rt. Rev. Mgr. Bruyere. His Lordship assisted at the throne in cope and mitre, and after the first gospel addressed the congregation in a touching and impressive discourse on the solemnity of the day. He said it was an occasion of joy and gladness to the whole Christian world, for on that day Christ, by rising from the dead, had conquered sin and death and thereby proved himself God. His Lordship dwelt on the circumstances attending the resurrection of our Divine Redeemer, and showed it to be a manifestation of divine power. Our Lord had always referred to his resurrection as the crucial test of his divinity, and his enemies, reflecting on his repeated and solemn assertions on the subject, took every human precaution to keep him within the grave where their malignity and the iniquity of mankind had laid him. But their cunning and all human strength was of no avail against the power of God, and Christ rose triumphant on the third day. His Lordship referred to the various resurrections from the dead recorded in the New Testament as having been operated by the Son of God. There was the resurrection of Lazarus, that of the widow's son, that of the ruler's daughter, and his own rising from the grave on the third day after his crucifixion. This latter resurrection essentially differed from all the others in this respect, (1) it was Christ who raised himself from the dead, whereas the others were raised to life by him, and (2) Christ once risen, never again sank into the tomb, while the others, raised by his power, all died again. His Lordship then exhorted his hearers, that, as they had risen from sin, their resurrection should be ever as Christ's, enduring and perpetual. He concluded by an urgent

appeal to all in favor of a lasting amendment of life.

At Vespers, which were sung at 8 p. m., Rev. Father Tiernan officiated. The musical service was, both at Mass and Vespers, of a very high order, and elicited just commendation from large congregations which filled the church at both services.

At St. Mary's Church Father Tiernan officiated at 8.30 and 10.30, administering Holy Communion to a very large number of persons. No fewer than a hundred persons can have approached the Holy Table at the various masses of the day. The Easter Offertory for the week amounted to \$100.

TIMELY REMONSTRANCE.

A delegation of leading French traders recently waited on President Grevy, to point out the grave injury inflicted on commerce by the frequency of Ministerial crises in France. The Ministerial changes have been so frequent that the President's mind has been turned to the subject. "The merchants' deputation," received at the Elysee, having referred to the President's mind the high they had formed at his advent as Chief Magistrate, very politely and clearly, intimated that in these hopes had been completely disappointed. They emphatically called upon him to influence to bring about the solution of the crisis that could not be prolonged without inflicting irreparable injury on the vital interests of the country and prestige amongst the nations.

This language implies a formal approval of the policy of violence and a subscription to which M. Grevy has helping hand. But the delegates are more precise and positive: "Profoundly attached," say the republican institutions, we know their development and existence is bound up with the commercial, industrial, agricultural and financial prosperity of the country. And this prosperity cannot be compromised if France sees Ministerial crises continue without intermission, and the national legislature debase itself constantly, not to the practical forms impatiently awaited by the masses but undignified and fruitless discussion. These words will give ground for satisfaction to these restless and epileptic politicians who sacrifice national interests to their own low and envious party. They prove in eloquent terms, without course, every one knows, that the men of the country are not without the power of proscription.

OBITUARY.

We publish with very great pleasure the following obituary notice of the Sister M. Helen MacMahon, whose death we some time ago announced. It is the pen of a lady intimately acquainted with the deceased religious. The life of Sister M. Helen, set forth in this perishable characters the saving and edifying influence of Catholicism. Even amongst Catholics, know the beauty and lofty saintliness of the hidden life of cloister. That beauty and saintliness never be made fully manifest till the accounting day. It is only now and then a glimpse can be obtained of such a life with its happy influence as exemplified that of Sister M. Helen: Our loved and saintly Sister M. MacMahon passed away from the colony, to which she had endeavored her rare virtues, on Feb. 11th, 1883. She has left such a bright example of perfection that it deserves to be recorded as the sequel to a secular life of most noble piety. While yet in the world she was a devoted and zealous nun, her life was ascertained by an eminent doctor of the church who was intimately acquainted with her. Her love of the hidden life made her shrink from observation and endeavor to hide, as it were, her natural talents, with which she was endowed in no ordinary degree. Cheerful in the discharge of any assigned her by holy obedience, she was in her humility, to compensate, by strict observance, for what she termed incapacity. Shortly before her death she wrote in reply to those who thought her to answer the early bell of the calling said: "A pity I would not try to do at least when I am good for nothing." Her observance of the holy rule of silence was perfectly exact. A few days before her death she had occasion to without any ostentation, that she repeat every sentence she had uttered in silence for a month, so faithful she endeavor to be, and so little she remember. A sister who had occupied the same cell with her for two and whose duties brought her in frequent contact with her, asserts that during time she had never known her to utter a breath of silence or charity.

No less remarkable was her spirit of poverty and detachment. Though reduced suddenly from active duty by the loss of death, she had not even in her prison the smallest trifle, not even a pair of medals; even her clothing was an evidence of her love of her holy vow.

An edifying instance of her perfection from family ties merits a mention. In a letter written to her Mother about a year before her death remarked: "Dear M. M. L.—I am fretting about my sisters, but not at all anxious on their account. I am in the hands of God, knowing He will take care of them. I feel stealing the time that I devote to my relations, though I would gladly prefer their best interest."

In prompt and cheerful obedience our dear sister shone pre-eminently pressing every one by her great