one "on the shortcomings of the laity" he will pertect a

H. BRETTARGH, Priest.

ity, on the 26th February, the wife der Wilson, of a son. DIED.

DIED.

ston. 13th February, Miss Kate after a long and painful illness. tified by all the rices of our Holy while mourning her loss, we feel, by death, another pure soul is at

## COMMERCIAL.

London Markets. London, Ont., March 7.

₽ 100 lbs.

ND FEED.

Der Cwt. 3 00 to 3 25
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0 20 to 0 22 0 17 to 0 20 MISCELLANEOUS.

SKINS AND HIDES. London Oil Market.

London, Ont., March 7. l, carload lots... l, small lots.... andles.... Liverpool Markets.

wing table shows the top prices of at kinds of produce in the Liver-ets for each market day enumer

onto Markets (Car Lots). Toronto. Mar. 7.

-Fall, No. 1, \$1 13: No. 2, \$1 10:

Spring, No. 1, \$1 18: No. 2, \$1 16:

—No. 1, \$0 98; No. 2, 88e to 93e; 1, 83e; No. 3, 72e, 10. 1, 70e; No. 2, 68e, 10. 1, 36e; No. 2, 35e, 10. 1, 36e; No. 3, 70e, 10. 1, 36e; No. 2, 35e, 10. 1, 36e; No. 2, 35e, 10. 1, 36e; No. 2, 36e, 10. 1, 36e, 10. 1, 36e; No. 2, 36e, 10. 1, 36 Superior, \$4.85; extra, \$4.75; fancy, g bakers, \$5.20; spring extra, \$4.75; \$4.50; fine, \$4.00.

81.90; line, \$1.00.
EED\_Clover, \$4.75 to \$5.00; timo-\$2.90.
\$2.90.
\$3.00 to \$8.25.
-15c to 20c.
(street)—80c to \$0.95.
(street)—80c to \$0.95.
-8pring, \$1.12 to \$1.18; fall, \$1.00 to

Datmeal, \$3 85 to \$3 90; cornmeal,

1850 - Wheat and flour, firm, and un-sarley, quiet, steady. Oats, corn anchanged. Hogs, firm, and in he Old Lady's Salve.

ck McNulty, of Longwood, writes Atkinson Ailsa Graig, Ont., to sarm, which had been 15 years ow shows every symptom of soon ell as ever. And all by the sole old lady's Salve, Made at Ailsa says he had scarcely used one roughly the sole of the couldn't resign such favorable progress. He report perfect healing in a short low.

lustrated Scientific News.

Instrated Scientific News. he handsomest of publications is reated Scientific News, publicant of the Scientific News, publican & Co., New York, Every ontains thirty-two pages, full of of novelties in science and the Ornamental wood work, pot and objects of modern and ane fluely shown. h number contains, among variablects libustrated, a full descripmanufacture of paper hangings, vings, how the deceptive curve is a casting the ball by the baseball attitude, how he holds and hand, all fully illustrated. The numus also contains enalty igs of proposed ship railway cross the and a novel hydraulic railway long to the last the second of the secon

on to all this it contains many cipes for artisans and housekeep-

ication will be found instructive aining to all classes, but will be clated by the most intelligent. by Munn and Co., 37 Park Row, at \$1.50 a year, and sold by all 's.

ATRICK'S DAY.

d Vocal and Instrumental NCERT!

Concert will be given in the ANICS' INSTITUTE. be evening of the above day.

The evening of the above day.

The eds to be for the benefit of the a Catholic Cathedral

You of Sincoe, the leading Soprano

Miss Clinch, of St. Mary's, the

child Violinist, and a celebrated

om New York city, have been en
ell as Dr. Sippi and other local

ent.

ent. ert will be under the direction of tshank, organist of the Cathedral.

d Seats, 50c.; Gallery, 30c. ved seats may be secured at Nords music store.

tyles Mixed Cards, 10 cents; 25 Fun , 15 cents; 12 Princess Louise, guilt 25 cts. NATIONAL CARD\_HOUSE, nt.



VOL. 3.

## LONDON, ONT., FRIDAY, MAR. 18, 1881

NO. 127

### CLERICAL

We give in our tailoring department special at ention to this branch one a great howl was raised by the Pro of the trade.

### N. WILSON & CO.

ECCLESIASTICAL UALENDAR. MARCH, 1881. Third Sunday of Lent. 2 Cl. Semi-Double
Monday, 21—St. Benedictus, Abbott. Double.
Tuesday, 22—St. Gabriel, Archangel. Double
Major. Wednesday, 25-Of the day. Semi-Double. Thursday, 24-Of the day. Semi-Double. Friday, 25-Annunciation B. V. M. Double 2 Cl.

#### Saturday, 26-S. S. Five Wounds. D. W. I. C. Double Major. A Doubting Heart.

Where are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy Shore. Oh doubting heart!

Far over purple seas, They wait in sunny ease, The battay southern breez. To bring them to their northern homes once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, needless of tears or rain.
On doubting heart!
They only sleep below
The soft white, ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again. The sun has hid its rays These many days;

These many days;
Will dreary hours never leave the earth?
On doubti g heart!
he stormy clouds on high
Veil the same sunny sky,
That soon, for spri g is nigh
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night
What sound can break the silence of despair?
On doubting heart!
The sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air. ADELAIDE A. PROCTOR.

### CATHOLIC PRESS.

THE FRENCH have an artistic way of covering their enemy with ridicule. The Jesuit establishments were broken up; and the people of Theuleyles Lavoncourt have elected a Jesuit priest, Father Durand, Mayor of the city.—Western Watchman.

It is the man of action, who always comes to the surface in all the walks of life. The drone is ever "just going to do" something grand, but somehow he never does it. When he rolls up one sleeve, the other comes down. He is always preparing but never gets ready?— Catholic Columbian.

It is just 99 years ago since Henry Grattan first demanded Home Rule for Ireland in the English House of Commons. One year later, and the demand was granted Mr. Parnell's declaration to the same pur pose takes an historical value when it is regarded in this light. Ireland's demand to be made on the centennial of Grattan's triumph in 1782, will bring the Irish question to the edge of the precipice.—Plot.

THE German Mercury, which is the principal organ of "Old Catholicism" in Germany, has only eight hundred subscribers At Gumbonen the Old Catholic Priest generally officiates in the pre-ence of only one old woman. Recently the fear of ap-proaching death recalled from Old Catho-licism to the true faith, Dr. Von Poezl, a professor in the University of Munich. When Dr. Von Poezi was stricken down by sickness he exclaimed, "I wish to die in peace with my holy mother, the Church," and sent not for Dr. Dollinger, but for a Catholic Priest from whom he received the last Sacraments.—Catholic

WHAT THE English papers say about Mr. Parnell's visit to Marshal MacMahon should be taken, of course, with the usual allowance for lies. They admit that Mr. Parnell's reception was cordial, but try to make out that MacMahon was cold on the Irish question, and "declined to commit himself." This, it is safe to say, is a pur-ely gratuitous misstatement. In all prob-ability Mr. Parnell did not ask the Marshal to commit himself, and it is equally snat to commit annsen, and it is equany probable that MacMahon spoke just as warmly, and showed just as keen an interest in Irish matters, as Mr. Parnell desired. The English detectives who followed Mr. Parnell to Paris switch. lowed Mr. Parnell to Paris, and dogged him about the city, seem to have had their pains for their trouble. They could have found more profitable work hunting thieves at home.—Pilot.

"THE CRADLE of Garibaldi lying on the altar of his country!" Such is the monument about to be erected to the "hermit" in his native city. The prows of four ships surrounded by water—a broken column—a plinth garlanded with flowers—and on it the cradle!" "That blessed baby!" Now, as the only altar known in Italy is that of the Catholic Church, and as it has been the one work of the as it has been the one work of the "general" to pillage and overthrow this altar, from his youth up, to place upon it representation of the cradle of this sacrilegious despoiler is as great an absurdity umbian.

and as mocking an insult as can be well we give in our tailor
alarge stock of goods suitable for clerical garments.

We give in our tailor
and as mocking an insult as can be well conceived. Why not give us a truthul representation whilst they are about it—such, for instance, as Garibaldi pillaging the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sampede from Meutana; or; the sauce qui peut, when the sanctuary at Arona; or the sauce qui peut, when the s

> BECAUSE the institution was a Catholic testants and their press last year, against the appropriation for the Protectory by the Legislature of New York of money to which it was justly entitled. In the appropriation of this year is one of \$ 0, 000 to the Juvenile Asylum of New York. York, a Protestant institution to which Catholic boys are often committed by police magistrates, and where they are compelled to attend Protestant service with the other immates. This is a free country.—Catholic Review.

LORD ENNISKILLEN thinks "the means wnereby the Land League seeks to carry out its objects are utterly opposed to the teaching of Christianity." Good for Lord Enniskillen! But what about the evictions my Lord? Are they according to Scripture? What about the Landlord's system of grab and take-all, and then throw the starving tenant into the ditch to die: is this according to the teaching of Christianity? His Lordship of Enniskillen has strong eyes for "the mote" but can-not see "the beam." "Let some one else throw the first stone," my lord. An Irish landlord certainly cannot. And landlord certainly cannot. And what moral do these words of Lord Enniskillen point to? To this: that an Irish Landlord is so besotted with class interest that he can feel for nobody's corns but his own. What blame to Parnell & 'o., if they seek to bring him "more light."—The Harp.

ALL THE WAY from Calcutta comes a word on a subject dear to our hearts. The Indo-European Correspondance, speaking editorially, uses the following forcible language: "We sometimes hear people language: "We sometimes hear people saying ruefully that many Catholic writers or artists of talent are on the staffs of Protestant papers. Who sends them there? Why, the very Catholics who shake their heads so sententiously about their co-religionists who, to earn their bread, turn to that field where their talents find congenial soil. It is such critics as these who read the secular papers because they who read the secular papers because they are so nice, and turn up their noses at a Catholic paper because, you know, it is such rubbish. And rubbish it would be to the end of the chapter, did the welfare of the Catholic press depend upon cold blankets such as these." The indifference of Catholics towards giving literature a proper support, is not, it appears, confined to the United States. We are doing our best to destroy this apathy, but it is up-hill work. It remains with the people, after all, whether they will, by their patronage, make for themselves a literature or not

MESSRS. JEREMIAH O'DONOVAN alias Rossa, and John Devoy, have admirably played into the hands of Mr. Forster and Sir William Harcourt. No better argument for Coercion is wanted by the British Government than their utterances. It is a that such men, already too notorious, could not be consigned to the oblivion they merit. They do not represent they merit. They do not represent Ireland or the Irish people, and Americans who want to be just, ought to remember this. The cause of Ireland suffers as much from canting and disappointed politi-cians, like Shaw, and from pretended friends, like O'Donovan, as from British reports of mythical outrages; and the ten-dency to bite Mr. Parnell the moment he apparently fails to keep up to his highest level shows that there are snakes in the grass. Shaw, Errington and the rest of grass. Shaw, Errington and the rest of the extremely "correct" people had better let the Bishops of Ireland warn their flocks of danger. They are the guardians who help to watch, to note danger and to sound the alarm. The have shown that sound the alarm. The have shown that they could do it; and the protests of these would-be popular leaders are entirely superfluous. What would the movement gain by transferring the leadership to Shaw or to the "effete P. J. Smyth?--Freeman's

THE Christian (?) World says:

"The Jesuits are wanted by nobody. Even Catholic countries are driving them out." A very good eulogy upon the Jesuits. Our Saviour forewarned His Apostles nineteen hundred years ago, that just this treatment would be their portion in this world. "Ye shall be hated by all Nations, for My name's sake!"

The World, however, is slightly inaccurate. It is not quite correct in saying that "nobody" wants the Jesuits. A considerable number of somebodies want them. Sincere and devout Christians them. Sincere and devout Christians consciously and earnestly want them; and the world at large would want them, if it were conscious of its own necessities. Nor is it the people of Catholic countries who "are driving the Jesuits out." the Governments of those countries, but the Governments are not Catholic.—Catholic

IF PROTESTANTS would only read, and not act in opposition to common sense in their deductions, they could not help but see how ignorant they are of many things relating to Catholic doctrine. There are only two classes of people that misrepresent the Catholic Church; thay are the ignorant and the diabolical.—Catholic Col-

"THE highest duty of those who have to the influence of the Greek Church, but train up girls," says the Catholic Herald, "is the shaping of their ways toward religion. In true, open, hearty girlhood there is a natural teaning to be prous. This must be taken tenderly in hand and moulded to good purpose. Without religion a wom n's life, with all its watchings and waitings, and sorrows, which are unavoidable, would indeed be hard to bear. But even more than this is at stake, for in the training of those who will represent the Catholic womanhood of the United States we are educating the next

generation. "The mother's influence upon her children for good or evil is many times greater than the lather's. Not so much, perhaps, in matters of the mind as of the heart and soul, of morals and religion. Happily for the future this great fact is ever in the mind of the good Sisters who are helping to form the character of our inflood in to form the character of convents and Catholic schools. The need convents and Catholic schools. The need for simplicity of life in this artificia age for simplicity of life in this artificia. is well understood by the Sisters. The two great virtues of piety and purity still shine in the hearts of Catholic girls still shine in the hearts of Catholic girls and make them show, by the freshness and frankness of their frankness of their speech and manner, that a habit of fearless innocence is still one of the characteristics of girlhood."

It is simply laughable, to find ardent Irishmen, or well wishers to Ireland, scanning the Roman horizon so eagerly to see what thunderbolt is to shoot up from the clear sky of the Vatican forged with condemnation of the present peaceful and lawful agitation going on in Ireland. Their eyes will grow weary with watching. Of course the English Government is playing its old game and nagging at the Pope to get him to "say something" to the Irish people. He has said something, and the world has read it. It is an expression of the deep sympathy that he feels with the sufferings of the Irish people and a fatherly injunction not to let their crying wrongs carry them beyond the admirable attitude of lawful struggle to right those wrongs which the mass of the people see what thunderbolt is to shoot up from those wrongs which the mass of the people thus far maintained. If anyone can find anything else but this in the Pope's letter to Archbishop McCabe we would thank them to point it out to us. Readers must not believe English lies about the Pope and Ireland. Let them be still more guarded against Irish lies on the same score. There have been many such lies told by those who would deny the Pope and his bishops all rights to teach their people, because forsooth "this is a politi-cal matter" in which the Catholic religion has no rights or interest, and there are has no rights or interest, and there are those in consequence who threaten "to give up the Pope." An Irish Catholic sorehead is a very contemptible sort of being, all the more so for his happy rarity. -Catholic Review.

It is related of a certain pious and sim ple-minded old priest that, when reproved for permitting the young men and women of his congregation to gather around him in his school-room, to chat and laugh, he was somewhat inclined to be offended. was somewhat inclined to be offended.
"You hold a regular courting school," continued his blunt accuser. The old man brightened up. "Yes—if you will," he answered, "call it so—and I prevent mixed marriages!" And it was true. He gave the young people of his parish oppor-tunities for social intercourse, always under his eye or that of elder persons, and though this latter proviso may seem un-American and hard to carry out, he managed to do it. He had old-fashioned ideas aged to do it. He had old-fashioned ideas gathered during his training in Flanders, that a priest should be of his people and much with his people. He saw the need of preventing mixed marriages; he also saw that as long as his young parishioners considered that they were obliged to seek Protestant society for want of better, mixed marriages must occur; and he grasped the horns of the dilemma as best he could. It would be absurd to say that the Church levels all social distinctions or that the fact of a man's being a Catholic should render him a desirable companion to all other Catholics, no matter how much he may differ from them in temperament, training or habits, but more cial circulation among Catholics desirable thing, not attainable without the cooperation of both priest and people. The Church is the Heart of the parish and around it all life should circulate.-Fre

"ARCHBISHOP Vaughan, of New South Wales, was very slanderous or wofully deceived by his prejudices, when he lately said that the American public school system was "a huge swindle, and a gigantic political job flooding the country with criminals and rascals of every conceivable description. Yet the declaration might grow to be unpleasantly near truth were the schools throughout the country to be managed by men like those often elected to our Cincinnati School Board .-- Gazette

The Most Reverend Prelate referred to is too honorable to be guilty of slander, and altogether too well informed to be "wofully deceived." We cannot find the words quoted in any of his pastorals. We agree, however, that the remark attributed to him is "unpleasantly near truth."—Catholic Telegraph.

THE Russian nobles have at length claimed the right of talking over the affairs of the country. They want a Parliament. It is remarkable that while Russia is generally admitted to be the most despotically governed and unprogressive country in Europe, no non-Catholic writer attributes its semi-barbarous condition to

if the Spaniards or Italians, whose Inquisition never had a Siberia, fail to adopt all the "modern improvements," the blame is at once thrown on the Catholic Church!

—N. Y. Freeman's Journal.

LIBERTY is not license. No man is jus tified in evil doing. The perfection of human liberty is conformity to the Divine will. To assert the contrary is to degrade man to the level of the brute. If mere ratification were the sole object of exis-tence, then were intelligence and a rational socl useless gifts The animal can attain this under the guidance of blind instinct; then, why not men!—Catholic Columbian.

shock to the senstive nerves of people given up largely to a devout worship of the devil, the world and the flesh. To such people anything in the shape of vol such people anything in the shape of vol-untary mortification is an injustice, some-thing contrary to the laws of nature. The world may be made a very pleasant place to live in if only one has the means. What is money given for but to enjoy? Why should we go out of our way to seek pain and sorrow and suffering? Why for these particular forty days must we eat and drink less, play less and pray more than on any other forty days? The whole thing is no same. s nonsense. The observance of Lent is not suited and was never intended for this practical, common-sense age. And even the Church would find itself better off if it only came down from its medieval rookery and entered the world in the spirit of the world. Is not this the tone of that mighty judge of all things, human and divine, the public, the majority *l* Majorities rule, they tell us, and certainly the sense of the majority is allogether against the observance of Lent, or, in fact, against the observance of anything at all that trenches on one's desires. It is doub less a very shocking and unmannerly thing to accuse respectable people of being given up to a devout worship of the devil, the world and the flesh. But let us look at facts. Is not this the worship going on every day around us? There are altars to this triple deity set up in every household, and a secret niche for its statue in every heart. The cool indifference of the multitude, the scornful laugh of many, the in-dignation of more at the very idea of ob-serving Lent, is a sufficient indication of how wholly the world is given up to itself, how wholly the world is given up to itself, and itself is the flesh, the pleasure of life, and prompting itself is the devil whispering forever, eat, eat, eat of the fruit forbidden, glut yourself with it, and ye shall be as Gods. Nay, ye are Gods already. The Church, in the name of God and of the Christ whose authoritative representative it is in this world bids non-page. tive it is in this world, bids men pause awhile in the round of their lives, and re-tire a little. It does not ask so very much. In fact it does not ask at all; commands, as is its duty. It says: Re-frain as much as you can these forty days from the noisier and more public kind of amusements. Keep away from the theatres. Give up your balls and dancing parties. Not that these things are in themselves necessarily wrong. It is only a little mortification Gods asks of you. Restrain your appetites a bit: eat with more moderation than you are accustomed It will do you no harm, and it will do you less harm still to give up drinking intoxicating liquors altogether during these forty days. If you can manage, give a little more than you are in the habit of giving to the poor. All these things are the very best kind of prayers, acceptable to heaven and easing to your own heart.

-Catholic Review. CATHOLICS have many lessons of prac tical benevolence to learn from their denominational brethren. There is scarcely a day that we do not meet in the public prints the record of some munificent be quest to one or the other of the great sectarian institutions of learning, but we look in vain for similar statements respecting our wealthy Catholics and our langu The latter are permitted to struggle for mere existence, and their wants never seem to engage the sympathy of benefactors. This is not as it should be. Our colleges certainly equal those of our Protestant brethren, and their proper support and endowment ought to be as dear to the heart of our wealthy co-religionists

LENT is a time for the body to fast from earthly delights and the soul to feast upon Heavenly sweets. If we enter into the spirit of the season in such a manner that e may be able to look back upon Easter morn and say that we have profited by the season of prayer and fast, then, indeed, will the Alleluia with which we salute the risen Lord be a joyful one. - Catholic Col-

A FOOLISH FELLOW, with more words than brains, recently proclaimed at a land league meeting, that "he was a Catholic, but if necessary, he would give up the Church for Ireland." Such rant as this ought to be scouted by every friend of legitimate Irish agitation. It is needless say that it is not the sentiment of Ireland, which has, over and over again, shown its willingness to part with every-thing, land, iiberty, life, rather than deny the Catholic faith. Only a fool thinks it worth while "gaining the whole world and losing his soul," and that is what is meant by such statements as our quotation. But it is not necessary to consider such an alternative, even by way of argument. No one is called on to make a choice between Ireland and the Church. Island of Saints, faith and fatherland have been so nearly identical, that it is impossible that they can ever be opposed.

THE ENGLISH press is trying the old own homes. game of taunting the Irish people with cowardice, in the hope of driving them into collision with the armed hosts of England unprepared. This dodge served the British power on many occasions in the past, but it is played out. The Irish people have been taught wisdom by ex-perience, and will not rush unarmed on

An AGRARIAN outlage of the grossest kind was last week investigated at the Newcastle Petty essions. A little boy Newcastle Petty resions. A little boy was charged with "whistling in a derisive tone" at a Mr. Gunn, J. P., thereby mtimidating him. We presume that this will appear in the next list of outrages as four separate offences. First, we presume the little boy looked at Mr. Gunn; that the little boy looked at Mr. Gunn; that was one offence! Then he whistled; that was another! Then his whistling assumed a derisive tone; that was a third! Then he intimidated him by whistling; a fourth! The time-honcured privilege of little boys is to "whistle as they go, for "want of thought." But the little boys of Newcastle West must take care that their whistling does not assume a "derisive whistling does not assume a "derisive whistling does not assume a "derisive tone," and does not intimidate a magistrate; if it does, a State Trial aw its them. The Newcastle Bench seem to be a sane one, for they laughed the case out of court. But we commend it to those interests in the seem of t interested in recording the vagaries of the Irish outrage-mongers, and to the authorities of the Constabulary Department, by whose men those absurd and amusing prosecutions are instituted. The fool who instituted this prosecution deserves to be presented with a "leather medal" or some similar reward of merit.—Dublin

MR. JOHN MURDOCH, editor of the Inverness, Scotland, Highlander, in the course of a recent speech in Philadelphia, tells us how the cable news is manufactured. The correspondents of the leading English papers and of the Press Association are in the offices of the Dublin Daily Express. Evening Mail and Irish three pro-landlord and anti-Irish papers, so notorious for their systematic lying that no one expected the truth from them. It is from this ource that our American paper- are supplied with Irish news. When. therefore, we see flaming announce ments about Irish outrages and abuse of the Land League, we must consider the source from which it emanates as anything but, a re'iable THE DUKE of Salviati, on behalf of

the Catholics of Italy, recently pre-

sented the following petition against

divorce, to the Italian Chamber of De puties. It is to be hoped this expression of Catholic opinion will have due weight among the members. But we have our fears. A government guilty of spoliation and robberv cannot be expected to hold views in accordance with the teachings of Christianity on this important question: "A much-to-be-deplored project of a law in favor of divorce threatens to aim a deadly blow at the sacred tie of marriage and its perfect indissolubility. We, Italian Catholics, profess to abhor and reject all projects of divorce with all our might; and full of the deepest respect, as we should be, towards the teachings of the Church and of its august head, we come to ask that the sanctity of a sacrament should not be violated by law, and the stability of marriage, sanctioned by the will and words of its Divine Founder, who proclaimed that no earthly could touch or dissolve it power should be guarded from all sacrilegious interference. In the name of religion, and also in the interest of the public weal, we ask that in no case divorce may be permitted. Once let it be introduced and recognized among us, and there will be no bounds to the passions of men and to the evil consequences that will result thereupon. We pray you to spare Italy so great an evil; to preserve love and fidelity in marriage, when proclaimed no longer immutable, from being weakened, the protection and education of children from being compromised, and the seeds of discord sown in homes, which are the basis and strongholds of society. We implore you not to

They certainly are not opposed now, and will not be, if communists and secret so-cleties are relegated to the rear,—Catholic Review.

The New York Sun is severe on Mr. Forster and his Coercion Bill. In a late issue it thus expresses its opinion of this most uncalled for people have been taught wisdom by experience, and will not rush unarmed on English bayonets. They are engaged in a fight for very existence, but their weapons are of their own choosing, and cannot be torn from their grasp.—Connecticul Catholic.

This is supposed to be a Catholic countries of the proper title of the Coercion Act lately passed by try, and yet there are not enough of enant, conceive of a weakly little try, and yet there are not enough of a tablics in it to support a newspaper. The Irish Catholics support their organ, the Southern Cross, but Catholic natives, Catholic French, Catholic Italians, or Catholic Spaniards have no Catholic organ, while the anti-Catholic press of every one of these nationalities finds a warm and generous support. This is a sad but a truthful statement of the intensity of Catholic feeling and spirit in Buenos Ayres —Buenos Ayres Southern Cross. influence of the Land League. That the same degree of good order can be maintained when Mr. Forster puts his eviction machinery in operation is not to be expected. The "stamping-out" process is sure to provoke represals from men driven to desperation. By the logic of circumstances, Forster must create crime where he finds none in order to justify his own and his party's clamer for a coercion law. This is conceded even by the Pall Mall Gazette, which says: "Mr. Forster, in order to maintain his own reputation, will be compelled to prove, with the Coercion bill in hand, that there was ample reason for demanding it.'

> The very large number of those who are suprosed to be Protestants that do not attend their churches, has been noticed on every side. A writer in the Evangelist furnishes statistics of their churches and attendance in New York. He states that there are in the City of New York 278 Protestant churches and 118 missions, with a Protestant popula-tion of 600,000, that their average attendance is but 150,000, or in other words, twenty-five per cent., that is, one in every four of its supposed members attend their services. This proves that the majority of its members are not practical believers in the faith to which they are supposed to belong, and that they are Protestants merely in name hand, there are in the City of New York fifty-nine Catholic Churches; the Catholic population is not less than 500,000. In each of those hurches every Sunday at least five Masses are celebrated, which are attended by a different congregation who fill the Church to its utmost capacity. On an average the Catholic Churches in this city can hold 1,500 people, which would give the attendance 442,500. This, with the attendance at the children's Mass shows that Catholies are not so merely in name, like Protestants,— Catholic Review.

# A LONDONER IN NEW YORK.

Our old friend Mr. Thos. D. Egan established in New York an institution of great benefit and convenience to any one wishing to procure goods of any description from the great metropolis or to have any business attended to faithfully, calling it the New York Catholic Agency. We are glad to hear that his patrons extend to all parts of America and Europe, and he has made a success of his original institution. made a success of his original institution. Mr. Egan, through his long connection with the N. Y. Freeman's Journal, has a with the N. Y. Freeman's Journal, nas a wide spread acquaintance and so favorable is it that those who know him, trust to his judgment and honesty. He supplies throughout the United States and Canada the beautiful Real Palms—the same kind that the Holy Father blesses in St. Peter's Cathedral, Rome. The clergy and people ere so delighted with them that after ing them once they will not return to the substitute heretofore used. We congratulate our old and esteemed friend on hi worthy enterprise, and wish him every suc-

The fourth Sunday of Lent is what is known as the "Sunday of the Golden Rose," from a custom observed at Rome of blessing a rose made of pure gold mixed with musk and balsam. The ceremony is performed by the Pope himself, and the Rose thus blessed is carried in solemn procession in the hands of the Pontiff to and from his chapel on this Sunday. The rose, symbolic of the eternal bloom and freshness of Paradise, is afterwards bestowed as a mark of special favor on some illustrious person who has done service stowed as a mark of special tavor on some illustrious person who has done service to the Holy See. Pope Pius IX. sent a Golden Rose to Maria Theresa, Queen of Naples, for the kindness extended him by her and her husband when he was obliged to flee to Gaeta in 1848. He sent was also to the Empress Engage wife of