THE CATHOLIG RECORD.

d help Ireland, from the time of

was regarded with abhorrence and

risoners of what-

Guire served nine

nd was from there

l pen, Spyke Is-l its terrors would ter some months d precincts. No life is until he is d. "Then," said and realized we

e pale of society mercy of our cap-ng possible to im-rible situation in

The eyes of a

ev seemed to be hed us like dogs.

lowed to strike us. r terrible punish

was committed to

re seven hundred

i, comprising the

s, murderers and

inately together— and simply written I the villian whose

a blood being com-same cell. Spyke iles distant from

out only one man

there. It was

to get away from cached the United

ook with him from

nt a suit of clothes.

n, and sixty sover-ne Warden. The

subsequently re-

fell dead, pierced at the battle of

prisoners were in mong them

ing to escape was

Ie served thirteen for life. A man ow working in the

a, carried a four-chain on the right

years. The rules inhumanly severe. and chain for six

one redeeming fea

system of prisons, reduction of the

oud behavior. Col

gives a five year

self properly, but

months, a seven d with five years;

ears; and a four-ithin the discretion

reduction shall be

mercy, He must

o but death, which The poor unfortun

e quarries and re-loaded with stone,

r horses. The fare

sting for the most of bread, and three

ounces of meat. e length upon RESTING MEN

e Island, Dr. Ker-the fiendish mur-

man named Vand rsonating a Govern-erwin was a very id scholar, and did

ellow convicts, who Kerwin was on

52 until 1879, when

anderson came to

murdered a farmer

some two or three son was executed He was a man of

and was the autho

ramp-ballad which

wn man,
rcash—
Il tattered and torn.
e I got
ary world—
r was born."
eved seven years of

ce. Just before he

changed to another

, and many of the a skeletor was dug ful ball and chain

d looked gloomily

of the prison life,

nents,-a surfeit of

. At last one po

Enquirer.

FOR LIFE,

FENIAN

Returned to the home of my childhood,
Yet I miss the bright faces of yore?
For the hands that long clasp'd mine in
Have open'd death's wintry door.
Like the stars that shine on in cold darkness
When clouds have shut out every gleam,
So the memory of friends that I lov'd once
Shall brighten my life like a dream

Returned to the home of my childhood, But in vain do I look for each form That bent with the snow fakes of winter, Have yielded their trunks to the storm Cold, cold, as the breath of the night wind With the stars keeping watch o'er each

Sleep, friends, that I lov'd in my childhood Sleep, friends, neath a bright flowery wave

Returned to the home of my childhood God bless every sod of that home? Every tree, every stream, every hilltop, Are dearer the farther I room, For though faces have changed and are changing changing
And the taper of life burns fast,
I heed not the present and future,
I dream in the arms of the past.

Returned to the home of my child hood, the rustic old cot on the green?

Ah, would that the torch that now lights

would shed its last ray on that scene.
The blossoming tree by the window,
The dear ones I cherish in truth?
God bless the sweet words duce domain?
God bless the dear home of my youth? T. O'HAGAN.

Belleville, Aug. 1st. 1881.

THE RIOTOUS FUNERAL OF PIUS IX.

A Description of the Scenes in Rome, by the Rev. Dr. Bernard O'Reilly of New York.

Florence, July 13th.—I send you what might not unaptly be called the last chapter to my "Life of Pius IX," an account of the translation of his remains from their temporary resting place in St. Peter's to the simple tomb prepared, in accordance with the Pontiff's own testamentary direction, in the venerable Basilica of San Lorenzo, outside the walls of Rome. The translation took place last night, the funeral cortege issuing from the great central door of St. Peter's just as the clock struck 12.

From the declaration given this morn-

ing in full Senate by Prime Minister Depretis, we know that permission had been demanded of the Roman authorities to the name of Cardinals Simeoni, Monaco, La Valletta, and Mertel, the executors of the deceased Pontiff. The affair was discussed at length in the council of Ministers, and permission was granted at the urgent request of Minister Zanardelli, on condition that the translation should take

place at dead of night and with all pos-sible privacy.

And here it was that the Ministers committed a mistake. The law of Guarantees recognizes the sovereign rank of the Pope, and professes to secure him the liberty and respect due to a sovereign both in life and in death. Whether the transin life and in death. Whether the translation of the remains of Pius IX. took place at midnight or at noonday, the Government should have spontaneously taken the precaution to turn out the garrison of Rome and line the streets garrison of Rome and line the streets through which the cortege was to pass with the military—as would have been done for any royal personage dying in Rome. It would have been a stroke of policy to surround the burial of one who had reigned in Rome for thirty-one years with imposing demonstrations of military force, which must have rendered disorder impossible. That, on the other hand, the impossible. That, on the other hand, the utmost endeavors of the religious authoratmost endeavors of the religious authorities, once the time and hour for the funeral ceremony had been fixed, could not have prevented the fact from becoming widely known, and the feeling of the Catholic population of Rome from showing itself openly, must be admitted. The Government, therefore, in the interval between the graviting permission for the between the granting permission for the translation and the night of the 12th of July, was perfectly well aware of the intention of Catholics to join quietly in the procession, and to show the remains of their once sovereign and spiritual father all due homage as they passed from street to street to their final resting place. And, as the Prime Minister acknowledged in his discourse before the Senate, although the Prefect of Rome and his subordinates applied to the Government for means to ure the public peace during the trans-ion, the Minister of the Interior and his Chief Secretary turned a deaf car to their demands and representations. Nor could the Government plead ignorance of the avowed intention of their own parthe avowed intention of their own par-tisans to raise a disturbance. The Riforma openly calls on Rome to drive forth from within her walls the Pope, whom it calls the Hannibal, the foe of the nation, and

had been thrown over the bridge of Saint Angelo into the Tiber." lt was a most magnificent spectacle which was beheld toward midnight of the 12th of July, 1881, in the great square in front of St. Peter's. From 6 o'clock the doors of the great church had been closed, no one being admitted but the members of the Pontifical court, the officials charged with superintending and registering the proceedings, the clergy attached to the Basilica itself, and such persons as had been succially invited. Of the had been specially invited. Of the services which took place in the interior you will doubtless obtain a description. I hasten to relate what occurred outside and in the streets of Rome.

all his adherents, and it urges every Italian city to do likewise. The Lega della Democrazia, the mouthpiece of the nitranadicals, expresses the real sentiments of the recent disturbers and of their

official leaders by saying that "it would have still more heartly applauded the disturbance if the remains of the old fool

Soon after sunset, and in spite of the intolerable heat of the weather, the people began to stream toward the Vatican through all the broad avenues and bystreets leading to the Piazza. The contadini from the Campagna had got tidings streets leading to the Flazza. The contadini from the Campagna had got tidings of the removal of the body, and the Trastevere also seemed to pour forth its entire population—stalwart men, mothers with nurslings in their arms and children clinging to their dresses, old women silently telling their beads as they wended their way along, and feeble, decrepit old men, who were wont to shout "Evviva!"

You could see hundreds of them seated or You could see hundreds of them seated or kneeling on the steps of St. Peter's, or beneath Bernini's vast arcades, all through the long hours of that calm, sultry, moon-lit night, listening to the sounds of psalmody from within the Basilica, or gazing wistfully toward those windows in the Vatican Palace which shone with such brilliancy. There were the rooms where Pius IX. breathed his last, and there, too, were the rooms where Leo XIII. kept the vigil of the dead with his immediate atten-

There was no other illumination beside the gas jets in the colonnades and the lanterns of the hundreds of carriages which extended down both sides of the vast space, and the street lamps of the avenues leading from the river bank toward the great dome of Michael Angelo. But over the mighty dome itself, over the lofty portice and the far-extending colonnades, over the tens of thousands of human beings standing or seated or kneel-ing in the great square, the full moon of July shed its soft radiance.

As midnight drew near, and the chants from within the closed doors rose louder in the still six and the moon heard?

in the still air, and the moon herself in the still air, and the moon herself ascended step by step toward the zenith, the silence outside among the vast multitude became more solemn, while the two great fountains shot up their columns of water, like columns of shining silver in the moonbeams. One after the other the confraternities and guilds from all the the confraternities and guilds from all the parishes of Rome began to pour into the square with lighted torches and processional crosses, reciting in subdued tones litanies and prayers, as they advanced by the left-hand colonnade and took up the position allotted to them.

Just as the great clock of St. Peter's track it the process of the publications.

struck 12, the eyes of the multitude were drawn toward the dome, which, together with the entire side of the Basilica to the left of the spectator, seemed all aglow with the most brilliant red light. This came from the Church of Santa Maria. near at hand, which had been suddenly illuminated with Bengal fires, throwing an unearthly brilliancy on the gigantic structure. An involuntary cry of admiration burst from the beholders. Then were thrown open the doors of the Basilica, and the casket containing the remains of his Holiness was borne out on the shoulders of the canons of the Basilica and placed in

a hearse drawn by four horses.

Only four coaches, bearing the prelates and officials bound by rule to be present on such accasions, were at first to accompany the hearse to San Lorenzo. This had been stipulated by the Government. But nothing short of the peremptory in-terference of the public authorities could have prevented the nobles and wealthy Catholics of Rome from taking part in the procession. There were hundreds of coaches waiting in the square to fall in line behind the four from the Vatican.

Most magnificent was the spectacle offered by the Piazza and the city beyond it as the hearse proceeded down the square it as the nearse proceeded down the square escorted by the scanty guard of carabineers sent by the municipality. Behind the hearse came the long line of priests and confraternities, all bearing torches or lighted tapers. There must have been at least two thousand of them: and as each sodality chanted in subdued tones its own psalms and litanies, their lights wavered and flashed more dimly, and the notes of their psalmody became blended with the loud prayers of the crowd near at hand as the procession crossed the Piazza Rusticucci and entered the Borgo. Stand-ing on the steps of St. Peter's where still lingered many of the old men and women who had been young with Pius IX. and had grown old with him, one could see that at the approach of the cortege people in square and street illuminated their

But any one who had cared during the day of the 12th, and during the 11th as well, to loiter in some of the most frequented cafes of Rome, or to stand near the corners and shady walks, where the students of the present Roman University congregate, would have felt sure that yonder line of torches and carriages will never reach peacefully the distant gate of San Lorenzo. Even now as the funeral hearse, with its escort of police and carabineers, approaches the bridge of St. Angelo, there is a formidable gathering of young men, bent on turning into dis-order this imposing demonstration. The hundreds of disturbers mix them-

The hundreds of disturbers mix themselves up all of a sudden with the confraternities amid the shouts of "Viva Pitalia!" They were in front of the Castle St. Angelo, on which the banner of Savoy had replaced the peaceful standard of the Popes. The officers of the garrison were calmly looking down on the scene of violence which they at a single word from their superiors would have prevented.

Meanwhile the confraternities struggled to maintain their ranks and to continue the chanting of their litanies. But to every invocation the crowd only answered by jeers or by repeated shouts of "Viv l'Italia!" "Viva il Re!" "Viva l'Esercito! 'Viva Garibaldi!" "A "Down with the Priests!" "Abasso i preti!"

From that moment the disturbance acquired ever-increasing proportions. It was in vain that the feeble guard of policemen and carabineers endeavored to drive away the disturbers from the line of procession. The confraternities of women were broken up, and the members, extinguishing their tapers, or casting them aside in their terror, endeavore to escape from their pursuers. Many of these women, on leaving the line of the procession, and not a few old or timid priests, who imputed their avanuable had to say the imitated their example, had to run the gauntlet among the crowd till they found refuge at home. So, as the procession advanced beyond the Tiber toward the heart of the city, all the anti-clericals in Rome hastened toward the sound of disorder, and the Government seemed to give up Rome to anarchy.

They had begun to illuminate the houses on both sides of the streets as the cortege proceeded. Nor did citizens cease doing so till the hearse was in Via Nazionale. The bodies of men forming the various sodalities maintained their array, continued their praying and chanting, and kept their sorely tried temper. In the square of the Gesu, however, the most courageous of the laymen began to defend themselves. The carriages in the procession were stopped, and the line of march was interrupted at several points. The interference of the police only seemed men, who were wont to shout "Evvivai" to add to the confusion. Forward went among the enthusiastic crowds who greeted, thirty-five years ago, Pius IX. the protection of its armed escort, while the manufacture of steel pens, Esterbrook's are of superior excellence. For sale by all stationers.

the rioters ran ahead to seize upon some vantage ground for another attack. The body of the procession, now straggling and disjointed, followed as best it might

body of the procession, now straggling and disjointed, followed as best it might through the pelting storm. It was too unequal a contest for the clerical portion of them, nevertheless. They could not repel violence by violence, and they threw down their torches, put away all badges of their profession, and tried to escape through the side streets.

On entering the Via Nazionale, the procession did not find a single house illuminated. By this time the mob seemed to have obtained complete mastery. They formed a compact body, and hemmed the hearse and its escorts all round, silenning psalms and litany, and singing the hymn psalms and litany, and singing the hymn of Garibaldi. The music of this hymn, like the strains of the "Marsellaise," intoxicates the crowd. A combined attack, with every available missile, was made on the small body of men whom no violence had been made to drive away from the neighborhood of the hearse. These were at length forced to defend themselves at length lorged to defend themselves with their only weapon; they thrust their burning torches into the faces of their foes, and then the yells of rage and pain only served to bring down the police and the military on both the guilty and the innocent.

authorities, alarmed by what had occurred near the Gesu and in the neighboring Piazza di Venezia, had ordered out a few companies of infantry. These lined the it. But their presence seemed rather to the presence seemed rather to encourage the assailants than otherwise, for they still attacked the procession shouting, "Viva il Re! Viva ! Escerito!" The troops also lined the streets at Piazza dei Termini, where the scenes of violence were renewed, and again the police and military instead of preventing disorder, only interfered when it was at its height.

only interfered when it was at its height.

It was then past 2 o'clock in the morning. Another half hour brought them to the neighborhood of San Lorenzo. Thither, however, the assailants had flocked in greater numbers than ever, determined, no doubt, to possess themselves of the funeral car of Pius IX. The military blew their trumpets to warn the assailants to disperse, but these would not be balked in their purpose. The confraternities, on their side, were encouraged to maintain their position stoutly by the view of the venerable Basilica, restored and embel-lished by Pius IX., all resplendent with light, and with its portals wide open to

receive his coffin. provoked by this last assault on a funeral provoked by this last assault on a funeral cortege, exclaimed, "Hurnah for the Pope-King!" "Viva il Papa-Re!" The Government journals say this cry was taken up by the others. At any rate, certain it is that at this moment the riot assumed alarming proportions. The military and police put forth unwonted energy, and the worst that happened was a shower of stones and a volley of curses launched against the funeral car. against the funeral car.

And so Pius IX. in death was borne, at

And so Flus IA. In death was borne, at 3 o'clock in the morning of July 13th, into the ancient portals of the Basilica, where he had so often come in life to watch the progress of the restoration and the freecoes which he caused to be executed along the nave. History must put it on record that a Roman mob stoned his mouldering body more than three year after death as it was borne to its fina resting place.

There was one man waiting during the long agony of these hours within the sanctuary of San Lorenzo for the arrival of the venerable remains. That was John Simeoni, the trusted Secretary of State of Pius IX. It was pitiful to see him, as the distant tumult came across the city to the solitudes around San Lorenzo, lift his pale face and tearful eyes upward in silent prayer. What a relief to him and to his companions when the casket borne safe into the sanctuary!

Leave we the weary pilgrims to pray near the remains they had followed and guarded while the office for the dead is chanted and the first requiem sung for the repose of Pius IX.

BERNARD O'REILLY.

WORTH \$200.

ADRIAN, Mich., April 5th, 1880. DAY KIDNEY PAD Co.: Gentlemen-We are having a very large demand for Day's Kidney Pads. They are giving the best of satisfaction. One of our customers has often told us that he would not take \$200 for the one he has if he could not get tor the one he has it he could not get another. Many others are expressing themselves in the strongest terms of praise, saying it is the first and only remedy that has ever given them relief or perfect ease. REED, BEACH & SMITH, Druggists.

Catarrh, Asthma and Cough.

FROM C. W. THOMAS, of Battleboro', Vt. "For ten or twelve years past I have seen troubled much of the time with Catarrh, which has kept up a continual irritation of the threat and lungs, attended with a severe cough. During this time I have tried many of the popular remedies of the day without the least benefit. The of the day without the least benefit. The past winter I commenced the use of Dr. WISTAR'S BALSAM OF WILD CHERRY, the beneficial effects of which have been very great, as after having used three bottles I find myself entirely cured of my disease. The Balsam has also been used in a severe case of asthma and cough which came within my observation, which yielded at once to the remedy. I recommend its use to the afflicted generally."

50 cents and \$1 a bottle. Sold by all draggists. druggists.

What's in a Name! The virtue of most of the patent medines with which the market is flooded

lies in the name, but the virtues of Bur-dock Blood Bitters lie in the fact that they cleanse the blood of impurities, and cure dyspepsia, biliousness and indisgestion. Price \$1, trial bottle 10 cents. Have you Tried It? If so you can testify to its marvellous owers of healing and recommend it to our friends. We refer to Dr. Fowler's your friends. We refer to Dr. Fowler's Extract of Wild Strawberry, the grand specific for all summer complaints, diarrhea, cholera morbus, dysentery, cramps, choice, sickness of the stomach and bowel complaints of infants or adults. Let its merits be known to all who have not ward it.

not used it. Improvements are constantly being made in the manufacture of steel pens,

HISTORY OF ST. PATRICE'S PUR. GATORY, LOUGH DERG.

The litigation about the title to the Station Island of Lough Derg, amicably settled at the recent assizes, had its insmediate and ostensible origin in the erection on the island, by the Lord Bishop of Clogher, the most Rev. Dr. Donnelly hospice for the better accommodation of the pilgrims. The hospice projects out a little way into the water upon the rock forming the island. Sir-John Leslie complained of this, but the bishop asserted his right to do it, and proceeded with the erection of the hospice. It was commenced about a year ago, and is now nearly finished. Sir John Leslie, by his proceedings, laid claim to the whole of the island, and the bishop was naturally alarmed that the right accruing from Elizabethan confiscations, and enforced at the point of the bayonet two hundred spice for the better accommodation the point of the bayonet two hundred years ago, but which in the meantime had years ago, but which in the meantime had been acted on, should be seriously put forward in the latter part of the 19th century. Accordingly the bishop was forced, however unwillingly, to defend, on behalf of the Catholics of Ireland, their right to

the ancient shrine.

For this the bishop had been obliged to For this the bishop had been obliged to undergo all the disagreeabilities of a harassing litigation, and find the money to prepare for the trial. This involved not alone feeing lawyers, but the investigation and copying of ancient records, and the employment of scientific men to enlighten the jury on the question at issue. It was a surprise agreeable to find, as the hour of trial approached, that the bishop and Sir John Leslie had found means to terminate to their mutual satisfaction and Sir John Leslie had found means to terminate to their mutual satisfaction what must have been—had it gone on—a very unpleasant contest. The terms of settlement are that Sir John gives a lease forever of that portion of the hospice which projects into the water, and, according to his contention, has encroached upon the bed of the lough, which he claims as his property. He withdraws all pretensions to the Station Island itself, and by this formal act the bishop's posnd by this formal act the bishop's pos-

session of it is quieted forever.

The island in Lough Derg known as Station Island, and also by the name of St. Patrick's Purgatory, consists of a bar-ren rock, over three roods in extent. The lough itself is a lonely sheet of water in southwestern Donegal, of a superficial area of 2,200 acres, and about six miles in There are in all 46 islands in the Lough. According to tradition, Station Island was the place to which St. Patrick retired for meditation and prayer. St. Dabheve, one of St. Patrick's contempor-aries, and a Welshman, established a religious community on the adjacent island and now known as Saints' Island. St Patrick's Purgatory was throughout the middle ages one of the most remarkable shrines in Christendom. It was here that O'Rorke, Prince of Breffney, was neaking his devotion when his absence gave opportunity for the tragic incident that forms the subject of Moore's melody, "The valley lay smiling before me." We have Calderon's "Purgatorio de San have Calderon's "Purgatorio de San Patricio," in which he sings here—

"With tootsteps strong and bosom brave, Looking for that mysterious cave Where the pitying Heaven will show How my salvation I may gain By bearing in this life the purgatorial pain.

The library of the British Museum has The library of the British Museum has two metrical versions of the pilgrimage of the Knight Owen to Lough Derg. Notabilities from remote parts of Europe mixed with the people of the country in performing the pilgrimage. But, like so many other places of the same sort in Ireland, unhappy davs were in store for it. The monastery on Saints' Island, the shrine on Station Island, with the neighboring lands, the endowment of pious generations, were confiscated in the general generations, were confiscated in the general generations, were connected in the general plundering that took place. In 1632 Sir William Stewart, by order of the Lord Justice (Boyle), expelled the abbot and forty monks from Saints' Island, and destroyed the buildings thereon, and the stone upon which tradition had it that St.

Patrick knelt, and other relies, were
thrown into the lake, and security was
taken by recognizance from the said
James Magrath, the owner of the island, that he would not permit friars or nuns to enter thereon.

In 1661, Dr. John Leslie, a Scotchman, In 1661, Dr. John Leslie, a Scotchman, was appointed by Charles II. Bishop of Clogher. He had previously been Bishop of the Isles, but, the episcopal office not being a profitable or popular one in Scotland, he contrived to get translated to Clogher, and founded the family now represented by the present plaintiff Sir Clogner, and founded the family now represented by the present plaintiff, Sir John Leslie. Second Queen Anne, chapter 6, reciting that the superstitions of Popery are greatly increased by the pretended sanctity of places, especially of a place called St. Patrick's Purgatory, in the County Donegal, to which pilgrimages are made by vast numbers at certain seasons, enacts that all such meetings are made by vast numbers at certain seasons, enacts that all such meetings shall be deemed riots and unlawful assemblies, and punishable as such; and all offenders are subjected, in default of payment of pecuniary penalties, to be publicly whipped; and persons erecting booths or cabins for the sale of victuals are also subject to penalties; and all magistrates were required to demolish all crosses, pictures, and inscriptions that were anywhere publicly set up, and were the occasion of Popish superstitions.

From the expulsion of the Augustinians down to about the year 1782, the spiritual

down to about the year 1782, the spiritual wants of the pilgrims were ministered to by the Franciscan friars. About 1782, in consequence of the penal laws, the num-ber of Franciscans in Ireland had become so reduced that they were no longer able to supply the pilgrimage with the priest, and the then Catholic Bishop of Clogher appointed the Rev.—Murray, P. P., Errigle-Trough, Prior. Since then the pilgrimage has been

Since then the pilgrimage has been under the care of priests of the diocese of Clogher, specially deputed by the Catholic Bishop of Clogher, who has uniformly intrusted it to a "prior" and assistant priest; and, notwithstanding every effort made by Government, the clergy and people kept almost continuous possession, and the present proceedings were the first serious effort for at least 100 years made to disturb them.

serious effort for at least 100 years made to disturb them.

The small island in a lonely lough, situate amid bleak, but impressive, mountain scenery, is exactly suitable to be the shrine of an earnest and faithful people. There is nothing to disturb the pious object of the pilgrims, who go there to relieve their consciences by fasting and prayer; and right well does it illustrate,

by its past history and present condition, A CRY FOR HELP FROM IRELAND. oy its past history and present condition, the Endying faith of the Irish people. The faith that Patrick planted in this country, the same that he professed and practised in Lough Derg, is as active and living to day as it was in his own time, Confiscation and coercion, fire and sword, have been employed in vain. Every year sees the whole of the Irish race represented by thousands of pilgrims from every part. sees the whole of the In-harace represented by thousands of pilgrims from every part of the country, joined by the representa-tives of our people from those far off lands to which persecution drove them, or adventure impelled them, all making public profession of the faith that Patrick taught our forefathers.

public profession of the faith that Patrick taught our forefathers.

Right well must the Most Rev. Dr. Donnelly rejoice that he should, in his own person, have reversed "confiscation." He has, in a simple, but effective, manner, vindicated the rights of the people. He is to be congratulated on his peaceful triumph; and his name as Bishop of Clogher will be larg remembered in con-Clogher will be long remembered in nection with his formal recovery o Patrick's Purgatory.

WHAT CATHOLIC MISSIONARIES IN ASIA ARE DOING FOR CIVILI-ZATION.

In every part of the world Missionaries are the pioneers of civilization. It is to them we are indebted for what we know of the interior of China, Corea, Japan. It

of the interior of China, Corea, Japan. It has been the missionaries who made known to Europeans the customs and languages of the East and who have facilitated their studies.

It was only in December last that an excellent and complete Dictionary of the Corean Language was published in Yokohama by the Missionaries of the Seminaire de Paris, who are in charge of the arrivance. de Paris, who are in charge of the arduous duties attending the Mission which has been so successful in Corea; and in May last a so successful in Corea; and in May last a Corean grammar, with a course of Graduated Exercises, was published in Yokohama by the indefatigable Missionaries who distinguish themselves not only by their zeal in effecting conversions by in effecting conversions but also in Literature and in the Sciences. The book which we now notice is a Complete Grammar, the Corean languages affording more material for a Grammar than the Chinese, by possessing an alphabet composed of eleven vowels and fourteen consonants, making a total of 25 letters. The vowels are placed either below or above on the side of the consonants. The substantive has nine cases, formed by adding one or two syllables to the radicals. The verb has four moods, the indicative, the imperative, the infinitive and the participial. The tenses are the following: present imperfect, perfect, past perfect, future, conditional, past future, and past conditional. The tenses are formed in different ways according to the radicals of the verbs.

The second part of the grammar is devoted to the syntax of the language and at the end they give the parsing of a fable from Esop. The Grammar concludes with an appendix comprising the calendar of the Coreans, their mode of division of the time in years, seasons and fortnights, their cycles, weights, measures, compass, with two tables, one giving the Corean genealogy, and the other a genealogical table of the name of the parent, and kin-dred. The last part of the appendix consists of the graduated exercises; which occupy the space of one hundred pages, and, which, without doubt, will be of the

guage was not known in Corea before the year 1122 B. c., when Koui-ja was made king of Corea by Ty-yee-mu-wang. The Coreans were then in a savage state and Koui-ja civilized them and gave them proper laws. The Chinese literature since that time has always been held in great esteem by the Coreans, and the Chinese became the official language in which are written the Annals of the Kingdom of Corea and all the scientific books. official proclamation are written in both languages, Chinese and Corean. Even in their intercourse the literate use the Chinese character, and in all the Government schools Chinese is taught, so that it is uncommon to find a Corean who cannot read Chinese. But as for the colloquial, very few speak Chinese; and so we may say that in Corea two languages are necessary to be learnt, the Chinese to write and the Corean to speak. The law class and the women generally do not know the Chinese characters, and use the Corear even to write. All the books of the Catholic religion are written in the Corean language and understood by every one. Whether the Corean before the time of Koui-ja had a literature it is difficult to say. What we know is that only one say. Corean has been printed at Peking, a medical work called Tong-ui-po-kam.— Hong Kong Catholic Register.

Waman's Wisdom.

"She insists that it is more importance that her family shall be kept in full health, than that she should have all the fashionthan that she should have all the fashion-able dresses and styles of the times. She therefore sees to it, that each member of her family is supplied with enough Hop Bitters, at the first appearance of any symptoms of any ill health, to prevent a fit of sickness with its attendant expense. fit of sickness with its attendant expense, care and anxiety. All women should exercise their wisdom in this way." -New Haven Palladium.

Take Ayer's Pills for all the purpose of a purgative, for Constipation, Indiges-tion, Headache and Liver Complaint. By universal accord, they are the best of all purgatives for family

Cholera Infantum.

That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Strawberry. All forms of bowel complaints, nausea and vomiting, from an ordinary diarrhea to the most severe attack of Canadian cholera, can be subdued by its prompt use. It is the best remedy known for children or adults suffering from summer complaints.

Burdock Blood Bitters

Cures all diseases of the blood, liver and kidneys, female complaints, nervous and general debility, and builds up the entire system when broken down by disease.

Convent of our Lady of Mercy, Bally-shannon, Co. Donegal,
July 25th, 1881.

Messrs. Editors:—You will confer a great
favor on us if you will kindly give the enclosed appeal a gratuitous insertion in your
influential iournal.

Being situated in one of the most impoverished districts of Ireland, we have great difficulties to contend with, and you will do a great act of charity if you kindly not not be to contend may He who comply with my request, and may He who forgets not the cup of water given in His name reward you a hundred fold, prays yours sincerely in Christ,

SISTER M. IONATION M'CARTHY.

Will you kindly recommend the appeal to your readers?

THE APPEAL.

will you kindly recommend the appeal to your readers?

We, the Sisters of Mercy of St. Catherine's Convent, Ballyshannon, county Donegal, Ireland, appeal most earnestly to the Irish in America, in sid of the building fund of our new Convent of Mercy here.

Brought here in 1867 by the most Rev. Dr. M'Gettigan, now Primate of all Ireland, we have been, for the past fourteen years, struggling in a house which has proved altogether unsuited to our wants, and which, by reasons of its unhealthy character, has cost us great loss of time.

Out of a small community of ten, six of our number died within a period of five months, all these deaths being in every instance the result of the damp, unhealthy house we still occupy.

But though it has pleased God to try ourselves sorely, yet we have not been left without warm sympathy and generous support. One gentleman in Wexford, a perfect stranger to this county of Donegal as well as to every member of our community, hearing of our sufferings, sent us a munificent donation of £500 as a start for a new convent building fund, and this munificence largely seconded by bishops, priests, and laity—and many of the last named not of our own faith—has enabled us to lay the foundations of a commodious and substantial building, and the works have not been carried as far as the roof. But our people here, though most charitable, are mostly poor, and our undertaking, involving an expenditure of £5,000 is for us a very heav carried as far as the roof. But our people here, though most charitable, are mostly poor, and our undertaking, involving an expenditure of £5,000 is for us a very heavy one. To discharge this liability the numerous and liberal charities of our countrymen at home have already enabled us to make payments to our contractor to the extent of £3,000, and it is to meet the large and pressing want of £2,000 still remaining that we now appeal to the generosity of the great Republic of the West.

Now, therefore, that the works are sus-

Now, therefore, that the works are sus-pended for want of further aid, we ask for the love of God, a share in that charity of our countrymen in America which has alour countrymen in America which has al-ready helped to raise up so many churches and convents in the old land of their birth and their love, and we turn especially to all those beyond the Atlantic who are proud to own the soil of old Tyrconnell as the to own the soil of old Tyrconnell as the land of their fathers to help us with a generous hand to raise up for God's poor a Convent of the Sisters of Mercy on most hallowed and historic ground. Our new building will be within a stone's throw of the famed "Abbey Assarce," its foundations are placed on the very spot, at the mouth of the Erne, where once stood the Castle of the lordly O'Donnells, and it will be the first convent erected in this ancient diocess. first convent erected in this ancient dioces

since the days of the penal times.

And now, for every help, however small, that may be sent us, we promise the only return that we can give—the heartfelt and retarn that we can give—the neartier and undying prayers of our little community, that the goodness of God may reward a hundred fold, even in this life, all of our country's sons and daughters in America who show themselves our benefactors and

our friends.

APPROBATION OF THE HISBOP OF THE DIOCESE.

DEAR REVEREND MOTHER—I carnestly recommend to the kind consideration of the charitable your appeal for aid to complete your new convent in Ballyshannon. It is sad to see the work stopped through the charitable while your Sisters are pin-It is sad to see the work stopped through want of funds, while your Sisters are pining away in their present unhealthy abode, and so cramped for space as to be unable to carry out efficiently the works of charity to which they have devoted themselves.

Trusting that your appeal may meet with the success which the purity of your motives and the excellence of your work deserve. I am, dear Reverend Mother, yours faithfully, "Michall Louis Higher Louis Bishop of Raphoe.

Letterkenny, 22nd July, 1881.

Donations will be most gratefully received and acknowledged by the Most Rev. Dr. Logue, Letterkenny, Co. Donegal, Very Rev. D. Spence, P. P.; Rev. H. A. Gallaher, C. C.; Rev. P. Kelly, C. C. Ballyshannon, Co. Donegal; or Sister M. Ignatius M'Carthy, Superioress, Convent of Mercy, Ballyshannon, Co. Donegal, Ireland. Ireland.

THREE MASSES ALLOWED ON SUN-DAYS IN MEXICO.

The Archbishop of Mexico has appealed to the Sacred Congregation of the Council to allow some of his priests on Sundays and holidays of obligation to say three Masses; and, notwithstanding the strip-Masses; and, notwissanding the stin-gent laws passed against it by Councils and Sovereign Pontiffs, notably by Innocent III, the Sacred Congregation of the Coun-cil has decided that in case of the Archbishop of Mexico there are valid ground bishop of Mexico there are valid grounds for an exception. It seems that in that diocese the number of priests is small and diminishing, and that they are altogether inadequate for the faithful committed to their charge. Consequently that unless they are permitted to say three Masses on Sundays and holidays of obligation, it will be impossible for many of the faithful to comply with the ecclesiastical precept. Moreover, his Grace assures the Sacres Moreover, his Grace assures the Sacred Congregation that as the poor and illiterate peasants in the country districts of his diocese are religioulsy-minded, piously in-clined, and fond of the external practices of worship, it is not at all unlikely that if they cannot attend Mass, they will fall hack little by little into the superstitious and heathenish cust: as of their pagan forefathers. Lastly, speaking from his own experience, the Archbishop feels that it is through the Church alone, where the two races meet, the white and the Indian, where the heariest which has so long stood where the barrier which has so long stood between them is gradually being removed

between them is gradually being removed, that a way is opening to mutual intercourse and Christian charity.

It is not surprising that such weighty reasons have prevailed. On December 20, 1879, the Sacred Congregation of the Council gave its opinion that for five years, if it so pleased the Holy Father, the unusual request of the Archbishop of Mexico should be allowed; and recently the Holy Father, signifying his cordial concurrence in this judgment, has granted the requisite permission.

g grave—a last fare-od, and then? re least wish to hear most to our advane Hub. tonic offered to the as much real intrinsic itters. Just at this

en the stomach needs ood needs purifying, remedy is Hop Bit-revention is worth a wait until you are ease that may take over in. - Boston Globe. Defeated. tson writes : "I was

tson writes: "I was il debility, want of i, etc., so that life using Burdock Blood hau for years. I canrs too much. Reliable. as stood the test of Extract of Wild orbus, and all manner ps, cholera infantum,

mmer complaints.