

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4.

LONDON, ONT., FRIDAY, FEB. 10, 1882.

NO. 174

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Two Journeys.

"I go on a journey far away,"
He said—and he stooped and kissed me
Then
"Over the ocean many a day
Good-bye," and he kissed me once again.
But only a few short months had fled,
When I answered my husband's kiss,
"Ah, he will come back soon I know,"
I said, as I stooped for the parting kiss;
"He cannot tarry, he told me so."
"There is never a land so fair as this,"
Again I stood by my husband's side.
"I go on a journey, sweet, to-day;
Over the river the boatmen glide—
Good-bye; I shall linger long away."
I said, as I stooped for the parting kiss;
"He cannot tarry, he told me so."
"There is never a land so fair as this,"

CATHOLIC PRESS.

Irish American.
When an Indian baby is born the medicine man looks out of the door, and the first object he sees furnishes the child's name. Hence "Sitting Bull," "Red Cloud," &c. If this rule were followed in Tipperary at present, most of the children would be called "Discontented Peeler," "Thundering tear-head Emergency Man," or "Landlord looking both-ways for Rent Day."

Detroit Home Journal.
Parents cannot exercise too much care in the selection of proper reading matter for their children. And especially should they be careful to warn them against perusing the pernicious stuff that is being scattered broadcast over the land in the shape of sample copies of certain New York weeklies, the pages of which are filled with insipid love stories, blood and thunder narrations, etc., positively hurtful to youth and which cannot be read without leaving the germs of an insidious poison ranking in the mind. During the last month there have been at least a half-dozen men engaged in the gratuitous distribution of specimen copies of these vile sheets amongst 25,000 homes of our city. These sample papers are made unusually attractive and contain the commencement of several stories which are to be concluded in future numbers of the papers. We earnestly advise Catholic parents to banish all such despicable literature from their homes as they would the presence of a snake or deadly scorpion. Hundreds of poor unfortunate who walk our streets to-day have been morally ruined by the perusal of immoral literature. Parents should see to it that the precious souls which have been entrusted to their care are not corrupted by the reading of bad books and papers.

Win. J. Roche in New York Irish Nation.
Now what are the millions annually sent out of Ireland, wherewith to pay for British goods, but another form of rent-tribute to the foreign enemy? Will our people become really prosperous, spirited, and national until they begin to make at home what they use at home? What can be the effect on Irish ideas when the hat that an Irishman wears on his head is of English make; the shoes on his feet, of English manufacture; the nails in his house and in his horse's shoes from English shops; and the match with which he lights his lamp, is brought from across the channel? No! you cannot awaken a lasting and efficient national spirit in Ireland until the people give every advantage to everything that is or that can be produced at home, as against the products from abroad, and particularly as against what is sent over from the enemy's lines. Besides this, let us imagine the land freed from the curse of landlordism, and the people in possession of the soil. What then? Do you find to-day one purely agricultural country that is really wealthy, or that has a front place in the march of civilization? Not one. Contrast the United States with Mexico or Brazil; France with Spain or Italy; Belgium with Russia. I urged the Executive Committee of Seven to issue an address on that subject to the people of Ireland, advising them to continue

and broaden the movement. They would receive it well—coming from friends living in a great manufacturing country, and whose knowledge and experience give weight to their recommendations. Whether it will be done or not I can't say. You, however, needn't wait for them. A good editorial on the subject, and the article marked, and sent to every journal in Ireland, will be of much benefit, and a creditable thing to yourself and your paper. I am not alone in this opinion. Up here, in this manufacturing centre, they think a good deal on that matter. And really, what does England care about our resolutions and indignation meetings? The only way to prick her blunted conscience is by doing practical things, in the way of reducing her revenue, and, consequently, diminishing her power and influence. What do you think?

Catholic Columbian.

When Leo XIII. proclaimed the extraordinary Jubilee of last year, he directed the prayers of the faithful throughout the entire world to be offered up for the welfare of the Church. She was suffering persecution in one place, was struggling for existence in another and was visited with scandals in different countries. To overcome all these and influence the hearts of Catholics still more, was the Jubilee declared. Prayers, "astings and alms deeds"—the eminently good works—were destined to appease God's anger and draw down Heaven's blessings. No sooner did the year of Jubilee expire than its signal changes wrought in the condition of the Church in hitherto greatly disturbed countries. Germany has ceased her persecutions; Bismarck courts the favor of the Catholics at the Vatican; the Ecclesiastical Bill has passed the Landtag, which permits the government to dispense with the oath of allegiance from Bishops, readmits dispossessed Bishops to their benefices, allows foreign priests to assume ecclesiastical functions and provides for the resumption of monetary grants from the state, which shall only veto appointments of priests when they appear to be unfit for their posts. Russia has pardoned the Polish Bishops held in exile. The powers on the continent in general are beginning to consider seriously the status of the Holy Father, and the cry of a few weeks ago that the Pope was to leave Rome is changed into a joyful prediction that Humbert must find a capital elsewhere. England begs for a Papal Nuncio at the Court of St. James. In all other countries to a greater or less extent, we can observe a decided change of feeling towards the Catholic Church. It may be one of worldly policy, but God may turn that policy into wisdom, which will have its fruition in true faith.

The armed band of lawless bullies that are prowling over Ireland no more represent the people of Ireland in their struggle than do the "cow-boys" of our western plains represent the American people. Those murderers and robbers are evidently not even desirous of doing good to Ireland. Their object is simple villainy. That they do injure Ireland's cause is evident, for in the face of their reported outrages upon innocent men and women, how can the world sympathize with the objects of the Land League, that seems to be responsible for the acts. We say that the Land League could not gain better points than by assisting in bringing to punishment these assassins and outlaws. It is true that all the reports of "outrages" are not to be relied upon, but we are sorry to see that Irish exchanges contain many accounts of terrible deeds. All these papers of Ireland, and the Land League leaders themselves deprecate the state of affairs for God's, humanity's, and their nation's sake. But the British Government cannot hold itself inculpable. Its coercive measures and tyrannical oppression of the peasant have almost crushed out all the humanity that he had, and his instincts are whetted to the preservation of life and revenge for the wrongs he has suffered.

The individual who is open to conviction and not too conceited to rely upon his own judgment in all things nor too bereft of reason to leave all the thinking to be done by others, will listen to argument. The man or woman, however, who believes his or her judgment in all cases infallible, or inconsciously follows a phantom light, will notarken to argument, and will walk away from the reasoner, or if it is a newspaper, will immediately order it discontinued. We have never lost a reader under

these circumstances. They will be even more anxious to see the paper at the expense of a neighbor.

Catholic Review.

A most interesting occurrence is narrated by the French Journal de St. Malo. "On October 18, 1881, the ship Alfred, coming from Newfoundland, was overtaken by a terrible storm; suddenly a severe squall occurred, and a huge wave swept the deck. The crew were promptly at work, but their exertions seemed unavailing. Then the men fell down on their knees, and made a vow to Her so beautifully called the "Star of the Sea." Their prayer is heard, the peril disappears, the vessel is saved. Wednesday, Nov. 9, early in the morning, 80 seamen, young and robust looking, met at the door of the Cathedral of St. Servan. They were the Alfred's crew. They were simply clothed with white duck pants, and a white shirt, without shoes or hats; they took up the line of march, bare-footed and bare-headed, and went from St. Malo to Dinan towards St. Iwan. After an hour's walk they reached the altar of the Madonna of St. Iwan. A Solemn Mass was celebrated, when all received Holy Communion and evinced their gratitude for their very remarkable preservation." This pious custom is not unknown in Brooklyn, where frequently foreign sailors visit the Catholic churches, to thank heaven for their preservation from the perils of the sea, through the power of the Queen of Heaven.

India is a far away place to go in order to get a lesson in education; yet we may learn even from India. A batch of Protestant missionaries set sail from this port last week for the ostensible purpose of converting the Indians to one or more of the forms of Protestantism. A morning contemporary reminded them rather sharply, that they would be better employed at home in converting our own heathen and endeavoring to convert some of the evils that ride in so free-handed a manner through this land. But then, when it is a question of salary, an American missionary is prepared to sacrifice a good deal for the sake of his country, and India is not altogether an unpleasant country to live in.

The progress of Catholicity in India and its dependencies is satisfactory in one sense. It is at least progress, and is shown by the existence of many admirable institutions of piety and learning. The average percentage of the Catholic population is about equal to that among all English speaking peoples; and the wants of these Catholics seem, as far as one can judge, fairly well provided for. There are some excellent Catholic newspapers published in India, and the dependencies, which is sufficient evidence that there must be satisfactory demand there for able Catholic journalism; and if the Christian religion makes lamentable small progress among the native races in India, this is doubtless due to the government, which to a very great extent, has been a government of tyranny, extortion, brutality and insult to the native races. Human beings cannot be expected to love, honor, and reverence a religion which is to them the embodiment of oppression and cruel exaction. Had a Christian power ruled India during the century, the progress of Christianity among the natives would doubtless have been very different.

Western Watchman.

BISHOP RYAN, who was invited to attend the Anti-Polygamy meeting held in this city last Monday, sent the following letter in which he hits modern divorcees a rap.
St. Louis, January 28, 1882.—Rev. W. W. Boyd: Reverend and Dear Sir—Though I shall not be able to attend the meeting on Monday evening, I beg to assure you that I am heart and soul in favor of the movement for the abolition of the white slavery of Mormon polygamy. As the successive polygamy of modern divorce is scarcely less demoralizing, I beg to express the hope that the intelligence and energy of the country may be next directed to its abolition. Your obedient servant,
P. J. RYAN

The Protestant denominations of the whole country are aroused to the immediate necessity of destroying root and branch, the "twin-relief" that flourishes as a green bay-tree in Utah. We do not know that the keeping of simultaneous wives is any worse than taking several in succession by means of divorce. The preachers are the authors of the latter style of polygamy.

Baltimore Mirror.

The Bishops assembled at the Second Plenary Council of Baltimore promulgated a most emphatic denunciation of round dances. In a pastoral letter to the faithful they declared: "We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashionable dances, which, as at present carried on are revolting to every feeling of delicacy and propriety, and are fraught with the greatest dangers to morals." This solemn warning has not been sufficiently respected. Catholic men and women have waltzed and polked in their homes with as much abandon as the most worldly. Against this, their misconduct, only a general protest can here be made, for this paper cannot invade the privacy of dwellings for subjects of censure. But members of societies composed of Catholics have for long flagrantly violated the directions of their prelates, and on summer excursions and at winter balls have taken part in those forbidden dances. This is a public scandal, and it should be stopped!

Boston Pilot.

A NEW YORKS minister, the Rev. Dr. Crosby wants the army turned loose to the Mormons, to prevent "a mass of wretched foreigners from getting into the centre of the country's social life and civilization." Are the Mormons altogether "a mass of wretched foreigners"? That they recruit their ranks in certain parts of Europe is very well known. According to statistics produced in Congress, the other day about sixty per cent. of the Mormons were born in the United States. Certainly the men who built up the foul Mormon "Institution" were not foreigners, any more than those who created the infamous Oneida Community, where Guiteau graduated.

There is no originality in the English method of tyranny. The old trick of convicting on the testimony of a hired informer is ever resorted to, with the same uniform success. "Harry Duff" has his latest prototype in Connell, the Cork miscreant, whose perjury has just sent two men to prison for seven years. He testified that he had himself sworn in the two accused, in the name of the Irish Republic. There was no attempt at disguising the fact that he had acted as a hired informer and traitor. The jury went through the formality of staying out two hours, and Judge Fitzgerald, in sentencing the two convicted men, was careful not to discourage other informers, as he said that while he "hoped that the sentence might have a good effect on the community, from his experience he thought the trouble would not end." So long as there is a pound of blood-money to be earned in that way there will always be miscreants to inveigle unsuspecting men into conspiracy, or, failing that, to invent conspiracies and conspirators to order.

Milwaukee Catholic Citizen.

PARENTS who allow their children to grow up wild, without training or guidance must be prepared to take the consequences. The father who permits his boy to "loaf" and acquire disreputable habits between his thirteenth and eighteenth year must stand out of the way when the boy becomes twenty and twenty five. The mother who takes delight in having her daughter do nothing, and learn no useful occupation must be prepared for the burden that will fall upon her. Do such parents deserve sympathy? We think not. But society is to be commiserated that such persons ever became parents. No law is so inexorable as the law of retribution. Neglected duties are punished by disobedient good for nothing children. And it is well if the punishment is confined to this world. In many cases the responsibility continues in the next world also. Of course it does happen that children become bad, disobedient, aye, and lost through no fault of the parent. But can you say this has been the case with your children? Is your conscience perfectly easy upon the point? That is a personal question with the parent himself.

It is stated that Dr. Carr, Professor in Maynooth College, Ireland, has been elected *vicarius* for the See of Galway, left vacant by the transfer of Dr. MacEvilly to the Archdiocese of Tuam. The second place, that of *diatona*, is held by the illustrious Dominican preacher, Father Tom Burke. On account of the feeble health of Father Burke, and his great unwillingness to assume the Episcopal dignity, it is presumed that the final choice will fall upon Dr. Carr.

A CLEVER REJOINER.

We commence this week the publication of Rev. Father McKeon's able reply to a very flimsy and ill-natured attack upon his recent lecture on the "One True Church." Father McKeon's reasoning will be found close and well-knit and his argument unanswerable. His reply addressed to the Parkhill Gazette is as follows:
SIR.—In your last week's issue I find a communication, headed "Remarks on Father McKeon's Lecture," and signed by Thomas Armstrong. From the drift of Mr. Armstrong's remarks it seems evident that he never heard my lecture, for he erects his criticism on hearsay. Now I have positive proof that Mr. Armstrong never saw my manuscript. How then could Mr. Armstrong criticize a lecture that he neither heard nor read? Such a procedure naturally leads me to suppose that, my opponent is actuated by a love of notoriety rather than by a love of religious zeal. According to the liberal and impartial journals of Parkhill, my lecture was delivered in such a charitable spirit that no one could take any offence thereat, and I think the congregation then present will still bear them out in their verdict, without declaring our Parkhill journalist "simple-minded." In this connection I may remark that I have never yet mentioned the word *Protestant* in Church. I have preached in a great many places throughout Ontario, but no one ever heard me mention the name of any denomination except our own. Notwithstanding this, my lecture, which excited so many good people, seems to have nettled Mr. Armstrong considerably. This, however, is not to be wondered at, for we all know full well that the *viper* sneaks poison from the same flower from which the *honey* sips honey. It is to be regretted that Mr. Armstrong's controversy as my worthy opponent has done, still, when duty calls me, I will not refuse entering the arena of polemical discussion to break a lance—even with this venerable *Gazetier*.

But let us analyze Mr. Armstrong's communication. 1st, he attacks the primacy of Peter and the succession of Pope Leo XIII. 2ndly, he interprets the Catholic doctrine concerning those who may be saved. Lastly he accuses me of selfish motives in delivering my lecture. These, I believe, are the salient points of Mr. Armstrong's criticism.

What does the Catholic Church mean by the "Primacy" of Peter?
It means that Christ conferred on the Apostle, Peter, the first (primus) place of honor and jurisdiction in the Government of his entire Church, and that this same spiritual supremacy has always resided in the Popes as being the successors of Peter. In other words, the "Primacy" means that Christ appointed Peter to be the first visible head of his entire Church on earth in things spiritual. This is not my own private definition of the *primacy*—it is a definition sanctioned by two hundred and fifty millions of Roman Catholics.

Mr. Armstrong says "that Christ's appointment of Peter as Governor of his Church is not supported by scripture." This is a sweeping assertion without one solid proof, as the sequel will show, "and such an assertion is of no weight."

Here are three of my propositions:
1. Christ established a primacy of power and jurisdiction in his Church.
2. Christ willed that this primacy should be perpetuated in his Church to the end of the world.
3. The Roman Catholic Church alone has this primacy.

I proceed at once to the proofs of the propositions in the order in which they are stated.
1. Christ established a primacy of power and jurisdiction.
In the first place Christ could establish a visible primacy over his entire Church, because being God, he is infinitely powerful. 2dly, Christ should have established a visible primacy over his Church, because such a person is necessary for every society, aly, Christ did establish one supreme visible ruler over his Church, as we shall presently see from scripture.

Every well-regulated civil society on earth has a supreme visible head, Queen Victoria is head of Great Britain; Alisha is head or prime of the United States Government; the Sultan sways the Turkish Sceptre. God is the invisible head of all nations, Prov. VIII, 15. Yet all these nations or societies have each a visible head, and without such a head they would soon be reduced to the condition of a mob, as happened in France after the fall of Napoleon III.

Hence the Christian Church should have a visible head. But you may say God is head of the Christian Church. This is true. God is the recognized head of Great Britain, still they have a visible Queen there. God is the recognized head of the United States, still a visible President is required there. Yes, God is the invisible head of every well-regulated civil Government, just as he is the invisible head of the Christian Church, still the Christian Church, as well as every other society requires a visible head.

Every civil society is established for some end—this end cannot be obtained without order—order cannot be obtained without unity, nor unity without one supreme visible ruler. In every civil society in the world—even in our Dominion of Canada—we find our supreme visible ruler, who holds in his hands the reins of Government, and without whom anarchy and revolt would soon reduce his subjects to the condition of a mob.

Yet this civil society is constituted only for one people—this visible head has only certain limits to govern, and still this visible primacy is of vital importance. Now if a visible primacy is necessary for a small Dominion like Canada, for a similar or even a greater reason, a supreme visible

ruler is necessary for a Dominion that was to extend over the whole earth. Such was to be the Church of Christ. That Church was destined to visit every land the sun shines on—"Preach the Gospel to every creature," Mark XVI, 15. "Teach ye all nations (Matthew XXVIII), were the last words that Christ said upon earth. How then, I ask, were so many children to be kept together in the one true religion, without one supreme visible ruler or judge to decide all final questions of doctrine?

If Christ had conferred equal jurisdiction on all the Apostles, or if, in other words, he had not appointed one visible primate over all the others, what would be the outcome? The different parishes would naturally select as their head leader the immediate founder of their parish, or at all events his successor. And thus the death of all the Apostles, there would be 12 or 13 different religions. Who then would give final decisions in questions of doctrine? Would all Christians retain the "one true faith," if there was no supreme Primate to decide what belonged to the true faith? If there were no supreme visible Primate over these Christians, to decide controversies, would there be any doctrinal unity amongst them? No, there would be no more unity amongst them than there would be between an orange, a potato, and a head of cabbage tied together by a shoestring. Now that is the kind of Christian unity Mr. Armstrong advocates when he attacks the primacy of Peter. God is one, truth is one, and so the Christian religion should be one (John XVII, 11.) The true religion must be one, because God could never sanction contradictions—truth and falsehood.

Therefore the true religion of Christ is one. Now, how long after the death of the Apostles would the Christian religion remain "one," if there were no supreme visible Primate capable of deciding controversies and preserving the unity of faith.

But let us put the case still more forcibly. The Church of Christ is a society. Philosophy tells us that a society signifies "a multitude of intellectual beings, using the same (similar) means to reach the same end." (Elf De Soc.) Now the members of Christ's Church are intellectual beings; they use the same faith and sacrament in order to arrive at the same end, called Heaven. Therefore the Church of Christ is a society—moreover it is a visible society. Why? Because its members are not invisible spirits—they are beings that are both visible, and needful of visible guidance.

Therefore Christ's Church is a visible society. Now every visible society or church requires a visible head. It is just as absurd to suppose that a visible church could subsist without a visible head as to suppose that a train of cars could be moved along without a locomotive. True, God could intervene directly and conserve the unity of his church just as he could intervene directly and move a railway train. But God always uses instruments to execute his designs. When God wished the Israelites to escape Pharaoh did he intervene directly? No; he used Moses as his instrument. When God desired to furnish the Israelites with water, did he intervene directly? No; he commanded Moses to strike the rock in the desert. Did God intervene directly and restore Paul his eyesight? No; he used Ananias, his instrument. Hence it is absurd to say that God intervenes directly in the outward government of his church, God never intervenes directly in the government of any nation, neither does he intervene directly in the outward government of the Christian Church. God was never the Jewish Church, as every Bible reader will admit, and yet we find that even the Jewish Church, small as it was, had a visible head, who was to decide all controversies concerning religion. This is clearly shown from the 17th Chap., 5th, 9th, 10th, 11th, 12th verses of Deuteronomy.) St. Paul intimates clearly (1 Cor. X 7 & 12, also Hebrews X 1) that all things happen to the Jewish Church in figures foreshadowing what was to take place in the Christian Church. Therefore, the office of High Priest or the primacy of the Jewish Church was a figure of something in the Church. Now, what was this visible primacy of the Jewish Church a figure of, unless it is the visible primacy of the Christian Church? But here is my argument in a nut-shell:

Every visible society requires one supreme visible head. The Christian Church is a visible society. Therefore the Christian Church requires one supreme visible head. Wherefore if Christ wished his Church to last until the end of the world his present providence requires that Church, unless God himself would intervene directly and act as visible head, and this is something that God never does, as I have already shown. Hence a visible head or primate is necessary for the Christian Church. Now, 1st, I have proved that God could appoint a visible primate over his entire Church, because he is omnipotent. 2dly, I have proved that God should appoint a visible primate over his entire Church, because it was necessary for the unity of his Church. Now, 3dly, I will prove that Christ did appoint a visible Primate over his entire Church.

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TO BE CONTINUED.

The Sinner in the Rain.

The rain is falling in guided beads. The earth is refreshed as by holy chrism: The trees like neophytes bow their heads Under the waters of baptism.

A WOMAN OF CULTURE.

CHAPTER VIII. AN EAVES-DROPPER.

The sixth day of his illness was sinking into a soft-colored twilight when John McDonnell could be said to have recovered in some degree the use of his limbs, though not of his tongue, to have been roused from the deadly nightmare which had so long held him fast, and to have come forth almost a second Lazarus from his living tomb.

On that memorable evening when, sitting in the library, the hand of God had struck him, and he lay stunned, dazed, helpless, ignorant of what had befallen him, when from the hurrying steps, the frightened faces, and smothered expressions of alarm and grief from those around him he learned that he was become mortally ill, that his life hung in the balance, an agony had overshadowed him as terrible as the peace and security of the present moment were grateful.

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the Zondavost, of the Norse-sages, of the moral follies, madneses, and idiosyncrasies of philosophers, than of the Christian faith and its necessities. He had lived a pagan, she would help him to die one. Every accessory of death only added to his despair. It would have been a relief to toss himself about and scream his blasphemies in the ears of horrified listeners.

Killany's assurance to Nano that his illness was not absolutely dangerous relieved him of many of his apprehensions. The fear that had weighed him down as a nightmare departed, and he slept from exhaustion. His sleeping thoughts were scarcely less fearful than his waking ones. The deadly burden of his helpless limbs intruded itself everywhere. He walked in lands blessed with eternal summer, but with the presence of venomous reptiles. They filled every place with their loathsomeness, and the more beautiful the spot the more terribly was it infested. If the appearance of fruit tempted him, and he approached to pluck it, a snake started from a concealment, and he could not fly with his dead limbs. When thirst brought him to a spring a coiled serpent lay beside it, forbidding all approach, or his helplessness was too great to bear him to the wished-for spot. Hungering and thirsting with water and food within easy reach, Tantalus-like he moved through the weary night, waking at times in deadly fear, and always unable to express it more than a smothered groan.

The days wearing on brought him but little rest or satisfaction. The sun, that came through the window and lay in a golden heap on the floor for some hours each day, was his only companion. It was dumb like him, but it came from heaven, and as he had learned to pray, he sent childishly earnest prayers to God with the fair messenger, begging that it, at least, would understand him and bring back a speedy and favorable answer. Each morning his eyes waited for the first ray that illumined the glass, watching until a thousand of them were flooding the room with light; and then he asked in his mind what news, and pretended to feel comfort that the answer was never made. His limbs were not the only parts which disease had affected.

Nano's devotion and filial tenderness were surprising but very acceptable. He wondered that he had not claimed so much that was sweet from her before, and remembered with shame how he had rejected her childish advances. His neglect had now recoiled on himself. She, whose loving eyes should have been first to interpret his suffering, was last to understand. And, alas! the tempter had won her into direct disobedience when the knowledge had reached her through others. The very consciousness which she shared upon him were prompted as much by remorse as by affection. She was wronging him in his helplessness, playing the hypocrite instead of the true daughter, because of the same love of wealth and station which had been his characteristic and was the cause of his present despair and suffering. Killany's presence he could not endure. It was like the sight of a devil, and yet he dared not show his disgust and hatred. He would be out of his power soon when the great restitution would be made. Nothing could delay that now, he thought. He was an old man, broken down by disease, and his name would know him no more. He must prepare for death, and his first wish was to be cleansed from his soul those stains whose existence there had made the past week so terrible. He did not think of consequences but in the vaguest way. He was only anxious that a priest should come to take his confession and direct him in the thorny path which he and his daughter might have to tread. In Nano he had still great faith, and was angry with himself when Killany's assertions as to her utter want of the religious principle found a lodging-place in his disturbed mind. She would not retain the wealth of another at any cost. Her pride, at least, would push her down to comparative poverty in preference to maintaining their present state at the expense of others.

It was a moment of supreme satisfaction to him when, after eight days of enforced silence, he was able to articulate a little, and could move his hands sufficiently to write his name on a leaf of paper. He thanked the sun that morning with glad tears that at last he had been heard, and very gratefully, very humbly and penitently, received the priest and his admonitions. He was ready, anxious, and willing to do all that was required of him; but being unable to speak connectedly or continuously, or even to utter a long sentence, the priest contented himself with putting him in the proper dispositions for the confession to be made three days later. McDonnell determined to spend those days in planning his method of restitution.

Here the work of the evil one began. Confession is a humiliating and irksome thing even to the humblest of souls, and the devil, whose personality nowadays culture has banished from the circle of the truthful or possible, finds in it the occasion of his greatest triumphs as well as of his sorest defeats. The greater the sin and the more hidden, the greater the difficulty of confessing. McDonnell was about to strike, as he thought, a death-blow in the mind of one man at his own commercial integrity and purity of character, which was highly estimated in the world. This was no temptation to him, who had so severely suffered from remorse. Health and confidence were slowly returning. The misery of the past few days was becoming no more than a dream, and its sting was already half lost. The price which confession would cost him was tremendous—full restitution of his ill-gotten goods. The question rose vague and shadowy, yet importunate and daring. Why go to confession now? Why make restitution now? He had intended death, as he had at first intended. He put the thought away with a shudder, receding the flames that heaped about his bed on that dreadful night of his early sickness. Still the idea thrust itself forward. His mind was pitifully weak. He yielded to every influence brought to bear upon him, and magnified terrors or securities to an extraordinary degree. This act of justice which he was about to per-

form haunted him day and night. It looked at him from every object about which his disordered fancy could throw the attributes of life. The portraits on the wall, the marble figures on the mantel, the dragon-heads about the grate seemed to leer at him and say, "If you do this we are yours no more." Nano's pale face and troubled eyes disturbed him. She would be the chief sufferer. Wealth was not what it had been to him, but to her, so beautiful, so talented, so deeply in love with it, there was nothing he could offer to compensate for its loss. She would not be poor, but her present condition of life would be reduced to more than one-half of its magnificence.

The struggle in his breast between good and evil went on with varying fortune until that day which the priest had appointed to make his second visit. It was the turning-point of his career, and it found him undecided. Under such circumstances he who hesitates is lost. He could not resolve upon a final effort, could not determine to thrust aside the devil and do right at once and with honest courage. It was evening, and he sat in his invalid chair near the window through which the messenger sun had shone so cheerily during his illness. It might have reproached him now for his weakness, as before it had comforted him; but he was already below the horizon, and the red-tinged clouds were the only indications of his presence. He could feel that he was losing his feeble hold on heaven, and knew in a confused way that the blame must rest with himself. He would not pray. He feared almost that his petition for help might be granted, and the resolution he had taken would so cripple his daughter's fortune while he yet lived. The fading sun seemed to be receding less than he from heaven. Its rosy pathway downward seemed to be his own over which he was hastening back to earth again when he had been almost at the gates. The twilight slowly darkened. He heard the ringing of bells and the tramping of horses' feet on the avenue, and listened trembling to hear the sound of the priest's voice in the hall. He was mistaken. The priest had not yet come. There was a few minutes' respite for the unfortunate. He lay back in his chair relieved, and with the weariness of a child, fell asleep in the midst of his harassing thoughts.

It was an evening of anxiety to more than him in the cold, lonely, sin-stricken dwelling. Nano had listened with no less dread for the priest's coming. She no longer doubted the story of her father's sin, so many had been the confirming circumstances in his late behavior, but for his sake she continued to look coldly upon Killany, his pressing advice, and his eager offers for assistance. To-night the dreaded confession was to be made, and it was to be presumed that restitution would follow. She had learned that the absolute poverty which at first she had apprehended was not to reach her, but the loss of three-fifths of her present fortune. Poverty was nothing to such shame. Yet out of her misfortunes there seemed no avenue of successful and honorable escape, and she grieved and fretted, and the hours of grace went by, in hopeless misery. When Killany arrived with the intention of persuading her to adopt his method of deliverance from the danger, he found her in one of her strangest moods.

"I need not mention to you," he said, "the crisis that is to be developed this night. You have thought of it often enough. The last time that the priest was with your father it was agreed that he should make confession at his time, which means simply that he will throw away his property and yours on the poor, or rather on such money-begging adventurers as the priest."

"You were listening," said Nano, with scornful composure, "to that last interview. You could not respect the privacy of your father's room."

"I understood your necessity better than yourself," he answered in apology. "I did not wish that you should be taken by surprise, and I concealed myself in the room. Nothing was said that I did not expect to be said. The danger is knocking at your door."

"Let it knock," she returned haughtily. "I do not fear. Do you imagine that I would retain one penny of a property which is another's? Whatever my father does in the matter, if it be within the bounds of reason, shall have my full approval and support."

"I applaud your resolution," he said calmly. "The property belongs to no one, and your father, who has weakened mind, will not act within the bounds of reason. The heirs of the property are dead. To no one can restitution be properly made. But the Roman Church requires that it be made to the poor, to some good work—a very fortunate arrangement for his reverence, who will now be enabled to pay off the debts on the asylums and other institutions of his diocese."

Nano was startled at this piece of intelligence, but she was careful to allow no tell-tale expressions to appear on her countenance. "It is not our property, nevertheless," she said. "I leave all to the wisdom of my father and the priest."

good kicker, for he will safely toe it into his strong-box. Take my advice and hear what passes between—"

"Sir?"

"I beg your pardon. Where great interests at stake one should not be too nice in talking risks. I wish you, cousin, a merry evening."

He went away chagrined but hopeful, half conscious of the dimmy he left behind. Nano was now face to face with her destiny, as the "cultured" love to say of those delicate situations where nature and the devil on one side struggle fiercely with the soul and grace on the other. It was easy to submit, while the danger was remote and looked like the cloud no bigger than a man's hand, to roll out platitudes of transcendental virtue, heroism, and self-denial, and to be politely scornful towards the practical but foul-smelling suggestions of Killany. Yet here was the hour of her trial. The feeble step of an old man on the stairs without was sounding a war-cry in her soul. Alas! instead of meeting the enemy with calm, unshaken demeanor, according to the best and most approved and most inspiring rules of the school, as she had so lately met Killany's dark suggestions, she was meditating a parley and a disgraceful surrender. The maxims of Confucius and Seneca were making a helter-skelter retreat over the moral plain, being very much more ornate of peace than of the sneers of war. "No heirs," Killany had said. "The poor will have all." Why not she rather than the poor—she whose father had garnered, preserved and increased the wealth which its original owners were not living to claim?

The priest's step was at the head of the stairs. If she decides at all it must be done quickly. One minute of time is given her, for his reverence stops to rest after his ascent, and then comes slowly to the door on his bad legs. One minute, and the battle is fought and lost—lost, but not for Satan. Honor and self, mere material things, have been vanquished by the powers of darkness. Transcendentalism, to no one's surprise, has scorned another defeat.

The priest has entered and is shaking hands in his paternal way with a pale, composed woman whose whole demeanor is one of studied cordiality and self-possession. He is led down to the sick-room, where McDonnell still sleeps with his face upturned to the evening sky. "Father," she says, touching him arm-gently. The slightest touch awakes him.

"The priest has come," he cries, with a start, and his voice is joyous and dead. "His reverence has been so kind," Nano says, "I shall leave you to talk with him."

Lights were brought in by the servant, and she goes out with him. The priest is looking towards his penitent with anxious eyes; he hears the door close, and he turns to see that the room is entirely free before the solemn conference begins. She has slipped noiselessly behind the screen, and has passed to the bed and around it, and is standing deep in the shadow, near another door whence flight is easy, yet close enough to hear every word that is to be uttered. It does not matter that her heart is beating to suffocation under the humiliation which she has put upon herself. She has done a mean, unwomanly thing, and feels that she is capable of descending to lower depths of degradation. Her face is burning there in the darkness with shame. She thinks of Olivia, and the thought almost turns her from her purpose. But no; interest, passion is stronger in her soul, and she remains until the end.

Father Leonard was too experienced a man not to perceive that in this disposition of his penitent some serious and unfavorable change had occurred, and, determining to take the devil by surprise and by the horns as well, he opened up briskly, taking it for granted that McDonnell was quite ready to do all that his religion required. But the unfortunate man stopped ere he had well begun. Remorse and terror had decided him for the right; interest, when both were departed, decided as imperatively for the wrong. When he looked up, in waking into Nano's face he fancied that in her eyes there was an expression of pain and appeal, as if she knew of the misfortune about to happen her and were mutely entreating him to spare her this blow. His heart shut out the grace proffered with a suddenness and decision that were appalling.

rose to take his leave at once, and in so doing saw the vanishing form of Nano in the gloom beyond. The stars had betrayed her presence.

"Some spirit of evil," thought he, "is working in this house. The wise have lost their wisdom, and the honorable their honor."

TO BE CONTINUED.

THE REDCOATS AND THE "PEELERS."

The Royal Irish Constabulary is a respectable corps physically and intellectually, and has a high regard for its reputation. The ordinary Royal Irish constable stands six feet in his stocking-vamps—oil his hair and splits it rectilinearly behind—is ready at taking a note—can do patrol duty, including the arrest of stray pigs, goats, and hens—and altogether is a highly estimable member of society. Since the appointment of the new chief magistrates—far be it from us to call them traps—it has been deemed necessary to considerably augment the force of Royal Irish constables. An appeal has been made to discharged soldiers of the army belonging to the reserve class to join the ranks of the police, and aid them in their duties. But the police piqued in their self-respect, threaten a mutiny. They consider that to exercise control over adventurous poultry, ambitious pigs, erratic goats—to protect process-servers, to calm the nerves of funky agents and escort travelling judges of assize, is a far more exalted position than to wear a red coat and wield an arm in defence of country. In fact the police look down upon the soldiers as low fellows, and will not have them enter their sacred circle or near their uniform. But the soldiers are equal to the occasion. If the police disrespect them, they deride the police; when X 999 contemptuously winks at Private TOMMY ATKINS, Private TOMMY metaphorically jumps upon X 999. As Sir LUCAS O'TROGGER says in The Rival, "The quarrel is a very pretty quarrel as it stands." The people who, perhaps, are the most concerned, after all, take a very slender interest in it. But the Government has found a way out of the difficulty. They have come to the determination of withdrawing the police from the duties which were formerly committed to them, viz., those of protecting obnoxious landlords, and sending in their place not soldiers of the reserve, but active soldiers—soldiers of the Household Brigade—to keep watch and ward over the afflicted territorial proprietors. These busy giants in bearskin are usually supposed to form the private bodyguard of the Sovereign at Windsor and Buckingham Palace. In other days they have turned the tide of victory on many a tempestuous field in America, in the Peninsula, and the Crimea. Now they are relegated, in parties of half a dozen each, to the inglorious duty of defending dastardly and oppressive village despots against the natural indignation which their injustice has engendered. To speak plainly, her Majesty's corps d'elite has now simply become a set of lialiffs' bull-dogs; in time they may attain the distinction of "Blayney's Bloodhounds," of inodorous reputation in the troublous times of '98.

But no matter: the Royal Irish Constabulary are most royally and Irishly satisfied. It would be a very terrible affair if they were to quarrel with their friends of the household Brigade, who look upon them with such lordly contempt, or if their friends of the Household Brigade were to come to fistfuls with those who look upon them with such aristocratic disdain. But there might be one advantage in this encounter. The moral is conveyed in a proverb which we shall go as near repeating as we can, when, well—you know what we mean—fall out, honest people come by their own.

All said and done, it is a useful lesson with regard to English statecraft, that after a country has been maladministered for seven centuries, its maladministration cannot be continued without creating contemptible jealousies among those who carry out the dirty work.—London University.

A Monk Who Was Emperor of Germany.

A beautiful story is told of St. Henry, the second Emperor of the name, of Germany, away back in olden Catholic times, XI. century. Being a most holy man, and becoming desirous to lead a more perfect life than he conceived was possible in the distractions of a Court, he resolved, like many another great Catholic King and some Sovereign Pontiff, to leave his throne and bury himself in a monastery. Repairing secretly to the religious house of St. Amans in Verdun, he begged admission as a postulant. Abbot Richard solemnly assembled all his monks in Chapter and calling the royal applicant before him, demanded in a tone of authority: "Are you ready to obey even until death?" "I am," answered Henry. "Are you ready to receive the abbot's tonsure and thereby number of my religious. I will answer for the salvation of your soul if you promise to fulfill all I enjoin upon you."

cable that the bishops and some of the higher aristocracy of England have started a subscription list in support of the Russian Jews to assist them in emigrating from that country and that a Jewish millionaire has headed the list with ten thousand pounds sterling.—American Israelite.

A Significant Story.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities and for his kindly habits of private benevolence, was called on by his pastor, one evening, and asked to go with him to the help of a man who had attempted suicide. They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed, in the kitchen, lay the poor shoesmith with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. But he could neither get work, nor pay for the shoes he had done. To-day he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So he ended that way," turning to the fainting, motionless figure on the bed.

The banker, having fed and warmed the family, hurried home, opened his desk and took out a file of little bills. All his large debts were promptly met quarterly, but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty. He found there a bill of Michael Goodlow's for repairing children's shoes, \$10. Michael Goodlow was the son of a poor man, and the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while, at the very time, the banker had been giving away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever again be found on the banker's table.

No man has a right to be generous until his debts are paid; and the most efficient use of money is not alone in giving, but to pay liberally and promptly the people whom we employ.—Youth's Companion.

Crime and Sensational Literature.

The direct connection between Penny Dreadful and crime has been demonstrated over and over again by the annals of our own Police Courts. The mischievous lad who sometime since presented a pistol at her Majesty's head, and got well whipped for his pains, was found in possession of a collection of lives of celebrated highwaymen; and the various gangs of youthful burglars and would-be high-way-men who have lately appeared in the dock, have one and all modelled their career upon the heroes of criminal novels. Only the other day a terrible illustration occurred of the actual effect of this gallow literature upon weak minds. A young man, nineteen years of age, named Wesley, shot his father dead at Nottingham having first murdered a little office boy at the office of the solicitor where he was employed, "merely to strengthen his nerve," and then took refuge in a foul house, where he was captured with a revolver in his possession, with which, as he frankly owned, he intended when the police came, to shoot as many as possible.

The key to this otherwise inexplicable outbreak of homicidal fury was afforded by the poor mother's words: "My son was very fond of reading, and would sit for hours at his favorite amusement studying periodicals and sensational literature," his habits appear to have been formed.—London Saturday Review.

A "Suspect" Lord Mayor.

An announcement was made in Drogheda on Tuesday to the effect that Alderman Mangin, mayor-elect, at present a suspect in Dundalk jail, had applied for and been refused permission by the chief secretary to come to Drogheda, on giving his parole of honor, on the 24 January, in order to be installed into office as Mayor of Drogheda. Patrick Connolly, Esq., of Drogheda, visited the mayor-elect on Tuesday in Dundalk Prison, and there learned from him the above intelligence. Mr. Connolly on leaving the prison immediately wrote to the mayor, Nicholas Leech, Esq., requesting that an application might be at once made to the president of the Prison Board asking permission to visit the prison for the purpose specified. A meeting of the corporation is to be held, at which some definite arrangement will be come to.—Freeman, Dec. 31.

The following interesting account is extracted from a private letter of a lady resident in Grahamstown:—"Mr. McDonnell me most interesting accounts of his visit to the Catholic Mission at Roma, where he always receives a loving and cordial welcome. A great work has been done there; about one thousand natives have been received into the true Church, and when you remember all the opposition they have to fight through outside, the severe probation they have to undergo before being admitted, and the strict discipline (very much like that of the Primitive Church) they have to submit to when received, this large number is surprising. The Mission lies in a deep glen, surrounded by high mountains crowned with precipitous rocks. On the top of a very conspicuous one, at the head of the gorge, stands a tall stone cross, commanding the whole valley and visible for miles. There is also a beautiful little grotto of Lourdes, in which the children of the Mission make a pilgrimage every morning before their daily work begins. The church, convent and mission houses are of the simplest, the last working being a poor one, but the hard-working priests, the nuns and lay brothers have a noble work to show in their schools within, in all the cultivation around, and in the fervor of the native Catholics, which is most edifying.

Two Organs.

Regulate first the stomach, second the liver; especially the first, so as to perform their functions perfectly and you will remove that mankind is so afflicted with a noble climate. Hop Bitters is the only thing that will give perfectly healthy natural action to these two organs.—Maine Farmer.

In the Church.

The day is gone, and twilight shadows creep Round the broad pillars, down the long dim aisle...

DISMEMBERED AND FRAGMENTARY CHRISTIANITY.

On Sunday evening His Eminence the Cardinal-Archbishop preached at St. Peter's Church, Hutton Garden, to a large congregation...

fragmentary Christianity made out of the fragments of the truth; it would simply be a religion of human instruction...

THE REFORMATION HAS TRAVELLED!

Sects and communions and sections divided continually into new forms with new doctrines multiplying and often disappearing...

THE STORM OF THE WORLD'S PUBLIC OPINION.

going against wind and tide, against all the prejudice and the scorn of this intellectual age; and wherever there has been an indefinite statement of the truth...

ON THE COURAGE OF INCAPABLES.

As regards the higher ends of life, no man can be called in any sense an incapable; diverse are men's characters and talents...

HANDED DOWN FROM THE FOUNDATION OF THE CHURCH.

in all the world—all the doctrines of the faith that were never written and that have been the living unbroken tradition of the Church...

of the two hundred thousand who daily wake in London, not knowing where their breakfasts are to come from...

One word more: blessed are those incapable of worldly success, who are not led to distrust themselves so far as to abandon serious undertakings which they may have in hand for the good of their fellows!

DO YOU THINK?

Thoughts on the Holy Sacrifice of the Mass.

Nature forces man, in seeking for good, to prefer always what will bring him the best return for his outlay...

Lovely Deeds by Catholic Ladies.

Catholic ladies who assume the religious habit are known the world over for their charity, and their praise is deservedly upon every tongue...

Finding of the Holy Cross.

In the year of our Lord 326, Helena, mother of Constantine the Great, when seventy-nine years of age, was induced by the warmth of her piety to visit the place rendered sacred by the Saviour's presence and sufferings...

"Now Well and Strong."

Dear Sir—I wish to state that my daughter, aged 18, who had contracted incurable consumption, I obtained a half dozen bottles of your "Golden Medical Discovery" for her and she commenced improving at once...

holly Mass. You want to reap the greatest benefit from it, or you are content just to keep yourselves from committing a mortal sin...

By the side of this how much is spent in works of charity and benevolence? 20,878 lire (2,225) and yet 30,000 lire (3,125)...

Next come robberies and thefts. Of these there were 311 robberies with violence, 46,328 thefts of more or less magnitude, in town and country...

Also there exists in Italy, 1,112 houses of ill-fame of various classes; and the revenues arising from these, as recorded in the health officers' books for 1880...

STATE OF CRIME IN ITALY IN 1881.

In order to give our readers some idea of the state of Italy as regards crime, during the year which has lately closed, we will give some statistics which will speak for themselves...

ACCUSED, JUDGED AND CONDEMNED.

In the life of St. Bruno, the founder of the religious order called Carthusians, the records of a fact well discussed by those famous critics called Bollandists...

A Yale Class Ring.

We hear a great deal about rings nowadays, and nothing very good of them either. I heard of a ring the other day that told a story—in fact its own story...

Mrs. Partington says,

Don't take any of the quack nostrums, as they are injurious to the human system; but put your trust in Hop Bitters, which will cure general debility, costive habits and all other ailments...

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 All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
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 Subscribers who change their residence will please send us, by Postal card, their Old as well as New Address, and thus insure the prompt delivery of their papers.
 We are in constant receipt of enquiries from subscribers as to "how much they owe," and requests "to send bills." By consulting the date on your paper both will be answered. The label on your paper shows the time your subscription is paid to.
 When a subscriber tells a postmaster to write "refused" on a paper and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the way ordinary business is transacted, or that he is a worthless dead beat. The printed strip on the newspaper each week is the only way by which a publisher can tell who are subscribers and how much they owe. If this name is taken off it will be seen how very awkward it becomes for the proprietor of a newspaper to keep his business in proper shape. Subscribers who desire to stop taking a paper should at all times send the amount of their arrears when they make this request.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of ownership will work no change in its principles, and that it will remain what it has been, a 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 COFFEY,
 Office of the "Catholic Record,"
 FROM HIS GRACE, THE BISHOP OF HALIFAX.
 St. Mary's, Halifax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAH,
 Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, FEB. 10, 1882.

VERY SOLICITOUS.

Mr. Robt. Bell is one of the two members for the city of Toronto in the Legislature of Ontario. For more than three years Mr. Bell has taken an apparently deep interest in the welfare of the Catholic people of this province in the matter of education. He set himself up in 1879 as the champion of freedom of the franchise for the Catholics at school elections, proposing to have these elections held by ballot, on the ground that priestly influence hitherto controlled the people's choice of trustees. There were then several Catholic members in the House who might naturally—if any such grievance existed—have been expected to offer such a proposition to the legislature. But not one of them raised his voice in favor of Mr. Bell's motion, which received but eight votes in a full house. The rejection by such an overwhelming majority of Mr. Bell's proposal and the unanimous opposition to it of the Catholic members, should have taught him that it is not the place of a man who owes whatever of notability he possesses to his membership of a society pledged to the destruction of Catholicity, to assume to champion its interests. But Mr. Bell is not to be put down in his efforts to secure for Catholics the benefits of what he considers sound education. Having, at least to his own satisfaction, made out that teachers selected from the religious bodies are not competent for the work they undertake, he some days ago moved for a return showing—(1) the number of female teachers employed in the Roman Catholic Separate Schools who are members of communities, qualified by law to teach, but who have not undergone an examination, and consequently are without certificates from any Board of Examiners, or any other institution authorized to issue such under our educational laws and institutions; (2) the same information in reference to male teachers similarly employed in Roman Catholic Separate Schools. Mr. Bell's motion was based on two very false assumptions: (1), that the teachers, either male or female, belonging to religious communities, are not competent for their work; (2), that certificates from Boards of Examiners *ipso facto* ensure competence. For Mr. Bell's information we beg to state that those members of religious communities who are employed to teach in Catholic Schools are duly qualified by law. Can Mr. Bell say more for teachers in the Public Schools? We have also to state for Mr. Bell's enlightenment that these teachers taken from religious bodies receive a special training to fit them for their duties; and that in every diocese Catholic parents have the virtual, if not formal guarantee of their chief pastor, the guardian of his people's faith and morals, that none but competent teachers should be taken from these communities to teach in Catholic schools. We might also add that many

of the teaching members of religious bodies had actually received certificates from Boards of Examiners previous to entering their orders. But certificates from such boards are not, as Mr. Bell assumes, an *ipso facto* proof of competency. How many schools in this Province having teachers holding such certificates are in a state of inefficiency and retrogression? Certificates do not by any means ensure success for a teacher. A mere proficiency in certain branches of learning—such as is frequently rewarded with a certificate—is not his sole nor the most important qualification. He must be trained to govern his pupils, and this no lay teacher, however able, talented and accomplished, can do as well as a teacher belonging to a religious body, who exercises over his pupils a moral suasion unknown in secular schools. Then, to go further, which we unhesitatingly do—we challenge Mr. Bell for proof that our teaching religious are, even in book learning, inferior to teachers in the public schools. Every tree is known by its fruits, and the fruits of the ill-requited labor of these devoted men and women in the training of our youths are everywhere perceptible. True, our schools have not, in some regards, achieved the results accomplished by the Public Schools. But the reasons are obvious. The supporters of the Separate Schools belong in most instances to the poorer classes of society, and even with, as to their undying honor it must be said, the tremendous sacrifices they make to maintain Catholic education, they cannot but in few places command that financial support so necessary for the advancement of their educational interests. It is, besides, to be observed that the school law, in so far as it affects Separate schools, is in many respects very one-sided and unjust. In fact, it would seem that the laws, ostensibly framed to secure for Catholics freedom of education, were really devised to prevent success in the establishment of Catholic schools. If Mr. Bell desire to see our schools efficient, let him secure for us such amendments to the school law as may place us on a footing of true equality with our Protestant fellow-citizens.

IRISH EMIGRATION TO THE NORTH WEST.

We spoke some time ago of the Catholic colonies established in various portions of the American union and of the advantages connected with the system. We endeavored to show that by the formation of Catholic colonies many evils would be spared future generations of one people, and their social, political and religious strength permanently enhanced and secured. We have also frequently urged on the attention of the Catholics of the Dominion the necessity of some united action to secure some portion of our great North West for our people. There is now no doubt that that immense region is destined to be the home of millions of men. A soil teeming with fertility, a climate healthful and salubrious, broad, deep and majestic rivers, lake, forest and prairie in endless variety, mineral wealth of incalculable value, and easy means of communication with the outer world are the prominent features of this favored land, which already counts amongst its people many of the best citizens of the older provinces. As yet, we regret to say that comparatively few Catholics have found homes in the Canadian North West, while we have many thousands in every part of the older districts struggling with adversity, who might there, under better influences and happier surroundings, attain a competence not to say affluence. What has hitherto debarred many of our people from moving to the North West is the want of some controlling direction to guide them in their choice of location. Catholics who in old Canada enjoy the advantage of religious associations, and benefit by the abiding influence of an ever present Catholic teaching, are loth to remove to a new and strange country without certain assurance that their faith and that of their families be preserved from danger. Especially is it true of Catholics in the Province of Ontario, that they fully know and realize what danger there is in being thrown into the midst of a population hostile to their religion. If Catholics are to be brought to the North West they must be brought in bodies and located together. The time has now come when action should be taken in this matter. Every year of neglect in an affair so urgent and vitally important for the preservation of Catholic influence in Canada will make it extremely difficult to do anything effective afterwards. There are two classes of settlers who should be sent to the North West by a Catholic colonization society, if such existed in Canada—settlers from the older Provinces and settlers from the British Isles. There are many in the old provinces who with proper encouragement would remove to the North West and make a beginning of Catholic settlements that would afterwards exercise a powerful influence for good.

POSTAL REFORM.

Our postal system is in many respects in sad need of reform. There seems to be a sort of quaint and antediluvian conservatism about its management that conduces in no way that we can see to its usefulness. A little new blood infused into our Post Office department would certainly do no injury, but might effect a great deal of good. If any such infusion be not found feasible, then let us have some regard for modern advancement, and not have the postal system of the country a clog to business and a bar to enlightenment, or, as it is in some places, a source of injustice and injury instead of benefit. We propose to-day to pass over many of the abuses connected with our postal system, in the hope that the next session of Parliament will see some amelioration proposed and carried into effect. There are, however, two reforms to which we desire to call special attention—a reduction of postal rates on letters in Canada, and the total abolition of postage on newspapers. "But hold," some economist will cry out, "our revenue cannot permit such a sweeping reform." To this we answer that there never was in the history of Canada a time more opportune for such a reform. The country is prosperous, its public chest filled to repletion, while the growing needs of our people imperatively demand increased facility and cheapened convenience in postal communication. There has been hitherto too much hesitation to introduce necessary reforms in our Post Office on account of revenue. The postal department in a new country like this cannot be expected to yield profit to the revenue of the country, but if the revenue from other sources be able to bear it, no reform tending to enlarge the usefulness of the postal system should be postponed, much less refused. Now that we have a surplus of several millions, and that the government are, it is said, about to propose a reduction of taxation, is it not a proper time for reform in a service one of the most urgent, useful, and necessary any administration can secure for a people?

IRISH REPRESENTATION.

The retention of Irish members of Parliament in prison during the coming session will be an outrage of the grossest character on the whole people of Ireland. The representation of Ireland in the British Parliament is small enough at any time, and partially inefficient owing to the disfranchisement of thousands who ought to enjoy the right of voting; but the inadequacy and inefficiency of that representation will be made much more apparent by the continued incarceration of representatives of leading Irish constituencies. Mr. Gladstone and his friends appear to take it very much to heart that by the exclusion of Braddagh, an English constituency should be deprived of a representative; yet they retain in prison men against whom no reproaches as to their private or public character can be uttered, and thereby deprive several Irish constituencies of a voice in Parliament. Is this that participation in British freedom promised at the time of the Union? Is this the mode to be adopted to reconcile Ireland to that Union? Is this justice? Is it equality? Is it freedom? Is it respect for the will of the people freely expressed at the polls? Can Englishmen contemplate without alarm the practical disfranchisement of at least three Irish constituencies by the imprisonment of their representatives? May not the time come when the persons of English Parliamentary representatives shall not be safe. May not, perhaps, and that at no distant day, the liberty of England be severely menaced as that of Ireland has been annihilated. The people of Britain will, there is no doubt, sometime, and we believe soon, be called upon to defend their rights and enlarge their privileges against aristocratic tyranny and exclusiveness. When that day comes, as come it must, they may expect from the Irish race that sympathy and assistance they have failed to extend to their sister isle in its struggle against a thraldom the most iniquitous and disgraceful ever imposed upon any people in any period of the world's history. The action of the sub-commissions established under the land act of last session proves that the so-called rent wrung for years from a starving peasantry by a pampered aristocracy, was extortion, plunder, robbery. These sub-commissions prove what Messrs. Parnell, Dillon, and O'Kelly maintained by speech, both in Parliament and before the people. Yet, these distin-

guished men are to be kept in a loathsome dungeon during the session of that body of which they were amongst the brightest ornaments; and this is called British freedom! This is popular representation in Parliament!

A SPIRITED REBUKE.

Mr. Forster, the Irish Chief Secretary, has during his term of office earned for himself the opprobrium of all right-thinking men. He has shown a hardness, vindictiveness and acrimony unknown in the worst days of the Beaconsfield administration. The consequence is that his name will go down to posterity as the very worst and most narrow-minded Minister inflicted on Ireland since the Union. As author of the last Coercion Act, one of the most infamous of the many infamous laws imposed on the Irish people by an alien Parliament, Mr. Forster has made himself an open and declared enemy of human liberty, while his putting in force of the provisions of that iniquitous act, by turning a brutal soldiery on innocent and unoffending people, and imprisoning hundreds of representative Irishmen, including several members of Parliament, without any form of trial, consign him to the universal execration of freemen. The re-arrest of Mr. John Dillon, M. P. almost immediately after his being released on the ground of ill-health, is one of the most cruel and flagrant abuses of authority of which the Irish Secretary has rendered himself guilty in the eyes of the world. All who know Mr. Dillon are well aware that he is now and has been for some time suffering from a malady which, under prison restraint, must consign him to an early grave. The dictates of the commonest humanity would have, in any country with even a fragment of constitutional government left, forbidden the incarceration without cause of a man in such a state of health. But he who can, in a time of profound peace, force a standing army of 53,000 men on a law-abiding people, needs not the suggestions of humanity. Mr. Forster, however, while pounding men to death, dislikes to put forth a direct claim to the titles and honors pertaining to the office of executioner. Under the influence of this modest disinclination he recently sent word to Mr. Dillon, in his prison cell at Kilmainham, that its doors were open to him if he desired to proceed to the continent. What an excess of generosity! Banishing an invalid from his own land to have him die an exile! Driving, on the very eve of the meeting of Parliament, a representative of the people to a foreign land! Sweet, tender, amiable and Forster-like humanity! The Secretary, however, reckoned in this case without his host. John Dillon is not the craven-hearted wretch who accepts favor at the sacrifice of principle. He therefore spurns the offer of the minister and informs him that he desires no further communication with him. The member for Tipperary may be loaded with chains—he may be smitten with the tyrant's rod—but a slave or a coward he cannot be. The feeblest health and diminished strength of John Dillon have not quenched his fire of soul, nor tempered the ardor of his patriotism. He gives his life for his country and his people, and neither his dear old motherland nor the children of Erin throughout the world will forget the singleness of purpose and nobility of sentiment that dictate such a sacrifice. His entombment—for his prison life is a literal entombment—in the darksome dungeon of Kilmainham, draws to him the veneration and gratitude of suffering humanity in every country and clime, while his name inscribed on the roll of martyrs in the cause of freedom, will live in the hearts and affections of the liberty-loving forever. Dillon in prison has proved himself a hero; Forster at the head of the Irish government a poltroon. The rebuke administered to the Irish Secretary by the member for Tipperary is the punishment of cowardice. The coward is ever cruel. But neither cowardice nor cruelty can overcome the spirit of Irish patriotism, of which John Dillon is the bright exemplar.

THE NEW FRENCH CABINET.

M. De Freycinet has successfully accomplished the task entrusted to him by President Grevy, by forming a Cabinet which has at least one merit, that of being less subservient to a one-man power than its predecessor. This, however, is, we regret to say, about its only commendable feature, for its declaration made to the representatives of the people through the First Minister conveys to the public mind no assurance whatever of a reversion of the anti-Christian course pursued for the last three years, but, on the contrary, an intimation that, with the exception of the proposed revision of the constitution, the policy and purposes of the late Cabinet will be adhered to. M. De Freycinet, during his previous term of office, displayed none of the qualities of vigorous statesmanship, none of the firmness of public character, required in this age of mutation and uncertainty from every minister, but especially the leader of a Cabinet. The new Premier declares, *inter alia*, (1) that the policy of his administration will be above all directed to establish peace in the minds of the people; (2) that at home and abroad it will be firm and conciliatory; (3) that the laws relative to the press and the right of public meeting will be applied in a liberal sense; (4) that the judicial, military, and educational reforms initiated by the late Cabinet will be carried out; (5) that the revision of the Constitution will be postponed till after the expiration of the term of the present legislature; (6) that the government will not propose a compulsory conversion of the debt or the purchase of railways by the state; and (7), that no effort will be spared for the moral and intellectual improvement of the people.

THE EGYPTIAN CRISIS.

Egypt is a country so remote from every day thought amongst us, that few seem to form any just idea of its importance in old world politics. The glories of that famous country have indeed passed away, it is no longer independent in name, being a mere vice-royalty of the Ottoman empire—still its important position as the key to two continents make its possession a matter of no little moment to these European powers having interests in Northern Africa or Asia.

The British could not permit its possession by another power which through such possession would have an easy road to India. France on the other hand if it absorb, as it may, Tunis and Tripoli, would not desire to see Egypt in the hands of a powerful nation with traditions and interests hostile to her own. So as Britain cannot permit France, nor France permit Britain to occupy Egypt the two powers have combined to rule the country jointly under the nominal suzerainty of Turkey. This arrangement is

natural advantage, while from many of the evils through which our American neighbors, with their fine country and great enterprise, suffer, we are entirely free. Hitherto little has been done even either to direct Catholics from the long settled portions of Canada to move to the North West or to promote the emigration of Irish Catholics from the old country. We are happy to know that of late some attention has been given to the matter, and notice with pleasure that His Grace the Archbishop of Toronto interests himself in the matter. With the commendable view of seeing the country for himself Dr. Lynch some months ago visited the Province of Manitoba, and since that time has, we feel certain, been busy perfecting some plan to obtain for Catholics a footing in the new and greater Canada of the North West. With the co-operation of the indefatigable prelates who now represent the interests of the church in that vast region, the support of Catholics in the older Provinces, and the assistance of the federal government, any practical scheme such as Archbishop Lynch or other leading Catholics may devise is certain of success. We urge this matter upon the earnest attention of our readers. On their part we bespeak hearty and substantial encouragement for Catholic colonization in the North West. To people of Irish origin in Canada it is indeed a matter of no little concern that the North West should give homes to men of their own kin and creed. If we desire to preserve in this country the rights we now enjoy we must lose none of the opportunities now offered of enlarging and consolidating our strength. We have here ample room for thousands of our afflicted brethren in the old country. Those who cannot live in Ireland had better remove to Canada than to England, where their faith is exposed to many dangers, and many of them now in England, could easily better their condition by coming to this country. From Irish Catholics all such as may come should receive hearty welcome and encouragement, and every legitimate pressure be brought to bear upon all who ought to come to do so without delay. We hope before very long to be able to announce to our readers the inauguration of some practical and effective scheme to direct Catholic settlers to the North West.

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however, so very cumbersome and unnatural that it cannot be expected to last. Turkish rule in Egypt, is now, as we have said but nominal. And even this semblance of Ottoman supremacy must soon disappear. Some stronger power must then step in to give this ill-fated country what it most needs, a stable and just system of government. The administration of the Ottoman viceroys has for ages been marked by rapine, plunder, and blood till fertility gave way to barrenness and barrenness to waste. Since the establishment of the quasi-Anglo-French protectorate over Egypt the country has been, it is true, relieved from many of the exactions imposed by cruel and dissolute officials. But the work of centuries of outrage and extortion cannot be removed in a day. This is what French and English "civilizers" in Egypt have by this time found out; the late ministerial crisis in Cairo showing the instability of things as established under Anglo-French guidance. Another crisis may soon again discover the real danger in the present condition of Egypt places the world's peace. We trust, however, that no such grave results may follow from the unsettled state of affairs in Egypt. An amicable arrangement can surely be reached whereby the respective rights and interests of the great powers having stake in the future of that country may be preserved.

A HAPPY RETORT.

Appropos of the indignation meetings in England to protest against the persecution of the Jews of Russia, the Journal de St. Petersburg very happily says: "Englishmen would consider it strange if similarly sweeping language was indulged in discussing English legislation for Ireland." The Journal is right, but its language is hardly strong enough, for Englishmen utterly disregard and repudiate any interference, however friendly, with their own domestic policy. Though guilty of ceaseless misrule and oppression in regard to Ireland, though condemned at home and abroad for inhuman persecution of the Irish race—they now call upon their government to make friendly representations in the name of humanity against the treatment to which the Jews are now subjected in Russia. The British Government is the last that should attempt to speak in the name of humanity with an impoverished and persecuted Ireland at its own doors. A humane and generous policy carried out in relation to the latter country would have far more effect on Russia and the world at large than any diplomatic representations Britain can make. We do not by any means approve of the cruelty exercised towards the unfortunate Hebrew population of Russia, but, on the contrary express our hearty condemnation of it. We dislike persecution in any form, and trust that the Jewish people in the Czar's dominions may soon be delivered from its evils. But what we do reprobate is the selfish and absurd position assumed by England a dictatrix to Russia in the matter of humanity. As soon as the self-constituted dictatrix learns the lesson of humanity herself, and reduces it to practise, she can offer valuable suggestions on this subject to other nations, but not till then.

AT IT AGAIN.

The "cable-man" is a genius. A few days ago he told us that it was rumored that a large portion of the Irish Land League fund was in the hands of the bankrupt Union Generale of Paris. Next day he said there was no foundation for the rumor in question. He knows, however, that a lie always travels faster and penetrates where its corrective will never find its way—and all of course with the sole object in view of throwing doubt and discredit on the movement. The Land League movement is now beyond the reach of such lying attacks; but evidently the cable-man can't be made to retract the fact.

TO CORRESPONDENTS.

We earnestly solicit contributions from correspondents in the neighboring towns and cities as well as in other portions of the country. There are surely many of our friends in the various cities of Canada who could thus give us great assistance. All we ask is that our correspondents treat of matters likely to be of general interest to our readers.

PARLIAMENTARY SUMMARY.

We have much pleasure in informing our readers that we will be enabled to present them week after week with a brief, lucid, and impartial summary of the proceedings of the Dominion Parliament which opened yesterday at Ottawa. The Record takes no interest in partisan politics but deems it a duty to its readers to have them in a position to follow through Parliament the many important measures the present session will bring to light.

Canon Kuenger of Breslau, says the Revista Catolica, a great partisan of Old Catholicism, finding himself dangerously ill, has made a public retraction of his errors before the senior canon of the cathedral and four witnesses.

WHAT IS THOUGHT OF THE RECORD.

We continue to receive from our patrons renewed testimony of their satisfaction with the RECORD. The good opinion of our friends is indeed a matter of hearty gratification and source of encouragement to us. The RECORD is now in the hands of Catholics in every Province from Vancouver to Newfoundland, and may by the assistance of its friends, daily enlarge its sphere of usefulness in its struggle on behalf of right and truth. We subjoin a few extracts from letters of which we receive many such every day.

Battleford, N. W. T., Dec. 26, 1881.
MR. COFFEY.—Dear Sir: Merry Christmas and Happy New Year for you and yours, and long days of success and glory to the CATHOLIC RECORD, the gallant champion of the good cause.

J. J. M. LESTANG, Priest, O. M. I.
Metcalfe, Ont., Feb. 1st, 1882.
MR. COFFEY.—Dear Sir: I am well pleased with the RECORD. Every Catholic family in Ontario should subscribe for it.

Bernard Brady.
Merritt, Jan. 28, 1882.
MR. COFFEY.—Dear Sir: I am well pleased with the paper, and desire you would kindly continue it. The editorials are very able and patriotic, and the selection matter very edifying for a Catholic family.

James Cogan.
Peterboro, Jan. 30, 1882.
MR. COFFEY.—Dear Sir: I am well pleased with the RECORD I thought of keeping it for six months only; but to give it up now is impossible. The longer I take it, the better I like it, and shall style it the cream of Catholic journalism. I should be glad to see it in every Catholic household.

D. SULLIVAN.

REV. P. LENNON.

The numerous friends of the Rev. P. Lennon will, we feel assured, be pleased to hear of his appointment to the important mission of Arthur, in the Hamilton Diocese. The Rev. gentleman is well known to the clergy and people of the dioceses of London and Hamilton, and among them he has always enjoyed the reputation of being an energetic and zealous priest. He was ordained nearly ten years ago for the diocese of London by his lordship Bishop Walsh, and in 1873 was transferred to the diocese of Hamilton at the request of his lordship Bishop Cronin, much to the regret of the bishop and clergy of his former diocese. The good opinion which he had there acquired was fully sustained in Hamilton, and during the five years he labored in that city he distinguished himself by his active and successful efforts in the promotion of good works. In the town of Dundas, where he subsequently held the position of curate to the Very Rev. Dean O'Reilly, he became deservedly popular by his ceaseless pursuit of the same laudable practices. He took a lively and effectual interest in school affairs, organized religious associations, and had a prominent part in establishing that excellent institution the house of Providence. Ill health, brought on by years of hard work, rendered it necessary in the spring of last year for the Rev. gentleman to seek a change of climate. He made a trip to Europe, travelled through its principal countries, enjoyed the delights which their beautiful scenery, artistic treasures and historic monuments afforded, and returned restored in health. After a temporary occupation of the missions of Calladonia and Walkerton, he was finally appointed to Arthur. He succeeds the Very Rev. Dean Lausie, who, after repeated proposals of resignation, was at his own choice appointed by the bishop to the mission of Walkerton. After such a career of usefulness, in the course of which he always enjoyed the esteem and confidence of his bishops, it will be acknowledged that Fr. Lennon is truly worthy of the dignified position of parish priest of Arthur. While regretting the loss of the worthy dean who has served them so efficiently for many years, the people of Arthur have reason to congratulate themselves for possessing in the person of Fr. Lennon a zealous and capable successor.

CEREMONY AT WALLACEBURG.

A correspondent from Wallaceburg writes: "The last will long be remembered by the Catholics of Wallaceburg and the neighboring district. On that day took place the solemn blessing of the bell, recently purchased for our parish church. The bell weighs 2,600 lbs., and is one of the largest in the Diocese of London. The ceremonies of the day began at 11 o'clock with the consecration of the bell, at which His Lordship, the Right Rev. Dr. Walsh, Bishop of London, officiated, having for assistants, the Rev. Fr. Ryan, P. P., Wallaceburg, Rev. Fr. William, O. S. F., Chatham, with Rev. Father O'Mahony, of London, and Rev. Father Colovin, of Port Lambton. After the blessing of the bell, High Mass was chanted by Rev. Father William. At its close, His Lordship preached with that impressiveness and fervid eloquence, peculiarly his own, in relation to the ceremony of the day and the use and office of the Church Bell. The sermon was listened to with marked attention by the numerous concourse present, including persons of various denominations. In the evening, Fr. O'Mahony discoursed with his accustomed ability and oratorical power on the "Divine Institution of the Church." Father Ryan has every reason to feel gratified with the success of the day's proceedings. To its success he contributed time, energy, and forethought, such as he has shown in all his undertakings for the welfare of this parish. The church here is a large, commodious, and handsome structure, and what is specially gratifying, almost entirely out of debt, a fact speaking volumes for the untiring devotion of the priest and the generosity of the people. We have here also an excellent Catholic school with a large attendance.

A SATISFACTORY REPORT.

The Society of St. Vincent de Paul, Halifax.

We have much pleasure in calling the attention of our readers to the report of the Particular Council of the Society of St. Vincent de Paul, in this city of Halifax. It will be seen by this report that in the metropolitan city of Nova Scotia, the spirit of christian charity is alive and active. We wish every success and blessing to the Particular Council of Halifax, and to the Conferences of St. Mary, St. Joseph, and St. Patrick. The following is the report: The time has again arrived when it becomes the duty of the Officers of the Society of St. Vincent de Paul to present their Annual Report.

During the past year the work of the Society has been prosecuted with the same zeal and energy as has always characterized the exertions of its active members, and it is hoped that the result of their efforts, as shown by the annexed statistics, will prove satisfactory to those who, by their subscriptions and donations, have provided the means of procuring the articles of relief distributed by the Society. As to these details, it will be seen that the total number of 198 families, comprising 574 persons, have been visited and aided during the year ending on the thirtieth November last. The total receipts available for distribution by the several Conferences of St. Mary, St. Patrick and St. Joseph, including the Sunday contributions of active members, amounted to \$2,226.33, while the receipts of the previous year were \$2,077.68.

It is very satisfactory to be able to report that the extreme pressure upon the means of the Society, which prevailed for the last few years, seems to be passing away, and has not been felt so severely during the past season as in previous years. But it is almost unnecessary to add that the Society does not pretend to be able to relieve all the cases of misery and destitution that are weekly brought to notice of the visitors. To do so would require far greater resources than they have at their command. The Conferences cannot do more than dispose of the limited amounts at their disposal to the very best possible advantage, and exercise their discretion in the selection of such objects as they deem most deserving. There is, and there always must be, a large field for the practice of their charity. In all cities or centres of population, there must exist numbers of the suffering and unfortunate poor, whose afflictions appeal with an unceasing force to the trust and best sympathies of our hearts. Death, disease, misfortune, and even vice, are each daily adding its quota to the number of the helpless who look to us for comfort and relief. It is the just and wise selection of deserving objects of charity, which the system and working of the Society of St. Vincent de Paul so greatly facilitates, that has, perhaps, more than any other cause, led to the rapid growth and success of the Society. It is regarded as a medium for the dispensation of alms. A casual visit to one of the weekly meetings of the Conferences would quickly dispel any lingering doubts that might be possibly entertained as to the care and precautions that are taken to guard against the possibility of the reception of every kind. Applicants for relief have to be visited at their homes before a member can ask to have their names entered on the books; and a true report—after full and personal investigation—has to be made on each case, not only being granted when they are found to be amenable. The practice of indiscriminate almsgiving has ever been most strongly deprecated by the Society of St. Vincent de Paul. Many will freely admit the sacred obligation of almsgiving; but how much is wanting in charity, and how much is wanting in prudence, and how much is wanting in the exercise of public misery.

By the demise of the late Mr. Patrick Power, the Society has been called upon to mourn the loss of one of its oldest and most devoted members. To those who have been so long and intimately acquainted with the Society, nothing need be said to remind them of the untiring zeal with which he was accustomed to attend our meetings. To alleviate the sufferings of the distressed was to him a source of real pleasure, and his affection to the poor, guided by a truly Catholic spirit, was such as to lead him to many acts of generosity, which are still gratefully remembered by the recipients of his bounty. His high appreciation of the usefulness of this Society—with the entire cooperation of which he was so long and intimately acquainted—is testified by the handsome bequest he has made in aid of our funds. He has directed his Executors "to pay the interest on dividends arising from five thousand dollars to the Society of St. Vincent de Paul, semi-annually, to be applied by the said Society towards the relief of the poor in this City." His Will also contains a further provision for a like payment to the Society, "for the purchase of fuel, to be distributed by the Society, or under its supervision, among the deserving poor of this City, without distinction of creed."

We desire to record our grateful appreciation of these munificent bequests, which will cause the memory of the late Mr. Power to be long cherished in the hearts of the members of the Society. It may here be mentioned that, in conformity with a general practice which prevails wherever the Society is established, a Requiem Mass is celebrated every year by the Reverend Spiritual Director for the repose of the souls of the deceased members of the Society. It has been thought desirable to make an effort to re-establish the practice of distributing clothing among the poor, in order to assist the very valuable work performed in that way by the Societies of the Children of Mary. A place has been secured for the reception of all kinds of

wearing apparel and blankets; and any donations of that description will be most thankfully received. If persons having such articles to dispose of will be good enough to send their names and address to any of the members of the Council or active members, their contributions will be sent for.

It now remains for us to renew our appeal to the generosity of our benefactors—an appeal that has never been made in vain, and which on this occasion, we feel assured, will be liberally responded to. Let each one think well on the many considerations by which he is bound to perform acts of Charity: the divine precepts, the present satisfaction, as well as the future reward; and remember that it has been written that, "Alms-giving delivereth from death, and purges away sin, and maketh a man find mercy and eternal life."—(Tobias IV., 7, 11.)

M. B. DALY, PRESIDENT.
W. M. COMPTON, SECRETARY.

General Treasurer's Account, Year ending 30th November, 1881.

Balance in hand this date	\$ 40.55
Proceeds of lecture, Rev. Mr. Kearns	233.92
Subscriptions and donations to date	144.65
Proceeds of private dramatic entertainments	30.00
Bequests during the year	212.61
Total	\$ 661.73

DR.
Cash paid St. Mary's Conference to date \$ 515.00 || " St. Patrick's " | 215.40 |
" St. Joseph's "	327.37
" Coal "	120.00
" Printing and advertising "	49.75
Balance in hand this date	192.33
Total	**\$ 661.73**

General Account of Receipts and Expenditure of Society of St. Vincent de Paul, Year ending 30th November, 1881.

Balance in hands General Treasurer	\$ 40.55
Proceeds of lectures	233.92
Subscriptions to date	144.65
Proceeds of dramatic entertainments	30.00
Bequests during the year	212.61
Total	\$ 661.73

DR.
Expended for weekly grants, Ac. St. Mary's Conference \$ 642.45 || Expended for coal, St. Mary's Conference | 215.40 |
Expended for weekly grants, Ac. St. Patrick's Conference	327.37
Expended for coal, St. Patrick's Conference	120.00
Expended for coal, St. Joseph's Conference	49.75
Cash paid Treasurer St. Joseph's Conference	27.75
Balance in hands General Treasurer	180.33
Balance in hands Treasurer St. Mary's Conference	192.33
Balance in hands Treasurer St. Patrick's Conference	29.13
Total	**\$ 661.73**

A CONVERT'S STORY.

WHAT LED TO HIS CONVERSION—A CONVERT, CATHOLIC NEWS-PAPERS AND CATHOLIC BOOKS—THE OLD STORY, KNOWING AND THEN LOVING THE TRUTH.

From the Tasmania Catholic Standard.
The following letter is from the pen of a gentleman now resident in Tasmania, but for many years occupying an important position in India. He had two nieces connected with the presentation of a convert to this city. One of them after due instruction became a pious and firm Catholic, and died a holy death, receiving all the last sacraments, though she died of disease of the heart. The gentleman writes to a nun of the same convent to whose kindness and prayers he attributes much of the grace of his conversion.—
India, 15th August, 1881.

My dear Mrs. J.—When you see the date on this letter I need scarcely tell you that this day is observed as a great day in the Catholic Church here. To me this is a day of very great importance. It marks a new and important event in my life. To-day for the first time in my whole life I received Holy Communion, and I trust in God that I have not received it in vain.

Having lived my whole life time without the pale of the Holy Catholic Church, without any religion or hope of salvation until now, I must say that this day is of very great importance to me, and I cannot let it pass without writing and thanking you for all you have done in bringing me to this happy state of mind. I feel very grateful to you, for you have been instrumental in bringing about my conversion. Had I never known you I might have lived and died as I was, without a thought or hope for the future. When I see how I have been snatched as it were from the brink of destruction, I must feel thankful to God for His mercies, and to you for the part you have had in my conversion. LIKE ALL OTHERS BROUGHT UP A PROTESTANT.

I learned in my young days to believe that Roman Catholics were superstitious and idolatrous, but in this country I had seen a great deal of good work done by the Nuns and Jesuits in the training of the young and protecting the orphans, and I began to think the Catholics well-meaning people, but still I considered them idolaters. These were my feelings towards Catholics when I arrived in Hobart five years ago. There I found that dear N. and S. were attending your school. I had no objections to their doing so, particularly as dear N. was so much pleased with all she saw there. When I was about to leave town, N. said to me, "Uncle, come and see the Convent before we leave here." I said, "Child, why should I go to see the Convent?" she said, "Do come and see Sister J., she is so good." She had a peculiar way of asking me for anything she wanted, and I never could refuse her anything she asked for. I went with her to the convent, and on that simple incident hung events of very great importance to me and her. After we left Hobart, N.'s pleading "to go back to Sister J." had the desired effect. I sent S. and her to the Convent; in going so I knew I would satisfy her wish, and I knew that they would get a good education, and I did not think that any religion they would see there would do them any harm; but N.'s frequent and respectful reference to religion and your occasional letters, filled with holy feelings, soon taught me to have

SOME RESPECT FOR A RELIGION WHICH I DID NOT UNDERSTAND.

After N.'s death I began to think more about the religion which she loved so well. I was to some extent free from my early prejudices, thanks to your pious letters. I had also become familiar with some of the ceremonies of the Catholic religion from reading your letters, as well as N.'s, and a Catholic newspaper which I used to send her. I then commenced to compare the Catholic religion with the one I learned in my youth and abandoned years ago. I learned that Christ himself while here on earth founded one true church and that that Church was the Roman Catholic Church; but my early teaching told me that the Roman Church had fallen into error, and was not the true Church now. With these thoughts I contented myself for a time, but the thought of further enquiry still frequently occurred to my mind, and while making these enquiries I failed to find any proof of the time or place when the Roman Church had fallen into error. I turned to the Scripture and there I saw that Christ had promised his Church that the gates of Hell should not prevail against her. That he had died to make her a glorious Church, without spot or wrinkle, that she should teach all truth for ever, that he would be with her all days even to the consummation of the world. All this and much more on the same subject I saw in my Protestant Bible. I was therefore obliged to believe this promise of Christ that the Church could not teach error, or to accept the teaching of religious reformers that the Church had fallen into error. I preferred to accept the promise of Christ made in the Scripture, and leaving accepted this portion of the Scripture as true, I was obliged to accept all the teaching of the Church. I have accepted it, and thank God!

I AM TO-DAY A ROMAN CATHOLIC, and will continue one as long as I live, come what may. It is no easy matter for a person who has been brought up a Protestant to become a Roman Catholic. It takes a long time to overcome the prejudices of early teaching. There is the professional which so much deters people outside the pale of the Church from entering it. Of course, to a person brought up in the Church that is nothing, but for a person outside the Church it requires a great effort to overcome the difficulties of going to confession. It is very humiliating to the proud heart of man, and that is the reason it is so valuable. I can now see that the confessional, with the Sacrament of Penance, is the most powerful aid that a sinner has to keep him from temptation. I had other difficulties to contend with before I could enter the Catholic Church. I had belonged to the higher degrees of Freemasonry for upwards of 20 years, and of course I had to give up all connection with Masonry before I could become a Catholic. It requires a struggle to break off with the old friends and acquaintances of a lifetime at once. I have got over all the difficulties now; and I value your prayers more than the friendship of all the acquaintances of my lifetime, and I must ask you to still continue your prayers for me. I expect to leave here in the middle of October next, so you need not write to me after you get this, as any reply to this would not reach here before I leave. Kindly give my respects to the Rev. Mother and Mrs. S. Accept my sincere gratitude for all your kindness, and permit me to remain, as ever your very sincere friend.

ST. MARY'S CATECHISTICAL SOCIETY.

Presentation of Prizes.
Academy Recorder, Jan. 25.
Yesterday afternoon an interesting occasion took place at St. Mary's Cathedral, when the children attending Catechism received their annual prizes. These prizes are given as encouragement to the children to attend on Sunday's, and those who have the largest attendance to their credit, coupled with good behavior and proficiency in studies, are thus rewarded. The Society is now in a flourishing condition, and consequently were able to present more valuable articles than formerly, which was highly gratifying to the Society itself, as well as those who receive them. Gifts were presented by His Grace the Archbishop in the presence of a number of the Clergy, and the friends and relatives of the children. Just before the distribution little Miss Edith Young stepped forward and presented His Grace with a handsome bouquet, and Master Edward Gill read the following address:—

May it please Your Grace:
We, the children of St. Mary's, in compliance with a well established custom, approach your Grace to give expression to the sentiments of love, respect and veneration, which we entertain toward you, our Father and Benefactor. This little demonstration on our part, is not purely formal or without a deep meaning. It is the natural outcome of filial devotion and respect as well as a faithful though not adequate expression of the high appreciation we have for your Grace's person and position—appreciation which has been brought home to us by the religious instruction we have received at the hands of our teachers. We are endeavouring under your Grace's patronage and guidance to apply ourselves to the acquirement of that knowledge, which as yet, perhaps, we are too young to fully value, but which let it be hoped we shall always recognize as the grandest and most necessary knowledge of God and of our holy religion. On the title page of our Catechisms we behold these words of Divine truth: "This is eternal life; that they may know Thee the only true God and Jesus Christ, whom Thou hast sent." Stimulated and encouraged by the authority and advice of our Spiritual Directors, Monsignor Power and Father Ellis, as well as by the zeal and perseverance of our lay teachers, we are directing our best efforts towards that soul-saving knowledge which we confidently hope will be for the best of our future existences and the guiding principle of our daily conduct. We look upon your Grace, in your official position, as the channel through which this religious knowledge flows—as the visible representative of God's will and authority in this portion of His viceroyalty. The natural instincts of our piety teach us, then, to look to you as

FROM BRANTFORD.

Rev. M. J. Cleary, P. P., Cayuga, and Rev. P. H. Feron, P. P., Strathroy, are visiting this city. They are the guests of Mr. W. D. Cantillon. Father Feron the pianist priest of Ontario, in company with Fathers Cleary and Doherty, of Brantford, yesterday visited the Blind Institute. The visit was most agreeable, the music of some of the pupils being of a high order and evincing careful training of the teachers. Father Feron was much pleased with the pupils and organ of the Institute.—Evening Telegram.

AN OLD PIONEER GONE.

One by one the old pioneers of our country are fast passing away. The remains of John Coughlin were interred in the Roman Catholic cemetery, St. Thomas, on Sunday, January 22nd. He died on the Thursday previous at the advanced age of 85 years. Deceased emigrated from Ireland to this country half a century ago. He settled in the township of North Yarmouth in the year 1832. The country, from Port Stanley to Goderich, was then one vast wilderness excepting the sites of two small villages where now stand the two cities of London and St. Thomas. The deed and well that named over what is now considered one of the most fertile sections in the Province of Ontario. One brother survives him, namely, Daniel Coughlin, of the township of Stephens, Co. Huron, and three sons and two daughters. Requisites in price.

a father and teacher, and forcibly urge upon us the duty of gladdening your paternal heart by a strict application to study and by the salutary influence of our good moral conduct. This, with God's help, we will endeavor to do.

Accept, then, Most Rev. Father, the assurance of our good will and our earnest gratitude for the many facilities you have afforded us to advance in religious knowledge and to become worthy members of society. Be assured, also, that the united prayers of the children of St. Mary's continually ascend to the throne of God that Heaven's choicest blessings may come down upon you and the worthy priests by whom you are surrounded, and that you may be long spared to continue the great work of God in the archdiocese of Halifax.

ST. PATRICK'S LITERARY SOCIETY, QUEBEC.

The weekly concert, recitations and tableaux under the auspices of the St. Patrick's Literary Institute of Quebec came off in their Hall, Anne street, on Thursday evening before a crowded house—so crowded that the galleries had to be thrown open. The programme was lengthy and choice; its length precludes anything in the way of comment beyond saying that all acquitted themselves in a manner that drew forth the plaudits of the audience, and nearly all the vocalists were encored. The following is a resume of the programme.—Recitations by Misses Minnie McKnight (in French), and Kelly, Masters McLaughlin, Bessers, Gallagher and Boisvert; and also by Miss Maggie McCarrah, "The Student's Tale" from Longfellow; declamation by Mr. Bradley of Laval University, piano duet by Misses Whelan; songs by Misses Maggie Hawkins, Gallagher, Finn and Walsh, and Messrs. Robert Emmett Malone and Hart. Mr. Sanderson was unable to appear owing to an attack of influenza. Over an hour and a half's pleasant and instructive entertainment was brought to a close by the touching tableaux of the prison scenes in the life of the Irish patriot, Robert Emmett, where he takes a last farewell, on his way to execution, of his fiancée, Sarah Curran, in presence of the jailer and guards, the leading character being well sustained by Miss McLaughlin, and Emmett Malone, an appropriate air, Moore's "She is far from the land where her young hero sleeps," being softly played on the piano, and effect being given to the scene by Bengal lights—the whole producing a beautiful tableau, and necessitating a repetition. There will be another concert and tableaux on Thursday evening next; the admission fee being ten cents.

DEATH OF ANOTHER QUEBECER.

In the obituary column, will be found the announcement of the death of another old and respected resident of Quebec city, Mr. Patrick Lawlor, of St. Roch. Deceased arrived in that city from his native country Kilkenny, Ireland in 1827. He was active in the measures taken for the erection of St. Patrick's Church, and thirty years later, in the foundation of the St. Bridget's Asylum Association; for a long period of years he was a prominent man, especially amongst his fellow countrymen. Feeling his end approaching, he expressed a desire some weeks since, to be removed to the General Hospital where two of his daughters are professor choir nuns, and where he quietly breathed his last on Monday afternoon the 30th ult. Deceased was also father of Mrs. John Lang and Mr. James Lawlor of this city. His remains lay in the General Hospital until Thursday morning at nine o'clock, when, after the celebration of High Mass by Rev. Father Sexton, they were removed to St. Charles cemetery for interment.

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A Farewell Song. Falling leaf and fading tree. Lines of white in a silken sea.

A CHRIST-LIKE PRIEST. He lived in a Plank Shanty on "Forty Pounds a Year."

Wednesday of last week, December 28, 1881, on the feast of the Holy Innocents, aged eighty years, one month, and one day, Rev. John Joseph Gallagher, of Mercer, the oldest missionary in the diocese, passed away from earth as we hope to Heaven.

As far as we have been able to ascertain Father Gallagher was ordained in 1830, after a complete course of study in the college of Maynooth, and being a native of county Meath he was assigned a position in that diocese by Dr. Cautwell, then Bishop.

The pressing necessities of the Spanish population at and around Gibraltar having been attended to, Father Gallagher, with the consent of the Vicar-Apostolic, went to England, when he was appointed chaplain to a religious community.

Persons who did not understand the habits or tastes of Father Gallagher would have attributed the primitive simplicity of his domestic arrangements to his poverty, for in fact he never received at Mercer in any year more than two hundred dollars, and the fact is that if any one presented him with a letter furnished and accepted a mission out of the door.

Sick-Headache. Mrs. J. C. Henderson, of Cleveland, Ohio, writes: "The use of two of Pierce's 'Pleasant Purgative Pellets' a day, for a few weeks, has entirely cured me of sick-headache, from which I formerly suffered terribly, as often, on an average, as once in ten days."

Stretch it a Little. A little girl and her brother were on their way to the ragged school on a cold winter morning. The roofs of the houses and the grass on the common were white with frost.

The Thumb Screw never inflicted greater torture than kidney disease does. The Day Kidney Pain cures diseases of the kidneys and urinary organs.

Cardinal McCloskey and "Biddy O'Gorman."

We have just received a letter from the Most Rev. M. A. Corrigan, Archbishop of Petra, p. 1, and Conductor to the Cardinals-Archbishop of New York, in reply to our inquiries in reference to a statement made by "Edith" O'Gorman, the "Escaped," "Converted," &c., &c., Nun.

A Methodist Minister gives his Flock an Apostolic Benediction.

Judge Dunne, who is staying at Tallahassee, Fla., writes: "Father Hugon, the rector of this parish, returned a few days ago from a visit to Rome, and the first Sunday after his return he announced that he had brought with him the Apostolic Benediction for his congregation, which he would give on some fitting occasion."

Costly for Mr. Shea.

When the Catholic Fair opened in New York last week, a jolly butcher named Jack Shea stood up and said: "I've an idea. I hold in my hand a common leather shield, four inches wide, which says on its face, 'To be given to the most unpopulable man in the Twenty-second ward.'"

New York Post Office. Wm. H. Wareing, Esq., Ass. General Supt. Third Division Mailing and Distributing Dept., New York Post Office, in writing concerning St. Jacobs Oil, says: "The reports from the several superintendents and clerks who have used the Oil agree in praising it highly."

From J. J. Racine, Esq. of La Minerve, Montreal.

"Having experienced the most gratifying results from the use of Dr. Wistar's BALSAM OF WILD CHERRY, I am induced to express the great confidence which I have in its efficacy. For nine months I was most cruelly afflicted with a severe and obstinate cough, accompanied with acute pain in the side, which did not leave me, Summer or Winter."

Hayward's Pectoral Balsam; a few doses relieves the most distressing cough, and a twenty-five cent bottle has cured many a sufferer from Asthma, Bronchitis, Croup, Influenza, Hoarseness and Soreness of the Chest.

HAYWARD'S PECTORAL BALSAM is composed of the most healing balsams and gums. The balsams, which enter into its composition, were used by the natives when America was first discovered, and are combined with other vegetable tonics, so blended together, that it is a specific for all affections of the throat and lungs.

HALL'S VEGETABLE SICILIAN HAIR RENEVER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color.

Why become a suffering martyr to Headache, when BURDOCK BLOOD BITTERS will surely cure the cause of all varieties of either Sick or Nervous Headache, cleanse the System, regulate Secretions, relieve Constipation of the Bowels, purify the Blood, renovate the Liver and tone up the Nervous System, and distressing headache will be unknown. Sample Bottles 10 cents. Large Bottles \$1.00.

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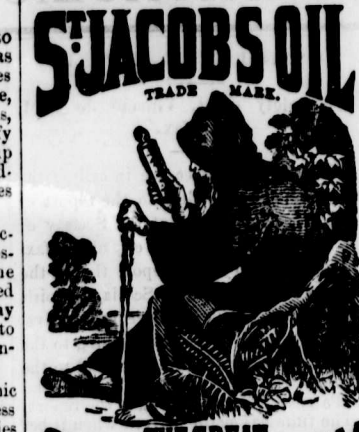
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For the due fulfillment of the Contract, satisfactory security will be required on real estate, or by the deposit of money, public or municipal securities or bank stocks, to the amount of five per cent. on the bulk sum, to become payable under the contract, of which five per cent. the amount of the acceptance cheque accompanying the Tender, will be considered a part.

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For Great Britain.—The latest hours for dispatching letters for Great Britain, are—Monday to 5 p.m. per Continental packet via New York, Tuesdays at 1 p.m. per London and White Star Line, via New York. Postage on Letters, 3c per oz. Newspapers, 6c per oz. Registration fee, 1c. Rates of postage on Letters between places in the Dominion of Wales, Newfoundland, and the United States, paid by the sender, are—per registered mail, 3c. per double the amount of the postage on ordinary mail.

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