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(Written for the Herald.) In Memoriam.

THE BELOVED WIFE OF WALTER B. DUFFY, ESQ., ROCHESTER, N. Y., WHO DIED APRIL 23, 1884.

They have closed the precious casket,
They have borne our loved away;
In the silent grave they've placed her
To return to kindred clay;
Could they tell our souls' keen anguish?
Ah!there's only one can know
How the bruised heart is breaking
'Neath the weight of bitter woe.

Vain they whispered words of comfort, Vainly fell the pitying tear As they gazed upon the mourners Sadly grouped around the bier; Stricken husband, weeping children, Sisters, brother, drowned in grief—God hath dealt the heavy heart blow, He alone can give relief.

Loving wife, how calm thou sleepest! Tender mother, dost thou see How thy little ones are mourning? Motherless they call for thee. Does thy ransomed spirit linger Round our home now desolate? Wilt thou ever kindly guard us, And in Heaven our coming wait?

De profundis! Miserere!
Softly floats the fervent prayer
Through Loretto's distant cloister
From fond hearts that sorrow there.
De profundis! Miserere!
Ah, sweet Jesus, grant her rest!
Grant that we one day may meet her
In the mansions of the blest!!!

A PUPIL OF LORETTO.
Guelph, May 7, 1884.
[The deceased lady was a former pupil of Loretto, and sister of Mother M. Patricia. the present Superioress of the convent here.]

ARCHBISHOP LYNCH.

THE NESTOR AMONG THE CANADIAN PRE-LATES, TALKS ON ITALY'S ATTEMPTED SPOLIATION OF THE PROPAGANDA, IN A LETTER TO HIS CLERGY.

Boston Republic.

Probably one of the most forcible letters written by the Catholic hierarchy against the proposed spoliation of the Propaganda property emanated from the Archbishop of Toronto, Can., Most Rev. John J. Lynch, the metropolitan of the province, who wrote on this matter to nis clergy as follows:

This property belongs in no respect to the government, and to touch it is the act of a robber. It is the accumulation of donations given from time to time for the spread of the gospel of Christ, by Popes, cardinals, princes, bishops and other pious persons. By these funds missions in foreign countries have been established and maintained. In its colleges students are educated from various and distant nations, speaking over thirty languages. Bibles, books of religious instruction, etc., are printed in that establishment. Delegates, missionaries and vicars-apostolic are supported in their various poor missions from its funds. Erection of episcopal sees, revision of councils, issuing of bulls and dispensations, encyclical letters and the maintenance of official ecclesiastical correspondence attended with much expense, which would fall heavily on missionary countries, are all borne by the Propaganda of Rome. In fact they could not be borne otherwise. The Catholics of the British empire extended through out the world in

ASIA, AFRICA, AMERICA AND AUSTRALIA. besides the islands, have the strongest claim that the property of the Propaganda should remain intact and at the disposal of its own officers. The prelates of this Dominion have considered it an imperative duty to address a respectful petition to her majesty the Queen praving her to direct her government to remonstrate with the Italian government against the iniquitous and sacrilegious robbery of the sacred funds of the Propaganda, some of which were subscribed by her own subjects. This project of spoliation, thus crippling the religious action of our Holy Father throughout the world, is another proof of the absolute necessity of the restoration of the patrimony of St. Peter to its lawful owner. It puts the climax to the crime of the Italian government, in suppressing the convents, colleges, monasteries and houses of religious orders established by their own industry and the donations of many centuries of religious people. By such acts the Italian government has justly earned for itself the title of

THE BARRABAS OF EUROPE, but this Barrabas shall meet the fate that other sacrilegious robbers of the patrimony of Peter and of the church met in the (past) ages. As another example of the thieving propensities of this so-called government that succeeded the legitimate government of the Pope, we may mention that, amongst other confiscations, they put their hands on \$3,000, the property of the Workingboys' Home in Rome, analogous to our Newsboys' Home. This heartless robbery sets a noble example to the poor, struggling waifs of the Eternal City. It is well known that members of this unjust and sacrilegious government, as they die off individually, exhibit signs of reprobation. Death must come upon us

an individual or member of a govern-ment or corporation. It is one of the great deceits of the present day, as it was of the past, to suppose that a triumphant government has a right to do as it pleases with public and private pro-perty. Peculation, enriching of self and friends by confiscations or unjust contracts, are robberies, and must be accounted for at the tribunal of God by the individuals that partook of them. It will not do to say, I did this or that as a ruler, prime minister, contractor, comptroller or politician; for each must personally answer for his individual acts.

individual at THE TRIBUNAL OF GOD.

It has been said, I hope with extravagant exaggeration, that honesty in gov-

Public men will merge into the private

ernments and politicians is an eccentricity. Thou shalt not steal the property of another, or of the public, is a strict commandment, and whilst sins are for-given in God's name in the tribunal of penance, yet the obligation of restitution remains, is in force as long as the peni-tent lives. Impossibility of restitution alone excuses the unjust taker or retainer of another's property. The Italian government is notoriously unstable, and another so-called government may take its place and repudiate all the acts of the former government, so that the Holy See has good reason to make every effort to resist the unjust invaders of its property and rights even to the end. have reason to be flattered that Toronto has been named amongst other illustrious sees, as a centre to receive donations and to transact other buiness for the propagation of the faith, pending this contest. We feel much pleasure to announce that already one charitable gentleman of this city has subscribed \$500 towards its funds.

THE HOLY PROVIDENCE OF GOD, no doubt, will inspire the good and the just to step in for the graces and the blessings forfeited by the wicked and unjust, who earn for themselves eternal death. God is merciful but also just, and will eventually put His enemies to flight. We must pray, however, that His merciful providence may hasten the time. If God permits so many evils in this world it is to give an opportunity to the good to merit the more, and to the wicked a proof that man is a free agent to do good or evil, to earn rewards or punishment. But to return to Rome, called the Eternal City, on account of its many triumphs over its unjust invaders and spoilers. All those have gone to their account, and the Pope remains in Rome. The present unjust invaders will also all pass away like their predecessors. God help these unfortunate men-puppets of the evil one. Rome to-day

from the malaria campagna, were it not that the Popes, throughout many cen-IN HONOR OF THE PLACE OF and burial of Peter and Paul and innumerable others, have rebuilt and preserved it, and now, indeed, the present Pontiff, in the name of the papacy, may quote the sacred text: "I have brought up children, and they have despised me;" but God will laugh at them in re-

would be but a collection of huts amongst

magnificent ruins, peopled by a small and half-starved population, diseased

We will conclude by recommending our people to pray most earnestly to God for the triumph of His religion and His church, especially on Wednesday in their visit to the Most Blessed Sacrament. Wednesday has been assigned by the authorities at Rome for prayer before the Blessed Sacrament for North America and Portugal. Sunday for England, Ireland, Poland and Norway; Monday for Austria, Hungary, Germany and Greece; Tuesday for Italy; Thursday for France and South America; Friday for Switzerland and Catholic missions; Saturday for Spain, Belgium and Holland. God, we are sure, will hear the prayers of many millions of fervent Catholics for the protection of our Holy Father the Pope, and the spread of the true religion of Christ throughout the whole world,

JOHN JOSEPH Archbishop of Toronto.

CATHOLIC NOTES.

Accord between Prussia and the Vatican will be established upon confirma-tion of the successor of Cardinal Ledochowski at Posen. Bishop Lydowski has been nominated to the office. Prussia's relations with the Vatican on other questions are cordial.

At Keyport, N. J., a Catholic priest, having discovered that certain of his parishioners were given to scandal-mongering, and having ascertained that one of their scandals, concerning a prominent resident, was grossly false, demanded that they should apologize and retract. They refused, and he excluded them from communion. They appealed to Bishop O'Farrell, of Trenton, and his lordship has sustained the action taken by the priest.

The will of the Hon. John Clancy, of Grand Rapids, Michigan, was opened on May 7th. His house and homestead in this city are bequeathed to his sister and her husband, John McIntyre. Sixty thousand dollars is given to the Bishop of the Roman Catholic Diocese of Grand Rapids for founding an orphan asylum in the city; \$2,000 to build a receiving vault in St. Andrew's Catholic cemetery; \$7,500 to erect a family tomb in the same cemetery; \$500 to apply on the debt of St. James' Catholic church, and the rest all, and after death judgment, and God to friends and relatives. He leaves prowill render to every man according to the works done in the flesh, whether as Michigan Catholic.

Continued from 5th page. We well know, however, that our common efforts to cast these pernicious seeds out of the Lord's field would not be sufficient unless the Master of the heavenly vineyard graciously deigned to help us in our endeavour. We must, therefore, implore His grace and help with an energetic and anxious zeal, commensurate with the force of the danger and with the magnitude of the necessity. Big with its previous success, the sect of the Freemasons haughtily rears its head, and no sign can be seen of any limit to its pertinacity. United to one another by a kind of guilty union and by their secret plans, all its bondsmen reciprocally aid one another, and incite such other to the perpetuation of evil. each other to the perpetration of evil. Such violent attacks should be met by an equally strenuous resistance, and all men of good-will should therefore unite and form one vast society of action and of prayer. We therefore beseech them to stand fast, united and immovable, in their resistance to advancing power of the sects: let them also, bemoaning themselves bitterly, lift up their suppli-ant hands to God and beseech from Him the prosperity and the growth of Christianity, the enjoyment by the Church of the needful freedom, the return of wanderers to the path of good, that error may give way to truth, and vice yield to virtue. Let us take for our protectress and interpreter the Virgin Mary Mother of God, that she who conquered Satan from the very moment of her conception, may exert her influence against that of these wicked sects, which are plainly the cause that is reviving, with indomitable craftiness and dis-simulation, that diabolical spirit of rebellion among men. Let us seek the aid of the prince of the heavenly host, St. Michael, who cast out from heaven the angels now in hell; St. Joseph, also, the spouse of the Holy Virgin, the heavenly patron of the Catholic Church; and the great Apostles, Peter and Paul, the unconquered servers and defenders of the Christian faith. With their patronage, and continuance in united prayer on the part of all, We are confident that God will deign seasonably and graciously

to so many dangers. As a pledge of the gift of heaven, and in token of Our affection, We lovingly bestow on you, in the Lord, Venerable Brethren, on the whole clergy and faith. ful committed to your care, the Apostolic

to succour mankind, at present exposed

Given in Rome, at St. Peter's, on the 20th day of April, A.D. 1884, in the Seventh Year of Our Pontificate.

LEO, PP. XIII. 1. De Civit. Dei, Lib. xiv., c. 17.
2. Ps. lxxxli., 2-4.
3. Coust. In eminenti, April 24th, 1738.
4. Const. Providas, May 18th, 1751.
5. Const. Ecclesiam a Jesu Christo, Sept.

c. Const. of March 18th. 1825.
7. Encyc. Traditi, May 21st, 1829.
8. Encyc. Mirari, Aug. 15th, 1832.
9. Encyc. Qui pluribus. Nov. 9th, 1846.
Alloc. Multiplices inter, Sept. 25th, 1865, &c.
10. Epist. exxxvii., al. iii., ad Volusian um, cap. v., n. 20.

BRANTFORD LETTER.

DOUBLE PRESENTATION TO REV. J. F. LEN-NON, ON HIS RETURN FROM IRELAND.

Early in February Father J. F. Lennon received word from his home in Ireland that his mother was in very ill health, and he hastened to be with her. He left Brantford on the 7th of the same month, and a fortnight later word came of his safe arrival. On the 7th inst. he returned to the city, looking much better for his trip, which has been a very pleasant one. Dur-ing his visit he travelled over a good part of the country and met many of his college friends of ten years ago, and before he left, his mother had fully regained her health. The news of his intended departure was a great surprise to the people of St. Basil's, many of whom had not an opportunity of seeing him to say goodbye. But they made preparations in his absence to surprise him on his return, and did so on Friday evening in a most pleasant manner. After the usual May devotions in the church a committee of the congregation went forward to the sanctuary rail and Mr. Fennessy presented the reverend gentleman with a purse, and Mr. Kellegher read the following address :-

To Rev. J. F. Lennon. REV. AND DEAR SIR,-We, the members of St. Basil's congregation, Brantford, desire to take the present opportunity of welcoming you on your safe return to our midst, and of expressing the great pleasure we experience in again having you

among us. Although deeply regretting the circumstances which so suddenly called you for a time from us, we learned with great pleas-ure of the ultimate recovery of your beloved mother, and hope the visit to the scenes of your childhood has been turned into one of pleasure, and that you have been fully able to enjoy the time at your disposal among the friends and companions of your youth in that Isle of Saints and home of Catholicity which you have consented to leave to aid in the fulfilment of God's mission on earth—the sanctification of souls.

We also desire to take advantage of the present occasion to acknowledge our gratitude for the untiring and unceasing manner in which you have labored for the benefit of the congregation, and assure you of our appreciation of the good you have accomplished.

In conclusion, we again tender you a most cordial and affectionate welcome on be spared in the performance of your and Sodality.

ENCYCLICAL LETTER OF POPE LEO sacred duties, and humbly request you to accept this purse as a slight token of the esteem and regard in which you are held by the members of the congregation. Signed on behalf of St. Basil's congre-

M. FENNESSY, JNO. RYAN, Chairman of Com. Serretary. Chairman of Com. In response, Father Lennon said he was at a less for words to express his deep gratitude for this and many other acts of kindness, which he knew sprung from kindness, which he knew sprung from their was faith and piety rather than being due to any merit on his part. All he can was the good intention to perfer his duties faithfully, and these futies were rendered pleasant and agreeable, through the good disposition of the people and the kindness of the paster under whom he was placed. He bore testimony to the goodness of the Rev. P. Lennon towards him always, who, he said, had proved himself a good friend he said, had proved himself a good friend and prudent counsellor to him. His visit and orndent counsellor to him. His visit home had been one of duty rather than of pleasure, and while absent the people of Brantford had always been present in his thought, and his prayers had been constantly offered in their behalf. He spoke of the impression made on him by the simple faith and fervent devotion of the Irish people; of their constancy and their struggles, and said they were worthy descendants of the race who had received the word of God from their glorious apostle. And the descendants of that same race in this country had proved themselves a faithful people. In speaking thus he did not mean to desparage any other country, but here he referred only to his own land. Again be thanked the people for their kindness of word and the people for their kindness of word and the state of the second thanked the people for their high here to be a provided thanked the people for their kindness of word and the second thank the second thinks he was a point of the second thank the second themselves a provided thanks the second thanks t act, and assured them that he set a high value upon their good will. He asked that they would always pray for him, and in his prayers they should never be

ANOTHER PRESENTATION. No doubt when "Father James" left the church he thought his trouble was over—but it was not. The young ladies of the Sodality, of which he is director, requested his presence in the school house where he his presence in the school-house, where he was warmly received, a choir of the young ladies singing "Welcome." The officers of the Sodality then stepped forward, when Miss Harrington read an address in a very feeling manner, and Miss McDermott presented a beautiful bouquet, in which was hidden a cheque. The following is the address:
Rev. James F. Lennon, Director of the Sodalits of the Blessed Vargin Mary:

REV. AND DEAR FATHER :- The fair flowers of spring, and the sweet notes of warbling birds returned from distant sunny climes, are not more welcome to us after the dreary winter than your return to our midst after your brief sojourn in the land of your birth, the "Island of

In your absence, and particularly during your voyage, we daily besought Our Lady, "Star of the Sea," to guide you safely through its perils. Our prayers have been heard, and with grateful hearts we, the members of the Sodality, welcome you home again; for may we not call this your home, since to return to it you have for the second time so generously severed the ties that bound you to the home and friends of your childhood.

And, Dear Father, while rejoicing in being again blessed with your presence, we cannot but remember the sincere sympathy we owe to those near and dear ones. especially your beloved mother whom in all probability you have seen for the last time on earth. We cannot realize the full extent of her sacrifice, but we feel sure that the thought of a happy reunion in Heaven, the solace of every Christian mother's heart, will be hers in a special

manner. In conclusion, dear Father, hoping you may remain with us many years to continue the kindly interest you have always shown in the welfare of the Sodality, we beg your acceptance of this slight token of gratitude for the many favors received at your hands; and we humbly solicit your prayers in our behalf that following in the wise and holy counsels you have with so much care instilled into our mind, we may ever live as becomes true children of

Signed on behalf of the Sodality. JANE McDERMOTT, Prefect, KATE LANNON, First Assistant, ELLEN SAVAGE, Second Assistant, MARY SAVAGE, Treasurer, Maggie Harrington, Secretary.

The rev. gentleman was much affected and told the young ladies with much emotion how much he valued their words of kindness and devotion. He said he knew that it was not his merits that had prompted them in their action towards him, but it rather arose from their own good dispositions towards the priesthood, a trait which they possessed in an eminent degree. He had thought of them frequently while he was away, and he on his own part had no fear of the dangers of the ocean, knowing that their prayers would be offered for his safety. He commended their zeal in everything that tended to in-crease the beauty of God's house, in furthering which objects they had ever been active and successful. After referring to the source of good a society like theirs could prove to a congregation, he con-cluded by assuring them that he would always remember gratefully their many acts of kindness towards him, and begged that they would continue to hold him in memory even though time should find his lot cast in other fields of labor.

A pleasant social half hour was spent, during which the choir sang "The Harp that Once," and "Come where the Lilies Bloom," and Rev. P. Lennon made a few

appropriate remarks. In conclusion, we again tender you a most cordial and affectionate welcome on your return to us, and hope you will long both the presentations of the congregation

GLOUCESTER STREET CONVENT, OTTAWA.

In view of the approaching departure from Ottawa for a portion of the summer of His Excellency the "Governor-General and his family, Her Excellency the Marchioness of Lansdowne, accompanied by her son the youthful Earl of Kerry, the Lady Evelyn and her other two children, and attended by the Honourable Miss Anson, paid a private visit to the Convent of la Congregation de Notre Dame, Gloucester street, yesterday forenoon. The distin-guished party were first conducted to Dis-tribution Hall which was most elaborately and, withal, tastefully decorated for the occasion. The young lady pupils formed a semi-circle on a raised platform at the south end and on each side, and here also were placed a number of pianos, a harp, organ and guitar, and on the entry of the party all stood up whilst they were welcomed with a grand instrumental perwelcomed with a grand instrumental performance, they, meanwhile, being conducted to their seats on a raised and handsomely carpeted dais at the north end of the room. The party being seated the little Misses Duval and McCaffrey welcomed them in a pleasing and beautifully constructed dialogue, its interest being much enhanced. logue, its interest being much enhanced by the excellent manner in which the sweet little ones acquitted themselves. Next came a very interesting performance, or, if the word may be used, "drill" in calisthenics by some thirty odd of the junior pupils; each one being habited in scarlet jacket and black skirt and scarlet stockings. The various manual exercises, with and without the balancing poles, the marching and countermarching, to the music of a piano, presented a very pleas-ing kaleidescopic scene which seemed to ing Raleidescopic scene which seemed to interest the party very much, especially its junior members. The "Story of a Rose" was next given in a very excellent manner by Miss Richardson. Miss Annie Brennan then sang the side splitting "vocal medley" in an inimitable manner and provoked the merriment again and again of her audience. The "Little Weidenstein" again of her audience. The "Little Maiden's Logic" by the Misses Vosburgh and Howlett was excellent as well in matter and argument, as in delivery. As grand instrumental performance on piano, harp (Miss Nagle), guitar (Miss Mitchell) and organ (Miss Morgan), was then given with excellent effect. A complimentary can-tata in which Miss Mortin's splendid and well trained voice was distinguishable as well as in the Misses Bauset, Lajoie, Lusignan and others. A short address in French was then given by Miss Armstrong, and she was succeeded by Miss Brennan with one in English, the young lady demonstrating that in elocution as in song she had made full use of the gifts so bountifully bestowed upon her, as well as of the excellent training which she had received. She was surrounded by a group of her companions consisting of Misses Hurley, Routhier, Vosburgh, Howlett and Conroy who at her bidding, each presented a beautiful bouquet of natural last St. Joseph's Day Miss Gorman had flowers to the visiting party. A grand the happiness of seeing four more of her instrumental performance brought this part of the entertainment to a close. Her Excellency evidenced the deepest interest throughout, and which was only interrupted when she, from time to time, directed the attention of one or other of her children to the various pleasing items being gone through with before them. The daughters of the venerable Margaret Bourgeois are noted for their devotedness to the instruction of those placed in their charge and which was fully evidenced yesterday, not alone by the proficiency to which their own young people had attained in elocution, vocal and instru-mental music, and the other accomplishments, but also, in the more matter of fact line of domestic economy, housekeeping, and useful needle work, of which latter Her Excellency and party had full proof in their subsequent visit to the young ladies' dormitories, work-room and studio. The visit lasted nearly two hours, and Her Excellency before taking her departure is understood to have expressed herself as pleased in the fullest sense of the word, and in thanking the religious ladies, again and again requested that they would convey to their young charges her thanks for their very pleasing and interesting entertainment in her honor.—Ottawa Citizen, May 8th.

FROM HAMILTON.

To the Editor of the RECORD. SIR,—Will you kindly allow me space in your very valuable and truly Catholic journal, THE RECORD, to describe an event which took place last Thursday, Feast of the Apparition of St. Michael, in the beautiful little chapel of St. Joseph's convent, Hamilton; viz., the reception into the order of five young ladies. old and familiar event, indeed, in the Catholic Church, is a Religious Reception, yet always new, beautiful and edifying! And what can be more so? What more consoling to the heart of a Catholic, ensnared and entangled with the cares and anxieties of life, to know that even in this age of infidelity and forgetfulness of God, there are hearts noble and heroic enough to leave untasted the so-called pleasures and attractions of the world, to devote themselves to the love and service of God and their neighbor for His sake? To know that, day by day, fresh additions are being made here on earth to that glorious throng of virgins whose privilege it will be throughout all eternity "to follow the Lamb, singing that canticle that no others can sing.'

Long before the appointed time the chapel was filled to overflowing with the relatives and friends of the candidates for the religious habit. At half past nine o'clock the young ladies, beautifully dressed in bridal robes of white satin,

veils and wreaths of orange blossoms, enveils and wreaths of orange blossoms, entered the chapel, and advanced to the foot of the altar, followed by three little girls, as bridesmaids, also dressed in white. Mass was then celebrated by the Right Reverend Dr. Carberry, Bishop of Hamilton, assisted by the Very Reverend E. J. Heenan, V. G, Hamilton's universally venerated and dearly beloved priest, and the Reverend Chancellor Kehoe. In the sanctuary were seen Revs. Dean O'Reilly and J. Feeney, Dundas; Very Rev. T. Dowling, V. G. Paris; Revs. W. Lillis, J. Bergman, and Brother Dominic, Hamilton. During mass an exquisite selection of music, all gems, was beautifully rendered by the convent choir. After mass His Lordship delivered a few short but most impressive and appropriate remarks on the privileges Hamilton's universally venerated and and appropriate remarks on the privileges and duties of the Religious life, dwelling particularly on the great obedience absolutely necessary for a faithful discharge of those duties. As soon as His Lordship had concluded his exhortation, the brides and concluded his exhortation, the brides elect advanced a few steps nearer to the altar, and in language that could have been inspired only by the Holy Ghost, asked for the habit of the Sisters of St. Joseph. His Lordship having demanded of them whether it was of their own free will and with the intention of wearing it all their lives that they made the request, and having received an answer in the affirmative granted their petition; when they left the chapel, and in a short time, during which the choir sang with much devotion some psalms, returned divested of the costly and elaborate dresses, and clothed with the poor habit of black serge, which, speaking so eloquently as it does of the life of poverty and mortification upon which the wearer has entered, con-trasted strangely with the unspeakable happiness depicted on the countenances of the new sisters. Upon reaching the altar, they were again interrogated by His Lordship as to whether they were now satisfied, and having received their joyful replies, he addressed a few more words of congratulation to them and the solemn and suggestive ceremony was at an end. The newly clothed sisters, after a short, and no doubt very fervent, thanksgiving left the chapel to receive the congratulations of their friends whom the Sisters, according to Apostolic precept,

entertained in the dining hall of the community.

The young ladies received were Miss Feeny, sister of Rev. J. Feeny, in religion, Sister Evangelista; Miss McGee, Sister M. Catharine; Miss Dunn, Sister Veronica; Miss Cashan, Sister St. Michael and Miss Gorman, Sister Hilda. The writer has not the pleasure of being acquainted with the four first named, but the last is an old classmate and very dear friend, the only the four first named, but the last is an old classmate and very dear friend, the only daughter of Mr. Hugh Gorman, of Hamilton, a most amiable and talented young lady, a pupil of the R. C. Model School of this city, who after a very keen competition carried off the gold medal of 1883, presented by Rev. J. S. O'Leary, Freelton; a priest then whom faw take a greater priest than whom few take a greater practical interest in Catholic education. classmates received into the community as postulants, and there are loud suspicions that several others are preparing to follow. Farewell, dear companions, we

leave you in

That calm and holy retreat

"Where all are well and safely shielded,
From winds that blow and waves that beat."

Praying that He who has called you to Himself, even in this world, will give you all the graces necessary to your holy vocation, and that you will not forget to aid by your prayers your affectionate but less favored companions, A CLASSMATE. Hamilton, May 10th.

FROM WALKERVILLE.

LAYING OF THE CORNER-STONE OF THE NEW CHURCH OF OUR LADY OF LAKE ST.

This beautiful ceremony, which will gladen the hearts of the good Catholic people of Walkerville and surrounding country, will be performed by the Eight Rev. Bishop Walsh, on the 18th inst., third Sunday of May, at three o'clock p. m.

On the occasion the various Catholic societies of Windsor, Sandwich and Detroit, among them, the C. M. B. A., will turn out in force, and a large concourse of people is expected to be present. A sermon will be preached in French, by Father Bauer of Paincourt, and another in English by Father Fergusson, C. S. B., of the Assumption Col-

lege of Sandwich. Dean Wagner hopes that the friends and well-wishers who live at a distance, will kindly send him the respective offerings they would cheerfully lay upon the corner-stone, were they present at

the ceremony. Address Very Rev. J. T. Wagner, Windsor, Ont.

BOTHWELL ITEMS.

In compliance with the wishes of a great many ticket holders our grand union bazaar has been postponed until after harvest. The drawing of prizes will certainly take place in the course of a few months in the meantime tickets will be mailed to all the readers of the CATHOLIC RECORD. who have not already received them. strict account will be kept of returns already male, and full justice will be done to every ticket holder, absent as well as

His Lordship Bishop Walsh, of London, is announced to administer the sacrament of confirmation in Thamesville on Thursday, 15th inst., and in Bothwell on Friday

A grand mission is being given here this week by Rev. Father West, Corcoran, William, Cummins and other well-known speakers.

Bothwell, May 12th, 1884.

OUR DUTY.

From the American Catholic Quarterly Review. CONTINUED.

No special precautions were taken, after the occupation of Rome, in 1870, by the armies of Piedmont, to secure the American College from occupation or confisca-tion, and for two good reasons:

The first, because the officers and students of the College, like the Archbishops and Bishops in the United States, who were its foster-parents, like all Americans, in fact, of whatever creed, deemed their home inviolable, because covered by the American Flag. We all felt sure that the same protection, which would, in case of need, be extended by our Government to any American citizen living in Rome, in a house purchased and owned by him-self, would never be refused to Catholic Americans for the sole reason that they were Catholics.

The second is that no one in Rome, or here in America, had, after the Piedmontese occupation of Rome, any thought of possible danger to the Propaganda, to the property under its care, or to the Colleges directed by it. When the projects of 1866 and 1867, suppressing Religious Orders (or "Religious Associations," as the legislators termed them), became laws, it was expressly and solemnly declared by the King that these laws were not aimed at the Propaganda.

IT IS THE PROPAGANDA ITSELF WHICH WE MUST NOW SAVE!

It is not a "Religious Association" in the sense understood by the two laws of the Italian Parliament. The Congregation, or Board of Cardinals, charged, during more than two centuries and a half, with superintending and directing all the vast missionary enterprises of the Catholic Church, with guarding and promoting the interests of the Missions themselves, and with securing the training of a sufficient and competent number of laborers, is simply a Board or Committee. It would be absurd to liken, in legal phrase or for judicial purposes, the entire body of Cardinals to any one of the religious Orders or Congregations of the Church, and whose suppression was aimed at by the Italian laws invoked by the Italian Court of Cassation, and on which it rests its sentence. This distinction is clearly stated in the Times editorial. The College of Cardinals is the Pope's Supreme Council, composed of men of all nationalities, helping him to govern the Universal Church, and representing in his council the interests of their respective countries. This College can no more be called a Religious Association than the Cabinet of our President, than the Senate and House of Representatives can be called Political Associations. They hold, in the Government of our country, with the Supreme Magistrate, the same place that the Cardinals hold with the Sovereign Pontiff in the government of the Catholic Church, in the administration of the spiritual concerns of 200,000,000 of Christians scattered all over the globe.

The Committees of Congress on "For-eign Affairs," on "Trade and Industry," etc., offers a closer analogy to the Congregations of Cardinals, which are only committees or boards, charged, each, with some one department of the vast administra-tion of the Church. It is preposterous, on the face of it, to liken such a board to a Religious or Monastic Order, and to confound, by an unworthy and disingenuous construction of technical terms, the property used for the purposes of such administration with the property of Monastic Associations. Our Treasury Buildings in Washington, our War Office, our General Post Office, our Home Department, our cation of these proscriptive statutes."
State Department, are all "Federal" pro- [New York Sun, March 13th, 1884.] perty, belonging to the Government— the property of the entire people of the United States, not that of the State of Maryland, or of the city of Washington. Would our courts of law ever dream of considering or calling them the property of the respective Ministers with their

We can reason from this, on a ground of striking, if not perfect, analogy, to the organism we call Papacy, which is the Supreme Government in the Universal Church. Just as you could not confiscate. or alienate, or "convert" into scrip, the Executive Mansion and Department, the State Department, etc., unless you suppress the Federal Government and Constitution by revolution, so cannot the property, left to the Pope and to his Cardinals, for the absolute and indispensible necessities of their existence and administration, be condiscated, alienated, "converted," or in any way dealt with as the property of another save only by the sheer force of revolution subverting the Papacy itself, and declaring its existence in Rome incompatible with the new state of things. But brute force cannot subvert the eternal foundations of right and justice.

The Italian Court of Cassation, in formulating its strange decision, and the Italian Government in justifying and ex-plaining it through Minister Mancini, knew perfectly that they were doing the very thing which would most please their Revolutionary Masters; all those, indeed. who, under various names, and for various reasons of their own, desire above all things the obliteration of the Papacy from Italy, and the downfall of the Catholic

That this is the result directly aimed at, no one, who is acquainted with the ante-cedents of MM. Depretis and Mancini, as well as with those of the Judges of the Supreme Court of Cassation, will be disposed to deny. The professions of utter and irreconcilable hatred towards the Papacy and the great educational establishments it still controls in Rome, made time and again by the Prime Minister, and heartily re-echoed by Signor Mancini, leave no room to doubt that they will not rest satisfied with crippling the Pope and the Church by destroying or neutralizing the efficiency of the Propaganda. The next blow will be to throw aside the Law of Guarantees, and to declare the Vatican itself national property, controvertible at any moment into Government script. This is what the "Anti-Clerical Circles" of Rome have been so long clamoring for, and what will most assuredly happen, unless the Powers step in and interpose their veto on the consummation of this supreme

THE PROPAGANDA QUESTION AND proceeding of the Italian Government. liquidation of the property of the Propa-Eloquent voices in the non-Catholic Press of Europe and America denounce and condemn the verdict rendered. We need only quote a few to show clearly how unprejudiced minds outside of the Church see the wrong done to civilization, as well as the injustice committed against the Propaganda and the great international interests represented by the latter.

"The functions of the Propaganda," says a foremost New York daily paper, "cannot be trammelled or enfeebled, without proportionably crippling the vital powers of the Church. That the Italian Government shrinks from avowedly contemplating such a result is clear, as also that it seeks, by ignoring the international character of the institution assailed, to avert interference on the part of Catholic Powers, and of those Protestant Powers, like Prussia, the United Kingdom and the United States, which number millions of Catholics among their citizens. As a matter of fact, the international character of the Papacy itself is not more demonstrable than is that of the Propaganda. Besides being an inseparable organ of the Roman Church, and therefore entitled to share its guarantees, the Congregation in question can draw impres sive arguments for inviolability from the history of its endowments. Its resources have been created, not by Italian donors for national objects, but by cosmopolitan contributors for ecumenical ends.

"The essentially cosmopolitan origin of the property which the Italian tribunal has declared itself competent to partly confiscate, may be exemplified by the grievous predicament in which the American College at Rome, like all other adjuncts and outgrowths of the Propa-ganda, is now placed. The building occupied by this seminary, which at present gives instruction to some fifty students, and by which some of the most eminent Catholic ecclesiastics in the United States were educated, was purchased by the Propaganda thirty years ago, and the use of it granted in perpetuity to the American Bishops. The latter, on their part, contributed some \$50,000 for alterations and equipments, and of course these improvements would be disposed of with the building which is ordered to be sold. But would not our Government, which recegnizes the duty of protecting Catholics and Protestants alike, be justified in protesting against the arbitrary conversion of property belonging to American citizens? Would it not have been prompt and loud in remonstrance had an American Protestant church or chapel in Rome been similarly menaced with partial confiscation ?"

These last words point out the plain and urgent duty, the execution of which the entire Catholic body in the United States must now press upon Congress and the Executive.

"When we examine"—the article goes on to say-"the considerations on which the Court of Cassation bases its decision, and the exculpatory plea of M. Mancini set forth in his letter to the diplomatic representatives of the Italian Government, we see that the Court gave judgment on the purely technical and disingenuous ground, that the Propaganda Congregation had not been specifically excepted by statute from the operation of the laws of 1866 and 1867. Leveled at religious associations. We say disingenuous,' because it has been shown by official admission of Italian Ministers, and by the declaration of Victor Emmanuel himself, that the laws named were never meant to strike at the mainstay and paralyze the vital organ of the Papacy, and because for ten years after the occupation of Rome the civil power, respecting the moral guarantee possessed by this institution, refrained from any attempt to harm it by an appli-

From the Capital of the State of New York another influential Protestant journal thus vents its honest indignation.

"The act of the judicial branch of the Italian Government, in partially confisca-ting the property of the Propaganda at Rome, is robbery under the forms and to the shame of law. The Propaganda is the immense missionary and educational establishment of the Holy See. It is a University of Religion on the largest scale. It has been established and maintained at Rome by the contributions of Catholics in all parts of the earth. It has not been made or carried on by Italian money. has incurred no obligations to the Italian State. It is as international as Catholicism itself. It does not exist for Italian objects, but for purposes as large and embracive as the work of the historical order of Christianity around the world.

"If the Italian Government undertook to confiscate the American Protestant chapel, or the doubtful Mr. Van Meter's 'ragged schools' in Rome, both built and maintained by American Protestants, a cry would go up from the Rio Grande to either Portland, which the American Governnent would be swift to heed. Great Britain. France, Spain, Germany, and Australia have far greater interests in the Propaganda than the United States have. Not the magnitude but the reality of any interest, however, is that which kernels the

principle of the thing.
"We have examined the technical excuses put forth by the Italian Government. They are unworthy of serious attention, They are devoid both of honor and honesty. The act is one of sheer spoliation. It is a political looting of the property of citizens of all parts of the earth, located at Rome, and dedicated to the cause of religion and learning. It is one of those malign acts which stamp the Italian Government as a concern in spired by an essentially piratical spirit. Even the most bigoted opponent of Cath-olicism will hardly insist that robbery is rendered honest, or stealing holy, by making Catholic Christians the victims of it." Albany Argus, March 16th, 1884.];

This is strong language. Surely governments and statesmen, who still cling to the name of Catholic, and who are intrusted with the welfare of peoples an immense majority of whom are Catholics must be surprised that Protestant publicists, in a free Protestant country, should thus energetically stigmatize acts for which there is, and can be, neither a sufficent motive nor a decent excuse. But the press of Europe has condemned, with a surprising animosity, both the judicial decision obtained by MM. Depretis and Mancini, and the flimsy apology sent forth

ganda, has not found in the whole European press a serious journal to defend it. The verdict is generally declared unsustainable in a legal point of view." Even the journals devoted to Italy "seek to extenuate the error by the false allegation, that in a financial point of view the conversion is an advantage to the Propaganda. But the question does not merely concern the effect produced by the judicial verdict, although the fate of the institution depends upon it; the question regards the legal value of the decision. That cannot be sustained, and the sentence is, therefore, of itself null and void."

In accordance with this comes to us the of Saxony, the Dresden Journal. "The property of the Propaganda belongs to the Universal Church, and as such, it is not only under the safeguard of the Catholic States, but also that of the rights of nations. It is beyond doubt that the Catholic Church has an international existence, related to the rights of nations. This existence, as well as the unfailing maintenance of the resources disposed of by the Church, has a general interest for all Christendom."

The leading Italian newspaper, La Gazzeta d'Italia, although devoted to the new order of things introduced by the Revolution, has too much sagacity not to perceive that the Court of Cassation is wrong, and the government policy a terrible blunder. It urges on the Ministers the immediate and imperative necessity of having a law passed by the Chambers to exempt from conversion the Propaganda property; and that, for the twofold purpose of preventing serious international complications, and the universal odium sure to fall on both Government and Judiciary, as the result of an unwarranted and unwise act of spol-Such is also the advice given by

it would reduce its nominal value by onethird, besides placing all that great department of the Papal administration entirely at the mercy of the Government. It is the principle itself on which both the Government and the Supreme Court of Appeals proceed, that Catholics cannot admit, and that all true jurists must reject.

The Propaganda is not a religious asso ciation, a monastic order. We now come to what is for all American Catholics-indeed, for all Catholics in every land—the Duty of the Hour, sacred, most urgent, and imperative. To save both the Propaganda and the Pope's liberty. And, at the outset, let us express our grateful past mottoes emblazoned on house fronts, sense of the prompt action taken by Pres- evergreen decorations of every description, ident Arthur, the Secretary of State, and green flags and American banners, and Mr. Astor in Rome.

representatives abroad of the Italian Gov-ernment, turns aside from his direct path flags made up a picture that will be long to the Government of the United States, that it must not interfere in a matter which does not concern it; as if the astute Minister of Foreign Relations had a presentiment that both our Executive and our Congress were sure to extend to American property, and the most sacred interests of American citizens imperilled in Rome, the protection never yet withheld

in such cases.

There are around the Italian Ministers and their complaint judges, far-seeing Americans, who must have told them that the Catholic community in the United States, as well as all that is truly liberal and large-minded in the press and the public, would raise such a storm of indignant remonstrance as to compel, if need were, our Government to take, at length, at the eleventh hour, the firm and generous stand which should have been taken before the Piedmontese flag ever appeared under the walks of Rome.

At any rate, M. Mancini's arrogant words, meaning "we make our laws as we please, and you make yours as it suits you,"-reminds us of a duty we owe ourselves, and which it is imperative that we do now, and do promptly and thoroughly. Clergy and laity owe it to them. selves, to the Holy See outraged in its most vital prerogatives, and threatened, not only in its freedom of action, but in the very essential conditions of its existence in Rome, to take immediate and concerted action. There should be no delay. The Cardinal-Archbishop of New York, on the first intimation of the iniquity consummated, at once issued his eloquent pastoral. His voice has found a no less eloquent echo in the Archbishop of Baltimore and the Bishop of Albany. Doubtless, ere these lines are in print and the April number of the Review is given to the public, all our Archbishops and Bishops will have protested with equal eloquence and solem. nity against the baneful measures of the Piedmontese Government in Rome .against the wrong inflicted on Catholic ity, on the Christian religion itself, on the best interests of civilization, by the virtual confiscation of the Propaganda pro-

It is not by any means enough that our prelates should thus lift up their voices. The laity should at once use their own right of assembling and pro-testing. There should be meetings in every city, in every town, in every parish, and resolutions passed and transmitted to our representatives in both Houses of Congress, explaining the injury done to an institution which is not local. belongs to all humanity, for the very aim of its founders and benefactors, the very nature of the education there given, the very character of its teaching, and its pupils, all point to a primary object,—the civilization and Christianization of the heathen, as well as the mainten-ance of a high intellectual and moral standard among Christian peoples them-

As we have seen, Protestants themselves consider that the crippling of the Propaganda means the crippling of the Church herself, the disabling her for the fulfilment of her mission, -to teach all

Surely the duty of the hour is a most sacred and a most pressing one.

archy, clergy, and people, diocese by dio-

cese, simultaneously and at once!

We doubt not but the Catholics of
British North America will be up and doing. Let us take care that they do not anticipate us. We owe this to the entire body of our non-Catholic fellow-citizens, who expect us to speak up for our dearest religious interests, our most sacred rights violated in Rome, and threatened with still further violation. Let our Holy Father and those who with him in Rome fight the battles of Christianity against unbelief, the battles of Christian society against Socialism and the Revolution, see that here, at least, in free America, we shall give him our utmost moral support, opinion of the official organ of the court our practical aid as well as our heartfelt sympathy.

And we count with reason on the joint

co-operation with us of Congress and the Executive. They will not fail us, unless we lamentably fail ourselves and the expectation of all Christendom. THE END.

IMPORTANT SPEECH BY MR. PAR-

He Repudiates The Theories of Henry George.

NELL.

The ancient borough of Drogheda, on April 15, was the scene of perhaps the greatest demonstration in Ireland for years; and Mr. Parnell was the central figure of the Mayoralty Rooms, was such that it was not until his present Worship, Mr. Patrick Casey Connelly, came into the office that the recipient of the honor could another leading Italian journal, La Naz- be fitly presented with the freedom. The day was a holiday in Drogheda, most of We do not insist here on the ruinous effect of the "conversion" on all the property of the Propaganda. It is calculated that ovation at every station on the line. At Skerries an immense multitude as-sembled and presented an address to the National Leader. At Balbriggan, another address was presented. At other stations the car in which he rode was covered with and societies. In an open carriage sat the Mayor, Mr. Parnell, and the High Sheriff, Alderman John Mangan. The cheering that greeted Mr. Parnell never flagged. The route taken was a complete circuit of the borough, under the triumphal arches, green flags and American banners, and through streets of houses in every window Signor Mancini, in his circular to the of which appeared faces. The enthusiasm remembered by those who saw it.

> At the Mayoralty Rooms the freedom At the Mayoratty Rooms the freedom of the ancient city was presented to Mr. Parnell by the Mayor. There was a great assembly of representatives there. In his response Mr. Parnell said:
>
> "It was in Drogheda that I found my

> PRESENTED WITH THE FREEDOM OF THE

first political friends in my contest for the County of Meath, the county which gave me an opportunity of entering into public life. It was just nine years ago—I think almost exactly nine years ago—that I made the first canvass of Meath in your town and market-place at Drogheda, and I am happy to be able to remember that on that occasion I hardly met with a single refusal."

A POLICE REQUEST DENIED. quet at Whitworth Hall, attended by the eading Irishmen in Meath and Louth. During the course of the dinner a message was conveyed to the Mayor from Captain Keogh, R. M., to the effect that he wished a police reporter to be present to take notes of the speeches. After a hurried consultation with Mr. Parnell, the Mayor sent an answer to the following effect—that the request was one very rarely made, and had never been acceded to, and that he as Mayor of Drogheda declined to accede to Captain Keogh's request, regarding it as a personal insult. Very great indignation prevailed among the company when this occurrence was

made known. MR, PARNELL'S SPEECH. Mr. Parnell, on rising to respond to his health, was received with minutes of cheering and applause. He began by enumerating the work of the national agitation, the successes it had already achieved, and the many purposes it had in view.

"So far as we have gone, this session, although not a very brilliant one, is promising good, and the hope has been much deepened by recent events—that before long over 400,000 of the men of Ireland who have been kept outside the gates of the Constitution may receive the franchise, and may be in a position to aid effectively the rest of their countrymen in regaining national rights for their country (cheers), Neither am I altogether without hope that some further advance may be made this session in reference to the land question (cheers.) Now, sir, I think I have given some reasons why, at all events, we should not be discouraged-why we should have every confidence that we are upon the right track, and that the principles and methods of action which have been not Roman, not national or Italian, but adopted by the people and their repre-international cosmopolitan. Catholic, It sentatives during the last few years are well calculated to attain the end we have in view. It is necessary for me at the same time to take advantage of this occasion to warn you against elements of future difficulty—elements of possible future difficulty, and possibilities of grave disunion in our ranks, which may be obviated by my timely declaration. I refer to the project termed

THE NATIONALIZATION OF LAND and in dealing with this question I don't wish to intrude upon you anything of a personal character. I prefer, as I have always done in public life and history, to deal with principles and not with men (hear, hear). I have read for you the two planks of the platform of the Land League—the destruction The best thing, in our judgment, the of rack rents and of landlord only telling thing, in fact,—the only one worthy of the emergency, and in any way of the occupying ownership by the tiller fitted to meet its requirements, is to Fortunately, at this moment Catholics are not left alone to protest against the gratuitous, uncalled for and unjustifiable gratuitous gratu

Dublin, that we have been false to the deluding their unfortunate countrymen spirit of the Land League, that we are unmindful of its principles, because we refused to desert that which has been our programme up to the present moment, and to follow this new craze. Ownership of land by anybody, we are told, is theft—whether that anybody be landlord or tenant it is equally a crime and a robbery, and because we refuse to agree with this sweeping assertion we are condemned as slack and as yielding basely to the present Coercion Act (applause). The desire to acquire land is everywhere one of the strongest instincts of human nature, and that instinct is never stronger and never more developed than in a country such as Ireland, where land is limited, and those who desire to acquire it are numerous in number. I submit further that this desire to acquire landed property, and the further desire to be released from the crushing impositions of rack-rents was the very basis and foundation of the movement of the National League, and that without it, although not solely owing to it, they never could have progressed or been successful. As reasonably might they have supposed that they could have persuaded the poor man that it was with him a crime to endeavor to hope for the ownership of the holding he tilled.

NO MORE ABSURD OR PREPOSTEROUS PRO-POSITION

was ever made to a people than, after having declared on a thousand platforms, by a million of voices, that the tenant should be the owner of his holding, that after a vast popular ovation. The freedom of the city was voted to Mr. Parnell more than two years ago, but the constitution of the Corporation, which was delicately alluded to by Mr. Parnell in his speech in the Mayoralty. Because was such that it was represented the owner of his holding, that after this declaration had been agreed to by a million of our countrymen in England, America, and Australia, after having, with unexampled success, proceeded forward on these lines for five years, we should the Mayoralty. Because was such that it quietly turn round, retrace our steps to the starting-post, and commence anew a movement which should be wanting in every element and prospect of success: and of the successful working of which even its supporters could not afford us any single example (applause). Sir, I say possible disunion might arise out of this new movement, this new policy and programme. I don't think it is at all likely there may be a design to forge out of the newly enfranchised artisans and workingmen of the towns and cities of Ireland a sort of battering-ram to propel against the tenant-farmers; but I am confident that if flowers. He was received in Drogheda by the Mayor and officials of the town, and escorted by a procession of all the trades ans and workingmen of Ireland to allow our movement to be stranded, and that the artisan or factory hand would prefer to see his own interest sink to the dust rather than that he should for a single moment paralyze the force and the strength of his country (cheers). Now, sir, this doctrine is, even in the eyes of its most ardent supporters, so utterly devoid of any hope of success, so entirely desti-tute of any attraction, that it is necessary to invest it with something which does not exclusively belong to it, and the cry of "No compensation to the landlords has been raised. Now, Sir, I think I can more particularly speak on this matter because I have been entirely consistent upon it from the beginning. I have neither advanced nor receded from the position which I took up in 1879 (cheers). It was a position which I thought you would be able to carry, and which in all probability you will be able to carry. Upon every platform in this country or America I laid down the principle of PURCHASE AT A FAIR AND REASONABLE

PRICE and what people in those days would have considered a low price. I said in New York in 1879 when I landed there what I say to you to-night—that you must either pay for the land or fight for it There is no use in think ing that you can get it for nothing by talking about it on any number of platforms—you must either pay for it or fight for it. And in 1879 the Land League deliberately adopted the principle of payment as being most likely to be the cheapest in the long run, and possibly the most successful (laughter). I admit, as I admitted then, that the amount to be paid was a matter for considerable discussion and arrangement and negotiation, and even agitation. Constitutional agitation and organization can do a great deal to whittle down the price that the land-lord asks for his land, but it must be paid for unless you adopt the other alternative, which I say nothing about (laughter and cheers). We are told of some great wave of English democracy which is now to come over here to poor Ireland and assist the Irish democracy. Well, I do not believe in the English democracy (cheers). The poor Irish democracy will have,] fear, to rely upon themselves in the future, as they have had to do up to the present moment (hear, hear). I have not seen any evidence of this movement which has started in England. The hard question of Ireland must be settled by the Irish people at home (applause), by their own exertions, and by the exertions of those men whom they depend upon in the House of Commons, if it is to be settled at all. Now, Sir, there is another point. I have explained to you that I believed this new movement is hopeless and one impossible of success. It possibly may tend to disunion in our ranks; but

action upon the land question. In my judgment, the land question, if it is to be settled by constitutional means, will have to be settled before the national question can be settled by constitutional means. I do not express any opinion as to whether either of these questions is likely to be or can be settled by constitutional means, but my proposition is this—that the Irish Land Question must be settled before the National Question if constitutional measures are adopted (hear, hear). And why is this? Carry your mind back to the history of the two great national movements since the Union -the history of the Repeal agitation, and the history of the Home Rule agitation. Both of these movements proceeded on the basis of an attempt to conciliate the landlords, and that attempt proved equally futile in each case. The landlords of Ireland will have to be got rid of before we can hope to unite North and South, Catholic and Protestant, in such a way as to present our demands for National self-government constitutionally in an overwhelming fashion in the Eng-

I HAVE ANOTHER AND GREATER REASON

which has always influenced me in my

into the belief that the size and weight of the landlord person-such as they-is a vital necessity in order to maintain the freedom of the Protestant religion in Ireland, you cannot do this (cheers.)

That has been the principle upon which we have proceeded. We appeared to lay aside all reference to the Home Rule question-in the last four years the word was never used; we appeared to have simply turned ourselves into so many land reformers, and that was made the occasion for complaint and carping against us more than once. Well, sir, why did we do this? Because I believe that if this Irish land question was once definitely settled upon a certain sure foundation, and upon an immovable one, and it is very far from being so-very far from being so settled at present-there should be no class interest in Ireland of sufficient strength capable of offering an obstacle to the triumphant march of our people towards national self-government. And we have proceeded upon that assumption. No, sir, I don't mean to say that the price of land has touched bottom in Ireland as yet, or anything like it, but I do ask the people of Ireland as rational beings, not to be turned aside from the idea they have followed successfully, for the years of the Land League agitation—not to be turned aside to

THE PURSUIT OF A WILL-O'-THE-WISP which is an impossibility, and which may lead to serious disunion, and which undoubtedly will postpone the settlement of the land question, and make the heart grow sick regarding the probability of the restoration of an Irish Parliament (cheers). I would ask the tenant farmers of Ireland to turn to another part of my subject, and to consider how they are likely to be affected when the laborers obtain the vote. I would ask each tenant farmer to reflect whether he has altogether treated his laborers as he thinks he would like to have treated them if he knew they were going to be entitled to equal constitu-tional power with himself. I believe the tenant-farmers to be a very important class. Upon their courage, probity and patriotism much of the future of Ireland depends. Recollect this—in a very short time, these laborers, who some of you show you think so little of, will have equal rights with yourselves-their votes will reckon just as much as yours in the ballot-box, and now is the time, before they have a right to your consideration, now is the time for you to refrain from obstructing the working of that important measure, the Laborers' Act. I think it would not be to your interest or to the cause of Ireland that this important tant though long suffering and badly treated class should be further neglected (cheers). Now let me ask you another question. A great movement for a revival of home industry originated a year or two ago in Ireland. How are you supporting that movement at the present moment? How many of you in any of your occupations wear some article of Irish manufacture? How many of you show a practical desire to restore Irish manufacture? What have each of you done to provide employment in the mills at home? This is a matter which should be always present to our mind. We may have to pay a little more for Blarney or Navan tweed, but its wear will abundantly recompense us in the end. It is possible for each of us, whether man or woman or child, to do something to afford employment to Irish men or Irish women at home, and I would entreat of you to consider that in the absence of a Parliament such as that which is enjoyed in Australia, and endowed with a power to protect native manufactures, it is our hopes that a very little self-sacrifice to-day will restore

THE ANCIENT FAME OF IRELAND AS A MAN-UFACTURING NATION. The political situation is undoubtedly full of encouragement and of hope. We have a people who in the face of every discouragement and disadvantage have gradually forced their way up until their attitude has come to be regarded by both friend and for alike as county. Their needs friend and foe alike as sound. Their position is impregnable. If you have progressed with a limited suffrage, and in the face of the worst Coercion Acts ever inflicted upon a country, what will you not do when coercion has been blotted out (hear hear), and when you have the security which will enable you to press on for the liberty and security of our country? (Applause which lasted for one minute.)

Stephen Allen's Advice.

"Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks ill of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich. Small and steady gains give competency with tran-quility of mind. Never play at any game of chance. Avoid temptation through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow unless you cannot possibly avoid it. Do not marry until you are able to support a wife. speak evil of any one. Be just before you are generous. Keep yourself inno-cent if you would be happy. Save when you are young to spend when you are old. Read over the above maxims at least once a week."

Come, Gentle Spring,

and bring malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunately Kidney-Wort is at hand. It may be had of the nearest druggist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, remove all poisonous humors and make you feel like a new man. As a spring medicine, tonic and blood Purifier it has no

THE WORSHIP OF MARY.

Catholic Review In objecting to what it calls the "idolatrous folly" of devotion to the Blessed Virgin Mary, Zion's Herald but voices the ignorance and bigotry of a certain class of narrow-minded Protestants who, in spite of modern enlightenment, in spite of the oft-repeated protests and explanations of Catholics, still insist in charging them with what they not only do not believe, but what they repudiate as earnestly as the most ardent Protestant

can do. They know very well, at least their writers and divines ought to know, that it is only an inferior worship that Catholics pay the saints and the Blessed Virgin. It is really a dispute about words, but we claim to use the term worship because it is a good old word and more correctly expresses the honor and veneration which we pay to the saints than any other. And there is no danger of our mistaking the lower for the higher meaning of the word because we have, what Protestants have not, an act of worship which belongs to God alone, and which draws a distinct line between what belongs to God and what belongs to inferior beings; we mean the Holy Sacrifice of the Altar. In using the term, worship, we distinguish between honoring the saints and merely praying to them and asking their inter-

cession; and we insist upon its propriety, because in worshipping the saints we worship God in His works. We are perfectly aware, of course, that

it is possible to worship the works of God without worshipping God. Indeed, it is quite notorious that there is a strong materialistic tendency in modern times which prompts men to worship Nature, not as the work of God, but as God Himself. And it is a curious fact that these idolatrous worshippers of Nature are the very men who are the most violent, oftentimes, in charging Catholics with idolatry in worshipping the saints of God. The sentiment that prompts us to worship God in his works is pre-eminently a Christian sentiment. The great St. Francis of Assisium was an ardent worshipper of Nature as the work of God, instinct with a divine life and pervaded by a divine beauty which charmed his heart and captivated his understanding. He looked upon Nature not merely as one who

"Looks through nature up to nature's God," as if He were a great way off and it was a long and tedious logical process to find Him out; but it was to him an expression and manifestation of God which went directly to his heart and led him to hold communion with animate and inanimate things; and we pity the Christian who cannot sympathize with him and not

"See God in clouds and hear Him in the winds,"

but also as an energizing, all-pervading Presence that

"Warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees."

But if God is to be worshipped in the works of nature how much more in the works of grace! It is natural to worship greatness. Here worship is an instinctive sentiment of the human heart. But when natural greatness is crowned with super-natural virtue, it elicits, spontaneously, not only profound admiration, but also a veneration and worship altogether unique and peculiar. Grace transfigures its possessor so that even his natural virtues shine with additional and resplendent lustre; and we are not at all surprised, in reading the lives of the great saints of the Catholic Church, to learn that they commanded an immense following and attracted all hearts with irresistible force. Their intimate communion with God attracted all hearts with irresistible force.

Their intimate communion with God gave them great power with Him, and, as a consequence, unbounded influence with the deck. He suspected in this frightful matters regarding our bodily health we the people. The presence of the saints disorder of nature some satanic influence, seemed to bring the people nearer to God. and as death had deprived him of the They realized His presence in them in a services of Father Alexander, the chaplain sense which could not be predicated of of the fleet, who had died since the inanimate nature. Their very countenances beamed with divine intelligence; an effulgence of heavenly grace and beauty emanated from their whole person, and their disciples had the highest and most convincing evidence that in venerating and worshipping the saints they were venerating and worshipping God in His own most skilful handiwork. Saints were thus often canonized in the

put the seal of its approbation upon them. And if this were true of common saints, how much more of the Blessed Virgin Mary, the Immaculate Mother of God, the Queen of Saints and the most privileged of all the saints of God! What transcendent beauty and loveliness must have beamed from her countenance! What untold treasures of sanctity and grace must have been hoarded up in her! As we believe that the very exigencies of the case required that the Blessed Virgin should be without the least taint of sin from the very commencement of her being, so we conclude that, aside from the fact that she was the Mother of God, she was more worthy of the highest veneration than any other human being that ever lived. But, of course, it is the fact of her divine motherhood that gives her her grand pre-eminence among all the saints of God. The Being that was born of her was human and divine-perfect God and perfect Man-God, manifest in the flesh. Protestants are shocked at this bald and bold declaration. Even the so-called orthodox among them refrain now from an outspoken confession of orthodox truth on this subject, and the tendency of the age renders it necessary that we should be constantly on our guard against temptation to temporizing or lowering, by one iota, the claims of the dogmatic teaching of the Church.

We write not so much for Protestants, comparatively few of whom will read what we write, as for Catholics, who by constant association with the so-called lib eral spirit of the age, are in danger of being influenced to compromise their principles. Catholics should know and deeply feel that in maintaining devotion to Mary we are maintaining the Incarnation, the very corner-stone of Christianity "Liberal" Christianity is, of course, opposed to the worship of Mary because it of Mary may generally be taken as an the flesh.

infallible sign of a tendency to that liberalism which finally discards all the great principles of Catholic orthodoxy. Devotion to Mary and true orthod xy are in-separable. Loyalty to truth implies loy-alty to Mary. Disparage her propagatives and you strike a death blow at the divinity of her Son. If Jesus was God. Marv entitled to honor and worship as the Mother of God. If she is not entitled to that honor and worship the inference is inevitable—Jesus was not God; Christianity is not a divine revelation, but a cunningly devised fable; the blessed hopes and consolations of the Gospel are swept away at a single stroke and we are left to the cold and heartless speculations of skepticism, doubt and uncertainty, and finally, to the horror and thick darkness of atheism and despair.

A MIRACLE UPON THE OCEAN.

There is one incident connected with the discovery of America which, perhaps, most of our young readers have never heard. It was on the last voyage of Columbus that the four vessels under his command were assailed by the most furious tempest that the intrepid navigator had ever experienced. The waves ran so high and dashed so violently against the vessels that the sailors lost all control over their movements, and, as if to destroy totally all human hope, Providence permitted Columbus to fall dangerously ill. One of his old wounds reopened, and for nine days the crew despaired of his life.

Never did the briny deep present so horrible an aspect. The heavens were covered with lurid clouds, and charged with electricity. At every instant vivid lightning seemed to rend the threatening sky, and lit up the horizon with an unearthly blaze of light, so terrific that the sailors closed their eyes in order to shut out the terrible light. The stifled air was at furnace heat, and the violent dashing of the wave as ing of the waves caused every timber in the vessels to creak and groan as if every instant they would open and all on board be engulfed in the abyss. The sanguinary color of the clouds was reflected in the sea, where the waves seemed formed of blood, boiling and foaming like a huge caldron placed over a great fire. The heavens exhibited a frightful aspect: globes of fire fell from the clouds, burst in the air, and were followed by peals of the loudest thunder.

For eight days the vessels lay at the mercy of all this dire confusion of nature. At intervals the rain fell in large drops, and for the last few days it poured in torrents, when suddenly, on the 13th of December, 1502, while Columbus was enduring the greatest agony on his bed of suffering, piercing cries rose from one of the ships, in which the crews of the other vessels immediately joined. The agitated waters seemed to virge to the centre, and from the midst of this boiling whirlpool arose a huge mountain, while the black clouds, converging to a point immediately above it, descended as a reversed cone, stretching down to meet this monster born of the sea, which at its descent rose higher and higher until these two frightful forms of the sea and air suddenly united and formed but one body in the figure of two mountains joined by their

summits. A sharp, whistling wind pushed right toward the ships this frightful figure, which at that time had no name in our language. This form of the water-spout is the most terrific manifestation of that infernal tempest to which the name of the evil spirit has been given,-Typhon. Woe to the sailors who meet it on the ocean's highway! The cry of despair which arose from the crew at the awful commencement of this tempest, he resolved to recite himself the Gospel of St.

He ordered the blessed candles to be lit and the standard of the expedition to be unfurled; then, buckling his sword below the Cord of St. Francis, which he always wore, he took the sacred book into his hands, and, facing this monster that continued steadily to approach, in a clear hearts of the people long before the Church voice that was heard above the noise of the warning elements, he read the beloved disciple's inspired words.

At these words, "and the Word was made Flesh, and dwelt among us," drawing his sword, and full of lively faith, he traced in the air, in the face of Typhon, the Sign of the Cross; and immediately the waterspout, roaring and disjointed, was lost in the tumultuous immensity of the Atlantic world of waters.—Ave Maria.

A. M. Hamilton, Warkworth, writes "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value." Beware of Electric or Electron Oils, as they are imitations of Dr. Thomas' Eelectric Oil,

A Victim of Misplaced Confidence. The individual who places trust in many of the claims of advertised remed. ies is often sadly disappointed, but the array of facts regarding the honest virtues of Burdock Blood Bitters are indisputable. It positively cures diseases of the blood, liver and kidneys. Investigate the proofs and testimonials.

Spring Cleaning.

Every good housewife will renovate the entire house at least every Spring and Fall. Our systems often need renovating also, and there is nothing better to make pure blood and cleanse and regulate all the secretions than Burdock Blood Bitters, preventing diseases incidental to the season's changes.

A Wide Range of Usefulness.

The great household remedy so popular with the people—Hagyard's Yellow Oil-is alike valuable for external and

ROUND DANCES.

The Bishops of the Catholic Church, who are established as sentinels on the watch towers of God to sound the necessary warning whenever any danger is in sight for those committed to their charge, have always discharged their duty in this respect boldly and fearlessly. The history of the Church attests that evils and abuses of all kinds have ever met with condemnation and rebuke at the hands of the Episcopate, At certain periods, when abuses are too wide-spread and flagrant in character, and are causing the ruin of souls, the Bishops convene in provincial and national councils for the purpose of giving to their warning voice more sol-emnity when condemning those abuses. Although we owe obedience to the Bishop under whose jurisdiction we are, in all matters of faith and discipline, yet, the decrees of a council, composed as it is of many Bishops, is entitled to even greater weight, and should command our obedience in even a greater degree than the pronouncement of our own Bishop. We may rest assured that the Bishops when convened in council will never decree anything which is not strictly in furtherance of the great work of saving souls, entrusted to them by our Divine Lord.

Among the practices which obtain in fashionable society at the present day is that of round dances. Without undertaking to argue whether such an amusement is right or wrong in its nature or tendency, it will suffice for all good Catholics to in quire : "Has the Church condemned round dances?" If the voice of authority has condemned the practice, then, all must bow in cheerful obedience to the prohibi-

"Their's not to reason why; Their's not to make reply."

We will settle the question of fact as to the condemnation of round dances by the Church by quoting the four hundred and seventy-second decree of the council of Baltimore. We will remark here that all the decrees of the council in question were approved by the then head of the Church, His Holiness, Pope Pius the Ninth, of glorious memory, and are, therefore, the more binding on the clergy and laity of the United States. The decree of the council which concerns us at present, thus enumerates some of the duties of the pastors of the Church:

"Let them attack and boldly condemn immodest dances, which are becoming more and more common every day. Let them admonish the faithful how much they sin, not only against God, but against society, against their family, and against themselves, who take part in those dances or at least seem to countenance them by their presence. Let them teach parents particularly of how grievous a judgment they become guilty if they expose their young sons and daughters to the danger of losing purity and innocence of mind by allowing them to be thus entrapped in the snares of the devil."

In a pastoral letter, signed by seven Archbishops and thirty-eight Bishops, the following language was used

"We consider it to be our duty to warn our people against those amusements which may easily become to them an oc-casion of sin, and especially against those fashionable dances which, as at present carried on, are revolting to every feeling of delicacy, and are fraught with the

greatest danger to morals."

Round dances are therefore stigmatized as revolting to every feeling of delicacy and as fraught with the greatest danger to morals. Can we call ourselves good Catholics and at the same time set at defiance the authority of the Church in the matter of round dances? We do not envy the condition of the soul of that young girl or young man who will say that round consult a physician, and obey his injunctions very strictly when he bids us avoid certain kinds of food, although very tempting and appetizing, because we re-cognize his superior knowledge of what is good or harmful to our conditions of body. When the pastors of the Church, who are physicians of souls, forbid our indulging in round dances on the ground of their tendency to injure our soul's health, why should we not abstain from the indulgence, even though our limited intellect sees no harm in that kind of amusement? -[T. A. B. in Morning Star.

Thomas a'Kempis on Obedience and Subjection.

It is a great matter to live in obedience, to be under a superior and not to be at our own disposing.

It is much safer to obey than to govern.

Many live under obedience, rather for necessity than for love; such are discontented and do easily repine. Neither can they attain to freedom of mind unless they willingly and heartily put themselves under obedience for the love of God.

Go whither thou wilt, thou shalt find no rest but in humble subjection under the government of a superior. Many have deceived themselves, imagining to find

happiness in change.

True it is, that every one willingly doeth that which agreeth with his own liking, and inclineth most to those that are of his own mind.

But if God be amongst us, we must adhere to our own opinion. Who is so wise that can fully know all

Be not, therefore, too confident in thine own opinion; but be willing to hear the judgment of others.

If thy thought be good, and yet thou partest with it for God, and followest the opinion of another, this shall turn to thy

I have often heard that it is safer to hear and take counsel than to give it. It may also fall out that a man's opinion may be good; but to refuse to yield to others when reason or a special cause requireth it, is a mark of pride and stiff-

GET THE BEST DYES.—The Diamond Dyes for family use have no equals. All popular colors easily dyed fast and beauhas no faith in the Incarnation, and is opposed to the worship of the Son of Mary. Indeed, opposition to the worship bruises, and all lameness and soreness of Sample Card, 32 colors, and book of directions for 2c. stamp.

THE ROSARY.

The Most Holv Rose-Garden of the Blessed Virgin Mary.

When the heresy of the Albigenses was making head against God in the county of Toulouse, and striking deeper roots every day, the holy Dominick, who had but just laid the foundations of the Order of Friars Preachers, threw his whole strength into the travail of plucking these blasphemies up. That he might be fitted for the work, he cried for help with his whole soul to that Blessed Maiden, whose glory the false hoods of the heretics so insolently assailed, and to whom hath been granted to trample down every heresy throughout the whole earth. It is said that he had from her a word, bidding him preach up the saying of the Rosary among the people, as a strong help against heresy and sin, and it is wonderful with how stout a heart and how good a success he did the work laid upon him. This Rose-garden [or Rosary] is a certain form of prayers, wherein we say one hundred and fifty times the salutation of the Angel, and the Lord's Prayer between every ten times, and, each of the fifteen times that we say the Lord's Prayer, and repeat tenfold the salutation, think of one of fifteen great events in the history of our Redemption. From that time forth this form of godly prayer was extraordinarily spread about by holy Dominick, and waxed common. That this same Dominick was the founder and prime mover thereof hath been said by Popes in divers letters of the Apostolic

From these healthy exercises have grown up numberless good fruits in the Christian Commonwealth. Among these deserveth well to be named that great victory over the Sultan of Turkey, which the most holy Pope Pius V., and the Christian Princes whom he had roused, won at Lepanto, [on the 7th day of October, the first Lord's Day in the month, in the year of our Lord 1571.] The day whereon this victory was won was the very one whereon the Guild-brethren of the most Holy Rosary, throughout the whole world, were used to offer their accustomed prayers, and appointed supplications, and the event therefore was not unnaturally connected therewith. This being the avowed opinion of Gregory III., he ordered that in all the Churches where there was, or should be an Altar of the Rosary, a Feast, in the form of a Greater Double, should be kept forever upon the first Lord's Day of the month of October, to give unceasing thanks to the Blessed Virgin, under her style of [Queen of] the [Most Holy] Rosary, for that extraordinary mercy of God. Other Popes also have granted almost numberless Indulgences to those who say the Rosary, and to those who join the Guilds.

In the year 1716, Charles VI., Elect Emperor of the Romans, won a famous victory over countless hordes of Turks (near Temeswar), in the kingdom of Hungary, upon the day when the Feast of the Dedication of the Church of St. Mary of the Snows was being kept, and almost at the very moment when the Guild-brethren of the Most Holy Rosary were moving through the streets of Rome in public and solemn procession, amid vast multitudes, all filled with the deepest enthusiasm. calling vehemently upon God for defeat of the Turks, and entreating the Virgin Mother of God to bring the might of her succor to the help of the Christians. A few days later (upon the Ortave of the feast of the Assumption), the Turks raised the siege of Corfu. These mercies Clement XI. devoutly ascribed to the helpful prayers of the Blessed Virgin, and that the memory and the sweetness of such a blessing ory and the sweetness of such a blessing might for all time coming endure glori-ously, he extended to the whole Church the observance of the Feast of the Most Holy Rosary, for the same day and of the same rank (as it had already been in the places before mentioned). The last act in this history hath been that Benedict XIII. commanded the record thereof to be given a place in the Service-book of the Church of Rome. Let us all then be honest in honoring the most holy Mother of God in this form which she likes so well, that even as the entreaties of Christ's faithful people, approaching her in her Garden of Roses, have so often won her to scatter and destroy their earthly foes. so she may gain for them the victory over the hellish foes likewise.

Scandalous Conduct of Young Infidels.

Rome, April 13.—The French railways having sold excursion tickets at reduced rates, we have had a large influx of strangers this week. The Tenebræ services have een attended by an immense crowd at St. Peter's, where almost all fashionable Rome attended in the afternoon. St. John Lateran and St. Mark Maggiore had a more quiet lot of attendants. The bulk of the curious were in the Vatican Basilica. The behavior of the crowd was scandalous. The most scandalous was the behavour of the young Roman swells. As the Pope is no longer the ruler of Rome, they seem to think that they are privileged to insult even the Almighty in the churches of the Vatican. These young bloods deserted the Corso and the Pincio to follow young ladies to the Basilica. There they talked as loud as if they were in the street. They walked up and down the aisles, and kept up the most scandalous conversation, sometimes cease for the sake of peace to making jocular remarks about the services and the statues in the church. Some of these impudent young men indulged in pranks for which the Piazza Navona is celebrated at carnival or on Epiphany night.

St. Peter's sextons are unable to restrain the unruly boys. The temple is profaned by their presence. English and American girls flirted and carried on outrageously. They were seated on the floor and on the prie-dieus and on the confessionals with the same ease as though they were seated on the grass for a picnic or a coach on race days. - New York Sun.

What Toronto's well-known good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Ly-man's Vegetable Discovery and Dyspeptic Cure. Sold by Harkness & Co., Druggists, CLARA E. PORTER.

Dundas st.

THE LOST STEAMSHIP.

ONE HUNDRED AND THIRTY-FIVE LOST.

Father Point, Que., May 7.—The steamship Titania, from Glasgow, passed inward this morning. She has twenty-four of the crew of the steamship State of Florida on board, the said steamer having gone to the bottom through a collision with a barque in mid-ocean. Out of 167 persons only 44 were saved, and of the barque's crew only the captain and two men. one hundred and twenty-three men went down with the steamer and twelve with the barque, making the total loss of life 135. The survivors will probably be landed at Quebec.

The following is the LIST OF THE SAVED brought up by the Titania :- James Allen, third officer; Andrew R. Steele, surgeon; Wm. Armstrong, able seaman; Francis Graham, do; David Walker, passage worker; David Clume, storekeeper; Alex. Mitchell, donkey man; Jas. Thomas, fire-man; Wm. H. Smith, passage worker; Geo. Forrester, second stewart; Ned Mc. Kellar, assistant do; Jas. McKenzie, assistant do; Robt. Young, assistant do; John McDonald, able seaman; John Sanstram, do; Jno. McGow, assistant cook; Adam McFarlane, assistant do; William Miller, baker's mate; James Bennett (London, Ont.), first class passenger; Andrew Fairbairn, second-class do; David Struther, second-class do; Jos. Patience, steerage passenger; Jonah Hale, do; Eliza Churchouse, do; total 24. The following are the names of the

REMAINDER OF THE SAVED now on the way up to Quebec on board the Norwegian barque Theresa, of Christiana: —Jas. Thompson, chief officer; Thos. Bair, boatswain; John Smith, boatswain mate; Peter Paterson, carpenter; Henry Anderson, lamp trimmer; John Silverblade, quartermaster: John Miller do Jno. Smith, able seaman; Chas. Love, do; Geo. Armour, do; John Beard, boatswain Yeoman; Wm. Lawson, able seaman; Wm. Hyslop, second engineer; Edward Boyle, fireman; Jno. McDowell, do.; Jane Mc-Farlane, Stewardess; Hugh Morgan, steerage passenger; Peter J. Renning, do; Martin Paterson, do; Francis Watson, do; total 20. The following is the REPORT OF THE "TITANIA'S' CAPTAIN:—

"I left Glasgow on the 25th April. On the 25th to 29th I encountered strong south-west to north-west gales, and a high sea, and on the 2nd and 3rd of May a dense fog. On the 4th clear weather.
At 10 a.m. I passed Cape Race and reported. On the 15th, at 9 p.m., while proceeding up the gulf and off the Bird Rocks I observed a ship exhibiting two bright lights, and thinking he wished to communicate, bore down upon him and took off 24 passengers and crew rescued from the steamship State of Florida, of Glasgow. We proceeded on our voyage and arrived at Father Point on the 7th at 6.30 a. m., received a pilot, and proceeded to Quebec, where we arrived at 8 p. m. No ice was to be seen in the gulf and very little about Cape Race. We passed the barque Arethusa, of Belfast, off Cape Ray; the ship Louisa, of Cardiff, off the Bird Rocks, from which we

LTOOK THE SHIPWRECKED CREW.

We passed a large fleet of sailing vessels working up the Gulf. The steamship City of Rome passed them while on board the ship Louisa and answered their signals,

but did not stop.

Following is the official report of the third officer of the State of Florida:—He says they left New York on the 12th of April, with about 167 passengers and crew and a full general cargo. All went well until the night of the 18th, and at 11:30 p. m. they collided with the barque Ponema, of Chatham, N. B., Capt. Hetburn. Both ships went down almost instantly, and out of the steamer's pasboats, and out of the barque's crew of 15 only the captain and two seamen were saved. Next morning the barque was observed bottom up. The survivors after being 35 hours in the boats without food or water were

RESCUED BY THE NORWEGIAN BARQUE Theresa, of Christiana, from that port bound for Quebec. On the 22nd, 24 of them were transferred on board the ship Louisa, of and from Cardiff, for Quebec where they remained until the 5th of May when they were taken on board the Titania for Quebec.

It is believed that

135 LIVES WERE LOST. The same officer (Mr. James Allan) on being interviewed added that the night on which the disaster occurred was clear, though moonless, and the sea as smooth as glass. He retired to his bunk about eight o'clock, leaving Chief Officer Thompson in charge of the deck. About 11:10 p.m. he heard the signal suddenly given to stop the steamer's engines, FOLLOWED BY A FEARFUL CRASH.

He rushed immediately on deck, and the first thing he noticed was a red light pretty close on their starboard bow. the same moment he heard the chief officer's voice and a cry of "collision," and perceived the barque which had run into them go down. This tarque, as he afterwards learned from its captain and two of its crew who were picked up and saved, was the Ponema, of Chatham, N. B., bound from Liverpool to Miramichi. Running to the side of his own vessel he endeavoured to ascertain the damage that was done, and perceiving AN IMMENSE GAPING HOLE,

into which the sea was fast pouring, and feeling, as he said himself, that the steamer was a "goner," he at once hurried to the captain, who immediately gave orders to get out the boats, four of which were down in fifteen minutes, when the State of Florida just keeled over to port and went down stern foremost. As far as he could calculate

in latitude 49° north and longitude 36. 12° west, or about 1,200 miles off the Irish coast, as when their last bearings were taken on that day they were about 47.50° north and 38.35° west.

AS THE VESSEL WENT DOWN all on deck, including the captain, were washed off by the sea. Allan further stated that the captain was exceedingly cool, too cool, in fact, as he did not seem to look upon the danger as serious or that he appeared in no hurry to save himself, was possibly the cause why more of | Druggists, Dundas st.

the passengers were not saved. They would not take to the boats, as they supposed when they saw him so cool that the danger was not so great, and moreover the sea was so calm. Of the eight boats carried.

FOUR WERE SAFELY LAUNCHED, two were smashed by the collision, and of the other two he knew nothing, but believed that they were washed away when the steamship went down. He did not believe that anyone had escaped in them. However, if they had, he did not want to raise any false hopes, his opinion being that they never would be heard from again. When No. 2 boat was being lowered the tackle was cut too quickly, and its occu-pants, who were all passengers, were up-set into the sea. A number of them, including

MR. BENNET, OF LONDON ONT., clung to the boat's bottom during the remainder of the night, and were picked up in the morning by the other boats. On Sunday, after drifting thirty-five hours, we were picked up by the Theresa, and on the following Tuesday the party on board the Titania were transferred to the barque Louisa, of Cardiff, while off the Bird Rocks, but the latter being over-crowded the party were again transferred to the Titania. Mr. Allan declined to give his opinion of the accident. The members of the rescued party on board the Titania

PRESENTED A PITIABLE APPEARANCE. So sudden was the accident that many of them were in their bunks at the time and had to hurry on deck and into the boats in their night clothes. Most of them had but a very confused idea of what really transpired, and all they could distinctly remember was the crash and the rush to the boats as the ship went down

AMID SHRIEKS AND LAMENTATIONS of the passengers. Those on duty at the time remembered seeing a red light flash for an instant, followed by an instantaneous crash, after which nothing but confusion followed, the steamship beginning to sink and hurried preparations being made to launch the boats. The barque which collided with them went down instantaneously. The frightened passengers rushed on deck in their night-clothes, and a scene of indescribable confusion ensued. went into hysterics, men refused to move, and women especially objected to

LEAVING THE DOOMED VESSEL some that could have been easily saved absolutely refusing to budge an inch. Those who clung to the bottom of the capsized boat all night suffered terribly from the icy cold of the water. Though the sea was calm, nevertheless they never lost heart. One of their number, a man named Donaldson, was underneath the capsized boat all night, until they were picked up by one of the other boats in the morning. When she capsized he kept his hold, and went over with her, managing to secure a position above the bars, where he remained, talking to himself, and MOANING UNTIL HE SWOONED.

His companions on the outside were unable to assist him. In the morning when they were picked up the bottom of the boat had to be broken through to get him out, when he presented a horrible appearance from his long exposure to the waves and lack of fresh air. In a few days afterwards, however, he got all right. During the 35 hours they were affoat they had not a drop of water to drink and were beginning to feel all the

HORRORS OF EXTREME THIRST when they were rescued by the barge Teresa, of the kindness of whose officers and crew, as well as the officers and crews of the Louisa, of Cardiff, and of the Titania, they all spoke in the highest terms of gratitude and praise. THE RESCUED SEAMEN

are from all parts of the world, but Glasgow men predominate. Glasgow was also the port where they were shipped, sengers and crew only 44, including the and where they desire to be sent back. James Patience and another, however, are Americans and belong to New York. One of the number lost a brother, and all showed unusual emotion in speaking of their drowned comrade. They all agreed that the case of the Florida was the quickest and

> MOST APPALING DISASTER they had ever heard of or experienced James Steele, of Ayr, surgeon of the Florida, and formerly surgeon of the Geneva, was of opinion that the real inwardness of the accident would never be ascertained, as the whole thing was too sudden. The passengers were all in bed at the time, and so were the sailors off duty. He says the officers, crew, and passengers, all seemed to have LOST THEIR HEADS.

James Bennett, of the Bennett Furnishing Co., of London, Ontario, who was the only first-class passenger saved, said that when the order was given, a rush was made for the boats, and a number with him got into No. 2 boat. The panic on board the doomed ship was frightful. The lady passengers-of whom there were only three or four-positively refused to go in the boats, and only one woman, the stewardess, Jane McFarlane, was to his knowledge at the time saved from herself and the terrible fate impending by the

SELF-SACRIFICE AND GALLANTRY of James Bain, the chief engineer, who lost his life in saving hers. He had to use all his strength to tear her from the deck of the vessel and force her into the boat. Just at this moment the ship careened over to the starboard,

WENT DOWN WITH A HEAVY LIST, carrying with her the brave engineer and all remaining on board. Bennett com-plains that the boats were badly found, that they had no water casks containing water, and he says that Allan alone, of all the officers, showed all through any self-possession and presence of mind. He added that the steamship City of Rome ignored all the Teresa's signals. Though they were seen quite well, she went on her way unconcernedly, offering no assist-

MALADIES MULTIPLY ONE ANOTHER-A simple fit of digestion may-especially if the constitution is not naturally vigor-ous—throw the entire mechanism of the liver and bowels out of gear. Sick head-ache follows, poisoning of the blood by bile ensues, and there is grave and serious disturbance of the entire system. Check the threatened dangers at the outset with Northrop & Lyman's Veget. able Discovery and Dyspeptic Cure, the pressing, and this, together with the fact | medicine that drives every impurity from the blood. Sold by Harkness & Co.,

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Catholic Record.

LONDON, SATURDAY, MAY 17, 1884.

THE MEMBER FOR ALGOMA.

During the last session of the Dominion Parliament, Mr. Dawson, M. P. for Algoma, addressed the House some observations on the subject of Indian schools. The hon. gentleman appeared very solicitous for Indian schools under Methodist and Church of England auspices, but had not a word for Catholic Indian schools. Mr. Dawson, we believe, occasionally, if not always, calls himself a Catholic. He votes and speaks as an enemy of Catholicity. The hon, gentleman is thus reported in Hansard:

Mr. DAWSON. I can say that the Mr. Wilson, who has been mentioned, is a very estimable man, and has done a great deal for the Indians at Sault Ste. Marie. He has collected a considerable fund in England and elsewhere, for maintaining his industrial schools at Sault Ste. Marie, for which there is a Government grant of \$1,800 a year. There is an industrial school for boys and another one for girls. They are working so satisfactorily and doing so much good that clergymen of other denominations—his school is in connection with the Church of England-have followed his example and have established industrial schools at Quemicon, where large numbers are attending them. The other day they sent, through me, from Quemicon, at the lower end of Manitoulin Island, some complaints and reports, which I sent to the Deputy-Head of the right hon. gentleman's Department; and I believe instructions were sent up to the local agents to inquire into the matter. They complained that the funds were entirely too little for the number of scholars who were attending. They showed a very large and close attendance, both at the girls' and boys' school. The children were making very great progress. There the Indians live near together in a sort of community; they raise a good deal of wheat, and are getting to be very comfortable on the Island of Manitoulin, and therefore they are able to keep their children at school. They had for two schools, with nearly 100 children in constant attendance, but \$1,200 a year. They had to board these children, and could not maintain themselves without foreign aid. They have missionaries collecting for them all over the civilized world, who get but very little; still they get enough to enable them to live. While on this sub-ject, I would draw the attention of the Minister to another subject of great importance. There are schools authorized among the wild Indians at Nipigon and appropriation of \$200 a year was made for each school. This sum, in a wild country like that, is too little to attract competent teachers, so that the Indians to this day are without schools, though they were quite willing to send their children to school. sent in a representation the other day that \$50 a year should be added in each case to enable them to maintain their schools, and I hope the Department will see its way to make that small additional grant, more especially in view of the fact that there is a very large amount due to those Lake Superior and Lake Huron Indians, under the Robinson Treaty-I believe as much as \$300,000. Now, with such an enormous fund as that in prospect-enormous as compared with their position—it is much to be regretted that the rising generation should be without education; and I think a point might be stretched, and even a little additional sum given yearly to promote education. I may also say that the improvement within the last two years has been very marked among all the Indians of Algoma. They are showing a desire to have their children educated, above all things, and liquor has been kept from them in a great measure of late years, so that their condition is very materially im proved. I am very sorry to say, however, there is one very marked exception to this rule, and that is the case of the Indians at Garden River. They are the poorest Indians in Algoma. The other Indians are comparatively rich; if they are not so, it is their own fault, for they can obtain plenty of work. But at Garden River the soil is poor, and during last fall they were compelled to live solely on turnips. These poor people cannot afford to keep up their schools, and they have a very devoted teacher among them, who, although very badly off himself, manages to teach a great many of them. His name is Rev. Mr. Willetts, and a little addition might be made to the sum paid him. He at present receives \$200, and an additional \$100 would enable him to keep

The member for Algoma is clearly of opinion that Catholic schools can take care of themselves. To him it is of no consequence how poor and inefficient they may be. His solicitude extends to Church of England and Methodist schools-and no further. What, we ask, do the good Catholics of Algoma think of their representative? He votes to incorporate Orangeism and is dumb on the question of aid to Catholic Indian schools. Let their watchword by all means be "Dawson | sin, 2; District of Columbia, 2. Total,

body and soul together with less difficulty

IRELAND'S DEVOTION TO THE

The Right Rev. Mgr. Seton has, through the inexorable logic of figures, shown how truly and heroically devoted to the Catholic faith are the people of Ireland. Though robbed, after the Williamite wars, of all they possessed, they have not, since that dark period of their history, ceased to make the noblest sacrifices for religion. But specially since the relaxation of the penal laws have the Irish shown the depth of their love for the religion of their

Mgr. Seton puts it thus: "Since the Penal Laws have been relaxed in Ireland there have been spent there on churches \$5,250,000; on convents and monasteries, \$16,000,000; on colleges and seminaries, \$1,732,000; on asylums and hospitals, about \$800,000; and since the year 1838 Ireland has contributed \$326,000 to the Society for the Propagation of the Faith. And that the old missionary spirit was strong as ever in Ireland, we know from the 400 priests sent out to foreign parts since the year 1842 by All Hallows College; and during the past sixty years, the united dioceses of Cashel and Emly have sent forth 143 priests, 33 monks, and 147 nuns; while 122 priests, 11 monks, and 87 nuns proceeded from the noble old diocese of Limerick. The Sisters of Mercy and the Nuns of the Presentation, both religious orders of Irish foundation, and whose establish ment we owe exclusively to the zeal and charity of saintly Irish women, are now spread over all the English speaking countries of the world; and it is to the inexhaustible charity no less than to native energy of character and administrative ability of the late most pious Mother Margaret Hallahan, that is due the establishment, in Eng'and, after three centuries of extinction, of the noble order of

Ireland's fidelity and devotedness to the truth make her very name illustrious. That fidelity and devotedness should, however, inspire us, not with overconfidence, but with a hearty desire to show ourselves worthy children of so noble a nation, worthy scions of so great and heroic a race. We must not close our eyes to the fact that thousands at least of our fellow-countrymen have lost the faith. That we may deserve to retain it, and that those who have lost it may again return to the true fold, should be our earnest and constant prayer.

Dominican Nuns."

FRENCH AND SPANISH POPULA-TION.

The stand-still, or, rather, retrogressive feature in connection with French population has led an American writer into a comparison between the growth of France and Spain in that regard:

"It is curious," he says, "that while so much is said as to France's lack of population no one seems to be concerned about Spain's being far worse off in that respect. Spain is nearly as large as France and a country of wonderful natural resources : yet her population is not nearly half that of France. If France had a much larger population, would not she probably have a much larger number of paupers? At present she has no people officially recognized as such, as she has no "poor law" in

the English sense of the phrase." It is, indeed, satisfactory to know that the population of France is not rapidly increasing, there is no pauperism in the country. There is, however, reason to believe that France could, without danger of the intervening of pauperism. support a much greater population than she has to-day. As for Spain, its paucity of people is, we believe, due to long continued misgovernment and political troubles. A population so unsettled as that of the Spanish peninsula has been for fully a century has none of the conditions essential to rapid growth.

In a country where there are few, if any, manufactures, where foreign trade is paralyzed by the most absurd restrictions. where agriculture is discouraged by one of the worst systems of land tenure, there cannot be any healthy growth of population. With half a century of good government Spain would, we believe, double her population and again assume that commanding position in Europe for which her great resources and the genius of her people fit her.

PRESIDENTIAL PROBABILITIES.

As the time for the holding of the party conventions in the American republic draws nigh, the deepest interest is taken in the discussion of the chances of the various candidates for nomination. The two conventions will this year be held in Chicago, a city most favorably situated for the purpose.

In the republican ranks a lively controversy holds sway between the adherents of Messrs. Arthur and Blaine, while Messrs. Edmunds and Logan have not a few zealous triends pushing their respective claims. The N. Y. Sun publishes a statement showing the number of delegates already chosen to the Republican National Convention, with their reported preferences as to their candidate for President of the United States:

For Arthur-Alabama, 20; Arkansas, 14; Delaware, 1; Georgia, 24; Illinois, 6; Indiana, 6; Kansas, 2; Kentucky, 4; Louisiana, 16; Massachusetts, 12; Minne. sota, 2; Mississippi, 17; Missouri, 9; Nebraska, 2; New York, 28; North Carolina, 12; Pennsylvania, 17; South Carolina, 18; Tennessee, 18; Virginia, 22; Wiscon-

For Blaine-Delaware, 5; Indiana, 7; Iowa, 2; Kansas, 6; Kentucky, 2; Maine, 8; Maryland, 12; Michigan, 16; Minnesota, 5; Mississippi, 1; Missouri, 11; New Jersey, 12; New York, 30; Ohio, 27; Pennsylvania, 43; Tennessee, 4; Wisconsin, 2; Arizona, 2; Dakota, 2. Total 197. For Edmunds-Massachusetts, 12 Michigan, 6; Minnesota, 3; New Hamp shire, 2; New York, 16; Tennessee, I

Vermont, 4. Total, 44. For Logan-Illinois, 38; Indiana, 7 Kansas, 2; Missouri, 7; Tennessee, 1. For John Sherman-Indiana, 4; Ohio,

19. Total, 23. For Joseph R. Hawley-Connecticut.

For Gresham-Indiana, 6. RECAPITULATION. Arthur. 254 | Sherman 23 Blaine. 197 | Hawley. 12

Logan...... 55 Gresham...... Edmunds...... 44 Total ...

Total.

Necessary to a choice411 It will from these figures be seen that President Arthur has developed a strength partially, it not wholly unexpected by the supporters of the other candidates. It must, however, be rewill not give a single electoral vote to the republican candidate, whoever he may be. The contest between Messrs. Arthur and Blaine may lead, as a somewhat similar struggle lead four years ago, to the choice of a "dark horse." It is not, for this reason, safe to indulge in prediction. Amongst the democrats there is, it seems to us, a great deal of apathy. There does not appear to be any one man among them strong enough to command general support outside his own particular State. What that party requires is a candidate who can carry New York and a few of the doubtful Northern States. Where can they find him? This is the problem they must solve at their national convention. Thus far the chances for another republican administration are decidedly good.

THE FRANCHISE BILL.

The prospects for the passage of the franchise Bill are now considered excellent. The division on the second reading gave the government one of the largest Parliamentary majorities obtained since the union. The vote standing-for the second reading 390, against 210. In the course of the debate Mr. John Bright delivered one of his most powerful harangues. His speech is a clear confession of English injustice towards Ireland. He strongly deprecated persistence in the policy of force hitherto adopted in regard of Ireland. Comparing the Irish elections of to-day with those of a few years ago he said:

"We know-hon, gentlemen opposite know-the whole house knows, or ought to know--that until recently legislation for Ireland was a farce. Whenever there was a county contest in Ireland there was a local civil war, and if you turn to the Blue Books, which give the evidence given before the Ballot Committee in 1869, you will see that the military officers in Ireland had to gather together soldiers here and there all over the country in order that the peace of the country might not be disturbed (hear, hear). I think, and the English people think, much change is due to the machin-Whatever other result ery of the ballot. has taken place the electors are much more tranquil than they were in past times. What was the reason for it? That the people discontented were as they had been for the last fifty years and before that, but as none of us are responsible for more than that period, I confine my observations to fifty years; and now in 1884 we have an hon, gentleman from Ireland, representing one of her chief cities, with great influence in the country, speaking of himself here as a foreigner almost (hear, hear from Irish members)-yes, but that is not a very enthusiastic cheer (laughter.) But there are hon, gentlemen there who have not repudiated the statement that they were here as something like a rebel party" (a loud "hear, hear," from a member of the Irish party.)

Mr. Bright continued, making happy reterence to a very suggestive historical

"I am coming to my argument on this question, and, therefore, I may be permitted to speak with a little freedom Some of these gentlemen-the party, I suppose-are in league with persons in a distant fereign country who, as far as their stupid, malignant, wicked ideas will enable them to do it, are trying to make war on this country. Now, this is not a thing of to-day—it is a thing a hundred years old-for in this very house Lord North, in a speech on the American war, deplored the fact that some of the bitterest enemies of the English Crown were to be found among the Irish people who had emigrated to the American colonies. This is what I want to ask the house. I would ask my right hon, friend and anybody who has a doubt on the matter, whether it is worth while going on with Ireland upon the old lines. Is there anything in the political history of this country more completely a shameful failure than the government of Ireland, I will not say by the Imperial Parliament, for it was as bad, or even worse, when a Parliament sat in Dublin? I ask them whether we are to go on upon the old lines, or whether we shall try some new ones? Now, I am for a new line. may, if you like, give justice equally to all your people throughout the three Kingdoms, or you may act with injustice

ever to be a conquered people, or you observe with great satisfaction that the We, bemoaning these evils, are often may rule them as a portion of a great free nation. You may keep and rule Ireland by force. Force is the greatest remedy of the party opposite (oh, oh, coercion, withdraw.) You may if you like rule in Ireland by force—and there is nothing there you cannot do by force. You can put down all insurrection, all rebellion, and defy the efforts of those Irishmen who hate England, whether they are in Ireland or on the American continent: you have the power if you like to sustain and, in fact, if it may be, make more severe your absolute power over the government of the Irish people. I am speak. ing now of that power of which it was Mr. Dillon, I think, some three or four years ago, spoke in this house. He appeared, he said, to carry on a war; but he would have preferred another method of doing so had it been open to him. That was a candid statement. It is known by every sensible Irishman, and who among us does not know, that what Ireland gets from England is not because it is impossible to withhold it. They know this-England could be more cruel, if possible, than she has been; she has power enough to do anything she likes there; but depend upon it that it is not the wish of the English people (hear, hear). If there was ever a people in this world who had associations with another people and wished that people marked that his main strength lies with well it was the people of Great Britain the delegations from the South, which (hear, hear). But, for my part, if ancient lines are to be worked upon and Ireland by no means to be tranquilized and united to this country, I can only wish, repeating a simile I have used before, that the island could be moved from her foundations in the deep and taken some thousand miles westward." (hear, hear)

> We cannot, by any means, subscribe to all that Mr. Bright here states. The right hon, gentleman, we fear, greatly exaggerates the kindliness of feeling entertained by Englishmen for Ireland. That kindliness of feeling exists, we freely admit, amongst many Englishmen, but we have yet to see that the majority of Englishmen are actuated by such a feeling. We are sorry to have to place such a statement on record, but our reading of Irish history forces us to this unhappy conclusion.

> Neither do we see much force in Mr. Bright's claim that England could be more cruel, more despotic and more absolute than she is at present. Her present policy is tantamount to one of explicit wholesale banishment of the Irish race from its own land, a policy than which extermination alone could be more cruel.

Mr. Bright effectually disposes of the cry of alarm raised by the extreme Tor-

"I ask the house if there is not another and a better policy; and if England does prefer that better policy, will it not be more satisfactory to the people of this country that we should give full justice. and that they should have full confidence in that justice in regard to the question of representation? We have removed the grievance of an alien church in Ireland, we have given to the Irish cultivator a security he scarcely ever hoped for, a security as good, and I believe about as good, as the freehold which hon. members opposite wish they could induce him to buy. Well, if this is so, if we have done all this, what shall we do in regard to the franchise and the power of Ireland in the Imperial Parliament? The noble lord (Manners) pointed to the hon, member for Cork and spoke of the terrible things that would happen after a general election. I do not believe in these terrible things. The hon, member for Cork is not a fool (laughter). The member for Cork no doubt has wishes-honest, good wishes —differing from mine in some respects in regard to the country of which he is a native, but depend upon it they will not be worse whatever may be the representation of Ireland in this house. party in this house endeavored to do the thing the noble lord suspects and fears, depend upon it the English House of commons, its vast majority of 550 members, representing Great Britain, would find out a way of meeting whatever difficulty may be interposed by any number of men, however ill-disposed, who come here from Ireland. What we desire in this bill, and what I am sure my right hon. friend desires in this bill. especially in regard to Ireland, is-we desire to purchase tranquility by no special sacrifice from England, but by a measure that may win the people from disorder, conspiracy, and rebellion, into a happy union with a free nation, in whose name and by whose authority we are assembled here. Any member is at liberty to say it is absolutely impossible, but I can say your plan is impossible, for it has been tried longer than the litetime of any living man amongst us. So, therefore, at all risk try if it is not possible to undo that which our forefathers have done, and see if Ireland will not be as tranquil as Wales or Scotland at this

The right hon, gentleman takes strong ground against the proposed reduction of the number of Irish members in the Imper ial Commons. His argument on this point is based on the terms of the Act of Union and deserves particular attention in this discussion. On no point is the right hon. gentleman more forcible than on this question of redistribution:

"But when you come," he says, "to restricting the rights of the Irish people, then I say you are bound-and there is nothing on earth can ever persuade me, unless I see it done, that Parliament, the Liberal party and the representatives of Great Britain, will restrict the rights the Act of Union gave to the Irish representatives. The population of Ireland, though now reduced, is very near the same, rather more, perhaps, than when the number of members was originally fixed at 100. Some hon. members say the population is diminishing. It has been up to this time, but I am not quite sure

hon, member for Cork is now appearing as the chairman of a company which is intended to buy estates and transfer them to tenants from the more thicklypopulated parts of Ireland, I also see that he has obtained the support of three or four other members of this house, and what is more that he is acting under an Imperial Act of Parliament, and is obtaining money out of Imperial funds (hear, hear). It looks to me as if hon, members opposite were willing to unite themselves with Englishmen even on this side of the house. If that be so, I want to ask the house wnether the statement of the right hon, gentleman, the head of her Majesty's Government, was an injudicious or an unwise statement? I am determined to stand by the Act of Union. Nothing shall persuade me to vote for less than this; but this I declare most solemnly, that I think the house would commit a most grevious injury, a most cruel affront, and a most cruel injustice to Ireland if they tampered with this Act of Parliament, which is called the Act of Union, and upon which the Irish people surely have a right impartially to rely. I have, I think, finished what I have to say, and I will conclude by merely one observation. There are two paths which are open to us—the union by force, and on the old lines, or the union with justice, and, notwithstanding what hon. members opposite may say, I believe within a short period prosperity and peace will come. The one path leads to disloyalty, discontent, conspiracy, anarchy. Our past conduct has led to all these calamities, and the line which I would point out to the house is a different one. run all the risk of doing justice to Ireland (cheers), and I believe it is only by that and by confidence that you will overcome the disturbed state of feeling that has for some time unhappily existed in Ireland. Sir, this great measure of right which we are now discussing was explained a short time ago, and defended in a speech great as the subject with which you dealt (hear, hear). It has, I am convinced, the approval of the vast majority of our people. I trust and believe the house will give its hearty sanction to it, and that it may prove hereafter to be a new charter of freedom and of union of the three nations in whose name we sit here and for whose welfare we have the honour to labour" (cheers).

Such are the main characteristics of Mr. Bright's speech—a speech which, on the whole, produced a very profound impression on the House and contributed not a little to the enlarging and strengthening of the government majority. We can hardly believe that the House o Lords will in the face of such a majority reject this bill. That chamber is, however, capable of a great deal in the way of stupid obstruction. The Tory leaders having openly espoused the cause of the Orange minority in Ireland, have expressed a determination to kill the measure. If their threat be carried out, we hope to see decisive action on the part of the government, and that action sustained by the voice and support of the English nation to which Mr. Bright attributes such feelings of kindliness in regard of

ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII, BY DIVINE PROVIDENCE

POPE. TO ALL THE PATRIARCHS, PRIMATES, ARCH-BISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE.

Venerable Brethren, Health and Apostolic Benediction,— When through the envy of the Devil

the human race had miserably fallen away from God the Creator, the dis-

penser of all heavenly gifts, it divided

itself into two separate and hostile

camps, of which the one wars perpetu-

ally for truth and virtue, and the other

for everything that is antagonistic to truth and virtue. The one is the kingdom of God upon earth—that is, the true Church of Jesus Christ, of which the members, if they would belong to it in sincerity and in a manner availing for salvation, must serve God and His only Son with all their heart and will; the other is the kingdom of Satan, under whose power and dominion are those who, folowing his sad example, and that of our first parents, refuse to yield obedience to divine and eternal law; they set God aside in many things, and in many ways they actually oppose Him. St. Augustine has described these two kingdoms under the similitude of two States differing in the laws by which they are governed, and in their aims and objects, and has embraced in one pointed sentence the character of each. "Two loves have made two cities. The love of self," he says, "carried to forgetfulness of God, has been the cause of the earthly city, whilst

the love of God, carried to forgetfulness of self, has been the cause of the heavenly city." 1. All through the ages these cities have fought one with the other with many weapons, and in many torms of strife, though not always with the same fierceness, or the same energy. In our own time the enemies of God, aided and strengthened by the widely spread and firmly knit society of the Masons, seemed to have united to make a supreme effort. No longer concealing their objects, they boldly array them-

driven under the impulse of Our love to cry aloud to God: "For lo, thy enemies have made a noise, and they that hate thee have lifted up their head. They have taken up a malicious council against thy people, and have consulted against thy saints. They have said: Come and let us destroy them, so that they be not a nation." 2. In the presence of such a peril, and in the face of an attack upon Christianity at once so for midable and so persevering, it is Our duty to make the danger known, to point out the enemy, and, as far as possible, to make vain their schemes and plots, so that those whose eternal salvation is committed to Our care shall not perish everlastingly, and the kingdom of Jesus Christ, which it is ours to defend, may not only stand and remain unharmed but everywhere spread over the earth by new conquests.

Our predecessors, the Roman pontiffs, steadily watchful for the well-being of the Christian people, recognized this deadly enemy for what it was, and what it aimed at, the moment it left the obscurity of a secret conspiracy to step into the light of day. Foreseeing the future, sounding a note of alarm, they the princes and the people put on their guard against the snares and the artifices intended to lead them astray. The first to denounce this danger was Clement XII. in the year 1738, 3 and his Constitution. was confirmed and renewed by Benedict XIV. 4 Pius VII. 5 followed in the footsteps of these Pontiffs and Leo XII, 6 in his Apostolic Constitution, "Quo graviora, collecting the acts and decrees on this subject of the Popes who had gone before him, ratified and confirmed them for all time. Pius VIII, 7 Gregory XVI. 8, and on many occasions Pius IX. 9 have spoken in the same sense.

When the nature and the character of the Masonic body had been made apparent by unmistakable signs, by the knowledge of its principles, by the publication of its rules and rites and ceremonies-and to these was often added the testimony of the initiated themselves—the Holy See condemned and publicly proclaimed the Masonic sect as contrary to right and justice, and not less baneful to Christianity than to the State. At the same time, under pain of penalties which the Church is accustomed to reserve for serious offenders, the Holy See forbade any one to join the association. Irritated by this condemnation, and thinking to escape the force of it, or-partly by disregarding it, partly by the use of calumny—to weaken its effect, the members of the sect accused the Popes who had decreed it of having passed a sentence that was unjust or of having exceeded the bounds of equity. In this way they sought to escape the authority and the weight of the Apostolic Constitutions of Clement XII. and Benedict XIV., and in the same way those of Pius VII. and Pius IX. But there were always some even in the ranks of the Masons, who, unwilling witnesses as they were, confessed that the teaching and discipline of the Catholic Church being accepted, the action of her Pontiffs was amply justified. And many princes and chief magistrates have so far agreed with the action of the Popes, that they have made it their business either to denounce the sect to the Holy See itself, or else by their own laws to brand it as noxious, as has been the case in Holland, Austria, Switzerland, Bavaria, Savoy, and other parts of Italy.

But what is of most importance is the fact that the result proved the wisdom of Our predecessors. For their far-seeing and paternal efforts had not always or in all places the desired effect; and that, too, either through the deceit and craft of men who were engaged in that conspiracy, or through the thoughtless carelessness of the rest, whose duty it was specially to attend to their admonitions. Hence, in a century and a half. the sect of Masons had made great strides in public opinion; and by boldness or slyness intruding themselves into all ranks of the commonwealth, already began to be so great that they seemed almost to rule the State. From this rapid and threatening progress there resulted, in fact, those deadly evils against the Church, the authority of rulers, and the public weal, which Our predecessors long before saw. For matters have got to this; that for the future there is cause to fear-not indeed for the Church. whose foundation is far too secure that human power should shake it-but for those States in which the sect of which we are speaking is rife, or others of a similar kind, who lend themselves to it as its co-operators and satellites.

For these reasons, as soon as We re-ceived the charge of ruling the Church, We clearly saw that it was Our duty to resist to the utmost so great an evil with the weight of Our authority. And, indeed, as opportunity from time to time offered, We attacked the chief doctrines of the sect in which the greatest moral evil seemed to be found. Thus in an Encyclical Letter, "Quod Apostolici muneris," We endeavoured to refute the mon strous features of the Socialists and Communists; and in another Letter "Arcanum" We laboured to defend and explain the real genuine idea of domestic society, whose fountain-head is matrimony; and besides the above Letters, in another entitled inturnum, We set forth the idea of political society according to Christian principles as bound up most admirably with the very nature of things, and with the welfare of both peoples and princes. But now, following the example set by Our predecessors, We have determined to direct Our mind pointedly against the Masonic sect itself, its entire teaching, aims, ways of thinking and acting, in order that its pernicious power may be more and more brought to light. and may thereby avail to stop the spread of so terrible a plague. Now there are various sects of men

which, though in name, rites, form, and origin they differ, yet when in sameness of aim and likeness of first principles they are bound together, really thereby agree with the Masonic sect, which forms for all a common centre, whence all proceed and to which all return. Though Kingdoms, or you may act with injustice and contempt as far as regards five millions of people in Ireland. You may rule—you have ruled—for centuries in that country as if the people were for the people were for the country and in this land. I selves against the majesty of God, and openly strive for the ruin of the Church, in the hope that if possible they may rob the Christian peoples of the benefit won for them by our Saviour Jesus Christ. they just now seem very much to have

the characteristics of secret societies. For many things done in them have the nature of strict secrecy, to conceal which with the utmost care, not only from those outside, but from very many of their own associates, is a primary law; for instance, their secret and important resolutions, the names and persons of their chief leaders, certain secret and clandestine meetings, as well as their decrees and the ways and means to be employed in carrying them out. To the same end is the complicated distinction of the members in trades and duties and employment; not less than the established difference in their ranks and degrees, and the severity and discipline by which all are ruled: while the candidates for enrolment are bound by promise-nay more, by a special oath—to swear, as in most cases they are required never in any way to divulge their associates, their signs, or their doctrines. Thus by a feigned appearance, and the same style of pretence, the Masons, as of old the Manicheans, try by every possible means to hide themselves, and to have no witnesses of their actions but members of their own sect. They seek hiding-places as most convenient, having assumed to themselves the character of learned men and philosophers for the sake of training their associates; in their language they cultivate most strictly politeness of speech, and charity towards the lower classes; they profess only to desire a better state of things for the masses, and to make the greater number participate in the conveniences of civilised life; but even suppose these principles were their true ones, they would by no means represent all their objects. Besides, those who are admitted into the society must promise and engage that they will render implicit obedience and fidelity to the dictates of their leaders and teachers; that they will carry out their commands at the least sign and indication of their will; otherwise they will have to meet the most dire consequences, and even death itself. And, moreover, if any one shall be judged to have betrayed the discipline, or resisted the commands of the superiors, extreme punishment is often inflicted upon them, and that indeed with such boldness and dexterity that very frequently the police fail in discovering or in bringing the criminals to justice. Moreover, to practice deceit and to conceal themselves, to bind men to themselves, as slaves with iron fetters, without alleging any reason; to employ for any crime these slaves of another's will, to bare their arm to slaughter, whilst guarding themselves as much as possible from punishment, is an enormity at which nature revolts. Wherefore against this association reason and truth itself compel one, in justice and natural virtue, to fight. And the more so because other most

cogent reasons condemn the nature of the society, being as it is the enemy of all virtuous living. For however great may be in men the power of skilful deceit, and the habit of lying, it is impossible that the cause of things should not, to a certain extent, be discovered in its consequences. "A good tree cannot bring forth bad fruit, neither can a bad tree bring forth good fruit" (St. Matt. vii., 18). Now this sect of Masons does produce most pernicious fruit, mingled with the greatest bitter-For, by the most certain evidence which We have already mentioned, it comes to light what is its ultimate end, viz., utterly to overthrow that discipline of religion and social order which Christianity has founded, and to erect upon its ruins a new one after its own mind, on the principles and foundations of

mere naturalism.

Masonic sect, viewed as a genus, and as it embraces cognate and affiliated societies, not, however, of the individual members of the sects, among whom indeed there can be those, and not a few. who, although they are not free from the fault, that they have allowed themselves to be implicated in such societies, nevertheless are neither themselves criminal participators in their doings, nor are aware of what they really aim at. In like manner some of these associations do not perhaps endorse certain extreme conclusions, which, as they necessarily follow from their common principles it may be taken for granted that they embrace, unless the baseness itself of the action should deter them by its hideous sight. Likewise, the circumstances of time and place persuade some of them to aim at less than either they themselves desire, or the rest are wont to aim at; still they are not on that account to be reckoned free from the Masonic bond; because this bond is not to be judged so much from its acts and accomplished facts as from its declared

It is the first principle of those who call themselves Naturalists, since by their very name they declare it, that human nature and human reason should be in all things the teacher and ruler, and this laid down, they either pay less attention to duties towards God, or they pervert them by indefinite and erroneous opinions. For they deny that anything has been revealed to us by God Himself; they admit no dogmas of religion, that nothing is true but what human intelligence can understand; that there is no teacher whom we are to believe on account of the authority of his office; but since it is the special office of the Catholic Church to embrace fully, and to maintain in their most complete integrity the doc-trines which have been committed to her alone, received from God Himself as well as her authority as teacher, and everything else in the way of heavenly help towards salvation, therefore against her is the attack of her enemies with the utmost hatred, directed.

Now let us just look at the sect of Masons, and see what it does in those matters which concern religion; especially where it has the most liberty of action: and let us determine whether it does not plainly appear to carry out the decrees of these Naturalists. For long and laboriously has it endeavoured to bring it to pass that the teaching of the Church and her authority shall be rendered impotent in States, alleging and maintaining that religion and civil polity

laws and administration of States; and hence it results that they determine that States are to be regulated entirely without the influence and teaching of the Church. Nor are they satisfied with merely setting the Church, that best of all leaders, aside, but they must injure her by hostile action. And, indeed, they allow men with impunity to attack the very foundations of the Catholic religion in speaking, writing, and teaching; the rights of the Church are not spared, and the gifts with which, by God's providence she has been endowed, are not safe. The least possible liberty of action is allowed her, and that by means of laws which apparently are not very severe, but which in reality are framed for the very purpose of hamper-ing her action. We also see special and grievous laws imposed upon the clergy in order that both their numbers may be diminished and the daily necessaries of life denied them; what remains of ecclesiastical property, though bound to her by the most stringent ties, handed over to the will of the State executive; communities of the religious orders rooted up and scattered to the winds. And, besides, war has been stirred up against the Apostolic See and the Romai Pontiff by his enemies. And, in the first place, he has been, for fictitious reasons. deprived of his civil princedom, which is the guarantee of his liberty, and the defence of his right : next, driven into a condition which is more unjust, and made intolerable by difficulties and hindrances, until at last we have come to the time when, the supporters of these sects openly proclaim what they have for a long time agitated in secret viz., that the Sacred power of the Pontiff is to be abolished, and his Apostolic office, founded by Divine right, is to be utterly destroyed. And this determination, even if other proofs were wanting, is made sufficiently clear by the testi mony of members of that society, many of whom have often in the past, and also recently, declared this to be the object of Masonry to harrass the Catholic name with the utmost and unrelenting hatred. not to cease until they see everything abolished which the Roman Pontiffs have established for the sake of religion. Now, even if those who are enrolled in this sect are not required in so many words to renounce the Catholic religion, it is because such a line, so far from being repugnant to the interests of Masonry, rather serves the cause. For first, they thus easily deceive the simple and unwary, and are able to invite many more to join them. Then, besides, by their adopting certain well-known practices of religious rite, they succeed in establishing the great error of these times, that the care of religion is a matter of little or no importance, and that there is no difference of worth between them. This view is well fitted to destroy all religions, and especially the Catholic which, as it is the only true one of all, cannot be treated on equal grounds with the rest without the greatest injury done

But the Naturalists go further, for in things of the highest importance, having boldly entered on the career of universal wandering, with a headlong course they hurry on to destruction, either through the weakness of human nature of through the act of God, demanding the just punishment of their pride; hence it happens that they cannot even grasp firmly those things which are known by the natural use of reason, as certainly are, that God exists, that the souls of men are free from all admixture of matter, and are immortal. Now the sect of the Masons is founded upon these same rocks with like aberra-What We have said and what We are tion. For although they in a general way going to say, must be understood of the confess that God exists, nevertheless they themselves attest that this belief does not exist in the minds of certain individuals among them, with a firm assent and steadfast judgment. For they do not attempt to hide the fact that this question about God is the greatest cause of dissension among them; and, moreover, that on this very point there has been quite lately no small contention in their ranks. For indeed the sect allows great liberty to its members, that each may claim its right to say that there is a God or to say that there is no God; and those who pertinaciously maintain that there is no God, should be as readily initiated as those who believe indeed that there is a God, but think erroneously about His nature, as the pantheists do; all which, however, is nothing more nor less than to retain a certain absurd view of the Divine Nature, while denying its truth. Now when this chief foundation is weakened or uprooted, it follows that those truths also totter which are known even by the suggestion of nature, viz., that all things exist only by the will of God creating them, that the world is ruled by His providence, that there is no annihilation of the soul, and that there is another life, and that eternal, to follow upon this earthly one.

Now if these, which are, as it were, the principles of nature specially designed for the instruction and practice of men, are in ruins, we can easily judge what will be the state of public and private We pass over in silence those morals. more divine virtues which no one without the special grace and gift of God can practice or attain to, no trace of which can, of course, be found in those who treat as idle fables the redemption of the human race, heavenly grace, the sacraments, and the attaining of felicity in heaven: for We are speaking now only of those duties which are the result of natural virtue; for God the creator of the world, who is also its provident ruler; the eternal law, ordering the natural law to be observed and forbidding it to be violated; the final end of man, placed as it is far higher than human affairs above his merely dwelling here for a time; these are the first principles of all justice and morality, and if these are taken away, which the Naturalist and the Freemason are wont to do, forthwith the knowledge of right and wrong will not be able to exist anywhere, and would have no means of defending itself; and, indeed, the moral discipline which alone finds favor with the Masonic confraternity, and with which they maintain that the rising generation should be imbued, is what they call civic, unfettered, and free: viz. in which no idea of religion is included.

with every motion of mere desire, is greatest folly and the most audacious clearly seen from the lamentable fruits impiety to wish to destroy the Religion which already partly appear. For where which already partly appear. For where this liberty has begun to reign unmothere, quickly enough, uprightness and morality have perished. Monstrous doctrines have gained in strength, and the boldness of the wicked have stalked abroad. These things are generally complained of and deplored, and not few of them most unwillingly and not seldom testity, being convinced by the evidence of facts.

Besides, as the nature of man is defiled by original sin, and, therefore, much more prone to vice than inclined to virtue, it is absolutely required for all virtue that he should restrain the turbid movements of the soul, and make the appetite obedient to reason; in which struggle the contempt of human things must constantly be maintained, and great labour and suffering must be borne in order that reason may always gain the victory. But the Naturalists and Masons, giving no credence to those things that we know by God's revelation, deny that our first father fell away; whence they maintain that the human will is not weakened nor bowed down. (Conc. Trid., Sess. vi., D. Justif. c. I.). And besides, in exaggerating the virtue and excellency of human nature, and placing the principle and rule of justice only in it, they cannot even imagine that constant struggle and perseverance are necessary for calming and ruling its appetites, while we see that many incitements to desire are supplied to men, that newspapers and articles are written with an utter neglect of temperance and mod-esty, theatrical representations noted for the utmost license; works of art are exhibited which reveals, with revolting cynicism the principles of what is now known as realism; no pains spared to add to the delicacies and refinements of artificial lite; everything indeed alluring to pleasure whereby virtue thus lulled to torpor may sink to the lowest level, in which indeed they act most wickedly, but are nevertheless somewhat consistent, since they take away all hope of heavenly good and bring down the idea of felicity to the enjoyment of mere sensual things, and degrade it to the earthly. In confirmation of this, We may adduce a thing most surprising when stated, but actual in fact: for since no one scarcely is wont to be such a slave to clever and designing men as those whose mind is enervated and broken by the dominion of passion, there are forced in the sect of Masons those who maintain that the masses by every art and design are to be saturated with an unlimited license for vice; for this being secured, they will be in the power of the sect to attempt anything and everything at its bidding.

And, as to domestic society, almost the whole doctrine of the Naturalists is contained in the following: That matrimony belongs to the class of business engagements; that it can be broken off at the will of those who have contracted it, and that by right; that secular rulers have power over the marriage bond; that in the education of children nothing is to be taught about religion as certain and undeniable; that each is to be allowed that which pleases him when he arrives at a certain age. Now all these doctrines the Freemasons evidently endorse, and not only endorse, but for a long time have desired to reduce to practice. For already in many countries, things are hasten nature of matrimony altogether, viz., into unstable and fluctuating unions which, as mere lust has formed, lust also can dissolve. Besides, with the utmost unanimity, the sect of Freemasons looks to securing to itself the education of youth. For they feel that they can easily bend at pleasure that soft and flexible age, and twist it into any shape; and therefore they think nothing is more to their purpose in order to mould the children of the citizen, and make it such as they require for the State. Hence, in the educating and teaching of children, they exclude the ministers of the Church from all supervision and instruction; and in many places they have obtained that the whole of education should be in the hands of laymen, and that in moral instruction nothing is to be taught in which to bind man to God by the great and holy sanction of religion.

They follow the decrees of civil prudence, whereby the Naturalists maintain that all men are equal, and in exactly the same conditions in all respects; that every one is by nature free; that no one has the right of commanding another; that to wish men to obey any authority beyond what they wish themselves is to do them violence. Therefore everything is in the power of a free people; that Government is held by the command or the concession of the people, so that when the popular will is changed, their rulers, even though resisting, may be deposed; that the origin of all rights and civil duties is either in the masses or in the existing civil government, and that enlightened the newest-fangled doctrines. Besides, the State should be without belief in God; in the various forms of religion there is no reason why one should be preferred before another; that all may exist together.

Now that all these doctrines are equally pleasing to the Freemasons, and that they wish to order States on this model is so well known, that it needs no proof, for, for a long time, they have with all their power and in every way, been openly striving for it; and by this method they prepare the way for the bolder ones, not few of whom are going headlong into worse things, inasmuch as they are teaching equality and common property in goods by de-stroying all distinction of ranks and fortunes. Now what the nature of the sect of the Freemasons is, and how it sets to work to secure those things which We have summarily touched upon, is perfectly clear. Their chief

founded, and also will preserve for ever, lested and has displaced Christianity, and to recall the manners and morals of the heathen after a break of eighteen centuries. Nor is that less horrible, or less patiently to be endured that the benefits mercifully obtained through Jesus Christ not for individual men only, nor even for those associated in families and civil communities, shall only be cast aside; which benefits, by the very testimony of our enemies, are considered most signal. Now in this mad and Satanic will we can almost recognize that that inextinguishable hatred and desire of revenge, which burns in Satan against Jesus Christ, and in like manner that other attempt which the Freemasons are vehemently making to destroy the chief foundations of right and virtue, and offer themselves to help those who, after the manner of beasts, wish everything to be lawful which they may desire, is nothing else than to drive on to destruction the human race with dishonor and ignominy. Besides, the dangers which threaten the civil and domestic life increase the evil. As We have above explained, there is, with the consent of all men in all ages, something sacred in matrimony; and, besides, it is forbidden by the Divine Law that marriage should be disso red. Now, if marriage is treated as profane, or is allowed to be dissolved, disturbance and confusion must necessarily result in families by the women losing their dignity, their offspring being uncertain of provision and safety. take no care publicly for religion, and in arranging and conducting civil affairs to nave no more regard for God than if He did not exist, is a temerity unheard of even among the heathen, in whose mind and conviction not only was belief in the gods so thoroughly fixed, but also the necessity of public religion, that they considered it easier to find a city without a territory than one without a god. In truth, human society, for which by nature we are fitted, is constituted thus by God. who is the author of our nature; and from Him, as from the first principle and spring, the whole force and continu-ance of innumerable goods, with which lite abounds, flow. Therefore, as each of us is admonished by the voice of nature itself piously and holily to worship God because we have received from Him both life and its accompanying benefits, so for the same cause should peoples and States do likewise. Wherefore those who wish the civil community to be free from the duty of religion, clearly, act not only unjustly, but foolishly and absurdly. Now, that men are born by God's ordinance for civil society and union, the power of ruling is so necessary a bond for Christian society, that when it is taken away that society must speedily be dissolved; it follows that the same power which has produced society also produces the power of ruling. Hence We understand that in whoseever's hands the power is, he is the minister of God. Wherefore, so far as the end and nature of human society can require it, it is the duty of every one to obey the legitimate authority in its just commands, as he would God Himself; and it is in the first place repugnant o truth that obedience is in the power of people to cast it away when they will. Likewise that all men are equal; no one doubts if the race and common nature, if the final end proposed to each one to be obtained, and even professedly Catholic, it is law the rights and duties which flow sponthat no marriage shall be held valid unless celebrated with civil rites; in sidered. But because the capacities of all the rights and duties which flow sponothers, divorces are sanctioned by the are not the same, and one differs from law; in others, it is determined to carry another both in powers of body and this out as soon as possible. And thus mind, and there are very many differtherefore nothing is so repugnant to nature as to wish to embrace all things in one category, and to press this complete equalisation of men and things into the institutions of civil life. As the perfect state of body consists in the composition and joining of the different limbs together, which differ in form and in use, nevertheless when joined together and each put in its proper place make a whole beautiful in appearance, firm in strength, fit for action, so also in the re-public of men there is likewise an almost infinite dissimilitude of parts, which, it they are tested as if they were the same, and each allowed to follow its own judgment, no state would be found more de formed; whereas if they, with the distinct grades of dignity, profession and pursuits, they properly harmonize together for the common good, they then fitly represent a well constituted state, harmonious with nature.

But the greatest cause of anxiety is to be apprehended from those disturbing errors which we have noticed; for the fear of God and respect for the Divine Law being taken away, the authority of rulers being despised, the desire of rebellion being permitted and approved of, popular desires being allowed free rein for license, only to be restrained by the fear of punishment, there necessarily follows the disturbance, and even upsetting, of all things. This disturbance and upsetting of things, many of the communistic and socialistic societies pro-fessedly intend and boast of doing; from whose undertakings let not the sect of Freemasons say that they are averse, because they sufficiently favor their determinations and hold their chief principles in common. But even if they do not at once, or in every place, rush to extremes in action, this is not owing to their good discipline, nor their good will, but rather to the divine virtue of religion, which can-not be extinguished, and to the more sane part of men, who, rejecting the slavery of secret societies, courageously oppose their insane attempts.

And would to God that all would judge of the root from the fruits, and would recognize the seed and first beginnings of evils which press, and dangers which are impending! We have to do with a deceitful and cunning enemy, who, servilely whispering in the ears of both peoples and rulers, has caught both by flattering opinions and seeming compliance. For by ingratiating themselves with rulers by an affected friendship, the Freemasons have had in view the securing them as their associates and are altogether to be separated; and this done, they exclude the most wholesome influence of the Catholic religion on the strength, how liable to be carried about on the strength of the carried about of the carried about

the Church in the most barefaced way of oughly instructed in virtue of life and contending with rulers for the civil power and rights. Meanwhile, having sought security and acquired audacity by these acts, they have begun by gaining great influence in the ruling of the State, but really being prepared to shake the foundations of Government and to persecute the rulers of the State, to calumniate and even to expel them whenever they are found to act differently from what they desire. In a somewhat similar way they are cajoled by a feigned compliance, for they prate continually of liberty and public prosperity; they pretend that it is owing to the Church and their chief rulers that the masses are not delivered from unjust servitude and want: they have imposed upon the people, and have incited them, tempted by the thirst for revolution, to rise up against both temporal and spiritual rulers. How-ever, in spite of all this, the expectation of good things in the future always exceeds the realisation. Besides, the people, worse oppressed, are compelled to a very great extent to do without those alleviations of their miseries which, if public affairs had been regulated according to Christian principles, they would have easily and abundantly procured. Whoever strives against the order constituted by Divine providence, are sure to receive this punishment o their pride, that there they meet with the wretched and painful lot whence they rashly hoped to have a fortune overflowing with good things.
But the Church, because it specially enjoins upon men obedience to God as

the sovereign ruler of all things, injuri-ously and falsely should be thought to either envy the civil power or to arro-gate to itself any of the rights of rulers. Besides, what it is just to render to the civil power, that certainly by its decision and knowledge of its office, it decrees is to be rendered. That right of ruling which comes from God Himself is a great accession of dignity to the civil power and no small help for conciliating the obedience and goodwill of citizens. She being the friend of peace and the fosterer of concord, embraces all with maternal charity; and being solely intent upon helping men, teaches them to join justice with clemency, ruling with equity, and laws with moderation; that the rights of no one are to be violated, that the public order and tranquillity is to be preserved, the needs of the poor are to be alleviated, publicly and privately, by all possible means. But to use the words of St. Augustine, "they, therefore, think, or rather wish it to be thought, that the Christian doctrine does not tend to the good of the State, because they are unwilling that the State should rest on the foundation of virtue, but rather on the impunity of vice, 10 which, being the plain truth, it would be the part of civil prudence, and well for the common safety, if rulers and people would not conspire with Freemasons to subvert the Church, but rather with the Church to break the force of Masonic attacks. However the issue may be, in this so

great and already too widely-spread evil, it is Our duty, Venerable Brethren, to apply our mind to seek for remedies. now, since We believe as best and surest hope remedy is to be found in the efficacy of religion, which the Free-masons hate the more because they fear it so much, therefore We think the best thing to do is to appeal to its most wholesome virtue against the common enemy. Therefore, whatever the Roman Pontiffs, Our predecessors, have decreed for hindering the undertakings and attempts of the sect of the Freemasons, whatsoever they have sanctioned, either for the purpose of deterring men from, those societies, all these, each and every one, We thereby notify, and with Oar Apostolic authority confirm; in which, indeed, trusting especially to the goodwill of Christian people, We beg each by his own salvation that they will make it a matter of conscience not in the smallest way to depart from the previous commands of Apostolic authority in this You, Venerable Brethren, We beg and

entreat, joining your labour with Ours, strenuously to strive to extirpate this impure plague, which is creeping through all the veins of the State. The glory of God and the salvation of your neighbour are to be defended by you; and, in fighting in such a cause, neither courage nor fortitude will fail you. It will rest with your prudence to judge by what means especially those things which oppose and stand in the way are to be niet. But, since, according to the authority of Our office, it is right that We should point out a likely mode of action, We therefore determine that the first thing to be done is to strip the Freemasons of their mask, and show them in their proper character, and that the people are to be instructed, both by word and by pastoral letters, what are the artifices employed by these sociin coaxing and alluring, eties and what is the gravity of their opinions and iniquity of their actions. And what often Our predecessors have confirmed, let no one think it lawful for any reason to enrol himselt in the sect of the Freemasons if his Catholic profession and salvation are of such worth to him as they should be. Let not their pretended virtuousness deceive anybody; for it may appear to some that the Freemasons require nothing of them which is openly contrary to religion and morality; but since the very nature and character of the sect itself is wholly vicious and flagitious, it is not lawful for any one to join them, or help them in any way.

Then it is your duty, by the assiduity of your preaching and exhortations, to draw the masses diligently to learn the precepts of religion, to which end we greatly exhort you, that both in writing and seasonable sermons, the elements of those most sacred principles contained in Christian philosophy should be explained. To this it belongs that the minds of men should be held by instruction, and that they should be fortified against the manifold forms of error and various incitements to vice, specially in this licence of writing and unsatisfiable greed of learning. A great work in-

sound learning. But so honorable and serious a cause requires the industry of laymen to be invoked in its favor, who associate the love of religion and country with virtuousness and learning. The forces then, of both these orders being joined together, take pains that men may know and love thoroughly the Church of God; for the greater is the knowledge and love of her, the more marked will be the hatred and aversion to these secret societies. Wherefore, not without cause, having embraced this favorable occasion, We repeat that which We have made known, that we ought most diligently to propagate and foster the Third Order of St. Francis, the rule of which We have tempered a little while ago with a prudent lenity. For the nature of that society, as constituted by its founder, is simply this: to call men to imitate Jesus Christ, to love His Church, and to practice all Christian virtues. Therefore it ought to be very powerful in suppressing the contagion of these most wicked societies. May this holy society, therefore, be renewed with daily increase, whence much fruit may be expected, and especially that men's minds may be drawn to real liberty, fraternity, and equality. Not, indeed, such as the Freemasons absurdly think, but such as Jesus Christ purchased for the human race and St. Francis followed after. We call that the "liberty of the children of God," by which we serve neither Satan nor our lusts, those most wicked masters; that fraternity which deserves its origin from God, the Creator and Father of all men; that equality which, founded in justice and charity, does not destroy all distinctions among men, but by the very variety of life, its duties and pursuits produces that wonderful combination and harmony which naturally tends to the profit and dignity

In the third place, there are certain

institutions wisely established by our forefathers, and which in the course of time have been dropped, which may become at the present time the type and model, as it were, of similar institutions. We speak of those guilds or associations of working-men which aim at protecting, with the guidance of religion, their worldly interests and morality. And if our ancestors, after the experience of ages, appreciated so fully the utility of such institutions, our age perhaps will value it even more highly on account of the peculiar power they afford of crushing the strength of the sects. Those who gain a bare subsistence by the labour of their hands, besides that they specially by their very state of life are most worthy of charity and aid, but also the most easily led astray by the deceits and wiles of the propagators of evil. They should, therefore, be induced all the more kindly to join worthy societies, to save themselves from being led into crime. For these reasons, and for the common welfare. We fervently wish to see these guilds, so suited to the times, re-estab-lished under the auspices and patronage of the bishops. We are greatly rejoiced that similar associations and also guilds of masters have already been founded in various parts, both aiming at the relief and aid of the worthy members of the working classes, to insure to them and their families the benefits of a tituler patronage, and to supply them with the means of preserving, not only their morality, but the knowledge of religion and the love of piety. We cannot here pass over in silence one society which has given so many admirable examples, and which has deserved so well of the lower classes. We speak of the society which took the name of its father, Vincent de Paul. The work it has done, sufficiently well known. The efforts of its members, prompted by charity, are solely directed to the relief of the poor and distressed-a work which they carry out with wonderful wisdom, and modesty no less rare. But the more this society conceals the good it effects, the more is it fitted to the practice of charity and the alleviation of mankind's mis

Fourthly, that the object of our desires may be the more easily obtained, We once more urgently commend to your fidelity and watchfulness the care of youth, as the hope of human society. To its formation give your greatest care; and be sure that, however great may have been previous zeal and foresight, you can never do too much to withdraw the young generation from the schools and teachers whence there is cause to fear the pestilential breath of the sects. Among the precepts of Christian doctrine there is one on which, urged by their Bishops, parents, spiritual directors, and parish priests should lay stress. We speak of the need of warning their children or their pupils of the criminal nature of these secret societies, and, that they may thoroughly be on their guard, of letting them learn by what perfidious and varied artifices their propagators have been in the habit of using them to ensnare other men. Those who are entrusted with the duty of preparing young people for properly receiving the Sacraments, would do wisely if they induced all to make a firm resolution never to join any society without the knowledge of their parents, or without the advice of their confessor.

Continued on 1st page.

PUBLICATIONS RECEIVED.

THE FIRST FRIDAY OF THE MONTH, Consecrated to the Devotion of the Sacred Heart of Jesus. Also, The Exercises of a Monthly Retreat. By Father F. X. Gautrelet, of the Society of Jesus. Translated from the French by P. P. S. Baltimore: John Murphy & Co.

THE CATHOLIC CHILD'S BIBLE HISTORY. A Text Book for Schools. Old and New Testament, Compiled by the Sisters of Mercy. Boston, 15 Bromfield street; John A. Boyle, Publishers.

On Sunday, March 23d, over a thousand workingmen met in the Cathedral of Blois, France, to hear Mass in honor of St. Joseph, special patron of working-men and of the Catholic clubs of French workingmen. A Capuchin, Father Ubald, preached the sermon. "Behold," says L'Avenir, of Blois, "the first answer to

NEWS FROM IRELAND.

Dublin.

While Mr. W. F. North, of St. Patrick's Cathedral, Dublin, with his wife and child accompanied by a nursemaid, a young girl of 18, were strolling along the banks of the Liffey, on April 14, Mr. North missed his footing and fell backwards into the water, just below the Salmon Leap. The force of the current was carrying him down the stream, which was some six or Margaret Burke, rushed into the water and, catching him in midstream, dragged him into the shallow water, and so saved his life. There were several spectators of the accident, but no one but the girl had the requisite presence of mind to attempt

Westmeath.

The death of Rev. Luke Farrelly, the late P. P. of Collinstown, county West-meath, took place on April 10th, in the chapel house, in the 58th year of his age. He officiated for many years as curate in the parish of Castletowngeoghegan, afterwards for some time in Rathkenny, was then appointed administrator to the late Father Coghlan, on whose demise he became the Parish Priest of Collinstown, where for the last thirteen years he en deared himself to all by unremitting at-tention to his sacred duties, and by his simple and unaffected manners.

A conference of the clergy of the Mullingar deanery was held on April 17th, the Most Rev. Dr. Nulty, Bishop of Meath, presiding. During the course of the proceedings the Bishop said he understood a meeting would be held on the 24th, for the presentation of a testimonial to Messrs. Sullivan and Harrington, M. P.'s, which was now fast nearing completion. He advised as many priests as could possibly do so to attend this meeting, and thus tend to make the presentation as representative of the county as possible. then spoke in very complimentary terms of the services rendered to the country by these two gentlemen, and added that he was glad to see that those services were about being recognised by the people. He concluded by stating that in his opinion the testimonial as it now stood was a great success. The conference over, the priests were entertained at dinner in the Palace.

Wicklow.

On April 13, a monster demonstration, in furtherance of the Irish National League, was held at Clonegall, near the junction of the counties of Wicklow, Wexford, and Carlow. An immense concourse from all three counties attended the meeting, numbering close on ten thousand

The County Court Judge of the West Riding had a maiden criminal session on The United Hunt Club Foxhounds re-

cently met (as now usual), by private appointment, somewhere in the neighborhood of Mount Uniacke, near Midleton, county Cork, under the impression, doubt less, that they might thereby steal a march on the local farmers, but they were doomed to disappointment. They started a fox in Mr. Bailey's cover (a local landlord). whence he faced in a south-westerly direction, towards Deerpark, crossing through Castletown and Coolcap. The farmers of these townlands, being on the alert, assembled on their lands, armed with sticks pitchforks, and other weapons of defence and, having come between the fox and his pursuers, effectively barred the further progress of the latter, and showed such a firm front, that in a very short time hounds, horses and gentry were compelled to beat a precipitate and ignominious retreat. Thus ended the last of this season' attempts at hunting of the United Hunt

The Dublin Castle Executive deemed it necessary to prohibit the meeting announced to be held at Knocknagree, county Cork, on Sunday, April 20.

Kerry. The Very Rev. John O'Connor, D.D. Missionary Apostolic, died on Easter Sunday, in the 66th year of his age, and the 43rd of his ministry. Born at Ardfert, the titular parish of the ancient Kerry diocese, on the 28th January, 1818, he developed at an early age the zeal for religion which afterwards distinguished him. In his seventeenth year he entered upon his ecclesiastical studies in the Irish College, Paris, where he went through a distinguished course, and, on the 13th of March, 1841, was ordained for his native diocese. He held curacies in Tralee, Listowel, and Killarney.

Limerick. There was a great public demonstration in Limerick on April 15th, when the freedom of the city was presented to Mr. Michael Davitt and Mr. Dawson, M.P., Mr. Gray, M.P., to whom the Corporation also voted the freedom, being unable to attend through illness. Messrs. Davitt and Dawson arrived by the midday mail from Dublin, and were met at the railway station by the Mayor and Corporation in their robes, and were escorted to the Town Hall by an immense concourse. The resolutions conferring the freedom on Messrs. Davitt, Gray, and Dawson were read by the Town Clerk, and the Mayor then formally admitted the new freemen. Mr. Davitt, who was received with great cheering, said that the decay of the cities like Limerick, and the want of manufacturing industries in the South of Ireland was owing to the paralysing system and influence of landlordism which had hitherto prevailed in the country. It was asked why had manufacturers flourished in the province of Ulster, but there the people had a modified system of tenant-right, prior to the Land Act, which proved beneficial to trade and commerce. Mr. Davitt was hopeful of Ireland's future. Dawson, M.P., also addressed the meeting. A public procession was then organized, and subsequently a meeting was held at the Crescent, where Messrs. Davitt, Dawson, and other speakers addressed the assemblage. A banquet took place at vious to 1859, at a rent of £105. After

On April 13, a large and enthusiastic demonstration was held in Ennis. Mr. Kenny, the member for the borough, adthe centre of the town. There were sev- on him by the threat of eviction, conveyed by all druggists.

flags. The chair was taken by Mr. unless he agreed to the terms "war would Edward Finucane, a merchant of the be declared." town. Mr. Kenny, the borough member, said, on former occasions the Government had interfered with his constitutional rights, but he attended that day in defiance of the Government, and to show that the right of free speech could not be suppressed. He condemned the Parliamentary action of Captain O'Shea, who he said, had betrayed the Irish Party. Mr. Biggar said that it was most likely eight feet deep, when the nursemaid, that the Government would be forced to a dissolution by the adverse course of Egyptian affairs, and it was, therefore, most important that Irish constituencies should be prepared with proper candidates. The payment of members was a complicated matter, and he was not prepared to express an opinion on it at present. Mr. O'Brien also addressed the gathering, which passed a resolution expressing confidence in the Parnellite Party.

Tipperary. The Rev. William Corcoran, C. C., Killenaule, has been appointed parish priest of Kilbehenny, rendered vacant by the death of the Rev. Joseph Ryan, P. P.

Antrim. The Belfast Telegraph, of April 16, says: -Extraordinary precautions have been adopted by the police and Customs authorities in Belfast in connection with the dynamite "scare." In addition to a large staff of detectives patrolling the entire quay, from the Queen's bridge to the Customs Watchhouse, at the lower Albert quay, a special staff of Customs officers have been told off to watch all incoming steamers, and carefully scrutinize passengers and their luggage. The consequence is that travelers have had their boxes overhauled and their contents carefully noted. All the vessels arriving from foreign ports are subject to similar supervision, at least one detective going on board with the

Some disturbances of a party character took place, on April 14th, at Comber Railway Station, county Down, on the occasion of some Catholic bands passing in the train. A number of the bandsmen were severely beaten, and two officials of the railway were also seriously injured.

Fermanagh. Happily the Nationalists in Parliament called attention in good time to the danger of holding a meeting to denounce Capt. McTiernan, a Catholic magistrate, who was a witness at the first trial of Faith v. Trimble, and will be a witness at the second trial if it shall take plaze. Mr. Trevelyan of course stopped the threatened assembly of the (so-called) "friends of law and order," and the profanation of Holy Thursday was prevented. It is in these drimpiles that was great for Ire these skirmishes that more good for Ireland is sometimes done than in great party pitched battles. Lord Erne won't be in a hurry again to rouse Parnell, Sexton, Healy, & Co.

Tyrone. A serious riot took place, on April 14th, at Coalisland, county Tyrone, between the Bush Orange Flute Band and the Crumgrass National Band. Stone-throw-ing was indulged in for a considerable time, and it was reported that a shot was fired by one of the Orange party. An extra number of police were requisitioned from Dungannon, and they succeeded in putting an end to the riot at a late hour.

Derry. On April 14th, owing to a telegram received from Belfast, the authorities took alarm, and a force of military was drafted from the barracks to the Town Hall, Derry, to assist in quelling anticipated riots. The Nationalist bands expected from Belfast did not, however, arrive, and the military, together with the local constabulary, had merely to attend to the bands of the opposite parties departing by the different trains. In the evening the military with a force of police, mounted and on foot, were drawn up at the different railway stations to prevent the bands from playing on their return. Further than a little excitement nothing exceptional occurred.

The death of Harvey Cassidy Murphy, County Inspector, R. I. C., of West Galway, took place on April 10th, from apoplexy, after a few hours' illness, at Castlerea, where he had gone on duty a few days previously. He was interred in Galway. The Bishop, the Most Rev. Dr. Carr, who, with a large number of the clergy of the town, attended the funeral, pronounced the absolution at the tomb Deceased was 45 years of age.

Mayo. Castlebar was denied the privilege of hearing O'Connor Power at the Easter Recess. The story that he was about to address his constituents was a mere canard, and Mr. Power found a more congenial task in going down to Poole to support the candidature of an English Liberal in a pending contest! This bit of bottle-washing for the Whigs was perhaps, about the meanest job yet undertaken by the member for Mayo. We can well believe that there cannot be many Irish voters in Poole, as, if there were, it certainly is not Mr. O'Connor Power who could decoy them into the Liberal camp. How fallen the man must be in his own eyes and in those of the Government, when he is despatched by the managers of the Liberal party to deliver orations to secure English voters to the Gladstonian fold. The hero of Chester made no allusion to the "pirate flag of England," on his appearance before the Poole Liberals. A repentant rebel must be a great catch for a Whig

Specimens of the ways in which landlords under the old regime contrived to enmesh their tenants, are being occasionally brought to light in the Land Courts. The case of Colonel Cooper, landlord; Richard Taylor, tenant, was adjudicated by the Chief Commissioners. The farm is situate in the county Sligo. It consists of vious to 1859, at a rent of £105. After that it was raised to £125. A new lease was made out in 1874, under which the rent was fixed at £150. The tenant refused to take it at this figure, but under pressure of the usual landlord arts, he had to submit to dressed his constituents, and he as well as the inevitable. In 1882, he impugned Mr. J. G. Biggar, M.P., and Mr. Wm. the document in the Land Courts, but the O'Brien, M.P., who accompanied him, met ownership as well as the tenancy had in with a very warm reception. The meeting was held in the O'Connell Square, of the respective parties. The present near the statue of the Liberator, and in tenant contended that the lease was forced

eral bands present, as well as banners and in the intimation of the landlord that EVIL CONSEQUENCES OF DRINK.

THE "SABBATH,"

New York Freeman's Journal. "J. R. O'R." has seen quoted in some Protestant journal-he thinks it was the Bapttst Weekly—an editorial article from the Freeman's Journal, in which base ball playing on the "Sabbath" was commended. The Protestant journal was shown to him by a Catholic friend, who thinks it scandalous that such a sentiment should be expressed by a journal of the standing of the staunch old Freeman. He begs that the Freeman will explain itself. He thinks that Catholics are too prone to in-dulge in amusements on the "Sabbath." He has even, when abroad, seen Catholic ladies knit stockings for the poor, and indulge in embroidery and sketching on the Lord's Day, which, he thinks, should be kept more strictly, because we live among Protestants. Work that is not servile, he concludes, may be tolerated by the Church on the "Sabbath," but he thinks that such

tolerance is likely to produce bad results.
Will "J. R. O'R," who writes from
Trenton, N. J., and who has, doubtless, had the misfortune to have attended some 'unco guid" Presbyterian school in that town, permit us to relate an anecdote, which is not very old?

"Mr. Irving, the actor, travelling in Scotland, near Balmoral, met an old Scotchwoman, with whom he spoke of the Queen. 'I suppose she's gude enough but there are things I canna bear.' 'What do you mean?' asked Mr. Irving. 'Well, I think there are things which even the Queen has no recht to do. For one thing, she goes ro wing on the lak on Soonday—and it's not a Chreestian thing to do!'
'But, you know, the Bible tells us—' 'I knaw,' she interrupted angrily, 'I've read the Bible since I was so high, an' I knaw ev'ry word in't. I knaw aboot the Soonday fishing and a' the other things the good Lord did, but I want ye to knaw, too, that I don't think any the more, e'en of Him, for adoin' it."

Christ has died for us; he has arisen for us. The old gloom has passed; the curse has been lifted; the gloom of suspense no longer eclipses the sun of the resurrection. It is a hard thing to get Catholic people who have lived in Protestant communities to understand that the teachings and the practice of the Church are not to be carved and cut, filled off and sandpapered, until they dove-tail with sectarian Puritanical prejudices.

A man may not bless himself at table, because Protestants may think it odd; he must banish the crucifix and statue of the Blessed Virgin from the more public rooms of his house, because Protestants might be shocked; he must keep his children like little prisoners in the house on Sunday, because his Protestant neighbors would, perhaps, be afflicted by the sight of a "Sabbath-breaking" ball or top! He does not find that his Protestant acquaintances minimize their prejudices to suit his principles. Who ever heard of a Protestant agreeing to eat fish on Friday, that his Catholic neighbor might not be shocked? The fact that Catholics of the weak-minded type occasionally eat flesh meat on Friday, that non-Catholics may not consider them singular, is not so rare occurrence.

We do not remember the article to which "J. R. O'R." alludes. But we would repeat what we have said in it, if we could remember it. There is no harm in a game of ball on Sunday, provided it be not against the law, as it is in New York city, and provided that the day has been sanctified by the devout assistance at the Holy Sacrifice of the Mass, and some additional devotions. Because our Protestant friends choose to make the day of joy as gloomy as possible, why should Catholics follow their example? The base-ball bat is a relief to the muscles that have been strained in another way all the long week. To use it is recreation; and recreation is rest. Young Catholics who are well-instructed, ought to remember that recreation and dissipation are different things. They owe to their neighbors to show that their Sunday amusements are innocent and not riotous.

Nothing can exceed the dreariness of the Protestant Sunday-a day devoted to sermons and sleep, or complete idleness. It is probable that "J. R. O'R." would consider novel-reading pardonable on Sunday evening, but cards unpardonable; snoring, a very proper exercise for the vocal organs, but the singing of harmless songs improper. Why? Because novels are considered fit for the "Sabbath" by Protestants, while cards are not.

First of all, the Sunday must be sanctified, according to the teaching of the Church. After that, innocent recreation is allowed-and therefore we can not condemn the knitting of stockings, or the embroidery, or the sketch that keeps busy hands from complete idleness. We should prefer to see knitting or embroidery going on in the family circle on Sunday evening than to observe the restless discontent that pervades so many families after a dreary day of novel-reading, idleness, or gossip. It is not, however, a question as to what we prefer. The Church commands that a part of the day be devoted to religious exercise, and for-bids all unnecessary servile work. "J. R. O'R.," knowing this, can not consistently condemn the charitable knitter, or call embroidery or sketching "unnecessary servile work."

Few are the remedies whose beneficial qualities and real merits have made them so popular with the public, and increased from year to year their consumption, which, whilst possessing the most valuable remedial properties, are yet so simple in their compound, and so easy to take, as the Quinine Wine, prepared by Northrop & Lyman of Toronto. This article is prepared from the pure sulphate of Quinine, combined with fine Sherry Wine, and choice aromatics, which relieves the Quinine of its bitter taste, and does not impair in the least degree the efficacy of its action upon the patient; while small doses, frequently repeated, strengthen the pulse, increase muscular force, and invigorate the tone of the nervous system, and thus, by the general vigor which it imparts, creates an appetite, which gives to the stomach tone and energy, and fortifies the system against all infectious diseases. Ask for Northrop & Lyman's Quinine Wine, Sold

Among all the friends of my girlhood, there was none I considered myself more fortunate in possessing than beautiful, noble Nellie Allen. Few who looked at the sweet, pure face with its wonderful brown eyes, through which the still more beautiful soul seemed to shine, could doubt that God had marked her for a life of devotion, a life spent in a more perfect manner than she could spend it among the trials of the world. Although Nellie was destined to spend the greater part of her life in the peaceful retreat of a convent, she was called upon to endure many and heavy trials.

The first of these was the death of her mother, who had been a widow for thirteen years, her husband having died when Nellie was but ten years of age. Upon the death of Mrs. Allen, her immense fortune, of which she had entire control during her life, was divided between the three children, Nellie, Lucy, and George. Owing to Nellie's gentle kindness, the two latter did not feel their mother's loss

as much as they otherwise would, and, for a time, they rendered her all due gratitude and obedience. But, gradually, George began to fall away from all the good habits and practices which had been formed and fostered during his mother's life. 'Twas with deep and bitter sorrow poor Nellie noticed this, and strove by every means in her power to counteract the influence of his evil companions. Very patiently and gently did his sister deal with him, and never did Nellie fail to greet him with a pleasant word upon his return home, even when, as was often the case, he did not come till morning. One evening, three years after his mother's death, George, resisting all of Nellie's entreaties, started for one of the fashionable billiard saloons in the lower part of the city, and was soon engaged in a game of billiards with a friend. Gradually, as the play became more interesting, and their potations more frequent, the young men became excited and not a few hot words were exchanged, and almost before any one exchanged, and almost before any one realized that there was a quarrel going on, young Allen had his companion covered with a revolver. Just at this moment the door opened and Nellie entered. Yes, Nellie, who, impelled by an irresistible impulse, had followed her brother. Horror-stricken at the sight which met her eyes, she stood for an instant rooted to the spot, the next she darted across the room and threw herself between the combatants, and the bullet which was meant for James Wilkins passed through poor Nellie's body, and with a low moan she fell across the table. The sight of that beautiful, innocent young girl, apparently lifeless, sobered the young

place. A stretcher was hastily prepared and Nellie was borne to her home. many long days did the young girl hover between life and death, but, finally, through God's mercy, she began to mend and was pronounced out of danger. During Nellie's illness a great change had come over the two who were the cause of it. Earnestly did they beseech God to spare her and fervently did they thank Him when it was said she would recover. George's repentance was deep and sincere, and three years later he was ordained a priest, and is now universally beloved for his charity and benevolence. Two months after his ordination he officiated at the marriage of his sister Lucy to James Wilkins, now a most upright, faithful Christian. Nellie was received into the Dominican Sisterhood, realizing at

men at once. With a moan of anguish,

George turned and fled wildly from the

last the desire of her life. Thus it is that God in his infinite wisdom lets his most faithful children pass through the purifying crucible of suffering, only that their reward may be all the brighter.—"Magdalen" in Catholic

A Long Mass in a Monastery.

Horse cars to Hoboken monastery ran full last Sunday morning. At 9.30 o'-clock a high pontifical mass was begun. and from then until its conclusion at 2 in the afternoon the church which holds 3,000 persons was filled, and people were kneeling in every aisle. The unusual length of the mass was on account of the ordination and promotion of fifteen inmates of the monastery, the ordination ceremonies being introduced at intervals during the mass.

Maurice Smith, a son of Gen. Kilby Smith of Ohio, was ordained a sub-deacon; Robert McCloskey, Erasmus Glocker, Caetan Aeidcamp, and Bernard Dush were ordained priests, and ten others were promoted to minor orders. Bishop Wigger officiated at the mass and ordinations, as sisted by Deacons Phillip, Burke, and Alexis C. P.

At the ordination of the priests all the people in the church knelt, the candidates kneeling before the Bishop, who placed his hands upon their heads and blessed them. Afterward the deacons laid across their shoulders the gold embroidered robes which they will wear at mass, and the Bishop kissed each of them on the left cheek. Then the orchestra broke out into joyful music, and the young men arose priests.

After Pontifical mass fifty guests had lunch with the Brothers, at which wine grown and made by the Brothers was erved. The waiters were monks in sandals and long black gowns girt with leather belts. Over the door of the dining room hung an old painting represent-ing Peter in chains, which the Superior said was a true Murillo, worth over \$20, 000. It had been presented to the monastery .- New York Sun.

Thomas Robinson, Farnham Centre, P.Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found relief, and since then have had no attack, I would recommend it to all."

A Reliable Witness. N. Wheeler, of Everton, speaks highly of Hagyard's Pectoral Balsam, having seen its effects in his own case, a severe inflammation of the lungs and distressing cough was quickly and perfectly cured, which had resisted other

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The Mystical City of God. 25 cents.
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A Bad Infirmity.

Yellow Oil according to directions. This invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring his hearing in one week.

THE MONTH OF OUR MOTHER.

Once more we greet the fairest month of spring, the month of flowers and of sunshine. Most appropriately is it dedi-cated to Mary, who was the fairest of the daughters of men, and whose days beamed upon this unhappy world like a beautiful spring, making it fair by her heavenly virtues, and bright by the promise of that spiritual summer which was to visit its

children in the person of her Son.

What Catholic heart so cold as not to feel some little fervor in a month which brings with it so many charms, which has so much in it to remind us of another and better world, and of its glorious Queen ! The flowers springing up under our feet, the warm, refreshing sunshine, the music of birds and of brooks, are emblems of the joys of Paradise,—that bright land of promise beyond the grave, where the flowers never fade, where the sun shall go down no more, where music is heard more exquisite than the heart of man can conceive. Each day in the year the Church has dedicated to some particular saint, whose example she sets before us for our encouragement and imitation. But to the Mother of God, the Queen of All Saints, a whole month is dedicated, and the Church, in a special manner invites her children to honor, to love and invoke the patronage of her who is so justly called the Help of Christians.

In the words of that beautiful hymn

of the Church we will ask the Blessed Virgin to show herself a Mother; but let us show ourselves children worthy of herlike her. They honor Mary most who live most like her; unless we try to do so, our admiration and homage will be but an empty oblation. A pure, humble, and loving heart is the best offering we can make her; the earnest and frequent supplication that such our heart may become is her most grateful and most acceptable praise.

Our main object during this month, then, should be to renew the foundation of our devotion to the Blessed Virgin : to purify our consciences, to settle our wills in the way of God,—and then every flower we offer at the shrine of our Mother, every hymn and canticle we sing, every prayer we utter, will be indeed an act of homage to her. And there is a special reason why we should keep May this year with great fervor: it is the centenary of the first public and solemn observance of the Month of Mary by her faithful children. Let us, then, redouble our efforts to make these days an epoch in

Who but our Redeemer Himself is worthy to be called her child? Yet for His sake, and because He redeemed us at such cost, she loves us, and desires our salvation. Let us love her, in return, as Jesus loved her, as His saints have loved her; and let our love keep us from offending her. While we walk through this valley of tears, let us aim at imitating her. Next to the grace of final perseverance, let us beg of God this one, above all others, that our devotion to the Holy Mother of our Redeemer may grow and increase, that confidence in her protection and assistance may become our prevailing habit, that when death comes we may feel the effects of her maternal goodness; that she may shorten our purification, and "after our exile may show us her Blessed Son, Jesus."-Ave Maria.

"Christian Reid," the novelist, is Miss Frances Fisher, of Salisbury, N. C., a devout Catholic and a most industrious writer. Her father was Colonel Charles Fisher, who fell at Manassas. She is a graceful writer of stories, at once deeply eresting, while in her privat admired and respected by all who know her. Said a Salisbury gentleman to a correspondent of the Raleigh Chronicle: Bless your life, there isn't a man in Salisbury who wouldn't pull off his best coat for Miss Fanny Fisher to walk on, and wish it were made of better cloth to be so honored.

At Overbrook seminary Mgr. Corcoran, speaking of the Holy Father, said, "Leo XIII. is one of the greatest Pontiffs who ever sat in the chair of St. Peter, as has been evidenced by his successful resistance to the iron-handed German Chancellor."

Vital Questions !!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irri-tation of the nerves and curing all forms of nervous complaints, giving natural, child-

like refreshing sleep always?

And they will tell you unhesitatingly.

"Some form of Hops!" CHAPTER I.

Ask any or all of the most eminent phy-

icians:
"What is the best and only remedy that

can be relied on to cure all diseases of the kidneys and urinary, organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and

"And they will tell you explicitly and emphatically 'Buchu'."

Ask the same physicians
"What is the most reliable and surest

cure for all liver diseases or dyspepsia; con stipation, indigestion, biliousness, malarial ever, ague, &c.," and they will tell you:
"Mandrake! or Dandelion!" Hence, when these remedies are com-

pined with others equally valuable And compounded into Hop Bitters, such wonderful and mysterious curative power s developed which is so varied in its opera tions that no disease or ill health can pos tions that no disease of in heath can pos-sibly exist or resist its power, and yet it is Harmless for the most frail woman, weak-est invalid or smallest child to use. CHAPTER II.
"Patients"

"Almost dead or nearly dying"
For years, and given up by physicians of
Bright's and other kidney diseases, liver
complaints, severe coughs called consumption, have been cured. Women gone nearly crazy.

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to

People drawn out of shape from exeruciating pangs of Rheumatism.
Inflammatory and chronic, or suffering from scrofula.
Erysipelas!
Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail

The loss of the sense of hearing is both annoying and dangerous. Those suffering from deafness should try Hagyard's in the known world.

THE SIN OF BLASPHEMY.

HOW A CONFRATERNITY WAS FORMED FOR THE PURPOSE OF CHECKING THIS CRIME AGAINST GOD.

In the Carmelite Church, Whitefriars street, Dublin, on a recent Sunday evening, Father Farringdon commenting on the Gospel of the day, observed that among the means for securing a place among the "few" chosen, confraternities among the "few" chosen, contraternities were specially efficacious. They had many already, but there was one which our country had special need of, though but one branch of it had, as yet, been established in Ireland. He referred to the Confraternity of the Most Holy Name —as affording an effectual means of making some reparation for the sin of blasphemy. The confraternity had its origin in a revelation made in 1847 to a Carmelite nun, who died in the odor of sanctity the following year. the following year. The great Name which the Jews would not dare to pronounce, was now so commonly blasphemed that the growing youth deemed himself a man when able to blaspheme it. Blas-phemy was abroad in every form. In France, men dared to style the God of goodness an impious Being. In the Sacrament of Love He was constantly blasphemed. Not so long since, the Sacred Host was abstracted from the Tabernacle, and the sacrilegious spoiler thrust It into his pocket and went his way. Approaching an Irishman, he scoffingly exhibited the Sacramental Species, exclaiming, as he did so, "Look at your God." But, hardly had the impious taunt dropped from his lips when the wretch fell, his bowels literally bursting from his body. God is blasphemed constantly in the very emblem of Redemption. Not far away, a gang of five having made their way into a poor woman's dwelling, carried of her valued crucifix, and, burying it in the earth, jeeringly alleged their desire to see if it would rise on the third day. The pious woman, burning with inday. The prous woman, burning with indignation, ventured to predict that of
those who participated in thus trampling
on the image of the Crucified not one
should die on his bed. The prediction
was verified. One cut his throat;
another was drowned; a third perished in a mine; and the rest died by manifest visitations of Divine vengeance. Even in the image of the Blessed Mother, God is blasphemed. Here, in our own city, per-sons can be found perverse enough to present innocent children with a statue of the Virgin, that they might spit upon the tace and thus acquire a contemptuous disregard for the purest of God's creatures.

To make reparation for the manifold forms of blasphemy is the object of the proposed association. Each member is to be provided with a picture of the Sagrad. be provided with a picture of the Sacred Face. It was only by His Face that our Blessed Saviour was recognized by many on His way to Crucifixion, and it was against His Face that aspersion and dishonor were particularly directed. The handkerchief bearing the impression of His Search counterpane is preserved at His Sacred countenance is preserved at Rome, after more than 1,800 years, and more miracles have been wrought by it than even by the wood of the Cross itself. The pious memorial will form, no doubt, a specially suitable adjunct in restraining members from ever again casting blasphemies in the Face of a Crucified Redeemer.

The "Great Paper."

Many pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for even so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than 668 years old. It is not easy to realize how old that is. Kings have been born and died, nations have grown up and have wasted away during that long time. There was no America, so far as the people who lived at that time knew, when this old paper was written upon; America was not discovered for nearly 300 years after it. A king wrote his name on this old paper, and though he had written his name on many other pieces of paper, and they are lost, this one was very carefully kept from harm, though once it fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire. Visitors go to look at it with great interest. They find it a shrivelled piece of paper, with the king's name and the great seal of England on it; but they know that it stands for English liberty, and means that—as the poet Thomson wrote in the song, "Rule Britannia"—"Britons never shall be slaves." It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers, and other papers that have been called "charters," but this one is known the world over as the "Great Paper.'

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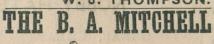
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Mr. T. P. Tansey, of Branch 26, Montreal, s prepared to furnish very fine C. M. B. A. gold pins at \$1.35 each. Orders entrusted to Mr. Tansey will be promptly attended to.

Ottawa, May 8th, 1884. DEAR SIR AND BRO.:—At the regular meeting of Branch No. 28, held last evening, it was moved by Mr. T. Tobin, seconded by Mr. John Pellier and carried un-

animously,
That the members of this Branch having learned with deep regret of the affliction which it has pleased Almighty God to viswhich it has pleased Almighty God to visit the home of Bro. Jas. Gordon, in the death of his wife, beg to tender him their sincere sympathy in his distress, and That a copy of this resolution be sent to Bro. Gordon and to the official organ for publication, Yours fraternally, Edward T. Smith,

Rec.-Secretary Branch 28. List of Officers of Branch No. 33, Morrisburg:—Thomas McDonald, President;
Abraham Lalonde, 1st Vice President;
Alexander Denney, 2nd Vice Pres.: Wm.
A. Denesha, Recording Secretary; Francis Fox, Treasurer; Edward Donegan, Financial Secretary; Gregorius Brondstatter, Asst. Rec. Sec.; James Fox, Marshal;
Nanoleon Lablenc Guard. Nicholas Prop. Napoleon Leblanc, Guard; Nicholas Bronstrader, Michael King, Jean Baptiste Cardinal, Trustees; James John Connolly, Spiritual Adviser and Chancellor.

DUNDAS SEPARATE SCHOOLS.

Hamilton, May 10th, 1883. To the Board of Separate School Trustees, Dundas.

GENTLEMEN:—In accordance with the regulations of the Education Department, I have the honor to report on your school in the following particulars:

1. As to the School House.

The building has a neat, substantial and

well-kept appearance, and occupies a very pleasant and healthful situation. The windows, walls and ceilings are apparently in good condition and the whole interior

very clean.
The desks, seats and blackboards are of new designs, of good material and well made. There is also a large supply of maps of the latest editions. The facilities for light are plenty and tolerably well regulated, and the ventilation is as good as any window system will permit.

The school yards are very large, affording ample space for exercise and recrea-tion. Surrounded by trees and open fields, away from the annoyance of traffic, with sloping grounds high above the level of the town, and with drainage almost perfect, few school premises possess advantages as conducive as yours to the health and enjoyment of the pupils. The yards are well fenced, water supply good, and the closet system sufficiently provided for and well kept. Some necessity exists for an outhouse in each yard as a protection for the pupils in rough weather; also the for the pupils in rough weather; also, the construction of a moderate gymnastic apparatus in the boys' yards would be beneficial. In general, the extent of the accommodation is fully adequate for the number of the pupils.

accommodation is fully adequate for the number of the pupils.

2. As to the Pupils.

The standing of the pupils in general is quite satisfactory within the limits reached in each subject. In the senior department of boys the proficiency of the classes examined is indicated as follows: Arithmetic, Grammer Pengaphin Histograms. Grammer, Penmanship, History and Singing, Igood; Reading, Spelling, Composition and Geography, fair; Christian Doctrine excellent. In the senior department of girls: Arithmetic, Grammer, Penmanship, Composition and Singing, good; Reading and Spelling, senior class, excellent; junior class fair; Geography, fair; History, seniors fair, juniors bad; Christian Doctrine, excellent. In mixed department: Reading fair, Spelling good; Writing good; Arithmetic excellent; Comparition fair, Singing good. Christian position fair; Singing good; Christian Doctrine excellent. It will be seen that the foregoing makes a very creditable exhibit. There is some degree of backwardness in a few cases, but may be chiefly attributed to irregular attendance.

The state of discipline, order and management in the various classes and the school as a whole may be justly expressed by the single word excellent.

The departments above mentioned were visited on the 1st and 2nd instant. On the 9th I visited the Orphans' School at the House of Providence, and found a large attendance well provided for in all essential matters. The class room is adequately furnished with new desks and good blackboards, is well ventilated, lightsome and clean.

The pupils were examined in Reading, Writing, Spelling, Arithmetic, Composition, Singing and Christian Doctrine, and their standing found satisfactory. same may be said of the order, discipline and management of the school. It is scarcely necessary to observe that the grounds are spacious, healthful and beau-

3. Remarks and Suggestions. The non-existence of the advanced classes corresponding with the fifth and sixth, is a matter of regret. The fault does not lie with the school, because the facilities are sufficient to maintain, and its teachers competent to conduct such classes. The explanation is found in the proness of parents to allow their children to exchange the school room for the workshop at a very early age. The longer children are per-mitted to remain under the superior moral and mental influences of the school the better will be the security for their future

As the mixed department is large and constantly growing, and as you have a spare class room, I respectfully suggest that this department be divided into two parts as soon as you can make it convenient to do so. I take the liberty of suggesting also that, occasionally, lessons be given in Domestic Economy for girls, and short lectures for all in the Laws of Health and Elementary Science.

Although the abilities of the teachers and other school authorities can be favor-ably inferred from the foregoing report, still, if further information on this subject be required, it will be furnished on application. Your attention is also called to the regulations of the department defining the duties of teachers and pupils, a copy of which is sent herewith. Wishing your school all success, I remain,

Your obedient servant, CORNELIUS DONOVAN, Inspector.

DEATH OF A PRIEST'S MOTHER.

To the Editor of the CATHOLIC RECORD. DEAR SIR:—I am sure your readers will all deeply sympathize with the Rev. Father Cummins, P. P. of Corunna, and with his father and brothers and sisters when they hear of the death of his aged and highly respected mother in Wawanosh Township, on Thursday morning last, the 8th inst. Mrs. Bridget Cum-mins endured with admirable Christian fortitude and resignation a long and painful illness, to which she at last succumbed on the day above mentioned, fortified with the last sacraments which our religion furnishes as a means of grace to the dying at that moment when they so much need divine assistance. The funeral took place this (Saturday) morning, and was attended by the largest concourse of people ever seen in the Church of St. Augustine.

The Rev. Father Ronan, of Corunna, sang high Mass for deceased, assisted by

Rev. G. R. Northgraves, as deacon, and Rev. B. Waters, as subdeacon. The other priests present were, Rev. Jno. O'Connor, pastor of the parish, Rev. J. Corcoran, P. P. of Teeswater, and Rev.

Father Cummins.

After Mass the Rev. J. O'Connor preached from the text, "He that believeth in me, although he be dead, shall live." (St. John xi. 25). The sermon was eloquent and earnest, and was full of solid instruction and pathos, bringing tears to the eyes of many in the assembled congregation.

Father O'Connor pointed out the ne-

cessity of being prepared for death. We are to die but once, and on the character of our death depends our lot for all eternity. We cannot afford, therefore, to die badly, and if we wish our death to be happy we must live in this world so that we may be prepared at any moment for death. Precious in the sight of the Lord is the death of Historica. is the death of His saints.

He next proceeded to point out that the Catholic Church desires us never to forget the departed in our prayers, particularly those who have been near and dear to us on earth. This union of prayer constitutes the Communion of Saints spoken of in the Apostles' Creed. This means that the Saints in heaven pray for us, while we invoke them, and that our prayers for the souls in Purgatory shorten the time of their suffering, hastening the time when they also will form part of the Church triumphant in heaven, when they constitutes the Communion of Saints

is not the intention of the Church in her funeral services to praise the dead, but to pray for them. By doing this, and not by the former course, we may be of use to them. Nevertheless the fervent Christian life of deceased is so well known to all that it is no mere flattery to say that she was an example to Christian mothers; and it were well that many should know and follow the good example she has given. Her life was a constant preparation for death. Her family were reared in the love and fear of Almighty God, and it was her great consolation for all the sacrifices she had made for that purpose, when she first assisted at the Holy Sacrifice of the Mass offered up by her son. It was the wish of her life, as it was of St. Monica's that she might see the day when she should have a son who would in offering up the Holy Sacrifice remember his mother in his petitions to Almighty God, and her follow the good example she has given. in his petitions to Almighty God, and her wish was realized.

He then called upon all to unite in praying for the deceased, and for the souls of all the faithful departed.

AUGUSTINE.

FLETCHER.

Plaindealer, Ridgetown. The large Catholic population here will replace this summer the old school house

with a large building, brick veneer. The attendance at the separate school is large, averaging upwards of 50. Miss Shea is the teacher. Last year three pupils from this school passed the High School entrance examination at Chatham.

The Catholic population here worship at St. Patrick's, 10 concession of Raleigh, three miles south. This congregation numbers about 500 members, 100 families and 300 communicants. This congregation, drawn from the large district between Lake Erie and the river Thames. is organized as a temperance society under Squire Dillon's presidency. There are 120 names on the roll. The pledge is strictly observed and contributes largely, no doubt, to make sobriety an almost universal virtue in the neighborhood. Opposite St. Patrick's Church is a separ-ate school ably taught by Mr. R. O'Neil.

The Bishops of the Province of Quehec are to meet at Quebec on the 13th instant.



DEATH OF MRS. JOHN NEALON.

of the Rev. Father Casey, of Campbellford which sad event occurred at the residence of her husband near Campbellford, on Tuesday, April 29th. The funeral took place on Thursday, May the 1st, and proceeded to St. Mary's church, where a solemn requiem Mass was celebrated by the Rev. Fr. Casey, brother of deceased, assisted by the Rev. Fr. Towhey as dea-con and Rev. Fr. O'Connell as sub-dea-con. The choir rendered their services very efficiently, having as leader the Rev. Fr. Spratt, of Wolfe Island, Mrs. Kelly of Campbellford being the able organist. The funeral sermon was delivered by the Rev. Fr. Twohey, chancellor of the diocese of Kingston, taking for his text St. Luke, chap. 7, verse 11th to the 15th. The eloquent sermon was one of the finest we ever heard, having affected many to tears. He was listened to attentively by the very large number of all denominations who assembled in the church to pay their last tribute of respect towards the deceased, who was scarcely a year married ere God had chosen her as His own, but during her short residence amongst us had won the affections of many kind friends and acquaintances. The sympathy of the community is extended to the husband in the loss of a kind and affectionate wife, also to the afflicted parents of the deceased. To our Rev. Pastor we tender our heartfelt sympathies, which was also shown by the rev. clergy who came to assist at the solemn ceremony. In conclusion we trust that their earthly loss will be her heavenly reward. May her soul rest in peace. Amen.

MARRIED

At Port Lambton, on the 5th inst by Rev. P Colovin, Capt. Fitzgerald, to Miss. E. Colovin.

At the residence of her daughter, Mrs. Robt. McGahey, in the Township of Mountain, County of Dundas, Jane Pierce, widow of the late Peter McSweeney. She was a native of Maria Town, River St. Lawrance. Died March 6th. 1884, aged seventy-six years and six months. May God have mercy on her soul.

At her residence near Campbellford, Ont., on Tuesday the 29th of April, Catherine. wife of Mr. John Nealon and daughter of Mr. R. Casey, Smith's Falls, Ont. May her soul rest in peace. Amen.

LOCAL NOTICES.

Church triumphant in heaven, when they will be in a position to assist us in turn.

The Rev. Father then remarked that it assortment in the city. Children's pictures

MARKET REPORT.

MARKET REPORT.

OTTAWA.

Correct report made every week for "The Catholic Record."

Oats, 48 to 50c per bushel; potatoes, 50 to 60c per bag; Eggs, 11 to 14c per dozen: Butter, fresh in firkins, 19c; in pails, 20 to 21c; in prints, 25c per pound. Pork, green. 88 75 per cwt.; in barrels, mess, 20 75; Hay, \$8 to 10, pr ton. Hams, smoked and sugar cured, 18 to 15c; smoked Bacon, do.; Long clear Bacon, 11 to 182 per pound; Cumberland cut, 9 to 10c per pound; Lard, 12 to 15c per pound; Beef, live weight, 5%c per 1b; Calves, \$3 to 8 each; Cows (milchs). \$85 to 55 each.

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We are sorry to record the sad demise of the wife of Mr. John Nealon, and sister

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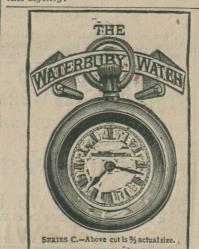
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MONDAY,

The 26th DAY of MAY.

Public Holiday

Mayor's Office, London, Ont, May 1, 1881.

STREET.

MR. J. M. DENTON, of London, has for many years enjoyed, and still enjoys, an enmany years enjoyed, and still enjoys, an enviable reputation for turning out ordered Clothing for the Clergy. A large experience gives him an advantage in this regard enjoyed by few other merchant tallors. He always makes his purchases personally in the English market, selecting for the purpose above named, the choicest and most suitable textures manufactured. This season his stock of West of England and French Broad-Cloth is unusually large, and comprises not only those goods suitable for elergymen, but also lines in Tweeds. etc., which will enable him to carry on business on as advantageous terms for the general public, as any house in the Dominion.

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TENDERS FOR COAL For the Public Institutions of Ontario for 1884.

The Secretary of the Province of Ontario will receive Tenders (to be addressed to him at the Parliment Buildings, Toronto, and marked "Tenders for Coal,") up to noon of FRIDAY, 16th May, 1884, for the delivery of the following quantities of Coal in the Sheds of the Institutions below named, on or before the 15th July, 1884:—

ASYLUM FOR THE INSANE, TORONTO-Hard coal, 900 tons large egg size, 175 tons stove size. Soft coal, 400 tons.

CENTRAL PRISON, TORONTO—Hard coal, 60 tons nut size. Soft coal, 500 tons:

CENTRAL PRISON, TORONTO—Hard coal, 60 tons nut size. Soft coal, 500 tons: REFORMATORY FOR FEMALES, TORONTO—Hard coal, 100 tons egg size, 25 tons stove size. Soft coal, 475 tons.

ASYLUM FOR THE INSANE, LONDON—Hard coal, 180 tons large egg size, 50 tons cestinut size. Soft coal, 1,700 tons for steam purposes and 150 tons for grates.

ASYLUM FOR THE INSANE, KINGS-TON—Hard coal, 1,300 tons egg size, and for gass-making purposes 100 tons best Lehigh, large egg size.

ASYLUM FOR THE INSANE, HAMILTON—Hard coal, 163 tons stove size, 13 tons large size chestnut, 5 tons chestnut size. Soft coal, 1,100 tons for steam purposes and 25 tons for grates. N.B.—200 tons of the soft coal and the 5 tons of chestnut coal to be delivered at the pumping house in the city.

ASYLUM FOR IDIOTS, ORILLIA—Hard coal 55 tons stove size.

INSTITUTION FOR THE DEAF AND DUM, BELLEVILLE—Hard coal, 65 tons large egg size, 25 tons stove size. Soft coal, 650 tons.

INSTITUTION FOR THE BLIND, BRANTFORD—Hard coal, 50 tons egg size. 150 tons stove size. Soft coal for grates, 15 tons.

The hard coal to be Pittston, Scranton, or

BRANTFORD—Hard coal, 450 tons egg size. 150 tons stove size. Soft coal for grates, 15 tons.

The hard coal to be Pittston, Scranton, or Lehigh. Tenderers are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quantity of the same, and, if required, to produce satisfactory evidence that the coal delivered is true to name. Delivery to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole supply specified or for the quantities required in each institution.

An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender, as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tender to be obtained from the Bursars of the above named institutions.

The lowest or any tender not necessarily accepted.

ARTHUR S. HARDY.

Secretary of the Province of Ontario.

Parliment Buildings, Toronto, 25thApril, 1884

instant, as a

in commemoration of Her Majesty's birth-day by the suspension of all business within the municipality of the city of London. CHAS. S. HYMAN, Mayor.