

# The Catholic Record.

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

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NO. 165

## CLERICAL.

**WE** have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

**N. WILSON & CO.**

### Tears.

FATHER RYAN.

The tears that trickled down our eyes,  
They do not touch the earth to-day;  
But soar like angels to the skies,  
And like the angels, may not die;  
For ah! our tears are not in vain,  
Flows thro' each tear—sounds in each sigh.

What waves of tears surge o'er the deep  
Of sorrow, in our restless souls!  
And they are strong, not weak, who weep,  
Those drops from out the sea that rolls  
Without a depth—without an shore.

But ah! the tears that are not wept,  
The tears that never outward fall;  
The tears that grieve for years has kept  
Within us—they are best of all:  
The tears our eyes shall never know,  
Are dearer than the tears that flow.

Each night upon earth's flowers below,  
Which comes down from darkest skies;  
And every night our tears of woe  
Go up like dew to Paradise,  
To keep in bloom, and make more fair,  
The flowers of crowns we yet shall wear.

For ah! the sweetest way to God  
Is up the lonely streams of tears,  
That flow when bending 'neath His rod,  
And fill the tide of earthly years.  
On laughter's hollow hearts are tossed,  
On waves of tears no heart is lost.

Flow on, ye tears! and bear me home;  
Flow not! ye tears of deeper woe;  
Flow on, ye tears! that are but foam  
Of deeper waters that will not flow.  
Little while! reach the shore  
Where tears flow not forevermore!

## CATHOLIC PRESS.

Catholic Standard.

JULIUS FERRY has evidently got his reward, after the fashion in which the devil always pays his servants. He overthrew the conservative republic of Thiers and Marshal MacMahon; he expelled the Religious Orders from France, and paved the way for the ascendancy of Gambetta; and now Gambetta and his coadjutors contemptuously thrust him aside, without so much as thanking him for his help.

A PRESBYTERIAN "Synod" in one of the Western States, learning that some of its members were sending their children to Catholic schools, adopted some flaming condemnatory preambles and resolutions. The following extracts will serve as a specimen of the whole action:

"WHEREAS, We have noted, with great solicitude, an increasing disposition on the part of Presbyterians to patronize institutions carried on by, and in the interest of the Roman Catholic Church; and

"WHEREAS, The standards of Presbyterianism regard the Romish Church as apostate and anti-Christ; and

"Resolved, That we deprecate this disposition on the part of Presbyterian parents, and that we beseech them to avoid these institutions, attendance upon which is so fraught with danger to the spiritual life of the children of the Church, and which antagonize the spirit of the vows taken when these little ones were brought to have the seal of the covenant set to them."

We respect consistency where it is the result of honest and sincere though erroneous convictions. But it is plain that the men who passed these resolutions were governed not by their convictions, but by their prejudices. If they believed that the Romish Church was "apostate and anti-Christ," they would have done more than simply "deprecate" sending Presbyterian children to Catholic schools. Evidently they do not believe it; they do not even dare to say that they themselves believe it. They take refuge in the statement that "the standards of Presbyterianism" so regard the "Romish Church." "Standards of Presbyterianism," who cares, Presbyterian or not, what those "standards" say? They are professedly fallible, and it has become usual among Presbyterians themselves to refer to them with undignified contempt.

The "disposition" will continue to increase, as the resolutions above quoted state it is increasing, among Presbyterians and other Protestants to send their children to Catholic schools, because Presbyterian parents know, as others also know, that in Catholic schools their children will be more vigilantly guarded from vicious influences, and their morals be more carefully looked after, than they will be or can be in any non-Catholic schools.

"What can Catholics who are constantly invoking their Saints," triumphantly asks a Protestant exchange, "make of Paul's declaration, 'There is one mediator between God and men, the Man Jesus Christ.' What can Catholics make of St.

Paul's declaration? Just exactly what they do make of it—believe it implicitly. It is not Catholics but Protestants who have any trouble with that portion of Sacred Scripture. Protestants construe in a false sense, and then quote it in that false sense against Catholics. At the same time they prove that they don't believe it in that sense. For, though they won't invoke the saints to pray for them, yet when they get into an especially pious mood they ask the prayers of some pious "brother" or "sister" in their behalf. The truth is some of them put an utterly false construction on the text, making St. Paul to contradict himself and also to contradict many other parts of the Sacred Scriptures, while others repeat the text without any idea whatever of its meaning.

London Universe.

On the whole, there seems every prospect of a very pretty embroilment, and the German man of "blood and iron" will, perhaps, find he has failed this once. It has been Bismarck's design, out of fear of the German Catholic party (the only party in Germany that is united, and which certainly will carry the day), to try and restrain the Vatican by this late hideous alliance of which we have been speaking. But what if it falls through on account of the impossibility of uniting Italy for any long period in the pursuit of one definite object? The stone, which is the "head of the corner," will be the destruction of him whom Marshall calls "Pharaoh Bismarck." It is written, "Whosoever shall fall upon that stone shall be bruised, and upon whomsoever it shall fall it will grind him to powder."

A notable proof that even cabinet ministers pay little or no attention to the study of Irish affairs, though they are always ready to talk about them and judge them, was afforded the other day. Speaking, no doubt, to an equally ignorant English audience, Mr. Chamberlain, the President of the Board of Trade, denounced the Home Rule movement, and informed the world that England would hold Ireland as the Northern States of America held the Southern States. He seemed to be not aware, and nobody present seemed to be intelligent enough to inform him, that the Home Rulers of Ireland would be perfectly satisfied if England treated Ireland as the Northern States of America treated the Southern States. Is it possible that Mr. Chamberlain has yet to learn that every State in the American Union, including the Southern States, is allowed the full enjoyment of Home Rule so far as local subjects are concerned, and that this is all that the responsible leaders of the Home Rule movement in Ireland have gone in for? Home Rule has made the United States a really united nation and the people of America really free. Why should not Home Rule have the same good effects in the so-called United Kingdom?

Catholic Advocate.

"A good writer may become a fine forger, and a good arithmetician can become a splendid swindler, as instanced in the \$2,000,000 bank fraud case a few days ago in the State of New Jersey, and a good reader may become a Bob Ingersoll, a hero of infidelity, and a mockery on Christianity." Some people who neglect to teach their children the catechism are training such characters.

Catholic Review.

The enemies of the priesthood who have been using a sham patriotism as a mask for their designs, have recently not been able to conceal more than their face behind it. They are showing their feet, and even the half-blind recognize the fact that they are cloven. It will be a perilous purchase, if Irish Catholics buy any imaginary advantage by loss of faith, and loss of faith is clearly indicated in a Catholic Irishman, when he has lost his reverence for the prelates of his Church.

N. Y. Tablet.

ENGLAND is again very anxious to re-establish diplomatic relations with the Pope, not so much as to a sovereign power as to the Pontiff. A Mr. Errington has been accredited to the Vatican in some kind of a semi-official capacity, and the London press is conjecturing as to the nature of his mission. We should think that they would be at no loss on this score, for it is important that His Holiness should be instructed from an English standpoint on Irish politics, so that he might be induced to denounce the political agitation in

that country something in the rigorous style of Archbishop MacCabe. The Pope is too conservative and prudent to be made a scourge in the hands of English hypocrites to lash into pliant submission his faithful children in Ireland.

Buffalo Union.

The last article written by the late Dr. J. G. Holland, and which appears as he left it, unfinished and unreviewed, in the magazine with which he was so long connected, is "Poverty as a Disciple." Though brief, it is exceedingly suggestive, and its truth must come home to every observant mind. Substantially, he says that no amount of wealth given to a young man can possibly ensure him so good a prospect of true success as poverty that has taught him the value of money, the difficulty of keeping it, close economies, thrifty habits, self-helpfulness and self-trust; with the consciousness that everything he hopes for in the world must be won by his own unaided force and industry. The writer cites the careers of Abraham Lincoln and James A. Garfield as shining instances of "the beneficent influences of poverty." They are as well if not as brilliantly exemplified in his own. "None of New England's greatest sons were more roughly haled by poverty than Dr. Holland," says the author of the biographical sketch which has the place of honor in the December number of the Century. By contrast with the foregoing reflections an example, who has not noticed how seldom, comparatively, does the rich man's son—the prospective possessor of houses and land, luxuriating in money that has never lost him a drop of sweat, or a moment of anxiety, college-bred, travelled, &c.—attain eminence of fame or usefulness; or even keep till the close of life a sufficiency of the worldly goods with which he was so lavishly provided at the outset? Too often he loses easily what he easily obtained, and unfitted for any work requiring trained hands or mental aptitude, sinks into that pitiable character whose chief claim on the world's consideration is the well-worn one of having seen better days!

Father Hecker, in his able article on "The German Problem," advocates separation of Church and State, with Pius IX. he considers this a great calamity. Yet, the destruction of the liberty of the Church and her servitude to the State is a still greater, perhaps the greatest of calamities. Now that the old system between Church and State has been broken, and its recovery hopeless, (let the Canossa men mind the italics!) Ed. Germ. Notes, may it not be the interest no less than the policy of the Church not to neglect but to embrace the opportunity which Heaven yields to secure above all things, in view of menacing dangers, independence and freedom of action? This almost sounds as if Leo XIII. were to descend from Canossa to the flats of Berlin. But Fr. Hecker does not mean that. The context goes to show, that Bismarck seeing his mistake, is anxious to rectify it, without being willing to manfully acknowledge his error by abolishing the obnoxious laws. "His he cannot do, we think, owing to the vehemence of the flame of bigotry reigning now; a flame, however, ignited by Bismarck himself. Deus providet!"

Catholic Columbian.

THE N. Y. Times discusses diphtheria as a Protestant disease, and cannot account for the fact that Catholics are generally proof against its attacks. The Catholic Church is supernatural in its doctrines and effects. She prescribes for the body as well as for the soul, and recognizes prayer as the universal panacea. Through the intercession of her army of saints, she brings down the blessings of God and averts calamities, and for the prevention of diseases of the throat, she has prayers offered to the martyr saint, Blasius, whose feast is observed on the 3rd day of February each year. On that day pure wax candles are blessed with a special prayer in honor of the Saint, and with these candles the Priest blesses throats of every man, woman and child who come to kneel before the altar. The formula of the blessing is: "Through the intercession of St. Blasius, Bishop and Martyr, may God free thee from disease of the throat and any other disease. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Protestants acknowledge the effect, why not recognize the cause?

ONE of the distinguishing marks

of the Catholic Church is her holiness, her entire separation from the secularization of the times, and her close conformity with the practices of Apostolic ages. In the greatest act of adoration that man can make to his Creator—the Sacrifice of the Mass, she manifests her sanctity, her exclusiveness, her heavenliness, for every ceremony connected with the august Sacrifice leads the heart to the contemplation of eternity. She surrounds the administration of the Sacraments with great solemnity, as they are the channels by which grace flows into the souls of her children. For nineteen centuries, her doctrines, her Sacrifice, her Sacraments have never varied, nor can they vary, for being founded on immutable truth, it were impossible for them to change. She invites all her children to a holy life, and the more to sever her pastors from the world and to unite them more firmly to their spiritual interest she exacts perpetual chastity as well as the denial of the luxuries of life. Earthly affection binds to earth, but he that leaves father, mother, brother and sister for Christ's sake is promised a great reward. From the times of the Apostles, the Church exacted celibacy of her priests that their sacred calling, and that they may in Christ beget spiritual children who will call them "Father." Her ministers have a wedding-day, too, and it is a joyous feast. It is the morning that a successor of the Apostles imposes his hand upon him in Holy Ordination and he receives the wedding garments of the Lamb, at the hands of the Bishop. This solemn ceremony, too, is witnessed by those who have already been wedded to the Church, and their presence verily adds sanctity to the heavenly scene. They are spectators and participators too, to a certain extent, but untrammelled by earthly ties, and as true Apostles, have no wives as tokens of their worldliness. Is this not a sacred feast then? What Christian in his heart, will not see the reasonableness of it, after understanding the mission of a disciple of Christ.

Catholic Telegraph.

The influence wielded by converts to Catholicity is already fully evident in London secular journalism, five Catholic editorial writers being engaged there on one daily paper, two Catholic reviewers on another, seven Catholic contributors on a "comic" paper, and several solitary editors and sub-editors. In an excellent article on "some of the aspects of the work of English converts" by Arthur F. Marshall, an Oxford graduate and a well-known man of letters, in the current Catholic Quarterly of Philadelphia, we meet with an amusing anecdote, characteristic of the zealous convert: "Does that go into the paper?" asked a Catholic sub-editor of a non-Catholic editor of a London journal, "It does," was the reply. "Then I will have nothing more to do with the paper," said the sub-editor. And he put on his hat, and walked out.

THE LAST HOURS OF THE ARCHBISHOP OF TUAM.

TUAM, Thursday, Nov. 10th.

The remains of his Grace, the most Rev. John MacHale, D. D., are laid out in a temporary mortuary chapel in St. Jarlath's.

The grief manifested by the people of Tuam for the demise of their illustrious Archbishop is deep and touching. From morning till night the mortuary chapel where the remains lie in state, is thronged by crowds of weeping mourners, bewailing their great loss, and kissing for the last time the hand that was so often raised in loving benediction over them. For ten days before his death the Archbishop had been ailing. On the very day the illness manifested itself he had taken his usual carriage-drive. Though great anxiety was occasioned to his immediate friends owing to his great age, hope was not abandoned till the end. The wonderful constitution that enabled him to overcome so many similar attacks was relied upon to bring him through this one also. From the commencement of his illness his confessor, the Rev. Michael Henry, C. A., was assiduous in his attendance upon him. He received the last sacraments of the Church some days before his death, and retained perfect consciousness almost to the end. His deathbed was surrounded by a large number of clergy, together with his dearest friends. Every possible indulgence was applied, and without the slightest perceptible agony he passed away. The leonine face of the illustrious dead is as one who had passed through a stormy life, but all the asperities of which had passed away and a great calm had come.

The funeral procession will really take place on Sunday, though the obsequies

and interment will not be solemnized until Tuesday, when all, or nearly all, the Episcopacy of Ireland will be present and a large number of lay notables, members of Parliament, etc. On Sunday the funeral procession will pass through the town, which is plunged in the deepest gloom of mourning, and after that day the remains will lie in the Cathedral.

The suite of coffins made in Dublin for the interment of the remains of the late Archbishop have reached Tuam. A cedar shell, lined with silk, will inclose the shell. The outer coffin is of Irish polished oak, handsomely mounted with massive brass mountings. A beautiful crucifix, artistically executed, and a finely finished breast-plate crown the lid of the coffin. The breast-plate, which is raised on a wooden shield, is of Gothic design, and is bordered with flowers. On the upper portion is a Bishop's mitre, and beneath is the following inscription: "John MacHale, Archbishop of Tuam, died November 7th, 1881, aged 91 years. Requiescat in pace."—Dublin Freeman.

## CATHOLIC NEWS.

The Bishop of Hong Kong was in Washington last week.

On dit that the Rev. Father Stafford, of Lindsay, will be appointed Vicar General of the Diocese of Kingston.

A correspondent of one of the infidel journals in France, writing from Lourdes, says, "There is no denying that the cures here are numerous and well attested."

There is a congregation of colored Catholics in Marion County, Kentucky, with 179 members. Recently a jubilee mission was held for them, the exercises of which were attended almost universally.

The Sisters of Mercy, wherever established, will celebrate on the 12th inst., the Golden Jubilee or fiftieth anniversary of their foundation. His Holiness, Leo XIII., accords for that day a Plenary Indulgence to all the members of the Order.

Mr. John McGrannigan, who died lately in Newark, N. J., at the age of seventy-three, bequeathed his entire estate to the Rev. Father Sheppard, of St. Patrick's Cathedral, who has signified his intention of distributing the amount amongst the charitable institutions of the diocese of Newark. The deceased had no relatives.

The usual anniversary service for the late Rev. Father Harkin was celebrated in St. Columba of Sillery church, near Quebec, on Tuesday last. The large number who attended gave proof of the sincere love and veneration entertained by the faithful for the departed pastor, the founder and most liberal benefactor of the church.

REQUIEM MASSES.—Solemn Masses de requiem were celebrated in St. Roch Church, Quebec, on Monday, Tuesday and Thursday, for the repose of the souls of Revs. Messrs. Doherty, Catehler and Charost, respectively; the two former were priests, and the latter was one of the parish.

The death is announced at Rome on the night of 28th October, of Cardinal Caterini, at the advanced age of 86 years. He went to the Eternal City when quite young and had passed his life there. Pope Gregory XVI. appointed him Cardinal of one of the principal congregations and Pius IX. raised him to the Cardinalate in March, 1853.

A PRESENT FROM THE POPE.—The steamer "Gallia," on her last trip to New York, brought a superbly bound Missal as a present from Pope Leo XIII. to Rev. Father Daly of that city, to be disposed of at the fair about to be held in aid of the church of St. Francis Xavier; the tickets are placed at 25 cents each, and the sacred volume is, meantime, deposited with Mayor Grace.

The annual novena of the students of Laval University of Quebec in honor of Our Lady of the Immaculate Conception—the patroness of the institution—commenced on Thursday and will close to-day, the festival of the above name. The preacher is Father Jatteau, of the Order of Preachers, better known as the Dominican Friars. The exercises are not, however, confined to the students, but are open to all educated persons.

The Jesuit Fathers banished from Paris, have found refuge in Canterbury, England, in the very shadow of the Cathedral of St. Paul, the cathedral of Cranmer. "This," says the New York Sun, "taken with the election of Mr. Jerningham, a Roman Catholic, for Berwick, must make Monsignor Cabel more than ever sanguine as to England's return to the faith of Thomas a Becket."

The festival of St. Cecilia, the patroness of music, was solemnized in the Church of St. Lawrence, Quebec city, on Sunday, 29th ult., when a solemn Mass was celebrated by the Rev. Father LeDuc, O. M. I., assisted by the Rev. Messrs. Fraser and Madeau, as deacon and sub-deacon, and an eloquent sermon was preached by the Rev. Fr. Paquin, O. M. I. The musical portion was rendered in a splendid manner by the *Societe musicale de St. Cecile*, of Quebec.

On the night of Tuesday, 29th ult., two young men of Spencer Cove, near Quebec, had a narrow escape from a fearful death. It seems that they were out on the river in a small boat about 11 o'clock, when a large sheet of ice coming against their frail craft cut it through, throwing them into the water. Their cries for assistance were heard by Messrs. Connolly, Fitzpatrick and Jakle, who gallantly went to their rescue, and quickly succeeded in releasing them from their perilous condition.

The devotions of the Forty Hours were brought to a close in the Basilica of Quebec on Tuesday morning after a solemn Mass, which was celebrated by Rev. J. P.

Sexton, of St. Roch church, assisted by Deacon and sub-Deacon. The Blessed Sacrament was carried around the interior of the church by His Grace the Archbishop, and having returned to the high Altar solemn benediction was given. The devotion will be continued in one parish after another throughout the diocese during the ecclesiastical year.

Cardinal Manning, at the head of a delegation of Catholic bishops, waited upon Earl Spencer, Lord President of the Council, and asked for the appointment of a Royal Commission on the development of religious teaching in the Elementary Schools. Earl Spencer, in reply, refused to encourage the appointment of such a commission.

Among the passengers who sailed for Europe by the steamer Britannic is the Right Rev. J. Tugg, D. D., Bishop of Pittsburgh and Allegheny, accompanied by some priests, on their way to Rome.

On Sunday, October 16th, the Liverpool Daily Post caused a census to be taken of persons attending places of worship on that day. Although population and church accommodation have increased greatly, the number of worshippers has fallen from 101,982 in 1853 to 63,576. The largest attendance, of course, was at a Catholic church; the smallest at one of the Church of England. This is significant, to say the least of it. No wonder the English Protestant journals allude to this census as "something very unsatisfactory."

The first Mass was celebrated in the new church of Chambly, in the district of Montreal, on Sunday week, by Rev. M. Le Sage, the cure, who also performed the ceremony of the benediction of the new temple and also preached. In the afternoon, the remains of Fr. Thibault were solemnly translated from the parish cemetery to a vault prepared in the basement of the church. It will be remembered that the former church of this parish was burnt down some time since.

Father Hecker says that Bismarck knows that the German empire was formed by the aid of Catholics and he has learned by his recent experience that the empire cannot stand without their good-will and cooperation.

The man who made the German empire has ventured to measure himself with Him who built the Catholic Church, and the Galilean has conquered.—Father Hecker, Cath. World.

Noble Catholic Germans of this unbelieving age, your conduct will shine forth to all future time as an example to the faithful in their trials and as an encouragement in their sacrifices!—Fr. Hecker, *ibid.*

The only element which has the virtue to bind the integral elements of the empire together is Catholicity. But before this can be utilized by the chancelor, he has to undo the disgraceful work of these last ten years (exactly)—nothing else!—Ed. German Notes.—Fr. Hecker, *ibid.*

Thanks to Prince Bismarck's war against Catholics, he has reawakened Germany and the whole world to a fresh appreciation of the superhuman strength of the Catholic Church!—Father Hecker, *ibid.*

THE MONTH OF NOVEMBER.—In accordance with the custom established in the parish of St. Roch's, Quebec City, for some years past, nightly services were held during the "month of the dead," and an appropriate sermon was preached on each occasion by Rev. J. P. Sexton. On the evening of the last 2nd of the month the ceremony was particularly impressive; the *Libera me Domine*, the *De profundis clamans* and other hymns and psalms, were chanted by a large and very effective choir. The solemn tones of the Gregorian chant, the sombre hue given the sacred edifice by the black drapery in which the sanctuary was hung, the candle-falque surrounded by an immense number of lighted tapers and the deep feeling of devotion, intensified by the remembrance of the dear departed ones on whose behalf they sent their prayers up to the Throne of Mercy, which pervaded the immense congregation, all combined to give a solemnity and solemnity to the ceremonies which must be witnessed to be fully realized. The devotions of the month were brought to a close on Wednesday night by the solemn performance of the highly instructive Vespers of the Cross, a strophe of the sublime *Sabat Mater* being chanted whilst the clergy and sanctuary boys, headed by a cross-bearer, moved from one station to the other, around the church.

A Chinaman Convert to Methodism in St. Louis.

Joe Cann, a Chinaman, lived thirteen years in St. Louis, and became apparently a zealous Christian. He was a member of a church, a missionary among the Chinese residents, and a pilot of the Methodists, who patronized him extensively as a laundryman. A few days ago he announced that he was going to China to see his mother, and it is now believed that he means to stay there, as he carried away all of the \$8,000 he had made in this country, and did not take the pains to hide the fact that, unknown to his church friends, he had been running an opium and gambling den under his laundry.

Who is there who does not owe something to Our Blessed Lady? What man, woman, or child, in the Catholic Church, is unable to recall some speedy answer to an ardent prayer breathed to the Mother of God in an hour of bitter need? We can now offer, devout clients of Mary, a splendid opportunity of marking our gratitude to her in a signal manner.—Cincinnati Telegraph.



Mary's Ward.

M. R. C. SLADE, IN SCRIBER'S. My boy lay ready for his last long sleep On the white pillow of his coffin-bed...

RITUALISM IN BOSTON.

NOT QUITE AS SATISFACTORY TO DISTURBED CONSCIENCES AS ITS PRACHER WOULD HAVE US BELIEVE—INTELLECTUAL AND THEOLOGICAL VAGARIES OF A "FATHER."

Boston, Nov. 20, 1881.

To the Editor of the Catholic Record: You have heard, perhaps, of the Church of the Advent in this city. You know it is one of those mongrel institutions which they designate as Ritualistic, and it is under the charge of a kind of brotherhood which styles itself the Society of St. John the Evangelist.

logical disquisition embraced in this part of the letter. His rule of faith, he says, differs radically from that of Romanism...

On the subject of confession, he says: "We do not hold that one falling into mortal sin after baptism cannot be forgiven by God without first confessing his sins to a priest and receiving absolution."

Question. What effect has it? Answer. It has the effect of justifying the sinner by itself and before God, yet with the desire and obligation of receiving it.

But his explanation of his doctrine of the Eucharist is so curious and unique that I think those for whom it is specially designed will be disposed to regard him as a rather madman for his publicity.

IRISH LITERATURE.

BY D. O'DONNELL, WINDSOR, ONT.

Literature in general terms is the expression of thought. And thought is made up of all those ideas, images, fancies, spiritual operations, which fill up, furnish and inhabit the vast region of the spirit.

and privilege even the liberty of worshipping God, according to the dictates of their own consciences. But it is many harness that good springs from evil. We will see an instance of it in the following paragraph:

Reflection on Irish Catholic persecution, how joyful must the Irish have felt on those public works of which I have spoken, in seeing missionary priests collecting money to build up the symbol of their faith, a Catholic Church, to be dedicated to the Sacred Heart of Jesus or to his beloved Mother.

The benevolent Irish have contributed liberally for the Church in their own country. But it is many harness that good springs from evil.

"WE ARE ALL ONE."

We quote the following passage from a reply to an address of welcome to the Rev. Father Burke, by the Confraternity of the Holy Family, Limerick, Ireland, on the occasion of his second visit to that city as Superior of his Community.

As regards the Faith, it is true that my parents were not Catholics, and I was not educated in the knowledge of Christian truth as it was taught by the Apostles, and has been ever believed in by the Catholic Church. But I was born in the bosom of a Catholic family, and I have been educated in the Catholic faith from my earliest years.

A FREE-THINKER IN SILENCE.

Baltimore Mirror.

The Rev. O. B. Frothingham was by a long while the chief of the sect of Radicals, Liberals, Free-thinkers, who deny revealed religion and make God to suit themselves. Two years ago he resigned his office as teacher of a congregation, and went to Europe to reorganize his health.

CONVERTS AND CONVERSION.

By T. B. ALDRICH.

Those whose great privilege it was to be born in the faith cannot fully realize all that he must go through, who, born an alien, deliberately seeks adoption by the great Mother of Souls. And the welcome given to a convert by those who have become his brethren in the bonds of the faith might well be warmer and more brotherly than it often is.

This was the first stage; and at times so utterly dejected and forlorn did I feel that I said in my heart, "The light of God has departed from me forever." But a change came. By what I called my own notice in everyday life; by the study of various works of theology and of history, and of the Holy Scriptures themselves; by calm thought and long persistent inquiry, I realized, as it were, what the Catholic faith really is—the dignity and majesty of the person of Christ, of Rome. I saw how in her, and in her alone, everything for the regeneration and sanctification of human nature was provided; how in every stage of existence, in every department of life, she had done and was doing all that was possible for the good of man.

THE PUBLIC SCHOOLS A FAILURE.

Mr. Grant White's Views.

Mr. Grant White has given the public-school system his closest attention, and is certainly a competent judge on the subject. Here, then, is Mr. White's testimony as to the practical results of the American public-school system; and let us observe in passing, that he is not a Catholic, but a religionist of an extremely "liberal" type.

ITS WORK IN STRATHROY.

It often happens that the opinion of an experienced man is an expert, if we so call him, conveys greater force to the imagination of outside, un-detailed testimony.

One Experience from Many.

"I had been sick and miserable so long and had caused my household so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged.

"How a Life was Saved."

This book (one pamphlet by mail) gives the origin of the celebrated Day Kidney Pad which is unrivalled in kidney and bladder disease.

A Reliable Fact.

It is an established fact that Haggard's Pectoral Balsam is the best cure for coughs, colds, sore throat, asthma, croup, bronchitis, and all troubles arising from neglected colds. Price 25 cents.

THE ROYAL COLLEGE OF GERALDINE, MAYNOOTH.

His head is shapely and singularly massive, with powerful face, aquiline nose, not chisled enough to be Roman, the high forehead of a poet, yet not wanting in breadth.

DR. MACHALE IS NOT A FLUENT.

although he is an interesting speaker. He preaches nearly every Sunday morning, often both in Irish and English, to his congregation. His efforts to keep alive his native Gaelic are sentimental in their gallantry.

THE REV. ARCHBISHOP McHALE.

A Protestant Tribute to the Great Patriarch of Connacht.

Five or six years ago the following account of a visit to the Archbishop of Tuam was published in the London World, a non-Catholic paper.

ST. JARLATH'S.

It is a square-built man, with graying at the hair opening on the level of the cathedral grounds, and having for his residence a cross the street, not inappropriately called Bishop St., the palace of the only Protestant bishop in Connacht, the Right Rev. Dr. Bernard, brother to the late Earl of Londonderry.

THE REV. ARCHBISHOP McHALE.

A Protestant Tribute to the Great Patriarch of Connacht.

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Prescience.

BY T. B. ALDRICH.
The new moon hung in the sky, the sun was low in the West.
And my betrothed and I in the churchyard passed to rest—
Happy maiden and lover, dreaming the old dream over;
The light winds wandered by, and robins chirped from the nest.

ARCHBISHOP McHALE.

A Protestant Tribute to the Great Patriarch of Connacht.

Five or six years ago the following account was published in the London World, a non-Catholic paper.
In a very little and very ancient town in the West of Ireland, where the tallest of those sculptured crosses, admired of antiquarians, lifts its circled head in the central market place, lives and rules a prelate who, even if he were not prelate, would be a notable figure.

COMPEND OF POPE AND PATRIOTISM.

Amongst his countrymen, all save one or two of those distinguished coeval friends or foes in a stirring period have passed away; who was Wiseman's senior by a decade; who has seen six successive Pontiffs seated in the chair of the Fisherman, and whose birth brings one back to another century, when George III. was still a sane king, before the little Corsican artist had painted the cannon at Toulon, or the guillotine was yet stained with the royal blood of Louis Capet and Marie Antoinette.

St. JARLATH'S.

It is a square-built mansion, with gardens at the rear opening on the elevated cathedral grounds, and having for its vis-a-vis across the street, not inappropriately called Bishop St., the palace of the only Protestant bishop in Connacht, the Right Rev. Dr. Bernard, brother to the late Earl of Bandon.
Probably at the introduction of Canon Burc, the president of St. Jarlath's College which is contiguous to the archiepiscopal residence and under the immediate supervision of his grace, the visitor is received by the archbishop, bearing the weight of his eighty-six years, for fifty-two years of which he has borne the crozier, with singular alertness and vigor, almost with a jaunty air, and the venerable prelate advances and gives a dignified greeting. The Catholic usually kneels for a benediction and kisses the episcopal ring. And indeed, no man, whatever be his faith, need blush to kneel for the blessing of a pastor whose years are patriarchal; and whose face and form are evidences of a life of internal nobility and the faithful discharge of onerous and lofty duties.

DR. MAHALE IS OF MIDDLE HEIGHT, AND EVEN NOW, WHEN SOMEWHAT SHRUNKEN, AMPLIFIED REMAINS OF THE WELL-KNIT FRAME WHICH FELT BUT LITTLE IN THE ANTE-RIOR WAY AND ANTE-BIENOCENT DAYS IN HIS REMOTE DISTRICT, THE FATIGUES OF A TWO-DAY RIDE FROM THE FOOT OF BLOOM-CAPPED NEPHIN TO THE ROYAL COLLEGE OF GERALDINE, MAYNOOTH.

His head is shapely and singularly massive, with wisely placed, aquiline nose, not disdained enough to be Roman, the high forehead of a poet, yet not wanting in breadth, all lighted up with an eagle gray eye, and crowned with a rich growth of soft, straight undivided gray hair. Placed in any position, John MacHale would have towered above his fellows head and shoulders, would have been a king of men; and it is plain that the absoluteness of the Catholic churchman's rule over his flock in Ireland has been congenial to a spirit that would ill brook the interference of any other power, and least of all of such as would be worldly, and to the historic mind when and resting on material force. As he converses freely upon the present phase of Irish agitation, his eye has given to the sanction of a name, to quote the classic compliment of Judge Keogh, *claram et venerabile*, he recalls many incidents of O'CONNELL'S SUCCESSFUL STRUGGLE FOR CATHOLIC EMANCIPATION, and their combined effort for Repeal. The fertility of a man like this, who can remember an act of Parliament and the execution of Emmet, is touching or obstinate according to the prejudice of the observer. He is very complimentary to Mr. Butt, but has little faith in the English appreciation of 'justice to Ireland'; and with a touch of asperity remembers his appeals to Lord John Russell and Lord Palmerston, his conflicts with the Times, and the sad and troublesome era of the famine closed with the ludicrously pathetic rebellion in the cabbage garden.

DR. MAHALE IS NOT A FLUENT, although he is an interesting speaker. He preaches nearly every Sunday morning, often both in Irish and English, to his congregation. His efforts to keep alive his native Gaelic are sentimental in their gallantry. His learned leisure has been occupied with metrical translation of the 'Blind,' and a versal rendering of Moore's melodies into Irish, vying in sonorosity and softness with the original. Moore manifested his appreciation in a published letter characteristically warm. The tables of the well-lighted drawing-room in which one is received number among the books upon them handsomely bound volumes of the poet-prelate's dilettanteism. One notes the presence of a harp. The archbishop himself tells with richness how and

one of his continental journeys he and others, among whom was his nephew and namesake of the College, As if he had, having determined to converse with one another in Irish only, were followed by a gentleman through Paris who overheard them, and whose curiosity at length impelled him to address them and say that he thought he was familiar with most of the European languages, but, although they seemed to be Europeans he seemed to be at fault about their tongue. When told that it was Irish he expressed his surprise at the mellifluousness of a language which he had believed to be, if not entirely obsolete, differing in uncouthness from

THE JARBER OF AN AFRICAN OF THE INTERIOR.

"An early riser, the archbishop usually officiates at the high altar of his cathedral at eight o'clock, and after a simple breakfast devotes the forenoon to the administration of his large diocese. In the early afternoon he receives, and later in the day he may be met, clad in ornate sacerdotal dress worn in those countries, walking and driving, accompanied by one of his priests and escorted by a motley troop of importunate beggars, whom his beneficence maintains. An early and plain dinner is followed by an evening of seclusion, unless on those occasions when the presence of guests calls forth the geniality of the distinguished host, who enjoys nothing better than the company of that bon vivant, FATHER TOM BURKE, THE WELL-KNOWN DOMINICAN PREACHER.

Of late years his grace has rarely exchanged visits with any of the Irish gentry in the neighborhood. The bitterness of oft renewed election strife, in which priests and parsons have been arrayed on the one side against oligarchical authority on the other, although allayed, has always been so obstinately persistent, with insufficient interval for its complete subsidence. The extraordinary Galway election, the passions inflamed by which, were in no way quelled by the petition judgment delivered by Mr. Justice Keogh, has left traces behind it which the end of the century shall see uneffaced; and among the dramatic personae, no figure was more conspicuous than that of the veteran churchman and politician, John MacHale.

IT WAS A CURIOUS PICTURE, that crowded little court-house in Spanish-looking Galway; the grand jury box thronged with the lady-rank and fashion of the poorest but the proudest of countesses; the body of the hall filled with the frizzle-clad groundlings; the archbishop the witness chair; the silvery-tongued MacDonogh of Nisi Prius fame on the one side, and the vehement senior sergeant of the Irish bar on the other, with a judge on the bench who, it is said, piqued himself on his Napoleonic contour of countenance and in whose mind, which even then must have been contemplating his celebrated charge, thoughts could not help but come crowding of the ante-judicial days when as member from Athlone he eulogized the clergy whom he now judged. But this is history. If Dr. MacHale has often been proved to take a side in political struggle, he has NEVER FORGOTTEN THE RESPECT OF FRIEND OR FOE.

His presence, nay his name, can yet enkindle an enthusiasm amongst the hero-worshipping Irish beneath whatever sky, which O'Connell's self, in the palmiest days of his unswerving royalty, might envy. For the people he happily united the offices of a Moses and an Aaron. He was their spiritual and their temporal guide; in the eyes of the English public, never politic or practical, he cannot be denied whatever merit is to be found in fearlessness and consistent opposition. BY IS THE LAST OF A HIS RACE. From a Catholic point of view he has been far seeing, if foresight is to be adjudged by the subsequent adhesion of his once more complaisant brother prelates to his policy of uncompromising hostility to the Government on the education question. To the Government claim for the education of the children of the State he always returned an unvarying non-possimus. But in his diocese he has not been unmindful of education according to his mind in that imparted by monks and nuns and in schools under the management of his priests. His annual visitations to these necessitating journeys of no little arduousness for a man of his years, are so many triumphal progresses. Fleets of boats gay with bunting convey him to stormy Achill and to distant Aran. He was their spiritual and their temporal guide; in the eyes of the English public, never politic or practical, he cannot be denied whatever merit is to be found in fearlessness and consistent opposition.

It is not given to EVERY MAN to see a statue erected to him while he yet lives; but even as the Athenians of old decreed statues of brass to those deserving well of the State, *gratta Somnaco*, in the words of the inscription on its pedestal, unveiled amidst a crowd of Irish nobility, a white marble statue to its archbishop on the occasion of his jubilee in the episcopate. During the O'Connell centenary celebrations the populace of Dublin singled out the Lion of the fold of Judah for ovations as the bishops, home and foreign, returned from the ceremonies in their pro-cathedral. IT IS NOT GIVEN TO EVERY MAN to see a statue erected to him while he yet lives; but even as the Athenians of old decreed statues of brass to those deserving well of the State, *gratta Somnaco*, in the words of the inscription on its pedestal, unveiled amidst a crowd of Irish nobility, a white marble statue to its archbishop on the occasion of his jubilee in the episcopate. During the O'Connell centenary celebrations the populace of Dublin singled out the Lion of the fold of Judah for ovations as the bishops, home and foreign, returned from the ceremonies in their pro-cathedral.

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"On the Hip."

This rather elegant expression, used popularly to indicate that condition of things in which one person holds another securely by some circumstance, word or act, finds literal exemplification in the following narrative by Mr. John Rouk, of Ottawa, Canada. Mr. Rouk says: "I have been subject to hip disease for 8 or 9 years, and have tried all kinds of remedies, but found nothing to give me any relief until a friend advised me to try St. Jacob's Oil. I tried it, and after using 14 bottles I am entirely relieved of pain, and have

not been troubled since, now nearly six months. This is what people would call getting hip disease 'on the hip.'"

NOT IN BULGARIA, BUT IN BELMULLET.

The inquest has been held; the verdict we know not yet, but the evidence is before the world, and wherever a human heart beats with one pulse of human feeling, that evidence will elicit the most indignant reprobation of the cruel slaughter of Irish women by armed and pitiless men.

The scene was sad and solemn. The weird wail of the ancient rae, an heritage from the lamentations of Zion, the heart-moving Irish keening, "was loudly raised by the women at the bedside, as the coroner approached" the homestead of the slain mother, whom the mournful. What a home was hers! "The dwelling was one of the most miserable I have ever entered," says the correspondent of the Conservative Express. "It evidently consisted of one apartment for the entire family, and even of this small space, a portion of the lower end seemed cut off for pigs and cattle. The walls and low roof were almost coated with soot," and from the door issued puffs of smoke. Of furniture there was scarce any—once, however, there was a rude poor bed on which lay the dead body of the slaughtered woman. "Her three sons—fine, strong, healthy-looking young men—stood silently by her side."

"The wound which caused her death was in her throat, one grain of buckshot having lodged in the larynx, which was now black and slightly swollen." The slain mother had lived, with her sons, in this homestead, ten miles from Belmullet, bringing them up from childhood, striving heroically against hunger and sickness, and storm and moras, but succumbed at last to the buckshot-bullet of an armed policeman. Four miles away lay, in graveyard earth, the corpse of another victim—poor Ellen McDonagh. "Whether the jury proceeded, and there, how lamentable a task! "the brothers of the deceased resisted" to exhume the body. "The coffin lid was raised, and one by one the jury viewed the poor girl's face for identification."

At the inquest Ed. McDonagh, father of the deceased, was called to prove the identification of the body. His statement was short, simple, and pathetic. He said: "His daughter was wounded on the 25th. She died on the 29th. Her age was twenty-two, unmarried."

Dr. Mullen testified that he "found a wound on the left side between the tenth and eleventh ribs. The wound at first sight appeared like a bullet wound, but on taking of it he presented that of a sabre wound. I searched for a bullet, but could not find one."

Being asked in what position the poor girl was when wounded, he gave this impressive evidence: "Her back must have been turned to the person who wounded her, for she could not say if she was standing or recumbent when wounded. There were seven or eight others wounded, nearly all by sabres. All must have had their backs to the police when wounded, except two. One of these was the ad mother, shot in the throat."

Further testimony was given to show how lamentable a task! "the brothers of the deceased resisted" to exhume the body. "The coffin lid was raised, and one by one the jury viewed the poor girl's face for identification."

"ENGLISH INFLUENCE."

For several weeks past the American papers have been publishing "Cable despatches" about the anxiety of the Pope and the Holy See to establish "direct relations with England," especially on the subject of "affairs" begun by a politician who comes out in its true shape. A miserable Whig, by the name of Errington, a thorough Englishman in his political ideas, who crawled into the representation of Longford by pretending to be a Nationalist, and who showed his Whig prejudices by deserting from the ranks of the Irish party at the first moment of trial, this fellow is now in Rome, and aping the role of Otto Russell, thirty years ago, he is writing letters, and sending dispatches in praise of himself and his works, to the English papers, which they publish, because, in every one of them there is an attack on Ireland. We need only take a single illustration of his system—the article in the London Morning Chronicle—the organ of the Whig aristocracy—which we quote elsewhere, and which cites the case of Sir George Bowyer. That fellow was one of the "Irish representatives" that Keogh and Sadler—under the falsest pretences of nationalism—imposed on Ireland, at a period that is too painful to go now over. The estimation in which they were held by England, at that time, may be judged from the fact that they were never designated in the English press by any name than that of "the Pope's brass band!" How little they cared for the Pope was specially shown under the Aberdeen Ministry, and by their treatment of Duffy and Lucas—almost the only men of any character in that session of the English parliament. Lucas is dead—God rest his soul!—one among the few Englishmen of our time who truly recognized the injustice his country had done to Ireland, and would have righted it, if he had the power, as he hoped to have through John Bright, that "liberal" fraud who has deceived every one who trusted him. Duffy lives,—for a general—a pensioner, and upholder of an Errington now comes up, with the ghost of Sir George Bowyer, to remind us that a certain class in Ireland, within the last fifty years, forgot the lessons of the "Penal Days," of the "Veto," of '28," and were ready to sell the priceless heritage

for which their fathers fought, for a mess of pottage! Well might O'Connell exclaim as he did in the case of another of those upstart Anglo-Irish "Catholics," "I am an English first, Catholic next, and anything that may pay after that—"May the Lord forgive me!—I emancipated that fellow!"—Irish American.

FREE POISON FOR YOUTH.

The Boston Public Library spends \$30,000 a year for novels, which constitute the majority of books called for by the reading public. Some months ago a Mr. Hubbard protested against the immoral character of many of the romances through the Boston Herald. Next he memorialized the city government, and at last issued a pamphlet in which he quotes the denunciations of the chief literary papers in England and this country against 100 or more works of fiction which are circulated by the Public Library. He did not do this until the library managers declined to interfere, on the ground that it would be highly improper to exclude authors whose works are read in every circle, and which the public, who pay the taxes, demand. They did not consider themselves the guardians of the people.

The New York Nation, one of the papers whose adverse criticisms were quoted, says of the judgment of its English contemporaries which have never had the reputation of being over nice: "Vulgar" is the mildest epithet. "Mandarin," "unwholesome," "distasteful," "reeked with sin" are the flowers of criticism which may be gathered on every page. Unintentional bigamy, seduction, adultery, are the subjects of a large part of these hundred novels. "The great object of books like these," said the Athenaeum, "is to teach immorality by presenting it in an interesting and seductive form, and by making good people, who live according to the ordinary laws of decency, appear tame, stupid, and despicable."

The Nation, which is no more prudish than the English journals, is yet compelled to say that the novels must be read. Parents should watch what their children read or keep them from the library altogether. It is no longer surprised that the headmaster of one of the Boston schools declared that "the Public Library is a curse to the school children," and adds: "The real evil is the thoroughly English, because selfish spirit that is in them all (the novels), and the idea which pervades almost all, that passion is rightly led of all." It urges the library authorities to exercise greater supervision, and to buy only good books, of which there are enough to exhaust the resources of any library. It may be difficult to draw the line in all cases, yet an attempt should be made to do so in the interest of public morals.

We have dwelt thus at length on the views of our New York contemporary because it not only makes literature a speciality, but has never pretended to any greater strictness. What is true of Boston is also true of Cincinnati or any other city, where a free library is maintained at government expense. One has only to spend an hour in the lower hall of our Public Library to see what crowds are in search of trash, and how few are in search of really good reading. The question remains to be answered, whether the public shall be taxed for the demoralization of the young, or whether the city shall, in providing free schools, aim to render them more intelligent. It would be far better to cast off the supply of novels altogether, than to mingle the good and the bad as is now done. Such an extreme may not be required, but there is urgent need of greater discrimination. —Cincinnati Gazette.

The Ladies' Land League and the Police.

The correspondent of the Irish Times, writing from Loughrea on Thursday week, says:—

This evening about one hundred and fifty children met in the Temperance Hall for the purpose of getting instructions on the subject of the Land League. Several members of the Ladies' Land League attended for the purpose of instruction and keeping the children in order. Business had scarcely begun when twelve policemen, in charge of Head constable Hickey, entered the lobby leading to the hall.

Sub-constable O'Connell entered, and, addressing to the most occupied by the ladies, informed Miss M'Entee, president of the Ladies' Land League, that head-constable Hickey wanted to see her. Miss M'Entee, accompanied by Miss Kennedy, then went to the door leading to the lobby.

Head-constable Hickey—Is this a Land League meeting? If it is I will disperse it.

Miss Kennedy—Where is your authority?

Head-constable—Oh, I have it. I heard it was a Land League meeting.

Miss M'Entee—It is not.

Miss Kennedy—You heard what was wrong.

Head-constable—What, then, do you call it?

Miss Kennedy—A children's historical society.

Miss M'Entee—We are instructing the children in Irish history.

Head-constable to Miss M'Entee—Are you a Land Leaguer?

Miss M'Entee—Yes I am.

Miss Kennedy—And every young lady in the town.

Head-constable—I heard it was a Land League meeting, and such is illegal, and I cannot permit it to go on.

Miss M'Entee—We have fully explained the matter to you.

Head-constable—Mr. Barry will soon be here.

Miss M'Entee and Miss Kennedy then retired, and Business was resumed.

Mr. Barry, sub-inspector, arrived shortly after, but took no notice of the proceedings.

After some time the children sang "Let Erin remember the days of old," and then dispersed.

Cured a 20 Year Invalid.

No. 422 Eutaw street, Baltimore, Maryland.—Dr. R. V. PRECOK, Buffalo, N. Y.: Dear Sir—My wife was a hopeless invalid for nearly twenty years. Your "Favorite Prescription" has cured her. Gratefully, R. T. McCAY.

ACCOMPLISHED FACTS.

In view of the fact that the Revolutionists are evidently getting sick of their occupation of Rome, it is worth while to examine the standing argument by which it has been attempted to excuse the protests of the Sovereign Pontiff and of Catholics generally against that sacrilegious act. During the last nine or ten years the doctrine has been proclaimed that the destruction of the temporal sovereignty over Rome of the Supreme Pontiff of the Church is an accomplished fact, and as such should be accepted by him without remonstrance or protest or desire to recover the power of which he has been deprived. It is a strange process of argumentation. Because a fact is accomplished, therefore, it must be accepted as right. If a highway robber seizes a traveler's purse it is an "accomplished fact" that the one has gained possession of the other's money, but it would hardly be accepted as a legitimate argument that the plundered traveller must acquiesce in the re-possession of the money that was taken from him.

"Accomplished facts" mean nothing more than that they are facts for the time being, but furnish no answer to the question of how long they will remain facts. It was an "accomplished fact" many years ago that Alsace and Lorraine originally formed part of Germany, but that did not prevent the French annexing it to France, nor a few years ago the Germans wresting it from the French. It was an "accomplished fact" that Nice and Savoy were part of Italy, but the naked fact formed no argument against transferring it to France. It was an "accomplished fact" that Louis Napoleon was emperor of France, but that "accomplished fact" was followed in course of time by the "accomplished fact" of his deposition from the throne; by the destruction of the throne itself, and the establishment of a so-called Republic, which last "accomplished fact" a few years hence may be followed by the "accomplished fact" of a destruction of the existing Republic through its own disintegrating forces, or by one of the revolutions to which France under infidel rule is chronically subject. Accomplished facts are facts accomplished for the present moment, but how long they will endure is another and entirely different matter.

The only real enduring "accomplished fact" in the last eighteen hundred years of the world's history is the Church. When she was founded the world was filled as now with "accomplished facts," but they have all passed away. It was an "accomplished fact" that "pagan emperors ruled an empire mightier than any since established; an "accomplished fact" that Christians were persecuted as enemies of mankind, and Roman Pontiffs accepted their exalted office with the almost certain prospect of speedily exchanging the papal tiara for the crown of martyrdom. But all the "accomplished facts" of those times, except the Church, her benediction mission, her divine constitution, power and authority have long passed away. In the subsequent course of history, states, kingdoms, empires, almost countless, have existed as "accomplished facts," but all in turn have ceased to exist and ceased, indeed, to be remembered, except to "point a moral or adorn a tale." Still the Church continued. In recent times, other "accomplished facts" succeeded these, and these, too, in turn are passing away; many, indeed, have both sprung into existence and passed out of existence in the memory of those who read this.

Why then should the possession of the Sovereign Pontiff of the Church for ten years, by a usurping power, be accepted as reason for believing that it will continue permanently and should be acquiesced in by the Pope or by Catholics, any more than the fact that a thief has possession for ten days of stolen goods, constitutes a reason why the rightful owner should not reclaim and recover them? Ten years! What are they in the history of the ever-changing world or of the ever-continuing but never-changing Church? She had the hour frost of a thousand years upon her brow, yet was strong with the vigor of perpetual youth, before any of the present States and Governments of the world existed. Her years are computed by centuries, where theirs are counted by decades. She has seen them rise, decay and pass utterly away, while she has continued to exist in the fulness of perpetually renewed life.—Buffalo Union.

THE TRUE OBJECTION.

In speaking of the objections made by the editors of several religious papers to the appearance in such a periodical as the North American Review of a controversy like that which was recently conducted by Judge Jeremiah Black and Mr. Robert Ingersoll, and the subject of which was the verity of the Christian religion, the Springfield Republic is right, we think, in saying that the true ground of objection is to be found in the incompetency of both men to treat the matter with adequate learning and breadth of mind. Every man may be a Christian, but not every one is able intelligently to discuss the basis of Christianity, either as a true apologist of, or a philosophical and critical objection to it. Judge Black is an able lawyer, but it is far a cry from him to Bishop Butler, or St. Augustine, or to St. Thomas Aquinas, or let us say even to Mr. Mallock, as it is from Mr. Ingersoll to David Strauss and the authors of the "Bible for learners." Mr. Ingersoll's opinion as to whether or not the Christian religion is true or false is absolutely worthless, and his books and lectures on the subject are quite as much a riddle as a treatise on morality by Gaius would be. He is as objectionable a person to intelligent men who are unbelievers as he is to the most pious of Christians; they do not wish to hear his voice, and he is altogether offensive to them. When the amiable Bishop of Landaff "answered" that he had his excuse for being so, and perhaps it was his proper business to undertake such a task, but it was not the proper business of Judge Black to deal in that way with Mr. Ingersoll; in the first place, because the judge has no command of his subject through special study, and thus can only, so far as he goes, weaken the positions which he means to defend from attack, and in the second place, because it is utterly out of the power of such a man as Ingersoll to at-

tack those positions with any result—for the grinning of a parcel of fly-gobbling louts in a will, or "yea" of the applause of city "liberals," who will shake their deathblows to pieces with the trembling of their terror when they come to lie there, can hardly be called a result. If it fills the soul of Mr. Ingersoll with a great joy to know that there isn't no garden of Eden," and if then his laughing is to be countenanced and can result in nothing but mental and moral goose flesh in intelligent readers.—Graphic.

IRELAND—ITS CHARACTER.

From the Dublin Penny Journal, 1853.

The description given of the island by almost every writer who has ever visited it, does not argue much in favor of the taste of the absentee people of wealth. Spenser, who cannot be accused of much partiality, describes it thus:—"And sure it is yet a most useful and sweet country as any under heaven, being strewed throughout with many goodly rivers, replenished with all sorts of fish abundantly, sprinkled with many sweet islands and gilly lakes, like little inland seas, that will ever afford us upon their waters; adorned with goodly woods even fit for building houses and ships, so commodiously, as that if some princes in the world had them, they would soon hope to be lord of all the seas, and ere long of all the world; also full of very good ports and havens opening upon England, inviting us to come unto them to see what excellent commodities that country can afford; besides the soyle itself so most fertile, fit to yield all kind of fruit that shall be committed thereunto. And lastly, the heavens most mild and temperate, though somewhat more moist than the parts towards the east."—Spencer's View of Ireland, p. 30.

This description seems to warrant that highly colored one given by the Poet:—"Far westward lies an isle of ancient fame; Enrolled in books—'tis needless in her story of ivory silver, and of golden ore; Her fruitful soil forever teems with wealth, With grass her waters—and her air with health. Her vacant fields with milk and honey flow; Her woolly fleeces vie with virgin snow; Her waving furrows doat with yellow corn; And arms and arts her envied sons adorn. No poison bears with lawless fury rank; No fierce lions there; her peaceful groves; No poison there infects, no scaly snake; Creeps thro' the grass, nor frogs annoy the lake."—Scott's View of Ireland, p. 30.

Yes! well might the brutal Cromwell exclaim to his equally pious and God fearing! and equally brutal Roundhead troopers—"This is a land worth fighting for." But, also, well might Ireland in Ireland; Ireland in America; Ireland in Canada and Ireland in Australia exclaim: Yes, most assuredly, the Ireland of ours is well worth fighting for.—EL CATHOLIC RECORD.

ANECDOTE OF YOUNG TOM SHERIDAN.

One day the junior Sheridan, who inherited a large portion of his father's wit and humor, was dining with a party of his father's constituents at the Swan in Stafford. Among the company were, of course, a number of shoemakers—one of the most prominent of them, being in the chair, in the course of the evening called on Tom for a sentiment. The call not being immediately attended to, the president in rather an angry tone repeated it. Sheridan, who was entertaining his neighbors with a story, appeared displeased with this second interruption, and desiring that a bumper might be filled, he gave—"May the manufacture of Stafford be trampled upon by all the world." It is needless to say that this sally, given with apparent warmth, restored him to the favor of the president.

Origin of Sisters of Mercy.

In the year 1617, when Vincent was one day going up the pulpit at Chatillon, a lady who had come to hear him preach detained him a moment with the request to make mention in his service of a poor family living about as far from the town of Chatillon, where there was much sickness and great need of help. Vincent was asked to recommend this family to the charity of the congregation. This he did with such effect that several of the people set out on leaving the church, to visit the poor family, and took with them bread, meat, and other things for their relief. After vesper, Vincent went also to see many people coming. His practical eye at once perceived that the matter had been carried to excess. The poor people had received far more than they could use. Many of the provisions would be spoiled before they could be availed of, and the family for whose benefit these offerings were intended would be as badly off as before. Vincent began to think that system and organization was needed. He at once formed a parochial association, which he called the Confraternity of Charity, and out of this little streamlet of good works at Chatillon grew a vast organization for the benefit of the poor.—Detroit Commercial Advertiser.

Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." "Upon whose?" asked Sydney. "Still better steps to take would be the purchase of Dr. R. V. Pierce's "Golden Medical Discovery" and "Pleasant Purgative Pellets," which are especially valuable to those who are obliged to lead sedentary lives, or are afflicted with any chronic disease of the stomach or bowels. By drug-gist.

Nothing impure or injurious contaminates the popular antidote to pain, throat and lung remedy, and general corrector, Dr. Thomas' Electric Oil. It may be used without the slightest apprehension of any other than salutary consequences. Coughs, rheumatism, ear-ache, bruises, cuts and sores, scum to its action.



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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879. DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its name and principles that it will remain what it has been, thoroughly Catholic, entirely independent of all parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

I am confident that under your experienced management the Record will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely, THOS. COFFEY, Bishop of London.

Office of the "Catholic Record," St. Mary's, Halifax, Nov. 7, 1881.

FROM HIS GRACE ARCHBISHOP HANNAH, St. Mary's, Halifax, Nov. 7, 1881.

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

M. HANNAH, Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, DEC. 9, 1881.

ADVENT.

The four weeks which precede the great solemnity of Christmas are called Advent. They are set apart by the church to prepare her children to celebrate worthily the first coming of Our Lord—his birth in the stable of Bethlehem. For this purpose we are invited to meditate earnestly on the instructions addressed by St. John the Baptist to the Jews, in order to prepare them by penance and prayer, for the coming of Him whom the Prophets called the Expectation of the Nations. For four thousand years the just of the Old Testament, the Patriarchs and Prophets expressed their ardent longings and desires for the coming of the Messiah. The promise made to our first parents in the earthly paradise was repeated by heavenly messengers, through every century, during the long lapse of time which intervened between the fall of the head of the human race, and the coming of the Redeemer.

The Jewish ceremonies, their numerous sacrifices, were but a type of the great sacrifice of Calvary. The remembrance of the future Redeemer was kept alive among the people by the frequent prophecies of inspired men. The most minute circumstances concerning His birth, his life of poverty and sufferings, his death on the cross were, from time to time, described by Divine command. As the period when the World's Redeemer was to be born approached, the warnings of the prophets to the people to prepare the way for the future Messiah became more urgent and pressing.

The anniversary of one of the church's greatest festivals will be at hand in a few weeks. We will be summoned to the crib of Bethlehem, there to adore the new-born babe and offer him the homage of our love and gratitude. The church is anxious, as we read in her liturgy, that her children should take advantage of the graces of his first coming in the fulness of time, as a Saviour, in order that they may prepare for his second coming at the end of the world as a terrible judge of all mankind. For this purpose the pastors of the church, borrowing the burning words of John the Baptist, on the banks of the river Jordan, cease not, during the holy season of Advent, to exhort their people to make themselves worthy of the numerous graces and blessings which the Saviour of mankind is de-

sirous to impart to those whose heart and mind he will find free from the stain of sin. The following admirable reflections of the appendix to the Roman Ritual are so well adapted to this holy season, that we do not hesitate to transfer them to our columns: "The spirit of the church, during Advent, appears in all her practices and ceremonies. She no longer sings canticles of joy: during this holy time she forbids the solemnization of marriage; she vests her ministers and clothes her altars with penitential ornaments, she prescribes abstinence and fast on certain days, she recites particular prayers, to show how ardently she wishes her children to prepare pure and holy ways for the Lord. She desires that at the approaching feast of Christmas, Jesus Christ may be formed anew in us by the grace of a perfect conversion, and by the increase of faith, hope and charity, as well as of every other virtue. In order to receive him worthily, we must prepare ourselves by sentiments of religion, devotion, vigilance, by retirement from the world, by withdrawing from company, by prayer, penance, and meditation, by the practice of piety, charity and humility, and finally by reading books that may instruct us in the knowledge of this great mystery."

In conformity with the above, the Catholics of all the churches of the diocese of London were exhorted, on the first Sunday of Advent, to assist daily at the holy sacrifice of the Mass, as regularly as their occupations would allow, and to give as much time as they could spare in reading books of piety, examining their consciences, and preparing themselves for a worthy reception of the Sacraments of Penance and Blessed Eucharist. The members of St. Peter's Cathedral have not turned a deaf ear to the earnest exhortations of their pastors, as we may judge by the large number of fervent Catholics who during last week availed themselves of the devotion of the Forty Hours, and of the Jubilee season, to gain the indulgences of the church.

EVANGELIZING THE WORLD.

The last number of the New York Evangelist contains an article which is very remarkable. The writer is Dr. Arthur T. Pierson, a Presbyterian clergyman of Detroit, Michigan. His gigantic scheme is thus set forth: "Let us remember that one hundred and eighteen millions belong to Protestant and evangelical churches. If we could depend on each one of this whole number to do his or her share of this work, how easily it could have been done! If personally or by proxy every such believer should, during these twenty years, reach six new souls with the gospel, the whole world would be evangelized! Of course we must make a large discount from this gross number in estimating our working force."

Let us then suppose that out of this one hundred and eighteen millions only ten millions have real evangelical knowledge, faith, and experience. Could not God use this picked band, like Gideon's, to do the whole work? Let each of those ten millions, during twenty years, reach six new souls with the gospel, and the grand result is still reached! Think of it! We may take one in ten of the Protestant church members, and with them bring the present population of the whole world to the knowledge of the gospel, by simply securing this result; that each of that elect number shall in some way bring the gospel into contact with three souls each year for twenty years! Of course both means must be multiplied, if this great work is to be done."

The reverend doctor should at once engage a hall, call a public meeting, and give this scheme a good send-off. The most important matter to be considered, however, is to hit upon some plan that will ensure united action. The different sects seldom pull together for any time, and while there is a babel of beliefs amongst the evangelical missionaries, it is unreasonable to suppose that any degree of success will attend their efforts in the way of spreading the gospel. Fancy a Presbyterian, a Methodist, a Baptist, &c., all preaching their particular notions of Christianity to some benighted pagan. Suppose we were to persuade one of these people to visit the United States, and take him to hear Beecher, then Talmage, then Moody and Sankey, then the boy preacher Harrison, then to attend a Methodist camp meeting, with the poor soul would hurry home as soon as possible, and ever after entertain the conviction that Christianity was truly a most peculiar and inconsistent belief.

IMMACULATE CONCEPTION.

Although belief in the Immaculate Conception had its origin with Christianity, yet it was only in the eleventh or twelfth century that, in its present sense, it took a prominent place amongst the doctrines of the Catholic Church. Not only in religious but also in civil society, do we find monuments of this belief. Societies, eminently Christian, feel the importance of facts dear to common piety, and endeavor to hand down their memory to future generations. So it was with this fact. Long before its definition a magnificent marble column was erected on the Esquiline by Paul V., on which were seen the typical signs of the Immaculate Conception. A colossal statue of the Immaculate Conception towered above the walls of Granada. The pious Ferdinand III. had statues of the Immaculate Virgin erected in the cities of Vienna and Prague, and consecrated to the spotless Mother of God, Austria and Bohemia. In Bologna, Lucca, Naples and Palermo, statues are still found which certainly belonged to the middle ages. These monuments marked the progress of this religious belief, and attested to posterity the pious vows of their fathers, the graces sought for and the generous gratitude felt on receiving these graces. After ages of Faith and of expectation the Catholic mind was satisfied by the definition which gave to the Immaculate Conception the dignity of a dogma. The fact is kept on the 8th Dec., and the dispositions with which we should celebrate it are clearly indicated by the nature of the mystery itself. For even a cursory glance at the glorious privileges of the Blessed Virgin in her Immaculate Conception cannot fail to inspire us with a horror of sin, a great love of sanctifying grace, and an unremitting attention to the preservation in our own souls of this most precious treasure. The Immaculate Conception of the Blessed Virgin is a consequence of the infinite hatred God necessarily bears to sin. This hatred is so great, that rather than suffer the Blessed Virgin to be stained with sin, He chose to work a miracle in her favor, by which she was exempted from the general law by which all the children of Adam are born in sin. But if original sin, in the commission of which our will takes no part, is so odious, how detestable must be those actual sins that are purely voluntary!

In consequence of her exemption from original sin, Mary was adorned from the moment of her conception with a grace which made her soul the object of the love and complacency of God. Baptism confers on us as similar grace. Are we thankful to God for having given it to us? Let us imitate the Blessed Virgin, and by making good use of the graces we possess, merit more precious and more abundant ones. For this end let us often have recourse to her powerful protection and address her with the title of "Queen conceived without original sin."

HOME RULE FOR IRELAND.

Now that Landlordism has been driven to a corner even by British Legislation, and is almost entirely defeated, the question of Home Rule is the next in order for the combined efforts of United Ireland. The Orangemen, and spirited, patriotic Presbyterians of the north, equally with the faithful and oppressed Catholics of the south, feel intensely the absolute necessity of Legislative Independence and domestic attention to the public concerns of their common country. Parnell has opened the eyes, hitherto shaded by bigotry and foreign interference, of Orangemen, to the abject state in which Ireland lay prostrate under the heel of landlord domination. The Presbyterians have always seen and felt it, the Catholics, less privileged than the others, have for centuries groaned under it. But now a united stand is made—and all Ireland—Orange, Presbyterian and Catholic—calls for Home Rule. How can England, hitherto callous to the sufferings of an oppressed nation, turn a deaf ear to the cries of a united people? With what brazen effrontery can the British Parliament that gives Home Rule to Canada and to Australia, refuse it to Ireland, when a determined and united demand is made and insisted upon by the whole nation? Not only have Canada and Australia their local parliaments—but the several provinces into which they are divided enjoy their autonomy, and Local Legislatures, Ontario, with a population of scarce one million and a half, has her independent Parliament; Manitoba, with scarce twenty thousand, enjoys the benefits of Home Rule; British Columbia, with still less of a population, manages her own local affairs in a Parliament of her own. With what effrontery then, we say—with

what perversion of common sense and common justice—can England refuse a local parliament to Ireland with her six millions of a population? Especially, when we consider that the population of Ireland differs in character, in religion, in interests and instincts from the people of England. How can people who never can understand the character, or sympathise with the feelings of a neighboring nation, legislate for that nation? How can England, that wishes and tries to monopolise the trade and commerce of the world to herself, make laws tending to the material prosperity of Ireland? It is evident, therefore, that neither in the spiritual, the educational, the moral, or the material progress of Ireland, can England ever take so much interest as to withhold or oster by legislative enactments any advance or progress in the sister kingdom. She ought, then, to abandon the project. She has tried it now for seven hundred long years, and has utterly failed. It is about time that her eyes should open at last—and that she should say—"Irishmen, you have magnificent parliament buildings of your own in College-Green, Dublin—possess them in peace, and make your own laws, for your own country, that we Britishers can never understand. It will not cost you so much to erect Legislative Halls, as it did to build up Ottawa; or, as it will to sell the old parliament house in Toronto, and erect a new one instead, on which millions will have to be squandered. We will return you your old library with all the valuable manuscripts in the Irish language on the Breton Laws, which we stole from you, but which are of no earthly use to us; and you may deal with your churches and your schools, and your universities, and your charitable houses and your central prisons, and constabulary, and your fisheries, and your waste lands and your landlords—just as your legislative majorities hereafter may decide. All we shall require of you is that you send us able and eloquent men to help us in the Imperial legislature and foreign embassies, we have such a lot of dull heads here in England. We shall insist on controlling the army for foreign service, and in managing the Post and Custom departments, but you will have your share per capita of the revenues of the empire."

When England will send such a message of peace as the above to the Irish people, the manacles of a serfdom worse than negro slavery shall fall from the bleeding limbs of six millions of a Christian nation, and liberty shall utter a pean of exultation and a cry of triumph that shall be echoed back from the extreme ends of the earth.

SPECIMEN CASES.

The special correspondent of the Toronto Globe in Ireland, mentions a case on the estate of the Earl of Leitrim where one Hugh Strain, who thirty years ago paid £5 10s. for 44 acres of "wretchedly poor land," having made improvements, now pays £13 rent; and says this is a typical case of the condition of the Leitrim estate. With reference to the late Earl, the correspondent says: "Both in Letierkeny and other points westward, I made special enquiries as to the truth of the darker stories with respect to his systematic seduction of the daughters of his tenantry, and the universal testimony of those who know the estate and the neighborhood well is that these statements are literally true."

The same correspondent, under the heading, "a dog in the manger," says: "Allusion has previously been made to the lack of other industries than that of farming in this part of the country as a cause of much of the prevalent distress. The country near Letierkeny contains valuable mining resources which if rightly developed would give employment to a great many people and relieve the competition for the land. Here again the landlord system is a stumbling-block in the way of progress and industry. A prominent feature of the landscape in the west of Letierkeny is the hill of Socarr—I am not quite certain as to the orthography—which contains a large amount of coal near the surface; yet its owner, the (Protestant) Bishop of Derry, will neither open the mines himself nor allow them to be developed by others, though English capitalists have made overtures to him, offering very favorable terms. Meanwhile the poor tenantry shiver over their insufficient turf and sod

fires, and the laborers scrape together every fragment of stick and twig they can collect for fuel purposes, and men are living during a large part of the year in enforced idleness who would be glad of the opportunity to labor."

And yet we find Sir William Vernon declaring that the ministers would not swerve a single hair's breadth from the path considered necessary for the interests of the kingdom whether they gained or lost the Irish vote.

While on the other hand his colleague, Lord Hartington, said disappointment doubtless exists widely concerning the result of the various efforts made to restore peace to Ireland, but the government will continue to remember that all trouble is not due to the perverseness of the Irish. England in past years has committed even greater mistakes which have not yet been altogether expiated.

POLICE MURDERS IN IRELAND.

In a place called Belmullet, in Ireland, it will be remembered that a short time since an encounter took place between the police and a mob of men, women, and boys and girls. The police were ordered to fire, and many a poor creature in the crowd fell mortally wounded. After the order to cease firing had been given, and while the people were running away from the police, some members of the force still continued firing. Two women were thus shot dead. One of the constables has been found guilty of murder by a coroner's jury, but the crown solicitor has declared that the verdict will be quashed by the Queen's Bench. What wonder that the crown and its representatives are held in supreme contempt by the Irish people. It would be strange, indeed, were this not the case. Under that much talked-about British constitution there are instances of monstrous injustice taking place in Ireland every day which would not be permitted even in Russia.

WILL HE?

The cable announces that "the greatest demonstration ever held in Scotland in connection with the land agitation took place on Thursday at Aberdeen. Two thousand delegates, representing 40,000 farmers, were present. Several Scotch members of Parliament attended. Resolutions were passed demanding a general reduction in rents, compensation for improvements, the abolition of the laws of hypothec and entail, and other legislation in the interest of tenants farmers. It was argued that the legislative changes must apply to existing laws. A farmer's alliance for Scotland was formed.

It will now be in order for Mr. Gladstone to introduce a "Coercion Act," an "Arm's Act," a "Peace Preservation Act" and other like nostrums—including suspension of Habeas Corpus—to keep these "unreasonable" Scotchmen in order—but Will He?

EDITORIAL NOTES.

The Philadelphia Times states a truism as follows: "Nothing has given Bob Ingersoll prominence, but the discussions into which he has entered." If Christians had let him alone he would have dropped out of sight long ago. We live at a time when everything must be turned to money. Judas betrayed the Lord for thirty pieces of silver, and Ingersoll will blaspheme for an hour and a half for fifty pieces of silver.

Advices from Dublin say that the Liberal members of the Corporation have decided to name E. Dwyer Gray and several other advanced politicians to the Lord-Lieutenant for the office of High Sheriff of Dublin. It is usual to appoint the first person named. We are inclined to believe, however, that in this case the rule will be "more honored in the breach than in the observance."

THE Church Times, of London, which professes nothing so much as reverence for the historical Church of England, a few hours after Dean Stanley's death told its readers that the late Dean managed Westminster Abbey as a combination of the Crystal Palace and Madame Tussaud's, with a dash of the Necropolis, and that his absorbing desire was "to secure eligible corpses for interment."

MR. BEECHER characterized the Guiteau trial as the spectacle of an "imbecile judge at one end of the bench and a vagrant fool at the other." This may be, but "most

people will be inclined to say that Mr. Beecher should mind his own business. Guiteau is in the hands of the law, and it is not becoming in any man, much less a professed Christian clergyman, to be hurling such epithets at either judge or prisoner.

The Presbyterians have come to the conclusion that the most fruitful cause of the late disasters to their sect is the "want of heart" manifested by the preachers. It is time that the members of this sect became alive to this stubborn fact. How can there be progress where there is nothing but cold, heartless formalities. There is more gloom in Presbyterianism than in any other form of Christian belief, and we cannot wonder that God's sunlight is annihilating slowly but surely the dark and dismal and contracted formula of faith given to his countrymen by John Knox, in exchange for the old and true and beautiful religion implanted there centuries before.

The Ottawa correspondent of the Globe writes that Bishop Lewis, of Ottawa, who has lately returned from an extended tour in Europe, states there is a movement on foot to have the annual meeting of the British Association for the Promotion of Science held in Canada in 1883. Captain Price, a member of the association, has given notice that he will make a motion to that effect at the annual meeting in September, 1882. The association numbers some six thousand members, and embraces the leading scientists of the World. The President, Sir John Lubbock, is represented as favoring the project.

The Mail, on the other hand, says there is no likelihood of the proposed meeting being held in Canada. There can be no doubt that the holding of such an important assembly in this country would be of immense advantage, in making it better known in the Old World.

The Protestant "Bishop" of Manchester, replying to a letter complaining of his denunciation of secularism as "breaking down the purity of English family life," says, on the authority not only of his clergy, but of laymen who mix with the working classes and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularistic hypothesis. The spreading canker of ignominy in all classes of society, of which medical men sadly assure him, is the one thing that alarms him for the future of England, and he feels bound to lift up his voice against the terrible issues. If men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives here, the natural and necessary outcome will be to destroy the moral health of life at its root and make purity an impossible virtue.

Much as we hear about "outrages" in much maligned Ireland, there has been nothing yet like the following—and yet we hear of no army being drafted into the country nor vessels of war being sent on the coast of England; no coercion act nor suspension of Habeas Corpus: "Owing to the number of outrages and the powerlessness of the police to check them, the streets of Liverpool (England) are now unsafe for woman, girl, or child to traverse unprotected after dark."

A telegram has been received from Rome by the Paris Gaulois stating that there will shortly appear in the latter city a pamphlet entitled, "The Papal Situation and the Last Word on the Roman Question." It is further stated that the publication is inspired by the authorities of the Vatican.

It is the opinion of the Dublin Freeman "that Lord Carlingford, at one time Chief Secretary for Ireland, does not think that logic is necessary when addressing an English audience on Irish affairs. Speaking at Radstock, Somersetshire, he justified the recent action of the Government on the ground that the leaders of the Land League had carried the issue between themselves and the Government out of the constitutional and moral field of argument into the field of force and violence. The methods of the League were essentially methods of force," he said. He then proceeded to particularize them. "These methods, he said, had been 'speeches,' 'edicts,' 'exhortations,' and the 'detestable form of intimidation which went by the name of 'boycotting.' They, he added, were not constitutional means of attaining a great public object, but formed a force which the Government was itself compelled to meet with force."

This is a curious kind of argument, but it went down with the worthy Somersetshire bumpkins, who cheered it to the echo. To ordinary mortals it would appear that the methods enumerated by Lord Carlingford, be they good or bad, were

not methods of force and violence. Speeches may be very admirable or very reprehensible—they may, indeed, be very violent, but they are not violence of force. The same may be said both of edicts and exhortations. They may be moral or ferverse, useful and mischievous, loyal or disloyal, laudable or culpable, or criminal, but they are certainly not methods of force or violence. Boycotting or exclusive dealing may be legal or illegal. It may be justifiable or excusable, it may be and often is, most cruel, and as Lord Carlingford said, detestable, but surely it is ridiculous to describe it as a method of force or of violence. Mr. 'Chi' Fortescue was never distinguished by the force of his utterances. He was always a nice man but dreadfully milk and watery. In Lord Carlingford we find the water with just enough milk left to spoil it. After the specimen of the logic we have quoted we are scarcely astonished to find him winding up his speech by the assertion that there "never was a time when Englishmen felt better disposed toward Ireland." This statement shows at least a kind of courage in his lordship—that kind of courage which could boldly disregard facts when they do not fit with the speaker's argument."

Mgr. Duquesney, Archbishop of Cambrai, recently said, in the course of a short sermon: "I honor and respect the lay teachers as I do the Congregational teacher, provided that he understands the sublimity of his duties, and joins example and precept to the imparting of the truths of our holy faith. But if God be driven from the school I give France ten years to sink to the lowest place among civilized nations."

According to a report just published by the Minister of the Interior the superficies of Canada is divided as follows, in square miles: Ontario 109,480; Quebec, 193,356; New Brunswick, 27,322; Nova Scotia, 21,731; P. E. Island, 2,134; Manitoba, 150,000; British Columbia, including Vancouver's and the other Islands 395,344; North West Territory 1,863,900; district of Keewatin, 309,077; Islands in the Arctic Ocean 31,700; Islands in Hudson's Bay 24,400. Total, 3,406,542 square miles.

HAMILTON LETTER.

Christmas Tree—An Organ for St. Patrick's—Dundas Items—A flourishing Society—New By-Laws—Pave Streets—The Municipal Elections—Change of Base—Night Schools—Miscellaneous.

CHRISTMAS TREE.

The Altar Society in connection with St. Patrick's Church have taken the preliminary action towards getting up a Christmas Tree entertainment. The purpose holding it during the week between Christmas and New Years, and will devote the proceeds to a fund for purchasing a new organ for the church. DUNDAS ITEMS.

The Young Ladies Sodality of Dundas is in a very flourishing condition. The meetings are regularly held and well attended, and the society perfectly unanimous in its actions. Seventeen new members were received into this sodality a short time since, making the total membership at present one hundred and twenty. This is a strong society, and its numbers and condition speak highly for the pious inclinations of the young women of Dundas.

The Society of the Sacred Heart set on foot a few weeks ago is now defunctly organized, and is steadily gaining strength. This has been constituted by the Rev. Fr. Feeney, who seems to take particular interest in the spiritual welfare of the young people of the town. Both societies are under his charge.

MUNICIPAL ELECTIONS.

The contest for the mayoralty will likely be decided on the personal merit of the respective candidates. Charles Magill, Esq., an ex-mayor, claims experience on that account and lays stress on his willingness to serve the public without pay. J. E. O'Reilly, Esq., the present Mayor, has held the position for several years in succession, points to his past record, and says if the public think him worthy of another term he is willing to accept it. Candidates for Aldermen are not more numerous than necessary, and public interest in the results of the elections is as yet quite calm. However, before the critical time arrives, some important issues may arise in municipal politics that may stir up the attention of ratepayers and call forth more lively action.

NEW BY-LAWS.

A by-law will be introduced at the meeting of the city council to pave with cedar block, certain streets of the city. This will be done as an experiment to test the durability and efficiency of the kind of pavement and to ascertain from its cost the financial ability of the city to pave in a similar manner the various principal streets. The parts selected are James street between Main and Vine, and King street between John and Park.

A by-law to raise \$10,000 to aid the Mechanics' Institute passed the council but so strongly is public opinion opposed to the measure that the Directors of the Institute have just decided not to press its submission. They will remove the books, chattels, etc., to cheaper premises as soon as possible.

MISCELLANEOUS.

This mild weather has been favorable to building operations, and many stores and tenements commenced in the early



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**NEW BY-LAWS.**  
A by-law will be introduced at the next meeting of the city council to pave with cobble blocks, certain streets of the city. This will be done as an experiment to test the durability and efficiency of this kind of pavement and to ascertain from its cost the financial ability of the city to pave in a similar manner the various principal streets. The parts selected are James street between Main and Vine, and King street between John and Park.

A by-law to raise \$10,000 to aid the Medical Institute passed the council to be submitted to the people for confirmation at the ensuing municipal elections. But so strongly is public opinion opposed to the measure that the Directors of the Institute have just decided not to press its books, chattels, etc., to cheaper premises as soon as possible.

**MISCELLANEOUS.**  
This mild weather has been favorable to building operations, and many stores and tenements commenced in the early

part of the season are rapidly nearing completion. But it has again softened the roads, dirted the crossings, and disgusted both foot passenger and driver. The authorities cannot be held accountable for the weather, but they can for insufficient planking and macadamizing. Complaints are being continually sent in regarding these deficiencies and one communist cries out "no repairs, no taxes."

At a recent meeting of the directors of the Mechanics' Institute, it was decided to ask the city council to submit a by-law to the people at the School Trustee elections asking for a small grant to assist in establishing the library in cheaper quarters. It is hoped that this question will be soon settled.

At the joint committee meeting of the city and county councils, on the question of free county roads, the city members opposed the scheme. It is expected therefore that the time honored toll system will continue some time longer.

The hay is quite open yet and the prospects of an early harvest are not encouraging. There is little cause for despondency, the season is young and last year's stock is by no means exhausted.

The night school classes recently resumed are moderately attended. Young men and boys would consult their own interests by attending in greater numbers. It is but a small tax on their time, and one capable of producing great benefits. Circumstances over which they had no control, might have prevented them from acquiring knowledge by the ordinary means in earlier years. But now there is no excuse; and neglect of this opportunity may serve to increase self-blame in the future.

CLANARILL.

**BRANTFORD LETTER.**  
The Ladies are making active preparations for holding their Christmas Tree during the holidays, and there is every promise of the greatest success attending their efforts. The committee is working energetically and nearly every member of the congregation exhibits the desire to have a part in the work.

Since coming to the city Rev. Father Doherty has made the acquaintance of most of our people, and his genial manner has won for him a very warm feeling. He has preached several very interesting and instructive sermons since he has been in the city. Rev. Father Bardou and his assistants preach on alternate Sundays at high Mass.

Owing to Miss O'Grady's resignation there will be a change in our school at the beginning of the year, Mr. McGill, who is known to many of the congregation, having attended the Collegiate Institute in the city some time ago, will be Miss O'Grady's successor, and from his success elsewhere, and the favorable impression he left of his previous residence here, it is thought his prospects of success are good.

On Sunday last Father Bardou announced that he had paid off \$750 of the principal of the debt on the church out of the collection lately taken up. This is perhaps the best collection ever taken in the congregation, and the knowledge that it has gone to reduce the principal of the debt is very gratifying.

John Fitzgerald of Brantford, a brakeman on the Grand Trunk, met with a serious accident on Monday last week, having been struck by a freight train between Onanadaga and Caledonia. Though evidently improving since the accident he is still in a very serious condition.

Father Madigan, of Walkerton, joined the Brantford Branch of the C. M. B. A. recently.

Wm. Duane and John Duane of Stratford were in the city on Sunday.

ST. VINCENT DE PAUL SOCIETY.

St. Peter's Church was crowded Sunday with a large audience. Rev. Father O'Mahony delivered an eloquent and practical sermon on behalf of St. Vincent de Paul Society, a worthy charitable organization. His text was "Love the brethren." After alluding to the obvious necessity of love to the Divine Being, the speaker showed by the clearest reasoning and the authority of Christ's words in the New Testament, the duty of love to the brethren. He then passed on to consider the "Charity of the Gospel," its nature and objects, and the reasons that prevent its being more generally exemplified. Christ was pointed out as the model in all works of charity. The tendency of man was to concentrate his affections and make them serve self, for which worldly charity was practised. Gospel charity was for God. The subject was discussed under the three following heads: The Charity of Sympathy; the Charity of Kindness; and the Charity of Love. An individual practicing the first would say to a person in distress, "I feel for you because I suffer as you do;" the second, "I will suffer with you;" and the third—the noblest and grandest of all—"I will suffer for you." In conclusion, the speaker made an eloquent appeal to his hearers for the liberal support of the needy and suffering, pointing out the blessings they would receive by so doing.

LOCAL NEWS.

The Inland Revenue returns for November in this city show an increase of \$1,403.04 over the corresponding month last year.

Thomas Moulds, the man supposed to have been drowned in the mill race, has turned up in Chicago. The question now is, whose body was it that was found?

Plans have been drawn out for a new covered skating rink on Queen's Avenue. The building will be five feet wide by two hundred feet long and will cost about \$10,000.

It is stated the Attorney-General has ordered that the amateur detective West must not be prosecuted in cases where no other evidence is forthcoming than his own admissions in the witness box.

On Wednesday morning Frank Galbraith, in the employ of the McCormick Mill, Coy., was waiting for the host to come down as he wanted to go to the next flat. Just as he was stepping on it the cable broke and the hoist fell to the bottom, a distance of over fifty feet. The injuries of young Galbraith are of a frightful

character, his thigh being broken and his body crushed in such a manner that but slight hopes can be entertained for his recovery.

A horrible accident occurred at the Oil refinery of Messrs. Lawson & Wilson on Wednesday last, whereby two men named Thomas Watson, aged 65, and Andrew Hosie aged 17, lost their lives. It appears that while engaged in repairing an oil still the refuse which clung to the inside became suddenly ignited from the heat of the rivets and before the men could get out they were literally roasted and died. Both men lived until next day and died in terrible agony. Mr. Watson leaves a large family and young Hosie a widowed mother and six children all younger than himself.

REQUIEM HIGH MASS.

On Wednesday of last week took place in Strathroy the funeral of Miss Mary O'Keefe, eldest daughter of Patrick O'Keefe, Esq., merchant. At ten o'clock the funeral cortege left the residence of her father, and proceeded to the Church, of which Rev. P. Ferris is pastor. High mass was sung by Rev. Father Tiernan, chancellor of the Diocese.

The music on the occasion was particularly solemn and impressive. Rev. Father Ferris presided at the organ, the choir being assisted by Miss Lawlor. As a proof of the esteem in which the deceased young lady was held, as well as her family, it would be only necessary to instance the fact that on the occasion the choir sang in abundance, and the solemnity of the occasion. His reference to the life of the deceased was touching and true in every particular. Seldom have we known a young lady whose life was so full of holy sweetness, so devoid of worldly pride and vanity, as was that of Mary O'Keefe. Naturally good, possessing those qualities in abundance which served to shed a halo of sunlight on her path, these qualities were still further developed and beautified by her intercourse with the religious of the Sacred Heart in London. Her life was a life without blemish, while her resignation when undergoing intense suffering for some weeks previous to her death, has become a thing of beauty and glory to the faithful of her character. The experience of the last few hours of her life will prove to be indelibly impressed on their minds. Such a life and such a death deserves its reward, and the angels were awaiting and near to crown with a wreath of glory the bright soul who had suffered so patiently, who had fought the good fight, and resigned her pure spirit into the keeping of her dear Lord, whom she loved so fondly and so devotedly.

At last the Cloister's Angel disappeared. Her face was missed, her eyes were missed, her heart was missed where every day we met. In recreation's hour. . . . .

Alas! many were the orisons that rose from all our hearts that God might spare our friend from this mortal coil. At Benediction and at holy Mass O'Keefe's name was read, and strong pleadings went to Heaven for her, we did love her so, and we would have done so, had she not perhaps been far too human. Slow and slow she faded like a flower. And slow and slow her pale cheeks whitened more. And slow her large brown wondering eyes sank deep and dim.

Another and a different Hope did shine, And from her wasted lips sweet prayers arose that her watchers weep.

**ST. MARY'S COLLEGE, MONTREAL.**  
To the Editor of The Rec.  
DEAR SIR,—On the 31st of last month's Academy, the Hon. the Bishop of Montreal, in one of the Academic halls to receive report of a committee, named at a previous meeting, for the purpose of preparing a plan for a convent school in the city of Montreal, to be held in the course of next summer.

The committee reported that they had met with the most cordial reception, and communicated with a large number of gentlemen, and all had expressed an ardent wish to see the school established in the city of their Alma Mater. They would be rejoiced to receive the friendship of former pupils, and to do homage to their loved teachers, the untiring defenders of truth and justice—the members of the glorious Order of the Jesuits.

The committee had ascertained that some fifteen thousand girls had received their education in the city of Montreal, and it would be difficult to obtain the present address of a great number. It was suggested that recourse be had to the newspapers, to communicate to former pupils the proposed scheme for the due consideration of the same.

A solemn religious service, a grand reception, and a banquet were given, and were spoken of with other entertainments.

It was requested to make the proposal known to the English-speaking graduates. As they are to be found throughout the whole extent of Canada, and the United States, I see no better way of doing so than by claiming the assistance of the press of both countries, in the hope that the latter would use your columns to ask all former pupils to send their address to our secretary, P. B. Mignault, P. O. Box 108, Montreal. They will receive in due time, by the mails, full details.

It is a matter of public interest, and has every claim upon your consideration. Every former pupil of the Order of the Jesuits will join with us in the endeavor to make the summer of 1883 memorable in the annals of the city of Montreal, by the number of thousands who owe to their intellectual life.

confidently count upon your co-operation, and trust that this letter will be seen and responded to by many of your readers and their friends who were our companions in our youthful studies.

Thanking you for inserting this, I beg to subscribe myself,

Yours very truly,  
FRANCIS A. QUINN,  
Montreal, Nov. 14th, 1881.

A tree that does not bring forth fruit in the spring-time of its vigor, cannot be expected to blossom in the winter of its decay.

FAREWELL TO FATHER CIOLARI.

Departure and Promotion—Handsome Presentation—Enthusiastic Addresses.

During mass in St. Peter's Church, on Sunday morning, Nov. 27th, the Rev. Father Lynch announced that the Rev. Father Ciolari was about to take his departure on Monday from Peterborough. This unexpected news came like the shock of an earthquake upon the congregation, as they were completely taken by surprise. "Father Lynch spoke in strong terms and with much feeling of the pleasant relations that had subsisted between Father Ciolari and himself, and of the regrets he had felt at his departure, though this was alleviated by the knowledge that Father Ciolari was promoted to the charge of the parish of Lochiel. The congregation would sympathize with him in these regrets, but they must all bow to the will of his Lordship Bishop Cleary."

After mass the members of the congregation formed a committee, appointing Dr. Sullivan chairman, and Mr. T. Kelly secretary. It was determined to present Father Ciolari with a purse, for which subscriptions to the amount of \$370 were collected during the afternoon. An address was drawn up and was presented in the evening after the departure of Father Ciolari. Dr. O'Sullivan read the address with much feeling, and Mr. J. Hackett presented the above handsome sum, in the presence of the congregation. The following is the address:—

To the Rev. George A. Ciolari, Curate of Peterborough.

REV. AND DEAR SIR,—The suddenness with which, to us, most disagreeable news was conveyed of your early departure from our midst leaves little time in which to give our earnest thanks for the many favors of attention and gratitude entertained in the hearts of this congregation toward you.

But brief though the period of our disposal, we cannot allow it to pass without giving in some slight manner a small proof of the esteem in which you are held by your parishioners.

We most beloved Parish Priest, Father Lynch, in his remarks this morning, left nothing for us to say on the occasion, as we were as mutually pleasing yourselves to each other, and profitable to us, your parishioners.

We would humbly ask you to kindly accept this small purse as an earnest of the love and esteem with which you will be long and long remembered, and your memory fondly and lovingly cherished by both priest and people of St. Peter's Church at Peterborough. Signed in behalf of the congregation,  
J. H. HACKETT, DANIEL SULLIVAN,  
BRYAN LYNCH, CORNELIUS YOUNG,  
CHRISTOPHER CAMPBELL,  
AND MANY OTHERS.

Peterborough, Nov. 27, 1881.  
Mr. T. Kelly read the following address:—  
To the Rev. George A. Ciolari, Curate of St. Peter's Church, Peterborough.

REV. AND DEAR SIR,—We have been deeply affected by the news of your departure from our midst, and we are sure that you will be missed by all who have known you. We are sure that you will be missed by all who have known you. We are sure that you will be missed by all who have known you.

However, we bow to an all-wise Providence, and trust that in your new home you will find kind friends, and that you will be able to do good in a new field.

And he left as fast as he could, and I noticed he was busy with his handkerchief about his eyes for some minutes.—Toledo Blade.

THE DUKE OF NORFOLK AND HIS BLIND SON.

The spirit moved me this afternoon—All Saints' day—to attend vespers at the Chapel of the Nunnery of the Assumption, Kensington square. The light streams through stained glass windows of exquisite beauty upon an altar rich with tracery and many-colored marble, and decked with lovely flowers and countless lights. One by one file in the nuns in long court trains of deep violet cloth. The Princess leads the choir and the singing is simply divine—as beautiful as that of the Sisters of the Sacred Heart at Rome. In the place reserved for ladies of rank I saw a tall, rather stout lady, praying with great devotion. I found out afterwards that it was the Duchess of Norfolk, who is now in a religious retreat in this holy house, whilst her husband is away at Lourdes on a pilgrimage with his sick son, the infant Earl of Arundel and Surrey, the hope of the great house of Howard.

The child is not deaf and dumb as represented, but nearly blind—a light passed before its eyes makes very little impression. The pious father hopes "the Lady of Sorrow and Pity" will intercede for him, and in this faithless age, his faith, I think, is most touching, specially when we remember what a man he is—the father of the poor, the very comforter of the sorrowing. All England bears witness to the loveliness of life, the untiring charity, the nobility and liberality of this most modest and retiring, but also most princely man. The Duchess, after the Queen and Princess of Wales, the greatest lady in England, is the most timid of living women, and the equal in all that is good with her husband. Some time ago a poor little street sweeper was run over. The Duchess was passing in her carriage and saw what happened. In an instant she jumped out, and lifting the wounded wail, all muffled and dirty as he was, had him brought to her carriage, and carried him on her knees to the Children's Hospital, where you may be sure every attention was paid to him.

**The Late Mrs. Charles Norton.**  
The Cath. community of St. Catharines has lost one of its most fervent members in the person of Mrs. Charles Norton, who departed this life on the 14th inst. This lady was esteemed by all classes in the community as a fervent and pious Christian mother who endeavored to impart to her children a thoroughly Christian education, and who won the admiration of all by her sterling qualities.

**Obituary.**  
We deeply regret to be called upon to chronicle the death of Miss Mary Ann Coveny, whose death took place on the 14th inst., after a short illness. Deceased was eldest daughter of Matthew Coveny, of Dover, Kent Co., and was aged 24 yrs., 11 mos. She was a young lady possessed of amiable qualities and highly respected by the whole community in which she resided.

Your own way through life, Christian soul, will be lightened by removing obstacles from other's paths. Good deeds are the mile-stones in life's journey; the more they are multiplied the greater the distance traveled.

A PATHETIC STORY.

In our party was an American gentleman who was blessed with an abundance of boys, but no girl, and he and his wife had been contemplating the adoption of a girl. Here was an opportunity not only to secure a girl, but just the kind of a girl that he would have given half his estate to be the father of. And so he opened negotiations.

An Irishman who knew him, explained to the father and mother that the gentleman was a man of means, that his wife was an excellent good woman, and that the child would be adopted regularly under the laws of the State in which he lived, and would rank equally with his own children in the matter of inheritance and all that. In short, she was made to understand that Norah would be reared a lady.

Then the American struck in. She, the mother, might select a girl to accompany the child across the Atlantic, and the girl selected should go into his family as the child's nurse, and the child should be reared in the religion of its parents.

The father and mother consulted long and anxiously. It was a terrible struggle. On the one hand was the child's advantage, on the other paternal and maternal love.

Finally a conclusion was arrived at. "The next morning came, and the American went for his child. She was dressed, though very awkwardly. The mother had never had any experience in dressing children in such clothes, and it was a wonder that she did not get the dress wrong side up. But there she was. The mother walked as one who was parting with everything that was dear to her, and the father laid and moaned, looking from Norah to the American. Time was up. The mother took the baby in her arms and gave it the final embrace and the long loving kiss, the father took her in his arms and kissed her, the other children looked on astounded, while the girl stood weeping.

"Good-bye," said the American. "I will take good care of the baby," and taking her from the mother's arms, he started for the door.

There was a shriek, the woman darted in him just as he was closing the door; and snatched the baby from his arms. "Drop the child," said the American. "You can't have her for all the money there is in America."

"No, nor, ejaculated the mother, half way between fainting and hysterics, "I can't part with her!"

And she commenced undressing the baby.

"Take back your beautiful clothes, give me back the rag that was on her, but you can't have the child."

And the girl, she commenced undressing too, for she did not want to obtain clothes under false pretences, but the American stopped the disrobing.

"It's bad for the child," he said, "but somehow, I can't blame you. You are welcome to the clothes, though."

And he left as fast as he could, and I noticed he was busy with his handkerchief about his eyes for some minutes.—Toledo Blade.

THE IMMACULATE CONCEPTION.

The Mother and the Son.

Father Father.

The history of the predestination of Jesus and Mary points as with the finger, to their unity and inseparability. The Immaculate Conception is a mystery belonging to both and is the first mystery of Mary and Jesus. 1. The peculiar force and majesty of the mystery of the Immaculate Conception. 2. It is the fountain of all the other mysteries of Jesus and Mary, and of the seven Sacraments, and of the Church. 3. It interprets as a thing else does, the character of God, and illuminates His eternal decrees. 4. It illustrates and unriddles the wonderfulness of creation. 5. It beautifies the Church, her doctrines and her ceremonial, and crowns the desires of holy hearts through many generations. 6. It is the primary revelation of Mary's similitude to Jesus. The points of likeness are 1. She was exempt from original sin, which none ever were before in our Conception. 2. Mary had the gift of actual sinlessness. 3. She could be tempted inwardly—the devil had no such power because of her innocence. 4. Her hiddenness and marvellous infancy. 5. Mary was a prodigy of suffering. Yet not for her own sake. 6. The restoration of her body: her Assumption answers to our Lord's Ascension. 7. She is glorified in the world now as the Blessed Sacrament is, unknown, unrealized, shorn of glory. 8. Her interior—possessing the spirit of Jesus, in an unknown measure, far beyond her outward resemblance. 9. Her share in the victories the Saints have won before and after Christ. 10. In her degree she is the light of the Church, Jesus the Sun, Mary the Moon. 11. Her communication of Himself through Jesus, so Jesus imparts His gifts through her. 12. Her Queenhood, like His headship, is over Angels as well as men. 13. The similarity of her features to His—how wonderful this resemblance must be to the Angels—who know God, and gaze on Him incarnate, a living copy of His creature.

14. The Immaculate Conception was the grand work of the Most Holy Trinity, in power, in wisdom and in joy; and so love of Mary is, as it were, the signet of the Three Divine Persons set upon our souls. 1. Love of Mary is a power with God, with herself, with others, over devils and over self. 2. Love of Mary is a wisdom beyond art and science, literature and philosophy, giving a knowledge of God, of grace, sin, creation, eternal and invisible things. 3. Love of Mary is a joy not temporal, but eternal, and so a shadow of our predestined glory.

On how the spirit of the coming Christmas leaps forward into our hearts to teach us to keep this feast. Angels rejoice and triumph! O men rejoice and bless the abundance of redeeming grace. To-day a Queen is created for you out of the house of David, good tidings of great joy that shall be to all the people.

—A Mother is given to us, and her name shall be called Wonderful, the most high Lady, the Mother of the Lord to come, the Princess of Peace. Her empire shall be multiplied, and of her peace there shall be no end.

Blessed be the Most High God, blessed above all things be the Immaculate soul of Mary which He this day so gloriously created and in the same moment so gloriously redeemed.

TO BE CONTINUED.

Celibacy vs. a Rich Wife.

A contemporary, alluding to the recent famous convert of the ranks of the Roman Church—Count Henry de Montfort, paints the ex-Canon in most glowing colors, saying, among other things, that "truly his resolution must have been most energetic, since it made him rebel openly against his past life, superior to the prejudices of religion, of caste, of family;—he made his own choice, the canon of St. Peter's, the first canon of the world, which brought him an income of very many thousand souls;" and then, after dilating upon the effect which the event is likely to have upon the fortunes of the Papacy, going so far even, as to speak of it as being "a mortal blow to the Vatican," our contemporary, with all the innocence in the world, and evidently not recognizing in the slightest degree all that lies hidden in the statement, closes with the casual remark, that "the marriage of M. de Campello with a Russian lady of immense wealth is announced!" Do what you will, people will draw conclusions.

While we agree with Dean Swift, that the Pope has a perfect right to pluck the weeds out of his garden, we cannot but feel thankful that this time he has not flung them over our wall.—The Living Church. (Anglican).

A Beautiful Mind is like a precious and prolific seed—the mother of loveliness, the fountain of bliss, the produce of many treasured and inestimable flowers—no canker can deface nor time destroy. Even should there be those of its lovely produce that pass away, yet the source is there; the seed remains to revive, to remedy, to place again on our bosom and near our hearts in renewed beauty, in the same deep interest and winning power as at first. We would gather it in as the richest possession, as the well-spring of the purest, most abundant, and enduring joys, as our support, our comfort, and the cherisher object worthy of our highest admiration, and we could cling to it, thanking God that it is immortal—living for ever.

The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fall, and for all the millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one venial sin, should steal one poor farthing without excuse.—Cardinal Newman.

Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle and patient means to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky charm him out of it by encouraging him in good humor. If short, give your children the habit of overcoming their besetting sins.



The Recreation.

A traveler, with staff in hand,
And his dog by his side,
He was dusty, his face so brown,

STORIES OF ANDREW JACKSON.

When Jackson was President, Jimmy
O'Neil, the Irish doorknocker of the White
House, was a marked character.

ARREST OF LAND LEAGUE ASSES.

The Kilmore Land League were to
hold their usual weekly meeting after
Mass at the rooms on Sunday, when they

THE EDITOR AND THE SHOE-MAKER.

One day an editor, hard at work trying
to devise a plan to make delinquent sub-
scribers pay their dues, was called upon by

Sisters of Mercy who Nurse Lepers.

A Bolton, England, newspaper, in
re-marking on "the dreadful but so many
cases of leprosy," by which so many

How An Artist Treated His Visitor.

To the Editor of the Salem (Mass.)
Register—I would have accepted your kind
invitation to visit you in your new quarters

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LOCAL NOTICES.
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grey hairs of age being brought with sor-

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 Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office.  
 This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the winter season and before the winter sets in.  
 Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors the information in his possession.  
 Tenders will be entertained unless on the printed forms, addressed to F. B. WATSON, Esq., Secy. Dept. of Railways and Canals, and marked "Tenders for C.P.R.", Dept. of Railways and Canals, Secretary, Ottawa, Oct. 24th, 1881.

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