In the House of Commons, London, on Jan. 22, Mr. Thos. Sexton opened the debate on the Address from the Queen. He received an ovation from the Irish members as he rose. His first ten minutes were devoted to a scathing rebuke to Lord Randolph Churchill, which was so convincing that Churchill

rebuke to Lord Randolph Churchill, which was so convincing that Churchill at last jumped from his seat and interrupted Mr. Sexton. His arraignment of the Tory Government's bad faith was exceedingly effective. He said:—

They deliberately excited certain hopes in the breasts of the people of Ireland. They deliberately spread a certain impression through the minds of the English people—they did all that to secure a certain result at the polls (cheers), and failing to secure that result, they now turned without a moment's warning, and by an unprecedented act had induced the sovereign in the royal speech to use language in the royal speech to use language which he held to be not duly regardful which he held to be not duly regardful either of the freedom of speech of that House or of the usage, the custom, and the spirit of the British Constitution (cheers). They had always understood the function of the sovereign of the realm in regard to the passing of laws to be either to give or to withhold from bills sent up by the consent of both Houses Her Majesty's royal assent, But observe the language used in the Queen's speech with respect to the Irish National question. The sovereign was actually advised to say—"I am resolutely opposed to any disturbance of the fundamental law"—that was the law of the Legislative Union—"and in resisting it I

mental law"—that was the law of the Legislative Union—"and in resisting it I am convinced that I shall be heartily supported by my Parliament and my people" (ministerial cheers). The party who presented themselves as the guardians of the Constitution had advised and induced the sovereign to depart from the constitutional course of waiting on the action of the House (Home Rule from the constitutional course of waiting on the action of the House (Home Rule cheers). They had advised and induced the sovereign to take what would be found to have been the regrettable course of declaring in advance Her Majesty's opposition to a certain bill before the Houses had been pleased to consider that bill (cheers). Was it meant by that paragraph (for which the Government were responsible) that if it should happen that both Houses of Parliament were to agree to a bill for the legislative independence of Ireland, the sovereign would unconstitutionally persist in the exercise of the royal veto to the extinction of the powers and of the

and more constitutional for the Government to have refrained from giving the advice reflected in that passage until the time had come for the sovereign constitutionally to act—not in anticipation of the acts of that House of Parliament, but as a sequel to it (hear, hear). What did the Government mean by "the disturbance of the fundamental law?" How or why was one law more fundamental than another? The lightest law to which that sanction was given had the same legal effect as any law, however vitel. Her Majesty's royal predecessor and relative, King George III., in 1782 gave his royal assent to a law which not only conceded legislative independence to Ireland, but actually declared, and the language remained on the Statute Book to England's eternal shame, that that legislative independence to which the sover eign now declared itself to be resolutely opposed, should ever remain. (Irish parkets) opposed, should ever remain. (Irish cheers). People sometimes talked as though an independent Irish Parliament were a matter of ancient history, but it should be remembered that there had been a series of Irish Parliaments. It

now told that it was impossible to alter "THE FUNDAMENTAL LAW," although the sovereign and both Houses of Parliament were pledged 100 years ago to the concession, and to the permanent existence of that legislative independence which now must not be even argued (cheers). Her Majesty's Government had, unfortunately, given the sovereign ill advice. The truth of the statement would no doubt he scornied here. ment would, no doubt, be accepted here-after. Those who believed in the conof the action and mind of Her Majesty's Government must have been surprised at some passages in the Queen's speech. Even those who had no faith in their consistency, and no belief in their consistency, and no no faith in their consistency, and no belief in their intelligence, must have experienced similar astonishment. (laughter). For while he found that the rising in Eastern Roumelia was giving an expression to the desire of the inhabitants for a change in their political arrangements, and although the desire of the inhabitants of Roumelia, expressed in that moderate and constitutional manner, had led Her Majesty, under the influence of her advisers, to feel herself bound to carry on negotiations to realize the wish of these inhabitants (loud cheers), a little lower down in the speech he found that deep sorrow was

was only 100 years since the last Irish Parliament met, and yet Irishmen were

people confined themselves to orderly and legal and constitutional modes of and legal and constitutional modes of giving expression to their desires they would be despised and condemned, and that there was no probability that the expressions of their desires would be taken to be valid by the Government or by the royal mind of England until they were driven and compelled to rise in arms (loud cheers)? No body of men vested with the grave and solemn responsibility of the issues of Imperial rule had ever committed themselves to an inference so imbecile or so fatal as that inference so imbecile or so fatal as that which might be drawn from those two paragraphs in the royal speech (cheers).
The Cabinet consisted of 14 members,
and he ventured to say that any 14
school boys who could not produce a
more congruous document deserved to

to be whipped (cheers and laughter). THE QUESTION OF LOCAL GOVERNMENT had been to the forefront during the recess. After all that had been said about local self government in Ireland, what was done with it in the speech? They were told that as soon as procedure was done with the Government would go on to give to England and Scotland was done with the Government would go on to give to England and Scotland county councils of a representative character. They all knew that in England and Scotland county government was not so offensive or so injurious to the people as it was in Ireland. In England and Scotland county government was conducted by gentlemen between whom and the people there existed not only no conflict but a general confidence, and yet while councils of a representative character were promised to England and Scotland, not one word about the representative character of the councils was said in the case of Ireland (hear, hear). The bills of England and Scotland were The bills of England and Scotland were to precede the bill for Ireland; and if they indulged the wild and improb-able supposition that Her Majesty's Government were to remain in office, the prospect before members for Ireland was this—that procedure would accupy till Easter; that the English and Scotch County Government Bills would consume the time until Whitsuntide, and that the House would approach the consideration of a worthless bill for the county govern-ment of Ireland about the time when ernment were responsible) that if it should happen that both Houses of Parliament were to agree to a bill for the legislative independence of Ireland, the sovereign would unconstitutionally persist in the exercise of the royal veto to the extinction of the powers and of the functions of both Houses (hear, hear) if it did not mean that, it meant nothing at all (cheers). He thought is sometime they were thrown out to get back as soon as possible (loud Opposition cheers and laughter).

Imment of Ireland about the time when then when the House that He would solemnly tell the House that boycotting, though it had its grave and contemptible aspects, was, in fact

A SAFETY VALVE AGAINST OUTRAGE. He would prove it in a tew words. The condition of things in Ireland was this—occupy it as long as they could, and when they were thrown out to get back as soon as possible (loud Opposition cheers and laughter).

COERCION WAS PROPOSED, but when either the Government or their successors came forward with their bill they would be left under no mistake for a single moment (loud and prolonged Irish cheers) as to the determination of Irish cheers) as to the determination of the Irish Party to contest every such attempt to injure and insult their peo-ple, and to fight every inch of ground along which it would have to pass (Irish cheers) to the utmost of their power (cheers). They would fight it by every means at present known to Parliamentary usage, and every means their future study of Parliamentary usage would enable them to conceive (Irish would enable them to conceive (Irish cheers). They were ready to fight positive proposals, but were not prepared to debate a when or an if (hear, hear). He pitted the Government more than he blamed them (laughter). He believed that they had good intentions last week, but their intentions had disappeared updo the preserves of circumstances. out their intentions had disappeared under the pressure of circumstances (hear, hear). The right honorable gentleman, the leader of the House, had, of course, to bear in mind that he had arrayed in the ranks of his party a certain poisonous element in the shape of 18 Irish Tories (hear, hear and laughter). He must also bear in mind that nine Light Tories had been elected by English Irish Tories had been elected by English constituencies. If the Government proposed one speck or atom of remedial legislation they would, owing to the attitude of their 27 Irish Tories, fall by attitude of their 27 Irish Tories, fall by their desertion and opposition (no, and hear, hesr). No, they said, why we saw a gentleman, an Irish ex-official of undoubtedly military spirit oppose him (Mr. William Johnston) (laugnter and derisive cheers), who had proclaimed over and over again that upon the day that Home Rule was passed—they should remember with the consent of this Parliament—that he and his valorous followers would line with rifles every ditch

and after a vain attempt to make himself heard he resumed his seat.

Mr. Sexton, resuming his speech, said he hoped the honorable gentleman would not continue in the House the habit of indiscipline which led to his severance from efficial life in Ireland (loud cheers and laughter). He had never said that the honorable gentleman had boasted that he would indulge in the specific luxury of kicking the Queen's crown into the Boyne. He did say that he had repeatedly declared that he would line every ditch from Belfast to the Boyne with rifles.

Mr. Johnston—"Hear, hear" (loud

Mr. Johnston—"Hear, hear" (loud laughter and ironical cheers).
Mr. Sexton, continuing, said he could not see the practical point of the honor. able gentleman's contradiction. It rather appeared to him to be based on a fine distinction, like those points of Calvinistic doctrines which cause very vio-lent discussions inside the fold, but the meaning of which is not very clear to outsiders (laughter and Irish cheers.) It was very sad to find these early tokens was very said to find make call to distribute to distribut if he were to propose the smallest and most contemptible measure of reform he and his Government would immediately die of an ".nternal disorder" (great laughter and ironical Irish cheers). On the other hand, he believed that he could not propose coercion, for the common sense of the country would reject it. He had not a shadow of a case to show for it. had not a shadow of a case to show for it. In the Queen's speech reference was made to the absence of serious crime in Ireland. The constitutional pilots of coercion had been silent; not one word had fallen from the judicial bench to intimate or hint that juries were unwilling to convict. The right honorable gentleman in his speech conclusively proved that the ordinary law was amply sufficient to meet crime (cheers). Only a few days ago two judges in Ireland refused to change the venue in a certain a few days ago two judges in Ireland re-fused to change the venue in a certain case, and stated that their knowledge of the verdicts found by the juries in that and other counties did not entitle them to do what they were asked (loud Irish cheers). The only claim for coercion rested upon the charge of boycotting. He would solemnly tell the House that boycotting though it had its grave and

penny—sometimes sening their stock, sometimes their very furniture—two or three years ago, to gain the advantage of the Arrears Act. They robbed them selves of the last penny they had in the world in order to procure a clean slate, but in the years which had elapsed since then the value of every staple article of produce had gone down upon the average all round about 40 per cent. He could assure the House that the small farmer in Ireland was not able at the present moment to get for his produce all round within 40 per cent. of what he could have got when the judicial rents began to be fixed (hear, hear) The tenants could not pay judicial rents this year—it was impossible. English gentlemen who listened to him knew the truth of what he said. They had reason to know the gravity and reality of the agricultural depression. They knew that they themselves had cut down their households and retrenched their expenses; that some of them had parted with their town houses, and in various ways had practiced a rigid economy in order to give a suitable abatement to their tenants. It was very strange that their tenants. It was very strange that English gentlemen who had thus shown a generous regard to the interests of their tenants should unite themselves for the purpose of denying similar rights to Ireland with a body for the purpose of denying similar rights to Ireland with a body of hard driven and unscrupulous Irish landlords (cheers), who refused to give any abatement. The Duke of Devonshire had given an abatement of 20 per cent, to his Irish tenants, and another great English landlord in Ireland had given a similar abatement; but in these cases similar abatement; but in these cases the Irish tenants had the good fortune to be under landlords whose instincts were guided and whose conduct was governed by the usages of English life. But what was very strange to him was this, that the Duke of Devonshire having given this abatement of 20 per cent., and thereby admitted the urgent pressure of the Irish agricultural crisis, should have accepted association with the landlords who were refusing abatements, and had placed himself at the head of the extermination association, and given countenance to the deputations which waited on Lord Salisbury to urge either that the Irish tenants should be compelled this winter to pay unreduced

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A RISING IN ARMS
by a rebel population in Krumelia was conclusive proof to the royal mind of the justice of their cause, but the election of Nationalist representatives by five-sixths of the Irish people, in the manner presortied by the British Constitution—that election being conducted in a peaceful as an expression of the desire of the people, but was to be treated, in the language of the sovereign, as simply a regrettable and deplorable attempt to the language of the sovereign, as simply a regrettable and deplorable attempt to the language of the sovereign, as simply a regrettable and deplorable attempt to the language of the sovereign, as simply a regrettable and deplorable attempt to the mind of the people of Ireland (renewed cheers). What was the moral Her Majesty's Government wanted to drive home to the mind of the people of Ireland (renewed cheers)? Were they ounderstand that as long as the Irish people, confined themselves to orderly and after a variant tempt to make himselves. In the House of (Jommons, London, on Jan. 22, Mr. Thos. Sexton opened the debate on the Address from the lords of England. It had sent them out upon a wild goose chase of competition in the cost and expense of life with a far wealthier set of men than themselves. After 85 years the country saw the consequences. It saw this set of poor extravagant Irish landlords with two thirds of the fee-simple value of their land in the hands of English money lenders. Was it because three generations of these spendthrifts found themselves in the hands of those who were generally termed the Jews, that when they had got to this desperate pass they were to be enabled to extract their unabated rents for the purpose of endeavoring to rents for the purpose of endeavoring to meet engagements contracted by their own folly and their own vice (cheers)? THIS WAS THE BEAL CAUSE FOR COERCION

THIS WAS THE BEAL CAUSE FOR COERCION IN IRELAND, and in regard to boycotting, he would only say that if it were not for the opportunity it gave of vindicating public opinion (cheers) against those whom the people of Ireland considered to be public enemies it would not be within the skill of the law or the power of man to prevent crime (loud cheers). When a landlord heaped law costs upon indigent tenants, when he threw out tenants for rents which they could not pay in order rents when he threw out tehants for rents which they could not pay in order to break their tenancy and obtain once more the arbitrary ownership of the land, he said that the people of the country having he power to make the law for themselves (oh)! and finding their representatives in the House of Commons always overborne and often commons aways overcome and often insulted, were really justified so far as they could in making their public opinion and their consciences stand in the place of law (ob): He would tell the House once for all that there was only House once for all that there was only one way of ending boycotting in Ireland. It was by confiding the power and responsibility of Irish laws to the hands of Irishmen, and thereby giving the best security that the law should be considerate and satisfactory (cheers) The Nationalist members felt that they had a position of great influence and gather. Nationalist members felt that they had a position of great influence and gathering strength (cheers). Attempts had been made to minimize the National success of the general election in Ireland, but he thought that the gentlemen who listened would agree with him that wherever that National success might be questioned, it was not doubted in the House of Commons (cheers). They were five-sixths of the members for Ireland, and they represented five sixths of the population (cheers, and cries of "no"). Unquestionably (no). An honorable gentleman opposite, who looked studious (laughter), but who was not well informed, said "no." He invited that honorable member to go to any record he liked and add up the population in the 85 seats they had won, and he would find that the total generally represented the five-sixths of the population. He invited that thoughts they say the five-sixths of the population. He invited that the total generally represented the five-sixths of these 85 constituencies, and he would find that those electors generally represented five-sixths of the electors of Ireland. Another fact was concerned the permanent, and sole permanent safety, both for the integrity of the Empire and the supremacy of the Crown lies in boldly, courageously, and frankly approaching the question, and once for all giving a safe rational measure of freedom to the Irish people (prolonged Irish cheers).

He would conclude by saying that he had taken from the right honorable ally represented five-sixths of the electors of Ireland. Another fact was one that English gentlemen who knew how few seats were uncontested in Great Britain would hear with interest, Cut of the 101 seats (counties and borough in Ireland 20 fell into the National in Ireland 20 fell into the National-ists' possession without contest (cheers). The house would perceive the signifi-cance of that. All the contests against the Nationalists were managed by a central bureau (cheers)—the silk mer-cers, he understood, gave £1,000—and it had ample funds. They had the authority of Viscount de Vesci, one of the leaders of the so-called Loyal and Patriotic League, that those contests were inaugurated and carried on for the purpose of giving every man in favor of were inaugurated and carried on for the purpose of giving every man in favor of upholding the legislative union between Ireland and Great Britain an opportunity of voting. Why did they not give this opportunity in these twenty seats? It was, he presumed, because there were no men there who wanted to record their votes in favor of the legislative union (cheers). They fought 68 conrecord their votes in favor of the legislative union (cheers). They fought 68 contests with anti Nationalists Well, in the four divisions of the County Tipperary the Nationalists polled 16,000 votes, the upholders of the legislative union polled in the four divisions 800 (laughter and cheers) In South Westmeath they polled 200, in South Cork, 195, in South Galaras 164—

In East Galway 133 voted, in North Kildere 174, and in the great division of South Mayo 75. Out of 18 contests which they fought there were as many as 10 in which altogether they only polled a little over 1,000 votes. Well, the average vote for a successful National candidate was in for a successful National calculate was in every case, 4,000 or 5,000 votes, and when he heard talk of intimidation and illegal acts connected with the elections, he asked how it came to pass that

AFTER THIS RIDICULOUS RESULT,

that, their function was discharged, their duty was done. Those ministers who had the responsibility of power knew that within the bounds of the British empire were a score or so of Parliaments. They were aware of the securities of these Parliaments that they should not exceed their proper bounds. They had the exceed their proper bounds are the exceed the that, their function was discharged, their duty was done. Those ministers who had the responsibility of power knew that within the bounds of the British empire were a score or so of Parliaments. They were aware of the securities of these Parliaments that they should not exceed their proper bounds. They had their sgents. They were familiar with the case of Austria and Hungary, of Norway and Sweden, and their agents could report how it was with the great federation of the German Empire and the ministure one of man Enpire and the miniature one of Switzerland. It was for this or any other Government to cull and select these various precedents and examples, and establish a check and counter check, a balance and counterpoise, upon which the freedom of Ireland might be granted the freedom of Ireland might be granted while the integrity of the Empire was preserved. It was false and delusive to contend that either the integrity of the Empire or the supremacy of the Crown was imperilled or called in question by the wishes or necessities of the Irish people. The supremacy tof the Crown was never called in question. It remained unaffected in the Irish Parliament that previously existed. The supremacy of the Crown was outside the scope of the question. The supremacy of this Parliament required no guarantee (cheers), and he would tell them that THE ONLY PERMANENT GUARANTEE

rests in the satisfaction of the people. Let them only consider the effect of arbitrary coercion. Nothing but discontent and opposition could be felt towards the insulting rule of alien officials. Let quent sermon on the uncertainty of life in this sinful world, the certainty of death, and therefore the necessity of always keeping oneself in the state of grace, and of being always prepared for judgment them contrast that with the state of affairs which would ensue if the laws for Ireland were made by Irishmen, and if the Irish people were sensible that the law deserved their respect and obedilaw deserved their respect and obedience because it was framed with a view
to their wishes and necessities (Irish
cheers), where, then, would be the danger to the integrity of the Empire? As
to the authority of this Parliament had
they not all the authority necessary for
the supremacy of the Crown—the
authority that was inherent in them? If
the Act of 1782 was repealed—as he
thought shamlessly and corruptly by the
Parliament of 1880— it must be obvious Parliament of 1880 — it must be obvious that if at any future time they found the that if at any future time they found the concession of a native autonomy to Ireland to be a danger to the Empire they could repeal it at any moment. He called upon them to believe him when he said that if they looked around, if they considered the numbers of the Irish race, if they considered their growth and power in other lands; their growing influence in England, in the colonies and dependencies of this country and in other countries; if they took into account and into their minds the persistent and unquenchable determination of that race to procure the freedom of their country; if they also remembered the growing complications of British interests in various parts of the world, they would, he thought, agree with him that the danger to the integrity of the British Empire would, as far as Ireland is concerned, lie in a dog.

He would conclude by saying that he He would conclude by saying that he had taken from the right honorable gentleman the member for Midlothian, with all the respect that was due from to ne of his inexperience to one of his great ability and experience, the advice he had given with regard to the spirit in which the Irish National to the produced from the right honorable gentleman, and he, (Mr. Sexton) was also mindful, and the believed that England as well as Ireland would be mindful of the prudence and forbearance and statesmanship of land would be mindful of the prudence and forbearance and statesmanship of the course and example set by the right honorable member for Cork. For his part he had endeavored to confine himself to arguments relevant to the question, and he thought he could say with some confidence, both for his honorable friends and himself, that, they shall, with all that force that is in them, whatever provocation might be applied, and from whatever quarter it might come, refrain from doing any, act, or from saying any from doing any act, or from saying any word by which they might compete with others in the evil system of exciting pas-sion. They should say nothing which could prejudice, or hamper, or delay that calm, wise, peaceful, and he hoped friendly settlement of the great interna tional question in which their thoughts and affections were engaged (prolonged Irish cheers.)

## Correspondence of the Catholic Record. FROM GALT.

Our Rev. Pastor, Father O'Connell, has arrived among us, and is making quite a favorable impression upon all with whom he comes in contact. It is amusing with what an immense amount of pleasurable surprise some of the rising hopes of the stern and unbending AFER THIS RIDICULOUS RESULT, after this proof that the anti-National party of Ireland had no appreciable existence, how came it to pass that not a single election had not been questioned by an election petition.

For 85 years of English rule the population of Ireland had decayed and fallen away, while the population of reland had decayed and fallen away, while the population of every inch of him. Judging from the genuine surprise which they manifest on making this discovery, one would become more frequent. The discontent of the people and the convulsion of society were steadily on the increase, and when the Irish Party had proved all.

If the deduction is correct, and informed a musing with what an immense amount acceptable to God and more prevalent with the divine mercy than a multitude of to rodinary prayers, and they would feel not only recreant to duty, but that they were depriving their beloved ones of an infinite boon, if they failed to have the Holy Sacrifice offered for them regularly and statedly as each month comes about him. Why! he is a gentleman to think that they had been taught to believe that a priest and a gentleman were inconguous elements.

If the deduction is correct, and

#### OBITUARY.

Miss Ellen McRae.

On Sunday morning, the 7th inst., la the city of Toronto, Miss Ellen McRae, beloved daughter of John B McRae, of the township of Thorah, county Ontario, died after an illness of two weeks, at the early age of twenty-seven years and four months. The deceased was a general favorite amongst all who had the pleasure of her acquaintance. Her virtuous conduct, her many beautiful qualities of heart and mind, and above all her earnest piety, gained for her many warm friends wherever the resided. She was truly a child of God. She had always been faithful and obedient to the laws of God and His holy Church, and died a happy and peaceful death, fortified by the sacraments of the Church which she so faithfully served during her life. The funeral, which was a very large one, started on Tuesday morning, 9th inst., from her father's residence, on the first concession of the township of Thorah, to the Catholic Church of Beaverton, where, at nine o'clock, Rev. Father Rholeder, the parish priest, celebrated Requirem Mass, after which he reached an able and clouder. Miss Ellen McRae. parish priest, celebrated Requiem Mass, after which he preached an able and elo-

#### rest in peace. THE PARLIAMENTARY FUND.

when called upon to appear before the awful tribunal of God. May her soul

To the Elitor of the Catholic Record. DEAR SIR.—Last Sunday I made an appeal to my small but generous congre-gation in Markham, in favor of the Home

Enclosed please find cheque for thirty dollars, which, I am bound to say, will

dollars, which, I am bound to say, will compare favorably with any collection from larger congregations.

We have perhaps delayed rather long to come to the front for such a holy and wholesome cause. However, we may be in time to see the last nail driven in the ceffin of Irish landlordism and English transparence.

Yours truly,

FATHER ALLAIN, P. P. Uxbridge, Feb. 9th, 1886.

### EXPLANATION.

EDITOR CATHOLIC RECORD,—I beg to apologize to the gentleman named by "Subscriber" in last week's RECORD, as having contracts for the erection of the new improvements at the House of Parallel Control Parallel Co Providence, Dunda self acquainted with all facts in relation thereto. The omission of their names was not intentional on my part. I had was not intentional on my part. I had no intention to detract in any way the credit to which they were entitled for the thorough manner in which they performed their several contracts, and I think they will admit, that although their names were omitted, I spoke very highly of their work. Indeed, I could not do otherwise. Hoping this will be actification. I sense in the course the course of the course the course of the satisfactory. I remain, yours truly, Wingham, Feb 8th, 1886. L K.

### ONE MASS EVERY MONTH.

Catholic Review Great complaint is made that friends and relatives so soon forget to pray for the repose of the souls of those who were dear to them in life, but have now gone dear to them in life, but have how gone to their reward in the world to come. Very naturally, though we think unne-cessarily, the clergy feel a delicacy in urging their people to offer the Holy Sacrifice for their friends on account of Sacrifice for their friends on account of the honorarium which usually accom-panies the request to say Mass for their particular intention. We think that great loss to souls results from the want of some definite rule or custom on the part of survivors. We the want of some definite rule or custom on the part of survivors. We know of a family that have adopted the practice of having a Mass offered for their intention once every month. If they were more abundantly biessed with the wealth of this world they would probably make provision for a more frequent offering, say every week, or two weeks, for they have a strong and abiding faith in the Com-munion of Saints and the transcendent efficacy of the "tremendous" sacrifice. They are assured that one Mass is more acceptable to God and more prevalent with the divine mercy than a multitude

1816. TY

Pres. ario.

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BAR.

D. D. BISHOP

5.50. E. 20.

RS.

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aid London ded to us in Mr. Garvey

I & CO. in soliciting customers of ew ones as

vey

Every Year. BY FATHER BYAN. And spring has less of brightness

Every year.
And the snow a chastiler whiteners

Every year.
Nor do summer flowers quicken,
As they once did for we sicken

Every year.

Et is growing darker, colder,
Every year,
As the heart and soul grow older
Every year,
I care not now for dancing,
Nor for eyes with passion glancing,
Love is less and less entraucing,
Every year,

Of the loves and sorrows blended
Every year
Of the joys of friendship ended
Every year.
Of the ties that still might bind me,
Until Time to Death resigned me,
My infirmities remind me
Every year.

Oh! how sad; to look before me,
Every year,
While the clouds grow darker o'er me,
Every year,
Where we see the blossom taded,
That to bloom we might have aided,
And immortal garlands braided
Every year.

To the past go more dead faces
Every year.
Come no new ones in their places
Every year.
Every where the sad eyes meet us,
In the evening dusk they greet us,
And to come to them entreat us
Every year.

"You are growing old," they tell us, Every year, "You are more alone," they tell us, Every year, "You can win no new affection, You have only recollection Deeper sorrow and dejection Every year."

Thank God, no clouds are shifting,
Every year,
O'er the land to which we're drifting
Every year,
No losses there will grieve us,
Nor loving faces leave us,
Nor death of friends becave us,
Every year.

### "THE TABLET" AND IRELAND.

From the Freeman.

The strictures which, in view of the best interests of both countries, we felt bound to pass on the Tablet have, as we pointed out on Monday in our leading columns, drawn from that journal some further notes characterized by its usual sophistry and inconsistency. To examine and and inconsistency. To examine and refute these, seriatim, would be to some extent a waste of time, since the Table has extents a waste of time, since the Tablet has for long ceased to be a force in English journalism. For the present we will pass to considerations of greater consequence, suggested by the inquiries, What is this paper, whom does it represent, and what does it aim at doing? We are approaching the term of centuries of struggle; we are as a nation in the very crisis of our destiny; we shall now finally fail to win the rights and franchises for which we have striven with inviolable constancy, and decline to extinction under an alien and hostile rule, or, as every hope within us tells, as every external evidence shows, as every principle by which we live declare; we shall win promptly and completely a triumph unparalleled, and establish in ir-land a Christian democracy, such as the world has not yet seen; and to which will turn the eye and heart of every man who desires the good of humanity. In this struggle in this triumph, the Tablet are interest, we shall proceed to ir quire who or what that is.

The Tablet is now exclusively written or what that is.

The Tablet is now exclusively written or what that is.

The Tablet is now exclusively written or and controlled by the aristocratic section of the English Catholic body. The late conductor was chiefly remarkable for the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and turn the eye and heart of every man who desires the good of humanity. In this struggle, in this triumph, the Tablet and its kind count for nought. We shall win in their deepite, nor can they by a hair's breadth, turn us from our course, or lessen or destroy the fruits of our victory. Yet as prudent generals, while keeping in full wiew the plan of the campaign, attend to the minutest details of discipline and commissariat, so should we take note of every obstacle, little as well as great, which stands never have had under English rule—the right to live by their labour in their own land, and to develop its resources for their own behoof. We desire to begin and fluish this great work within the unity of the Empire, under the sovereignity of the Queen. We desire further to form with Great Britain a true and lasting union a union of mutual interest and good-will; a union politica', economic, industrial, and as far social as may be desirable, a union, in fine, which will preserve and strengthen instead of disintegrating the Empire, since while bound together for support and defence it will allow both peoples to develop and perfect their national life according to the law of their

own being.

To this most just and reasonable de mand the Tablet answers, no. It does not condescend to examine or discuss. It joins the ruck of Britans who declare we shall be the ruck of Britans who declare we shall not have justice because they will it so. With far greater inconsistency, however, since while calling on the unprincipled with far greater inconsistency, nowever, since while calling on the unprincipled English factions to coalesce in resistance to the Irish demand, it tells us that union with us, Irish Papists, is not to be thought of Of Dr. Bagshawe's wise and states manlike proposal for union between Irish and English Catholics in defence of common interests, it says, "it has been weighed in the balance and found wanting." The unwillingness of the Irish Press to turn aside from the great interests daily pressing upon it has given the Tablet the boldmess of impunity, but its sins of omission and commission, its perversion of every fact and principle relating to Ireland have become so gross that it is nothing short of a public duty to examine and expose its long course of injustice, duplicity and

The Tablet was founded nigh half a century since by Frederick Lucas. He was a typical Englishman, a convert from Quakerism, and one of the noblest and grandest figures that adorned and illustrated Anglo Irish public life during this

unique. It had defects in point of form, which made compliance with its demand difficult if not impossible. But really and substantially the struggle which it represented was the forerunner of that later atruggle and crowning victory which has placed our present illustrious Archbishop in the chair of St. Laurence O'Toole.

Whether or not Lucas would finally have achieved the same success as the Irish Party of to-day, had life been spared to him, we can never know. Wearied by waiting, sickened by anxlety, the final summons reached him, and he regained home with difficulty, to die less of Roman miasma than of a broken heart. He loved Ireland with that passionate fervour she inspires in great souls. Many martyrs has this irreststible attraction gained for her, an attraction which repels with equal force all that is unworthy or base. But notither in the felon's cell, nor on the field nor on the scaffold did nobler soul than that of Lucas yield itself to satisfy the mysterious law of vicarious suffering. He died for the country he could not right, the people he failed to save. But the vindication of his principle of independent opposition may be read in the life of Charles Stewart Parnell, the heir of his policy, and his memory is about to be (his beatification it may be called if it be worthy of the man) restored and enshrined in the heart of Ireland by the publication of his life, just now announced. After Lucas' death the Tablet passed through more than one hand before being acquired by its present owner. These details acquire a singular interest from the fact that it is now in every respect the exact opposite of the original paper. Its whole spirit and aim have been reversed. That it was manly, robust, straightforward, and outspoken; now it is cowardly, vacillating, minimising, fearful of offending the aristocracy—the gods of its idolatry, and careful to allow of no word which would excite the ire of the world, far less that would give the world the truth about the excite the ire of the world, far less that would give the world the truth about the would give the world the truth about the fate which awaits it. Then it was profoundly, instinctively, Catholic and Papal; now it is under the grave suspicion of being not infrequently un-Catholic, if not anti-Catholic. For the support of charges so weighty ample proofs should be given, and they will be forthcoming in due time. Meanwhile, as the Tablet could not live unless representative of some party or interest, we shall proceed to inquire who or what that is.

skill so consummate that the presentation of Irishmen and things in its pages comes one gross, huge, monstrous lie.
And so by this "Catholic!" journal great
interests are endangered, national prejudices intensified, and feelings exasperated;
Catholic charity is wounded to death,
and Catholic journalism made a scandal
to the world

to the world.
Without the aid of the Tablet and it obstacle, little as well as great, which stands in the way of the work before us. This is nothing short of the reformation and reconstitution of the whole structure of society in Ireland, not by violence, but by justice; not by levelling down, but by raising up; not by taking from any man what he justly owns, but by giving to the multitude what they given the property of the multitude what they are and the English people; they might have acquired and brought home to English circles that true knowledge of the restriction which would have gained a tester of the way of the work before us. This clique we shall win, for our cause is pure truth in the supernatural. They might have given us valuable assistance; they might have been the moderators between the end of the Tablet and its clique we shall win, for our cause is pure truth in the supernatural. They might have given us valuable assistance; they might have been the moderators between the truth in the supernatural. They might have given us valuable assistance; they might have been the moderators between the result of the work of the whole structure of society in Ireland, not by violence, but by justice; not by levelling us and the English people; they might have been the moderators between the result of the work of the w Irish question which would have gained a settlement long since, and saved us decades of wrong and of suffering—exhausting our national strength, and laying up for the wrong-doers the justice which some times seems to halt, but yet inevitably works out its end. The Tablet has taken the other course, and it is now our duty and our right to deny to this enemy the pretence of friendship, to tear from this hypocrite the mask of religion; to show to the world that the Papal approval (obtained when the paper was very different) is as degraded by its position on the Tablet's front as Papal titles borne by such Crange Catholics as, for example, "E de Poher de la Poer, of Gurteen le "Ede Poher de la Poer, of Gurteen le Poer, Count of the Roman States," But let us see who is behind the Tablet The English Catholic body before Eman-cipation had got into a position of com-

parative ease. It was mostly composed of gentlemen of family and property, much respected in their own localities. For they respected in their own localities. For they were (as the class still is), with rare exceptions, men of excellent character and conduct, who had come through the fire, and who bore with patient dignity their long ostracism from the public life of the country their fathers had made. But with all this they were, as before the body of the nation, a despised sect, grateful for toleration, and fearful of any movement which might arouse the latent fanations which might arouse the latent fanaticism of the Eoglish mob. So far from heartily joining the movement for Emancipation, most of them secretly worked against it. O'Connell they disliked and feared; the first, because he was an Irishman of extraordinary force and power; the last, because he disturbed their repose and jeobecause he distributed their repose and jeo-pardized their good relations with society. When he succeeded in freeing them in spite of themselves their feelings deepened into hatred. He had conferred on them priceless gift, of which they had proved themselves unworthy (for those who do not desire freedom do not deserve it), and they could not forgive him. They black-balled him at their cleb; they libelled and century. Finding Loudon unsuitable ground for a thorough going outspoken Catholic paper, he came to Dublin more than a quarter of a century ago, and carried on the Tablet here for some time, acting in thorough accord with the National party. When the unbarpy Keogh-Sadlier episode arose, with the politice ecclesias tical troubles to which it gave birth, Lucas went to Rome as bearer of the famous anemorial which was intended to place the Irish case before the Holy See. It was mainly prepared by Lucas and Duffy, both casen whose knowledge, ability, and literary skill for such a work were quite

Two courses were open to English Catholics after Emancipation—one to conceal their distinctive principles (as they are again and again recommended to do in the Tablet of to day, and become a component part of English civilization; the other to struggle for the re-establishment of the Christian order in the public affairs of their country, and for the restoration of the Empire to Catholic unity. The one course was easy and pleasant; the other difficult and repulsive. The latter, besides, meant of necessity union with the detested and despised Irish, for to succeed they must use our cause as a "coign of vantage," and our strength as a lever of unknown power. It was a sacrifice they were not capable of making, National pride and investerate prejudice rebelled against it. The downward path was taken, and is being followed (as we shall see later on) to the increasing danger of every Catholic interest. Soon, if the progress continues, English Catholics will no longer be distinguishable from the common herd amongst whom they live; nor will they be able to stir hand or foot in their own defence, since, by becoming one with a society cesentially opposed to them, they have abandoned all power of resistance to its dominant idea. In the midst of a civilization so vigorous and in many respects so attractive as that of England, there is for anything Catholic no middle course. It is a conflict of first principles with their opposites; it is a struggle of life or death. Compromise, alliance, peace, mean ruin. Still more so in Ireland. In the West Briton is seen the most dangerous of men, no matter how good, or charitable, or Two courses were open to English Catholice after Emancipation—one to conceather distinctive principles (as they are again and again recommended to do in the Tablet of to day, and become a component part of English civilization; the other to struggle for the re-establishment of the Christian order in the public affairs of their country, and for the restoration of the Empire to Catholic unity. The one course was any and pleasant; the other difficult and repulsive. The latter, besides, meant of necessity union with the detested and despised Irish, for to succeed they must use our cause as a "coign of vantage." and our strength as a lever of unknown power. It was a sacrifice they were not capable of making, National pride and inveterate prejudice rebelled against it. The downward path was taken, and is being followed (as we shall see later on) to the increasing danger of yeary Citholic interest. Soon, if the progress continues, English Catholics will no longer be distinguishable from the common herd amonget whom they live; nor will they be able to stir hand or foot in their own defence, since, by becoming one with a society essentially opposed to them, they have abandoned all power of resistance to: ilization so vigorous and in many respects as attractive as that of England, there is for anything Catholic no middle course. It is a conflict of first principles with their opposites; it is a struggle of life or death. Compromise, alliance, peace, mean ruin. Still more so in Ireland. In the West Briton is seen the most dangerous of men, no matter how good, or charitable, or amiable in personal character. This was the answer given by Isaac Butt to the question, "Why did you, a Protestant, as Orangeman, a Free mason, a member of the Ascendancy class, raise the banner of the Ascendancy class, raise the banner of the Men Rule!" Drawing from his basem a Orangeman, a Free mason, a member of the Ascendancy class, raise the banner of the Men Rule!" Drawing from his basem a Orangeman, a Free mason, a member of the Men Rule!" Dr sent weakened and disorganized condition, before our proper national life is re established and matured, the flood of English Paganism will overwhelm us, and we will lose in a generation all that we have endured centuries of persecution to pre-

endured centuries of persecution to pre-serve."

Into a community which despised and abhorred them the great famine projected multitudes of our poor. What happened them then, what is passing now in their regard, we must take another opportunity to relate.

### PROTESTANT FORGERIES.

SOME SPURIOUS DOCUMENTS CIRCULATED AGAINST THE CAUSE OF TRUTH.

Is it not strange that no Catholic writer has yet attempted to draw up a list of the Protestant forgeries which, during the last three centuries and a haif, have proved such a valuable resource to the enemies of the Church when desirous of poisoning the public mind in regard to historical matters that are connected with the Catholic religion?

religion?
Whitaker, a Protestant writer of the last century, wrote:—"Forgeries—I blush for the honor of Protestantism while I write it—seems to have been peculiar to the Reformed. I look in vain for one of these accursed outrages of imposition among the disciples of Popery" ("Vindication of Mary Queen of Scots," vol. iii., p.

2) Probably more than a hundred forgeries or falsifications of historical or other minimum of the purpose of demolishing the remainder of the glass, when he narrowly escaped

It is now given up by all Protestant his-torians—e. g., by Haddan and Stubbs, in their "Councils of Great Britain," and in the "Dict. of Christ Biog. and Literature," etc., and yet it is still constantly to be found in popular Protestant books and

2. The pretended "Ancient Books and Confessions of Faith of the Waldenses." These forgeries were long ago exposed by Bossuet ("Hist, of the Variations," book

continue to refer to them as genuine Catholic publications.

4. The "Monita Secreta" of the Jesuita, a contemptible forgery, condemned at Rome on its first appearance, exposed a thousand times subsequently, and of which a full account is given in the "Month" for July and August 1873

a full account is given in the "Month" for July and August, 1873.

5 The "Pope Juan" fable, exposed in all its details by Mr. Baring Gound in e'r. 8 of his "Curious Myths of the Middle Ages." "It need hardly be stated," says this Protestant writer "that the whole story of Pope Juan is fabulous and rests on not the slightest historical foundation. The great champions of the myth were the Protestants of the sixteenth century, who were thoroughly unscrupulous in diswho were thoroughly unscrupulous in distorting history and suppressing facts, so long as they could make a point."

long as they could make a point."

6 A pretended "Hungarian Profession of Faith," from which Dr. Potter has recently cited the following passage (giving as 7 is authority 'Libri Symbolici,' by Steitwolf and Klener, 1833): "We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels than Christ Himself, the Son of God!" The origin and history of this forgery have not yet been discovered.

Ill Temper
Is more rapidly improved by relief from
physical suffering than in any other way.
Step on your friend's corn, and the impulse to strike is strongest. Putnam's
Painless Corn Extractor, by quickly and
painlessly removing them, insures good
nature. Fifty imitations prove its value.
Beware of substitutes. "Putnam's," sure,
safe, painless.

EVICTED ON CHRISTMAS EVF.

THE FARM HOUSE REACHED.

On reaching the farm yard the large crowd of people raised a fearful cheer, and kept up a continual storm of booing and hissing. Some sods were thrown at the police, and expressions of a most proportion that the police has a continual storm of the police. uncomplimentary character were freely indulged in regarding Major Chearnley, the landlord He was represented by his rent warner, Mr. W. Oppen. The sheriff knocked at the door of Broderick's house and demanded admission. The door was locked on the inside, and although it was apparently tenantel nobody responded to the sheriff's demand. He then ordered the bailiffs to break open the door, but this proved to be no easy task, for it re-sisted their efforts, and after a short time one of the bailiffs endeavored to break

one of the bathifs endeavored to break open the kitchen window and effect an entrance thereby.

A WARM RECEPTION.

Having broken a pane of glass, he was in the act of breaking another one when a large quantity of boiling water was thrown at him from inside, and he narrowly seepned being scaled. Two other rowly escaped being scalded. Two other bailiffs then cautiously approached the window, and a similar warm reception was

THE BRODERICKS LEAVE.

The first to appear was Broderick's mother, a feeble woman of 84 years of age, hobbling along on crutches; she was assisted to leave the house. The other members of the family were Broderick's wife, his two sisters, and an infant. The bailiffs then entered and removed sundry articles of furniture to the public road. articles of furniture to the public road.
On the house being cleared the sheriff handed the key to the agent, who looked the door and left no caretaker in charge, Another tenant was then evicted, but he Bossuet ("Hist. of the Variations," book xi.), and in modern times by Professor Todd, of Trinity College, Dublin, and Dr. Maitland; yet they continue to be referred to as genuine documents by many Protestant writers.

3. The spurious "Taxe Cancellariae Roman w," so fully exposed by Dr. Lingard in the Durham Controversy (see "Lingard's Tracts," Dublin ed., 1874). Yet Protestant writers such as Dr. Littledale (see his "Plain Reasons," p. 87) still continue to refer to them as genuine Catholic publications. mond, R. M., called on the people to desist, but the people did not heed the appeal, and sods and mud were again thrown. The resident magistrate then ordered the police to charge the people with their batons, and in the melee which ensued several people were assaulted. A young farmer named Ducy got a stroke of a baton with such force that the weapon was broken across. Thomas Keane, a laborer, got a severe blow on the side of the head. John Connell, James Pender, and several others were struck with batons, and several others were struck with batons, but none of them were seriously injured. The road having been closed the police passed on, having taken the names of several people, in a view of future proceedings. As the police marched past, the people gave them a tremendaous hooting.

ACTION OF THE NATIONAL LEAGUE.

Immediately afterwards a meeting of the National League was held, which was presided over by the Rev. Father Sladen, Modeligo. He condemned the cruel proceedings that had just taken place, which had deprived poor Broderick of a homeof the place where for generations his people lived and spent many a cheerful Christmas. Now their first duty was to build a hut in which to shelter the wretched family and to give them a home and a fireside on the occasion of the great Christmas festival just at hand (cheers).

Mr. John Sheeban, builder, said he would give his own labor, and that of his men, to erect the hut free of cost (loud cheers).

A farmer named Walsh said he would ACTION OF THE NATIONAL LEAGUE

A farmer named Walsh said he would give a site for a hut on his farm (great cheering).

The following resolutions were then proposed by Patrick Sheeban, Ballycairn; seconded by Nicholas Walsh, and unanimously passed—"That we the members of the Modeligo and Affane branches of the National Lesgue characterize the eviction of James Broderick and his helpless family, as cruel and unjust, and we desire to express our strong condemnation and abhorrence of the hard-hearted monster, who could in defiance of the Divine command "that peace on earth and good will to men," should reign on earth and participate in such an outrage on humanity, and carry out that, what the late Prime Minister of England described, as a sentence of death, against seven human beings, whose forefathers had by the labor of their arms and the sweat of their brow fertilized that once barren mountain side from which to day they were so inhumanly evicted (loud cheers.)

PARTICULARS OF THE CARE.

inhumanly evicted (loud cheers.)

PARTICULARS OF THE CASE.

The following are the particulars with regard to Broderick's holding:—There was one and a half year's rent due of the tenant in 1883. He went into the Land Court and got the rent reduced by £17 a year. His judicial rent was fixed at £188. From this the landlord appealed, and the appeal is still pending. Broderick supported his mother and two sisters on the place, and in 1883 he got married, and his wife and her infant are now sharers in the unfortunate circumstances of the family. wite and her infant are now sharers in the unfortunate circumstances of the family. The scene for hours after the eviction was heartrending. From a hill close by the family gazed on their once happy house, now theirs no more, and the sobs of an old white-haired woman of 84 years of age filled the breasts of all who heard heavily nitre. her with pity.

### DANGERS EVERYWHERE. There is nothing which exercises a more

tion in anything which has a tendency directly or indirectly to undermine morality. Morality is the life and soul of sociity. Morality is the life and soul of society. In its absence society becomes the school of Satan. Society is made up of mankind. Man, indeed, is a noble being—the noblest on earth; but his greatness consists in the soul within him which was given by God, and impressed by God's given by God, and impressed by God's image. So long as the soul remains pure, and through its purity reflects clearly the image of its Maker, so long is man united to God, and is thereby in possession of the greatest dignity. Take away this purity from man and his greatness ceases, because he has destroyed that in which his greatest treasure lay. Well may he be compared to a whitened sepulchre—fair without, but within full of death and rottenness. From these principles which no ness. From these principles which no Christian man can deny, it follows with Christian man can deny, it follows with what great care we are obliged to shun all those occasions and vain amusements that tend to lessen the esteem and value which we should have for morality. If we consider those things which at the present day appear, and really do tend to give us a society without morality, we will find two taking a prominent place. The first is the reading of bad books, in which America abounds; the second is those assemblies, or meetings, generally termed balls, and which, perhaps, might more accurately be which, perhaps, might more accurately be designated "Dance Meetings." As to the first we say nothing now; with regard to the second a few remarks may not be out

among the disciples of Popery" ("Vindication of Mary Queen of Scota," vol. iii., p. 2) Probably more than a handred forgeries or falsifications of historical or other writings were exposed by the late Dr. Maitland in his various books and pamphlets (most of which are now out of print); yet to this day they constantly appear in the writings of Protestant controversialists. The following may serve as specimens:—

1. The pretended "Ans wer of the Abbot Dinoth to St. Augustine." This forgery was exposed more than two centuries ago by Tuberville in his "Manual of Controversies," and in 1720 by Dr. Hawarden in his "True Church of Carist shown," etc. It is now given up by all Protestant histraced to indulging in those dances which are so productive of ever lasting death-

misery.

It often happens that parents, otherwise very careful of their daughters and their sons, never even think of preventing them from being at balls and assisting at dance meetings. It is, indeed, a sad mistake for young ladies and young gentlemen, especially Catholics to allow themselves to be so far blinded by the pleasures of their amusements as to see in them no harm. It is a mistake still greater for parents to be so insensible to the great duty which devolves on them of guarding as a most precious treasure the virtue of their children. St. Francis of Sales used to say, when speaking of dances, that the best of them were good for nothing, and that those who suffered them to be held in their houses loaded themselves with a terrible responsibility before God; hat they were answerable for all the evil done—for the bad thoughts, the slauders, the jealousies, the hatred, and the revenge.

—[Donahoe's Magazine.

Home.

Home is the one place in all this world, where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communication of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule. Let a man travel where he will, home is the man travel where he will, home is the place to which his heart untrammeled fondly turns. He is to double all pleas ure there. He is to divide all pain. happy home is the single spot of rest which a man has upon this earth for the

cultivation of his noblest sensibilities. John J. Bedford, Esq., Port Credit "I am very much pleased with the RECORD and I like the stand it took on Riel's case and all issues pertaining to religious matters. I am trying to get some subscribers.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITE For Wasting Children.

DR. S. W. COHEN, of Waco, Texas, saye:
"I have used your Emulsion in Infantile wasting, with good results. It not only restores wasted tissue, but gives strength, and I heartily recommend it for diseases attended by atrophy."

#### Wonder-Land.

wonder what makes the sky so blue; I wonder what makes the moon so bright, And whether the lovely stars are born Like brand-new babies each summer night, And why do they hide when daylight comes? I wonder where in the world they go! Perhaps, when the great hot sun gets up, They dry like dew or they meit like anow,

I wonder what makes the flowers so sweet And where do they get their splendid dyes? And why should some be as red as blood And others blue as the summer skies?

I wonder too—but so much there is To puzzle my little head !—aud, oh, I doubt if ever !!! ind out half The wonderful things I want to know!

THE CHRISTIAN ADVOCATE ON THE LITTLE GOSPEL OF THE HOLY NAME OF JESUS.

Western Watchman In a recent issue we undertook to call

In a recent issue we undertook to call the attention of our devout Catholic readers to the devotion of the Little Gospel, and we gave a few instances in which the pious wearing of the packet containing the Gospel of the Holy Name of Jesus had been attended with extraordinary results of miraculous character.

As the wearing of Little Gospels, in the spirit of faith, has received the unmistakable approval of Heaven, we cheerfully commended the practice and advised its universal adoption. On general principles, we cannot see how even our non Catholic friends can object to our wearing habitually, on our persons, a portion of the Bible, which they profess to revere as the connecting link between man and his Maker; in fact, the Bible is the only sacred object which they reverence here below. They charge the Church with forbidding the laity to read it, or to have copies of it in their possession. And yet here in this devotion is another instance to prove that Catholics only know how properly to home the World God.

devotion is another instance to prove that Catholics only know how properly to honor the Word of God.

With singular blindness of heart the Christian Advocate of this city sees in the practice of wearing the Little Gospel but an example of superstition and absurd folly. Its intensely partisan intellect will not permit it grasp the distinction which exists between carrying on the person a verse of Scripture containing the Holy Name of God, and the ridiculous vacaries and practices of Voudouism.

vagaries and practices of Voudouism.
We shall not, therefore, endeavor to convince the disciples of John Wesley that there is no superstition in calling upon the Most Holy Name of Jesus for protection against evils of a spiritual or tempora nature, and that the Little Gospel devotion is simply that and nothing more. We know that such an effort on our part would be "love's labor lost." We wrote in behalf of the devotional practise in question for the benefit of our good Cathquestion for the benefit of our good Cath-olic readers, and we are glad to state that our effort has not been in vain, as we are reliably informed by the Discalced Car-melite Sisters, from whom the Little Gospels can be procured. We desire, however, in this connection to direct the attention of our esteemed contemporary to a postion of the Old Ter-

contemporary to a portion of the Old Tes-tament, which may, perhaps, show that the Bible can sometimes be used in other ways than to lie on Protestant centre tables, or to ornament Protestant pulpits there to be twisted and tortured to suit the peculiar

If our contemporary will then inquire of the first Hebrew friend he may have, in reference to this precept of Moses, he will discover that to this day, the ordinance is complied with, and that upon the door posts of orthodox Hebrews, the Ten Commandments written on parchment, are found affixed. We will not do our Chrisposing that, it would brand as superstition, the posting up of the Ten Commandments by the Jews, and yet, the pious act which it holds up to ridicule is of the same character as that which was commanded by the great Hebrew Jaw giver. Instead of the great Hebrew law giver. Instead of posting up at our doors a portion of the old Testament, we choose rather to wear upon our hearts a small portion of the new Testament having reference to that Name, of which it is written: "There is Name, of which it is written: "There is no other name under heaven wherely men must be saved." Our Lord Himself teaches us to invoke His holy Name: "Whatsoever thou shalt ask the Father in My Name, it shall be given to thee." St. Paul tells us "Whoseever shall call on the Name of the Lord will be saved."

By wearing the Little Gospel devoutly, we invoke the adorable Name of Jesus, and to do that is not superstition, the Christian Advocate to the contrary notwith-

Christian Advocate to the contrary notwith-standing. T. A. B.

'But vain the tears for darkened years, as laughter over wine,
And vain the laughter as the tears, O brother mine and thine.
For all that laugh and all that weep and all that breathe are one Slight ripple on the toundless deep that moves and all is gone."

TENNYSON,

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

### No Blunderbus.

No Blunderbus.

There is no blundering in the dark—in the action of Burdock Blood Bitters upon the system. It is no scattering shot-gun prescription, no cure-all; but it acts directly upon the four cardinal points of health: the stomach, the liver, the bowels, and the blood, and works its cures in a natural manner through nature's channels.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eelectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

### PEB. 20, 1886.

Along the dew-gemmed fields and woods
Over the shamrock-spangled hills;
Through the green earth's solitudes,
Above the murmuch of the rills,
Glad sounds are ringing soft and clear,
Blest sounds that no more shall hear
On Irish grounds; the 'never more
I'll wait beside my cottage door,
Or in the present, grassy dell,
The summons sweet of chapel bell.

The Chapel Bell in Ireland.

The shin is anchored in the bay,
And er another Sabbath light
Shinss on the churchyard, old and gray
The storled panes, the altar white,
The grave, the altar and the cot—
And swer, the later and the cot—
And swer have faded from my view,
All shall have faded from my view,
Fen friends I loved so warm and true
Sad eyes shall weep a long farewell
To Ireland, home, and chapel beil.

Our fathers met in days of old
In lonely cave or green hilliside;
In secret there the beads were told,
And there by stealth the Cruoffed
Came down from heaven in lowly guis
To warm their hearts and dry their eye
From nature's shelter to the rack
Their footsteps let a gory track;
On gibbet dark; in convict cell,
They died who loved the chapel bell.

Those days were dark, but God knew bes
And now throughout our island green
From north to south, from east to west
The sign of Calvary is seen.
Unfettered now each man may kneel
And to his God his heart reveal.
In thronging crowds our people pass
In sun-bright day to Holy Mass,
And prayerful anthems grateful swell
Responsive to the chapel bell.

How often in the days to come
These Sabbath chimes and Sabbath lays
Will haunt me in my distant home
And send my thoughts through memor And send my thousands to thee,
bear cradle of my infancy!
'though other countries promise gain,
'Tis hard to bear the exile's pain,
For all the blessing who can tell
Of Irish faith and chape! bell?

—["Irene," in London Lam

A PROTESTANT TRIBUTE.

A Non-Catholic Writer Discusses Heroism of Jesuit Missionaries.

THEIR CHIVALROUS DARING OUTRI THE TALES OF KNIGHT ERRANTRY. A recent article in the Edinb Review, entitled "The French in N America," and which deals with cebooks lately published in Boston by Parkman, contains the following trito the heroism of the Jesuit mission in Canada. The fact that the without the property his article that he

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"Above all, in North America like Le James Brahauf Garniae

"Above all, in North America like Le Jeune, Brebeuf, Garnie Chaumont braved famine, solitude sult, persecution, defied intolerabine expressible torture, tasted day the prolonged bitterness of its most appalling forms. At fin labors of the Jesuits were amon Algonquin children. But no per results; could be obtained amon wandering Algonquin hordes. Ledetermined to establish Missions the numerous Huron tribes who last impress attilements, along the the numerous Huron tribes who the stationary settlements, along the of the Western lakes. In 1634, E Daniel and Devost left Trois Rivi Lake Huron. The hardships voyage, which lasted thirty day so severe that even the iron from the control of the state of the control of the co

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"In France the utmost ent was aroused for the Missions; Relation' produced a prodigiou as time passed on more Jesuit the sea to aid in the work of co The central Mission House, no Huron, served as a residence, h Huron, served as a residence, is magazines, and refuge in case The Huron towns, all name Saints, were divided into disteach of which two priess assigned. The Missionaries neved singly or in pai village to village, till every town, had heard the doctrine circuits were made in the winter, for it was not till Not December that the Jesuits paid their village. The Jesuits paid December that the Jesuits their village. The Jesuits paid lodgings with needles, beads, other small articles. They to Hurons to fortily their towns the sick, instructed child preached to adults. But combard to make, and harder still have been to be a single converted. But if the Jesuits converted f But if the Jesuits converted savages, they gained personal Their disinterestedness, intre-blameless lives gradually told Indians. Their patience and never at fault.
"Their most determined en

the sorcerers, medicine diviners, who swarmed in eve To the Hurons the priests a rival magicians. They looke black robed strangers as black-robed strangers as supernatural beings, masters death, controlling the sun and the seasons. They attribute the changes in the weather, ness or abundance of their came to them for spells to denemies, and for charms to hoppers. Brebeuf foretold and his prophecy was the native sorcerers fail tain rain; nine Saint Joseph broke up obstinate drought. But the totan unmixed advantage. Pesmall-pox decimated the

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### The Chapel Bell in Ireland.

Along the dew-gemmed fields and woods,
Over the shamrock-spangled hills;
Through the green earth's solitudes,
Above the murmur of the rills,
Glad sounds are ringing soft and clear,
Blest sounds that I no more shall hear
on Irish grounds; ah! never more
I'll wait beside my cottage door,
O'r in the present, grassy dell,
The summons sweet of chapel bell.

The shin is anchored in the bay,
And ere another Sabbath light
Shines on the churchyard, old and grayThe storied panes, the sitar white,
The grave, the altar and the cotAnd svery memory-haunted spot,
All shall lave faded from my view,
Even friends I loved so warm and true;
Sad eyes shall weep a long farewell
To Ireland, home, and chapel beil.

Our fathers met in days of old
In lonely cave or green hillside;
In secret there the beads were told,
And there by stealth the Crucified
Came down from heaven in lowly guise
To warm their hearts and dry their eyes.
From nature's sheller to the rack
Tueir footsteps leit a gory track;
On gibbet dark; in convict cell,
They died who loved the chapel bell.

They died who loved the chapet bell.

Those days were dark, but God knew best; And now throughout our island greep, From north to south, from east to west, The sign of Calvary is seen.
Unfettered now each man may kneel And to his God his heart reveal. In thronging crowds our people pass In sun-bright day to Holy Mass, And prayerful anthems grateful swell Responsive to the chapel bell.

Responsive to the chapet beth.

How often in the days to come
These Sabbath chimes and Sabbath lays
Will haunt me in my distant home
And send my thoughts through memory's
maze
With yearning tenderness to thee,
Dear cradle of my infancy!
Though other countries promise gain,
Tis hard to bear the exile's pain,
For all the blessing wno can tell
Of Irish faith and chapet bell?

—["Irene," in London Lamp.

### A PROTESTANT TRIBUTE.

#### A Non-Catholic Writer Discusses the Heroism of Jesuit Missionaries.

THEIR CHIVALROUS DARING OUTRIVALS

THE TALES OF KNIGHT ERRANTRY. A recent article in the Edinburgh Review, entitled 'The French in North America," and which deals with certain books lately published in Boston by Mr. Parkman, contains the following tribute to the heroism of the Jesuit missionaries in Canada. The fact that the writer themse the particle that he heroism.

to the heroism of the Jesuit missionaries in Canada. The fact that the writer shows throughout his article that he has no sympathy with the Catholic Church makes his testimony in this instance all the more weighty:

"If heroic courage and unselfish zeal could command success, the Jesuits would have Christianized North America. The Missionary annals rival in deeds of chivalrous daring, the tales of knight errantry, or the legends of the Saints with which Ignatius Loyola solaced his sickness. Fervent in their Master's cause, strong in religious enthusiasm, they labored in North America with allembracing activity to advance the interests of their Order, of the Papacy, and of France. Directed, disciplined, impelled, restrained, by one master hand, yielding obedience as complete as that of a corpse, they impressed on the world the tremendous power of their organization. If Navier alone has become the canonized Saint of Christendom, many of his brethren were heroes of no common starms. In China Japan. Thibet

the numerous Huron tribes who lived in stationary settlements, along the shores of the Western lakes. In 1634, Brebeuf, Daniel and Devost left Trois Riviers for Lake Huron. The hardships of the voyage, which lasted thirty days, were so severe that even the iron frame of Brebeuf almost succumbed. "Partly from the fear of offending the French at Ouebec. party from supersti-

French at Quebec, party from supersti-tious awe, the Jesuits were permitted to settle and to build houses in the Huron

town.

"In France the utmost enthusiasm was aroused for the Missions; Brebeut's Relation' produced a prodigious effect; as time passed on more Jesuits crossed the sea to aid in the work of conversion. The central Mission House, near Lake Huron, served as a residence, hospitals, magazines, and refuge in case of need. magazines, and refuge in case of need.
The Huron towns, all named after
Saints, were divided into districts; to
each of which two priests were
assigned. The Missionaries journeyed singly or in pairs from
village to village, till every Huron
town, had heard the doctrine. Their
circuits were made in the depth of
winter, for it was not till November or
December that the Jesuits settled in December that the Jesuits settled in December that the Jesuits settled in their village. The Jesuits paid for their lodgings with needles, beads, awls, and other small articles. They taught the Hurons to fortify their towns, doctored the sick, instructed children, and preached to adults. But converts were the side and harder still to retain. preached to adults. But converts were hard to make, and harder still to retain. But if the Jesuits converted few of the But if the Jesuits converted two it the savages, they gained personal influence. Their disinterestedness, intrepidity, and blameless lives gradually told upon the Indians. Their patience and tact were never at fault.

Their most determined enemies were the sorcerers, medicine men, and diviners, who swarmed in every village. To the Hurons the priests appeared as rival magicians. They looked upon the black-robed strangers as 'Okies,' or supernatural beings, masters of life and death, controlling the sun and moon and the seasons. They attributed to them death, controlling the sun and moon and the seasons. They attributed to them the changes in the weather, the scantiness or abundance of their crops; they came to them for spells to destroy their enemies, and for charms to kill grass-hoppers. Brebeuf foretold an eclipse, and his prophecy was fulfilled; the native sorcerers failed to obtain rain; nine Masses to Saint Joseph broke up the most obstinate drought. But the triumph was not an unmixed advantage. Pestilence and small-pox decimated the people, the

medicine men, unable to check its ravages, whispered that the Jewite themselves caused the pest. Some said that they had concealed in their houses a corpse which infected the country—a priverted notion derived concerning the body of Christ in the Eucharist. The lives of the fathers hung upon a thread. Again and again nothing saved them but their unflinching courage. They could not leave their houses without danger of being brained. Chaumont was once actually struck down. So hopeless were they of escape, that they wrote a farewell letter to the Father Superior, and entrusted it to a faithful convert. Even when the immediate danger had passed away, they were exposed to every sort of insult. It was many years before their persecution as sorceres ceased. Surrounded by frightful dangers, hedged in by the gloom of pathless forests isolated from their fellow-countrymen, and often from each other, the perpetual tension of their nerves combined with the ecetatic exaltation; of their faith, to bring heaven and hell very near to their liver.

"In the winter of 1640 Brebenf saw a

"In the winter of 1640 Brebeuf saw a "In the winter of 1640 Brebenf saw a great cross slowly approaching the Mission of Ste. Marie from the country of the Iroquois. This ominous vision was fearfully realized. Up to this time, though the lives of the Missionaries were living martyrdoms, no priest had been put to death. But if the blood of martyrs is the seed of the Church, the harvest should have been great in North America. With the next ten years DeNoue, Goupil, Jogues, Lalande, Daviel, Beteux, Garnier, Lalement, and Brebeuf fell victims to their heroic enterprise. The five confederate nations of the Iroquois tribe \* \* \* \* \* had never forgotten the assistance which Champlain rendered to the Hurons. War raged uninterruptedly between them and the French and Iadian allies. The Iroquois hovered round the French settlements, cut off stragglers, lured parties into ambuscades, and harrassed the colonists by ents, cut off stragglers, lured parties into ments, cut off stragglers, further parties into ambuscades, and harrassed the colonists by day and night \* \* \* \* \* 'I had as leaf,' writes Father Vimont, 'be beset by goblins as by the Iroquo's. The one are about as invisible as the other. Our people on the Richelieu and at Montreal are kept in deser confinement than ever were monks closer confinement than ever were monks or nuns in our smallest convents in

France.

"Trackling the smallest trails with unering segacity, and untiring patience, skulking in ambush for days and weeks, coming and going with the stealthiness and rapidity of wild animals, they kept the whole colony in a perpetual fever and anxiety, destroyed the fur trade, and for three years severed all communication with the Huron mission. In 1642 the priests were without clothes; they had no vessels for the altars, or sacrificial wine; they had exhausted their writing materials. Father Jogues volunteered to accompany the Huron fur traders on a voyage to Quebec to procure supplies. On the return march the Iroquois surprised the Huron canoes, and carried off Jogues, with two young donnes of the Mission as prisoners. They beat him senseless with their clubs, and, when he revived, tore away his finger nails with their teeth, and gnawed his hands like famished dogs. After an eight days' march under a blazing sun, his captors reached their first camp. There sickness. Fervent in their Master's cause, strong in religious enthusiasm, they labored in North America with all-embracing activity to advance the interests of their Order, of the Papacy, and of France. Directed, disciplined, impelled, restrained, by one master hand, yielding obedience as complete as that of a corpse, they impressed on the world the tremendous power of their organization. If Xavier alone has become the canonized Saint of Christendom, many of his brethren were heroes of no common stamp. In China, Japan, Thibet, Brzil, California, Abyssinia, and Caffee land, they performed miracles of self-denying devotion.

"Above all, in North America, men like Le Jeune, Brebeuf, Garnier, and Chaumont braved famine, solitude, insult, persecution, defici intolerable and inexpressible torture, tasted day after day the prolonged bitterness of death in its most appalling forms. A first the labors of the Jesuits were among the Algonquin children. But nopermanent results; could be obtained among the wandering Algonquin hordes. Le Jeune determined to establish Missions among the numerous Huron tribes who lived in stationary settlements, along the sorts of the Western lakes. In 1634, Brebeuf, of the Mestern lakes, and and the treatment of the theory of the Mestern lakes. In 1634, Brebeuf, of the Mestern lakes, and principle of the Mestern lakes and wr driven into the earthen hoor. The chir-dren profited by the example of their parents, and amused themselves by placing live coals on the naked bodies of their prisoners, who, bound fast and covered with wounds and bruises, which covered with wounds and bruises, were made every movement a torture, were sometimes unable to shake them off. For three consecutive days the torture continued; in two other Mohawk towns they subsequently endured a repetition of their sufferings.

The remainder of his story and his ulti-

The remainder of his story and his dif-mate escape to France, are well told by Mr. Parkman. Still Jogues had the heroism to return to Canada. Four years later negotiations were opened with the later negotiations were opened with the Iroquois. He was chosen as the French emissary to act as political agent, to found a Mission prophetically called the 'Mission of the Martyrs.' For a moment he recoiled, but the weakness was transient. He set out with a presentiment of his death. 'Ibo et non redibo,' he wrote in a farewell letter to a friend. His foreboding was realized. After once more under was realized. After once more undergoing the torture he was unmercifully brained with a hatchet. In the heroism of his life and death, he was, before three years had passed, equalled by more than one of his brethren.?

The writer gives still more horrible The writer gives still more norible details of the torture and death of Fathers Lalement and Brebeuf. The narrative, as we have said, is that of one unfriendly towards all that is Catholic, and the traces towards all that is Catholic, and the traces of this may be found even in what we have quoted. The testimony, however, is all the more valuable, and may be reckoned among the tributes, so often un-willingly paid to the Catholic Church and her Missionaries by those who are hostile to them.

### In a Dangerous Condition.

Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Burdock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

NATIONAL PILLS purify the Blood, regulate Stomach, Liver and Bowels.

### A Seasonable Item.

During the breaking up of winter, when the air is chilly and the weather damp, such complaints as rheumatism, neuralgis, lumbago, sore throat, croup, and other painful effects of sudden cold, are prevalent. It is then that Hagyard's Yellow Oil is found truly valuable as a household

### DEVILS LAKE.

MISSIONARY WORK OF THE BENEDICTINE FATHERS AMONG THE SIOUX INDIANS
IN NORTHERN DAKOTA.

Washington, January, 1886.

Away up in the north of Dakota, not far from the Canadian frontier, is a lake, about 60 miles long and 10 miles wide, called Devils Lake. I could never find out satisfactorily, why this lake was named after the devil. It is, perhaps, because in former times wild hordes of various tribes of Indians, who had temporarily settled here, did spread terror and horror in all directions from this place and then moved to some other point; yet we find whole mounds of bones of slain Indians here—or may be it is because the devil has always exercised a great influence over the Indians residing here and by witchcraft, holy dances, as they call them, by exorcisms, and devils service in manifold forms, made this poor, self-conceited people his loyal and willing servants, or probably the lake itself had something horror exciting for these Indians, be this as it may, the Rt. Rev. Bishop Marty placed this mission under the powerful protection of St. Michael two years ago, and it has already also here verified itself: "Michael pugnavit cum dracone et fecit victoriam, Michael fought with the serpent and gained a great victory." The Indians who are living around this lake, and are now applying themselves so peacefully to farming and regulating their lives in accord with the Catholic religion, were ten years ago not quite as harmless and friendly disposed as they are to day. For the good Sisters had once to fly before a band of such Indians and ask for protection in the neighboring federal Fort Totten; one of the Sisters seized such articles of clothing as they were able to carry off in the hurry. The priest, a Canadian, who happened to be ab eat from home had also to take fluch seized such articles of clothing as they were able to carry off in the hurry. The priest, a Canadian, who happened to be ablent from home, had also to take flight in haste after his return. The Sisters who are now in charge of the school, came here ten years ago from Canada; only two years ago they had besides the schools a fine hospital, wherein the sick Indians received the necessary medical treatment and nursing. But on a cold day in Feb-"Trackling the smallest trails with

and nursing. But on a cold day not broke out and laid the entire edifice in ashes; the convent, the chapel, the hospital, everything was destroyed. Fortunately no lives were lost. Since we have no hospital, the convention of the no lives were lost. Since we have no hospital, the Sisters make from time to time the rounds, looking for sick Indians in their huts, and if they find one at the point of death, they remain day and night by his miserable bedside, giving him spiritual and budily consolation.

115 Indian children are at present residing in the school-house at this place. Besides tuition in reading, writing and arithmetic the girls receive instructions in cooking, baking and other feminine em-

arom the government, but such of them as distinguish themselves by industry and good behavior, receive horses, wagons and clothing from the government as a present.

At Christmas each Indian brings one or two sacks of wheat as a Christmas gift to the missionary

the missionary.

Now we will relate how the Indians Now we will relate now the Indians here consecrate the Sunday. No matter how cold, or stormy the weather may be, rain or snow, the chapel is always crowded on Sunday. On Sunday mornings there are always two divine services held, for otherwise half of the congregation would have to stand outside of the chapel. They come even in the midst of winter from a have to stand outside of the chapel. They come even in the midst of winter from a distance of 10 to 16 miles to church, some come in sleighs drawn by oxen or ponies, the poorer ones come afoot in the severest cold. Some bring a lunch, while others return contentedly home after divine

cold. Some oring a then, while others return contentedly home after divine services with an empty stomach.

All sing during the service, and indeed with might and main. Before and after High Mass, before the sermon and before the Cathechism, the singing is conducted in the Indian language, but during the High Mass only Roman choral songs are recited, and indeed with great precision. At vespers also everything is accurately sung in accord with the vesperale. An Indian youth, 15 years old, plays the organ, and although we here do not yet belong to the Cecilia Society, we are nevertheless true Cecilians in heart and deed. The Indians like to sing, they have strong, melodious voices, entirely appropriate for the Gregorian song and many an old Indian has learned to read during the winter, so that he should also be able the winter, so that he should also be able to sing at church from the book. It is to sing at church from the book. It is almost incredible, how quickly many of these Indians learn to read and write. On all feast days the whole congregation goes to the holy Sarraments, old and young all approach with great joy and devotion the Lord's table. There are about six such Communion days for the whole congregation during the year. On these days the St. Joseph's Society prepares, in an adjoining Indian house, a frugal repast, where at noon all who do not bring their own lunch along can satisfy their appetites. But the members of the St. Joseph's Society go regularly once a month to the

tites. But the members of the St. Joseph's Society go regularly once a month to the holy Sacraments.

Not more than three years ago, the priest had constantly to combat against the nonsensical dancing; generally on Saturday towards evening the great drum could be heard in all directions and then the dancing commenced. They dressed themselves in a fantastic manner, painted their bodies with all possible colors,

howled and ate dog meat during the whole howled and ate dog meat during the whole night until the morning twilight; then, of course, very few attended divine service. Now you don't hear the drum anywhere; nobody ventures to dance; all who have been baptized have their hair cut short, wear clothes and consider it a disgrace to paint their faces; every one who has been baptized has to abandon at once all old Indian customs and practices. He is asked in presence of the whole congregation: "Do you renounce the devil? He is asked in presence of the whole congregation: "Do you renounce the devil? and his pomp? all his suggestions? all his works?" At each question it is explained to him what we mean by the words: "Do you renounce the devil?" After one of these Indians is baptized he would be afraid ever afterwards to participate in the superstitious customs and dances of the Indians.

I directed a little Indian girl, Lucy

Indians.

I directed a little Indian girl, Lucy Kega, to copy the report of the Mission as published in the "Report of the Commissioner of Indian Affairs, Washington, 1884." It is as follows:

sioner of Indian Affairs, Washington, 1884." It is as follows:

CIVILIZATION.

"The morals of these people improve rapidly under the instruction and example of our missionaries and Sisters. The Rev. Father Hierouquins Hunt, of the Order of St. Benedictine, is an eloquent preacher in the Sioux language, and under his guidance a Society of St. Joseph has been formed; the members provide themselves with sashes and wear them when they go to church in a body on their monthly meetings to receive Holy Communion. Mrs. Cramsie bought the material and made a banner for the society, to be used on these occasions, upon which is written in the Dakota language: "St. Joseph's Wica Okoda Kicige." At these monthly meetings it is truly an edifying and encouraging sight to see the men, young and old, who have vowed to lay aside and abandon all Indian customs and practices and who are united together for the express purpose of mutual aid and bothers purpose of mutual aid and protections. express purpose of mutual aid and brotherly love, and who are fighting under brotherly love, and who are fighting under
the banner of the Cross, to raise themselves and their people to a higher Christian
civilization. A \* Pagau philosopher
imagined that the Gods could enjoy no
sublimer sight than to see a poor man who
was earnestly straggling against misfortune. Shall we not hope that the God of
Love cheerfully gives His consent and
that He will bless and confirm them in
their good resolutions and works."

MISSION WORK.

MISSION WORK.

Following is the report of the missionary on duty here: "The majority of the Indians on this reservation belong to the Catholic Church. The mission is entrusted to the care of the Benedictine Fathers and the Sitters of Marcy or Gray Sisters. ted to the care of the Benedictine Fathers and the Sisters of Mercy or Gray Sisters of Montreal. If the missionaries succeed to win over the Indians effectually to Christianity, then is this in a large measure the case at this agency. The Sioux tribe residing here, who formerly were devoted to idolarry, superstition and fantastic dances, have completely abandoned these abominable practices. They are now attached to the Christian religion with more firmness than they formerly were attached to the Christian religion with more firmness than they formerly were to their idolatry. Polygamy is abolished, the marriages are solemnly concluded in the presence of the whole congregation. Since July, 1883, twenty-five pairs were united in this manner during divine service in the church, and in the previous year twenty-two bridal couples received the solemn nuptial benediction. The christeniogs since last July amounted to 94 The new church now in use was erected last Spring at an expense of \$800. For its erection and outfit all the savings of the mission were applied. The young For its erection and outfit all the savings of the mission were applied. The young and also some of a maturer age have joined together in a society, whose aim is to show by example and good conduct, that they are leading a good Christian life, to go around among their people and instruct the ignorant, to visit and assist the sick and to procure from their modest means all necessaries for those in need and worand to procure from their modes house all necessaries for those in need and wor-thy of charity; furthermore will said society work together to abolish all old Indian abuses and to exterminate the last remnants of the traditions of their ancesremnants of the traditions of their ancestors. Sunday is here celebrated in a manner due and befitting the Lord's day. Even during the severe winter months the native fathful come from a distance of twelve to fourteen miles in their sleighs, mostly drawn by clumsy oxen, to attend divine service. Not a wicked word cau be heard; in general enmities or animosities do not seem to exist and intemperance and drunkenness are things totally unknown here. All live in mutual concord and here. All live in mutual concord and exhibit the salutary fruits of a good bristian influence.'

### Fast Young Men.

Fast Young Men.

Most cities and large towns are cursed with a lot of useless young fellows who seem to have no object in living but to enjoy themselves. They are in most cases the sons of respectable and industrious parents. They are known as "fast young men." They are drones in society. An investigation of the cause which makes a respectable boy become a "fast young man" will show that there is something wrong in the system of training up thing wrong in the system of training up the youth in this country. The want of that solid instruction which can be given

that solid instruction which can be given at the fireside and in the daily acts of parents and guardians, that inculcates the duties each one owes, first to his Creator, and next to his fellow men, who, had he devoted his youth to some useful purpose would be an ornament to society.

The petted boy is in danger of developing into a fast young man. Having his wants and every wish gratified, he soon loses his balance, associates with vicious companions, frequents the theatre and gambling hell, and before manhood swears like a trooper and wallows in the and gambling hell, and before manhood swears like a trooper and wallows in the mire of impurity. He looks down on his father as an "old fogy," and is not a little ashamed of his origin. Late hours, victors companions and dissipation complete his character, and he is ready for any crime. The local columns of the doings of fast young men. The evil example of this class is working unutterable injury to society.

injury to society.

Parents and those who have the care or guardianship of youth should never permit a "fast young man" to enter their house. We fear that parents too their house. We fear that parents too frequently forget the duties they owe their children. We would remind them that, though the civil law does not take cognizance of dereliction of duty in this respect, there is a higher, holier law, becore whose dread tribunal they will have to render a rigid account of the trust placed under their care.—Pacific Catholic.

In selecting a remedy for coughs and that he news, and when she heard the news, and heard the

#### THE WIDOW'S SON.

BY M. C. WALSH.

"Father, I have a favor to ask of you," observed Amy Archdale, a beautiful girl of twenty, as her father came home from

of twenty, as her father came home from business one summer evening.

"Well, Amy dear, what is it you wish?" asked Everett Archdale, who was accustomed to grant every reasonable request his fair daughter made.

"Have you a vacancy in your office for Robert Alger?" she asked, timidly, looking up into his calm face, anxiously.

"Robert Alger," repeated Mr. Archdale, reflectively, "how happens it that you take so much interest in the young man?"

Amy blushed and said earnestly, "Oh, papa, if you knew what a hard struggle his poor widowed mother has to get along, you would not need to ask that question; and now Robert has returned from the West and is anxious to support, or even assist her, but cannot get a posior even assist her, but cannot get a posi-

or even assist her, but cannot get a position."

"Well, my dear child, that is really too bad, but it is no affair of ours; still I am disposed to do what I can to alleviate distress; so if you will have Mrs. Alger send Robert to the office to morrow, I will see what I can do for him."

"Ob, thank you! thank you, papa."
And the young lady's face became radiant with a flush of pleasure.

Amy Archdale was the only child of Everett Archdale, Esq., and heiress to his fine fortune and extensive estate of Elm-wood.

Mr. Archdale was a wealthy merchant,

who owned quite a number of ships engaged in foreign trade.
After dinner Amy dispatched a servant with a note to her friend, the Widow Alger, notifying her to send her son to the merchant's office on Weybosset street the following dev

the merchant's office on Weybosset street the following day.

Accordingly the young man presented himself, and, after a brief examination, Mr. Archdale being very well satisfied with his penmanship and general business qualifications, as well as his neat appearance and gentlemanly deportment, at once engaged him at a salary of ten dollars a week which the young applicant was very reek, which the young applicant was very

glad to accept.

He applied himself eagerly to his duties, and at the end of six months was promoted to the full charge of the books with a

largely increased salarly.

At length Mr. Archdale was so well pleased with Alger that, noticing his health was being impaired by too close application to business, he determined to send Robert away on one of his ships as

send Robert away on one of his ships as supercargo, hoping that a change of air and scene would prove beneficial.

Both Robert and his mother esteemed Miss Archdale highly for her kindly assistance and sweet disposition; and the former had learned to love her, though on account of the disparity in their social standing he felt obliged to suppress all tender feelings other than those of sincere

friendship.

Still when at length he bade her adieu and sailed on the Etta Fairfax, it was with the fondly cherished hope that he might by a judicious investment of the funds saved from his salary be able to lay the foundation of a comfortable competence, and in the future reach that station which he felt it was essentially requisite to at tain in order to aspire to her hand.

He was, however, mistaken in his inter-

He was, however, mistaken in his interpretation of her character.

Shortly after his departure Amy invited Mrs. Alger, a bright, clever little woman, educated and refined, to take up her abode in the Archdale mansion and be her companion, to which the widow gracefully assented.

Amy had many eligible admirers, and one among their number, Gilbert Ashwood, was her favorite suitor.

This gentleman, and aristocratic young attorney, was engaged to be murried to

attorney, was engaged to be murried to the vivacious little beauty.

Time elapsed, and the ship upon which Robert Alger had sailed was reported lost!

It was now nearly a year since that deplorable event, and the Widow Alger was still dwelling at the Grange, her associations with Amy Archdale being in a measure a compensation for the loss of her

son.

She still, however, maintained her belief in his escape; refused to abandon hope, and the conviction that Robert was yet alive was her greatest consolation.

One day a sad calamity beful Everett Archdale!

His business auddants collapsed, and he

Archdale!
His business suddenly collapsed, and he found himself a bankrupt and almost penniless!

The fine imansion went with the rest, and the Archdales were obliged to take up their abode in a humble cottage, where Amy and Mrs. Alger opened a private Before their departure from the Grange,

however, Gilbert Ashwood had an interview with Amy, during which he coolly stated that in view of her recent change from silluence to poverty he could not be a supported by the control of the control o reasonably be expected to marry her. Without waiting for the conclusion of her recreant lover's speech, Amy released him from the engagement. She had loved him with all the tender

affection of her young heart, and thought him sincere on his part; but now that he had shown himself to have been actuated by the most mercenary motives in seeking her hand, she began to realize that after all it was a blessing that her father had lost his property, as she was thereby saved from a life of misery with one, who did not love her.

\* \* The day appointed for the sale of the Archdale mansion at public auction at length arrived. A large crowd was assembled, bids ran high, and the property was finally, after deliberate proceedings, "knocked down" to a tall young man with

"knocked down" to a tay young man wind dark complexion and a foreign appearance, evidently a stranger at Elmwood. He paid the necessary deposit to the auctioneer, promising to call at the latter's office in the afternoon with the balance, and requesting him to have the deeds ready to transfer at that time; after which he returned to his hotel.

Nobody seemed to know who the young

man was, and when she heard the news,

"Does Mr. Archdale reside here?" asked

the stranger, pleasantly.

"He door, sir," replied Amy; "please come in." And she led the way to the humble little parlor, followed by the visitor, after which she retired as Mr. Archiveles.

dale entered the room.
"Mr. Everett Archdale?" queried the stranger.

"Well, Mr. Archlale, I am the young man who purchased your estate to day.
"Yes?"

"Then you do not know me?" asked the visitor standing up and casting aside his false beard and other disguises.

"As I live, it is Robert Alger!" exclaimed Mr. Archdale, in astonishment.

"That is my name, sir," admitted.
Robert (for it was indeed he).

Explanations followed.

The ship upon which Robert had sailed, nearly two years since, had foundered in the Indian Ocean on her outward voyage. Himself, one of the mates, and two sailors

were the sole survivors!

They had embarked in one of the quarter boats, and after having drifted about under the brassy glare of the ferce tropical sun for three days, and spent four dreary nights tossing about on the desolated waste of waters, they were eventually picked up by a passing ship and brought to Australia, where R bert had until recently remained.

cently remained.

He had managed to secure his money before leaving the sinking ship, and at once engaged in business at Sidney, intending, if successful, to return home after a while and surprise his mother.

a while and surprise his mother.

His business enterprise prospered; and at the end of the first year he had accumulated a snug little fortune.

He remained six months longer, and then determined to return home, as he felt assured he had made enough money to afford him a handsome capital with which to engage in business in his pative, city. to engage in business in his native city-

Providence. Accordingly he came home, via San

Francisco.

During his wanderings in the West in early youth he had staked several claims which had been left in charge of a reliable

partner.

These were located in Idaho, but as he had heard nothing from his partner for some years, he determined to visit the place on his way home.

He did so, and was surprised to find his claims in the hands of strangers and payone handsonely.

claims in the hands of strangers and paying handsomely.

On inquiring, he learned that his partner was dead and these strangers had taken full possession three or four years since, usurping all rights!

As he still retained his papers, however, he placed the matter in the hands of a lawyer, who was instructed to institute immediate, proceedings against the in-

immediate proceedings against the in-

vaders.
Mrs. Alger was nearly overcome by the Mrs. Alger was nearly overcome by the intensity of her j y when she was led into the room to meet her long lost son.

And when the good mother held her boy in her arms and wept with great joy, the scene was indeed an affecting one to

hose present.

Amy Deeted the wanderer with the

Amy greeted the wanderer with the cordiality of sincere friendship.

Robert had heard the whole story of her heartless lover's treachery, and sympathized with the maiden in her double

sorrow. This was mainly the incentive that had prompted him to assume his disguise and purchase the homestead when it was sold

purchase the homestead when it was some by the Sheriff.

"Oh, Mr. Alger, how kind you were to buy our house and save it from strangers! I shall certainly feel privileged to visit your mother frequently when she takes up her abode there," said Amy, as she followed him to the gate, when he was about to return to his hotel.

"So you shall, Miss Archdale," he faltered, "But—but—why can you not take up your abode there, too, as—"

effort to control his feelings and contrived

"As my wife, dearest Amy, for God knows I love you with all my heart!" An ecstatic feeling of joy thrilled through Amy's frame as she sweetly mur-

"So be it, Robert; you are a noble man, and I can desire no better husband."
Needless to say that when they were married Mr. Everett Archdale returned

married Mr. Everett Archdale returned to his former home.
Robert's lawyer out West soon after communicated with him, naming a hand some figure which he had been offered for all right and title to the mines, and the young man instructed him to sell.
So after all the Archdales were restored to their old home through the instumentality of the widow's son.

### tality of the widow's son. Business Principles.

Uncle Rastus-Kin I kerlick a littlebill, Mr. Robinson?
Mr. Robinson—What is it for, Uncle

Rastus?
"Hits for sawin' dat las' co'd ob wood, sah." "But I paid you once for that job."

"But I paid you once for that job."
"Is yer sho'?
"Yes, I'm sure."
"Has yo' got er receep?"
"Receipt? No."
"Den I tell yo' what ter do, sah. Yo'
give me de money an' I guys yer a receipt for it. Dem's bizness principles, and we doan nebber one ob us hab no mo' trubble 'bout de account."—Life

DR. Low's WORM SYRUP will remove Worms and Cause, quicker than any other

# Medicine. A Bad Breakdown.

It is a common thing now a days to hear one complain of feeling all broken down with a faint, weary, restless, languor, with strength and appetite nearly gone, and no well defined cause. This is general debility, which Burdock Blood Bitters promptly relieves, and most invariably

### A Wise Choice.

The Extholic Mecord ablished Weekly at 486 Richmond Stree London, Ontario. REV. JOESF. COFFET, M.A., LL.D., Editor

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ar nost office.

### Catholic Record

LONDON, SATURDAY, FEB. 20, 1880

CALENDAR FOR FEBRUARY. Peris. St. Juliana, Virgin and M. Peris. St. Fintan, Abbot. St. Simcon, Bp., and M. Peris. St. Mausuctus, Bp., and C. Bl. Conrad, Conf.
St. Bucherius, Bp. & Conf. Election of Pope Leo. XIII, 1878. III, 1878. na Eunday. St. Eleonora

Xagesima Sunday, St. Romanus, Abbot.

BISHOP CLEARY ON PREDESTINA-TION

On Sunday evening last, St. Peter's Cathedral was crowded to hear Bishon Cleary of Kingston, who preached on the Catholicity of the Church as the revesling of God's predestination of mercy in the Christian Dispensation. The Rev. Father Walsh was the celebrant of Vespers. His Lordship the Bishop of London presided at the throne, assisted by Rev. Dr. Coffey and Rev. Father Kennedy. In the sanctuary were Right Rev. Mgr. Bruyere, Rev. Fathers Tiernan

After the Magnificat, His Lordship, the Bishop of Kingstor, ascended the pulpit and took his text from Matt, xiii., 31. 32, the Gospel of the day. The following report was specially prepared for the RECORD.

"The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree: so that the birds of the air come, and dwell in the branches thereof,"

His Lordship began by declaring the mystery of God's predestination to be incomprehensible to the human mind, not to be searched by the dim light of our enfeebled understanding, but to be humbly and profoundly adored. He instanced the inequality of God's distribution of His gifts in the natural order; how some individuals are endowed with talents tenfold richer than others, and some families are likewise specially favored by heaven in preference to their neighbors, without any antecedent title of merit, but solely and wholly by the gratuitous bounty of the Giver of all good gifts. The same murked upon the life of nations as well as of families and individuals. Still more awe inspiring is the contemplation of this mystery in the supernatural order of God's dealings with mankind, on which the salvation of souls depends. In illustration of this truth His Lordship referred to the wonderful contrast exhibited in sacred history between the divine protection and guidance vouchsafed to the people of Israel and the free scope for abuse of liberty given by the severe justice of God to the nations everywhere outside the family of Abraham. The revelation and the promise of redemption delivered in the garden of Paradise gradually faded from the memory of the children of Adam, as the generations multiplied and races were divided from one another and scattered over the face of the earth. Idolatry and countless hideous superstitions, and vice in every form and character of turpitude, debased the thoughts and feelings of men till "all flesh had corrupted its way," and God repented of having made man on the earth. His primal decree of mercy and restoration of the fallen race to their lost inheritance was not, however, to be frustrated. To preserve the memory of that promise and faith in the Redeemer to come, whereby alone forgiveness of sins and sanctification of souls was to be wrought among the children of divine election, it pleased God, in His merciful Providence, to select one man from out the world of wickedness, and set apart his family in a remote corner of the earth, and proclaim to them His law by His own voice amidst the thunders and lightnings of Mout Smai, and establish for them a priesthood and sacrifice and tion, or to his trusty governor ritual of grandest ceremony, and a central of a disturbed province, than did the civil government in theocratic form, and Lord Jesus Christ convey to the aposby social and political restrictions of tolic hierarchy all His own authority, severest sanction sequester them from jurisdiction and absolute right of gov-Gentile corruption. Thus it was that ernment over the souls of all and every faith and grace and holiness of personal and social life should be preserved, and the lamp of hope in the future Redeemer

#3 per

should arrive, and the Eternal Word things whateveyer I have comm of Nazareth, and dwell, God in the flesh, and the awful severity of God's seeming abandonment of all the other races of the earth for so many centuries, strikes the soul of every man of faith with terror of the Divine Justice and holy and inflamed with inspiration of heavenly secrets, confesses his absolute inability to offer any explanation of this deepest of mysteries, and only bows his head in silent adoration, whilst hecontemplates with "great sadness and continual sorrow in his heart," his people's reprobation. To the Agnostic enquirer who asks for a reason to satisfy his puny intelligence of the counsels of inscrutable majesty, his sole reply is, "O man, who art thou that repliest against God? Shall the thing rmed say to Him that formed it : Why hast Thou made me thus? Or, hath not the potter power over the clay, to make of the same lump one vessel unto honor and another unto dishonor?" (Rom. iv.)

The bishop then proceeded to set forth the counterpart of this terrible mystery in the establishment of the Church of Jesus Christ on the principle of Catholicity, adumbrated by the parable of the mustard seed. The Jewish dispensation was the expression of a freshness and vigor, despite the Divine decree of predestination in angry never ending succession of encounters justice against the nations of the earth outside Judes, and subsequently against the Israelites themselves, in their selfinvoked reprobation. But now the wall the fulfilment of their everlasting misof separation between Jew and Gentile has been broken down by the sovereign authority of the Incarnate Son of God, and the principle of Catholicity laid in the foundations of the Christian Church, and developed the men selected by Jesus Christ for this in her growth, as she raised her stupendous work. He pointed out how strongholds of truth and her towers of absolutly destitute they were of all the light, for the conservation of faith in resources on which the world relies for the unity and the illumination of all success of mighty undertakings. He conthe nations and races of the earth trasted Galilee with Rome, Athens and from pole to pole and from sea to sea, Corinth; Peter and Paul with Augustus unfolds to our view the sublimity of and Macaenas; the Council of Jerusalem divine wisdom and the fulness of divine with the Imperial Senate; the standard bounty in this other decree of predestina of the Crucified with the eagle that tion, whereby mercy and grace and un- spread its wings over the legions of the merited predilection are extended to empire; the homely and rude speech of the universal family of men. He the fisherman with the classic elegance expounded the whole order of the of the poets, historians and orators of Redeemer's plan in the constitution the court and the capital, the lyceum of the Church Catholic-His selection of and the academy; the poverty of the twelve humble, poor, illiterate working. fisherman with the wealth of the masmen of Galilee, whom He incorporated men of Galilee, whom He incorporated ter of the world. He then into an everlasting dynasty to found His pointed out the true principle of hierspiritual kingdom, and be its teachers archical vitality. Although the arduous everywhere and forever, its princes and commissionhad been already given pastors, rulers and governors till time hall be no more :- His special personal mand upon the Twelve in the tuition of the Twelve in His heavenly doctrine and in His spirit of wisdom and virtue:—His command to them to depart from Jerusalem, but should wait preach from the house tops what they for the promise of the Father," adding, mysterious inequality of divine favors is | had heard in the ear, with a cor-relative "you s obligation upon all mankind of every Ghost not many days hence; you shall nation, and tribe, and tongue and peo- receive the power of the Holy Ghost ple, to accept their teaching as His own, coming upon you, and you shall be witwithout demur or hesitation, saying to nesses unto me in Jerusalem, and, in all them, "Whose hears you, hear me; Judea and Samaris, and even to the whose despises you, despises me: If uttermost parts of the earth." (Acts I). any man will not hear the Church, let Of this Divine Spirit and His office for all him be to thee as the heathen and the time in the Church, most particularly publican. As the Father hath sent me, I in the hierarchical body, the Lord Jesus also send you: Whosoever shall not be- had delivered a great promise in that last lieve shall be condemned:"—His investi- and most exquisitely beautiful of all His ture of them in their Hierarchial chardiscourses to His disciples, that which he acter, inherent in their succesors equally as in them, with powers altogether divine, to bind and to loose, at their discretion, every bond of the human conscience :- and He shall give you another Paraclete, His mysterious insufflation upon this that He may abide with you forever: chosen Twelve, after the manner of God's the Spirit of truth, whom the world canbreathing upon the face of the moulded not receive, because it seeth Him not, clay in Paradise, whereby the first man, nor knoweth Him; but you shall know Adam, "became a living soul," accompanied by the transfusion of His own spirit and power in these memorable words: "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, whose sins ye shall retain they are retained:"-and finally, His grand commission to the men, thus instructed in all soul-saving truth andarmed with all His own divine powers, to go Jews and Gentiles, and organized the forth and found and build up His church Church in the cities of Judea and the and be its rulers and teachers, so long as there shall be men on earth to receive the blessed message of redemption. His tion to them upon the name and title Lordship called attention to the solemnity of our Saviour's preamble to this final commission. "All power is given to me in heaven and on earth." Never did earthly monarch more fully and explicitly communicate the whole power of his sceptre to his chosen commander of a military or naval expedi-

the sons of men, by this pream-

ble and its subjoined commission. "All

power is given to Me in heaven and on

you; and behold I am with you all days of His Father to the womb of the Virgin even to the consummation of the world. It is all power, power in heaven, and amongst His chosen people for the ful-filment of the first promise. The comparison between this fatherly and all-ilized and uncivilized, known and bounteous Providence exhibited to-wards the family of Abraham, and from the river to the ends of the earth." (Ps. lxxi). It is power to proclaim and enforce the ally by the Eternal Word, and to enact all whatsoever rules of discipline may awe of the inexorable mystery of God's be needful for the preservation of this predestination. St. Paul, bright of soul law, its every "iota and and tittle," till the heavens and the earth shall pass away." It is power that shall never die, shall never exhaust itself throughout the vicisstudes of time, but shall continue from bishop to bishop, and from generation to generation, asserting its divinity, and impressing itself upon the minds and hearts of men, individually and in domes ic life, and upon the rules and forms and fashions, the literature, the traditions the art and policy and government of peoples and states "for all days, even o the consummation of the world." Matt. xxviii.) This is the Catholicity of the Catholic Church. It is the predestination of mercy extended to the universality of nations and ages. It is the exact reverse of the predestination of justice and anger marked upon the

ancient Dispensation. The Bishop then asked by what prin ciple was this hierarchical corporation to live through the course of ages, and naintain its vitality in undiminished and conflicts, victories and humiliations. persecutions from without and treasons from within, that should be expected in sion and their warfare against the powers of this world and the "spirits of wickedness in high places." In reply, he dwelt forcibly and graphically upon the humble, illiterate, uncultivated character of them, the Saviour laid this very moment of His ascension from Mount Olivet, "that they should not pronounced after His last supper, immediately before going out to Gethsemane for His passion : "I will ask the Father Him, because He shall abide with you, and shall be in you; He will teach you all things, and bring all things to your you." (John xiv.)

mind, whatsoever I shall have said to After dwelling for some time upon the evidence of the indwelling of the Spirit of God in the apostolic hierarchy, whilst they preached, and converted ory mass for the Emperor Constantine nations, His Lordship said he should not the Great, writes concerning the conclude without addressing an instrucemancipation of the Christians "Catholic" as the exclusive and inaliengreat spread of religion in his time: able property of the one true church of Christ. He observed that from the Pagan enemies quickly disappeared, being beginning it has been the practice of the self refuted, whilst fresh sects sprang sects that went out of the church to up anew upon sects: the first alstrive to appropriate to themselves this ways passing away, corrupted in a varititle, or at least to share it in ety of ways into other views of common with the true Church of God. many modes end forms. But the splen-He mentioned how common it has been dor and solemnity and sincerity and with the enemies of the Catholic Church liberty of the Catholic and sole true in all ages to endeavor to fasten Nick. Church—a church always holding uninames upon her. In the first, second and formly to the same things—still went on third centuries of the Christian era, her increasing and magnifying." A great Pagan assailants would speak of her by Spanish Bishop, St. Pacian, of Barcelons no other name than the Galilean Church, actually wrote, 1500 years ago, a treatise the Church of the Nazarenes, the on this name "Catholic", wherein is read: the lamp of hope in the future Redeemer be kept brightly burning till the appointed time for the manifestation of mercy between the mercy between the manifestation of mercy between the manifestation of mercy between the mercy between the mercy between the manif

nimals; and all know how Luther and his followers loved to designate her as the Papist Church; and in our own lifemark their unity; a proper appensation to distinguish the head? Accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called Catholics? I may not know the origin of the name; but what has not failed through so long a time, came not surely from any individual man. It has nothing to say to Marcion, nor Appelles, nor Montanus. No heretic is its author. Is the authority of apostolic men, of the blessed Cyprian, of so many aged bishops, so many martyrs and confessors, of little weight? Were they not of sufficient consequence to establish an appellation which they always used? Be not angry, my brother: Christian is my name, Catholic us my surname." mons of England could not afford relief of the Catholics of Great Britain and Ireland from the penal laws, to pass out of the legislative chamber without offering us the deliberate insult of legally branding us with the name of Romas Catholics. The spirit of this legal des ignation is manifestly heretical. It means to convey the sanction of the British leg-islature to the unchristian and unscriptural theory of a modern Protes dogmatizer, that the Church of the Liv-ing God has lost her primary essential attribute of unity, so distinctly prayed for, and promised again and again and again by herDivineFounder, and declared by Him to be the great mark or note by which the world should always know that He had come on earth and established His Church by the mission of His Father. The Church is one, holy, Catholic and Apostolic: and it is also Roman, by reason of its Central See and Sovereign Pontiff, Christ's Vicar, being Roman.

But it is not Roman-Catholic, by way of

qualification of its Catholicity, and, as it

were, to distinguish the true Church of

God from any Protestant-Catholic, Anglican Catholic, Presbyterian-Catholic

or other sort of imaginary Catholic

Church. "I," said the Bishop, "am not

a Roman Catholic; I have never been,

and I never shall be, a half and half

Catholic. I am, thanks to God, a Cath-

olic, for life and death, a loyal son of the

One, Holy, Catholic, Apostolic, Roman

Church. In this faith I am firmly re-

solved to live and die." His Lordship

then said that the title "Catholic" was

not contained in the original form of the

Apostles Creed, wherein this Article

was thus expressed: "I believe in

Holy Church, the Communion of saints.'

Very early in the first age the Church

vas popularly designated the "Christian"

Church, to denote that her children are by

profession the followers of Christ. Sub-

sequently, as accts of heretics went out

from her, and presumed to call themselves

Christians, it became obviously necessary

to give her a designation so distinctively

er own and so manifestly inapplicable

to the sects that, before a century had

elasped, we find the great and holy

bishops and martyrs, who had studied at

the feet of the apostles themselves,

speaking and writing of her as the Cath.

olic Church. Thus St. Polycarp, the glor-

ious Bishop of Smyrna, who had received

his faith and lessons of piety from St.

John the Evangelist, begins one of his

epistles: "The Church of God, which

welleth in Smyrna, to the Church of God

which dwelleth in Philomelium, and all

the districts in every place of the Holy and

Catholic church, mercy, peace and love,

from God the Father and Our Lord Jesus

Christ:" and Eusebius, the historian,

relates (Lib. iv., chap. xv) that St. Poly-

carp used constantly to offer up prayer

for the members "of the whole Catholic

church throughout the world." Again,

St. Ignatius of Antioch, likewise a

writes: "Where the Bishop is, there let

the multitude of believers be; even

where Jesus Christ is, there is the

learned author of the Ecclesiasti-

cal Annals, relates the judicial

interrogation of certain martyrs, in the

year 254, thus: Polemon (Judge) asks:

'what is your name?" Pisonius answers:

"Christian." Polemon asks, "of what

church are you?" Pisonius replies, "of the Catholic church." Turning to the

lady martyr, Polemon asks, "what are

you called?" She answered "Theodora, a

Christian." Polemon: "If she is a christian,

of what church?" She responds: "Of the

Catholic." St. Cyril of Jerusalem, in

says: "When you go to any city, do not

ask merely for the House of God, for so

heretics call their places of meeting; nor

yet ask merely for the Church, but

say the Catholic Church-for this

is the proper name." And again: "Now, it is called Catholic, because

it is throughout the whole world,

from one end of the earth to the other."

Eusebius, Bishop of Csarea, the father

of Ecclesiastical history, who delivered

the funeral oration at the month's mem-

from the catacombs, and the

"The false accusations invented by our

Baronius, the

Catholic Church,"

religion, and the communion of that Church which is Catholic, and is so called, not by us which is Catholic, and is so called, not by us only, but by all its adversuries. For, whether they be so disposed or not, in conversing with others, they must use the word Catholic, or they will not be understood." Again: "Among the many considerations that bind me to the Church, is the name of Catholic, which, not without reason, in the midst of so many heresies, this Church alone has so retained, that although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics themselves lics assemble, the heretics themselves will not dare to point out any of their own places of meeting." His Lordship concluded a most in-

structive and eloquent discourse, which had been for upwards of an hour listened to with closest attention, by a fervid exhortation to his hearers to prove themselves worthy of God's election of them as members of the Church Catho.

MR. PARNELL SUSTAINED. wo quite jubilant over the prospect of dissensions in the ranks of the Irish party. Mr. T. P. O'Connor, who at the general election had been returned for the city of Galway and for the Scotland yard division of Liverpool, having elected to sit for the latter constituency, a writ was issued for the "Citie of the Tribes." Mr. Parnell's candidate was Captain Wm. O'Shea, who had in November last unsuccessfully contested the Exchange division of Liverpool. The Irish leader's choice proved very distasteful to many of the Nationalists in and out of Parliament. Captain O'Shea, who had for many years represented the County of Clare, had unfortunately, by his alliance with the Whigs in the last Parliament, rendered himself very unpopular, was at once confronted by strong local opposition in Galway. Mr. Lynch, a pronounced Nationalist, was put in the field to contest the seat. But Mr. Parnell, who, moved by the gravest reasons of public policy, had put Capt. O'Shea in nomination for the capital of Connaught, could not suffer his candidate to be defeated nor the party to be divided. He hastened to Galway and soon healed the breach, Mr. Lynch magnanimously consenting to resign at the request of his and his people's leader. This gentleman having, however, been legally nominated, had to go to the polls, where, had there been any of the profound discontent cabled to this side of the Atlantic, we should have had its expression. The polling took place on

one of his catechetical discourses, (31st), But this is not Mr. Parnell's only recent Division of Monaghan and for the Southern Divison of Derry. Having decided to The vote stood: O'Brien (Nationalist) 4,023; Hall (Tory) 2,534. At the general election the figures were: Healy 4,055, Leslie 2,685-a Nationalist gain of 119. Is it not with reason, in view of facts such as these, that the American declares :

"Nothing is more remarkable than the equanimity with which the Irish people and their leaders have borne themselves and their leaders have borne themselves in this critical time. They have shown no impatience, have said and done nothing foolish. While the cool and phlegmatic English have been going into paroxysms of rage over their helplessness to defeat the will of the people, the excitable Irish have been as calm as if nothing were at stake. They have given the world the assurance of their capacity for self government by this display of self control under trying circumstances,"

action, such obliteration of personal feel- him. Mgr. Jamot was happy to be enabled ing and local jealousy at the call of duty repression in the face of strong tempta- and especially concerning the prosperous tion—cannot long be refused the boon of condition of Catholic schools, particularly Home Rule. Britain can no longer stand in the diocese of Peterboro. At the close in the face of a protesting and indignant of the audience, His Holiness most affeccivilization in refusal of so just a conces-

One more witness, the glorious St. Augustine, the Doctor of grace, and most valiant champion of the Church of God, supplies a most interesting testimony, not only to the Church's exclusive and inalienable possession of this title, but to the belief that it is of itself a distinguishing mark of the true Church of Christ :

"It is our duty to hold to the Christian

The anti-Irish press was for a day or

triumph. At the general election Mr. T. ling placed in the hands of the Bishop of M. Healy was returned for the Northern | London, who at once complied with the sit for Derry, an election was on the 11th this contribution to the learned and patrialso held to fill the vacancy in Monaghan. otic Archbishop of Dublin will appear in

such subordination and generous self- ing intelligence as to the growth of religion,

the face of the statement made at a meet. ing of his constituents of South Hackney by Mr. Charles Russell, Q. U., M. P., Mr. Gladstone's new Attorney-General for Ireland. Mr. Russell thus dealt with the

"With regard to the wider question—in what form, if any, Home Rule should be given to Ireland—he saw great difficulties in dealing with the question, unless there came over the English people, and those who ruled and swayed their destiny, a more dispassionate and judicial temper than at present prevailed. He had long been of opinion that it was right and reasonable that Irishmen should claim to govern themselves, to have some effective voice in making the laws they were bound to obey, provided always that the Imperial supremacy of Parliament was recognized. He felt no conflict between the duty he owed to Ireland as the land of his birth and the duty he owed to the United Vincenting of the saw of the land of his birth and the duty he owed to the United Vincenting of the saw of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the duty he owed to the United Vincenting of the land of his birth and the land of his "With regard to the wider question owed to Ireland as the land of his birth and the duty he owed to the United Kingdom. He believed that, consistently with the interests of both, a solution of the problem might be found, if men would only apply themselves to it, and would be deaf to the voice of prejudice and passion—if they would consider the past and recollect that that which was now called "fundamental law" was only eighty five years old, and that its history had been marked all along with a dire record of coercion and coercion, and at the erd of it they found the people of these countries united only by Act of these countries united only by Act of Parliament. But that was not the union which all friends of the empire would

Then we have Mr. John Morley, the new Irish Secretary, addressing his constituents of Newcastle, in a style and tone that cannot be misapprehended. He vigorously denounces coercion as productive of and ncentive to crime, outrage and rebellion, adding, after depicting its results :

"At the end of all this black confusion Your last will be worse than your first. You will be driven then by force of the opinion of the whole civilized world to try the policy of conciliation which we ask try the policy of conciliation which we ask you to try now. The Government will not content themselves with the old, slovenly, shilly shally policy of half-measures, but will at last grapple with the problem in all its difficulties, forcing every fact, making whatever sacrifice may be necessary either of our time, our energies. necessary either of our time, our energies, or our thought, in order to put an end to the state of things which has brought so much humiliation and danger to England."

Mr. Morley's last words were received with great enthusiasm :

"We may," he said, "fail; this Ministry may fail. We may fall; we may fall soon; we may be a short lived Government, but I hope, I am sure, when I think of the nerve and the humor of the leader of the Ministry at this moment, that we shall not be a week or a weekly and the said of the manufacture. shall not be a weak or a wavering Government. A line will be fixed upon—has been fixed upon. Mr. Gladstone is not the man to leave it, he is not the man to take a great work in hand and then be faint of heart, and I think he will find that some of his lieutenants are as resolute and intent as he."

The announcement of Mr. Gladstone's Irish policy is awaited with much anxiety. The Irish people are, however, under the circumstances, remarkably calm and moderate though united and determined. The aristocratic elements will, there can be no doubt, combine against any measure of Home Rule that Mr. Gladstone may propose. But with the people and the people's representatives at his back. Mr. Gladstone will, in the cause of justice umphs over the powerless though angry absolutism of the hereditary chamber.

### IRISH NATIONAL LEAGUE.

At a meeting of the London Branch of the Irish National League, held on Wednesday, the 10th inst., in the CATHOLIC RECORD office, Mr. J. J. Gibbons in the chair, it was moved by Rev. Dr. Coffey, seconded by Mr. John O'Connell, that the funds in the treasurer's hands, be transmitted to His Lordship the Bishop of London, with the request that His Lordthe 11th, the vote standing: O'Shea ship might be pleased to forward the same 1,017, Lynch 65. At the general election to His Grace the Archbishop of Dublin, the figures were : O'Connor 1335, Haslett for transference to the Irish Parliament. ary fund. This motion was unanimously carried, and the sum of £83. 3s. 5d. sterrequest of the Lesgue. His Lordship's letter accompanying the transmission of a future issue.

THE BISHOP OF PETERBOROUGH

We are happy to learn from late European exchanges, that His Lordship, the Bishop of Peterborough, Mgr. Jamot, was, on the 1(th ult., favoured with a special private audience of the Holy Father, on which occasion His Lordship made a generous offering of Peter's Pence on his own behalf and on that of the clergy and faithful of his diocese. The Holy Father received the good Bishop with every mark of kindness and with eager paternal solicitude made enquiring into the religious status of Canada, of A people that can show such unity of which even the smallest details interested to give the Sovereign Pontiff most consolsion to Ireland. Can any dispassionate man deny that Home Rule is at hand, in manner the contributors to Peter's Pence.

A VISIT TO THE WEST. We announced in our last issue th

on Wednesday, the 10th inst., His lor ship the Bishop of London held a confe Kent and Essex at Windsor. His Lor ship was accompanied thither by the Most Rev. Dr. Cleary, Bishop of Kingsto At the close of the conference the Bish of London addressed the clergy on t jubilee proclaimed for this year grace 1886 by our Holy Father the Por He instructed them as to its condition and exhorted them to give their peop He instructed them as to its condition and exhorted them to give their peoperery opportunity to put its occasio of grace and favor with God fullest profit. His Lordship then invit the learned Bishop of Kingston to a dress the clergy. The subject matt of the conference having been it treatise, De Actibus Humanis, Bish Cleary, after a few perliminary observations, proceeded to summarize as he on can the main points of that important as rather complex section of Moral Theorem and the main points of the tract, De Actib Humanis was lucid, searching and congrehensive, and pronounced by all present the ablest digast of a theologic treatise they had ever had laid beforthem. At the close of Bishop Cleary learned discourse, the Bishops as clergy were entertained at dinner the Very Rev. Dean Wagner of Windso In the evening a most interesting entertainment was given the visiting Bishop and clergy, by the pupils of St. Mary Academy, one of the leading and moflourishing educational establishmen in the Province. A correspondent favous with a few notes of the pleasant evening spent at St. Mary's on this happy occasion:

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On many occasions has the recreating hall of St. Mary's Academy, Winds resounded with hearty acclamations to illustrious guesis; but at no other tinave the efforts of worthy teachers a pupils been crowned with a more universal approbation than on Wednesday eving, February 10th. The tasty decotions, crimson and gold, were in strainarmony with the sunny countenantand blissful smiles of welcome. The soc was graced by the presence of His Loship the Bishop of London, and the Righer History and the Righert History and the Righert History and the ceremony, amit the solemnity of a "Campaigne March," the transporting spot from whence the transporting spot from whence is sounds vibrated and during which ceyes feasted on the glittering adornment the innecent countenances and the inflicent countenances children. The "Welcome to our illutrious guests" in the form of a choi programme, was introduced by a decla ation entitled "Absalom," in which to parting words of David to his waywe son were indeed rendered with a reability by the talented young lady, M Kittie Ralph, of Ogdensburg, N. Y. the gentleness and simplicity of 1 manners is added a voice sweet a musical which expressed in such tou ing tones the agony of the unfortun father as to cause tears to glisten in executed on the harp and piano by M Williams and Miss L. Williams, in manner that displayed a characteris manner that displayed a characteric talent of the young ladies. "How do to me the hour," a vocal duet by Misses Madden and Grenier, was sure with a delicacy and sweetness worthy the appreciation it ceived. "Warroll's Waltz," piano a guitairs, by the Misses Ra and Medbury proved a pleas change in the musical programme an only another instance of the attent paid to the art. The old Irish mek paid to the art. The old Irish meld "Come back to Erin," was certain favorite feature in the evening's entainment, sung by Miss Made (Harp acc. by Miss William.) "Priere Pelerins," a piano solo by Miss L. Vliams pronounced her a worthy canate for the gold medal expected at closing exercises in June. A declamat "Nobody's Child," by Miss Edna Criord, deserves particular mention, innocent countenance and winning v so completely fascinated the audie that ere she concluded there was m The old Irish melo so completely fascinated the audie that ere she concluded there was mean to make the transition of the man was to first to her Harp," was rendered in a mer most pleasing and perfect. The haccompaniment by A. Quellette met a success that would have reflected or upon a proficient. At the conclusion the interesting programme, the heart all seemed harmonized to joy, and a stof music, "Les Harmonieuses," burst in a chorus of voices that swelled festive scene to transport.

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The following is the address prese
by the pupils of St. Mary's Academy Right Rev. J. Walsh, D. D., Bishop of Lo My LORD:—With grateful smiles accents cheerful we gather here to are in the tide of memory the golden which finds a tender shepherd min

ing to his flock.

Faith brightens this picture, fo paints the likeness to Him who can minister and to save, and who, er ascended to His Father, gave His be Apostles the charge to teach His sweet words of peace and love. No more the Christian priest some desolate spot, where, upmol

No more the Christian priest some desolate spot, where, unmol He may offer to God a pure and Host. No more the followers of the cified are cast by Pagan Emper the wild beasts' fury: the cross humphed; and we rejoice to thin by your works and such as your the world enjoys the blissful peaknows to day.

Our music's echoes, in utterance and bright, declare this marvel, whose than we can say.

Beloved Bishop, in concludin would solicit two favors: Your

We trust that this projected enterprise

s not based on mere idle rumor. The

charter will most assuredly, if properly

applied for, be granted. There is room

for a railway in the belt of country pro-

posed to be traversed, and every promis

that capitalists could reasonably expect

that investment in such an undertaking

VILLAINLY EXPOSED

Under the heading of "A Scandalous

Outrage," the Globe of the 10th inst. pub-

lishes certain correspondence that has

aroused public attention to systematic

coundrelism that must at once be effectu-

ally stamped out. We give this corres-

(To the Editor of the Globe.)

SIR,-Two weeks ago there appeared in your paper the following advertise-

Wanted.—A young lady about twenty-one; good in figures and has some knowl-edge of the piano. Box 189, Montreal.

Tninking that the advertisement had

reference to some office work in a piano store I answered it. The first letter I

received I could not for the life of me understand the meaning of it, so I wrote again requesting the writer to state what the duties consisted of, and I now enclose, Mr. Editor, this letter. I think that a man

of that character—a low, mean being, should be exposed in his endeavours to entice young girls. I presume I am only one of the hundreds of girls that have answered it. Just imagine the feelings of a respectable girl reading such a vile, filthy letter. I therefore enclose you the letter and you can make whatever use of

letter and you can make whatever use of it you wish. Yours truly, Toronto, Feb. 1.

We cannot soil our pages with the re

production of the vile latter, even with

the Globe's eliminations, sent by the black-

hearted seoundrel who runs box 189, to

the young lady who sent the above to our

Toronto coutemporary. It is appalling

to think that the post office should be

used for any purpose so base, and shows

pondence in part. It speaks volumes:

will prove amply remunerative.

H 6.

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A VISIT TO THE WEST. .

We announced in our last issue that on Wednesday, the 10th inst, His lord-ship the Bishop of London held a confer-ence of the clergy of the counties of Kent and Resex at Windsor. His Lord. ship was accompanied thither by the Most Rev. Dr. Cleary, Bishop of Kingston. At the close of the conference the Bishon of London addressed the clergy on the jubilee proclaimed for this year of grace 1886 by our Holy Father the Pope, He instructed them as to its conditions, and exhorted them to give their people every opportunity to put its occasions of grace and favor with God to fullest profit. His Lordship then invited the learned Bishop of Kingston to address the clergy. The subject matter of the conference having been the treatise, De Actibus Humanis, Bishop Cleary, after a few perliminary observations, proceeded to summarize as he only can the main points of that important and rather complex section of Moral Theology. His synopsis of the tract, De Actibus Humanis was lucid, searching and comprehensive, and pronounced by all present the ablest digest of a theological treatise they had ever had laid before them. At the close of Bishop Cleary's grace 1886 by our Holy Father the Pope. treatise they had ever had laid before them. At the close of Bishop Cleary's learned discourse, the Bishops and clergy were entertained at dinner by the Very Rev. Dean Wagner of Windsor. In the evening a most interesting entertainment was given the visiting Bishops and clergy, by the pupils of St. Mary's Academy, one of the leading and most flourishing educational establishments in the Province. A correspondent favors us with a few notes of the pleasant evening spent at St. Mary's on this happy occasion:

On many occasions has the recreation hall of St. Mary's Academy, Windsor, resounded with hearty acclamations to its illustrious guests; but at no other time have the efforts of worthy teachers and pupils been crowned with a more univerpupils been crowned with a more universal approbation than on Wednesday evening, February 10th. The tasty decorations, crimson and gold, were in strange harmony with the sunny countenances and blissful smiles of welcome. The scene was graced by the presence of His Lordship the Bishop of London, and the Right Rev. Bishop of Kingston, accompanied by some seventeen of the clergy. We were ushered with all due ceremony, amidst the solemnity of a "Campaigne March," to the transporting spot from whence the sounds vibrated and during which our eyes feasted on the glittering adornments and the innecent countenances of and the innccent countenances of children. The "Welcome to our illustrious guests" in the form of a choice programme, was introduced by a declamation entitled "Absalom," in which the parting words of David to his wayward son were indeed rendered with a rare ability by the talented young lady, Miss Kittie Ralph, of Ogdensburg, N. Y. To the gentleness and simplicity of her manners is added a voice sweet and musical which expressed in such touching tones the agony of the unfortunate father as to cause tears to glisten in the eyes of those present. This was followed by "The Last Rose of Summer," executed on the harp and piano by Miss Williams and Miss L. Williams, in a manner that displayed a characteristic talent of the young ladies. "How dear to me the hour," a vocal duet by the Misses Madden and Grenier, was sung with a delicacy and sweetness well with a delicacy and sweetness well worthy the appreciation it re-ceived, "Warroll's Waltz," piano and guitairs, by the Misses Ralph and Medbury proved a pleasant ceived. "Warroll's Waltz," piano and guitairs, by the Misses Ralph and Medbury proved a pleasant change in the musical programme and is only another instance of the attention paid to the art. The old Irish melody, "Come back to Erin," was certainly a favorite feature in the evening's entertainment, sung by Miss Madden (Harp acc. by Miss William) "Priere de Pelerins," a piano solo by Miss L. Williams pronounced her a worthy candidate for the gold medal expected at the closing exercises in June. A declamation, "Nobody's Child," by Miss Edna Craw."

We are in receipt, of a copy of a starve-ling and diminutive daily published in the county of Waterloo, with which we to extend the hours of polling at all municipal and legislative elections in cities, towns and villages, by having voting commence at 6 a. m. and closing at 7.30 p. m. With the principle of Mr. Ermatinger (East E'gin) has before the Legislative Assembly a bill proposing to extend the hours of polling at all municipal and legislative elections in cities, towns and villages, by having voting commence at 6 a. m. and closing at 7.30 p. m. With the principle of Mr. Ermatinger (East E'gin) has before the Legislative Assembly a bill proposing to extend the hours of polling at all municipal and legislative elections in cities, towns and villages, by having voting commence at 6 a. m. and closing at 7.30 p. m. With the principle of Mr. Ermatinger (East E'gin) has before the Churchman Feb. 4. Gommons of Canada. Mr. Anglin's form The Dominion Churchman Feb. 4. Gommons of Canada. Mr. Anglin's form the desidence of the Boutour of Wr. Commons of Canada. Mr. Anglin's common of Canada anglin, late speaker of the House of Commons of Canada. Mr. Anglin's form The Dominion Churchman Feb. 4. The Domi only another instance of the attention paid to the art. The old Irish melody, "Come back to Erin," was certainly a favorite feature in the evening's entertainment, sung by Miss Madden (Harp acc. by Miss William.) "Priere de Pelerins," a piano solo by Miss L. Williams pronounced her a worthy candidate for the gold medal expected at the closing exercises in June. A declamation, "Nobody's Child," by Miss Edna Crawford, deserves particular mention. Her innocent countenance and winning ways so completely fascinated the audience that ere she concluded there was not a so completely assumed the audience that ere she concluded there was not a heart unwilling to adopt her whilst Miss Zoe Ouellette's solo, "The Blind Girl to her Harp," was rendered in a marner most pleasing and perfect. The bary accompaniment by A. Ouellette met with a success that would have reflected credit upon a proficient. At the conclusion of the interesting programme, the hearts of all seemed harmonized to joy, and a strain of music, "Les Harmonieuses," burst forth in a chorus of voices that swelled the

in a chorus of voices that swelled the festive scene to transport.

Miss K. Ralph then delivered an address to His Lordship the Bishop of London, to which he responded in his usual kindly manner. His words of encouragement on the occasion only deepened the reverence and esteem with which his people regard him. Then granting them the desired holiday, he called upon the Bishop of Kingston to respond to an address in which the pupils greeted him most heartily and begged leave to add that when in the future their minds should revert to the past, not the least happy in their school

the past, not the least happy in their school
The following is the address presented
by the pupils of St. Mary's Academy:
Right Rev. J. Walsh, D. D., Bishop of London.
My Lord:—With grateful smiles and
accents cheerful we gather here to anchor
in the tide of memory the golden day in the tide of memory the golden day which finds a tender shepherd minister-

ng to his flock.

Faith brightens this picture, for she paints the likeness to Him who came to minister and to save, and who, ere He ascended to His Father, gave His beloved Apostles the charge to teach His own sweet words of peace and love. No more the Christian priest seeks some desolate spot, where unmolested.

No more the Christian priest seeks some desolate spot, where, unmolested, He may offer to God a pure and Holy Host. No more the followers of the Crucified are cast by Pagan Emperors to the wild beasts' iury: the cross has triumphed; and we rejoice to think it is by your works and such as yours that the world enjoys the blissful peace she knows to day.

knows to day.
Our music's echoes, in utterance sweet nd bright, declare this marvel, which is more than we can say.

Beloved Bishop, in concluding, we would solicit two favors: Your Lord-

ship's blessing, which fills with peace our youthful hearts, and a daily memento during the Adorable Sacrifice.

Your grateful children,
THE PUPILS OF ST. MARY'S.
Windsor, Ont., Feb. 10, 1886.
On Thursday, the 11th, the Bishops of London and Kingston visited Assumption College, Sandwich. This fine educational establishment, which in a comparatively short time has won a foremost place amongst the educational institutions of Canada, is, as our readers know, in charge of the Basilian Fathers, the Rev. Father O'Connor, undoubtedly and unquestionably one of the leading and most successful of the educationists of the present day—the very ideal of a

and unquestionably one of the leading and most successful of the educationists of the present day—the very ideal of a college president—combining kindliness, with firmness, discretion with decision, conservative and yet progressive, his heart in his work, and his sole aim to do good, holding the responsible post of Superior.

After dining with the precident and faculty, the bishops received a very hearty greeting from the students, who presented the following well conceived and neatly worded address:

My Lon,—Before you go out from our midst suffer the boys of the college to tell you how grateful they are for the honor your visit does them. Not that it is a new thing for you to visit us; you have always done so. Time and again and many times each year you have come amongst us to bear living witness to the affection in which you hold us, and to cheer us in our studies by brave and loving words of encouragement and hope. Your present visit, however, differs from its forerunners because it brings to us an increased honor in the presence of the its forerunners because it brings to us an increased honor in the presence of the distinguished prelate who bears you com-pany. Your kindly heart would not suffer you to allow him to pass out of your diocese without introducing him to your college boys. We thank Your Lord-ship for this new and flattering favour and we beg you to convey to our distin-guished visitor our high sense of the nonour his presence confers upon us. Assure him in our name that we tender Assure him in our name that we tender him the hearty greeting of college-boys, a greeting to which, we believe, he is no stranger, and the thoroughness of which experience has taught him to appreciate. We would have him bear away with him a conviction that, upon Canadian, not less than upon Irish, soil, college boys are frank and true, and that, where they promise gratitude, they are loyal to keep their word.

their word.
This message we beg Your Lordship to convey to him with the expression of our thanks. And with this request we venture to couple our hope and our prayer, that hereafter, as to day and in the past, you may find it a pleasure to meet your college boys face to face to tell them of your love, and to bear away from each visit a renewed conviction that love has begotten love, that where the heart of the Father and Pastor had sown in affection, it had reaped the harvest of largest gratitude.

vest of largest gratitude.

After happy replies from the Bishops of London and Kingston, and the usual grant of a holiday, an announcement received with prolonged applause, this ceived with prolonged applause, this pleasant and auspicious visit to Western Ontario's leading collegiate establishment was brought to a close. Thursday, the 10th of February, 1886, will, of a truth, ever remain a red letter day in the annals of Assumption College.

RELIGIOUS JOURNALS.

We are in receipt of a copy of a starve-

nig is a thing of the past. It would be a pity to see it go.

(3) Papers that claim to be religious should stick to religion and leave politics alone. We know of one so called religious paper whose list of Berlin subscribers has been considerably reduced because of its extreme violence on the political issues of the day.

Now, while the paragraphs relating to the small porkers and idle grangers and to the "thing of the past" weather are unmarked, that relating to religious journals is very carefully crossed-evidently for our special benefit. We beg respectfully to submit, on our part, that an editor who knows nothing of politics, in the true sense of that much abused word, and very little of religion in any sense of an equally misapprehended and misapplied term, is not one qualified to lecture us on our duty. We have, furthermore, much pleasure in informing him that for the one "crank' individual whose name we have gladly erased from our list, and who evidently gave the editor of the Waterloo paper his information, we have had many accessions to our list even from that county. To the individual in question we would say that unless he reins himself in, we will apply to him bit and bridle so efficaciously as to render the straight jacket unnecessary.

NEW RAILWAY PROJECT.

We are highly pleased to notice by the Ottawa Free Press that a meeting of capitalists will shortly be held at the Russell House, Ottawa, to make arrangements to apply for a charter to build a railway from Arnprior to Iroquois via Ottawa. The route to be traversed will, it is said, be approximate to that mapped out under Dr. Bergin's charter, granted for a road from Cornwall to Ottawa, thence to Arnpior, and thence via Eganville to Sault Ste Marie. The Free Press well says : "Between Ottawa and Amprior this road would pass through four of the rich-est and most fertile townships in Ontario,

the necessity for strictest surveillance in newspaper offices in the publication of any such advertisements as that of Box 189. We are pleased to learn that the postmaster of Montreal is investigating the matter of the scandalous letters sent from this now memorable "Box 189," and that he will spare no trouble to bring the mis creant to justice. We hope that Mr. Lamothe will have the full assistance of Sir A. Campbell and Mr. Secretary

EXTENSION OF POLLING HOURS.

Mr. Elmatinger (East Elgin) has before ling and diminutive daily published in the Legislative Assembly a bill proposing should be the same in town and country. If the rural polls were to close at 5 p. m. and the count were at once made, the result would very materially effect the contest in cities, towns, and villages. The proposed measure is in this regard defective, in so far, at all events, as Parliamentary elections are concerned. Ample time would, in our estimation, be given every one to vote, were the polls in town and country to open say at eight a. m. and close. at the very farthest, at 8 p. m. We hope to see Mr. Ermatinger's bill, thus amended, become law.

SCOTT ACT ENFORCEMENT.

We are in thorough accord with the Toronto World in believing that the quietest way to bring about the repeal of the Scott Act is by attempting its rigorous enforcement. The act has been found unworkable in Western Ontario, and many who voted for it are now sighing for its repeal. The World says:

"We are therefore quite willing that Mr. Mowat should aid in such an attempt at the expense of the counties which have adopted it. The task is morally a delicate one, and tull of danger from a party point of view, but it is one which we are willing to see undertaken, as a step towards repeal. Let Mr. Mowat appoint fair minded magistrates and inappoint fair-minded magistrates and inspectors—no partizans or informers—in the Scott Act counties, and let these counties pay those officials their salaries. If the act can be enforced upon such conditions well and good. Its opponents are prepared to abide the issue. But no true friend of Mr. Mowat will advise him to take money out of the provincial to take money out of the provincial treasury for the local purposes of any county. It will be time enough for the province to pay Scott Act officials when the province shall have adopted the act."

The Province as a Province has nothing whatever to do with the Scott Act or its enforcement. If the counties that have passed the Scott Act want police magistrates to enforce it, let them pay to have recourse to forgery in de for their magistrates. Not one cent even their most cherished views.

should be given from Provincial funds to viz., Fitzroy, Huntley, March and Nepean. viz., Fitzroy, Huntley, March and Nepean. There is probably no section of Outario that presents fewer engineering obstacles than the country through which this road will be built. There are only two streams to be bridged, viz., the Mississippi and the Carp. This project has been in contemplation for eight or ten years. The cutting and filling would be almost insignificant so level is the lay of the country. Should a charter be granted it is probable that the construction of the road would be proceeded with at an early day."

We trust that this projected enterprise their salaries. Let the counties that have passed the act, and the Dominion Gov. ernment responsible for its enforcement settle the matter between themselves.

BALLYKILBEG RAMPANT.

We read in the London Universe that Johnson, of Ballykilbeg, the ignorant and fanatical spokesman of the lowest strata of barbaric Orangeism, lately gave notice in the House of Commons of his inten tion to ask the Secretary for the Colonies whether it was true that Sir A. Shea, who had been appointed Governor of Newfoundland, was, previous to that appointment, the leader of the Catholic party in the House of Assembly, and whether he was responsible for a miscarriage of justice in that colony when an unarmed assembly of Orangemen was fired upon. The Universe says of the man of Bally-

"Bould Johnson, of Ballykilbeg, is bound to make himself heard. In spite of his snubbing by Mr. Sexton, he is at it again. His soul is in arms because Sir Ambrose Shes, a mere Papist, has been made Governor of Newfoundland. There made Governor of Newfoundland. There are a set of his ranting frieads, the Orangemen, in the cod-fish colony, and Sir Ambrose, who had been leader of the Catholic party in the House of Assembly, mortally offended the brethren, from the Grand Master down to the meanest variet in the lot, by causing justice to be inflicted upon them when they wishelved. Mr. H. lot, by causing justice to be infinited upon them when they misbehaved. Mr. H. Gill, M. P., checkmated the notice of motion of the Ballykilbeg hero on this matter in Parliament by following up with another referring to the disloyal conduct of the underbred Canadian Orangement at the time of the wigit of the Pripagement at the time of the wigit of the wigit of the wigit of the Pripagement at the time of the wigit of the Pripagement at the time of the wigit men at the time of the visit of the Prince of Wales."

Ballykilbeg is well aware of the fact that Irish Catholics are not in the habit of firing upon unarmed men, or even upon armed men except in self-defence. The ruffianly and blood-thirsty conduct of the Newfoundland Orangemen, for the past few years especially, is too well known on this side of the Atlantic to need specific denunciation at our hands. Deeds of brutality and none others are so clearly associated with Orangeism in its corporate character, that nothing humane, noble or Christian can be therefrom expected Many Orangemen are, we cheerfully admit, better than their system, but the system itself is a curse to any land.

THAT FORGERY AGAIN.

We last week declared the alleged letter of Cardinal Manning to Lord Robert Montague, a religious pervert and political reprobate, published in the Globe some weeks ago - a plain, palpable and unquestionable forgery. We are most happy to perceive that His Grace the Archbishop, inwilling that any mind should be poisoned by such diabolical misrepresentations, writes the Globe on the subject of this clearly forged letter. His Grace says : Sir, - Would you permit me a few lines in your journal, not indeed to continue a

controversy, but to give an emphatic denial as to the genuineness of the letter purported to be from His Eminence Cardinal Manning, dated 1883, published honour of knowing the Cardinal very in-timately, having had many long conver-sations with him, particularly during the Council of the Vatican and frequently since. The letter, like an overdose of poison, carries with it its own antidote. I will send to His Eminence this let-ter alleged to be his, but he will, I suppose, be not much surprised as it in these days of forgery and false quotations, and though the Cardinal may pronounce it a forgery yet it will be quoted again and forgery yet it will be quoted again and again. Truth, according to the old saying, seldom overtakes a lie with its seven league boots, and a lie will do a certain amount of harm, hence it is sent on its errand. Cardinal Newman time and gain repudiated an alleged saying of his that the English Church was the bulwark "that the English Church was the bulwark of Christianity," and yet it is quoted as his even at public meetings. The Archbishop of Philadelphia denied that he ever said or wrote "that the Catholics when they would be strong enough in the United States, would not tolerate the Protestants." This was said to have been rabblished in a newspaper called The Steen. published in a newspaper called The Shepwhen the present Archbishop of Philadelphia was Father Ryan, of St. Louis. Now, this alleged assertion of Father Ryan's carries its own refutation with it, for it would be most unlikely that a Prelate of the Catholic Church would be so simple as to give utterance to a sentiment which was calculated to do so much harm to his Church, especially in the United States. Yet this alleged article of the St. Louis journal, quoted as true, was often repudi-ated, and as often repeated. The letters addressed to me lately show the need that our Protestant friends had of being put our Protestant friends had of being put on their guard against false representa-tions. All Protestants, however, are not alike. John Joseph Lynch, Archbishop of Toronto.

His Grace closes by a postscript statng that he will publish Cardinal Man ning's reply to his letter. The enemies of the Catholic Church are ever ready to use forgery, calumny and falsehood in any and every form to gratify their hostility to the truth. The shield of the soldiers of Holy Church is truth, that of its foes mendacity and fraud. dinal Manning's reply to Archbishop Lynch will, we have not the slightest doubt, produce very happy results among the many fair-minded and enlightened non-Catholics of Ontario who would score to have recourse to forgery in defence of EDITORIAL NOTES.

WE ARE pleased to see that our friend, Mr. A. Forster, of M. B. Perine & Co., Doon, an active member of the C. M. B. A., has become a member of the Toronto Board of Trade.

THE FOLLOWING table will, we trust, fully meet the scope of "A Subscr.oer's'

enquiry: Cath pop. 15,716 7,134 4,451 2,164 Total pop. 86,415 Hamilton......35,961 

These figures are taken from the offi cial report of the census of 1880 81.

WE HAVE companions in misfortune. Sir A. Campbell, Postmaster General and "Leader of the Senate," has banished two other papers from the department he now rules, but which will soon know him no more. They are both French journals, Le Progres de l'Est and L'Union des Cantons de l'Est. What nobleness of soul in this great man? He has not changed since he secured the cancellation of the late Mr. James O'Reilly's appointment to the County judgeship of Frontenac. He is as anti-French as he is anti-Irish, and is both because he is thoroughly anti-Catholic,

THE Pontiac Equity publishes in its last issue what it terms Mr. Poupore's "admirable" letter which appeared in our columns three weeks ago. It does not see fit, how ever, to give the people of Pontiac the benefit of our remarks on that letter. The diminutive Orange organ is too deeply imbued with the spirit of fair play t take such a course. Did the Equity in this instance act on Mr. Poupore's advice? If so, the advice reflects little credit on the giver, and must be put down to the credit of an overweening egotism or a blind partisanship. We will take good care, however, that our rejoinder will reach the people of Pontiac.

A CORRESPONDENT from Amherstburg informs us of the good standing of the Catholic schools of that town, and the ready and general appreciation by the people of the zealous ministrations of the priests. We are glad to learn from him that the feast of St. Blasius, Bishop and Martyr, celebrated on the 3rd inst., was observed with such impressive solemnities in Amherstburg, which parish has been for some time fearfully scourged by that dread disease diphtheria. We join our correspondent in hoping that, through the merits and intercession of this great saint, the parish of Amherst burg will be forever freed from the presence of this malady.

WE ARE much pleased to notice that mong the speakers at the late York County Law Association dinner was Mr. F. A. Anglin, son of the Hon. T. W. Anglin, late speaker of the House of association upon the success it had already achieved. It was gratifying to note that its constitution was framed in a democratic spirit, and that no arbitrary power was permitted to intervene. The association would conter manifold advantages upon its members, which would be even more fully appreciated as time rolled on."

WE ARE pleased to learn from the Ottawa Free Press that the work of construction on the Pontiac Railway is to be rapidly prosecuted. Mr. Light, government inspector for the province of Quebec is, says that journal, now going over the line of the Pontiac and Pacific junction railway. Since the work of construction was commenced last fall the company had to contend with very many difficulties. It is expected that the roads will shortly be finished as far at least as the township of Mansfield. Mr. William Hodgins has commenced work on a sixteen-mile contract west of Shawville, and will employ some 80 men. Work will also shortly be commenced at a cutting near Campbell's Lake. The whole of this contract is to be completed next summer. Consignments of freight are now being received at Shawville, and it is believed to be the intention of the company to commence running a mixed train between that village and Aylmer. Telegraph poles

Chicago to disperse for this year at least with the usual St. Patrick's day paradeand to send the money thus economized to Ireland. "Why a man should consider art.

it patriotic, or loyal, to wade around through the slush of spring or the dust of summer, with bands and banners, and sashes, and other gewgaws that cost bim money which he can often ill afford, passes our comprehension. There is nothing positively wrong in it, but it involves a waste of time, money and energy that might be profitably expended in some other way for the benefit of the cause which the processionists profess to have at heart. No race on earth is more patriotic than are the English and the Scotch. The latter, too, can be as boisterously jolly around the festive anniversary board as their Irish cousins, but the Scotch and the English long ago voted the procession a bore. The St. Patrick's day parade is obsolete in Toronto, but the good saint is annually honored here all the same." While we agree with the World that the Irishmen of Chicago have done a wise thing, we cannot subscribe to its view that parades are necessarily purposeless. The St. Patrick's day parades have in many places done positive good. In most of our cities and towns they would now, however, be useless displays. There are few places in Canada where the custom of parading on the 17th of March is kept up.

ondence of the CATHOLIC RECORD.
FROM RAT PORTAGE.

DEAR SIR,-I have no doubt whatever but that you are well aware that there is such a place as Rat Portage, yet the people of the North-West, amongst whom people of the North-West, amongst whom your paper chiefly circulates, have but a faint idea of the progress, both spiritually and temporally, that have been made in our town's growth, within the past three years. We have a truly nice Church, accommodating an attendance of over 250, and our worthy pastor, Rev. Father Beaudin, is most untiring in his labors of love for the children of his flock. We have a separate school, for which, at the beginning of this year, we found it necessary to engage the services of a second teacher, and everything in connection with it works most satisfactorily. We have a Temperance Society, under the name of the "Catholic Temperance Society of Rat Portage," and the members give monthly musical and dramatic entertainments. These are so well supported that each time we have been obliged to move to a which, at the beginning of this year, we time we have been obliged to move to a larger hall, in order to afford accommodation to our increasing numbers-a fact most gratifying to those who take part in the performances, as it affords a strong proof of how their efforts to promote proof of how their efforts to promote social good will amongst us are appreciated. The C. P. R. is a very important factor in the improvement of the place, and we cannot let the opportunity pass without contributing a word in its praise. The employees here have just started a Library and Reading Room at the depot, and on the 27th instant they held an opening meeting. The chairman of the Library presided, and introduced the Rev. Mr. presided, and introduced the Rev. Mr. Funden, minister of the English Church, who gave an eloquent address upon the subject of the benefit to be derived from Reading Rooms and Libraries. The officials of the C. P. R. have taken great interest and have encouraged the employees by furnishing the room, which possesses a very handsome bookcase, fine benches and tables, good lamps and water tank, all, in fact, that can make the room an all praise, and merit the thanks of the community for making it a success. Rat Portage shows that there is in it the stuff to build up a future for itself and extends a Coad Mille Failthe to all that touch her shores.

Correspondence of the Record. FROM GUELPH.

THE CHURCH OF OUR LADY.

THE CHURCH OF OUR LADY.

The contractor for the completion of this beautiful edifice, one of the finest in Canada, is preparing the stone, so as to begin work on the building early in the spring. He employed a large number of workmen during the past season. The work on the new part has been carried to the floor of the Church, and it is expected to build up to the roof during the coming season.

E. J. O'Brien, Esq., the distinguished artistic wood carver and designer, has been chosen by the Ontario School of Art to represent that institution, in

Art to represent that institution, in wood carving and carving in relief, at the Colonial exhibition. He has already sent a choice selection of his work to be shown at the examination of the School at Toronto in March. It will then be shipped to the Colonial exhibition, in London, England, next May. The work consists of flowers, fruit, game, animals, hunting scenes, &c. Previous to being sent to Toronto the display was shown sent to Toronto the display was shown at the free library here and recieved the hearty encomiums of all who saw them. A short time ago I had the pleasure of visiting Mr. O'Brien's studio, and inspected some beautiful speci-mens of his work, also intended for the Colonial exhibition, consisting of a set of piano legs, a lyre, vase of flowers and whise and Almer. Telegraph poles have been put up as far as the iron is laid. The village council of Bryson, the county seat, are to petition the company to have a station located within two and a half miles from the village.

The Toronto World notes with approval the determination of the Irishmen of Chimer Provincial and other exhibitions. Mr. O'Brien is teaching a class of ladies and gentlemen on carving and free hand drawing under the auspices of the Free Library, and the progress of his the Free Library, and the progress of his pupils has been so good that he intends to send some specimens to the exhibition along with his own. He has evidently carved his way to the pinnacle of his

### NEWS FROM IRELAND.

Dublin.

If Ireland had Home Rule, the London barristers would lose a large amount of overpaid work. In hopes of preventing the loss which would be sustained by the withdrawal of the Irish Bills from the English Parliament, Mr. Macnaughton, Q.C., M.P., has been appointed to present to Parliament a potition of the barristers and students of the Inns of Court, in thambers in and near Lincoln's inn in lefence of the Union between Great Brittin and Ireland, and for the protection of open subjects.

ain and Ireland, and for the protection of loyal subjects.

On January 17th, Sir Thomas Esmonde left Kingston by the mail boat Ireland en route for London, to enter upon his Parliamentary duties. The tadies of the premier township availed themselves of the opportunity to present the member for Seath Dublin with an address, and to wish him a hearty "God speed." Before the arrival of the train, the Kingstown brass hand marched to the pier at the head of an enormous concourse of people, and played a choice selection of National airs. About two hundred ladies assembled on board, and on the arrival of Sir Thomas, Mrs. Wm. Keegan came forward and read the address. Sir Thomas Esmonde briefly thanked Mrs. Keegan and the ladies of Kingstown for the great honor they had conferred on him, which he fully appreciated. He was sorry that the shortness of time at his disposal prevented him from replying as he would wish to.

Kildare.

Kildare. On January 18th, the Monasterevan Chapel was entered, and the Communion plate and altar decorations stolen. The Dublin police, on the following day, arrested a man named James Slavery, with three of the stolen chalices in his

"Don't come without it." Such was the mandate sent by Arthur McMurrough Kavansgh to his tenants recently, when demanding the rent, and the reply given to this was the assembling of the tenantry under the presidency of Rev. Father Ferris, P.P. They asked for a reduction of rent, but this reasonable demand was refused, and a miserable 10 per cent. offered, which the tenants declined as wholly inadequate. It was no wonder, indeed, that the good pastor, knowing the condition of his poor, suffering and oppressed people, should have denounced in thunder tones as occult robbery to demand rent from other sources, the land not having made it this year. The landlord and the Government could not extract from them what they had not. He called upon all friends to shut their doors against those striving to borrow money to satisfy such a debt—he might say a felonious to dutiful sons; felonious to innocent daughters; felonious to faithful wife; felonious to dutiful sons; felonious to all Christian society; felonious to the lives and fortunes of the people of the country. Brave, noble, and courageous words these, which could not fail to find a ready response in the minds and hearts of a generous tenantry. Rev. Thomas Staples also stood beside his people, and delivered a stirring address, counselling them that "self-preservation is the first law of nature."

receiving double rent for the river.

A novel case of boycotting has occurred at Corroughalla, near Glanworth, recently. A man named Tobin has incurred the odium of the people of the locality in consequence of having, it is alleged, grabbed a farm in the neighborhood. A son of Tobin's presenting an appearance at the Corroughalla National School, the pupils left the school in a body, and refused to return until Tobin's son was removed. The objectionable youth has now withdrawn, and the pupils attend as heretofore.

withdrawh, and the pupils attend as neretofore.

The tenants on the property of Miss
O'Geran, at Monanimy, had recently some
difficulty with their len'llady as to the
rent which they ought to pay in the present depressed season. They asked for an
abatement of their present rents and were
trefused. Writs were served on them for
the amounts due, and proceedings were
about to be taken to recover the rents,
but the Rev. R. Ahern, P. P., intervened,
and the result was that an abatement of but the Rev. R. Ahern, P. P., intervened, and the result was that an abatement of 25 per cent. was allowed by Miss O'Geran. The tenants of Mrs. Eugene Downing, of Killarney, at Ballincarrig, near Killarullen, were also allowed 20 per cent. off their indicial rents for the late gale.

pound. The tenant owes but one year's rent, £119, the Poor-law valuation being £89. The Sheriff visited several other holdings on the Kenmare property, but no cattle could be found, being apparently driven off the lands. Several of the tenants have already disposed of their stock. Moristry's cattle were sold at the pound, on Jan. 18th, and were bought in for the tenant for £46. Limerick

Limerick.

Some nearly burst-up old fog-horns down in Limerick are in a bad way, too, over the condition of the country, and shout themselves black in the face for coercion. They held a meeting of twenty-five, all told, at the George Hotel, in that city, on January 16, and among the two dozen State physicians were such popular and trust-worthy practitioners on the body politics as James Spaight (the ever beaten), the Knight of Glin, and Viscount Guillemore. Lord Massy, who presided, would have nothing but stripes and chains for Ireland, while he and his co-conspirators had he declared, love and loyalty for England, which he hoped, would never be extinguished until they crased to breathe. How the English must admire white-livered mongrels of this stamp; and how well calculated is their language and conduct to gain for them consideration from popular power in the day when it triumphs.

Clare. Clare.

Clare.

At Kilrush several serious conflicts have recently taken place between the laborers in several districts and the farmers regarding the erection of cottages for the latter class, arising on the occasion of Mr. Considing, the engineer to the board, visiting the localities to prepare the necessary maps and plans for the scheme to be considered on the 26 h instant. The majority of the farmers are entirely opposed to giving any concession to the laborers, and have determined to oppose cottages to the end. In several instances the farmers have determined to have him sammoned as a trespasser. In other districts the farmers have compelled the laborers to sign agreements that they do not want cottages, under threats of immediate eviction. Farmers have also threatened to resign out of several branches of the League if the latter side at all with the laborers.

Waterford.

Waterford.

On Jan. 21, at Portlaw, where the Crown was prosecuting a number of persons under the musty statute of Edward III., two witnesses swore that when the Parish Priest on the occasion that the alleged offences were committed, endeavored to avert a collision between the people and the police, a zealous Head-constable threatened to drive his bayonet through the clergyman, and actually presented the weapon as if to carry out the threat. The people are now being prosecuted for not having controlled their excitement on hearing sach language. Annother witness swore that he heard the Head-Constable ordering his men "to tear to pieces like a dog," a boy who was ringing the chapel bell. These prosecutions had been going on for more than a week, the object being to discover whether certain persons cried "boo" to the police and rang a bell. Could the force of folly go much further? Evidently the Crown lawyers have very little serious crime to deal with when they spend their time and the public money in this fashion.

Antrim.

a word team, when we midd a word team in the word team in

Viscount Cole, the heir of the Earl of Enniskillen, Grand Master of the Orange Society, is still very sore over the result of the Fermanagh elections. Speaking of Florence Court, a few days ago, to a gathering of "loyalists," he said he had no objection to Catholics as individuals, but he had to the Catholic body, because Catholics were under the thumb of their priests, and having no free will of their own, were all obliged to do what the priests told them, even in political matters! This audacious misstatement furnishes a fair test of the intelligence of his "loyal" audience, seeing that it seems to have been swallowed by them without a gulp or a murmur. But Viscount Cole did not stop at mere calumny, which is appar. Rerry.

A large meeting of the respectable inhabitants of Tralee, washeld on Jan. 17th, over which Dean Coffey presided. The object for which the meeting was called was to devise some means of giving employment to the starving laborers of the town. A subscription list was opened, and remunerative employment to the distressed will be given as zoon as possible. Many seizures of cattle were effected on Jan. 16 h, on the Kenmare estate, for rent. Sub-Sheriff Hartnett, some bailiffs and police proceeded to the holding of Daniel Moriarty, near the town, and seized on nine mileb cows, which were subsequently put into the Killarney

poor. He was a friend and supporter of to Connell, and forty years ago presided at a Tenant Right meeting, and any movement for the benefit of creed or country always had his warmest support.

Maye.

On Jan. 18, the Deputy Sheriff for Mayo, accompanied by a large force of police, proceeded to the village of Lecarrow, near Ballyhaunis, for the property of the Rev. Mr. Wallace, of Dublin. There was no opposition offered, and the proceedings were quietly carried out. The tenants in both cases were re-admitted as caretakers. It may be mentioned that one of the tenants owed five years' rent, and was offered a settlement by the agent, and was offered a settlement by the agent, and was offered a settlement by the agent, but this the tenant was unable to do.

A number of Lord Mayo's tenants having passed at a public meeting a resolution, asking for a reduction in rent, the landlord wrote to his sgent the abatement; whereupon iurther resolutions were passed, expressing disappointment at Lord Mayo's refusal, and requesting the members for the county to represent to the price of the county to represent to the land Act so as to include leaseholders within its provisions.

Lettrim.

The people of Drumlease parish sympathized so deeply with Charles Cullen, who was heartlessly evicted by James Jameson a few days after Christmas, that they determined to build a house for him at Dromahair, thus to do him a practical service, and also to show to the world their abhorrence of exterminators, be they lords of broad acres or cottagers at six-libration by the senting remainded the labor of broad acres or cottagers at six-libration by the senting remainded the labor of the senting remainded to build a house for him at Dromahair, thus to do him a practical service, and also to show to the world their abhorrence of exterminators, be they lords of broad acres or cottagers at six-libration of broad acres o

Leitrim.

The people of Drumlease parish sympathized so deeply with Charles Cullen, who was heartlessly evicted by James Jameson a few days after Christmas, that they determined to build a house for him at Dromahair, thus to do him a practical service, and also to show to the world their abhorrence of exterminators, be they lords of broad acres or cottagers at six pence per week. January 18 was the day fixed for the good work, and, notwithstanding that the ground was deeply covered with snow, they assembled in hundreds, and, accompanied by their band, marched to Dromahair. Here they were met by a very large party from Killinumery, also accompanied by a band. Both parties proceeded to the scene of so operations, and a good substantial house band, marched to Dromahair. Here they were met by a very large party from Killinumery, also accompanied by a band. Both parties proceeded to the scene of operations, and a good substantial house was built, roofed and thatched. Timber for the roof and straw for thatch were very generously supplied by Mr. P. Tahanny, of Greenawn Cottage. To show their high appreciation of Mr. Tahanny's spirited action the two bands discoursed national music in front of his house for upward of an hour.

SCIENTIFIC TRUTH!

Regarding the Functions of an Important Organ.

OF WHICH THE PUBLIC KNOWS BUT LITTLE WORTHY CAREFUL CONSIDERATION. To the Editor of the Scientific American :

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprojudiced except in favor of TRUTH. It is needless to say, no medical journal of "Code" standing would admit these facts, for very obvious reasons.

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whining to England to save them from their own countrymen in a native legislature, and at another moment shricking that they must have gore if a Parliament be established in Dublin. At two meetings, one by daylight and the other by gaslight, held in Belfast, on Jan. 18, as much vile nonsense was let off in a few hours as would do a lunatic asylum for a year. The day meeting was a failure in point of numbers, although a titled noodle in the person of the Earl of Ranfurly was in the chair.

Fermanagh.

describe its interior.

We find it to be of a reddish brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the atteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the

and yet they have never there had a pair

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this

convey the sensation of pain. Why this is so we may never know.

When you consider that their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life can not be expected when so vital an organ is impaired. No wonder that some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how

tional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no

Very peaceful the place is, and solely For pitious lamenting and sighing And those who come litting or dying Alike from their hopes and their lears; Full of cyprus-like shadows the place is, And statues that cover their faces; But out of the gloom sole lines the holy And beautiful Fountain of Tears.

And it flows, and it flows with a motion So gentle and lovely and listless, And murmurs a tune so resistless To him who hath suffered and hears, You shall surely without a word spoken, Kneel down there and know you're heartbroken
And yield to the long curbed emotion,
That day by the Fountain of Fears.

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-WITH A PREFACE BY-

REV. EDWARD MCGLYNN, D. D.

Pastor of St. Stephen's Church, New York.

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Bro. Arnold, Montreal.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Fews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of ing been expressed in regard to quality of the contracts from a number of the Clergy in the parts of Ontario, in the contracts from a number of the Clergy in the parts of Ontario, in all cases the pressed in regard to quality of the been expressed in the second of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Sootland, and we are not we only a grant of the country and Ireland. Address—

The state of the s With reference to the above, in soliciting the patronage of all the old customers of the above firm and as many new ones as will favor me with their valued patronage, I beg to say that I will use my best efforts to give satisfaction. The present stock will be cleared out at a great reduction on cost FOR CASH in order to make room for the spring importations of new goods.

All parties having claims against Marries All parties having claims against Messrs.

All parties naving claims against Messis. Frank;Smith & Co., on account of the above business, will please hand them in, and all parties indebted will please call and arrange the same at their earliest convenience.

John Garvey

EPPS'S COCOA BREAKFAST.

London, 1st January 1886. GRATEFUL-COMFORTING.

Brussels carpet, tapestry carpet, three-ply carpet, at cost.—R. S. MURRAY & CO. MONEY TO LOAN AT 6 PER CENT.

BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of digestion and nutrition, and by a careful application of digestion and nutrition, and by a careful application of the properties of well-selected Gooss, Mr. Epps has provided our properties of well-selected Gooss, Mr. Epps has provided our properties of well-selected Gooss, Mr. Epps has provided our properties of well-selected Gooss, Mr. Epps has provided our properties of well-selected Gooss, Mr. Epps has provided our property our bits of the provided Gooss, Mr. Epps and new protection. No purge, no salve recommended to the selection of the property our properties of the property our properties well fortified with pure blood and property nourable. Mr. Epps december of the property our properties well fortified with pure blood and property nourable.

Made simply with boiling water or milk. Sold only in half-yound time by Greener, labelled thus:

JAMES EPPS & CO., Homocoppathic Chemists, London, England.

The Master was teaching there, 3ut my eyes were dim with weepin And my heart oppressed with car instead of looking upward, And seeing His face divine, 50 full of tender compassion For weary hearts like mine.

The Sshool of Sorrow.

I thought only of the burden,
The cross that before me lay,
The cloud that hung thick above me
Darkening the light of oay.
So I could not learn my lesson,
And say. "Thy will be done;"
And the Master came not near me,
As the leaden hours drew on.

As the following the control of the

"Not now will I tell the reason—
"Tis enough for thee to know
That I, the Master am teaching.
And appoint thee all thy wor;"
Then, kaceling, 'he cross I lifted;
For one glance of that face divine
Had given me strength to bear it,
And say, "fhy will, not mine."

And so I learned my lesson;
And through the weary years
His helping hand sustained me
And wiped away my tears.
And ever the golden sunlight
From the heavenly home streamed do
Where the school tasks all are ended,
And the cross is changed for the crown

FIVE-MINUTE SERMONS

Preached in their Church of St. Paul Apostle, Fifty-ninth Street and N Ayenue, New York. FIFTH SUNDAY AFTER EPIPHANY. Use your endeavor to walk hone towards them that are without.-I, Th

FOR EARLY MASSES

By the Paulist Fathers.

The holiness of the Church, my brethren, is for us who belong to he thing so evident and clear that we can more think it necessary to prove it we can think it necessary to prove the sun shines in the heavens. The fical and imperitive way in which Church enforces holiness of life in and every one of us is something Church enforces holiness of life in and every one of us is something which we are so familiar that no sha of doubt can enter into our minds as necessity. The means of grace which offers to us, and of which she even quires us to make use, the sacramen the Body and Blood of the Lord Hin which the gires us to have the property of the sacramen that the sacramen which the gires we the property of the lord Hin which the gires we the property of the sacramen that t which he gives us, the penances she poses upon us by way of fasting abstinence, the warnings which she is giving us of the condemnation which fall upon impenitent sinners, these ten thousand other things make the tity of the Church so well known the is not so much an article of faith as a to which we see with our own eyes which falls under our own experience

which falls under our own experience.

But there are those who are wit these advantages. There are many ar us, our near neighbors and friends, are outside the Church, not through own fault, but by birth and educa These are not in possession of those nof knowing the Church and her sar of which we are possessed and in ord have this knowledge they depend very large extent upon ourselves. It this morning to call your attention tresponsibility which rests upon us of account, and to one or two practical in which you are accountable to Got what that responsibility involves.

Now, that we lie under this responity is a truth not very hard to see.

Now, that we lie under this respon-ity is a truth not very hard to see. as I have said, those outside the Cl-are ignorant of the doctrine and pra-of the Church. From their earliest they have had utterly false and erro-information given them about the Ch-minformation of also and erroneous information given them about the Ch an information so false and erroneous they do not think it necessary or right to make inquiries. How, then they to have the truth brought hor them? What way is there of spre the light? Almost the only way certainly a way so necessary that wi it all others are futile and vain, in those who are called Catholics shoulsuch lives as the Church requires of Now, if we do not do this we are of responsible to God, as every man, Catholic or be he Protestant, is respo to God for his whole life and action in it. But more than t special responsibility in this and in this country lies at the devery Catholic man and every Cwoman. Every Catholic man and who does not lead a good life is a bling-block and a rock of offense ste bling-block and a rock of offense st in the way and preventing many souls from seeing and embracing that which is necessary for their salvation those Catholics whose way of living such a stumbling-block will have t a strict account to God not mere their sins and themselves, but for th

their sins and themselves, but for the of others whom they have ruined. Now, I am going on this account you some questions which I hope y answer honestly and conscientiously they will be questions about matt which the world outside is compe judge; and, therefore, if we fail the convertible of the convertible of the service of the convertible of the conv ect we shall meet with its cond tion, and become hindrances to the edge of truth.

edge of truth.

First—there is nothing of whi business world thinks so much a uprightness, integrity in business m To pay debts promptly, to de squarely, to execute contracts fait these are some of the marks of an man. Now, in view of what I has man. Now, in view of what I has ask yourselves, is this way of act mark of all Catholics? Will a m wants to get a house built, who is I for a trustworthy clerk or assistant, out Catholics in preference to because he knows that they are we want? If this is not the case if the trust? If this is not the case, if the a Catholic is no guarantee of trust ness, you have to answer to God bad effect your dishonesty has upo

And now a question for women, all know in what virtue consists th and honor of women. You all what the world expects of women know, too, how much the Church of modesty and chastity, in wha she holds them, how strict she is in she holds them, now strict she is in cating their necessity. Now, one effects of genuine modesty and che to overawe and overpower the app of the unclean and impure. The majesty in virtue which lays le keeps at its level vileness and im Is every one who comes near a (

#### The Sshool of Sorrow.

I sat in the school of sorrow;
The Master was teaching there,
But my syes were dim with weeping,
And my heart oppressed with care,
Instead of looking upward,
And seeing His face divine,
to full of teacher compassion
For weary heart page 100. full of tender compassion For weary hearts like mine.

thought only of the burden,
The cross that before me lay,
The cloud that hung thick above me,
Darkoning the light of cay.
So I could not learn my lesson,
And say, "Thy will be done;"
And the Master came not near me,
As the leaden hours drew on.

At last in despnir I lifted
My streaming eyes above,
And I saw the Master watching,
With a look of pitying love.
To the cross above me be pointed,
And I thought I heard Him say:
"My child, thou must take thy burden,
And learn thy task to-day.

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"Not now will I tell the reason—
"Tis enough for thee to know
That I, the Master am teaching.
And appoint thee all thy woe;"
Then, kneeling, 'he cross I lifted;
For one glance of that face divine
Had given me strength to bear it,
And say, "fhy will, not mine."

And so I learned my lesson;
And through the weary years
His helping hand sustained me
And wiped away my tears.
And ever the golden sunlight
From the heavenly home streamed down
Where the school tasks all are ended,
And the cross is changed for the crown.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

FIFTH SUNDAY AFTER EPIPHANY. Use your endeavor to walk honestly towards them that are without.—I, Thess. iv. 2.

towards them that are without.—I, Thess. iv. 2.

The holiness of the Church, my dear brethren, is for us who belong to her a thing so evident and clear that we can no more think it necessary to prove it than we can think it necessary to prove that the sun shines in the heavens. The practical and imperitive way in which the Church enforces holiness of life in each and every one of us is something with which we are so familiar that no shadow of doubt can enter into our minds as to its necessity. The means of grace which she necessity. The means of grace which she offers to us, and of which she even requires us to make use, the sacrament of the Body and Blood of the Lord Himself which she gives us, the penances she imposes upon us by way of fasting and abstinence, the warnings which she is ever giving us of the condemnation which will fall upon impenitent sinners, these and fall upon impenitent sinners, these and ten thousand other things make the sancten thousand other things made the said tity of the Church so well known that it is not so much an article of faith as a thing which we see with our own eyes and

which falls under our own experience.

But there are those who are without these advantages. There are many around us, our near neighbors and friends, who are outside the Church, not through their own fault, but by birth and education.

These are not in possession of those means These are not in possession of those means of knowing the Church and her sanctity of which we are possessed and in order to of knowing the Church and her sanctity of which we are possessed and in order to have this knowledge they depend to a very large extent upon ourselves. I wish this morning to call your attention to the responsibility which rests upon us on this account, and to one or two practical ways in which you are accountable to God for what that responsibility involves.

Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those outside the Church are ignorant of the doctrine and practices of the Church. From their earliest years they have had utterly false and erroneous information given them about the Church, an information so false and erroneous that

Market Place, Pocklington, York,
October 2nd, 1882.

Market Place, Pocklington, York,
October 2nd, 1882.

Sir, —Being a sufferer for years with
dyspepsia in all its worst forms, and after
spending pounds in medicines, I was at
last persuaded to try Mother Seigel's
Curative Syrup, and am thankful to say
they of have the truth brought home to
them? What way is there of spreading
the light? Almost the only way, and
certainly a way so necessary that without
it all others are futile and vain, is that
those who are called Catholics should lead
such lives as the Church requires of them.
Now, if we do not do this we are of course
responsible to God, as every man, be he
Catholics he he Pertestant is recovered.

Market Place, Pocklington, York,
October 2nd, 1882.

Sir, —Being a sufferer for years with
dyspepsia in all its worst forms, and after
spending pounds in medicines, I was at
last persuaded to try Mother Seigel's
Curative Syrup, and am thankful to say
have derived more benefit from it than
any other medicine I ever took and would
advise any one suffering from the same
complaints to give it a trial, the results
they would soon find out for themselves.
If you like to make use of this testimonial
you are quite at liberty to do so.
Your respectfully,
(Signed) R. Turner.

For sale by Wm. Saunders & Co., Druglike I Jondon A. 120 pm,
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Railway P. O. Mails for all places West.
Glenworth, close 6 00 am, 1 20 pm; due for delivery 8 00 am, 2 45 pm
Canada S. R., L. & P. S., & B. Clair Br.
Matter Place, Pocklington, York,
October 2nd, 1882.

Thro Bag—Sarnia. close 5 00 am, 1 20 pm;
due for delivery 8 00 am, 2 45 pm
Railway P. O. Mails for all places West.
Glenworth, close 6 00 am; due for delivery 8 00 am, 2 45 pm
Canada S. R., L. & P. S., & B. Clair Br.

Glanworth, close 6 00 am; due for delivery 2 45 pm
Canada Southern East of 8t. Thomas, and
Carbonius production of the complex of the com such lives as the Church requires of them.
Now, if we do not do this we are of course
responsible to God, as every man, be he
Catholic or be he Protestant, is responsible
to God for his whole life and every
action in it. But more than that, a
special responsibility in this time
and in this country lies at the door of
every Catholic man and every Catholic
woman. Every Catholic man and woman woman. Every Catholic man and every Catholic woman. Every Catholic man and woman who does not lead a good life is a stumbling-block and a rock of offense standing in the way and preventing many poor souls from seeing and embracing that truth

souls from seeing and embracing that truth which is necessary for their salvation; and those Catholics whose way of living forms such a stumbling block will have to give a strict account to God not merely for their sins and themselves, but for the souls of others whom they have ruined.

Now, I am going on this account to sak you some questions which I hope you will answer honestly and conscientiously. And they will be questions about matters on which the world outside is competent to judge; and, therefore, if we fail in this respect we shall meet with its condemnation, and become hindrances to the knowledge of truth. edge of truth.

edge of truth.

First—there is nothing of which the business world thinks so much as truth, uprightness, integrity in business matters. To pay debts promptly, to do work squarely, to execute contracts faithfully, these are some of the marks of an honest man. Now, in view of what I have said, ask yourselves, is this way of acting the mark of all Catholics? Will a man who wants to get a house built, who is looking for a trustworthy clerk or assistant, choose out Catholics in preference to others, because he knows that they are worthy of trust? If this is not the case, if the being a Catholic is no guarantee of trustworthiness, you have to answer to God for the ness, you have to answer to God for the bad effect your dishonesty has upon those

outside.

And now a question for women. You all know in what virtue consists the glory and honor of women. You all know, too, how much the Church makes of modesty and chastity, in what honor she holds them, how strict she is in inculcating their necessity. Now, one of the effects of genuine modesty and chastity is to overawe and overpower the approaches of the unclean and impure. There is a majesty in virtue which lays low and keeps at its level vileness and impurity. Is every one who comes near a Catholic

girl or woman conscious of this influence? Is there something about every Catholic girl or woman which makes it clear to every dirty fellow that he must go elsewhere if he wishes to find a victim and a means of satisfying his disgraceful passions? It ought to be so, for the soul of every Catholic girl and woman, over and above the mejesty of the natural virtue, is the abode and dwelling-place of the grace of God. And if you are true children of the Church such will be the effect your presence will have.

Well, my brethren, ask yourselves these questions; answer them honestly; and if you find that you have done wrong, amend, not merely for your own sake but for that of those outside.

An Alarming Disease Afflicting a Numerous Class. The disease commences with a slight derangement of the stomach, but if neglected, it in time involves the whole frame, embraces the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain or difficulty in breathing himself is one of the afflicted:—Have I distress, pain or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is their pains in the side and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly colored, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a

standing? Does not be remember to soon after eating, accompanied by flatulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sent at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the

strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to healthy condition. The surest and most effectually remedy for this distressing compiaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon Road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch out of ease, and drives it, root and branch out of the system.
Market Place, Pocklington, York,

For sale by Wm. Saunders & Co., Druggists, London, and A. J. White (Ld.,) branch office, 67 St. James st., Montreal, P. Q.

If you have a cough or sold do not neglect it; many without a trace of that hereditary disease have drifted into a neglect it; many without a trace of that hereditary disease have drifted into a consumptive's grave by neglecting what was only a slight cold. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. Mr. A. W. Levy, Mitchell, writes: "I think Bickle's Anti-Consumptive Syrup the best preparation on the market for coughs and severe colds. About six years ago I caught a severe cold which settled on my lungs, and for three months I had a cough. I had a physician attending me, but gradually grew worse until I was on the verge of Consumption, and had given up hopes of being cured, when I was induced to try Bickle's Syrup. Before I had taken one bottle I found myself greatly relieved, and by the time I had finished the second bottle I was completely cured. I always recommend it for cured. I always recommend severe colds and consumption."

Searching for Proof. There is no trouble in ascertaining from any druggist the true virtues of Hagyard's Yellow Oil, for all painful and inflamma-tory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains

and soreness. PALE, WOEBEGONE INVALIDS suffering PALE, WOEBEGONE INVALIDS suffering from poverty of the blood, bilious sufferers and those whose circulation is deprayed, should use without delay Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the celebrated blood purifier, which stimulates digestion, increases the nutritive properties of the blood, and expels impurities from the system. Sold by Harkness & Co., Druggists, Dundas street.

Methor Graves' Worm Exterminator

A Profitable Investment

A Profitable Investment can be made in a postal card, if it is used to send your address to Hallet & Co., Portland, Maine, who can furnish you work that you can do and live at home; few there are who cannot earn over \$5 perday, and some have made over \$50. Capital not required; you are started free, Either sex; all ages. All particulars free.

Either sex; all ages. All particulars free.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of

out success, until a physician of long standing discovered the exact nature of standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. —The Mail.

—The Matl.

Have you tried Holloway's Corn Cure?
It' has no equal for removing these troublesome excrescenses, as many have testified who have tried it.

LONDON (CANADA) POSTAL GUIDE.

MAILS AS UNDER. G. W. R. Going East-Main Line.

G. W. R. Going East—Main Line.

Railway P. O. Mails for all Places East of London and Eastern States, close 500 am, 120 pm; due for delivery 8 00 am, 130 pm New York, etc. (Thro Bags), close 12) pm; 12 00 pm; due for delivery 8 00 am, 130 pm 12 00 pm; due for delivery 8 00 am, 120 pm; due for delivery 8 00 am, 130 pm, 630 pm G. T. R. East of Toronto, Maritime Provinces, Quebec, Railway P. O., close 3 50 pm, 12 00 pm; due for delivery 8 00 am, 500 pm, 200 pm; due for delivery 8 00 am, 500 pm, 500 pm, 1200 pm; due for delivery 8 00 am, 500 pm, 1200 pm; due for delivery 8 00 am, 1100 am, 3 50 pm, 1200 pm; due for delivery 8 00 am, 1100 pm, 3 50 pm, 1200 pm; due for delivery 8 00 am, 100 pm, 3 50 pm, 1200 pm; due for delivery 8 00 am, 100 pm, 3 50 pm; for Guelph, close 6 30 am, 100 pm, 3 50 pm; Gue for delivery, 8 00 am, 500 pm

For Guelph, close 6 30 am, 100 pm, 3 50 pm; due for delivery, 8 00 am, 500 pm

G. W. R. Going West—Main Line.

G. W. R. Going West-Main Line.

Thro Bags-Bothwell, Glencoe, close 5 00 am, 1 20 pm; due for delivery 8 00 am
Rallway F. O. Malls for all places West of London, close 1 20 pm; due for delivery 12m
Rallway F. O. Malls for all places West of London, close 1 20 pm; due for delivery 2 45 pm
Thro Bags-Detroit, Western States, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 2 45 pm
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Thro Bag-Chatham, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 1 00 pm.

Blenheim, close 5 00 am; due for delivery 8 00 am, 1 00 pm.
Mt. Brydges, close 5 00 am, 1 20 pm; due for delivery 6 30 pm
Newbury, close 5 00 am, 1 20 pm; due for delivery 12m
Windsor, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 12 am, 5 00 pm G. W. R. Going West-Main Line.

Sarnia Branch-G. W. R.

Wilton Grove, close 6 00 am; due for delivery 245 pm
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell, close 6 00 am; due for delivery 2 45 pm
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell, close 6 00 am; due for delivery 8 00 am; 26 pm
Aylmer, close 6 00 am, 1 20 pm; due for delivery 8 00 am, 2 26 pm
C.S. R. West of St. Thomas, Essex Centre, Ridgetown and Amherstburg, close 6 00 am, 2 00 pm; 50 0pm; due for delivery 2 45 pm
St. Clair Branch Rallway P. O. Malls-Courtwright to St. Thomas, close 6 00 am, 2 00 pm; due for delivery 2 45 pm
St. Clair Branch Rallway P. O. Malls-Courtwright to St. Thomas, &c., close 2 00 pm; due for delivery 2 45 pm, 3t. Thomas, close 6 00 am, 2 00 pm; due for delivery 2 45 pm, 45 pm
St. Thomas, close 6 00 am, 2 00 pm; due for delivery 2 45 pm, 6 35 pm
Port Dover & L. H. Mails, close 5 00 am; due for delivery 8 00 am
London, Huron & Bruce—All places along line, and Scafortin, Kincardine & Lucknow, close 7 00 am; due for delivery 11 30 am 30 pm
Alisa Craig, close 7 00 am; due for delivery 150 pm
London, Hensall, Lucan, Exeter, Clinton, Blyth, Wingham, Lucknow and Kincardine, close 4 00 pm; due for delivery 1130 am 6 30 pm
W. G. & B. South Extens! 10, close 5 00 am; 400 pm; due for delivery 5 00 pm
B. L. H. West of Stratford, close 6 30 am; due for delivery 5 00 pm
G. T. R. West of Stratford, close 6 30 am; due for delivery 5 00 pm
Georgian Bay and Lake Erle Division, close 6 30 am; due for delivery 100 pm, Georgian Bay and Lake Erle Division, close 6 30 am; due for delivery 100 pm, 500 pm
Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm, 500 pm
Betton, Thorndale, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday),

pm Belton, Thorndale, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday), close 100 pm; due for delivery 5 00 pm Thro Baga-The Grove and Seaforth, close 5 00 pm; due for delivery 1 00 pm Thro Bag-Parkhill, close 6 30 am; due for delivery 1 00 pm

Thro Bag—Parkhill, close 6 30 am; due for delivery 100 pm

The Mails for Sandwich Islands will leave San Francisco on the 1st, lith and 15th. The Mails for China and Japan leave San Francisco on the 4th, 16th and 28th. Letters should be posted ten days previously.

BRITISH MAILS—Monday and Thursday, Yia New York, 1 pm; Wednesday, Via Alex Yia, 1 p.m; Wednesday, Via History, 3:50 p.m. Registered Letters are not forwarded by Supplementary Mail.

Money Order issued and paid on and from any Money Order issued and paid on and from any Money Order office in the Dominion of Canada Great Britain and Ireland British India, Newfoundland and United States, The German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies, Victoria (Austraila), New South Wales (Austraila), Tasmania, Belgium, New Zealand and Earbadoes, Norway and Sweden, Denmark, including Iceland, the Netherlands (Holland, will be received for transmission to the Contra Office of the Post Office Savings Bank.—Deposits from 31 upwards, on which 4 per cent. interest a allowed, will be received for transmission to the Contra Office of the Post Office Savings Bank.—Post Office Savings Bank.—Office hours of a m. to 7 p. m. Doors will remain open until 10p.m. for box holders only.

London, Dec., 1885.

YOUNG LADIES' ACADEMY

YOUNG LADIES' ACADEMY
CONDUCTED BY THE LADIES OF THE
SACRED HEART, LONDON, ONT.
Locality unrivalled for healthiness "fiering peculiar advantages to pupils even of
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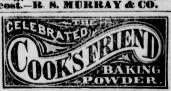
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FROM ALMONTE.

PROM ALMONTE.

the Beneficiaries under policy of late

so Dowdall beg to acknowledge, with thanks, the prompt payment of their claims, amounting to two thousand dollars, against the Catholic Mutual Benefit Association. The cheques were this day handed over by Wm. Bowes, Eq., Secretary of St. Mary's Branch, No. 34, Almonte, Ont.

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On Tuesday evening, 2nd inst, a large number of the friends and well-wishers of Mr. and Mrs. Breene, of this parish, assembled at their residence to bid adieu to their old friends and to express regret at their departure, and their good wishes for their prosperity in their new home. The company were most hospitably entertained in Mrs. Breene's usual kind manner, and immediately after supper Mr. Breene was presented with a beautiful cane. A silver cake basket and fruit dish were presented to Mrs. Breene,

MR. AND MRS. BREENE — Dear friends,
—having heard of your intended removal
to London, we cannot allow you to take
your departure from amongst us without
giving expression to our esteem and good
wishes for your future welfare.
Your many acts of kindness and your
honorable and successful career whilst
among us will not allow you to be forgotten, and we trust dear Mrs. Breene you

ten, and we trust, dear Mrs. Breene, you will be pleased to accept this silver cake basket and fruit dish, and you, Mr. Breene, of this gold headed cane, as a slight reminder of the many happy years

Breene, of this gold headed all struck James in the leg, just above slight reminder of the many happy years we have spent together.

You always took a foremost place in everything that was conducive to the good and happiness of your fellow-men, and we hope the good example you have always given will continue to be followed. Although not assisted by you personally, the memory of your good actions will be first in our minds, and continue as an incentive to follow in your good in the price of this parish be fulfilled your cup of happiness and contentment will indeed be full. Signed on behalf of triends,

T. Coughlie, M. P., J. G. Quary, P. M., B. Coughlie, T. Ryan.

After the removal of the cloth, when the inner man had been satisfied, the intellectual part took place, when the usual toasts on such consistency were proposed and responded to by the several speakers; all breathing the greatest respect and love to our hosts and regret for their departure. Proceedings were agreeably interspersed by first-class music by Misses Mohan and Booth, and songe by F. Mohan, M. Breene, Thos. Mohan and others.

The company separated shortly after midnight with the conviction that a most agreeable evening had been spent.

Mt. Carmel, Offa, 8th Feb., 1886. M. P., J. G. Quary, P. M., . AN APPARITION MEER DT A-

#### The Bible in Catholic Countries.

The following extract from a letter written by a minister of the Church of England cught to silence forever the calumny that the Church is opposed to the circulation of the Bitle:

"I have resided for some years in Roman Catholic countries, and made many observations as to the state of their religious principles and practices. In Belgium the Catholic cantons of Switzerland, in France, and Italy, the Roman Catholic versions of the Holy Scriptures may be easily obtained. The circulations and reading of these editions is authorized and recommended by the ecclesiastical authorities. I have in my possession an Italian Testament which I purchased without the slightest difficulty in Milan. A friend, who was desirous of presenting a prisoner in the jail at Leghorn with a copy of the New Testament, requested permission of the governor to do so. 'Certainly,' he replied; 'it is a book which I read daily.' The pope and Catholic clergy do indeed prohibit and discourage the circulation of Protestant versions of the Bible; and in doing so they are perfectly consistent, and, in my opinion, perfectly right. Were I on the versions of the Bible; and in doing so they are perfectly consistent, and, in my opinion, perfectly right. Were I on the continent again I would never give away any other than an authorized Catholic translation of the Bible, as I should much prefer it to the mutilated Protes

anuch prefer it to the muthated Protestant versions.

"The Protestant versions of the Bible are to my certain knowledge circulated abroad with political and revolutionary designs. One of the most bitter infidels I have ever known said he would cordially co-operate in the circulation of the Bible in I——, as he believed it would tend to subvert the existing political system.

"It was about the beginning of the present century that the Italian translation of the whole Bible by Antonio Martini, Archbishop of Florence, was published, together with valuable notes, with a congratulatory letter from the Pope, in which the perusal of the Holy Scriptures was strongly and devoutly recommended. This may be obtained in any bookseller's shop in Italy. A Catholic bishop in Italy once said to me: I read the Holy Scripture daily upon my knees.' I have found the Bible in the cells of monks, in the libraries of literati, and in the open bookstall in the streets: and many of those who imagine the children in Roman Catholic countries to be brought up in profound ignorance of the Word of God, would be astonished at the Scriptural knowledge which is evinced by their answers in the infant schools of Pisa and Florence; by the replies which they would receive to their interrogatories on such subjects from peasant boys among the Apennines, and the process of catechising by the priest in the vestry, which English-speaking residents in Paris may observe for themselves.

"These remarks fall immeasurably short of what might be adduced to the same effect by those who have had opportunities of making more minute observations." "It was about the beginning of the

In the next battle in which they were entertained in Mrs. Breene's usual kind manner, and immediately after supper Mr. Breene was presented with a beautiful cane. A silver cake basket and fruit dish were presented to Mrs. Breene, Both were suitably engraved. The following address was also presented, to which Mr. Breene made a feeling reply:

Mr. AND Mrs. Breene — Dear friends, —having heard of your intended removal to London, we cannot allow you to take your departure from amongst us without.

In the next battle in which they were engaged, a chance shot struck Thomas, and he fell, with his face to the earth. Francis and James, who was near by, raised him up, then looked at each other in dumb horror; for they recalled his shot at the statue. He was dead, with a bullet in his forchead, just between the eyes they are the statue. He was dead, with a bullet in his forchead, just between the eyes they are they are

before his death to the students at Soreso, related the following fact to them:

A Polish prince, who was an unbeliever and an avowed materialist, had finished the composition of a work against the immortality of the soul; he was even on the point of giving it to the printer when, as he was walking one day in his park, a woman bathed in tears threw herself at his feet and said in accents of deep grief: "Kind prince, my husband has just died. This minute perhaps his soul is in purgatory; it is suffering! I am so poor that I haven't even the small sum needed to have a Mass for the dead said. Won't your kindness please assist me to help my poor husband?"

Although the nobleman felt convinced that the woman was misled by her credulity, he had not the courage to refuse her. He gave her a piece of gold, and the happy woman hastened to the church and requested the priest to offer some Masses for her husband.

Five days afterwards, towards evening, the prince having retired to his study, was there reading over his manuscript and retouching some points when, looking up, he saw a short distance from him, a man dressed like the peasants of the locality. "Prince," said the unknown, "I have come to thank you. I am the husband of that poor woman who begged you, a few days ago, to give her an alms that she might have the holy Mass said for the repose of his soul. Your charity was pleasing to God; He has permitted me to come and thank you."

Having said this, the Polish peasant vanished like a shadow. The prince's feelings were indescribable and had this effect on him: he put his work into the fire, and made such complete submission to the truth that his conversion was astonishing, and he persevered until death.

THE REBELLION OF '98.

#### THE REBELLION OF '98.

The Very Rev. James Kavanagh, D. D. An Irish priest in a rural district rarely sees the Times of London until many days after its issue, hence the delay o my reply to your correspondent "X", who does me the honour to refer to m by name and seems to imply that I advocate resistance to lawful authority is a grave crime in a priest, and if proved would be visited with the severe punish

is a grave crime in a priest, and if proved would be visited with the severe punishment of suspension.

As my ancestors took part in the struggle of '98 and suffered much I may not be an impartial witness, but I wish to state for the information of your correspondent "X," that I never regarded the rising of '98 as a resistance to lawful authority, but as the attempt of brave men to protect the honour of their wives and daughters from the outrages of a brutal soldiery. Sir Ralph Abercrombie has left us his estimate of the English forces in Ireland in '98, and the correspondences of Lord Cornwallis makes it painfully evident that the Government of the day instigate a brutal soldiery and a still more brutal yeomanry to outrage the peasantry of Wextord, and to drive them into open resistance that they might be mercilessly butcherd and their political organizations suppressed. If your correspondent conceives the supposition of Lord Macaulay resilied

sitors for Benefice.

1, PRANCH NO 6.

2, A. Tull

2, A. Tull

2, A. Tull

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6, Table 18 of Mr.

The Part 1750, as three young French man hor. 3, Annothing to the State of Mr.

The state of Britae Tengence.

In the year 1750, as three young French man in Spale, we replied they grow on the state of the Sta

be easily and happily governed by laws made at home."

The same is true to day; there are few in Ireland who wish separation from England, but, as the Lord Lieutenant wrote in 1781, "The independence of Irish legislation has become the creed of the kingdom, but on every point which does not contravene this principle His Majesty's Government possesses a loyal, practical, and affectionate support." Independence is not separation, nor does it involve it. My conviction is it would promote a more perfect union. Hungary and Canada illustrate the principle. The great Grattan was one of the most loyal men in the empire, yet Grattan struggled for independence as ardenly as Mr. Parnell humself. Independence therefore does not imply separation, nor are those who seek independence disloyal to the supremacy of the Crown and the integrity of the empire.

### Monks at Work.

The true monk is ever at work; and though shallow writers talk of lazy monks, will they tell us whether modern society and modern life can give up what it derived from the monks? They remodeled society in Europe. Treasuring up the learning, the arts, the science of Greece and Rome, in the cloister, they came forth to initiate into all this the rude barbarians of the North, and became the teachers, the architects, the painters, the sculptors, the historians, as they were in successive ages the physicians, chemists, gardeners, and scientific agriculturists. Every branch of knowledge shows the hand of the early monks. They were essential to the society which they contributed to form: they were in and of it. Government and laws also felt their influence. Woman, under this influence, rose, and continued to rise, till the Reformation broke up the monasteries, and especially the convents of women, where women formed self-subsisting communities, a support and a shelter to all women in the land.

It is evident to every one who is versed in the knowledge of the Gospel, and in

It is evident to every one who is versed in the knowledge of the Gospel, and in the history of the primitive Church, that the religious state is modeled after the holy life and doctrine of Christ and his holy life and doctrine of Christ and his Apostles, and strongly recommended both by their word and example, as a state of superior merit, sanctity and perifection. The three vows of voluntary poverty, perpetual chastity and entire obedience constitute the essence of the religious state. By the vow of poverty a religious person sacrifices all the external goods of fortune; by the vow of chastity he sacrifices his body and senses, and by the vow of obedience he sacrifices his own will, liberty, judgment and his own will, liberty, judgment and understanding, Thus he sacrifices everything he possesses on earth, becoming free to fulfil the will of God wherever he may be placed. This is the secret of the success of monastic institutions, the pages of history recount their achieve-ments, and it is only prejudice, ignorance or bigotry that speaks of "lazy monks."

—The Sodalist.

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Rev J McCormac, William Ryan. 1
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Rev B Casey. 200 Stophoc Ryan. 1
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James Coughlin. 160 Senard Malone.
John Kelly. 100 John O'Grady.
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John O Sullivan. 50
John O Sullivan. 50
John O Sullivan. 50
Lange Mahoney. 1
T. McLaughlin. 50

MOUNT ST PATRICK.

A large number of additional subscriptions are expected from both city and country. It is hoped that by St. Patrics's Day the grand total will be a thousand dollars.

How hard it is sometimes to cure a alight sprain! So it is also in social life. An open rupture is often easier to repair than strained relations.—Anon. What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay....Emerson.

LOCAL NOTICES.

Special cheap sale of Dry Goods at J. J. Gibbons'. This season's stock reduced to cost price for cash.

For the best photos made in the city ge to EDV BROS., 280 Dundas street. 'sli and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

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LIFE AND TIMES OF O'CONNELL, by Luby. Cloth \$1.50; paper 75c.

MGGEE'S HISTORY OF IRELAND. Cloth \$1.50; paper 75c.

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FROUDE 30 cents.
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VOLUME 8.

NICHOLAS WILSON & C

186 Dundas Street, Tailors and Gents' Furnishe

FINE AND MEDIUM WOOLLEN A SPECIALTY.

INSPECTION INVITE

THE FIRST VOWS. On Saturday morning last Ma

Nangle, of the community of the Sa

Heart, made her first vows in the Ch of the Academy conducted by the la

of that Society, on Dundas street, in

city. The chapel was crowded, not by the pupils of the institution, bu relatives, friends and former schoolm of the young religieuse, among those |

ent being her respected parents, Mr. Mrs. Thos. Nangle, of the Townsh Biddulph. His Lordship the Bishe London presided at the ceremony. Rev. Father Tiernan was celebra the Mass, the other clergy present Rev. Dr. Coffey, and Rev. Fathers nolly, Walsh and Dunphy. His ship began the ceremony of the d a very feeling discourse. He said among the most touching and ins tive incidents on record in Holy was that of the visit of Jesus to the of Martha, where she and hers ister both waited on the Lord, the ondirect and the other in an indirect ner. While Martha was busying h about household affairs and "much ing," Mary sat at the Lord's feet and His Word. Whereupon Martha dressing Jesus, said: "Lord has no care that my sister hath me alone to serve? Speak to therefore, that she help me." A Lord, answering, said to her: "M Martha, thou art careful, and art tre about many things. But one th necessary. Mary hath chosen the part, which shall not be taken from her." (Luke x. 40 42) Thi dent of Holy Writ has been age again repeated in the long his Christ's Church on earth. While busied themselves, as indeed they about worldly affairs, or much se faw had in every age and every tion, chosen, like Mary of the the better part, for they, like her tared directly to Him, sitting at and hearing His sacred Word, G a God of order. And as, in the n order of creation, somethings were to and subordinate to each others, spiritual order there was differen ordination. Star surpassed star in the firmament—constellation more brightly than constellation heavens—but all was beauty and cause there was subordination distinction between the word God's hands. All men, to be say distinction between the wood's hands. All men, to be say bound to obey the commander God and the precepts of the But men could deny themselt greater degree than obedience commandments and precepts. Some were even called to dehouse the better part—even had done. The Gospel tells us of man who, coming to Christ, said Good Master, what good shall I may have life everlasting? Conserved Him: "If thou wilt elite, keep the commandments." Him, "Which?" And Jesus sais shalt do no murder, thou shalt mit adultery, thou shalt not a shalt not bear false witness. If father and thy mother; and those thy neighbor as thys which the young man replication what is yet wanting to me?" Jo him, "If thou will be perfewhat thou shalt have treasure: what thou hast, and give to and thou shalt have treasure; follow Me." (Matt. xix., 16 2) for this perfection, so clearly by our Lord Himself, that the religion strove. Perfection of be attained by self-sacrifice. be attained by self-sacrifice.
fice was the parent of all grand heroic deeds. No man in could achieve anything of go fellow men without an abanduelf. Much more, however, spirit of self-denial required itan in the world. The Cat glous had to renounce all, family and friends, that she treasure in heaven. She bou gious had to renounce an, family and friends, that she tressure in heaven. She bot to serve God by voluntary chastity, and by obedience, the eyes of civilized men of was something odious or con But Christ, who came to co wise ones of the weld, taugh phy that astonished them, poverty—to the astonishm wicked and self-seeking wo merit of a beatitude, "Blesse "are the pure in spirit, for thingdom of God." And it discourse, the most sublime on earth, our Lord warned "Lay not up to yourselves earth, where the rust and the sume, and where thieves brand steal. But lay up to treasures in heaven, where rust nor moth deth consume