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# Catholic Record,

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

VOL 4.

LONDON, ONT., FRIDAY, MARCH 31, 1882.

ing department special attention to this branch of the trade. N. WILSON & CO.

a large stock of

The Grace of St. Dominic. BY MARGARET E. SANGSTER.

CLERICAL WE have received

goods suitable for cleri-

We give in our tailor-

cal garments.

In Fra Angelico's picture—
Round a board that is chill and bare,
Porty Brothers are seated,
And never loaf is there;
Famine and anguish are in their eyes,
And the fierceness of despair.

Enter the wayworn friars
Who have toiled the long day through,
Under the morning starlight
Under the evening dew—
Craving a crust for Christ's sake,
From the store of His servants true.

Alas! for the empty wallets; And alas, that men's hearts are cold! They care far less for the Master Than they care for perishing gold. Alas! for the Judas-spirit still, That would see Christ bought and sold.

The forty Brothers are silent;
Their lips are too wan to say
Even the Pater Noster
They repeat at the fall of day;
For men may be spent with hunger so
That their souls are too weak to pray. In his place at the head of the table
Dominic rises now;
On his face is heaven's sunshine,
A sweet seraphic glow;
And a more than kingly beauty crowns
His fair untroubled brow.

Thank God!" he cries, "my Brothers,
For the trial and the cross;
Thank God for love that lifts us
Through sacrificial loss!
Thank God for fire divingly sent
To purge our mortal dross;"

Lot while he spake, the doorway
Was cleft with a wondrous light!
Slient and swift, two angels
Beamed on their aching sight;
And sudden out bloomed the barren board
With loaves like blossoms white!

Then, "Eat Christ's food, my Brothers,"
Said the saintly Dominic.
"O, why distrust his bounty.
Though the death-mist foldeth thick?
Why yield your strength to the hope deferred.
Till the heart grows faint and sick?"

of Fra Angelico's picture—
The bare and meagre board,
The cups that are standing empty,
Wherein no wine is poured—
I muse, till the calm faced prior's word
Is to me a word of the Lord.

Praise God for loaf and flagon!
Praise God for ease and rest!
Aye, praise Him as well for trouble,
If trouble to Him seemeth best,
And say a grace on the gift witheld,
Since that may be trebly blessed!

#### CATHOLIC PRESS.

It is a cheering sign of the times to see the salaries of prominent Protestant ministers and preachers going up. Here in this city the salaries of several ministers of the Gospel, and preachers of the Word, range all the way between ten and twenty thousand dollars: sums that St. Peter or St. Paul would certainly never have con-templated as a proper compensation for templated as a proper compensation for preaching the law and the doctrine of the Master. Very few of the liberal profess-ions are rewarded at this rate. There's ions are rewarded at this rate. There's money in the pulpit for a competent man. We are not saying anything at all against this. The laborer is worthy of his hire. Eloquence and learning are rare gifts and acquirements. It is fitting that they should command their price. "I will preach to you, and exhort you, and pray with and for you, and expound the Scripture for you, are in year out." says the preacher. you, year in, year out," says the preacher, "at a salary of \$12,000." "Now couldn't you possibly come down a little in your you possibly come down a little in your price—say ten thousand and call its quare?" ask the committee representing the congregation famishing for the bread of life. "Couldn't be done for the money, gentlemen," says the fashionable apostle, so down goes the hammer and the bargain is sealed. We say this is eminently right and proper, viewed from a Protestant view. It is purely a commercial transaction from first to last. The minister preaches his level best every Sunday, transacts the buslevel best every Sunday, transacts the business of the church, and draws his salary. If the people are not satisfied with him they can get rid of him. If he is not they can get rid of him. If he is not pleased with them, or gets a better offer elsewhere, he is at liberty to go. And this is the average type and tone of the modern leading Protestant Evangelists. Whether the picture fully meets the requirements of the recognized Christian standard may be left to the judgment of each one. each one.

The Journal that has taken to itself the The Journal that has taken to itself the modest title of The Christian Statesman gives prominence to Victor Hugo's objections to "the Catholic Church to control education in France." The statement in itself involves a fallacy. The Catholic Church does not claim, in that sense, to control education in France or anywhere else. But the Catholic Church resolutely refuses and Catholic Church resolutely refuses and always will refuse to allow Catholic childalways will refuse to allow Catholic child-ren to be brought up in ignorance of their religion or to be subjected to a morally dangerous system of training. It objects and always will object to have its children and always will object to have its children placed under the care of teachers who are openor secret enemies of the Catholic religion, often of any religion. It objects and always will object, to religious indifference in the matter of education. It demands an education plus and not minus religious instruction and religious training; and unless we very much mistake the sign of the times, the best minds in this country, and those most earnest in the matter of public education, are rapidly coming instruction and religious training; and unless we very much mistake the sign of the times, the best minds in this country, and those most earnest in the matter of public education, are rapidly coming round to the Catholic, which is the only Christian and moral view on the subject

of the bringing up and training of children. We had occasion recently to quote Dr. John Hall on the subject, and more recently and remarkably still, Dr. McCosh, the learned and distinguished President of Princeton College. Indeed for lack of this very force of Christian training in the colleges of the country Dr. McCosh avers that we are coming to a state of things where it is questionable whether college discipline can be maintained at all. So much for the alleged claim of the Catholic Church to control education. It resolves itself into this: that the Catholic Church refuses to be controlled out of education. refuses to be controlled out of education. What she claims, she claims by the man-date of her Divine Founder.

London Universe IRELAND has subscribed £21,000 to the fund for helping the coercion prisoners to get better than prison fare. This is a noble answer to Mr. Buckshot Forster. noble answer to Mr. Buckshot Forster. It is said, however, that even butter and eggs cannot be admitted, though paid for by the "Sustentation" Fund. There has also come a horrible rumor that Mr. Parnell is in solitary imprisonment for breaking some prison regulation. We hope this is not true; it would be monstrous exuelty.

strous cruelty. A CATHOLIC priest as the ruler of a State is an unusual thing—so very unusual that some people would call it a monstrosity. Yet such a monstrosity has now existed for some time in the American Republic for some time in the American Republic of San Domingo that forms part of the Island of Hayti. Until a few years ago that country, which has about a quarter of a million inhabitants, used to be constantly in hot water, so much so that at one time one of its Presidents sold it to Spain, and the people had a hard battle to fight to undo the treason of their own chief magistrate. A couple of years chief magistrate. A couple of years since, however, they thought they would since, however, they thought they would try a different departure, and so they elected for their president a Catholic priest—Father F. A. de Merino. The effect of the rule of this man, who, it was said at the time, would throw the country back by two hundred years, is as follows:

The country seems to have entered a new era of social progress and material improvement, such as it has never previously known since it first fell under European hands. These are not the words of

pean hands. These are not the words of an Ultramontane, but of Major Robert Stuart, the British minister at Port-au-

country ship-loads of unfortunate dupes without anybody being to the fore to make known the sort of life they will have to submit to in Salt Lake City! One would suppose that any society having for its object the safety of women would take such a matter as this up.

It was lately stated in the Irish landlord press that a horse of Lord Lucan's was poisoned. It appears, however, by the evidence of a veterinary surgeon that he attended the animal long ago, and prone attended the animal long ago, and pro-nounced it dying from rupture of the stomach. The horse lately died, not of poison, but of rupture of the stomach, which a post mortem investigation clearly proved. Thus was dispelled the poisoning theory.

THERE is a story of Father Santa Clara, THERE is a story of Father Santa Clara, the famous Vienna preacher, who lived a hundred years ago. In preaching on the immorality of the age, and especially of the Court of Vienna under Joseph 11., he remarked about the courtiers of the day, in his plain-spoken language, that they were not worthy to be spat at. Being recriminated with in high places for using such undiplomatic language, he promised such undiplomatic language, he promised to retract his statement. Next Sunday, addressing his flock, he said: "Last time, to retract his statement. Years to retract his statement. The court, I said that they were not worthy of being spat at. I am sorry to find my words should have given offence, and so I wish to retract them, and to say that they certainly are worthy of being spat at. Just a similar case has lately happened in France. At the last general election, a priest, Father Sugier, of La Feline, in speaking of the Radical candidates, remarked that they were a set of vagabonds gave great offence to the parties concerned, and they threatened a prosecution unless father Sugier were to retract what he had said. The priest readily complied with their request, and on the very next. with their request, and on the very next occasion apologized for having remarked occasion apologized for naving remarked of certain people that they were scarcely fit for the galleys. "On the contrary," he added, "they are quite fit for them." Hecertainly had the laughers on his side

Catholic Columbian.

these converts to Christianity are included in only 1,000 churches of one denomina-tion, which expects 150,000 converts in its 2,000 churches before the end of March. The literature of Christianity is dying out also at the same rate. There were only 1 also at the same rate. There were only 945 theological and 680 educational volumes published in England last year and not more than 3,000,000 copies of the Revised New Testament were purchased to be read there and here. There are about one thousand atheists in England to be read there and here. There are about one thousand atheists in England and perhaps the same number in America, who rattle around like peas in a tin pot and tell the world, as if they spoke for the majority, that "nobody believes in that—the New Testament—any more you know." In rural districts the disease of agnosticism or atheism is characterized as the beat of the peak "the big-head." The Methodist calls it a "sweet little stupid."

AN Evangelical Lutheran minister in Ohio is bound to make his name known even at the sacrifice of his reputation of having had brains. He joins the crowd that declare the theory that "the sun do move." In his learning he protests that the Bible must be taken in its literal sense and consequently when Loung companded. the Bible must be taken in its literal sense and consequently when Josue commanded the sun to stand still, it follows that the Bible narrates the fact that "the sun do move," But the able minister does not show us in sacred writ where Josue commanded the sun to move on again. This same gentleman does not believe in the Real Presence in the Sacrament of the Real Presence in the Sacrament of the Altar. He says our Lord spoke figuratively when He said: "This is My Body." So God Himself spoke to deceive and Josue did not. How wonderfully these private interpreters of Scripture explain any difficulties to their own and ignorant hearers' extintentian!

satisfaction!

Catholic Columbian.

It is good for the defenders of Catholicity to be guided in their daily writings by a constant and fearless love of truth, but they ought at the same time be on their guard against saying any thing which might lawfully wound any good man, and never under any pretext, to dispense with that moderation which could ever be the faithful companion of all other virtues. In connection with these matters, no prudent mind can approve of immoderate vehemence in style, of words of suspicion, or rash departures from that respect which is due to others. Above all let the name of the Bishops be a sacred thing for Catholic and the same of the bishops by the sacred thing for Catholic and the same of the bishops by the sacred thing for Catholic and the same of the bishops by the same of the same of the same of the bishops by the same of the satisfaction !

ept it.

Baltimore Mirror.

If you were never tempted to despond f being able to overcome your passions—

you were never impelled to despond of the scene. Until then, let anxious Christians possess their souls in page. of being able to overcome your passions—
if you were never impelled to despair of
your salvation—how could you practice
the virtue of hope? It is just when all looks dark, that you can make an act of the will and tell God that you expect, with the help of His grace, to reside forwith the help of His grace, to reside to ever in one of the mansions of Heaven.

London Tablet. SOMETIMES We hear lukewarm Catholics complaining of the hardships and restric-tions imposed upon them by the present regulations for Lent; what would they regulations for Lent; what would they have thought of the discipline observed by the Catholics of England previous to the present century, and all through what our progenitors and predecessors in the faith called, poor souls! 'the troublous times?' They kept Lent scrupulously, after the manner laid down in the instructions issued by the Cardinal Archbishop and the Bishops setting forth the strict law of Lent, as published in a recent number of the Tablet, except that meat was allowed on Sundays. Every Friday throughout the year was a fasting day, except during Paschal time. Every Saturday was an abstinence day. There were besides the fasting, vigils and Rogation days, and instead of the small number of days of obligation which are now often complained of as inconvenient, there were think four chapters are the catholic of the converts lately flocking into the Church ir England, has not brought with it unmixed good to the catholic of the result of the catholic of the result of the re days of obligation which are now often complained of as inconvenient, there were thirty-four observed. It was not until somewhere about 1785 that the general fast on Friday was suppressed by the milder discipline of abstinence, and it was in 1830 that the Saturday's abstinence was remitted. The number of days of the strength of fastingsyigh was reduced

happy to say, in a population of 207,000 In the Sunday closing counties of Car-low, Longford, Monaghan, Galway, towns under the Act, show an increase, and in Galway 771 more in 1880 than in 1878. Decrease, therefore, does not follow from Sunday-closing. We think that closing drink houses at an early hour on

closing drink-houses at an early hour on Saturdays would prove a more effective remedy than Sunday-closing, for the excess usually begins on Saturday afternoon. The great evil to be cured is excessive drinking by women. . . It is not folly to withdraw a legitimate, perhaps useful right from some with the hope of restricting abuse in those it can never effect? We would say, after some experience, that the respectable licensed experience, that the respectable licensed dealer is the protection of our people's wants and habits; whilst shebeening, working in the dark, is the ruin of society. This at least is, as it ever was, our opinion." It is well to hear both sides of a question, and the Bishop has given us the other side.

Ave Maria.

It is curious to observe how much anxiety has been excited in the minds of religious persons of all shades of belief by the phillippics of Mr. Ingersoll. A great many who do not fear for themselves are concerned about their friends and the general public. It is a false alarm, or there never was one. The number of people whose religious convictions have undergone a change or been destroyed by Mr. Ingersoll's utterance is not large. He lessens the faith of those only whose faith was very wea before. His really attentive listeners are those who, without perhaps knowing it, have always shared the views to which he gives crude expression. If the number of such persons turns out to be larger than most of us supposed, it is simply a revelation of hearts. But not all who laugh at Mr. Ingersoll's wit and admire his occasional clever sayings think as he does this the American not all who laugh at Mr. Ingersoll's wit and admire his occasional clever sayings think as he does. It is the American character to applaud whatever pleases, and to laugh at a good hit no matter at whose expense; we are not too reverent. Ingersoll's success, or rather notoriety, is due entirely to his overflowing humor and keen sense of the ridiculous. It is not surprising that no victorious opponent has yet been matched with him. The only man that can successfully combat him is one that possesses the same wea-

not brought with it unmixed good to the Catholic cause in that country. Unfortunately, what is known there as the "middle class," is almost unrepresented in the Catholic Church in England.

The Register speaks thus of the wellknown superstition of Queen Victoria:
"Protestantism is the prolific mother of a We hear a good deal about Sunday-closing as a cure for drunkenness. The Rishop of Down and Connor makes some remarks on this subject in his Lenten Pastoral which will surprise many of the advocates of Sunday-closing, as will the facts which his Lordship adduces. He says: "In closing shops or in straight waistcoats as a remedy, we have no faith but for the mad—who ought to be in gaol or some place of restraint. We find from Parliamentary returns that in some counties drunkenness has in the prolific mother of a million little inconsistencies. The Queen, as we all know, delights to show her Scotch subjects how free from 'supersti ion' she is by marrying her children in Lent, though marriages in Lent are against the sense and the sentiment of the great body of Christians; yet, if widely spoken rumor be true, she will not have the Duke of Albany's wedding in May, because May is thought to be an unlucky month for the tying of the knot." It was whispered at one time that John Brown, the Hisland Chief. place of restraint. We find from Parliamentary returns that in some counties drunkenness has increased since Sunday closing; in Belfast more arrests during the closed than during the open hours; and less than five arrests in the day, we are

"An Englishman" writing to the New York Sun thus luctily brays: "Had the Parnells been able to get into aristocratic society in Ireland on an equal footing, they would never have been heard of as agitators. A caddish streak in their blood, drawn from this side of the Atlantic, is the cause of all the trouble." The imprisoned chief of the Irish people, in whose yeins chief of the Irish people, in whose veins the blood of "Old Ironsides" commingles chief of the Irish people, in whose veins the blood of "Old Ironsides" commingles with that of the purest of Irish names— the unbribable Parnells—coveting asso-ciation with the descendants of carpet-bag robbers and murderers!

Irish American

The force of Forster's logic is irresistible. At Tullamore he said: "Those who commit the outrages are broken-down men and violent and reckless boys." Therefore it is, of course, that his minious have swooped down, all over the country, and chapped Members of Parliament, Mayors, Town Councillors, Poor Law Guardians, Doctors, Lawyers, Merchants and the very best men in all circles of life, into jail, as being "suspected" of committing the offences charged to "broken-down men and violent and reckless boys! "The "village rufflan" exploit is here equalled and even surpassed. and even surpassed.

QUEEN VICTORIA lately escaped from the bullet of an insane assassin; and none could be more satisfied with her escape could be more satisfied with her escape than the Irish people, collectively and individually —all the more heartily for the reason that no person having the remotest trace of Irish blood was mixed up in the affair. It is the custom of real Sovereigns of nations, in events of this kind, to signalize their gratitude for the preservation of their lives by some extraordinary act of beneficence. The best thing that Queen Victoria can do, under the circumstances, will be to liberate under the circumstances, will be to liberate the Irish suspects. It is scarcely to be expected, however, that British stolidity ould rise to such a height.

#### LECTURE BY FATHER O'SHEA.

The lecture delivered by the Rev. Father O'Shea, on temperance, in Cardno's hall on Monday evening, was much appreciated, and met with great applause. The Rev. gentleman's lectures always seem to delight his hearers in the extreme. The only fault to be found in his lecture of Monday was, that it was altogether too short. He gave most touching accounts of the miseries wrought by drink, intermingled with humorous ones, which clearly showed the effect that poisonous demon only known since it first fell under European hands. These are not the works of all of Major Robands and Ultramontane, but of Major Robands and Parket Robands found that all the commotion was caused

A Boston man besought his wife, he being but three years married, for the privilege of a night key. "Night key?" she excaimed, in tones of amazement, what use can you have for a night key when the Woman's Emancipation League' meets Monday night, the 'Ladies' Domestic Mission' Tuesday, the "Sisters of Jericho'. Wednesday, the "Woman's Science" willingly give it place. "Let England," the general is reported to have said. "take the Jews and give us the Irish. We will give ten Jews any time for one Irishman."

Circle' Thursday the 'Daughters of Nineveh' Friday, and the 'Woman's Progresive Art Association' and the 'Suffrage Band' on alternate Saturday nights. You stay at home and see that the baby doesn't fall out of the cradle." He stays.

NO. 181

#### A JUST REBUKE.

We clip the following article from that staunch French Catholic journal, the Universe.

"A St. Petersburg paper might reasonably say, "we have good news from our generous friends in Britain." The excesses committed in certain Russian Provinces on the Jewish people by men frenzied with fanaticism has excited Anglo-Saxon sensibilities. A great meeting, an assembly truly 'representative' as they say in London, to have it understood that a gathering comprises men of all parties and classes—recently took place in the British metropolis. This meeting serves as an incentive to other towns wherein also have been held anti-Russian assemblages. In London and in the provinces, eminent orators have pronounced touching discourses on the sad lot of the Hebrews in barbarous Russia. No direct attack was made on the government of the Czar, but insinuations of an unmistakeable character gave the world to understand that the committed in certain Russian Provinces

ter gave the world to understand that the authorities in Russia encouraged the pop-ulace in the work of extermination and

authorities in Russia encouraged the populace in the work of extermination and pillage. After the speeches, resolutions were adopted at the meetings, urging the government of Her Majesty to make friendly representations to the Russian government in favor of toleration and elemency to the Jewish race.

We shall not be guilty of the bad taste of exhibiting irritability at this last display of British philanthropy. Neither shall we claim that the Russian government has always acted with irreproachable fairness to the diverse populations of its immense territory. In this respect our British friends nold no doubt an opinion quite different from ours. If we desire to palliate the "cruelties" practiced in Russia on the Jews, we might state that the people in the towns and country districts have been driven to this sudden display of hostility to this race by centuries of deceit, rapine and usury. But let it be well understood that we have no such purpose.

isosceles triangle. Ingersoll is the fishwoman, and O'Cennell has not yet appeared on the scene. Until then, let anxious Christians possess their souls in peace.

Philadelphia Standard.

Notwithstanding the efforts of Protestantis to boast and bolster up M. Loyson, he and his "Church" in Paris seem to be stadily sinking out of sight. For a while curiosity drew auditors and spectators, but that motive was too weakly sensational to last. He has had to give up his "Church" in the Rue "Rochefourt and betake himself to a school-room in the Rue d'Arras, which has any but a fragrant reputation.

Milwalkee Citizen.

We hope and trust that Catholicity will never become "fashionable" in this county—that is, in the ordinary acceptation of the secent utterance of a certain General resulting from the sease, and found that all the commotion was caused for the sumpor that all the commotion was caused for the sumpor that found that all the commotion was caused for the sumpor that found that all the commotion was caused for the sumpor that found that all the commotion was caused for the sumpor that the commotion was caused fo social organization. If the speakers the English Anti-Russian meetings organized and directed the oppression and calamities of the Irish nation. It is that government which at one time made Catholic heritages the prey of apostates which, seeing that the forms of law impeded progress, organized scheme afte scheme of confiscation to rob the lawfu owners of Irish soil for the benefit of some British family, or of a London conowners of this soil for the benchmore some British family, or of a London corporation, or in reward of renegade Irishmen. It is this government, too, that has, by this means, brought about that social condition in Ireland of which the sion to condemn in the strongest language the recent utterance of a certain General Borne, in the British House of Commons, to the effect that a good way of putting an end to outrages in Ireland would be to hang two or three of the nearest priests where the outrages were committed. Such language was disgraceful to humanity, a blot on the civilization of our age, and uttered as they were in the Legislature of a great nation like England, deserved the strongest possible condemnation on the condemnation on the condemnation of the condemnation, or in reward of remegade trishmen. It is this government, too, that has, by this means, brought about that social condition in Ireland of which the periodical famines and struggles between landled and tenant relate the horrors. It is, in fine, this government which, after discovering that its confiscations and treatment of the condemnation of the condemnati

ture of a great nation like England, deserved the strongest possible condemnation on the part of every lover of justice and right. It was, he thought, the frequent repetition of such idiotic sentiments as this that tended more than anything else to keep up the feeling of irritation on the part of the Irish people. The gallant and learned member seems to have forgotten how large a proportion of the greatness and fame of England is due to Irish blood and Irish brains, and how mighty small a figure he and his conferes would cut on the plains of India, or the frish blood and firsh mighty small a figure he and his conferers would cut on the plains of India, or the heights of Balaklava, or Inkerman, without the gallant sons of Erin to back him up. The chairman resumed his seat up. The chairman resumed his seat amid great applause.—Seaforth Sun, amid great applause.—Seaforth Sun, admired throughout Europe. Unadmired throughout Europe. and admired throughout Europe.

God's Providence

BY LADY GEORGIANA FULLERTON Not one hair of my worthless head Falls to the ground unseen; Not one pang of my worthless heart Has e'er unnoticed been;

Not one pang of my wormers heart
Has e'er unnotteed been;
Not one tear from my eyes has flowed
Unknown to my dear Lord,
Nor from my lips has e'er escaped
Unheard, a single word.
If thus, o'er every hair of mine,
O'er every word and sigh,
So watchful is His loving care,
So vigilant His eye;
Securely, like a child upheld
By a kind Father's hand,
I well may trust it lim, nor fear
To tread life's shifting sand.
"Ave M.

From the Catholic World.

A WOMAN OF CULTURE.

CHAPTER XIV. AN EVENING RECEPTION.

Killany, in suite-of his English birth, being an out-and-out American sympa-thizer, said that the attention of Ameri-cans had not yet been directed to the annexation of Canada—in the face of '76 and 1812 he said that, Miss Fullerton—and he added that thinkers like himself were decidedly averse to it. It would be to the advantage of neither country: not to the United States, which would become altogether too unwieldy for management and not to Canada, which would suffer in

losing her nationality.
"I said annex, looking at it from a com mercial point of view, and these gentle-men agreed with me. There's a synopsis of an hour's conversation, and you can see

of an hour's conversation, and you can see just how much sincerity there must have been in what we said. Now, my dear, give us a plain, square, patriotic, sensible opinion, and, as his reverence has remarked, we will hold to it, for to-night at least, through thick and thin."

"I always feel too deeply on Canadian subjects," said Olivia, "to give what you hard, money getting men of the world would call a sensible opinion. I love Canada, and I hate her enemies. For that reason alone I am opposed to annexareason alone I am opposed to annexa-

"And you consider, Miss Fullerton, that

the United States is a menace to your country?" said Killany.
"Certainly. And not only to us but to the other countries of the continent. Her citizens seem to aim at nothing less than the dominion of the new world. She considers it an honor to the state which she forces into her abominable Union."
"Abominable," muttered McDonell.

Abominable!" cried Sir John. "Miss Fullerton!" And it was hard to say whether he meant his words to be of

whether he meant his words to be of encouragement or reproof.

"It is not often," said Killany, for once in a virtuous mood, "that we hear that word applied to a political system which is the admiration of the world." "Well, gentlemen," laughed Olivia, with a sweetness and indifference that astonished

herself, so fierce was she apt to become in argument, "you have asked for my opin-ion, and you have it. And now shall we

hear from you, Sir John?"

"By all means," cried several together. "You are very, very warm and some-what poetical," said the politician, with a most flattering smile beaming from his countenance. "But you are not far from the truth in many things, and your clever foresight does you great credit. So few of our young ladies think nowadays. But in questions of this nature, Miss Fullerton, the element of patriotism, while holding a deservedly high place, must suffer itself to be guided by prudence and by sound policy, and must often submit to force of circumstances. Our Canada is a growing country but as yet disunited, young and weak. Our neighbor is power-ful, wealthy, united. It would be mere foolishness to irritate her by empty dis-play. But in the future what may not bay. But in the future what may not happen? All that your ardent young mind has conjured up in its dreams may be more than realized. I congratulate the conjured up in its dreams may be more than realized. I congratulate you on your knowledge of Canada's and I thank you for the honor you

have done me."
"There," said McDonell, with a triumphant snarl, "how do you like that as a specimen of sincerity, gallantry, and patriotism? It is of the purest political quality, warranted to stand the wear and tear of a campaign, and to hold its color in spite of the washing it may receive at the hands of opponents. It is of the color which washing least affects - white. If we which washing least affects - white. If we were annexed to-merrow you couldn't twist one of those sentences into hostility against the American government. If we were to leap at a bound into greatness Sir John would be the observed of observers, as the man whose rhetorical and far-reaching with fewer and far-

sning at a recep ion."
"You are severe to-night, Mr. McDonevening at a recep ion.' ell, said the priest in mild reproof. "I consider that Sir John has been very ex-

reaching mind foresaw and foretold it one

"From what point of view, your reverence?" growled Diegenes. "From the papal, American, etc.?"
"Let us say from all. He has subscribed

to the doctrine put forth by Miss Fuller-ton, and is become an opponent of annex-

ton, and is become an opponent of annex-ation, and by consequence a believer in our future independence."

"Will you say amen to that, Sir John."

Olivia had been disappointed at the knight's reply. She felt that it was not open or candid; that he had said nothing about annexation; and that what he had said was not in accordance with her high about annexation; and that what he had said was not in accordance with her high conception of Sir John's character. She hoped he would accept this opportunity of relieving himself. Her knowledge of the ways of statesmanship was primitive, and she knew nothing of the little filthinesses in which constitutional and popu

lar rulers almost unavoidably indulge.
"These gentlemen are becoming facetious," was all the account to say. "Let me leave them, be brought to say. "Let me leave them, Miss Fullerton. I hear music in a distant room. I am fond of it. Will you guide me to the temple of the Muse?"

There was nothing left but to retire. They went away amid the smiles of the ous," was all the attorney-general could be brought to say. "Let me leave them,

There was nothing left but to retire.
They went away amid the smiles of the company, and Olivia knew that they were laughing at her simplicity. McDonell laughed in his hard, peevish, snarling smon.
"Father Leonard," said he, "you can learn a thing or two from Sir John. It is a neat trick to be able to hold some twenty

or thirty different opinions on the same subject and present a new one to every comer. But it is risky. Give me the man who can talk eternally and yet ex-

press no views at all. An ass does it naturally, I know. In a man like Sir John it is the perfection of art."

Olivia made it her duty to slip away from the knight at the carliest opportunity. Having met with the general, who had been looking for her a long time with the intention of bringing her to a sense of her obligations to Sir Stanley, she foisted the politician adroitly upon her, and so

had been looking for her a long time with the intention of bringing her to a sense of her obligations to Sir Stanley, she foisted the politician adroitly upon her, and so unintentionally checkmated the good lady. Then she went looking for a quiet spot wherein to rest for a few minutes. She was feverish, disappointed, and aching with regrets only half understood. The late conversation had disgusted her a little, and she wondered if the patriotism her mind had conceived as belonging to the true lover of his country was anything more than a creature of her own imagination. Evidently it was not compatible with the idiosyncrasies of an attorney-general.

A silence of some minutes intervened. The general was regarding her compassionately, and sternly too, the very impersonation of society.

"You are waiting for an answer of some wind, and one to give it to you. I never knew my father and my mother, but my brother did, and he can refute the calumny, no loubt, and punish the calumniator. How killany, whom we never knew until we met him in Toronto, should presume to could. But he has gone too far for once. This will cost him more than he dreams of the could. But he has gone too far for once. This will cost him more than he dreams

In search for a retired nook it was her fortune to run unobserved on Sir Stanley. fortune to run unobserved on Sir Stantey. He, too, had sought a retirement in which to hide his disappointment, and disconsolate as any love-lorn youth looked the handsome baronet when he thought no eye was upon him. Her heart relented. "I was too hard," she said, "and it was but natural for him."

Then she threw a book on the floor, and came ravilly, jits the apartment to find

came rapidly into the apartment to find Sir Stanley—gone. It was disappointing to her good intentions, and she got out of humor at once, but made the most of circumstances by falling asleep on an inviting lounge. The sound of voices in the next room awoke her a few minutes afterward. Two persons seemed to be the talkers, and she speedily recognized the tones of Mrs. Strachan and Killany.

"Impossible!" the general was saying astonished accents.
"Mere fact," Killany answered. "It is known to very few besides myself. Father and mother they never had lawfully. They have hidden their base birth under the title of orphans, and so sought the favor and pity of the world. It is a base

imposition on society."

"It must be seen to," said the general slowly, and Olivia knew by the tone of her voice that she was still doubtful as to the truth of what she had heard, yet did not wish directly to question Killany's vergetty.

acity.
"He is a slanderer, too," thought Olivia, rising to return to the company. "When will the true character of this man be known? What poor unfortunate has fallen under his displeasure now? Yet Nano tolerates him because he is useful. known ? In what way? Can it be anything good,

She rejected this last thought with ion, and chided herself for thinking even inadvertently so poorly of her friend. When she reached the parlors once more the general seized upon her and carried her off to the music-

"For you have left that sweet voice of yours shamefully alone," said the general, "and have not made a single effort to

amuse any one this evening."

But before they arrived at the musicroom Sir Stanley, who must have been
lurking somewhere in the vicinity, was
taken under the general's protection.

Olivia was anxious to atone for her pre-Olivia was anxious to atone for her parvious hard heartedness, and smiled and spoke so kindly that, indifferent as he pretended to be, his heart was beating, and he secretly blessed Mrs. Strachan, to whose good services he attributed this favorable change in the mood of his lady-love change in the mood of his lady-love.

There were few persons in the room when
they entered, and the piano was silent.

Dr. Fullerton sat alone at a table looking
over some engravings, His face was grave as usual, but saddened, and his attention

as usual, but saddened, and his attention seemed anywhere save on the pictures.

"Look at him," whispered Olivia to the baronet when the general went off to hunt up some music. "He is in love, Sir Stantul H. stealing into the presence of his charmer. and stealing out again, guiltily; afraid to go, and dreading to stay in her presence. And wears her photograph next his

"And who is the favored one, Olivia?" asked the baronet with real interest.
"Who but the divinest of her sex, the glorious Nano?"

"Not quite the divinest," said the amorous baronet, with another of his effective and meaning looks. "But I am very glad to hear it. They are made for each other, and he will be her salvation." 'My very thought," said Olivia 1aptur-

Two souls with but a single—" "Sir Stanley, you may turn the music," interrupted the general. "Your musical talent has been developed enough for that I trust "My cool-headedness you mean," re-

turned the baronet.
"Or cold-heartedness," said the general. "I will engage that you are not often dis-turbed by the sound of a voice or the glaturbed by mour of blue eyes."

"Only in one particular instance, Mrs. Strachan. Come, Olivia."

When she had finished her song Dr.

When she had finished her song Dr. Fullerton came over to the piane with gentle reproach in his looks."

"Where have you kept yourself during the evening, Olivia?" he asked. "We looked for you everywhere in vain."

"Not everywhere nor vainly," answered she. "I must have been somewhere, and I have rewarded your search with a very fine song. Sir John played the gallant for me a few minutes, and I do believe I fell asleep afterwards in a little room at the other end of the hall. The sound of Mrs Strachan's voice woke me, or I would the other end of the hall. The sound of Mrs Strachan's voice woke me, or I would have slept until the evening was over."

Before any remarks could be made the general, with a smiling face, drew the young lady away from the gentlemen altogether, and went with her to another part of the room.

"Did you hear the state of the remarks of the room."

"Did you hear any of the conversation

"Did you hear any of the conversation that passed between Killany and me, Olivia," she asked, with a searching glance into the girl's face.

"A few words," replied Olivia, with a scornful curl of her lips. "Enough only to confirm the opinion I always had of Killany. He was slandering, then, in his mean, dark way, some innocent people."

Mrs. Strachan seemed disconcerted and

Mrs. Strachan seemed disconcerted and

Her significant glance at the doctor gave the general infinite satisfaction. Mrs. Strachan had no faith in Killany, and was consequently disinclined to believe him in any respect. Yet unless he was a low villain of the elegant cut-throat type, he would scarcely venture on so daring an attempt to injure the fair fame of the Fullertons. It behoved her to move Fullertons. It behoved her to move cautiously in the matter, and not commit hetself precisely to either side. Her sym-

pathy was with Olivia.

"I understand you, my dear," said the lady, "and I think I understand Killany. I advise you to say nothing to your brother of this just now, as it might lead to bloodshed. Young men are hot, and such a report as this is sure to kill one party or the other. Look quietly for party or the other. Look quietly for proof sufficient to put the lie on this upstart, and then, having the lash in one hand and the knowledge of his guilt in the other, you will not spare him, nor will I, you may feel certain. to the gentlemen." Now let us return

"Thank you ever so much," said the grateful, distressed girl. "Your confidence is consoling, and I shall work harder to statisfy you than to satisfy the world."
"Very proper," murmured the acute old lady, whose present sympathy, like Sir John's opinion on annexation, was very doubtfully expressed and meant absolute problem.

absolutely nothing.
"I wish to go home," was Olivia's first remark to her brother. "I am tired and

"Brief and commanding," said he good-humoredly, "Let us go, then, to make our farewells to Miss McDonell."

"So soon?" observed that lady reproachfully. "Why, Dr. Fullerton, I have not had the pleasure of exchanging words with you this evening. I was in hopes that my friends would have the honor of hearing you demolish some of their pretty theo-ries. Olivia tells me you are a great reader and admirer of the fathers."

"So I happen to be," the gentleman gravely answered. "I regret that Olivia's indisposition makes it necessary for us to

"Are you really ill?" Nano said, "or is it only an affection of the heart?" she added in a low whisper.
"Sick unto death," answered Olivia,

"Sick unto death," answered with a smothered sob. "I have been stabled to night, and in a mortal part, by one who is called a gentleman. You shall one who is called a gentleman. You shall hear by and by. Good-night, Nano. Oh! good-night.

And the brother and sister went away smiling. The hostess smiled, too, as pleasantly as they, while all three held the most aching hearts that ever beat in human breasts.

TO BE CONTINUED.

A TIMELY SERMON.

The Evils of Immoral Reading.

BY REV. JAMES DONOHUE I will direct your attention, this morn-

ing, to one of these, the duty of averting the danger arising to your children from the reading of bad literature. There are many easy-going, good-natured parents, who are not aware of the existence of this danger. There are few, even of the observant ones, who are aware of its alarming extent. If you examine carefully a popular news stands, you may get

DANGER THAT CATHOLICS HAVE TO APPRE

panger that catholics have to appresent then from the printing press. Here are displayed the daily papers, all inimical to the Catholic Church. Some few are not openly hostile, but their open hostility would be far less disgusting and, perhaps, less dangerous, than their cheap patronage for the patronage. of our religion. Here are denominational papers, with their hits, here and there, at our "ignorance" and "superstition." Here, soo, are monthly periodicals, very innocent looking in their blue and yellow covers, but sneering at the Bible and revealed re-ligion. There are plenty of cheap, at-tractively bound novels, that can be ead by the young only at the expense of their faith or morality. There are thou sands of these news stands in every large city. Every little town and hamlet has more than enough of them. I cannot give you exact American statistics, but I know that au English statistician sets down the number of absolutely vicious prints, circulated yearly in Great Britain, at eleven millions. The number of American prints of this kind is certainly not smaller and their quality is admittel, on all hands, to be much worse. A govern-ment agent, some few years ag, stated in his report, that some of the children's papers, published in New York, are A BLOT ON CIVILIZATION.

In one publishing house alone four tons of impure books were seized and condemned. Now, if you add to this openly immoral literature, which a not overdemned. scrupulous government felt bound to suppress, another literature, of the "Penny kind, giving false notions of life and of love; a denominational literature, with a weekly circulation of millions, attacking our faith, in story and paragraph; a daily press, opposed to our religion: a secret society press, the num-ber of its papers and periodicals, exceed-ing ours, and add to this an infidel literathre hostile to all existing forms of religion, but to ours in particular, and you may form some idea of the dangers religion, but to ours in particular, and you may form some idea of the dangers eyes fixed peculiarly on Olivia's face.

"He was speaking of you and of your brother," said she calmly.

A deadly paleness overspread Olivia's countenance. She had to struggle with She calmly.

A deadly paleness overspread Olivia's countenance. She had to struggle with She calmly.

"I do not hesitate to UVIAN SYRUP has claimaging from the printing press. In the face of these faces and figures I do not cine that has ever come think any reasonable person will say that I allude to an imaginary evil. If small-pox were dispensed from the news-stand, generally.

as frequently as the putrid productions of immoral writers, if it were showered through the mail, and scattered through the express; nay, puehed under our doors and through our windows, into our homes as frequently as impure and anti-Christian literature, the disease would surely be tian literature, the disease would surely be pronounced epidemic. Our ships would be quarantined in foreign ports. Perhaps some one will say that the patrons of the news stand are not Catholics. Just observe those who do patronize the newstand, and you will find that the great majority are Catholics. Just notice that young girl, returning from work, who purchases a picture paper, the reverse that vulgar story, whose every line is the death knell of innocence. Inquire if she be a Catholic, and you will find out that, at least, she ought to be. Talk to her, and you will find out that her mind, fed

"TEN CENT AWFULS," is not wortny to be considered the product of any religion, however mean. Observe that row of young men, waiting to be served with their story paper. Follow them up on Sunday. Most of them are Cathonp on Sunday. Most of them are Catho-lies, at least, in name; but on Sunday you will see them, as Bishop O'Farrell lately described them, standing around the corn-erscriticising everything about the Church. You will hear them saying, "I don't be-lieve this," and "I don't be-lieve that." "The Church should not order this," and "it should not forbut that." They do not know the A B C of the Christian religion and they are ready, notwithstanding, to advise the Church. Led into sin by immoral reading, they finally come to deny the faith, in order to stifle their remorse of conscience. Where are our Catholic young men? How many Catholic boys every one knows. How few Catholic young men? It matters little whether they have formally renounced the faith or not. They do not go to Mass. They do not frequent the Sacraments. Fai h, without good works, is dead. A miserable percentage may repeut on their death-bed. The rest are lost forever. Is not this a terrible state of things? To speak of the Church as flourishing, while it is losing its young men wholesale, is nonsense. It is better to acknowledge the difficulty and face it as best we can. There are many causes for this deplorable state of things, the most fertile and obvious one

bad literature. Now, WHAT IS THE REMEDY?

It would, no doubt, be a great blessing to many of our children if they were never taught how to read. But to propose that our children in future should not be taught to read would be as wrong and as opposite to the mind of the Church, as to propose that we should tear out their yes. Has not Pope Leo X. said that "the art of printing was invented for the glory of God, for the propagation of our holy faith and the advancement of knowledge?" Our children must not only be taught to read, but we must make them equal, and try to make them superior, to all others in every department of knowl-edge. Once they have learned to read, they will read anything, and here pre-cisely the parent's duty commences, a duty which, if he neglects, he hath denied faith. He is worse than an infidel, as Paul says: "We live in an age of St. Paul says: reading, of printing and picture making. The infant's cries are hushed with picture leaves. The village boy and the village girl shed their first sympathetic tears over some story, that goes to form their character for life, and to shape their destiny for eternity. Oh, parents, remember, forget it not, that if you allow them to read anything that will make a shipwreck of their innocence, of their faith, you will have to answer to God for those souls that He | that his neglect d duties of past life assail

with one who was

The teachers and students of those mediaeval times devoted much of their time in copying and beautifying with richly designed and colored init als, missals, life have been granted to him. Those choir-books, bibles, and the works of the delays of life are a mercy of God to the choir-books, bibles, and the works of the holy Fathers. Some were successful in painting, others in the composition of songs in the language of the country, and nearly all proficient in sacred music.

Parchment being reserved for works and compositions of lasting value, the studied studied is tudied to the destruction of the same and compositions of lasting value, the studied studied is the destruction of the same and to the destruction of the same and to the destruction of the same and to student studied writing on a wax tables, on which he or she inscribed the lines with an iron pin flattened at the other end to make erasures or corrections. The studies embraced Hebrew, Greek, Latin, rhetoric, arithmetic, geometry, music, astronomy, mental philosophy or dialectics, the holy scriptures, listory, pagan poets and philosophers, the writings of the Fathers, and all the known science

and literature of that and preceding ages.

The bishop paid a high tribute to the intelligence of Charlemagne and King Alfred, and disproved the misunderstood statement that Charlemagne tried to learn to write in his old age, because for recrea-tion he tried to copy the artistic initials ton he tried to copy the artistic initials on the manuscripts of that age. His ordinary handwriting can be seen in the imperial library of Vienna. He enumerated several books written and translated by King Alfred. He also gave a long list of distinguished scholars who flourished in Ireland in the eighth and ninth centuries.

He showed that the clergy and laity were as zealous for popular and higher education in the ninth century as they are in the nineteenth, and cited numerous examples to sustain his argument.

A Good Housewife.

A good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she must know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of medicines.-Concord(N. H.)Patriot. From Roswell M. Kenny, M. D., of Man-

nsville, N. Y. "I do not hesitate to say that the Purequal if not superior to those of any medie that has ever come to my knowledge. I have used it with great success for Dvs Sold by dealers SICK CALLS.

Thanksgiving After the Spiritual Ministrations.

The sick person has received the Sacra

No. IV.

ments and the "Last Indulgence." He has endeavored to prepare himself with all possible devotion. This is his last deall possible devotion. This is his last devotion on earth, and we may be sure that his heart beats with fearful expectation of what is to come upon him. Earth and its view is fast receding from him. You know not the full weight of the thoughts know not the full weight of the thoughts that occupy his mind. Much less must you seek such knowledge from his troubled soul. There is much that you can do for the everlasting welfare of this soul, whose dissolution is at hand. The graces that were bestowed on it in the laver of the state o Baptism were often through life lost or Baptism were often through life lost or darkened by sin. The mantle of God's grace has again been spread over his soul through the life-giving Sacraments that Jesus Christ instituted for this purpose. By the wonderful mercy of God the sick one recovers all the graces that he has lost by sin during life, and God, his maker, his Itedeemer, is with him, and within him. He must not lose this Treasure, for its loss means now nothing less than the loss of his immortal soul. Think of the times that were delightful to you beyond its loss means now nothing less than the loss of his immortal soul. Think of the times that were delightful to you beyond all delights; when you possessed Jesus Christ in your roul, and spoke so sweetly with Him, in the moments after Holy Communion. The sick one has perhaps received our Lord for the last time on this earth. There is only one time, when you, Christian soul, can understand the you, Christian soul, can understand the meaning of this saying, and that will be when God calls upon you. When sickness or accident has brought you low, then only can you realize what it is to make your "last Confession," receive the "Holy Viaticum," and have imparted to you the "Last Indulgence" of the Church. Think of your need then, and let charity quicken and lend favor to the help that you give to the sick. You would have those moments of thanksgiving to last always, and you tell our divine Lord soften to take entire possession of your often to take entire possession of your heart and remain with you. The sick person before you is making acts of loving thanksgiving to our dear Lord, and he wants Him to remain with him not only during the terrible trial of death, but al ways, and that always with the sick man means eternity. When you were enjoying those moments something stole in upon your heart and you knew not how, yet the moments of delight in the loving po session of Jesus Christ in your soul, were gradully swallowed up in this something that came over you. In a few mo-ments, hour or days, and this great favor bestowed on you out of the love of God's heart, is almost forgotten, until something reminds you of the loss. You wonder that this should happen, fear the coolness that this should hanpen, fear the coolness of your poor heart, renew your love and our Lord comes to you again. This has been your life. When death strikes you this coldness rises up before the eyes of your soul, in all the heinousness of its guilt, and you deplore and you fear a remainder of the remainder of this elect, and to absolve it from whatever stain may prevent it. Then the reminds our dear Lord that He created thoughts, and is begging God to forget this coldness of his former life. He des ires our dear Lord to remain with him in this last hely Communion, and fears that his former habit of growing cold may come upon him, when the

weakens his energies. He never could re-alize death and its pang until now. He may have thought with the w rld that pain, bodily and mental, at the hour of death, caused most fear, but now he knows redeemed by His precious blood. If you find a trashy periodical in the hands of your child, you have far more reason to be alarmed than if you saw him conversing with one who was a taken possession of his soul not a unwise friends make those days of delay tend to the destruction of the graces re-ceived by the sick. They pester them with questions concerning the disposition of the property that will be left by them. They are ready to fill the mind that should be taken up entirely with God and should be taken up entirely with contained their souls' safety, with the world and its concurrent thoughts. With a great stengels the sick soul drove those struggle the sick soul drove those thoughts from it, but now the friends of its household become its enemies and vie each with the other in rendering un-happy the last moments of death's agony. This is done not from any evil desire No, indeed. It is from

WANT OF PROPER THOUGHT. Yes, but what causes the greatest loss of human life upon earth, and it is feared, the greatest loss of souls in the world to come, is carelessness, which is only another name for worldliness from which it springs. It is right that one should make a proper disposition of property, but the death-bed is no place for this work. It should be done while health remains to the body and while the intellect is unclouded by disease. The soul has enough to do, in its last sickness, to seek only the kingdom of God. Therefore friends should not trouble the minds of the dying with worldly suggestions. The time in-tervening between preparation for death by the reception of the rites of the Church for the consolation and strength of the dying and the moment of death, should be spent in supplying the want of due preparation and thanksgiving. The means of keeping alive the grace of God in the sick one are at the hands of all.
You must make the sick-room a place of prayer. Jesus Christ visited the soul of the sick one in this chamber. It has seen the presence of the Lord and Master of all things. Don't let the rays of divine light that brought life to the sick expire for the want of a heart to love them. There are

PRAYERS TO BE SAID

bear the light. The cracifix should be placed near the bed of the sick, so that it can be seen by him. Remove those flashy pictures that adorn the sick room, if any there be, and hang in their place holy pictures of Jesus Christ, of His Blessed Mother and His Saints. You want the death of your friend to be that of the just. Help him to accomplish it by keeping be-fore his eyes mementoes of those whom he fore his eyes mementoes of those whom he wishes and hopes to be associated with in heaven. Let their last look on earth be a picture, only a picture can it be, of what they expect to see and enjoy in heaven. To-day is with them, think what will be their to-morrow. Think, it depends, somewhat, with you. God knows how much; He will judge you some day for the manner in which you do this work of helping your neighbor to die well. THEIR TO-MORROW WILL SOON BE ETER-NITY.

them while the s ck can answer with you them while the sck can answer with you the responses. You need not of course say the prayers intended to be said in death's agony, but the litany for the dying and the prayers that follow should be said. There can be no excuse offered for the delay of this important duty. Some want the very throes of death to be present before saying these prayers set apart by the Church for the dying. This is wrong, entirely wrong. Begin the prayers and say them up to the place where the prayers begin for the death agony. When you have completed them, let the penitent rest awhile so that time may be given for reflection, but don't disturb him or let others do so, by unnecessary or idle conreflection, but don't disturb him or let others do so, by unnecessary or idle conversation. Several times during the day and night say some prayers for the grace of a happy death, for instance, the Rosary of the Blessed Virgin, Litany of the Saints, Litany of the Holy Name of Jesus, litany of the Blessed Virgin, and other Litany of the Blessed Virgin, and other prayers marked out in your prayer books for this purpose. The CHURCH COMMANDS THE SOUL TO DEPART

out of this world in the name of God, the Father Annighty who created it, in the name of Jesus Christ, Son of the living God, Who suffered for it, in the name of you prevent it by your actions. The Church proceeds, telling the Christian soul to depart in the name of the whole heavenly host, who are named, and to let its place be on that day of its death, in peace and its abode in holy Sion. Don't retard it. Then the prayer of the Church asks God, reminding Him of His mercies, to forgive the sins of the dying one, to renew whatever is corrupt in him by human frailty or the snares of his enemy, to make him a true child of the Church and a partaker of the fruits of the Re demption. Again the Church commends demption. Again the Church commends the departing soul to God, to all the blessed spirits that inhabit the heavens, and asks then to receive this soul into their company. The enemies of the soul are commanded by the authority of God invested in the Church, not to molest this soul in her flight to its Maker, but to deand Redeemed this soul and asks Him to and Redeemed this soul and asks Him to forget his offences, for though he sinned yet he retained a true faith in Thee, Father, Son and Hoiy Ghost. He had zeal for Thy honor and faithfully adored Thee. The Church continues and asks our Lord to remember not his offences; to be mindful of him in His eternal glory. To receive him into His kingdom; to let St. Michael conduct him, the holy angels must him: the blessed St. Peter receive meet him; the blessed St. Peter receive him; holy Paul help him; and St. John and all the holy Apostles to whom was ing, pray for him. Unite your prayers with those of the blessed elect whom the Church so earnestly solicits to come to the aid of the sick. Ask God to liberate the

it may have incurred throughout life. REMIND OUR LORD, WITH THE CHURCH of the mercies He showed to Enoch and Elias, to Noe, to Abraham, to Job, to Isaac, to Lot, to Moses, to Daniel, to the three youths in the fiery furnace, to Susannah; to David, to whose aid He came, and whom He liberated, because they put all their hopes and confidence in Him. Remind Him of the mercies that He displayed towards St. Peter and St. Paul, whom he liberated from prison and restored to the infant Church. Remind our Lord, with the Church, of His mercies towards St. Thecia, whom He freed from the ills of an earthly love, from the flames of the persecutor's fire, and from the jaws of the wild beasts sent to devour her. Ask our Lord, with the Church, to liberate the soul of the dying one from all sin and evil and admit it to His eternal joys. Employ the time up to death of the sick

one in

Columbian

PREPARATION FOR PHE LAST STRUGGLE. So many, many times do friends hinder the soul in its preparation. Don't you do it. Your time is coming. The day of your death, Christian soul, is near at hand. These deaths that happen before your time are warnings, and much like you feel towards the sick and dying, others will feel toward you. The clock will be watched, and the calculations that will be watched, and the calculations that you and others make concerning the moments of life left to the sick person, will be marked for you. The same things s. id of the sick, and perhaps worse will be said of you. Death lowers all manking to the same level. With God there into distinction for some standard to the same level. is no distinction of persons and we only recognize this plain truth when the grave is yawning open to receive us, and friends from fright are leaving us. Let the faith of Jesus Christ inspire you to work for the soul of the sick. Let your hope in Jesus Christ increase your charity for him, and your love inflame the soul of the sick, so that it may think only of, and love only our Lord Jesus Christ more and more, until this love to death invites it to an eternity of love.—S. S. M. in Catholic

Lovers, Take Warning!

If your lungs are almost wasted by consumption Dr. Pierce's "Golden Medical Discovery" will not cure you, yet as a remedy for severe coughs, and all curable bronchial throat, and lung affections, it remedy for severe coughs, and all curable ing and night prayers in the sick room if the patient be able to endure and understand acts of his friends. Sprinkle the room often with holy water. Don't forget the blessed candle, keep it lighted in or 1 ear the room, if the patient cannot curable remedy for severe coughs, and all curable remedy for severe coughs, and al The crucifix should be bed of the sick, so that it m. Remove those flashy rn the sick room, if any g in their place holy pic Christ, of His Blessed Saints. You want the end to be that of the just.

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h you do this work of ghbor to die well. W WILL SOON BE ETERck can answer with you You need not of course intended to be said in hat follow should be said that follow should be said.

The excuse offered for the bortant duty. Some want of death to be present between the prayers set apart by the dying. This is wrong, Begin the prayers and the place where the prayers the death agony. When sted them, let the penitent at time may be given for don't disturb him or let

unnecessary or idle conome prayers for the grace h, for instance, the Rosary Virgin, Litany of the f the Holy Name of Jesus, Blessed Virgin, and other out in your prayer book

NDS THE SOUL TO DEPART ty who created it, in the Christ, Son of the living red for it, in the name of Who sanctified it. Don't it by your actions. The s, telling the Christian soul the name of the whole who are named, and to let that day of its death, in bode in holy Sion. Don't n the prayer of the Church nding Him of His mercies, sins of the dying one, to er is corrupt in him by or the snares of his enemy, of the fruits of the Re gain the Church commends soul to God, to all the that inhabit the heavens,

to receive this soul into The enemies of the soul il by the authority of God Church, not to molest this ht to its Maker, but to devay into the caverns of their alls upon her divine Spouse place this soul in the inis elect, and to absolve it stain may prevent it. Then this soul and asks Him to aces, for though he s nned ed a true faith in Thee, and Hoty Ghost. He had onor and faithfully adored thurch continues and asks emember not his offences; of him in His eternal glery n into His kingdom; to let blessed St. Peter receive ly Apostles to whom was er of binding and loosenhim. Unite your prayers the blessed elect whom the

Ask God to liberate the ring from the stains of sin curred throughout life. to Abraham, to Job, to to Moses, to Daniel, to the in the fiery furnace, to David, to whose aid He hom He liberated, because neir hopes and confidence in and Him of the mercies that towards St. Peter and St. e infant Church. h the Church, of His mercies hecia, whom He freed from earthly love, from the flames beasts sent to devour with the Church, to liberate the dying one from all sin admit it to His eternal joys.

me up to death of the

N FOR PHE LAST STRUGGLE. ny times do friends hinder preparation. Don't you time is coming. The day, Christian soul, is near at e deaths that happen before e warnings, and much like eards the sick and dying, ed, and the calculations that left to the sick person, will or you. The same things ck, and perhaps worse will tion of persons and we only en to receive us, and friends are leaving us. Let the Christ inspire you to work f the sick. Let your hope t increase your charity fo love inflame the soul of the it may think only of, and Lord Jesus Christ more and is love to death invites it to love. S. S. M. in Catholic

s, Take Warning!

ngs are almost wasted by Dr. Pierce's "Golden Medical ll not cure you, yet as a vere coughs, and all curable oat, and lung affections, it . Send two stamps for Dr. pamphlet treatise on Con-Kindred Affections. Ad-DISPENSARY MEDICAL ASSO-

"Spes Unica." BY A. M. ENRIGHT.

Far above the tempest weeping.
While the midnight hours are creeping.
And the world seems soundly sleeping,
Soundly sleeping through the night;
Many a poor heart bruised and torn,
Sick with grief, with trouble worn,
Desolated and all forlorn,
Cries aloud to Thee for light.

Light to break upon its sorrow.
Which seems night without a morrow,
lage the state apatience borrow
Rom the cross that crushed Thee low,
and the morning star, faint gleaming,
Sees a ray of comfort beaming
In the heart where all was seeming
Densest darkness, deepest woe.

So thou blessed Rock of Ages,
When earth's tempest round us rages,
And when sin or sorrow wages
War with which we cannot cope,
Do not in Thine anger chide us,
May the cross we cling to guide us,
And within its strong arms hide us,
Rock of Ages, our one hope!

#### CONVERSATION BETWEEN AN INFI-DEL AND A CATHOLIC PRIEST.

Milwaukee Citizen. INFIDEL: Good morning, Father, I have called to have a little conversation with you on a most important subject. I wish you on a most important subject. I wish to ask your opinion on some of the great questions of the day, or to be blunt with you, I wish to state my objections to the position of the Catholic Church on the position of the Catholic Church on the subject of the progress of this century.

PRIEST: Very well, go on and when I shall have heard your objections, I make able to explain to you in a satisfactory manner the attitude of the Church.

INFIDEL: The whole sy tem of Christianity is opposed to progress. But, in this conversation I do not wish to confound

conversation I do not wish to confound the Catholic Church with Christianity. the Catholic Church with Church Protestantism is very pliable and often favors progress. Protestant preachers do frotestantism is very phable and often favors progress. Protestant preachers do not know what they believe. They never hold to the same opinions for several consecutive years. They sometimes oppose progress through mere stupidity, then again they change their opinions. oppose progress through mere stupidity, then again they change their opinions and are in favor of progress, and they themselves cannot tell the reason why. Witness Beecher and many more of the same class. But I look upon Catholic priests as men of learning and intelligence, often of very deep research. They are likewise men of great charity. Their bindness and attention to the poor are kindness and attention to the poor are proverbial. The most malignant disease cannot shut out their works of mercy and ministrations to those who wish them In fact there is no power on earth which an effectually hinder them in doing what they consider duty. Yet we never hear of one of these learned and good men be coming a convert to the doctrine of progress. It is a most strange anomaly.

gress. It is a most strange anomaly.

PRIEST: You need not fear to confound
the Catholic Church and Christianity.
They are identical and consequently
there can be no confusion. I thank you
for the compliment you pay to the Cathoclergy, and hope that by an unswerving adherence to duty we may merit a contin nance of the same good opinion. But you are not coming to the point. Let me hear your chief objections to the Cath-

lic Church.
INFIDEL: I thought I had already stated them. The Catholic Church is the worst

enemy to progress.

PRIEST: That is too general. How do you define progress, and how is the Church INFIDEL: It cannot be possible that

INFIDEL: It cannot be possible that you do not understand progress.

PRIEST: That is not the reason why I wish you to explain it I claim to understand what progress is, but your understanding of it and mine may be quite different. It is always good to explain terms.

explain terms.
INFIDEL: Progress consists in going forward to the true and the perfect. There can be no progress without change.
There can be no progress in standing still.
Do you accept that definition!
PRISST: I do most certainly.

PRIEST: I do most certainly.
INFIDEL: Then here is the argument;
But the Catholic Church does stand still.
She does not change. Her children of the
present day believe the same things that
were held by Catholics in the first centuries. Therefore the Catholic Church
does not progress. Is not that a good does not progress. Is not that a good

argument?
PRIEST: It is a good argument. I acknowledge the force of it. But it does not

touch the question.

INFIDEL: I cannot see why. You ac knowledge that teaching the truth is an important work of the Church?
PRIEST: Certainly I do, and the Catholic

Church is infallible in teaching.

INFIDEL: But the Catholic Church teaches the same truths she always did. Therefore she does not progress. I do not see how I can make it plainer.

PRIEST: It is plain. But it is not the question in dispute. You said at first

question in dispute. You said at first that the Church is an enemy to progress. Now you change and try to prove that the Church herself does not progress, which are two quite distinct things. That the Church herself does not progress we do not deny, but that the Church is an enemy to true progress we do most emphatically deny. All your arguments go to prove, what we do not deny, that the Church does not progress. Have you any argument to show that the Church opposes progress or is an enemy to proopposes progress or is an enemy to progress?

INFIDEL: Yes, she commands her adherents to believe the same doctrines she has always taught, and will not give up one of them, thus does she chain the minds of her children and prevent progress in

them.

PRIEST: I see it was well that I required you to give a definition of progress in the beginning. For you are again off the track. At first you said that progress consists in going forward to the truth. Now you say the Church does not progress because she will not give up the truth. A little while ago progress was coming to the truth, now, progress consists in abandoning the truth.

INFIDEL: Yes, but those doctrines are

Yes, but those doctrines are

not the truth.

PRIEST: Ah, now you are in a vicious PRIEST: Ah, now you are in a vicious circle. A little while ago you used an ar-gument that the Church should teach the truth and because the Catholic Church does not change, you tried to prove she does not progress. Now, when you main-tain that the doctrines she teaches are not true you destroy your former argument. Moveover who is to decide whether they are true or not? Certainly not you who but confess that you know nothing about them. The Church holds them as truths.

But this discussion is not exactly on truth but on progress. To maintain my positrue progress it is not necessary for me to prove that every doctrine she teaches is true. Remember that you have not yet adduced any argument to prove your assertion.
INFIDEL: I think it is argument

enough to say that you acknowledge that the Church does not progress She must, therefore, be opposed to progress. PRIEST: Not at all. Progress is com-ing forward to the truth. But the Church

As long as a person is going forward to the truth he is progressing, but when he has attained the truth, there forward to the truth he is progressing, but when he has attained the truth, there is no more progress in regard to that truth. The Church is not instituted to teach the truths of science, but those of christianity. These she possesses, consequently she cannot progress. When you so loudiy boast that you are on the road of progress, you in the same breath proclaim your ignorance, since progress would not be possible for you, if you were in possession of the truth. Now is it fair and right for you from your confessed stand-point of ignorance, to judge the Church who is teaching truth, and condemn her because she will not leave her high ground of perfection, and come down to your plane of ignorance, and keep you company in your uncertain steps towards imaginary truth? You must remember that you are progressing. You have not your plane of ignorance as you progressing that you are progressing. You have not that you are progressing yourself to be so the one who calls the Church to account. It is a maxim in common law that a man must be tried by his peers. But here you, confessing yourself to be ignorant, sit in judgment on the Church, the source of truth. Is ignorance the peer of truth? First, go and learn the truth the truth. The carries of the converted nations in the time of the converted nations in the time of the truth. First, go and learn the truth the time of Charlemagne, whose edites the truth is the carries of the converted nations in the time of Charlemagne, whose edites the truth is time of Charlemagne, whose edites the truth is the carries of the converted nations in the time of Charlemagne, whose edites the truth is the carried of the converted nations in the time of Charlemagne, whose edites the carried of the converted nations in the time of Charlemagne, whose edites the carried of the converted nations in the t

truth, and since progress means coming to the truth, she thus proves herself the the truth, she thus proves herself the greatest friend of true progress, in enticing all men to come to the truth. If you do not believe it, leave off your erratic wanderings which you call progress, and give yourself to the guidance of the Church and you will see what rapid progress you will make towards the truth.

#### EDITH O'GORMAN ONCE MORE.

That too utterly precious damsel, Miss Edith O'Gorman, has been distinguishing herself in England recently, with what effect the Rev. Lord Archibald Douglas points out in the following note to the That too utterly precious damsel, Miss London Tablet:

London Tablet:

"Will you permit me to inform the clergy throughout England, Scotland, and Ireland, who may wish to oppose the infamous lectures of 'the escaped nun' in their parish, that she gave a lecture here at Paddington the other day and made statements which I took up and rebutted in the Paddington Mercury. She then also wrote a letter to the same paper defending herself, and in this letter she says: "One of the most celebrated lawdefending herself, and in this retter he says: One of the most celebrated lawsuits of the time was Edith O'Gorman's great case in the courts of San Francisco, California, in June 1872, when she brought suit against the Jesuits for libel. Judge Londerbach was the judge of the court; her counsel, Judge Taylor; counsel court; her counsel, Judge Laylor; counsel for the Jesuits, Col. Dudley and Barnes, two well-known lawyers throughout San Francisco. The Jesuits knowing Edith O'Gorman to be four thousand miles away from New Jersey, where she lived a nun, bribed sixteen men to perjure themselves by swearing her to be a woman from Melbourne, Australia, named Fanny Woodward, and not Edith O'Gorman at all. God raised up friends for her in a strange sity in the parson of four ledges from strange city in the person of four ladies from Providence, R. I., who knew her and family intimately, two of the ladies were schoolmates of hers, and one of them her bosom friend before she entered the convent. The testimony of these ladies and two gentlemen from Australia who had known the woman Fanny Woodward for sixteen years before, brought confusion on the Jesuits, who were fined seven thousand dollars for libel, and fifteen thousand dollars for perjury. Although the Jesuits of San Francisco thought to crush Edith O' Gorman by perjury and falsehood, they themselves were crushed, whereas her glory and triumph were greater than ever. This celebrated law suit was not only the great topic of the newspapers throughout the United States, but English and Scotch papers contained a synopsis of

As this was a very circumstantial ac-As this was a very circumstantial ac-count given by her own self, signed by her own hand, I thought it might be used to settle her, so I did that which, perhaps, she did not expect when she picked out a place so far away as San Francisco as the seat of the trial. I telegraphed as fol-

From Rev. Lord A. Douglas, Harrow-coad, London, to Chief of Police, San Francisco.
Did Edith O'Gorman, ten years since,

bring and gain libel action against Jes I received this reply.

From P. V. Crooley, Chief of Police, San Francisco, to Rev. Lord A. Douglas, Harrow-road, London. Neither action nor judgment against

#### Workingmen.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of ague, bilious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness that you will save time, much sickness that you will save time, but you will save time. ness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait.—Burlington Hawk-

THE DARK AGES.

Bishop Marty, of Dakota, Lectures on "Education a Thousand Years ago." -A Synopsis by E. M. McDonagh, of The "Nebraska Watchman."

OMAHA, March, 1, 1882. Notwithstanding the ocean of mud, St. Philomena's cathedral, on Ninth street, was on Sunday the Church does not progress She must, therefore, be opposed to progress.

PRIEST: Not at all. Progress is coming forward to the truth. But the Church has the truth revealed to her by Almighty God. She cannot, therefore, progress. There is no progress beyond the truth. No matter how smart progress may be she cannot go beyond the truth. When she has arrived there she is at the limit of her journey. This is in accord with your definition when you said progress is going forward to the truth. As long as a person is going forward to the truth has long as a person is going the long that a so clear that the characteria, and has reached an interesting and researchful lecture of which as a cathedral, on Ninth street, was on Sunday evening filled with an appreciative aud

founder, twenty-one years ago. This was the celebrated Benedictine monastery of St. Meinrad, in Switzerland. St. Meinrad, who died 863, was of the Hohenzollera

ignorant, sit in judgment on the Church, the source of truth. Is ignorance the peer of truth? First, go and learn the truth yourself and then you will be better qualified to judge truth. ified to judge truth.

The Church never ceases to teach the Christ reigning forever, I, by His graces the characteristic of the char and mercy, king and governor of the Franks, and the devoted defender and humble helpmate of God's holy church,

do ordain as follows:"
One of his laws prescribed a custom which was always observed, that a free school should be attached to every church and monastery, and that schools should be established in every one of the king's palaces. Archbishops, bishops, abbots. and parish priests, dukes, counts and the king, each in his sphere should see the establishment and maintenance of such schools, for religious and secular, for pop-

The bishop then dilated on the advan-The bishop then dilated on the advan-tages of memorizing oral teaching as con-trasted with the superficial book knowl-edge of the present day. That what stu-dents committed to their exercised memcry, if not as varied and diffused as now, was more at their service than a super-ficial knowledge of many objects and a ficial knowledge of many objects and a library of knowledge. He showed that the education of youth was such as to make them intelligent and happy mem-bers of the station in life they were

bers of the station in life they were called on to fill.

It is all very well, said the bishop, to talk about fraternity and equality, the education of the masses and the greater welfare of the greater number; but even in this century of machinery and steam, I meet with thousands of people in the century who cannot make what row by country who cannot make wheat grow by walking over the field and reading a treatise on chemistry or rational agricult ure, but have to raise their bread and

ure, but have to raise their bread and ours in the sweat of their brows.

Even in the large cities thousands of men go to their day's toil every morning; and their wives have enough to do at home. Girls are sent into factories as soon as they can take hold, until they assume a mare laborious state of his or sume a more laborious state of life or until consumption or some other diseas contracted in the work-shop puts an end

to their days.

In the parochial schools of the ninth century, children were taught with their secular instruction the great lessons of Divine Providence, of equality before the control of the parents and God, of obedience to their parents and rulers. They learned to be proud of humility and happy in poverty, because these bring them nearer to Him who said by word and actions: "Elessed are the poor in spirit, for theirs is the kingdom of God." by word and actions:

In those days whenever a boy or girl showed superior talent, the parents found within easy reach monastic schools for the boy and conventual schools for the girl, where the gifts bestowed upon them Almighty God, found proper develop-ment, and, as all the schools were free schools, tuition and board were gratuitous.

Noble and plebian, rich and poor, were received and treated alike.

In the monastic school of Reichenan, when St. Meinad was a student, were the sons of nobles from Southern Germany, Bavaria, Phaetia, Allemania, etc., with the talented sons of their vassals and serfs, all going together through the general courses, and then through the special branches to fit them for the military, pro

fessional or ecclesiastical career.

In those days of barbarian in incursions the military profession was the most pop-ular, and the greatest number fitted them-selves for that. Year after year, in the 9th century, battles were fought against the Saracens in the south and east, and against the Normans in the north and west of Europe, and to die on the battle-field in defence of their country and in-stitutions was considered a laudable ambi-

tion. Conventual schools were scarcely less numerous than the monastic ones. As St. Bridget and St. Itahad built their convents in Ireland, beside the monasteries erected by St. Patrick and his companions and successors, so in all countries converted to Christianity we see convents arising for the popular and higher education of giris. The bishop then cited several examples.

In referring to the girls amid the Pyrenean mountains, he said; We have epistolary, poetic and dramatic compositions from their pens which would do honor to

our own century. They study botany not only for the sake of the beautiful flowers, but to use the plants in nursing and curing the sick. And this was in the 8th and 9th centuries.

SMITTEN WITH A CONTAGIOUS BODILY DIS-You must bring the full force of your pa rental authority to prevent your children from reading anything whatever that trom reading anything whatever that tends to injure their faith or morals. Nor must you stop here. Once you have taught your children to read, you have placed in their hands a great power for good or evil. If you want it exercised for good or evil. If you want it exercised for good, you must supply them with Catholic literature. This is necessary to satisfy the craying which the power to real creates. It is necessary, as an antidote to the miasma which bad literature has everywhere diffused. Supply them with Catholic literature, and in a short time

street Convent last evening, by the young lacies of the senior class. Only a select number of friends of the establishment were present, and the programme, as is vent, was distinguished for its excellent vent, was distinguished for its excellent arrangement, and the culture and talent displayed by those who sustained it. Miss Minnie O'Connell opened with a charming selection of Irish airs on the pianoforte, and was followed by Miss Jennie Hogan, in a sweetly rendered song. Miss Katie McAloon played a piano solo with marked ability, after which Miss L. Meyers, of Belleville, told those present, in an admirable manner, that "Curfew must not ring to-night." This young lady promises to be a talented elocutionist, her promises to be a talented electations, here style of delivery being decidedly good. Miss L. Smith in "The blind girl to her harp," was much appreciated, having an excellent voice. A little daughter of "the Hub," in the person of Miss Daisy Carroll, who has scarce seen her eighth year, next stepped to the front, and gave a brief but interesting account of "Try and hide, shan't and won't," which more than hide, shan't and won't," which more than once brought a smile to the faces of her hearers. She is quite an accomplished little pupil for her age. A piano solo nicely executed by Miss Mattie Buckingham, preceded "God Bless You," pronounced in song by Miss L. Meyers. A vocal duett by Miss M. L. Panet and Miss Simpson, a former pupil, was very good. An instrumental selection "Reminiscence showed to advantage abilities of Miss A. Hagan on the abilities of Miss A. Hagan on the harp and Misses M. Buckingham and L. Smith on the pianoforte. Miss Carter sang a nice air in good voice, and was followed by Miss M. Foley, who feelingly depicted the only too frequent results of "Things left unsaid." Miss Simpson sang "Watting" admirably, being followed by Miss Marie Louise Panet, who traced the origin of the shamrock in an exceedingly well of the shamrock in an exceedingly worded though brief essay. The gramme came to a close by a very pretty duet, comprising a melange of Irish airs which was executed with much ability b Miss Hagan, harp, and Miss V. St. Jean, L. Smith, M. Buckingham and E. Bouchier, pianos. The Convent Notre Bouchier, pianos. The Convent Notre Dame de Sacre Coar fully sustained its well earned reputation for the excellence of its entertainments, by that given last evening, and for the admirable carrying

Whatever partiality Cupid may tain for fragrant flowers and perfumed tresses, he has an unconquerable aversion to odorous noses, and will never venture within shooting distance of catarrh. Dr. Sage's Catarrh Remedy is a safe and reliable cure for this disgusting disease. By druggists.

out of which the senior pupils are to b

congratulated.

#### THE PHILOSOPHY OF THE HOLY FATHERS.

We publish to-day the first of a few papers on philosophical and ethical subjects prepared by students of the College (COL). They express careful training the control of the College crowded to the deors by a congregation of the College control of the c of Ottawa. They evince careful training and mental calibre of no ordinary class.

Why is it that in the history of Christian culture, the brightest periods of men-tal power and activity are deemed unwor-thy of notice, or are treated with contempt, by a certain class of modern writers? The by a certain class of moderit writers. The golden pages of pagan Greece and pagan Rome have been celebrated in loftiest prose and sweetest song by those same Christian pens that could either ignore or depreciate the glories of their own Christ-ian literature. Not ignorance, but unon Interature. Not ignorance, but un-concern and projustice will account for this phenomenon; for bright periods of philosophy, eloquence and theology have not been wanting in the Church, as every

been educated in the traditional philoso-phy, and grown once familiar with the philosophy of faith, were in a condition to compare the two sides, and by the newly revealed truths detect the old errors. From their vantage ground they surveyed the whole field of controversy; they saw philosophy no longer in the lunar light of erring reason, but in the noon-day light of revealed religion. They retained the splendid teachings of Plato, but discarded his absurdities and puerilities: they sanctioned the old truth by the authority of the revealed; and by the union of faith and reason they laid the foundations of that system of theology which by the successive labors of such men as a Thomas, a Suarez, a Perrone, has attained its present splendour. But they not only corrected Plato, they also took him into their service, and showed that all the grand principles of that confessedly mighty genius dovetailed with the doctrines of Christianity, and struck a deadly blow at many a pagan ties: they sanctioned the old truth by the and struck a deadly blow at many a pagan folly. The enemy made a formidable stand against the church; but neither genius nor against the church; but neither genius nor pride nor power could successfully battle with the overpowering force of truth and grace, and gradually and constrainedly and in despair, the reign of earthry philosophy declined and came to naught. This was the end of Athens and Rome, this was the triumph of the Fathers. The brightest star in this constellation of genius that we shad not much over a hundred years. reached not much over a hundred years, was the illustrious Bishop of Hippo, St. Augustine, who holds a place in the church next, perhaps, to St. Paul. This great man M. D. Sullivan selected for a special panegyric, He said, very beautifully, "The name of St. Augustine is one which ommands from all men respect and veneration. All in him is grand, all is marvel lous; I could almost say, all is immense Spanning, like an eagle, the lower regions of earth, his intelligence plunges with assurance into the fields of the infinite, examining every thing with a daring that would terrify ordinary men, he leaves always in his pathway a train of coruscat-ing light. And when his intelligence has wound itself, glittering like a serpent, all through a subject, he infuses his very heart into the sublime proofs, and speaks to you a language which enchants you which ravishes you, and playing around truth with the flame of love, he renders it more beautiful and more distracting.

> Dr. Pierce's Compound Extract of Dr. Pierce's Compound Smart-weed breaks up colds, drives out shownatism, allays neuralgia, dispels rheumatism, allays neuralgia, dispels febrile symptoms, and induces refreshing sleep. An unequalled liniment for sprains and bruises. By druggists.

Neither Socrates, nor Plato, nor Aristotle

ever spoke in a similar language.

#### THE IRISH PROTESTANTS. Annual Sermon by Rev. Canon Car-

crowded to the doors by a congregation eager to hear the eloquent clergyman. Besides the members of the Irish Protestant Society, the St. George's Society, St. Andrew's Society and Sons of England were in attendance, the members wearing their badges. The society walked in procession marshaled by Mr. George McVittie, The musical portion of the society was excellently rendered. Rev. service was excellently rendered. Rev. Canon Carmichael took as his text the 3rd chapter of St. Paul to the Philippians, verses 13, 14. They had met to celebrate after a religious form the recognized national day of Ireland, St. Patrick's Day, and in connection with that celeor creates. It is pleeceary, as an antidest of the minema which beld literature has everywhere diffused. Supplemental content of the pleeceary where diffused. Supplemental content of the pleeceary where diffused is presented to the pleeceary of the minema which beld literature has everywhere diffused. Supplemental content of the pleeceary of the minema which beld literature has been been as the pleeceary of the minema which beld literature has been as the pleeceary of the minema which beld literature has been as the pleeceary of the minema which beld does not not work at the pleeceary of the pl bration to assist a society which throughout Canada had done a good work.

#### An Interesting Relic.

The Jesuit Church of the Sacred Heart, esting relic of Holyrood Palace. It is a statuette in oak of the Blessed Virgin re-presented as holding the Divine Child in in Edinburgh has just acquired an inter her left arm, in her right a sceptre, and her feet resting on a crescent moon with one foot crushing a serpent. The child holds a globe in His left hand, and has the right uplifted as though He was teachthe right uplitted as though ite was teaching. Its antiquity is not questioned. Some years ago it was discovered at the palace, and afterwards found its way into the hands of the Lord Aberdeen, at the sale of whose effects it was purchased by Mr. Waterton, who gave it to the Jesuit Extrem for greating in a night of the Fathers for erection in a niche of the church, where it now stands bearing the in-vocation. "Our Lady of Holyrood, pray for us."

It would be debasing religion to try and It would be debasing religion to try and adapt it to a political system. Let us render to Cassar what is Casar's and to God what is God's. The priest, in the name of the sacred rights of human liberty, may have his political leanings, but it is not to assert or propagate them from the pulpit that he is a wriest.

a priest.

The Bishop enjoins caution, even in private oversation, as regards the local authorities who if praiseworthy, may be freely spoken oi, but if not, should be the object of silence; and he remarks that when priests complain to their diocesan of mayors or municipal councillors, it sometimes turns out that these priests have stoutly opposed their election.

their election.

Unless they are true Christians, or men of judgment, which is always rare, you must expect to be treated as vanquished. When a man descends into the political arena, it is very difficult not to deal blows, it is much more difficult not to receive any.

The newly appointed Bishop of Limoges describes politics as not noble or lofty enough to deserve the honors of the Christian pulpit, comments on the instability of French sys-tems of government and Cabinets, and en-joins the priests, amid such fluctuations and so divided a society, to hold aloof from party

strifes, preaching the Gospel alone:
Child of poverty, look upon your Saviour
in the manger, and be comforted; for the in the manger, and be comforted; for the King of glory is your companion, your equal in suffering. Let the rich man enjoy his wealth; envy him not. Sooner or later his gold will turn into burning coal, while you may buy eternal peace and rest with your priceless pearl of holy poverty. Is your humble home small and cheerless? remember that your Saviour's stable was still more cold and dreary. Know that in your dying that your Saviour's state was still more cold and dreary. Know that in your dying hour the simple home will lighten up with heaven's dawning glory and expand into eternity, whilst the palace of the unrepentant rich man will shrink into a loathsome cell, whence there shall be no escape for all eternity.—Rev. L. C. Businger.

#### The Catholic Mecorb

Published every Friday morning at 428 Rich mond Street. THOS. COFFEY, Publisher and Proprietor.

Annual subscription..... Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP

WALSE.

London, Ont., May 22, 1879.

DEAR MR. COPPEY,—As you have become proprietor and publisher of the CATHOLIK RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in it one and principles; that it will remain, what it has been, the council parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced man agement the RECORD will improve in useful ness and efficiency; and I therefore carnestly commend it to the patronage and encouragement of the clerky and laity of the diocese.

Believe me,

e me, Yours very sincerely, + John Walsh, Bishop of London

Mr. THOMAS COFFEY
Office of the "Catholic Record." FROM HIS GRACE ARCHBISHOP HANNAN St. Mary's, Halifax, Nov. 7, 1881 St. Mary's, Halifax, Nov. 7, 1981.

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

+ MICHAEL HANNAN,

Archbishop of Halifax.

## Catholic Record.

LONDON, FRIDAY, MAR. 31, 1882.

THE REIGN OF LEO

Leo XIII. has now occupied the Roman See for more than four years,

and has, during that brief period accomplished so much for the church and for society as to be entitled to rank with the greatest of the Pontiffs who have filled the chair of Peter. Every one remembers with what solicitude all true Catholics looked upon the election of a successor to the immortal Pius IX. tive form of government is its ille-There were fears, not unfounded, that the freedom of the Sacred College might be interfered with, that the conclave might be forced to adjourn to some place beyond Italy, where many of its members could not perhaps attend, and that there might be a long and dreary interregnum in the Pontificate. Amongst non-Catholics, especially those of vention, the boss, the ward king and nature, the endurance and the valors the infidel stamp, there was a general the professional politician, are all en- of man, and the affection of wofeeling that the time had come to tities that have taken being through man, bringing into noble relief the do away with the Papacy as an ob- a singular perversion of the mechan- sacrifices and heroism which make structive to progress, and that the ism of constitutional government them godlike, with an exquisite deli-Italian kingdom owed it to its own into a direction the system was never eacy and charming finish that give sense of self-preservation to insist intended to follow-not to the just his name immortality. When the Gury, a member of the Society of upon it that no Pope should be operation of the system itself. In sweet and touching pathos of elected in Rome except upon the the old country it requires money "Evangeline" and of "Hiawatha," condition of the acceptance of the to become a politician—here the the quaintness of "Miles Standish," law of guarantees, renouncing all requisites in many cases are brazen and the historic precision and poetic right to any but spiritual dominion. impecuniosity, shameless hypocrisy, beauty of the "New England Traged-They fondly hoped that the crisis and ignorant assumption. All the ies" are forgotten, the language it- mental reservation removes all crimhad arisen wherein even the spirit- chief towns of the United States self will disappear. Longfellow's inality; (3) that he teaches comhad arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had arisen wherein even the spirit- callet could be had a would be first circumscribed, then fessional politicians fully possessed for he was a poet whom all loved and that a man in extreme necessity, no gradually lessened, and finally de- of these enviable qualities. Our stroyed. But their hopes were large cities too, could, if called upon, will ever live to endear his name to may take the property of another doomed to a disappointment only supply a formidable quota of the a people whose origin, history and and not be guilty of theft. surpassed by the general joy of the same unsavory class of citizens. So heroism he celebrated, and whose We happen to have at hand an Catholic world when the peaceful great is their influence, so much glories he enhanced by his noble and unanimous election of Leo to dreaded is their contact that respect- verses. the vacant throne of Pius was an- able, honest and patriotic men abnounced. It augured well for the stain from that active participation new reign that, though begun amid in all the details of self-government gloom and doubt, from a worldly so necessary to ensure a due admin- the Irish suspects without trial or point of view, its very inception istration of justice and adequate proshould diffuse a gladness and hope tection to life and property. Enter of justice before which pale the fulness through the Christian world our civic municipal bodies and you worst deeds of violence of feudal it had not felt for years. Non-Cath- will look in vain, though there are times. Let Whigs talk no more of heart. Father Gury defines a lie as olics, whatever the character of their in both countries many hororable ex- the days of Star Chamber, the days an expression contrary to the mind hostility to the Papacy, whether ceptions, for the representatives of of the tonnage and poundage tax, active or apathetic, saw with surprise position, capacity or honest labor. the days of passive obedience and deceiving, and declares "that lying, the marvellous display of vitality in We have been always in favor of divine right. They have themselves properly speaking, is always in itself Catholicism evinced by the unanim- giving the workingmen, the mec- perpetrated on Ireland in the latest bad, so much so that it is not perous election of the new Pontiff. hanic and the agriculturist, as large a of their Coercion Acts, an outrage missible to avoid death itself by its Once again their hopes were blasted. share as possible in the government for which there is no parallel even instrumentality." He considers the The new Pontiff had hardly ascended municipal and legislative of the in the annals of that unfortunate lie in three lights-prejudicial, offithe throne when Catholics saw, with country, and we are firmly concountry itself. The worst days of cious, and jocose. The first he dea just satisfaction, that, added to un- vinced that until the true and honest the Tudors and Stuarts in England clares mortal or venial in its sinfulequalled intellectual power, Leo workingmen of America acquire were never disgraced by the pusil- ness, according to the damage inbrought to the Pontificate that ad- that influence under our representa- lanimous and hypocritical violations flicted and the urgency of the obligaministrative capacity, demanded by tive forms, of which professional of right and justice which the prethe exigencies of the church and the politicians have robbed them, the sent Liberal administration has second is, he affirms, to be per se unsettled and threatening condition liberties of the people are in constant visited upon unhappy Ireland under venial inasmuch as it occasions no social order, and set forth the claims and the security of nations ensured. osophy commended and its diffusion government into contempt, and gen- several months the freely-chosen of that distinguished author. Now, Land League.

world, in another the nature, sanctity ace to popular liberty which cannot in prison, and a large portion of the and conditions of Christian marriage endure unless based on truth and Irish people in consequence deprived expounded and defended, in that honor. Every good citizen should of Parliamentary representation. issued last year on the teast of St. resist him: for apathy in dealing As well might those constituencies rights and duties and the different The professional politicians in Am- bers who are not permitted to sit in forms of political authority clearly erica are now a numerous and powexplained, and lastly, in that lately erful class, but can be overcome by a ment, as to its Irish contingent, no issued to the Italian bishops the judicious combination of the patrilonger even nominally—it never did necessity for the education of the otic elements of society. Some such really-represents the people of Ireclergy, the support of the Catholic combination will soon be an absolute lic societies, and insistance upon most responsible offices in national, the restoration of temporal independ- state, and municipal administration ence of the Popedom all set forth are to be the undisputed prey of soulwith vigor and precision. His less adventurers whose dominant spiritual administration has been passion is greed of office, a passion marked by two general Jubilees they gratify in detriment of every land were deprived altogether of which have been fruitful in good interest that patriotism should seek results to all classes of christian to conserve and promote. people. A good understanding has been at length reached with Prussia. The outlook for the church in the Czar's distracted dominions is brighter than it has been for a very Longfellow, which occurred on Frilong period. Everywhere, in a word, day last, removes from the sphere of through the luminous foresight, complished a gigantic work of true enduring social happiness.

#### PROFESSIONAL POLITICIANS.

the existence of no such person. In in the sense of his obligation to duly exercise civic rights and his eligibility to the various positions of trust

on the principles of St. Thomas erally pave the way for some form representatives of three important earnestly urged upon the Catholic of despotism. He is a standing men- Irish constituencies have been kept

#### HENRY LONGFELLOW.

The death of Henry Wadsworth earth the greatest of American poets. sagacious and far-reaching policy of Mr. Longfellow was born in Port-Leo, has been, in a brief period, ac. land, Me., on the 27th February, 1807. He graduated at Bowdoin and tangible progress in the retor- College in his seventeenth year, and mation and exaltation of human soci- in 1826 was raised to the chair of ety. That this illustrious Pontiff modern language and literature in may be long spared to rule over the that institution, with the privilege church of God is the heartfelt wish of preparatory foreign trayel and of every devoted child of Holy study. He remained in Europe till Church and of every friend of an 1829. In 1835 he accepted the professorship of modern languages and belles lettres in Harvard University, again visiting Europe and returning in 1863. He withdrew from the pro-One of the evils of the representa- tessorship in 1854; fixing his residence still at Cambridge. He visited gitimate product, the professional the old world again in 1868 9, every. politician. The system itself supposes where receiving marks of bonor earnedby a long and brilliant literary shameless the life, unprincipled the its eyes every citizen is a politician career. Mr. Longfellow was a copious writer and true poet in the best sense of the term. His diction is finds in the Guardian hearty and simple, his imagery chaste and often it establishes. The caucus, the con. sublime. He sung of the beauties of

#### A SORRY SPECTACLE.

The continued incarceration of

Parliament. The British Parliasideration.

#### JESUIT THEOLOGY.

Paul Bert. Who is Paul Bert? He is, we regret to say, an atheist of the down, and draws calumnious infermost pronounced character. His ences from this very distortion. hostility to Christianity is so bitter and uncompromising that M. Gambetta gave him a portfolio in that cabinet of his, whose career was so ignoble and fall so inglorious. The Guardian's laudation of M. Bert convinces us of one sad fact to which occasional perusal of its columns unhappily gives more ample evidence, viz: that that journal is ever ready to make common cause with any one, be he Jew, Atheist, or Mussulman, provided he be a hater of Catholicism. No matter how public career, or mendacious the assertions of the enemy of Popery, he openly-avowed fellowship. Weak, indeed, must be that cause whose advocate seeks alliance with the unbelieving and blasphemous. On the authority of M. Paul Bert the Guardian speaking of Jesuit Theology, made in a late issue the following statements: (1) that John Peter Jesus, in his compendium of Moral Theology "enunciates views concerning lying which Ananias and Sapphira would have thought liberal;" (2) that Gury declares that a revered. But his works and merit matter what causes the necessity,

edition of Father Gury's works, pub-

lished at Ratisbon in 1874, and are, therefore, in a position to know what that eminent theologian actually teaches. In the first volume of his Moral Theology, pp. 207-8, we find a whole chapter devoted to the subject of lying which the Guardian would do well to peruse and take to of the speaker, with the intention of matter pertaining to the every vital to the honest, burdensome to the often deceived, put faith in these subject, for when he made this stateinterest of the human family. In laborious, unbearable to the patriotic. promises, and have met with a ment, as he did on the 8th instant, one we see socialism, communism His successes being all due to his perfidy and ingratitude unknown he did so either in ignorance of what

in regard of mental reservation, Gury states that reservation is either properly or improperly mental; properly when the meaning of the speaker cannot be at all apprehended-improperly when from Peter and St. Paul, the origin of the with such men is simply criminal. be disfranchised as to return mem- certain peculiar adjuncts and circumstances that meaning may be arrived at. To the first species of reservation be declares it is never permissible to have recourse, the in Canada and elsewhere so careless or un second, which is not a real conceal- mindful of their duties to the country land. It cannot, therefore, claim ment of truth and which he carefully press and the organization of Catho- necessity, unless the highest and that in justice it should rule a people distinguishes from equivocation, it who have practically no voice in its is sometimes permitted by reason of councils. Its present position in a just cause to employ. This just dealing with Irish questions offers a cause may be the good of individuals, sorry spectacle. Better far for the families, or society at large-which sake of truth and honesty that Ire- often requires the guarding of a secret against inquisitiveness and representation, than to be now priv- malice. The writer in the Guardian, eleged with one that is fragmentary like every other man entrusted with and unable to press the just claims business and professional secrets, has of Ireland to fair and legitimate con- had, we believe, on many occasions in the course of his life, to resort to this species of reservation, and rightly felt that in doing so he did no wrong. Yet to find ground for The Christian Guardian has evi- vituperation on the Jesuits he condently a very high opinion of M. sorts with Paul Bert to distort what of men were we-particularly one of their ablest theologians lays

> On the question of Communism the Guardian is particularly unfortunate. He has evidently never read Gury or he would not associate the name of that theologian with Communism. On pages 214-5, vol. I, of on Moral Theology, he will find an a futile and lost cause? able, emphatic and unanswerable condemnation of Communism and Socialism. In the matter of extreme necessity and its excusing theft, Father Gury states (1) that extreme take from his neighbor, when he cannot possibly get it otherwise, just what is necessary, and no more, to relieve him for the moment and save his life. This very principle the Guardian will find laid down or implied in every system of jurisprudence that obtains in the civilized world. It has no affinity with comthe right under the social pact of every man to his life. It has, therefore, reason, justice, humanity in its

The Guardian has done by its article of the 8th inst. an injustice which we expect it not to repair. nately unknown in the journalism of wenpon against Catholic truth is deliberate falsehood, of which we claim to have this day clearly convicted the Guardian.

## A MISAPPREHENSION.

We give place with pleasure to the letter of "A Hamilton Land Leaguer," to be found in another column. Our correspondent places his views clearly and ably before the public, but is, as we think a careful perusal of our article to which he refers, under a serious misapprehension as to the views it sets forth.

We are by no means in favor of dropping the land agitation till its abiests one fully attained. We how the state one fully attained who have a suppressed and that they will throw aside every other political consideration for the now desirable boon of Home Ruler, then objects are fully attained. We, however, look upon the complete success in the very near future of that movement as so certainly assured, that we should deem it unfortunate for Ireland's best interests if, after success had been achieved, the splendid mechanism of the land organization were not employed to secure of European society. During the danger. The professional politician cover of Acts of Parliament. When grave moral disorder. Lastly, the for Ireland some measure of home four years of his reign the Holy Fa is not a new product. He was known Lord Beaconsfield in dealing lie which, uttered through levity government. We therefore view ther has been untiring in his efforts and he flourished in Greece and with Ireland ever resorted to meas- and for mere amusement, without with pleasure the revival of discusther has been untilling in this countries and for interest of church Rome. He brought foreign dominatives of severity towards that inflicting damage on any one, he sion on this vital subject. We are and of society. Again and again tion on the former, and imperial country, Liberal orators and news- calls jocose, but does not excuse it well aware that this question canhas he during that brief, but busy tyranny on the latter. He lived and papers were busy and apparently from sinfulness, pronouncing it a not, and feel it should not, take exnas ne during that offer, out dasy state of the free republics of mediand eventful period, raised his voice ruled in the free republics of mediant earnest in denunciation of his course. venial transgression. If Ananias, clusive prominence in Irish politics and evenum period, raised his voice raised in voice and govern- an ments the principles which underlie blighting influence of his sway and the Irish people which severity any one else consider these views finally and irrevocably fixed in the ignobly perished. His record in the could arouse and injustice heighten. on lying "liberal," we bid them people who till it. We, however, and titles of the church to venera- old world and in the new, in days On bended knee they promised if hearty welcome to the consideration. hail its revival with pleasure as tion and obedience, if society is to gone by and times present, is one of Irish support were to them extended When the Guardian declares that preparatory to the struggle which be preserved and temporal happiness plunder, fraud and treachery. He that grievance after grievance would Father Gury states any form of lie must inevitably follow the land agiis an enemy to free government in disappear and injustice no longer be- to be "excusable," he must have tation. No true Irishman could look His Encyclicals are replete with its best sense, for he makes it edious cloud the land. The Irish, though himself very "liberal" views on the upon that revival with other feeling's than those of reprobation, if brought about to diminish the enthusiasm and distract the energies one we see socialism, exposed and consystematic disregard of truth and and unheard-of in the whole history Father Gury actually said, or in wiland Millish, Saport and Phil- honor, serve to bring constitutional of representative government. For ful and deliberate misrepresentation being bravely maintained by the

#### THE LAND QUESTION.

EDITOR CATHOLIC RECORD,-In your last week's issue, under the heading "A live question again," I was sorry to see you countenancing a revival, at present, of what some seem to think would be the most direct means of making Ireland prosperous and happy, viz: the attainment of Home Rule. It is truly discouraging to see some portions of the Irish people they seem anxious to benefit, as to urge a total disregard for the efforts of those truly patriotic men and women who have proven by their deeds that the land question is and should be the only living one concerning Ireland, and one which should be adhered to by every lover of that country, until its objects are accomplished, and I am sure, together with many of Ireland's friends, that other happy results will necessariy follow. Since the inauguration of the Irishnational Land League, I have followed, with pleasure, your noble defences and able arguments in support of Ireland's demand for the people, and now in heat of the struggle, with the heat of the struggle, with our best men in gaols, our press gagged, our country under marshal law or worse, and with the sympathies of an aston-ished and admiring world before us, I think we would be unworthy of the name of men were we—particularly our press-to step into a new path and thereby put our people, as their enemies would be only too happy to see them, in two hostile camps, which effect the resurrection of the Home Rule movement will be sure to

have at the present time.

With what amount of consistency the promoters of such a course can advance their arguments I am at a loss to know. Do you, Mr. Editor, in supporting it, want to give your readers and the ene-mies of the Land League to understand that the men who have risked everything, that the first who been engaged in the Ralisbon edition of Gury's work even liberty itself, have been engaged in full and lost cause? Would you teach the people of Canada that the Irish people were wrong or else have failed in their demands? Have American contributions and efforts on behalf of the land serfs of Ireland, been a foolish and needless attempt, or do you wish to convey the idea that the Land League was fostered, nourished and encouraged not necessity is that in which life itself is in danger, (2) that in such a condition, a man may without sin take from his neighbor, when he can of public opinion their ship me Rule for Ireland. I the sea of of Home think that, were you to consult Ireland's interests by asking a verdict of the inhabitants of that ill-governed Ireland, for the sake of the poor tenant farmers who have to contend against land system which has received the condemnation of the civilized demnation of the civilized world, you would not allow your valuable journal become an advocate of laying aside the present popular and just movement munism or socialism, invades no for a myth called Home Rule. If you right of property—simply declares the inhabitants of that country going to have the chains of landlordism in any way loosed thereby? Allowing England should grant Ireland all the legislative independence we enjoy here in Canada— which she never will willingly—are the landlords to be made to release their iron

grip on their tenants?
To come home to ourselves, with ou complete and satisfactory system of government here in our young Dominion, would we tolerate such a monstrous despotic, feudal system for a week? the land system in Ireland be wrong, has been the means of causing Irishmen without education, without any idea of trade, business or commerce, and if they have arisen like men and true Christians and determined to bury forever landlordism and all its accompanying hor rors, is it not worse than criminal on our part principally here in Canada, now that it has been made a parliamentary matter, to raise aloft an opposition banner and thereby assist the enemies of Land Leaguism and detract from the popular cause, which has been admitted on all sides even by its enemies—a just one, but which has not yet accomplished the end its promoters had in view.

omoters had in view.

When the Irish people, through their
presentatives, assert before the world should we in Canada, who watch with anxiety the course of events in Ireland, assist them by every means consistent with the laws under which we live, but never our sympathies and substantial aid from that noble, worthy and patriotic movement which has done so much towards making the Irish people a unit and yet plishing the ends for which it was organ

You assert, Mr. Editor, that "O'Con nell, when setting on foot the Repeal movement, had nothing of the splendid organization now at the disposal of those patriotic Irishmen, who desire once more o make Home Rule a live question. They have at hand the machinery of the Land League in Ireland and America." With due respect, sir, will you be kind enough to lay berope your readers the names of those representative Irishmen who wish to make this "a live question" at present, and also explain by what means they are going to acquire "the machinery of the Land League" in Ireland and America before the abjects for which that governments. fore your readers the names of those League" in Ferana and America copore the objects for which that organization was established are accomplished.

And, in conclusion, also make known why you advocate laying aside the Land

why you advocate laying aside the Land
League—as your views would certainly
necessitate— and its objects, for a very
uncertain boon, and before the obtaining
of which Ireland would be compelled to
undergo another long and troublesome
agitation. Thanking you for your space,
I remain,
A HAMILTON LAND LEAGUER.

Hamilton, March 27th, 1882.

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#### TRANSUBSTANTIATION.

Through the courtesy of Mr. Thos. O'Hagan, master of the Separate school, we are enabled to present our readers with a correct, though abridged report of Father William's sermon on Transubstantiation.

tiation:—
"Take ye and eat; this is my body. Drink ye all of this; for this is my blood.—Matt. ch. 28th.

To prove in general, that the Catholic To prove in general, that the Catholic Church does not lead to idolatry, I refer to St. Augustine, who wrote as Doctor of the Church, A. 1. 400 in his book fundamenta p. 4, as follows: "There are many other things that keep me in the bosom of the Catholic church. The agreement of different people and nations keep me there. The authority established by miracles, nourished by hope and increased by charity and confirmed by antiquity keep me there. The successions of Bishops in the See of St. Peter down to the present Bishop, keeps me there. Finally,

hops in the See of St. Peter down to the present Bishop, keeps me there. Finally, the very name of Catholi, which this Church alone possesses, keeps me there."

Men not belonging to our Church are far from calling us idolators. Dr. Montague, bishop of Norwich, says: "It is a shame to charge men with what they are shame to charge men with what they are not guilty of in order to make the breach wider, already too wide.

Dr. Herbert Thorndike, prependary of Dr. Herbert Thorndike, prependary of Westminster, writes in his book of Just Weights and Measures, p. 11; "Let them not lead people by the nose to believe they can prove their supposition that the Pope is anti-Christ and the Papists are idolators, when they cannot." Concerning the Catholic doctrine on the Eularist Dr. Jeremy Taylor, Bishop of Down, writes in Liberty of prophesying, chanter writes in Liberty of prophesying, chapter

"The object of their (the Catholics) adoration of the Blessed Sacrament is the
only true and eternal God, hypostatically
joined with His holy humanity, which
they believe actually under the veil of the
Sacramental signs; and if they thought
Him not present they are so far from
worshipping the Bread in this case, that
themselves profess it to be idelatry to do
so."

The Bible condemns idolatry and if Catholics really were idolators they could not go to heaven; now John Wesley opens heaven, not only to Independents, Quakers and others, but even to Catholics. Ad-dressing the last named he exclaims: "O dressing the last named he exclaims: "O that God would write in your hearts the rules of self-denial and love laid down by Thomas-a-Kempis. In his book "Popery calmly considered" p. 20, he writes: "firmly believe that many members of the church of Rome have been holy men, and that many are so now." He elsewhere says "Several of them have attained to as high a pitch of sanctity as human nature is capable of arriving at." I could quote to you, dear Christians, hundreds of more to you, dear Christians, hundreds of more texts of men, in and outside of our church to exonerate her from the heavy charge of being a religion of idolatry. Now, then, with regard to the truth here before you—the truth of Transubstantiation; namely, that the bread and the wine by namely, that the bread and the wine by the power of God and by the words of Jesus Christ, spoken by the priest, are changed into the Body and Blood of Jesus. changed into the Body and Memors examine, has God said that it is? We must examine, and if God has said it man is bound to be-lieve it. Where is the man that proposes heve it. Where is the man that proposes to be a Christian and does not say with me: "That is right, -ir: If God has said it we are bound to believe it." Well, let us see if God has said it. You want the Bible, the word of God. "Yes, father, we want the Bible, we love the Bible. Very well but listen. "The same attention." well, but listen—pay close attention."

And Jesus said, "I am the living bread, it."

which came down from heaven, and the bread that I will give you is my flesh.

Jesus said it is His flesh. Do you believe The bread that I will give you is my

And the Jews murmured among them. selves," says St. John, and said how can this Man give to us His flesh to eat? You see the Jews understood our Lord in the see the Jews understood our Lord in the literal sense and found fault with Him; and here is the rule that Christ observes: Whenever the people misunderstood and objected, He explained Himself; when objected, He explained Himself; whenever they understood Him right and
found fault He repeated Himself. Here
He repeats Himself. "Verily, verily I say
unto you, unless you eat the flesh of the
Son of Man and drink his blood, you
shall not have life in you. He that
eateth my flesh and drinketh my blood
hath everlasting life." When you desire
to derive from the Bible the real and
actual doctrine you must read it as it is: actual doctrine you must read it as it is; add nothing to it, take nothing from it. Take the plain obvious meaning of God's holy book and then you have the Catholic

doctrine.

"For my flesh," says Jesus, "is meat indeed and my blood is drink indeed, as the living Father hath sent me and I live by the Father, so he that eateth me the same also shall live by me." He does not say, he that eateth the remembrance of me or be that eateth the figure of me, but He he that eateth the figure of me, but He

he that eateth the figure of a says he that eateth me.

People say they do not believe in mysteries. Well now, I think it is a very great mystery to eat the figure of a great mystery to eat the figure of a thing. I would like to see a man eat the thing. I do not believe there says of a thing. I do not believe there figure of a thing. I do not believe there is a man in Canada who could do that, for it would be pretty hard to know how to

"He that eateth me," says Christ; many therefore of His disciples hearing it, said:
"This is a hard saying and who can be-

lieve it."

If the disciples were merely to eat a piece of bread and drink a cup of wine, none of the disciples would have made any contention about it. But they understood him in the literal sense, "The is a hard saving."

This is a hard saying."

Now if He could change the dust of the earth into a living man and a bone into a living woman, why could he not in a mysterious manner change bread and wine into His body and blood.

"The words that I have spoken to you are spirit and life." They are realities—not dead figures, not dead remember

"But there are some among you who believe not," says Christ. He knew who they were, that did not believe and who would betray Him.

Some of the disciples could not believe what Christ said and they left Him, and

what Christ said and they left Him, and Christ never called them back; but turning to the twelve Apostles, He said: "Will you also go away?" Will you also

abaudon Me, because I teach a doctrine, abandon Me, because I teach a doctrine, the mysteries of which you do not comprehend?" And Simon Peter said: "Lord to whom shall we go?" "My God," he says, as it were, "If we cannot take thy word, whose word then shall we take." Thou art, oh God, infallible truth and wisdom, thou hast said it, and we believe it

whether we comprehend it or not.

whether we comprehend it or not.

The Rev. Father then passed over to the 26th chapter of St. Matthew, to the institution of the Sacrament.

"This is my Body. And taking the chalice He gave thanks and gave it to them saying: Drink ye all of this: For this is my Blood of the New Testament, which shall be shed for many unto the remission of sins." nission of sins."

mission of sins."
"These are the solemn words of Christ, and supposing that our Lord had deceived the Jews of Capharnaum, and even His Disciples and His very Apostles by the promise He made a year previously, can any one believe that He would continue any one believe that He would continue the deception on His dear Apostles in the very act of instituting it? and when He was on the point of leaving them? In short, when he was bequeathing them the

legacy of His love?

What do the Fathers and Doctors of what do the Fathers and potents of the Church say on the real presence? St. Iguatius, an apostolical Bishop of the 1st century, writes in his Ep. ad Smyrnenses: "They do not admit of Eucharist and oblations, because they do not believe the Eucharist to be the flesh

of our Saviour."
St. Ignatius, in Epis. to Romans, when he was about to be martyred, expressed the desire: "I wish to receive the bread of God, which is the flesh of Jesus

ot God, which is the flesh of Jesus
Christ; I wish to receive the drink of God,
which is His blood." (Ep. ad Rom.)
Origines, of the 2nd century, says in his
Homilies: "Manna was formerly given
as a figure; but now the flesh and blood
of the Son of God is specifically given and of the Son of God is specifically given and real food."

St. Cyrillus, of Jerusalem, in the 4th century, says: "Since Christ himself affirms thus of the bread: This is my body, who is so daring as to doubt it? and since He affirms this is my blood, who will deny that it is His blood? At Cana of Galilee, He, by an act of His will, turned water into wine, which resembles blood; and is He then not to be accredited when He absenced with the second state. when He changed wine into blood?
Therefore, full of certainty, let us eat
and drink the body and blood of Christ."
St. Ambrose, of the 5th century, says:

St. Ambrose, of the 5th century, says:
"Perhaps you will say, why do you tell
me that I receive the body of Christ,
when I see quite another thing? We
have this point, therefore, to prove.
How many examples do we produce to
show you, that this is not what nature
made it, but what the benediction has
consecrated it, and that the benediction is
of greater force than nature, because by
the benediction nature itself is changed.
Thou hast read of the creation of the Thou hast read of the creation of the world: If Christ by His word was able to make something out of nothing, shall He not be thought able to change one thing into another?

into another?
Cyrillus of Alexandria, who lived about the 5th century, says: "I hear some say that the Communion has no effect unto that the Communion has no createst salvation, when the Sacrament is preserved for over 24 hours; such speak as fools. Christ does not change, and His body does not become altered."

Cyrillus of Jerusalem, again: "Judge

Cyrillus of Jerusalem, agam: "Judge not according to your senses, but according to faith in Christ's word. You seem to see bread, but it is not bread, it is the body of the Lord."

St. Austin says: "No man eateth this bread, unless he hath previously adored it."

But I have quoted enough from the lights of sanctity as those which mark the act that I will give you is my flesh as said it is His flesh." Do you believe the word of Jesus is? Do you believe the Bible? well as Latins have in all ages believed the word of Jesus well as Latins have in all ages believed the greenest spot of our star.

The fourth century was drawing to bread that I will give you is my and sti'l believe in the real presence and wards its evening when this sainted area.

Transubstantiation.

One of the greetest divines of our age was Cardinal Wiseman--a walking library. He was attacked by Dr. Clarke, who asserted that in the Syriac language there was not one word that signifies "to represent," and that it was common to express the idea of representation by the verb "to be" so that by saying "henau pagree" this is my bedy, and "henau demee" this is my blood, He meant to ear this represents my body, etc., be-Transubstantiation. say this represents my body, etc., be-cause the Syriac language had not the expression "this denotes, this represents, this signifies, this typifies."

Consequently our Saviour was com-pelled to say: This is my body." Cardinal Wiseman now determined to see whether the Syriac language was really so

poor as not to afford a single word implying representation. He examined the authors that wrote Syriac, and what did he find? What do you think is the number of expressions to denote "signify or represent, which Cardinal Wiseman has in his list? In other words: How many expressions

does the Syriac language possess, which Christ could have used, if He meant to say

Christ could have used, if He meant to say "this represents my body, or this is a figure of my body."

The English language has only four or five, such as "to denote, to signify, to represent, to typify." The Greek and Latin have scarcely more than ten, but the poor Syriac language has upwards of forty.

Forty words are here collected with examples from the most classical authors. Why then did not Christ use the word to signify or represent, if He wished to be so understood! He said, "This is my body," and he is to be so understood.

se understood! He said, "Inis is my body," and he is to be so understood. The work referred to by Dr. Wiseman is called "Horae Syriacae," at Rome, p. 18-53, of which a copy will be found in

the British Museum.

I could adduce many great writers who observe that our doctrine of Transubstantiation does not, as is vulgarly supposed, contradict the senses. One of these, I wish most particularly to mention, is the wish most particularly to mention, is the deep and celebrated thinker of Germany, the land of 'philosophers, the world-renowned Leibnitz. He left behind a work entitled "A system of Theology," written in the Latin tongue, which was deposited in a public library in Germany. Leibnitz, in this work, examines the Catholic doctrine on every point and compares it with the Protestant, and on this matter in particular enters into a subtle written in the Latin tongue, which was deposited in a public library in Germany. Leibnitz, in this work, examines the Catholic doctrine on every point and compares it with the Protestant, and on this matter in particular enters into a subtle and metaphysical reasoning; and the conclusion to which he comes is this, that in the Catholic doctrine there is not the smallest opening for assailing it on philosophical principles; and that these form no reasons for departing from the literal interpretation of the words of institution.

charist. We confess the necessity of a supernatural and heavenly change. If any one make a bare figure of the sacrament we ought not to suffer him in our churches.

churches.

Having laid down these proofs, the Rev. peaker exclaimed: Here is the testing stone of our faith: "Blessed are they that have not seen and

vet believe. Here our hope is nourished: "Come to

Me all and I will refresh you.'

Here our love is kindled: "Having loved His own He loved them to the end."

Let us all endeavour to be as worthy as possible of adoring and receiving Christ. Be practical Christians and love all men without distinction of nationality and creed. Thus honoring this mystery on

ST. PATRICK'S DAY IN NEW YORK, Grand Oration by Hon. S. S. Cox.

earth, we hope to see the Lord from face

to face in heaven.

New York, March 17 .- The natal day of St. Patrick, the Apostle of Ireland, was duly celebrated here to-day by a grand procession of all the leading military and civic societies, by banquets, lectures and other social observances. The great feature of the procession of such social observances. ture of the occasion of course was the par-ade and exercises in Jones' Wood. At noon ade and exercises in Jones' Wood. At noon
the various organizations assembled at
the places assigned them by the committee.
The right of the column rested at Cooper
Institute, where Mr. P. N. Oakley, chief marshal, personally attended to the details of the start. The line of march was taken up at half-past 12 o'clock and the processup at half-past 12 o'clock and the process-ion moved over the following route: Cooper Institute, Fourth avenue, Forty-second street, Fifth avenue, Sixty-sixth street, East Boulevard and Jones' Wood. An immense concourse of people was as-sembled within the inclosure when the sosembled within the inclosure when the so-cieties reached the grounds. The speech of the occasion was delivered by congress-man Samuel S. Cox, who after the storm of applause which greeted him on his in-troduction had subsided, spoke as follows:

Ladies and Gentlemen: Irish history is a history of devotion to their faith.

Spain in her 700 years of conflict against
the Moslem grew stronger and greater
with each century of fight for the Christian Church; but there are no ecclesiastical annals which shine with such innumerable

amidst the rigors of the winter, not only gave him the interior grace of heart and soul, but lifted him by a sense of duty to the salvation of the beautiful island. Wherever he journeyed, whether to Gaul, or Scotland, or far off to Rome, for the benediction of Pope Celestine, he kept in view the regeneration of the isle of your ancestry and love. Sufferings, imprisonments, persecutions, never discouraged him till he made the island rich in ments, persecutions, never discouraged him, till he made the island rich in schools and churches, and free with the liberty of the gospel. He made the green of the land greener, the blue of the sky brighter, and the very air more delightful. Preaching to the general assembly of kings and states at Taraghe in East Meath, kings and states at Taraghe in East Meath, he converted them from pagan rites. He filled Ireland with devotion and learning. Living, he made Ireland a resurrection from the dead; dying, he made glorious his narrow tomb in Ulster, which gave his body hospitable sepulture, and his immortal soul an example and a juy forever!

joy forever! Other nations celebrate their heroes for the prodigies of war and the deeds of material progress. The Mediterranean material progress. The Mediterra has its Hercules, which carved out colhas its Hercules, which carved out colonies from rudest material, and by his labors elevated those shores into classic beauty and heroic greatness. Switzerland has her Tell. Ireland lifts up her eye to her sainted one, because in her matin glow, while western Europe lay in darkness, he LIFTED UP IRELAND ABOVE THE SELF-LOVE, PASSION AND IGNOMINY OF HEATHENISM into the soft lustre and religious beauty of the aureola around the Saviour's head.

Even out of the dimiland rebellious

past comes the one sweet voice in accord, teaching the purity of the better life, and the generations and nations swell like the diapason of the organ, the "Te Deum Laudamus" for such a founder of the faith and such a fountain of national being. No wonder under such initial auspices, so spiritual and so pure, the ardors of the Celtic nature became unselfish. Well may Macaulay celebrate, even for the interest they excite, and the sensibility they arouse! "During the

I can also produce evidence of a different nature, I mean Protestant evidence for the main point under consideration, the real presence.

Dr. Luther on one occasion calls those who deny the real presence: "Breadbreakers, wine-drinkers and soul destroyers," He tells us in his Epistle ad Argentenses v. 4. edited at Wittenby, how much he

He tells us in his Epistle ad Argentenses
v. 4, edited at Wittenby, how much he
labored in his mind to overthrow this
doctrine, but he says he found himself
caught, for the text of the Gospel was
too plain.

Eminent bishops and divines of the
Protestant church believe firmly in the
real presence, such as the Bishops Andrews, Bilson, Morton, Laud, Montague,
drews, Bilson, Morton, Laud, Montague,
it is the only the substitute of the substit

Eminent bishops and divines of the Protestant church believe firmly in the real presence, such as the Bishops Andrews, Bilson, Morton, Laud, Montague, Sheldon, Gwinning, Forbes, Bramhall and Cosin, and the esteemed Hooker.

Bishop Bramhall writes thus: No genuine son of the Church (of England) did ever deny a true and real presence. uine son of the Church (of England) and ever deny a true and real presence.
Christ said: This is my body and what he said we steadfastly believe. He said neither con nor sub nor trans, therefore we place these among the opinion of schools.

Bishop Cosin is not less explicit. He says: It is a monstrous error to deny that Christ is to be adored in the Eucharist. We confess the necessity of a charist. We confess the necessity of a provide age of bronze. From the time radiance than the Iu'l blaze of our coarse noontide age of bronze. From the time of him who first sailed over the bay of Dundrum, there has gone out fleets of missions to every land. From him who consecrated the mountains and valleys of Indeed by his prayers and tage, coaconsecrated the mountains and valleys of Ireland by his prayers and tears, goes forth the hymns of pathos and piety, the one speaking in the verses of poets, and the other in the copious eloquence of her o-ators. From the

HAUNTED CAVE OF ULSTER HAS BURST A miraculous, which made the grave at Down hallowed ground. What a vision his spirit may enjoy of the remarkable race he saved from Pagan woe and sl very, sin and death! One might fancy him, as I have seen him pictured, standing upon a rock upon the historic heights of Tara, the history confessor, anostle, the father

the bishop, confessor, apostle, the father of Ireland! His staff has bruised the head of the serpent at his feet amid the shamrock, typical of his successful contest against evil. His mitre is surrounded with a light which comes from an azure above the mountains and streams which make the distance etherially picturesque; with one hand he points the index finger with one hand he points the index hinger to the supernal source of his power, while with similar fitness a distant spire points upward with silent gesture. The rivers at his feet, the Bann and Barrow, the Liffey and Foyle, the Suir and Shannon, seem to be lucent and joyous; for were not their waters sacred for the baptism of his death. The distant laber counts Longh flock? The distant lakes—gentle Lough Neagh, soft Erne and sweet Killarney— in unruffled silver, reflect the heavens which bend to embrace the isle and the

Saint they love.

But in his face there is sadness. Why is he sad? Is not the isle of his care mirthful? Oh, yes, mirthful; and yet very—very—melancholy in its mirth. Clutched by bad rule and insolent dominion, it stands like Niobe, beautiful, though inter-

in tears. Ladies and gentlemen, the combat is painful to contemplate. For many cen-turies since St. Patrick's time, the iron beel of the invader and the absentee landbeel of the invader and the absentee land-lord and Saxon spoiler have oppressed this land of your love and devotion. Her commerce was long since ruined. The meagre pittance by picking up the sea-weed for manure is denied on its wild coast. Her manufactures have been cheked into decay and death. Her parliament and autonomy have been usurped. Her chosen leaders are to-day in prison. Her Parnells, her O'Kellys and her Day. itts are incarcerated, the boasted habeas

JURY TRIAL OF SAXON INVADER ARE DE-

wards its evening, when this sainted apostle, whom you honor, was carried into captivity by barbarians. Like many a sacrifice, his crosses upon the mountains, amidst the rigors of the winter, not only gave him the interior grace of heart and soul, but lifted him by a sense of duty to the salvation of the beautiful island. isle of their affection, and after they had renounced under our law—the law of narenounced under our law—the law of nations, and under special treaty—their enforced allegiance to the Queen—the hatred she shows to her representative men. Professing to allow her chosen exponents a place in Parliament, she harrows them into passive resistance, and then by a double cloture, shuts the portal of their indigenant eleguence and the prison upon double cloture, shuts the portal of their indignant eloquence and the prison upon their bodies. Is this the land redeemed by the saint, whose anniversary your thousands to-day celebrate? Has the paganism of the middle ages returned? Is this the England of our Puritan vaunt? Are these the "resources" of our nine teenth century of civilization?

This presumptuous oppressor has aroused the Irish, but it has made them wary. They are adding the wisdom of the serpent to their courageous patriotism. One step too fer this oppressor has taken; she has arrested and held, without law or right, in derogation of all law and rightour own American citizens, men whose arms and whose blood have been given to our own republic. This truculent audacity may lead to a larger liberty yet for Ireland. Long since this nation, so full of Geltic exiles and memories, the asylum of the disconsolate and patriotic of other lands, has expressed its canons of interpretation as to the new relations of men who are from abroad, and who, under the new condition of locomotics against England is the contest of to-day, enforced by more advanced ideas? As a member of the Federal Legislature, you may expect of me some statement of this question in its international aspect. Briefly thet, let me say that there is a federal statute, as well as a mutual treaty, which recognizes all as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty which recognizes all as a mutual treaty which as a mutual treaty which recognizes all as a mutual treaty which as a mutual tre arms and whose blood have been given to our own republic. This truculent auda-eity may lead to a larger liberty yet for Ireland. Long since this nation, so full of Celtic exiles and memories, the asylum of the disconsolate and patriotic of other lands has corpressed its carners of interna-

mand, coming from the people, has moral the force It is heard, even though the

I had passed a resolution instructing the foreign affairs committee to report a resolution for the speedy trial or release resolution for the speedy trial or release of O'Connor of Baltimore and other naturalized prisoners. As to this resolution, there is no option left. The committee must report it. That much is secure. Anticipating this action, the present secretary of state telegraphed on the 4th of March, and after the action of Congress, to Mr. Minister Lowell to ask that Americans detained under the theoretical and the speedily tried. Mr. Englishman or an un-naturalized Irishman, and has no more rights, that is, no right at all—to trial or its forms and imright at all—to trial or its forms and im-munities, what may you expect? Noth-ing. Therefore, keep up your appeal, and show your anxiety; thunder your petition to your members, until the "gay and festive defiance" of these hateful policies of Englishmen, which Rufus Choate commended, shall find something else beside mere voice!

Choate commended, shall find something else beside mere voice?

The "coercion act" suspended habeas corpus, trial by jury and all other means and methods of testing the guilt and innocence or the wrongful detention of our citizens. Any Irishman or American "suspect" is in English eyes a criminal. He is held. He has

NOT EVEN THE DESPICABLE MOCKERY OF A TRIAL WHICH ROBERT EMMET HAD.

NOT EVEN THE DESPICABLE MOCKERY OF A TRIAL WHICH ROBERT EMMET HAD.

I have had published from Ireland, in the Congressional Record, at the request of Miss Parnell, the papers in one flagrant case, warrant and all. Under the light of this and other cases, the department of state begins feebly to get nebulous and incoherent glimpses of duty. It is for you to energize its pitiful protests and command obedience to the federal statute and the law of nations? The charman and the law of nations? The chairman of my "instructive" reso utions. "In two weeks," he said, "all the zorrespondence will be here, and we will report your resolution back more intelligently."

Keep you eye on this contemplated action, follows any two ways. Keep you eye on this contemplated action, fellow countrymen! What you want is, no statutes. We have them. Not treaty. We have it. No resolutions, but action, action, action. We want action by the minister at London, and the impulse to that action from Washington! You can furnish that impulse. I want to say to you that, again and again: almost all alone, I have urged such action. After a time, owing to the political skill and talent of Irishmen, and the organization which they know how to make nowadays, I have found emphatic help and determined courage. It came, sometimes, determined courage. It came, sometimes unexpectedly. It was like the visit of

angels—unawares; but angelic, even as in the time of Paul and Silas, for the delivery of men from prison.

ENGLAND HAS HER TROUBLES in India, in Canada and in Australia, wherever her oppressive flag floats. She cannot afford to disregard our demand, if made in earnest. If she does, all the worse for her dominion. If she does, she unites the world in execution of her conunites the world in execration of her conduct. At our demands she may bluster and bully. It is her custom. She may play with our semi American diplomats. It is our custom to have such. But, by the holy spirit of liberty, she cannot defy the moral and other forces of our scientific and advanced time! The world has the moral and other forces of our scientific and advanced time! The world has gone beyond her lines of hate and her policies of aggression. Even Egypt contemns her from her Chamber of Notables. itts are incarcerated, the boasted habeas corpus and JURY TRIAL OF SAXON INVADER ARE DETHERM OF SAXON I her usurpation; economy its logic against her greed; patriotism scouts her pretenher greed; patriotism scouts her preten-sions as a leader among the nations, and religion, as exemplified in the sainted apostle whose day you honor, HURLS ITS MALEDICTION AGAINST HER UN-

HOLY CRIMES
against God and liberty. What to Ire land is her older commerce; what her once prosperous manufactures; what her fine harbors, her rich soil, her gallant men,

her virtuons women!
"Of what avail, the plough or sail,
Or land or life, if freedom fail." This is the generic and noble questioning made musical in beauty by the pen of Emerson. It is the song of redemption for Ireland! In spite of all disasters, all imprisonments, all exa tions, all cruelties; in spite of all constabulary, jails and scaffolds, the isle of your love will sparkle and shine as once it sparkled and shone, the Emerald of the world:

In her sun, in her soil, in her station thrice blest. imprisonments, all exa tions, all cruelties

(Prepared for The Catholic Record.) THE PASSION.

After an excited debate last month, Its Historical, Doctrinal and Mystical Character.

By Father Faber

ning in them. That wee-worn Face is "coercion act" shall be speedily tried. Mr. Lowell cables back that he has obeyed the is struction, but since he holds that the American is in a similar case with an an american is in a similar case with an american is in a similar case with an american is in a similar case with an american is a similar case with a similar case with a similar case with a simila views of the Passion are so manifold that they are sufficient to distract the contemplation of an Angel. First, the awful, profane and diabolical wickedness which

2. Its crowded and multiform cruelty.
3. The venerable glory of His everlast-

ing Divinity.
4. The extreme human sweetness of 4. The extreme human sweetness of His demeanour. But there is another point, which I venture to think was exceedingly foremost in our Lady's mind, almost jealously prominent—His innocence. Rightly considered, it is the most heart-breaking circumstance about the Passion. II.

Let us look on innocence even on

Its look of strangeness and of won derfulness. We never saw any one who was quite innocent except the Blessed Sacrament.
2. Its look of exile—there is something

2. Its look of exile—there is something heavenly in slavery detained on earth.

3. Its look of peril, yet of helplessness.

4. Its look of exquisite reproachfully unreproachful pleading. There is some hidden sympathy between innocence and silence. It ought to be eloquent as an Angel, but it is silent as God. And yet there is a look of guilt about its silence which is in reality the artlessness of its simplicity—or the holy trouble of its humility.

humility.

5. Consider the way in which Jesus and Mary loved innocence in each other, because it was their exclusive wealth on earth.

Let us again reflect on the emotions awakened by the sight of innocence suf-

fering.

1. The horror excited by innocence

suffering at all: for instance, a child, a baby in its agony.

2. Innocence treated as guilt; yet it was the very artifice of love in His Passion to clothe the innocent with guilt.

3. The horror excited by innocence is the way and the passion to clothe the innocent with guilt. 3. The innocence of our Lord enveloped

rudest, maddest violence.
4. Innocence tortured with cruelty. 5. Also consider the peculiar agony of injustice to the delicate sense of inno-

cence. Innocence is so gentle, and so un-self-defending.

IV.

Pilate asked the Jews what evil our blessed Lord had done, Quid mali fecit? Pilate certainly was not blinded by hatred as the Jews were; but still what spiritual discernment had he? Imagine it—dream it—and yet he discerned our Lord's inno-

1. His adorable Face was piteous then

yet not wholly disfigured. Yes, truly:
what evil has He done? name it.
2. The miserable Pilate saw all our
Lord's spotlessness in the silent Face.
Pilate forsooth fails in love with innocence, and says, Innocens ego sum,—St. Math. xxvii. Oh, if we could but see that Face

4. Why does He not speak? One word, a tone, a sound, would have made that beauty irresistible: it would have calmed beauty irresistible: it would have calmed that raging sea of hatred, it would have cowed the multitude into adoring love. There were mothers in the crowd, yet no one saw what to Mary was so infinitely

5. Yet, dear Lord, do not speak, lest Thou shouldst clear Thyself—and then what should we do? oh, it is almost a rewhat should we do? oh, it is almost a re-lief to us, a joyous deliverance from our suspense, to hear that discordant crucifie, —crucify Him. As in the agony in the garden, so here our salvation seemed for a moment to tremble in the balance— for, they might have let Him off: but if His Eternal Father did not hear Him in the garden, will He hear the Jews now

Nullam causam invenio. Pilate said, what evil has He done? Then, With her back toward Britain, her face to the west, Erin stands proudly insular on her steer above.

And strikes her high here in the back toward Britain, her face to the west, be said, I find no cause against Him. A third time—he could not believe the Jews would persist—to him that Face brought shore,
And strikes her high harp, 'mid the ocean's such conviction. Yes, the beauty of that face gave a kind of obstinacy even to that weak and vacillating judge. Are we get-ST. PATR'CK'S DAY IN PETROLEA.

A number of the members of the Petrolea Catholic Church and their friends assembled

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A number of the members of the Petrolea Catholic Church and their friends assembled not that quilt? He alone can expiate them
—is not that cause? and cause of death
also, for, by this means alone can He expiate them. Now again we are uncer-tain: will Pilate give way against his own were urgent with loud voices, requiring that He might be crucified. And their clamors prevailed, and Pilate gave sen-tence that it should be as they required, St. Luke xxiii c .- and also as we require ch, yes! and as we require. Ah! if there be a necessity on earth, it is salvation.

Dearest Jesus! Yet His innocences o works in us that in hot times of prayer, we feel as if we could sacrifice ourselves to save Him. But no! oh Mother Mary, be content. Jesus has made it a greater love in us to let ourselves be saved by Him than that we should save Him from the Cross.

Miss Arderson, the eminent tragedi-enne, contributed, the other day, \$500 to the Cathedral of St. Mary of the Assumption, at Louisville, Ky. During her recent engagement in Boston she contrib-uted a liberal sum toward the Altar Fund

ed the end it brough their e the world eir laudable l throw aside watch with onsistent with ve, but never tial aid from nuch towards unit and yet

it was organ that "O'Con t the Repeal posal of those ire once more live question e ma in Irelan due respect, mes of those o wish to make resent, and also y are going to of the Land America before rganization

make known aside the Land vould certainly cla, for a very e the obtaining e compelled to for your space, ND LEAGUER.

## ADDRESS AND PRESENTATION.

#### A Popular Priest Receives Timely Tribute to his Worth.

Rev. M. J. Cleary, of Cayuga, on being transferred to the city, was presented with the following address and testimonials which bear testimony to the high esteem in which he is held by his parish-

REV. AND DEAR FATHER,-On behalf of REV. AND DEAR FATHER,—On behalf of the members of the Altar Society of St. Stephen's Church of Cayuga, we have come to say farewell. We can scarcely give expression to our deep emotion of regret to hear that it has been the pleasure of our good Lord Bishop to remove you from our midst. It is with hearts full of sadness we assemble to express our deep sorrow at your departure. We feel that sorrow at your departure. We feel that words are inadequate to do justice to our feelings. When we glance back through feelings. When we glance back through the years of your sojourn in this parish, a long succession of your good works ap-pears to us. Our society owes its exist-ance to you, dear Father, and not only its existence, but its prosperity. Under your zealous direction it has been the means of leading many souls far in "the narrow way." When you first took charge of this mission our church, it is true, was built, but it was bleak, bare and empty, and tobut it was bleak, bare and empty, and today we feel proud to say that in point of
taste and beauty it can bear competition
with any country church in the Diocese
of Hamilton. We all of us do and may
well lament your removal from our
midst. We are not only parting with
the most zealous of pastors, but with tle
kindest and most sympathetic of friends.
In all our trials and troubles we found
ready relief at your hands. When our
hearts were heavy-laden with the carking
cares of this world, when sickness and deprestige. cares of this world, when sickness and depression attacked us, you would dash the pression attacked us, you would dash the cup of bitterness from our lips and pour the healing balm of the kindest sympathy into our sick and unhappy souls. You have led many wandering souls through darkness into light. With patient and unwearying hands you removed the briars and scattered the many snares which lie and scattered the many snares which lie thickly strewn along life's pathway. Your good and virtuous deeds have so endeared good and virtuous deeds haves blame, if you to your people that who can blame, if at this sad hour of parting, our hearts are heavy with sorrow. Although we know that your removal is to a higher position, yet we are selfish enough to mourn. Miles will divide us, but though the wide Miles will divide us, but though the wide waters of the ocean rolled between us the faithful hearts of your friends in Cayuga will ever remember with the most heartfelt gratitude the exceeding goodness and kindness of Father Cleary. In conclusion we would ask your accept of this slight memento as a token of our love and esteem. We cannot close without requesting that you will remember us in your petitions to the Throne of God. Our humble prayers shall ever ascend for your happiness. That the ascend for your happiness. That the "bread you have cast upon the waters" may return to you tenfold is our fervent Signed on behalf of the ladies' prayer. Signed on behalf of the ladies' Altar Society, Mrs. Mason, Mrs. Baird, Mrs. McMullen, Mrs. J. Lynch, Mrs. J. Doyle, Mrs. Murray, Mrs. W. Doyle, Widow Murphy, Miss M. McMullen, Miss M. Murray, Miss M. Martin, Miss M.

Clair.

To Reverend Father Cleary:

It is with extreme regret that we, the members of your church at Cayuga and vicinity, and others your personal friends, have learned that it is the will of the little of the control of the contro have learned that it is the will of the Bishop of this diocese you should leave this scene of your labors for a higher and more congenial position, but in which you will not be more beloved, or your merits more highly appreciated, than in this humble parish, in which you have for the last few years ministered to the spiritual welfare of your parishioners. And it is with deep feelings of sorrow that we now meet to bid you farewell, hoping and trusting that the Great Spiritual Adviser of all who reigns supreme above may shower His blessings upon you and keep you long in health and strength to fill that high and noble position which you now occupy. And in parting we humbly ask you, as a token of our esteem, to accept the small gift we now tender you, and although wishing you every happiness and many friends in your new location, yet we feel in our hearts that you will not be more highly appreciated or more beloved than by your parishioners and friends in the parish of Cayuga. Signed on behalf of the congregation by John Lynch, Mich. McConnell, T. H. Aikman, Mich. Toohey, Thomas Walsh, Alex. Toohey, Thomas Walsh, Alex. John Wadel, John Walsh, Wm. Mason, K. H. L. Cameron, Patrick Toohey, John Farrell, Moses Clair.

John Farrell, Moses Clair.

The rev. gentleman warmly expressed his gratitude for the sentiments of good feeling contained in the addresses. The address from the congregation was accompanied by a well-filled purse, and the ladies of the Altar Society presented him with a beautiful gold-headed cane.

#### The Queen of the Sandwich Islands and the Leper Island.

The Queen of the Sandwich Islands has lately visited the small leper island of Molokai, in the Sandwich Archipelago, to which the lepers of the islands are ished, and to whose temporal and spiritual care, a Belgian priest, the Rev. F. Deveus-Picpus Congregation, has Her Majesty so admired devoted himself. the devotion of this young priest, who not only instructs his lepers in the Catho incomy instructs his lepers in the Catho-lie faith, but nurses them and dresses their wounds, that she shortly after her visit sent to Mgr. Maigret, the Vicar Apostolic, and to F. Devenster the cross of the and to F. Devenster the cross of the Knight Commander of the Order of

A young man with very bad voice, but who firmly and steadfastly believed that in the article of voice he was the superior of Brignoli, engaged a teacher to give him lessons. When asked how he liked his teacher his reply was that he was a good master, but he was alt-gether too religious for him. "How too religious?" "Why, while I am practicing he walks up "Why, while I am practicing he walks up and down the room wringing his hands and praying. "What is his prayer? What does he pray about?" "I can't exactly but I caught the words, 'Heaven' say, but I caught the words, 'Heavenly Father! how long must I endure this?' There was doubtless something the matter with him.

#### SBETTER THOUGHTS.

True wisdom, in general, consists in energetic determination. The grumblers never work, and the

vorkers never grumble. There are some wicked people who would be less dangerous if they had no good qualities.—La Rochefoucauld.

The whole of our life depends upon the ersons with whom we live familiarly.—

Sycophancy is only another name for a want of manhood in him who employs it, and robs him who receives it of his true dignity and right to respect. The honorable man, while respectful, is never servile.

Profoundly wise were the Romans in calling strength and virtue by the same name. There is, in truth, no virtue without self-conquest; and that which costs nothing, is good for nothing.—De Maistre. The most lasting friendships are those that are formed on the mutual respect of

that are formed on the mutual respect of the parties concerned. Such friendships are reasonable, and with wisdom directing them, have nothing to fear from the fickleness of mere "likes." To elevate character, you must know how to respect it: you cannot exalt in the eyes of others that which you look down upon yourself. The attempt would only be attended by failure as your actions

would belie your words. or would bene your words.

If "opportunity makes the thief," it also makes the man. Many a bright name engraven on the tablet of fame would never have been heard of, if a supreme opportunity had not called forth the latent qualities that won for him victory and prestice.

Accept no one for your companion in life who does not fear God and who is not governed in everything by the maxims of religion, otherwise he max cause you to lose your soul, whatever may be his natural goodness of heart.—Fenelon.

There is hardly a person in any position There is hardly a person in any position of life so occupied that he does not daily lose two hours of his time; that counts up at the end of a long life. What an immense loss there is in the world of a thing so precious, and of which people complain that they have not enough!—La Bruyere.

Anything is better than stupid inaction The man who tried to climb and fell in the mud, showed at least that he had a desire to exalt himself, and the very eviments—raises him far above the idle looker on, who laughs at his discomfiture.

The thoughts which bring forth actions, the actions which, repeating themselves, become habits, the habits which form character, the character which is into us and becomes our real selves—these are the threads of which are woven the true happiness or the true woe in life, and from which they can never be separated.

If the wicked speak evil of you, consider it in the light of an honor, for the shafts of their malice are always directed against the good. If they speak well of you, examine into your actions and suspect your-self, lest you may have given them occa-sion to regard you as one of themselves.

Human knowledge is bounded by very narrow limits —man's possibilities. That which comes of faith, however, is illimitable —because it holds in its grasp the great truths of eternity and of God, and buoys up the famishing soul with the thought of its future glory.

Kind words are jewels of rare value, and can do more in the way of healing the wounded heart and grief-laden soul than all other blessings earth can give. Use them freely, and the comfort you impart to others will return to you in blessings an hundred-fold. Besides, they will cost you nothing.

A wheel in motion never rusts. one that stands idle soon clogs, and the longer it remains so, the greater the power necessary to start it going. So with man; the active one is ready for every emer-gency, requiring only the directing influ-ence of reason to lead him to success; on the other hand, the indifferent one lose opportunities whilst struggling to put himself in n otion.—Catholic Columbian.

Vice is deformity. Hypocrisy may clothe its gaunt form in the stolen rober of virtue; civilization may throw around it the air of refinement and respectability; its praises may be sung in rapturous num-bers; men may even offer a justification for it in words of persuasive eloquence still, it remains the same hideous monster whose nature nothing can change—the enemy alike of God and man.

Time is precious, but people do not understand its value; they will know it when they have no longer a chance to use it. Our friends ask it of us as if it were worthless, and we give it in like manner. Often it is a burden to us we know not what to do with it, and we feel embarrassed by it. A day will come when a quarter of an hour will seem to us more precious and more desirable than all the fortunes of the world.—Fenelon.

#### Crime in England and Ireland.

In acknowledgment of the attention which English journals give to crime in Ireland, Irish journals devote some space to records of English crime. A late number of the Dublin Nation gives a list of forty criminal events in England for the week ending January 30. Their most notable characteristic is extreme brutality. Stamping the life out of women seems a favorite pastime among the English. A number of atrocious assaults on women are included in the list, and three little girls, one a deaf mute, are among the victims. A Dr. Menders branded the naked body of a boy with a heated poker in sixteen different places. A young man amed Wilmore was beaten to named Wilmore was beaten to death on Thames embankment by a party of roughs just by way of jollity, their victim being an unoffending stranger. One workhouse inmate killed another by thrusting a redhot poker down his throat. A young man had his throat cut by three ruffians who robbed him of two shillings. The reports of these crimes were culled from English papers. Had they happened in Ireland, it is easy to believe that they Ireland, it is easy to believe that they would have furnished texts for indignant disquisitions upon Irish savagery.

#### A CHAT ABOUT ST. JOSEPH.

FRANK : I have often wandered why is Frank: I have often wandered why is it that devotion to St. Joseph—who, as it were, took the place of the heavenly Father, and was this representative on earth, Foster-Father of the sweet Child Jesus and Spouse of the Immaculate Queen of heaven—is not more extensively practiced, and why greater honor is no accorded him. Would that I could pro accorded bim. Would that I could pro-claim the greatness, the goodness, and the power of this anniable Saint, and say to every one, Go to Joseph! He is a helper in every difficulty, a universal patron. Other saints can procure us the graces of God only in part, but St. Joseph obtains them for his clients in bundance. The Blessed Virgin I have read, once appeared to 't. Teresa, who has written with such wonderful beauty on St. Joseph, and said to her: 'Your zeal for the honor of St. Joseph is very pleasing to me.' It is in every one's power to cause our Blessed Mother a like joy, by becoming a devout client of St. Joseph. John: We call the holy old man Simeon bles-ed because he was privileged once to

bles-ed because he was privileged once to take in his arms the Divine Child; and for thirty years it was the privilege of St. Jose h to have this same Divine Child be-side him and to render Him all the services that He required in childhood, boyhood, youth. What a glorious distinction! St. Joseph carried Him who carries the uni-

Joseph carried Him who carries the universe; he was privileged to watch with fosteri g care his God and Creator! What an hono! What a diguity! What a happiness!

Frank: Yee, at Nazareth Joseph was the ruler of the household; he was the head and guardian of the Holy Family, and provided for a!l its affairs. Which is most to be admired, the humble submission of Lucus and Mary, or the authority. sion of Jesus and Mary, or the authority to command these holiest of beings? Which of the Angels, which of the Saints, merited to be called the father of the Son of God?

Joseph alone obtained this grace.

John: these considerations should en courage us to practice a great and special devotion to St. Joseph, and to love him in our inmost soul. How bright must his

glory now be in heaven!
FRANK: It is so great that many pious writers do not hesitate to say that next to the ever-Blessed Mother, he enjoys more giory in heaven than all the angels and

saints.

JOHN: Alban Stolz says in one of his

works that should he be so fortunate as
to get to heaven, one of his first thoughts
would be to look for those models of
faith the three Figure for the same series.

would be to look for those models of faith, the three Kings; for my part when I enter heaven, it is to St. Joseph that I will offer my homage next after God and the Blessed Mary.

FRANK: St. Joseph possesses special power as patron of the dying; he is our best model of a good death. In him the saying was most fully realized: 'As we live, so shall we die.' His blessed exit from this world was like the calm even. from this world was like the calm even ing that follows a day of toil; it was the charming close of a pious and blameless

JOHN: Yes. Frank, this most important lesson of preparing well for our last hour we can learn from the precious death of St. Joseph. Every hour brings us near to the last. Every pulsation of the heart finds us nearer that moment when it finds us nearer that moment when it shall never more beat! I have heard that a great sinner once came to a hermit and asked him: 'How long may I safely continue my present course?' 'As long as you choose,' answered the holy man, 'provided you reform the day before your death.' Full of joy, the sinner was going his way, when he turned back to ask: 'When am I to die?' 'Ah, that I cannot tell you,' answered the hermit, 'and therefore, there swered the hermit, 'and therefore, there is but one thing to do: begin your refor-

mation to-day.'

Frank: That is worth remembering.

On the 19th of March the Church keeps

Special St. Joseph, I believe. On that day, dear friend; let us place all our affoirs and necessities in his hands, like children, and especially let us recommend to him our last hour. We can lay before him a long petition enumerating all our wants and desires, and pray him to present it to the Child Jesus. On that day he is more inclined than ever to hear and help us. The 19th of March, we might say, is st. Joseph's day of general audience, on which all may present themselves before him, sure of being received generously. Let us take to ourselves the command, 'Go to Joseph,' and do all that he shall say

#### "Threw Away Her Supporter."

Dr. PIERCE:—A neighbor of ours was suffering from "female weakness" which the doctors told her could not be cured without a supporter. After considerable persuasion my wife induced her to try your "Favorite Prescription." After using one bottle she threw away the supporter and did a large washing, which she had not done in two years before.

JAMES MILLER, 4246 Jacob Street, Wheeling, W. Va. THE ELEMENTS OF BONE, BRAIN AND MUSCLE, are derived from the blood, which is the grand natural source of vital energy, the motor of the bodily organs. When the circulation becomes impoverished in consequence of weak digestion and imperfect assimilation of the food, which should enrichit, every bodily function flags and the system grows feelbe and disordered. When the blood becomes impure either from the development of inherited seeds of disease, its contamina-tion by bile, or other causes, serious mala-dies surely follow. A highly accredited remedy for these evils is NORTHROP & LYMAN'S VEGETABLE DISCOVERY AND DYS-PEPTIC CURE, which eradicates impurities of the blood and fertilizes it by promoting digestion and assimiliation. Moreover, digestion and assimiliation. Moreov this fine alterative and stomachic exert specific action upon the liver, healthfully stimulating that organ to a performance of its secretive duty when inactive, and expelling bile from the blood. It likeexpenning one from the blood. It like-wise possesses diuretic and depurent pro-perties of a high order, rendering the kid-neys active and healthy, and expelling from the system the acrid elements which produce rheumatic pain. Price \$1.00. Sample Bottle, 10 cents. Ask for North-ROP & LYMAN'S Vegetable Discovery and Dyspeptic cure. The wrapper bears a facsimile of their signature. Sold by all medicine dealers.

Steel pens are the gauge of civilization he world over. Easterbrook's are found the world over. Easterbrook's are found in the costliest mansion and lowliest log

#### John Adams' Shattered House

"John Adams," said his friend and colleague Thoma: Jefferson, speaking of the Congress which issued the Declaration of Independence, "John Adams was our Colossus on the floor. He was not graceful nor elegant nor remarkably fluent, but he came out occasionally with a power of thought and expression that

an illustration of Mr. Adams' force of An illustration of Mr. Adams' force of language and striking figure of speech was given to Daniel Webster, just before the venerable ex-President's death. Mr. Webster called on Mr. Adams at his home in Quincy, and found him reclining on the sofa, breathing with great difficulty.

"I am glad to see you, sir," said Mr. Webster, "aud I hope you are getting along pretty well."

"Ah, sir, answered Mr. Adams, drawing a long breath, "quite the contrary. I find I am a poor tenant, occuying a house much shattered by time; it sways and trembles with every wind, and in fact, gere almost to decay; and what is worse, sir, the landlord, as near as I can find out, don't intend to make any

## A Strange Meeting in a New York

Warden Finn, of the New York Tombs, presented Charities Commissioner H. H. Porter, who was at the prison recently, to two Sisters of Mercy who had come on one of their accustomed visits. Mr. Por-ter remarked that though he was a Protestant he was the nephew of a Catholic, who was one of the noblest women in "Who is that?" asked one of the

Sisters. "Catharine Seton, the venerable Mother

am Catharine Seton."

It happened that the cousins had come to the Tombs to inquire about the same person, Mary Young, a sailor's widow, who, with her two children, had come to the city from Quebec to get some money due her husband, and had fallen into destitution. Sister Catharine took away the children, and Mrs. Young will be provided

#### A Brave Little Daughter.

There is a very pretty story by Miss Strickland, in her "Queens of Eng-land," of a little girl who saved her father's life:
"It was in the time of Queen Mary, and

"It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years of age. The poor child was, during the trial of her father, left in the Queen's apartments in Windsor Castle. The day after the condemnation of Lord Preston, the Queen found the little Lady Catherine in St. George's gallery, gazing earnestly on St. George's gallery, gazing earnestly on the whole-length picture of James II, which still remains there. Struck with

#### Redemptorists for Australia.

A contingent of Redemptorist Fathers England yesterday for Australia The head of the new community is the Very Rev. Father Vaughan, whose zeal as a conductor of clerical and lay retreats has made his name a household word to Catholics in many parts of this country. He was accompanied by Fathers Hegarity, O'Farrell, and Holson. They will be under the guidance of his Lordship the Bishop of Maitland, whose knowledge of the result of their labors in this country during the last three decades has deter-mined him to invite their co-operation in the work of the diocese he so ably rules. The labors of the diocese he so ably rules. The labors of the Redemptorists in the land of their adoption will not, however, be confined to the diocese of Maitland. The Catholics of the distant colony are all alike to share in the blessings with which we may safely predict their labors will be attended attended.

titended.

His lordship also takes out a number of Sisters of Mercy. All sail in the Sorata, of the Pacific Line.—Liverpool Catholic Times.

THE mission of the noble St. Bernard dog is said to be approaching an end. His first and always great est use has been to rescue poor foot travellers who might lose themselves in crossing over St. Gothard, In a few months the beneficent and timehonored hospice on that mountain, will be closed. The railway under the gigantic Alps will draw all wanderers away from the mountain road, for the poorest peddler pursuing his little commerce between Italy and Switzerland, and the most destitute searcher after employment far from home, will rather pay his small railway fare than risk the avalanche and the weary walk. So ends a great charity-one of the most beautiful, brave, and self-sacrificing which the world has ever seen.

M. Leon Taxil, editor of two journals of Montpellier, "Le Midi Republicain" and "L'Anti-clerical," commenced the publication of an infamous romance, referring to Pius IX., which was denounced promptly as a tissue of calumnious falsehoods by the "Ulica Nationals" of Montpellier he "Union Nationale" of Montpellier Count Girolamo Mastai, a great nephew of the late Pontiff, brought an action for damages against Taxil, which was tried last week, and resulted in the condemnation of the calumniator to pay the sum of 60,000 francs as damages to Count Mastai, who intends to devote the sum to the benefit of charitable institutions founded by the late Pontiff.—Catholic Sentinel



Saved from the Poorhouse. For years David Allingsworth suffered with rheumatism, and notwithstanding the best medical attendance, could not find relief. He came to the Sciota Coun-ty Poorhouse, and had to be carried into and out of bed on account of his helpless condition. After the failure of all the remedies which had been applied, the directors of the poorhouse resolved to use the celebrated German Remedy, St. Jacobs Oil, and this was a fortunate resolution; for, with the trial of one bottle, the patient was already better, and when for bottles had been used upon him he could again walk about without the use of a cane. The facts, as above stated, will be verified by the editor of the Portsmouth (Ohio) Correspondent.

## Sure cure for a Cough. The most reliable remedy for a cough, cold, asthma, shortness of breath, sore throat, weak lungs and all bronchial troubles, is Hagyard's Pectoral Balsam.

Price 25 cents. Ease by day and repose by night are enjoyed by those who are wise enough to apply Dr. Thomas' Eclectric Oil to their aching muscles and joints. A quantity easily held in the palm of the hand is often enough to relieve the most evenium pair.

relieve the most exquisite pain. of the House of Mercy."

"Why," said the Sister extending both hands, "She is my own aunt, and I, too, am Catharine Seton."

It happened that the cousins had come to be Tenke to invite about the same to be Tenke to invite about the same to be the most of the missing formed at Winnineg to be called the "Irish Mutual Benefit Association of Manitoba," to co-operate with ArchbishopsTache and Lynch in the proposed Irish colonization in that country.

James Cullen, Pool's Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Eclectric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose: while not a few of my 'rheumatic neighbours' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child."

#### Hagyard's Yellow Oil

Will be found invaluable for all purpos of a family medicine. Immediate relief will follow its use. It relieves pain, cures chilbains, frost bites, scalds, burns, corns, rheumatism, neuralgia, &c. For internal use it is none the less wonderful. One or two doses frequently cure sore throat. It will cure croup in a few minutes. A few bottles has often cured asthma. Colic has been cured by a tea-spoonful dose. It cures with the utmost rapidity, it is really a wonderful medicine.

#### A Re iable Fact.

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

In a primary school, not very long ago, the teacher undertook to convey to her pupils an idea of the use of the hyphen. She wrote on the black-board "bird's-She wrote on the black-board "bird's-nest," and pointing to the hyphen, asked the school, "What is that for?" After a short pause, a young son of the Emerald Isle piped out, "Plaze ma'am, for the bird to roosht on!"

now little is the real science of man studied.

If people understood and heeded the laws of health, and if when out of sorts would resort to a common sense remedy like Burdock Blood Bitters, many of the "ills that flesh is heir to" might be effectually remedied. It invigorates and regulates all the secretions to a healthy action.

The ten plagues of a newspaper office tow to the grave is now, we are clad to

The ten plagues of a newspaper office are bores, poets, cranks, rats, cockroaches, typographical errors, exchange fiends, book canvassers, delinquent subscribers, and the man who always knows how to run a paper better than the editor himself

#### Hagyard's Yellow Oil

Is at the head of the list for all purposes of a family medicine. It is used with un-precedented success, both internally and externally. It cures sore throat, burns, scalds, frost bites; relieves, and often cures, asthma.

A bickering pair of Quakers were heard in controversy, the husband claiming: "I am determined to have one quiet week with thee?" "But how wilt thou be able to get it?" said the taunting spouse, in that sort of reiteration which married ladies so provokingly indulge in. "I will keep thee a week after thou art dead," was the Quaker's rejoinder.

#### The Electric Light.

susperceding as it does all other modes of illumination, and rivalled only by the glorious sunshine, will not be hailed with glorious sunshine, will not be halled with greater joy by mankind, than is Burdock Blood Bitters, which is as far superior to all other blood purifiers and tonics as the electric light is superior to the old fash-ioned tallow dip. Burlock Blood Bitters cures Scrofula, and all foul humors and impurities of the blood.

#### Never give up the Ship.

"Twenty-one years ago I was dying with the CONSUMPTION. There was no escap-ing that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race St., Philadelphia, and get CANNABIS INDICA, which finely and

get CANNABIS INDICA, which finely and fully cured me."
O.S. BISLEY, DeKalb, St. Lawrence Co., N. Send another \$12 box of CANNABIS INDICA for a friend. Your medicine has cured me of CONSUMPTION. I am as somed and well as ever i was."

SALLIE D. BENTON January 2nd, 1882.
Keysville, Crawford Co., Mo.
N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty four hours. \$2.50 per Bottle, or Three Bottles for \$3.50. Address CRADDOCK & CO., 1692 Race St., Philadelphia.

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Tooth, Ear and Headache, Frosted Feet and Ears, and all other

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No Preparation on earth equals St. Jacobs Others as a safe, sure, simple and cheap External strifting outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its

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Conferred upon tens of thousands of sufferers could originate and maintain the reputation which Ayer's Sarsa-PARILLA enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron. - all powerful, blood-making, blood-cleansing and life-sustaining - and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all ples, Eruptions, Skin Diseases and all disorders arising from inpurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy, For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick.

For sale by all druggists.

#### LOCAL NOTICES.

R. S. MURRAY & Co. are prepared to short pause, a young son of the Emerald Isle piped out, "Plaze ma'am, for the bird to roosht on!"

What to Study.

Pope, the poetical philosopher said, "The proper study of mankind is man' and yet, how little is the real science of man studied. If people understood and heeded the laws of health, and if when out of sorts would resort to a common same remedy like Burn.

ow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of general. By its use the scancy locks of age once more resume their former color and the hair become thick and luxuriant as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden us. Sold at 50 cents per bottle. For sale by all dyacgists

by all druggists.

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a specialty.

Mothers! Mothers!! Mothers!! Mothers! Mothers!! Mothers!!
Are you disturbed at night and broken o your rest by a sick child suffering and crying with the exeruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately-depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the laste, and is the prescription of one of the oldest and best female physicans and nurses in the United States. Sold everywhere at 25 cents a bottle.

in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

"Brown's Household Panacka" has ne qual for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

A certain Judge was once obliged to sleep with an Irishman in a crowded hotel, when the following conversation took place: "Pat, you would have remained a long time in the old country before you would have slept with a Judge, would you not?" "Yes, yer honor," said Pat, "and I think your honor would have been large time in the sleep with a Judge, would you not?" a long time in the old country before ye'd be a Judge too."

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Lady Herbert.

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Truth and Trust..... The Hermit of Mount Atlas...... The Apprentice...
The Chapel of the Angels...
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objects of the society are many, the principle
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evenings, and the society has provided all
kinds of games and amusements to enable its
members to pass a pleasant evening. Every
Catholic young man in the city should belong
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ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
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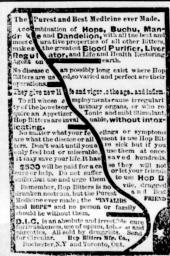
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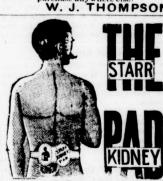
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once obliged to a crowded hotel, onversation took ntry before you a Judge, would conor," said Pat, would have been untry before ye'd

#### LATEST BY TELEGRAPH.

Ireland.

The Irish parliamentary party Monday night decided to introduce a bill amending the Land Act dealing with Healey's clause in order to set aside limitation imposed by recent decisions in the Adams Dunseath case. The party decided to vote against electure.

loture.

In 1881 72,700 emigrants left Irish ports, a decrease compared with 1880; 61,000 went to America.

Monday evening a canister of powder was dropped into a house on Nelson St., Dublin, where several detectives live.

Much damage was done by the explosion, but nobody was injured.

Much damage was done by the explosion, but nobody was injured.

It is an open secret that the Land Leaguers and Nationalists in Ireland are at variance on their programme for the future. The Nationalists favor a general advance in the direction of Irish independence, while the Land Leaguers proper are in favor of maintaining a socialist war against the landlords, and leaving the cause of national independence to the remote future. This dispute will have to be settled by the Irish-American Leaguers who supply the funds.

ply the frank-merical ply the funds.
Gladstone, acknowledging the receipt
of Charles Russell's memorial in favor of
enabling the Land Court to make its decistion of an as they concern enabling the Land Court to make its decis-ions retrospective so far as they concern arrears, of rent, and to grant loans to ten-ants for the payment of arrears, writes that the document will receive the anxious and careful attention due its importance and those who signed it. It is stated that the police have dis-

covered documents showing that the man recently found shot on Tighe street, Dub-lin, was condemned as an informer by

London, March 25.- A Dublin de spatch

London, March 25.— A Dublin despatch, says there can be little doubt that Fenianism is terribly rampant there.

London, March 26.—At Rathdowney, Queen's County, on Saturday, Rev. Father Feehan was prosecuted for using seditious language. The charge was that seditions language. The charge was that he read at a meeting a paper purporting to be the statement of the Bishop of Nevada, that if he had been imprisoned as a vada, that if he had been imprisoned as a suspect he would have issued a manifesto calling the people to arms, instead of urging them to pay no rent. The Magistrate ordered Father Feehan to find £400 bail or go to prison for six months. Father Feehan refused to give bail, and was taken Feehan refused to give ball, and was taken to Maryborough prison, twenty miles across the country, escorted by cavalry and infantry, the authorities fearing a collision with the populace if he was taken by railway. Rathdowney was crowded with troops and police during the hearing, and people were forbidden to assemble. On

troops and police during the hearing, and people were forbidden to assemble. On the arrival of Father Feehan at Maryborough, tradesmen closed their shops, although it was market day.

Thirty men on Friday night attacked the house of a farmer suspected of paying rent, near Thurles. While the party were firing shots three ambushed policemen fired upon the moonlighters, who fled and were pursued. The policemen fired twenty rounds of buckshot at them. The road was stained with blood for a half a mile, and one of the attacking party was mortally wounded.

mortally wounded.

London, March 25—There have been continual disturbances in Galway between the Eighty-eighth Regiment (Connaught Rangers) and the Eighty-fourth (English) regiment. On Thursday night the Con-naughts, assisted by a mob, attacked a picket of the English and cheered for Ire-land. There were several bayonet wounds

Great Britain.

In the House of Commons, Gladstone moved an additional annuity of £10,000 for Prince Leopold, and a pension of £6,000 a year for his widow in the event of

his death.

Storey (Radical) objected to spending the public money in the support of titled idleness. Labouchere, Broadhurst and Healy (advanced liberals) opposed the grant. The motion passed to—387 to

In the House of Commons on Friday afternoon Dilke stated the Government is now considering the representation of the United States Government regarding the trial or release of Americans

Russia.

A St. Petersburg despatch says that the general staff made a report recognizing the impossibility of Prussia waging offensive war and recommending that Warsaw and the western for tresses be strengthened against possible invasion.

Italy.

The Pope has lately directed the attention of several eminent clergymen to the following questions: Why the Catholic newspapers are, generally speaking, so inefficient and so seldom self-supporting? Which is the best way to employ journalism in support of the church? What should be done in order that the Catholic papers thoughout the whole world may become strong and nowerful as the seen. become strong and powerful as the secular papers are. The problem is seriously studied by the most eminent publicists connected with the Vatican, and some communication to the bishops of the whole world is expected, calling their attention to the fact that, as the press has become in the hands of enemies of religion and sociaety a powerful lever of destruction, so it ecome in the hands of the bishops a great factor for religious and social re-

United States. Washington, March 21.—In regard to Washington, Maren 21.—In regard to Irish-American citizens in British prisons, the President laid before Congress a tele-gram from Minister Lowell, stating that the British authorities informed him McSweeny was arrested on suspicion of "enticing persons to assemble unlawfully, to commit riot, and assault;" also, that "in no case could information be given beyond the statements of the warrant of Lowell was further informed that McSweeny could not be discharged that McSweeny could not be discharged from custody, his conduct having brought him under the British Coercion statutes. Frelinghuysen, upon receipt of this information, directed Lowell to urge the British authorities to exercise the discretionary powers conferred by existing coercive statutes, and order prompt trial coercive statutes, and order prompt trial in all cases of imprisoned Americans. In response, Lowell informs Frelinghuysen the British authorities assured him the matter would have immediate attention.

The French Canadian Roman Catholics of New York, at a meeting held on Sunday in the Chapelle Cauadienne Francaise,

in Seventy-seventh street, though a congregation of but five weeks' stauding, and established only for the purpose of Lenten services, determined to build a church. There are 250 families in regular attend-

The Bill prohibiting Chinese immigra-tion into the United States has passed both

Houses of Congress.

It is believed that President Arthur will veto the Anti-Chinese Bill, which has passed both Houses of Congress, on the ground that it is a violation of treaty.

Canadian.

The new altar of St. Peter's Church, Goderich, is to cost \$320. It will be 21 feet high, and beautifully carved in Gothic

style.

J. P. Whelan, managing director of the Evening News at Montreal, was arrested a nonday for criminal libel.

A Winnipeg telegram says trains are blockaded in every direction, owing to the two recent snow storms. The worst experience is on the western division, upon which no regular train has been run for a week.

for a week.

Toronto, March 24.—At the assize
Court to-day, before Chief Justice Hagarty, and a jury, Mrs Davidson and her
husband Robert S. T. Davidson recovered \$3,000 damages from the Street Railway Company. Mrs. Davidson was getting off a Church street car in September last, and had one foot on the ground when the car started, throwing her to the ground and injuring her ankle very severely.

verely.
Toronto, March 24.—It was decided Toronto, March 24.—It was
Toronto, March 24.—It was
this morning, at the meeting of the Ontario Agricultural and Arts Association,
tario Agricultural and Arts Association,
that the next exhibition be held at Kingsthat the next exhibition be next exhibition be held at Kingsthat the next exhibition be next exhibition. ton, commencing September 18th. It was carried against Ottawa by a majority

#### LOCAL NEWS.

On Sunday, 19th inst., Mr. Wm. Mills' grocery store on Burwell St. was burglarized and two men named Wm. Stinson and John Reed have been arrested.

On Thursday last two freight trains collided on the G. W. R. near Mount Brydges. The only one hurt was Mr. P. Carney, who resides on Grey street, and the doctors now consider him out of dan-

The Globe agricultural works have commenced operations again and are doing a more extensive business than before the

Mr. Josiah Blackburn fell through an open trap door in the Free Press office last Friday and dislocated his collar bone. It is to be hoped he will be around again shortly.

The moulders working for the Mc Clary manufacturing company are on strike for an advance of wages.

We regret to announce the death of Mrs. Harris, mother of Messrs. E. W. and G. B. Harris, barristers, which occurred at Eldon House on Friday night last. She was one of the first residents in this rightly and was eighty-five years of age. vicinity and was eighty-five years of age.

#### AN INTERESTING LECTURE.

#### Some Important Facts Concerning the Chinese Nation.

The Rev. Pere Vasseur, a missionary Father recently from China, having spent over six years of his life in that country, delivered a lecture in Montreal to the members of 1/Union Catholique in the hall of the Gesu. In the course of the reverend gentleman's remarks he related several interesting facts concerning China, and gave a number of illustrations of the Chinese language with the aid of books and blackboard. He said that there were 80,000 different letters in the alphabet of the Chinese language, which would take a man nearly all his life in constant study to thoroughly acquire, and be able to read and write. The population of Chinar reached the enormous number of four hunder millions, including the various tributaries, or provinces, under the regime of the Emperor. The lecturer drew a comparison between the amount of the population, of this country and that of the Glambard of the Emperor. The lecturer drew a comparison between the amount of the population, of this country and that of the greatest people of ancient times. The Chinese were at present engaged in the manufacture of rifles after the latest European improvements, and should test at man feraing troops, levy an army of twelve millions five hundred thousand men, which could sweep Europe. The learned gentleman related many stories of the manners and customs of the people, and said that there considered the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the manners and customs of the people, and said that they considered themselves the condition of t the manners and customs of the people, and said that they considered themselves the only civilized nation in the world.

At the conclusion of the lecture Recorder DeMontigny, on the part of L'Union Cathelique, returned thanks to the Rev.

Catholique, returned thanks to the Rev. Father Vasseur for his interesting lecture.

#### THE HOLY FATHER ON PREACH-ING.

The Holy Father granted a special audience this week to the preachers ap-pointed for the Lenten season which has just set in. In the allocution pronounced by his Holiness upon this occasion, these words are very remarkable:—"The special necessity of a supernatural and divine help in these times is evident to all. But we must not expect heaven to work a miracle in our favor, if we neglect the ordinarily appointed means by which Providence is often pleased to achieve its mighty purposes. The Almighty, who can in his own time bring the Church victoriously out of the many troubles she is plunged in at present mostly prefers working by ordinary ways and pre-established laws. Go, therefore, and preach the Word: laws. Go, therefore, and preach the Word; that is your work, and leave the result in higher hands." The appointed preachers during the Lenten station are: For St. John Lateran, Mgr. Tripepi, Hymnographer of the Holy See, and Canon of that Basilica; for St. Peter's, F. Rizzoli, Superior-General of the Congregation of the Precious Blood; for St. Mary Major, F. Vincent Lombardo, of the Order of Preachers: for the Aracolli, the Solicitor-General of the Convent of the same name. General of the Convent of the same name, Father Lupori; for the Gesu, P. Antonio Pierleoni, of Recanati, &c.

## PARLIAMENTARY SUMMARY.

Mr. Bechard resumed his remarks on the budget in English. He laid down the principles that the price of our surplus farm produce were determined by the foreign market, and not by the operation of any tariff. If the duties upon imported foreign goods were paid by the manufacturer, as had been urged by the hon, gentleman, the tariff was not high enough and should be increased. If the Liberals had show the had all the opportunity which there of the country, yet their history was a noble one, and in spite of many defects they could look with pride on their spotless record.

se government of the country, yet their history was a noble one, and in spite of many defects they could look with pride on their spotless record.

Mr. Burpee (St. John) while he did not propose to follow the Minister of Finance into his statements as to the manufactured articles being less in price than under the old tariff, he (Mr. Burpee) knew from statements made to him, not only merchants but by manufacturers, that there was an increase in many things. It e had been engaged manufacturing for years, and he believed that a revenue tariff, properly adjusted, would do much more good to the great number of maufacturers, than the property adjusted, would do much more good to the great number of maufacturers, than the property adjusted, would do much more good to the great number of maufacturers, than the property adjusted, would do much more good to the great number of maufacturers, than the property and the second of manufacturers was released in the second of manufacturers and the property of the reverse, among manufacturers was tell on the reverse, among manufacturers and the property on this subject was pilar, it had been consistently maintained, not only in office, but out of office as well, and he thought the country would appreciate that policy, for the large majority of the people, farmers, lumbermen, fishermen, shippiliders, and many manufacturers were not benefited, but injured by the tarter were not benefited, but injured by the tarter that he had, and give it to him who had abundance.

Mr. Macdonaid (King's) referred to the deposition of price Edward's Island, claiming that it was not due to the National Policy, but to he failure of the Prince Edward Island Bank, which had greatly interfered with rade and had done much injury to the Policy was opening up a vast country in the Northwest, which had greatly interfered with rade and had done much injury to the Policy was opening up a vast country in the Northwest, which would offer a great market in the future for the fish.

It being for clock the Speake

market in the future for the lish.

It being 6 o'clock the Speaker now left the chair.

After recess Mr. Killam continued the debate from an Opposition standpoint, deading with the burdens of the tariff upon the shirbuilding and fishing interests. Mr. White (Renfrew contended that the tarif had not injured the lumber business, and the same supplies which he alleged were educed in price since 1878. Mr. Fleming founds howed in a statement of facts and figures, showing how the tariff affected the great staple industries of the country. Mr. Beaty spoke in dusprior of the National Policy, and Mr. Ring rejoined on the Liberal side, followed by Mr. Doull, to whom Dr. Rymal rejoined in a pithy, characteristic speech. Mr. Gault followed, giving statistics of Montria industries. It was after two o'clock when Mr. Snowball moved the adjournment of the debate, and the House then adjourned.

Ottawa, March 22.—The Speaker ook the chair at 3.15. Several petitions were presented.

Mr. Vanasse asked whether it was the in-

Mr. Vanasse asked whether it was the in-tention of the Government to modify the powers and attributes of Montreal Harbor Commissioners at Montreal, and of the other ports of the Dominion. Sir H. Langevin said a Bill respecting that matter would shortly be introduced. Consideration of the Bill concerning mar-riage with a deceased wife's sister was re-sumed.

med.

Mr. Mills moved that it be referred back to committee to add a provision that the laws respecting marriage with a deceased wife's sister be similar in every Province of the Dominion. Lost, 106 to 51.

After recess a number of private Bills were advanced a stage. Consideration of the deceased wife's sister Bill was then again taken up.

ceased wife's sister Bill was then again taken up.

Mr. Amyot moved that the Bill be referred back to committee to amend it by inserting a covision to the effect that all marriages celebrated by any competent religious authority be declared legal. This was lost on a division of 113 to 37.

Everal other amendments were moved and several other amendments were moved and declared lost without dividing the House.

On the motion for the third reading Mr. Strange moved an amendment to the effect that a provision be inserted to legalize marriage of a woman with deceased husband's brother. Lost 48 to 87. The Bill was then read a third time and passed.

Mr. Costigan gave notice of a motion for Friday next, that an address be presented to the Queen asking that Local Self-Government be granted to Ireland, and praying that the Royal clemency be extended to Irishmen now in prison in Ireland for political offences.

House adjourned at 10,29 p. m.

contended that the Province was considered the Union.

The House then went into Committee of Ways and Means, Mr. White (Cardwell) in the chair, and after some discussion on the various items the resolutions were passed. In the Common Friday an additional sum was voted to pay off some claims against the Bank of Upper Canada. Resolutions were agreed to providing for the issue of debentures amounting to \$550,000 for the dredging and deepening of \$50,000 for the dredging and deepening the side of the ship channel between Montreal and Quebec to 25 feet, also authorizing the cases of debentures for \$570,000 for certain improvements in Quebec harbour. Thousand the side of the ship channel between the control of Sir John Macdonald to provide for the control of Sir John Macdonald to provide for the control of Sir John Macdonald to provide for the control of Sir John Macdonald to provide for the control of Sir John Macdonald to provide for the control of Sir John Macdonald to provide for the control of Sir John Macdonald to the control of Sir John Macdonald the resolutions were agreed to. A variety of other business was transacted, and the House adjourned at 10:40.

## THE LATE MRS. L. A. BOISVERT,

From the Quebec Chronicle, March 23.

From the Quebec Chronicle, March 23.

The obituary column of Monday morning conveyed to the readers of the Chronicle the disappearance of the well known face—Mrs. I. A. Bolsvert. Ever active in the cause of charity, she had become an always welcome visitor—her genial, whole-souled manner making it always felt that "Us, indeed, more lessed to give than to receive." Mrs Bolsvert's demise may be looked upon as a public loss; and widows and orphans whose sufferings have been alleviated through her exertions, will sauly miss the hand so often extended to them in their hour of need. Her bereaved husband and family have the heart-felt sympathy of the community in their irreparable loss.

No lovelier spirit than thine.

Ever burst from its mortal control.

In the orbs of the Blessed to shine.

The funeral of the lamented lady took linee from her late residence, corner of St. Peter and Arthur streets, on Juesday morning. Seldom, at all events not within many without regard to class or creed or nationality, followed the remains of a privace in the last resting place. The turn-out of business and professional mer, and of friends generally, who took this means of bearing testimony to the worth of the deceased was, as already said, most remarkable. The cortege wound its way through St. Peter and Mount ain and Baude streets to the Basilica, where the respected remains were received by the Rev. Mr. Bonneau, Chaplain of the Sisters of Charity, surrounded by Rev. Mrs. Gonneau, Chaplain of the Sisters of Charity, surrounded by Rev. Messrs. Le. Molne, Chaplain of the Ursulines, Beianger, vicaire of the Basilica, Sexton, vicaire of the Basilica, Sexton, the service was rendered by P.Dnion Musicale in a manner which even the respected in surplice and soutane. After the chanting of the Exultabunit, the Miserere, and other psalms, High Mass was celebrated by Rev. P. M. O'Leary, of the Seminary, assisted by Rev. Messrs. Frazer and Mathleu as Deacon and sub-Deacon. The substical proton of the Sisters of Charity occupied ceremony, At th

Institute and the St. Vincent of Paul Society.

At a special meeting of the members of the St. Patrick's Literary Institute, held on Wednesday evening, the 22nd instant, the following Resolutions of Condolence were passed unanimously.

Moved by Mr. John Kiley, Seconded by Mr. Michael Hayden.

"That the Members of the St. Patrick's Literary Institute have learned with feelings of profound regret of the demise of Mrs. L. Alex. Boisvert, wife of our esteemed fellow. Member and ex-Vice-President.

"That they take this first opportunity of expressing their sympathy with the family in their bereavement, and of recording their appreciation of the many and valuable services rendered to the Institute by the deceased lady.

appreciation of the many and valuate services rendered to the Institute by the decased lady.

That out of respect to her memory the Regular Thursday Evening Concert be dispensed with this week.

That acopy of this resolution be forwarded to Mr. Boisvert, and published in the City Press."

#### JOHN ROCHE, President. WM. H. LAROCHE, Secretary. GALLANT RESCUE.

The Ottawa Herald says: "The gallant rescue of a delicate woman, her boy and her husband, the latter in a helpless state her husband, the latter in a helpless state of intoxication, from drowning opposite Kettle Island on Friday afternoon last, by Emily O'Neil, daughter of the superintendent of the Dominion Police, Mr. E. J. O'Neil, deserves exceptional notice and reward. The facts are as follows. The intoxicated man, his wife and their young son attempted to cross the ice opposite Kettle Island on Friday afternoon last. The drunken man drove into a treacherous mass of ice and through went the horses, sleigh, man, woman and boy. The incident was observed by Miss O'Neil from her residence on Kettle Island, and to seize a bundle of ropes, and with the assistance of her little brother, to plunge into the water covering the ice between the shore and the sinking people, was but the work of a moment. The scene of the accident was nearly a quarter of a mile the work of a moment. The scene of the accident was nearly a quarter of a mile from Miss O'Neil's home, and as before the intervening ice was stated, most of the intervening ice was covered with water, the result of the recovered with water, the result of the re-cent rapid thaw; but, nothing daunted, our heroine made her way to the imper-illed persons and struggling horses. The human beings were rescued and immedia-tely Miss O'Neil attempted to assist schope the struggling horses. But owing ashore the struggling horses. But owing to her long exposure in the water, and efforts to reach the drowning people, her strength would not permit the rescue of the horses, but she remained by the anmals made secure by ropes, until two hours afterward more assistance arrived hours afterward more assistance arrived and they were drawn to a place of satety. We learn that three months ago this brave girl, with the assistance of her sister Christina rescued four boys from drowning, near the scene of the rescue related above. Miss O'Neil is fairly entitled to the Royal Humane Society's medal of Great Britain, and we are sure her claims to it have only to be recognized. An eve to it have only to be recognized. An eye witness of the occurrence and rescue from the shore said he believed no person but the girl in question would have dared to attempt the rescue, at a spot where the ice was so treacherous and the current so swift. When he witnessed the horses and sleigh break through the ice, he made up his mind that all would be lost. And so they

## mind that all would be lost. And so they would but for the gallant rescue related atove. We hope His Excellency the Governor-General—always so ready to have justice done in a case of this kind—will be put in possession of the facts of the case, and we are sure Miss O'Neil will not have to wait long for the reward her bravery so richly merits.

sung the issues of debentures for \$75.00 for certain improvements in Quebe harbonic properties of the content o J. P. THOMPSO

#### OBITUARY.

We chronicle with regret the death on griday, the seventeenth inst., at Windsor, of Mme. Marguerite Gerarde wife of M. of Mme. Marguerite Gerarde wife of M. Dominque Wagner. The deceased lady was step mother of Very Rev. Dean Wagner of Windsor, and was at the time of her death in her seventy-eighth year. Born at Herange, in the historic French province of Lorraine, she came to Canada in 1869, to take up her residence with her estimable son Dean Wagner. She was a lady of exalted piety and anniable dispositions, loved and esteemed by all privileged with her acquaintance. Her loss will be acutely felt especially by the poor and infium, of whom she was the constant friend. Her obsequies, which took place on Sunday the 19th, were attended by a vast concourse of people, who came to on Sunday the 19th, were attended by a vast concourse of people, who came to render homage to the virtues of the dead and condole with Dean Wagner in his affliction. We beg to join his many friends throughout Ontario in a hearty expression of sympathy for the loss he has sustained.

#### COMMERCIAL.

London Markets.

\$0.00 to 0.00 to 10.00 to 10.00 to 2.18 FLOUR AND FEED. Pastry Flour ... Pastry Cheese b.
Lard.
Lard.
Maple Sugar
SKINS AND HIDES.
Lambskins, each
Calfskins, green, b.
dry
Tallow, rendered
rough.
Hides, No. 1. 

London Stock Market.
London, —noon, Mar. 25.
Sh. Kame. Buyers, Sellers
30 Canadian Sav. xd 121 124 .....xd 129 

Toronto Markets - Car Lots.
Toronto, Mar. 24.
Toronto, Mar. 24.
No.

WHEAT-Fall, No. 1, \$129 to \$129. No. 2 1 27 to \$139. No. 3, \$123 to \$123. Spring-0, 1, \$130 to \$130. No. 2, \$128 to \$128. BARLEY-No. 1, \$80. to \$9 87. No. 2, \$3c. 1 \$084. No. 3 extra, 78c to 79c. No. 3, 73c to

0 74. Secto \$1 80. No. 2, 78e to 78e. PEAS—No. 1, 40e to 41. No. 2, 39e. CORN—00e to 00e. WOOL—00e to 00. Specific properties of the prope

FLOUR—Superior, \$5.65 to \$5.75; 6
5.50 to \$5.50.
BRAN—\$16.00 to \$16.00.
BUTTER—lâc to 20c.
GRASS SEED—Clover, \$4.60 to \$4.90.
BARLEY—(street)—78c to 88c.
WHEAT (street)—Fall, \$118 to \$1.21.
OATMEAL—\$4.60 to \$4.75.
HOGS (street)—\$8.00 to \$8.25.

Montreal Market.

FLOUR-Receipts, 800; sales 900. Market quiet, unchanged. Quotations are as follows superior, 6 00 to 6 10; extra, 5 90 to 5 95, spring cxtra, 5 75 to 5 80; superine, 5 30 to 5 50 strong bakers', 6 25 to 7 75; fine, 4 50 to 4 40 middlings, 4 60 to 3 90; pollards, 3 25 to 3 50 Ontario bags, 2 60 to 2 80; city bags, 3 90 to 100. 4 00.

GRAIN—Wheat, red winter, 1 43 to 1 45;
Upper Canada white winter, 1 37 to 1 39;
spring, 1 30 to 1 50. Corn, 80c to 85c. Peas, 76c
to 77c. Oats, 80c to 37c. Barley, 66c to 67c.
MEAI.—Oatmeal, 5 00 to 5 10. Cornmeal

MEAT-Owntean 3 40 to 8 50; New York 100 to 18c; PROVISIONS—Butter, Western, 10c to 18c; PROVISIONS—Butter, Uc 25c; B. & M, 20c to 25c. Creamery, 10c to 90c. Cheese, Ilc to 18c. 25c. Creamers, 20 to 20 9. Lard, 13c to 14c. Bacon, 12c to 13c. Hams, 19c to 14c. ASHES—Pots, 4 85 to 5 90.

ASHES-Pots, 4 85 to 5 W.

HAMILTON. Mar, 25—Wheat, white at 1 22 to 1 24: red, 1 25: to 1 27: spring, 1 22 to 1 25: barley, 70e to 78e; oats, 42 to 1 8e; peas, 74e to 76e; corn. 70e to 75e; rye 75: o 3 00. Dressed hogs, choice, 8 00 to 8 50: N. 2 20., 75: to 8 60: live hogs, none offering, 1 ams, 18c. B. bacon, 18c; roll do., 12 6; shoulers, 10 jec: long clears, 11c; C. G. bacon, 10 jec. Butter-tubs, ordinary, 18c to 15e; good. 15e to 20e. Eggs—Fresh, in cases, 15e to 18e. Akegs. 14e; pils, 14je; held firm. Tallow—tried, 71 to 80. Dried apples 5 jec to 6jec. Guttary, Mar 25—Flour, No. 1 super, 3 15 @

#### THE LIFE AND ACTS OF POPE LEO XIII.

By Rev. Joseph L. Keller, S. J.

We have on our table a copy of a new and enlarged edition of this valuable work, and enlarged edition of this valuable work, from the publishing houses of Benziger Bros. The works is divided into three parts. In the first Father Keller gives a brief but interesting sketch of Pius IX., graphically relating the incidents of hislast illness and death. In the second he sets forth the form and mode of the papal election, and the events accompanying the choice of Cardinal Pecci of the conclave. In the third is narrated the life of Leo since his accession to the Pontifical throne. since his accession to the Pontifical throne. We commend Father Keller's work to all We commend father Keller's Work to an our readers as one of genuine interest, as well from a historic as religious point of view. We need scarcely say, when the fact of its coming from the hands of Benziger Bros. is mentioned, that the letterpress and illustrations of the book are of the neatest and most artistic style and exception.

Nothing adds so much to the appearance of a dress as good and stylish trimmings, and now that spring is approaching a question of great importance to the ladies will be where to find the newest and at the same time the cheapest goods. If we were asked the question, we should say without the least hesitation that Green has one of the best and cheapest assortment of goods in the city. His stock in all departments is every large, and contains all the latest novelties in gimps, fringes, cords, girdles, buttons, plain, fancy, checked, and brocaded trimming silks and satins, and in fact everything new and stylish in dress and mantle trimmings. We would advise every lady requiring anything in trimmings to inspect Green's stock before purchasing.

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